



# *Rosaryhill School*

*1959-2014*







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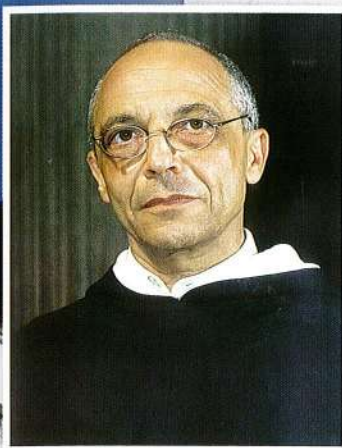




**FRATRES ORDINIS PRÆDICATORUM  
CURIA GENERALITIA**

Rome, August 10<sup>th</sup>, 2013

Dear Bro. Francisco Heras, the Director  
and the Staff and support staff of the COLEGIO



On this occasion of the 55th anniversary celebration of your Colegio, I would like to join with you to thank the Good Lord for the countless Blessings He has given you in these 55 long years of service to the people of HK. I also would like to commend you for the great educational work you have done to serve the local church and the people of these islands. Throughout the history, the brothers of the Rosary Province have been outstanding in the field of Catholic education for the people of the Far East. The Order is very proud of you and of the generous service which you have given to the local church. Indeed, the two great institutions such as the Royal and Pontifical University of Santo Tomas and San Juan De Letran in the Philippines which you have generously passed on to the "daughter province" and the COLEGIO "AIKO" in Matsuyama, Japan, ESCOLA "SAO PAOLO" in Macau are the undeniable testimony of your expertise in the field of Catholic education. And undoubtedly, this is one of a great ways you have tried to fulfil Jesus' mandate "GO YE THEREFORE, TEACH ALL NATIONS"(Mt. 28:19).

Looking at your work in the Colegio "Rosaryhill School", at this very moment, we realize that: it is a great challenge for you to serve the population of students whose majority are not Catholic but are from different religious traditions such as Buddhist, Confucian, Taoist, Animist and other Protestant denominations, etc... And so, your challenge is again: how could you inculturate the Catholic Faith to these different religious traditions? Inculturation in this sense involves the effort to have the Gospel "takes flesh in each people's culture". Furthermore, how do you demonstrate the Dominican Mission of Holy Preaching to your students who are surrounded by a secularized environment? How could you teach them: a) the Truth of God that was revealed to us by Jesus? b) the dignity of human being who was created by God Himself (Gen. 1:27)? c) the respect of freedom of conscience, or religious freedom on top of the human development, d) the skill and technologies by which they will be able to make their living after they leave the school?

In pondering these questions, you need to remember Jesus' invitation to Simon Peter: "Put out into the deep water" (Lk. V:4), this is the invitation in the work of renewal, of new imagination, new configuration, new environment of those young people you serve. Needless to say that your work demands a great deal of your effort, patience, love, prayers, throughout your life time. The enlightening words of Pope Paul the sixth in his Apostolic letter Evangelizandi Nuntiandi: "modern man listens more willingly to witnesses than teachers, and if he listens to teachers, it is because they are witnesses" (Evangelizandi Nuntiandi, Paul VI, n. 41) challenge you and also show you the WHAT and the HOW you would need to do in order to accomplish your mission as educators in your Rosaryhill School.

Again, thank you for all your hard work and service to the students and the people of HK over the past 55 years and thank you for having brought the Mission of the Order to this part of world and may the Good Lord continue to journey with you in this Educational mission in the many years to come.

Your dear brother,



*f. Bruno Cadore*  
**Bro. Bruno Cadore, OP**  
Master of the Order

*Supervisor's  
Message*





When, in the last school year we started talking about the 55th Anniversary, the first issue we had to confront was what was going to be the objective of our celebration. It came to our attention how important it was once again explore our identity and the “the educational ideals of the Dominican Order” that strengthen the pillars that are the foundation of our school: to delve into our Dominican past. A main theme was decided upon, **“Lightening the Way, Opening new Paths”**. The theme prompts us to look more closely at the path St. Dominic de Guzman constructed for us; where we can find enlightenment able to fortify the future of our school and thus provide a sounder education for our students. We know that St. Dominic based his teachings and founded his order as a response to the risks and the needs that the preaching of the Gospel presented at the time. The main target of his new found order was to preach and spread the word of Jesus.

St. Dominic presented a new vision to the missionary work of the priests at that time. It had to be done by people who had an exemplary life reinforced by their sound knowledge of the Holy Scriptures and of the teachings of the Church. In other words, St. Dominic placed special importance on education. He himself received a university education, something rare 800 years ago. St. Dominic requested that his friars received higher education and that the Dominican houses were attached to universities. When opening the first Dominican houses he chose cities where there were universities. As this booklet shows, famous scholars who are still renowned today were some of the first people to join the Order.

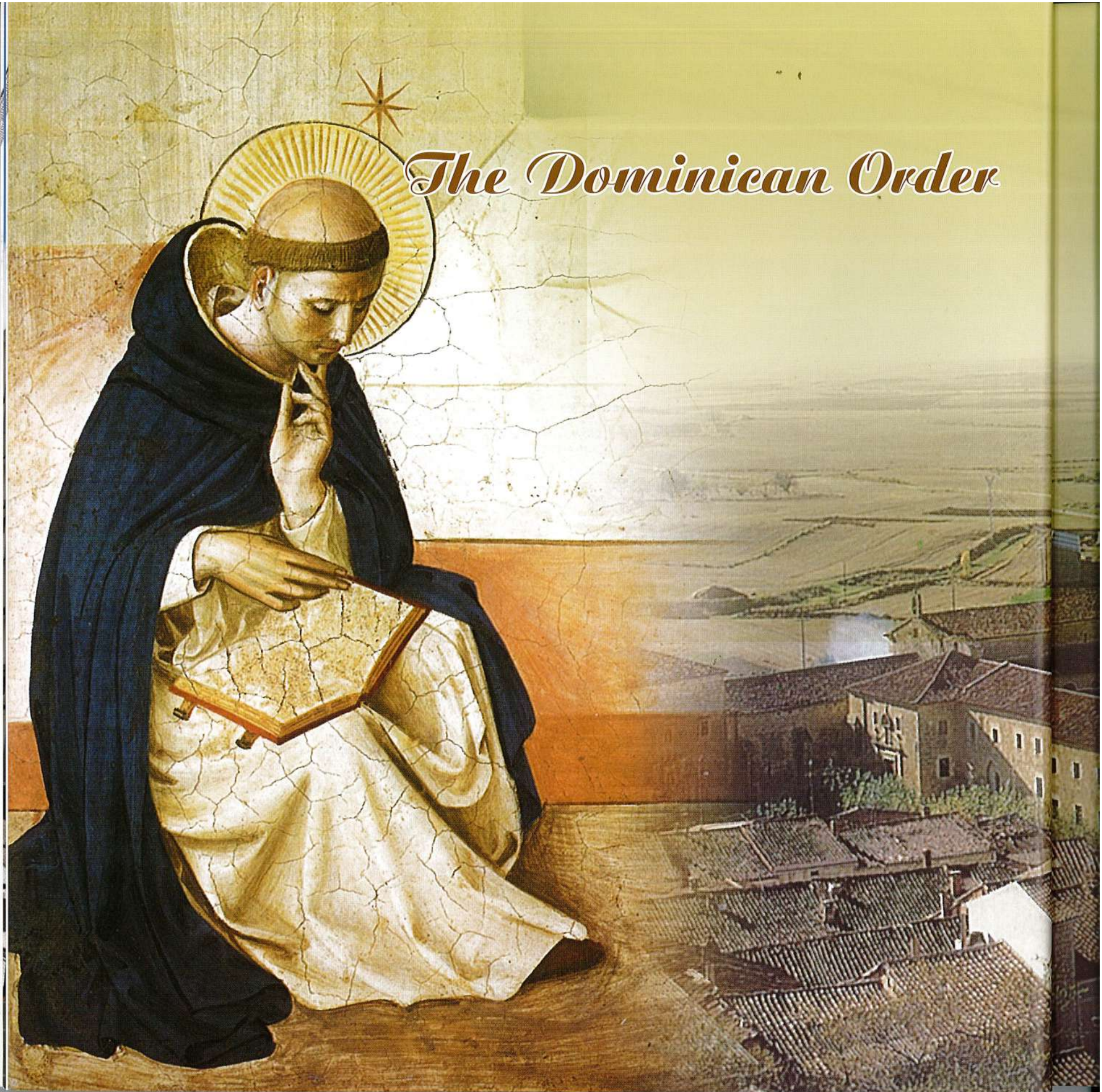
Imparting a school education may not be the main characteristic of our Order, even if in our missionary work the opening of schools and universities and the dedication to youngsters within the schools has been given importance. In different parts of the world our Order has opened famous universities and outstanding schools. We also show examples of this in this book. We are aware that educating the minds of youngsters, their growth and the development of a solid set of values, in particular Christian values able to construct strong persons and future careers, is very important.

This book explores the different Dominican icons that communicate Dominican identity and ideals. We will present briefly the life of St. Dominic and the establishment of the Order, with a short history of our Order and of our Province; then we will explain some of the main Dominican symbols; we will provide a list of famous names (the list is not exhaustive at all), of persons, members of the Dominican Order, who have been relevant in the history of the Church and of the world, with a short semblance about some of them; we will also provide different testimonies from present and past teachers and students about the school and how much the school life has influenced their own lives; and finally we will present some concluding remarks that reflect upon what the book provides us, taking into account much of what other people have to say.

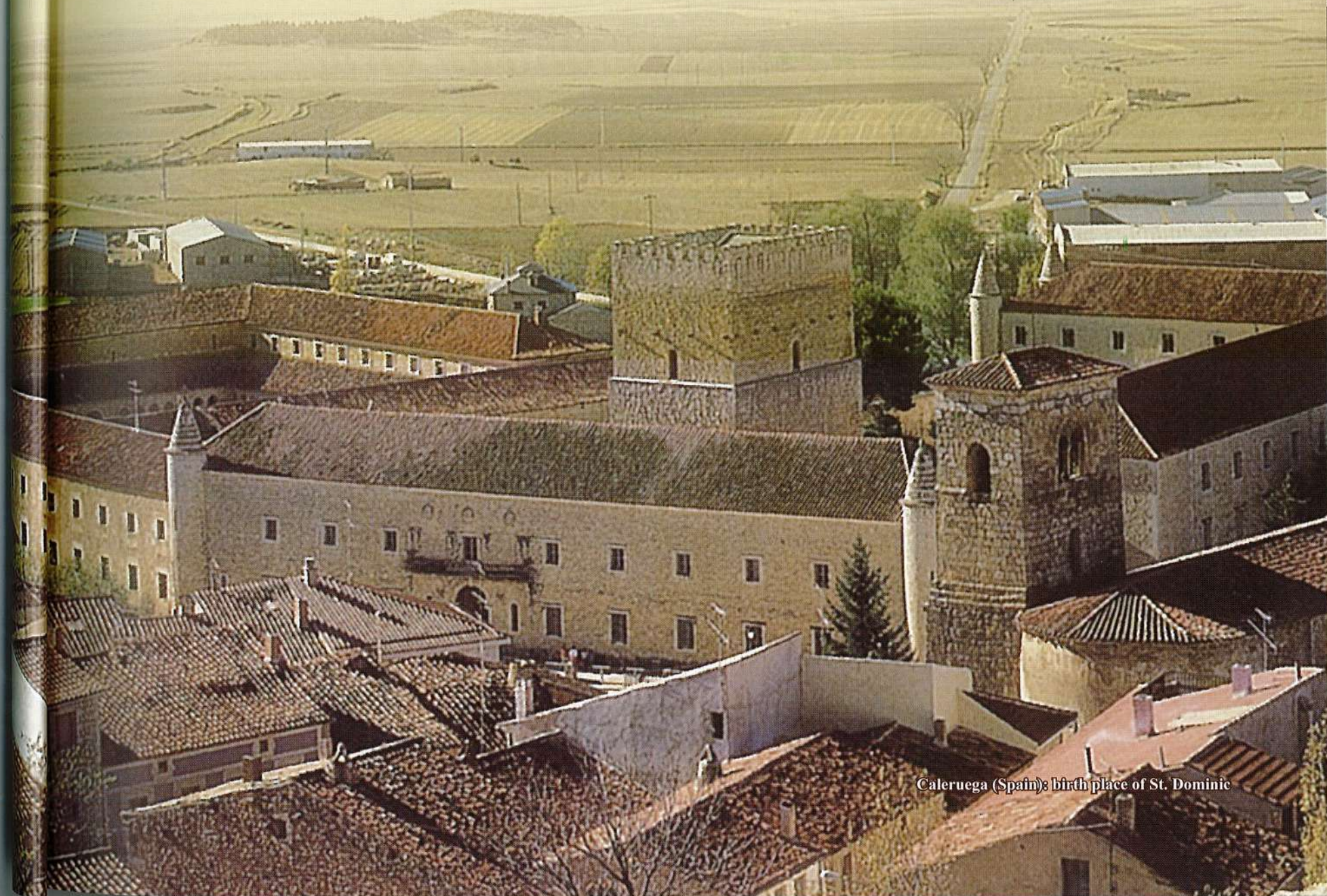
The accomplishment of this book gives credit to a small group of teachers who have extensively searched for the information we want to impart. I feel they have successfully met our guidelines and expectations and we are confident that the reading of these pages will inspire all of us to learn more about the identity and ideals of our Order through our school. It's also hoped that it will encourage all of us to look always in the direction St. Dominic indicated to us and continue to embrace and support Dominican life and our Dominican institutions.

Fr. Christopher Chor  
Supervisor

# *The Dominican Order*



*Rosaryhill School is 55 years old but its existence can be attributed to events that begun almost 800 years ago. It's therefore important that we recognize the people and events which have made it possible for our school to exist today.*



Caleruega (Spain): birth place of St. Dominic



## *Founder and the Founding of the Dominican Order*


### *Founder of the Dominican Order*

St. Dominic de Guzman, a man of flesh and blood, founded the closely knit, universal Dominican Order. St. Dominic not only responded to the urgent needs of his century but also his charismatic vision captured the ideals of the Gospel in new ways that attracted many followers. The Order has subsequently become one of the largest and significant Orders in the Catholic Church. Recent statistics indicate there are 6000 friars in 600 convents and houses worldwide; 4000 nuns in 234 monasteries; and 29,000 sisters in 160 congregations as well as 70,000 members of Dominican lay fraternities and secular institutes around the world. Over eight centuries, many remarkable and dedicated Dominicans have been faithful to St. Dominic's vision, as contemplative preachers in the service of the church and in the proclamation of the Gospel.

### *History of St. Dominic and Establishment of the Dominican Order*

St. Dominic was born in 1170 in Caleruega, a village in the province of Burgos in Spain. The family produced numerous ecclesiastics and saints. Two brothers, Anthony and Mannes, became priests. Mannes and two nephews became Dominicans. Dominic lived with his mother, Juana of Aza until the age of seven. Then Juana sent him to her brother, the parish priest of Gumiel de Hizan. Under his uncle's direction St. Dominic started to receive ecclesiastical education and was trained to be a priest. Probably when he was fourteen, Dominic went to the cathedral school of Palencia where he studied the liberal arts and theology.

In his youth, Dominic was very conscientious. He loved studying and was particularly interested in Theology. St. Dominic especially loved Sacred Scriptures. They became the source of his spirituality. He carried with him always the Gospel of St. Matthew and the Epistles of St. Paul and studied them so constantly that he knew them almost by heart.



In 1190, at the age of about twenty, Dominic became a member of the cannonry at Osuma, and was ordained to priesthood about five years later. His “holiness” was much appreciated by Bishop Diego. Thus Dominic became Prior and head of the chapter when he was only thirty-one years old.

His life took a new turn in the spring of 1203 when King Ferdinand VIII of Castile commissioned Bishop Diego as ambassador to Denmark to arrange a marriage for his son Ferdinand to a noblewoman of that country. Dominic was among the clerics who travelled in the Bishop’s company. In his travels with the Bishop, Dominic found that the heretics were very active in Southern France and it had become the hub of a powerful agnostic heresy. The heresy was deeply rooted, well organized, and appealed to people from all classes with its tangible and convincing arguments. The monks preaching there were discouraged and despondent. Dominic then took a very crucial step. He decided to dedicate his life to the cause of preserving the true spirit of Christianity. The concept of a religious order dedicated to preaching consequently formed in his mind and heart. But the first “Dominicans” were women. Reportedly, late on July 22, 1206 (the feast of Saint Mary Magdalene), Dominic saw a sphere of fire descending on a shrine to Mary

on a hill overlooking the village of Prouille. Dominic took this to be a sign of God as it continued for two additional nights, which inspired him to establish a monastery of nuns at Prouille. He soon converted nine women and opened the first “Dominican” convent five short months later, on December 27, 1206, under the patronage of Saint Mary Magdalene. At the same time, Dominic established another Order for men, aimed at preaching and educating the public.

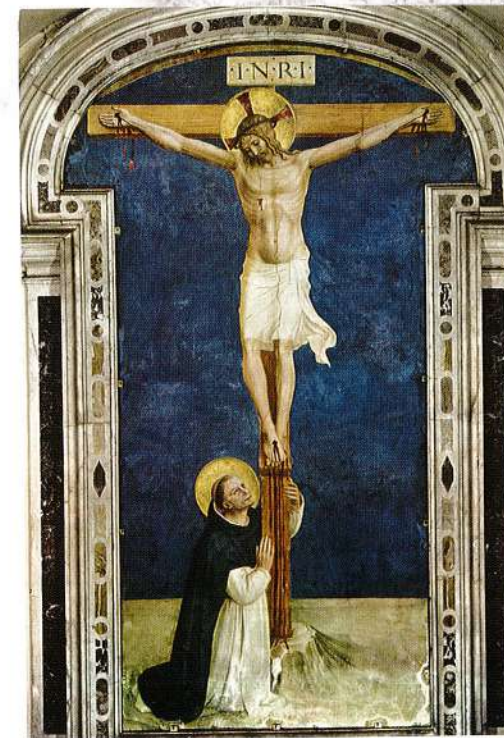
Dominic ate and slept little, wore a hair shirt, and walked unshod between towns, attracting characteristic traits of the Order of Preachers soon to follow in his footsteps followers and converts along the way. He preferred living charity and humility to creating a “word-storm” full of fire and brimstone. In 1216, he succeeded in getting the solemn papal approval of Pope Honorius III for the Order’s form of life. The Order was called the Order of Preachers, but was also known as the Dominican Order to commemorate its founder – Dominic. Under Dominic’s vision and leadership, the Order grew in numbers and in influence as friars and friaries multiplied. The Order took root in the major countries throughout Europe.



**The little Dominic**



Dominic gave new form to the apostolic life and revolutionized the ministry of preaching, freeing them from the suspicion into which they had fallen through the excesses of heretical groups. He took the traditional elements of the apostolic life – priests living in community, regular observance, the canonical prayer of the Church, preaching pursued in poverty – and fused them into a balanced unity suited to the needs of a new age. He did this with the full approval of the Holy See, “departing not from the teaching and authority of the Church militant,” to use the words of Pope Gregory IX. It was this that kept him from error. It was a lack of this submission that had carried some of the earlier advocates of the apostolic life into heresy and schism.



Dominic laid the foundation of the Dominican educational system and intellectual excellence. Dominic persisted in protecting the truth of God and seeking knowledge. He believed that preaching in public was the best way of making the gospel widely known, in order to preach successfully, the preachers had to be well grounded in Theology. He did this at the first general chapter when he included provisions in the constitutions that regulated and encouraged study and stipulated that no priory might be erected without a professor. The Order he founded was a group of men whose obligation was to preach the doctrines of the Church. At the same time he sent his disciples to universities to learn and prepare themselves for the preaching of the Truth of the Christian Faith.

Dominic established the center of studies at Paris and secured its incorporation into the university, where, in 1229, the Order obtained its first chair of theology; in 1230, its second. The English Dominicans had a chair at Oxford before 1248. The Order's curriculum of studies, completed in 1259, ranged upward through priory schools, provincial schools of arts, philosophy, and theology, to a general house of studies at Paris, where the Order promoted friars to the mastership in theology. In 1248 additional general houses opened at Oxford, Cologne, Montpellier, and Bologna. After the 13th Century all the major provinces established general houses of studies.



**St. Dominic challenging the heresies of his times**

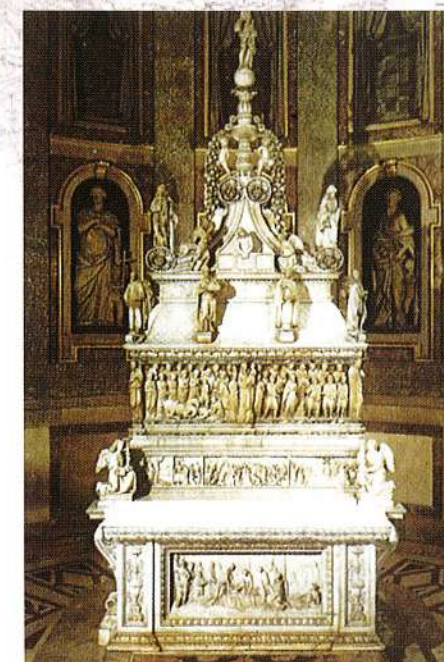


**Vision of St Dominic: the apostles Peter & Paul**

The work of Dominic had great impact on the education standard in Europe. In the Middle Ages, education was mainly provided by the Church with the priests as the teachers. But in the 13th Century, there was an educational crisis in diocesan schools all over Europe – a shortage of professors for all Cathedral centers. This was due to the fact that priests at that time did not have to receive education at the universities. However, the disciples of Dominic were well-educated and able to work and preach in educational institutions. Dominic's method thus helped to fill the

vacant teaching posts. Later, many other Orders followed his method. Historians therefore often spoke of the Saint as the first minister of public instruction in modern Europe.

Dominic desired to spread the Truth of God to every corner of the world. However he was unable to see the fruits of this hard work because he died on August 6 1221 at the age of 51. Dominic's vision did not end with his death, and reports of miracles attributed to his intercession led to such great numbers of pilgrims to his tomb that in May 1233 his body was transferred to larger space. As a result of the enquiry into the life of Dominic, Pope Gregory IX declared in 1234 that there was sufficient proof of the sanctity of Dominic to raise him to the status of a Saint.



**St. Dominic's sepulchre in Bologna, Italy**



**St. Dominic's death**

## 聖道明歷史與道明會～蒙主聖寵 畢生奉獻

道明古斯曼，他畢生的事業在教會的史冊上，寫上了最光榮的一頁。這位戰士就是宣道修會俗稱道明會之會祖——聖道明。

道明古斯曼，公元1170年出生於西班牙北部布爾高省的加肋路加小村莊。母親若翰納，是位典型的天主教良母。聖道明一出世，母親便抱他去領受洗禮，給他穿上聖寵的潔白衣裳，待他牙牙學語時，便教他誦唸耶穌、瑪利亞的聖名。



聖道明在七歲那年，父母送他到古彌額爾任本堂司鐸的舅父處接受鐸職訓練。聖道明從小便熱衷於神修的工作，忙著學習自我犧牲、默想、祈禱以及克己愛人的德行，一心嚮往的只是聖德的學問。

大約在十四歲那年，聖道明負笈留學於帕倫西亞大學修讀文學士，其後再進修神學。聖道明修畢神學，蒙教會擢拔，授以鐸品，時年僅二十五。晉鐸後，隨即被學校當局聘為聖經學教授，並擔任城中講道訓民的職務。聖道明素來就很羨慕奧斯瑪城詠經團刻苦勤學的精神，常希望他日晉鐸後，能有機緣側身其中，安心事主，聖化己靈。所以在晉鐸後第三年，聖人便欣然接受了當地主教的任命，加入了奧斯瑪主教堂的「詠經團」，並於1201年擔任院長。

1203年卡斯提國王想替自己的兒子訂婚，娶丹麥某公主為媳。他把這項榮譽的差使請託於聖道明的主教。主教欣然應允，同時亦帶了聖道明作伴，啟程往丹麥去。他們一道經法國南部的郎基多克省，當時在那一帶阿比森異端非常猖獗，聖道明看到異端廣佈的情況便立志獻身於主，專心從事歸化阿比森異端教徒的事工。

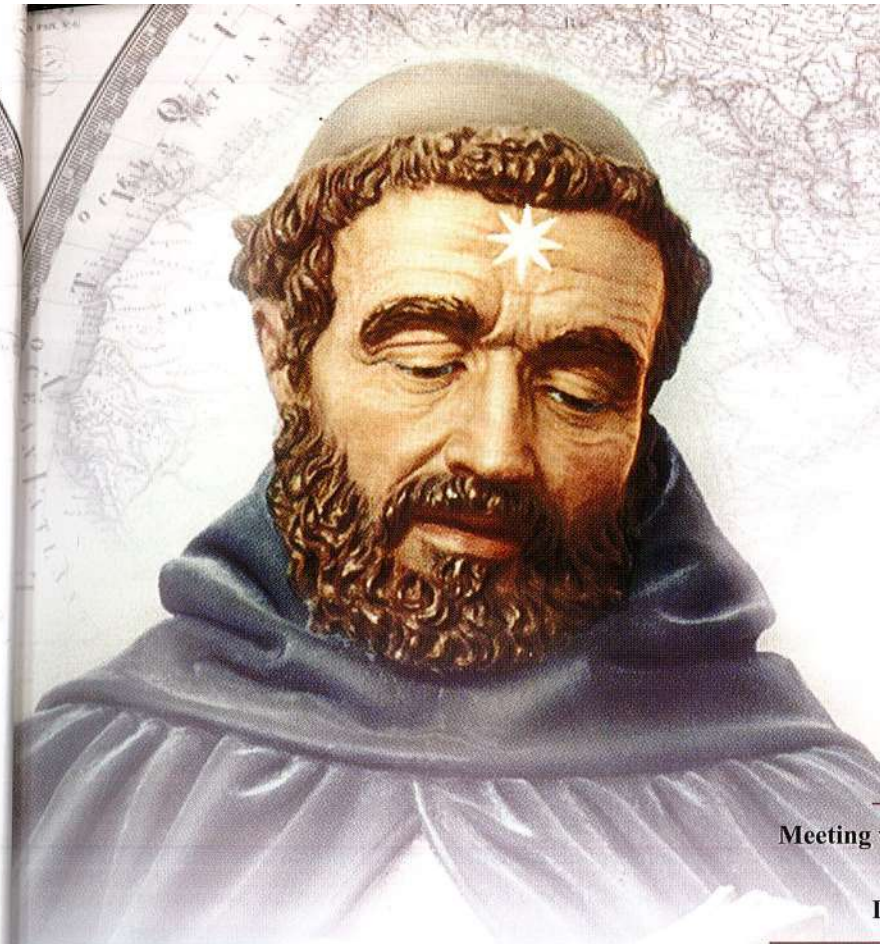
聖道明在攻斥異端的繁重工作中，還時刻惦念著鞏固教會內部的組織。於是聖人創立了道明會的第一座隱修修女院，訓練一般有志獻身事主，棄俗進修的天主教婦女。她們在院中過著祈禱刻苦的生活，預備日後幫助聖人教育兒童，使之成為良好信徒和標準國民。

同時，聖道明也召集了幾位志同道合的弟兄，在主教的贊助下，也成立了一個宣道團體。聖道明本著這雙重目標，把投奔於自己門下的弟兄組織起來，授以高深的神學、哲學以及其他學科。傳教聖化人群是天主聖寵的工作，所以聖道明的弟子於研讀求學之上，特別注重神修的神工。

因為當時有一群年輕人深受聖道明的精神所吸引，而為了擴展福音宣講大業，聖道明以及這些願意追隨他的人遂決定將此團體組成一個聖職性的修會團體，並於1216年得到教宗歐諾里奧三世之正式認可而成立修會，稱之為「宣道修會」，後世俗稱為「道明會」。在聖道明的指導之下，於短短的五年中，修會發展至世界各地。及後其弟兄繼續推展，宣講聖教的真理。如今道明會會士的足跡，已遍佈於五大洲。

聖道明的傳教方式，不只是教人如何修道成聖，而是引人認識真道，皈依聖教。換句話說，他們主要的職責是解釋教義和闡明神學上的種種問題，所以他們講道的首要目的，不是想激動聽眾的心情，而是想以真理糾正群眾思想上的謬誤。當時聖道明傳教的對象就是知識階級，他深切了解當代社會的動態和需求，所以毅然採取了學術福傳的方式，去領導那些在社會上佔有地位的知識份子認識真理，帶領他們深信唯一的真理。

正當修會的宣道工作有了輝煌成果時，聖道明在1221年8月6日蒙主恩召，離開塵世，並在1234年由教宗國瑞九世欽聖冊封為聖人，接受普世信眾的景仰與敬愛。道明會也繼續秉承聖道明的精神宣揚福音。



# Timeline History of St. Dominic

Born in Caleruega (Burgos)	1170
Student in Palencia	1187
Cannon in Osma	1197
Ordained priest (1200)	
Second trip to the "Marcas" In Languedoc with Diego de Aceves	1205
Meeting with the representatives of the Pope Foundation of Prouille (1207) Debates with cathars and albigences	1206
Dominic's preaching in Fanjeaux, Carcassonne...	1211
Dominic and his companions settle in Toulouse. They are a group of preachers "committed to go on foot, live according to the principles of evangelical poverty and to preach the truth of the Gospel" in the dioceses	1215
The small community adopts the rule of St. Augustine Honorius III confirms the religious community of St. Roman on 22 December	1216
On 15 August Dominic disperses his friars in the directions of Paris, Spain, Bologna and Rome	1217
Honorius III grants on 11 February a bulla where he introduces the "fratres ordinis predicatorum" (brothers of the preaching order) to the bishops of the whole church	1218
Chapter in Bologna where the Constitutions of the Order are completed	1220
The foundation in Rome of the sisters of St. Sixto and the friars in St. Sabina Chapter of Bologna: foundation of several provinces	1221
On 6 August, in Bologna, St. Dominic dies	1221
Translation of the rests of St. Dominic, on 24 May	1233
Dominic is canonized on 3 July in Rieti	1234

*"Go, therefore,  
make disciples of all  
the nations; baptize  
them in the name of  
the Father and of the  
Son and of the Holy  
Spirit, and teach them  
to observe all the  
commandments I gave  
you. And know that I  
am with you, yes, to the  
end of time."*

*(Matt 28:19-20)*

# The Brief History of the Dominican Order



The Dominican Order grew from the small beginnings of the thirteenth century to a world-wide presence in the twenty-first. It was founded to preach the Gospel and to combat heresy. The Order is prestigious for its intellectual tradition and produced many leading theologians and philosophers. The Dominican Order is headed by the Master of the Order of Preachers. Members of the Order often carry the letters O.P. after their name. Important Dominicans include St. Dominic, St. Thomas Aquinas, St. Albert the Great, St. Catherine of Siena, Girolamo Savonarola...

## *Dominican Order in the Thirteenth Century - Glorious*

The thirteenth was the greatest Dominican century. Full of life and enthusiasm, the Order attracted or developed men of outstanding ability. The membership expanded explosively, and enabled the Order to enter new areas of ministry. While Dominic still lived it made foundations in France, Italy, Spain, Germany, and Scandinavia. In 1221, the Order divided Europe into eight provinces and sent friars to Hungary, Poland and England. When Dominic died there were about twenty priories and perhaps 300 friars.

We can measure the Order's growth by three catalogues of priories. The first, from 1277, lists twelve provinces and 404 priories. The second, from 1303, shows eighteen provinces and 590 priories. On the 1358 list there were no new provinces, but priories increased to 630. Growth slowed down then until colonization began in America and Asia. After 1358, the three provinces of France established fewer than twenty new priories; the two German provinces exhibited the same growth rate. Only one priory was founded in England. The province of Scandinavia remained stationary.

Monasteries of Dominican nuns jumped from the four in existence when Dominic died to fifty-eight in 1277, 141 in 1303, and 157 in 1358. Nuns of other monasteries followed the Order's laws and wore its habit, but were under the bishop's jurisdiction. Often the Order provided for them spiritually.

The strong sense of self-identity the Order inherited from Dominic aided its growth and development. The qualities of this identity were a spirit of prayer, a thirst for the salvation of men, love for the Scriptures, an appreciation of study and learning, and a sharp awareness of its preaching mission and the ways to achieve it.



The Order's first century was glorious. St. Dominic, the Founder, listened to the Spirit and the Church. Given to the Church by the Spirit, his Order responded to her vital needs and those of society. The Order of Preachers was the first to demonstrate strikingly the ministerial potentialities of a religious life. Its schools spread throughout the entire Church. Its doctors wrote monomial works in all branches of knowledge. Albert the Great and Thomas Aquinas founded a school of philosophy and theology which was to rule the Middle Ages to come in the life of the Church. As its first century ended, the Order began to weaken, but so did the Church and Western Christendom.

### *Dominican Order in the Fourteenth and Fifteenth Centuries – Decline and Reform*

The thirteenth century was succeeded by a century marked by the decline of scholasticism, deterioration of morality, and the crumbling of society. This decay was brought on, and aggravated, by war, famine, and natural disasters. Moreover, men of first rank no longer appeared in the Church and in the Order. After 1285 Dominican master generals were no longer of the caliber of Dominic's early successors.

Two attempts were made to halt the decline: one about 1310, the other in the 1360's. The Dominican reform movement was successful enough to lay the groundwork for a genuine renewal of the Order's religious life during the fifteen century. The eminent men of that century, preachers, writers, and saints, were members of reformed groups. Also, whereas there was a general shortage of vocations, the reformed friars found their numbers increasing. Coupled with an academic and Thomistic revival, the reform prepared the Order to enter the sixteenth century with vigor and strength.





### *Dominican Order in the Sixteenth and Seventeenth Centuries – Strength Again*

Though the Order faced some challenges in the fourteenth and fifteenth century, the Order was strong when it entered the sixteenth century. Inner reform had reaffirmed its contemplative religious life, laid the foundations for a new period of productive intellectual activity, and rejuvenated its ministry. It was not as strong as it had been in the thirteenth century; it was older, not fully reformed, and its provinces in Bohemia, Hungary, and the Near East were extremely weak. Yet it was well prepared to face the new century.

The Order began the century with twenty-two provinces and closed it with thirty-five. The century was noted for the propagation of the Rosary and its Confraternity. Dominican missions reached their greatest development in modern times. Even before the end of the Middle Ages, Portuguese Dominicans rounded the Cape of Good Hope with navigators, founding missions in Africa, Goa, Ceylon, Siam, and Malacca.

The first Dominican missionaries reached the West Indies in 1510 and founded the first American province in 1530. St. Louis Bertrand labored as a missionary in New Grenada from 1562 to 1569, enjoying the gift of tongues and miracles. At the end of the 16th Century, the Holy Rosary Province was set up in Spain. It aimed at preaching in the Far East. In 1587, the first group of Spanish Dominicans reached the Far East and landed on the shores of the Philippines and Macau. Soon afterwards, they went to Taiwan, Japan, Vietnam and China with Hong Kong as the foothold of their missionary activities in the Far East.

The discovery of the New World opened up a fresh field of activities. The Order's gains in America, the Indies and Africa during the period of colonial expansion far exceeded the losses of the Order in Europe, and the seventeenth century saw its highest numerical development.

### *The Dominican Order in the Eighteenth Century - Challenges*

During the 1700's the inner life of the Order was promoted by the addition of the feasts of five newly canonized Dominicans to the liturgical calendar, the publication of new editions of liturgical books, and increased devotion to St. Dominic and St. Thomas. The Vatican placed the statue of St. Dominic in St.

Peter's basilica; the Order venerated him by introducing the Fifteen Tuesdays devotion in his honor and by decorating his tomb chapel with the Glorification of St. Dominic; painted by Guido Reni; Piedmontese and Belgian Dominicans commemorated the purity of Thomas by introducing the Confraternity of the St. Thomas Cord.

The map of the provinces continued to become more complicated through the establishment of new provinces and congregations. The Order went into the century with forty-five provinces and left it with fifty-one.

However, the Order faced challenges in the anti-clerical mood of the Enlightenment and the French Revolution was a blow for the Dominican Order. The French Revolution ruined the Order in France, and crises that more or less rapidly followed considerably lessened or wholly destroyed numerous provinces.

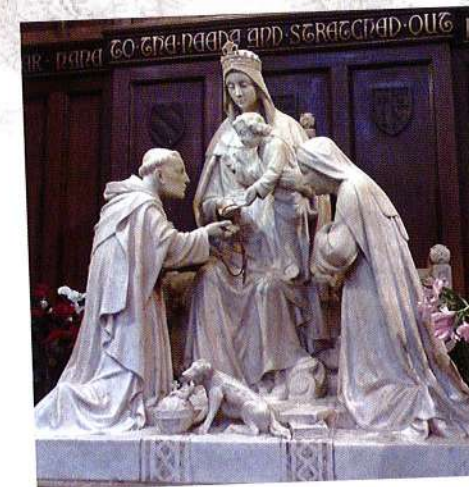
### *The Dominican Order from the Nineteenth Century to present - Revival*

The 19<sup>th</sup> Century was a time of reconstruction. In the beginning of the nineteenth century the number of Preachers reached a low of around 3,500. The French restoration, however, furnished many Preachers to other provinces, to assist in their organization and progress. From it came Père Vincent Jandel (1850-1872), who remained the longest-serving master general of the nineteenth century. When he began to govern, the Order numbered about 4,562 members and had made some progress toward restoration and renewal.

The Order's membership increased from 3,474 in 1876, 4,472 in 1910, 6,137 in 1931, 7,661 in 1949, and to 10,150 in 1963. Since then it has dropped to 8,330 (1972). This development took place despite suppression in France, 1903; expulsion from Mexico, 1910; and heavy losses during the Spanish Civil War. After World War II, the communists suppressed the provinces of Hungary and Bohemia. A further sign of progress in our century was the growth of foreign missions. In 1922 Dominicans worked in twenty mission countries; in 1957 in forty.

In the last century, the Order began work in many new fields as membership increased. Internal life gained strength from the regular convening of chapters after 1891, periodic visitation of provinces, and the splendid encyclical letters of the generals. The foundations of Dominican life were reinforced by revisions of the liturgy (1923, 1964) and constitutions (1935), the creation of the Historical Institute (1929), and the Liturgical Commission (1934). With the restoration of former provinces (Mexico, 1960, Portugal, 1962), and the founding of new ones (Canada, 1911, the province of the Holy Name in the USA, 1912, Australia and New Zealand, 1950, Brazil, 1952, Switzerland, 1953, the province of St. Thomas in Belgium, 1958, Vietnam, 1967, and the Philippines, 1970), their number rose to forty-one.



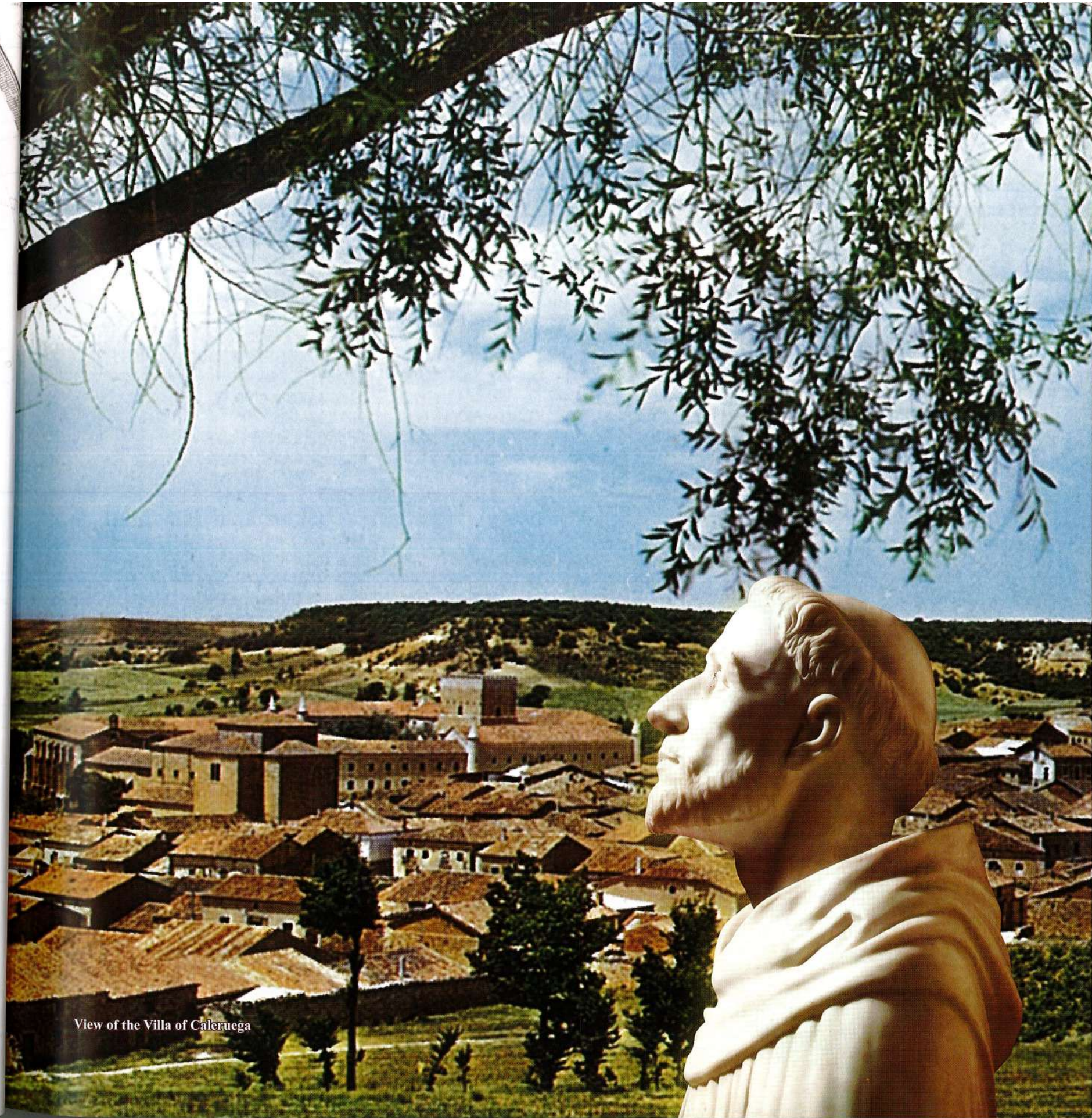


In the intellectual field, new norms for the curriculum of studies were published (1907; 1935; 1965). The "Angelicum," founded (1910) by Hyacinth Cormier, with faculties in theology, philosophy, and Canon Law, was raised by John XXIII to university rank, March 7, 1963, under the title Pontifical University of St. Thomas Aquinas in Rome. Pontifical institutes were erected also in various provinces, e.g. the pontifical faculty of theology at the House of Studies, Washington, D.C., and the pontifical philosophical faculty at River Forest, IL. The English Dominicans returned, after 400 years, to Oxford in 1929 and to Cambridge in 1939. The order has established important special institutes, such as the Instina Study Center at Paris for Russian studies and the Institute of Oriental Studies in Cairo for Islamic studies. The various provinces publish about 320 popular, cultural, and scientific periodicals and sponsor series of learned works, such as the *Études Bibliques* and the *Studia Friburgensia*.

St. Dominic, who died in 1221, took to heart Jesus' charge to make disciples of all nations. He founded a religious community, the Order of Preachers, which differed from most orders of his day. Dominic trained preachers who traveled anywhere and everywhere to spread the gospel. The Dominican Order continues to flourish today and many dedicated Dominicans over eight centuries have been faithful to St. Dominic's vision.

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View of the Villa of Caleruega



## 道明會歷史

### 聖道明創會記要

聖道明是一位充滿聖神的人，他之蒙天主召叫，是為能答覆教會的迫切需要：由一位有素養的宣講者組成持久性的團體。因此在聖神的引導下，他創建了第一個宗徒修會，道明會會士在簽名的後面，習慣加上O.P.兩個字母，O.P.就是代表宣道修會（ORDER OF PREACHERS）。聖道明不但為他所創立的修會，也為其他修會和司鐸們，敞開了宣講之門，延伸到世界各地。

### 13世紀

#### 修會的建立與輝煌時代

聖道明完成了會祖的一切工作，並得到了羅馬教廷的完全支持，當1234年聖道明被冊封列為聖人時，教宗國瑞把他比做一位宗徒，而總括了聖道明的一生，教宗說：「我知道聖道明是一個完全善度宗徒生活的人，我們相信他現在一定與宗徒們在天上同享光榮。」與此同時，13世紀的道明會也是光輝明耀的。

會祖聖道明去世之後，1221年修會的三百位會士分別在二十座會院，組成八個會省；1277年發展成為十二個會省（西班牙會省、普文斯會省、法蘭西會省、隆巴底會省、羅馬會省、匈亞利會省、德鐸會省、英格蘭會省、波蘭會省、斯堪的納維會省、希臘會省和聖地會省）。約在1250年修會將近有13,000位會士（一萬位司鐸）。在十三世紀，方濟會比較偏向小型的會院團體，道明會偏向比較大型的團體。約在十三世紀末，修會將近有557座會院。一個典型的道明會院至少有30到50位會士，有一些甚至有100到300位會士，使整體的道明會生活能夠實施。

在道明會成立後一百年，修會在歐洲各地漸漸發芽成長，那時的封建社會漸漸發展到大都市中心的社會和經濟制度。這也是偉大教宗的時代，如依諾森三世（Innocent III）（卒於1216年）為了教會的革新，曾經召開三次大公會議，積極推動與東方教會合一，他也推動十字軍旅前往法國攻擊興旺的亞比森異端；同時也起兵在西班牙和拜占廷兩地反對伊斯蘭教的侵略。總而言之，道明會頭一百年在耕耘聖言時已經獲得了豐碩的收穫。

### 14至15世紀

#### 道明會的挑戰與改革

中世紀的道明會士受盡了各種的挑戰，1317年的大荒災接著1398年的黑死病就毀掉了大部份

的流動會士。雖然在1303年修會人數到達二萬人，但是黑死病使之減少將近一半的人數。中世紀的道明會步進了人口大減、經濟退步、政治及宗教的混亂世代。政治方面就如1241年的韃靼人入侵，迫使匈牙利的道明會士暫停，甚至終止對谷曼人的工作。又如十五世紀時，譚莫瀾入浸，毀壞了喬治亞的教堂和建設，當他撤回亞洲後，會士們得重頭開始。同樣的，西方傳教士也誤解了東方人的心態，而無法引起一般人民及官員的興趣。至於在阿拉伯的領土內，政治上的法律及社會上的習俗使當地人不易歸化，因此福音的傳揚只能秘密地進行。

然而歐洲文藝復興運動的興起，令道明會特別是在意大利地區，受到這運動的影響而產生了一些變化。教宗和各地國王們，一一推動修會的改革，藉著聖伯納定·瑟納（St. Bernardino da Siena）和聖若望·卡比斯堂（St. Giovanni Capistrano）的改革運動，方濟會就分為兩派：住院派和清規派會院。真福雷孟·卡普改革運動也傳到整個道明會。改革的開端要追溯到十四世紀的末十年，延伸到十五世紀及十六世紀，以及後來的幾個世紀。在這百年的期間，改革運動獲得順利的發展，突斯卡尼的會士在1300年後不久，便做了一個維護清規的嘗試。羅馬會省的會長德范·賴孔比（Stephen Lacombe）也倡導了1369年一次正式的改革。改革確實已使大部分的會院恢復了紀律與活力，使修會以革新的面貌迎接十六世紀的再一次繁盛。

### 16至17世紀

#### 道明會的再一次繁盛

道明會踏入十六世紀時是強大的，但修會固然並不像十三世紀時那樣的壯大，就如在波西米亞（Bosnia）、匈牙利和中東地區的會省都很脆弱；可是修會已有妥善的準備，以面對一個新的世紀和基督新教的攻擊。道明會史的第二階段，從1500年到1790年已經開始了。這世紀的宗教改革讓教會獲得一股極大的活力使它能够再次的

發揚光大，而且哥倫布發現新大陸一事上，令道明會展開了美洲以及其他地區的傳教事業。

道明會的傳教工作在近代達到最高的發展。在新大陸的傳教工作，是由當地混血人士及西班牙來的會士負責進行。1582年修會開始籌備成立一個以外方傳教性質的省會，從西班牙及歐洲各地召集自願前往遠東傳教的會士。中世紀結束時，葡萄牙的道明會士已隨航海家繞過好望角，在非洲、臥亞、錫蘭、暹羅和麻六甲等地而後前往菲律賓、中國、日本和東南亞傳教。十字架的卡斯帕（Gaspar da Cruz）在1559年進入了中國。1510年，第一批道明會士到達西印度群島，並在1530年成立了第一個美洲會省。道明會士在1587年抵達菲律賓群島，從那裡他們得於1590年進入中國。這就是玫瑰聖母會省的起源。

修會帶著活力和朝氣步入了十七世紀，道明會的改革運動此時已達到實質的完成。一系列的偉大神學家促成了多瑪斯學派的復興。意大利、西班牙和法國這些核心會省，都健全興盛，且人數眾多。道明會也在這世紀新大陸和遠東地區維持一個龐大的傳教事業，而且也產生了教會許多殉道聖人。雖然修會在歐洲的影響力減弱，但亦象徵了道明會的再一次繁盛。

## 18世紀 道明會再遇的挑戰

1789年爆發的法國大革命，給道明會帶來了一個充滿危機的世紀。當革命開始時，巴達撒爾·奎紐內斯（Baltazar de Quinones）仍任總會長，修會有五十二個會省，許多會區和會院，以及大約兩萬名會士。革命的爆發只是麻煩的開始而已，所有修會在各國分別先後地受到取締，在有些地方一封詔書就造成這種取締，而在其他地方會院是逐步被關閉的。雖然革命後道明會重建的工作很早就開始了，但因為損害過於嚴重，且災難一個接一個的來，間隔的時

間太短，所以總共花了一個世紀的時間，修會才復原。

當革命在法國剛開始，1790年議會開始壓迫各修會時，這種歡迎的情緒就變成希望的破滅了。道明會士被囚禁，放逐，有的甚至被殺害。這類事件在法軍擊敗歐洲第一次聯合軍後，更加倍的發生。修會內部也醞釀著分裂。拿破崙垮台後，各會省即開始復原。當時意大利的道明會士受害的程度很嚴重，雖然羅馬會省仍繼續存在，但力量已非常薄弱。

道明會的國外傳教工作不但因歐洲的紛爭而無法吸收傳教士新血輪。同時，也因傳教當地的事件而受了損害。1825年和1838年中南半島（越南）對會士的迫害，中斷了在該地的傳教工作，會友在中南半島殉道。在中國方面1837年和1838年，新的迫害又困擾了中國教會。大約在同時，由於葡萄牙會省的被毀，也註定了它在東非和帝汶（Timor）、索拉（Solar）兩島的傳教工作失敗。

在道明會的歷史中，從1789年到1872年的這段時期內，可說是危機不斷。法國大革命及拿破崙的戰爭使修會淪落到無助的極境，而當1814年修會剛開始復元時，新的打擊又再度降來。不論如何，十八世紀的修會總算是力爭上游，而在復元的工作上亦大有進步，並且正滿懷希望的走向未來。

## 19世紀至現在 道明會的更新

從1872年到1974年的這個世紀中，修會從十九世紀的災難中逐步復元，也看到道明會的活動擴展到新的領域。由法國大革命開始的危機，修會還是成功渡過了。道明會已經不只一次的從死灰中復生。

各會省走向復原並重振他們的傳教區活動，文生·詹德爾（Vincent Jandel）也為恢復傳教工

作給予激勵，及賦予了新力量。1876年九個會省曾派遣會士到各傳教國家，其中玫瑰會省更將其335名會士中的大部份投入了遠東的傳教工作。由於歷代在遠東傳教的玫瑰會省本地會士的增加以及社會和政治的演變，令遠東各地也開始成立本地會省如：1969年越南的殉道之後會省，1971年菲律賓會省。1979年為國籍會士在台灣成立了中華聖母總會區。1922年修會的足跡遍及二十個傳教國家，到1958年達四十個國家。1930年有470位道明會士從事傳教工作；到1966年傳教士數目增至1175人其中包括十五位主教。1949年有十八個會省提供傳教人員；到1965年已有二十四個會省。

1901年的總會議要求會士們要注意人們在物質及精神上的需要，因此道明會士支持了很多社會活動。比利時會士亨利·派瑞（Henry Pire）基於人道主義創立了不少難民村，因而獲頒1958年的諾貝爾和平獎。道明會對社會的關注更可從若瑟·雷布瑞（Joseph Lebreton）的運動及刊物「人道與經濟」中看出，也可由費多林·尤慈（Fridolin Utz）在弗瑞堡大學創辦社會科學院，以及法國的會士對工人神父運動中所表現的關懷看出。

二十世紀也是修會的傳教事業大道最高峰的時代。雖然政治的因素：兩次的世界大戰、美國和蘇聯冷戰等，這令修會在許多地區損失了不少傳教的空間，但是修會還是繼續在全球五洲中，在90個國家從事傳教工作。而且道明會也肩負著教育的使命，在教育事工上有不少的貢獻，如道明會創辦的馬尼拉聖多瑪斯大學，可算是遠東最大的天主教大學。許多會省創立的書院都遷移往大學附近，如英國會省早遷到牛津和劍橋大學城。在美國，道明會的書院都設在華盛頓（Washington）、聖路易（St. Louis）和奧克蘭（Oakland）。相信天主願意這個修會繼續負起宣講，教導天主聖言的使命。道明會的更新，迎接二十一世紀的聖職工作。

# The Meaning of the Dominican Logo and Symbols

The Dominican shield consists of four white and four black gyrons or triangles. These symbolize the unity of a body of people working together for the common good. The "cross fleury" (or cross with a fleur de lis at each end) superimposed upon the gyrons, signifies victory, duty and self-sacrifice. The sable or black of the shield symbolizes wisdom, silence, fortitude and penance. The light color (which could be white, argent or silver) signifies peace, purity, charity and sincerity. Sometimes, the motto of the Order surrounds the shield. It reads "Laudare, Benedicere, Praedicare," which means "to praise God, to bless His people and to preach His gospel." Frequently too, the shield may also be surrounded by an eight pointed star which is the distinguishing symbol of St. Dominic.

## Meaning of the Mottos of the Dominican Order

1. Laudare, Benedicere, Praedicare *To praise, to bless and to preach*
2. Veritas *Truth*
3. Contemplare et Contemplata Aliis Tradere *To study (or contemplate) and to hand on the fruits of study*

## Dominican Cross

The Dominican Cross is a Gyronny Cross of the Ordo Praedicatorum (Order of Preachers). St. Dominic (1170 – 1221) founder of the Order of Preachers.

The Gyronny Cross reflects the characteristic Dominican habit, largely unchanged for 800 years: a long white tunic, contrasting with a black cloak, cappa (shoulder cape) and scapular. The black and white represent truth over heresy. In addition, the white reflects the joy and the purity of Christ, and the black reminds servants of the Lord of their humility and obligation for penance. These black cloaks led to the term 'Blackfriars', as opposed to Whitefriars (Carmelites) or Greyfriars (Franciscans).



## Dog with Torch

The Dominican Cross comes from the Torch of Truth, a symbol of the Dominican Order, often shown being carried in the mouth of a little black and white dog. It originates in a dream St. Dominic's mother had when she was pregnant with the Saint: she dreamed of her child as a little black and white dog, illuminating the world by carrying a torch in his mouth.

The dog carrying the torch in its mouth symbolises travelling, speaking about the Light of Christ.

Sister Karina of the Dominican Sisters of Springfield, Illinois, points out that: "The travelling dog also relates to the Dominicans being itinerant preachers. They went from place to place preaching and then returned to their convents. Unlike most of the monastic orders, Dominicans do not make a vow of stability. The men can be assigned to any province in the world, depending on need."

Dogs are often seen to be faithful followers of their master. And there's a pun on the term 'Dominican': The Latin for 'Lord' is Domini, and 'dog' is canes, hence 'Dogs of the Lord'.

# *The Four Ideals of the Dominican Spirit and Heritage*

The Dominican heritage intertwines a dynamic interrelatedness of four active ideals - Study; Prayer/Contemplation/Reflection; Community; and Service.

## *Study:*

Dominican tradition and heritage of study is freedom of research. Dominic set study in the service of others as his ideal when he made study an integral part of the life of the Order. Study and concern was focused on contemporary social issues, so that one would go from study of the world as it is to a commitment to envision and work for a world as it should be; to try to put right what is wrong in the world. Each person has to determine her/his own area of commitment, and then establish the desire and challenge to make this a better world. Dominic believed that you learn how to do something by doing it, not by formulating theories beforehand. Experience was the key.

## *Prayer/Contemplation/Reflection:*

For example, love of the Gospel of Matthew.

## *Community:*

To work for a better, more just and loving world. If we try to do this alone, we can feel overwhelmed. We can help one another – that is the point of community and family, to enable us to do what we cannot do by ourselves.

## *Service:*

Compassion was one of Dominic's outstanding qualities. For example, as a student in Palencia he said, "Would you have me study off these dead skins while men are dying of hunger."

These ideals developed as the Order developed under St. Dominic and his successors. Dominic differed from founders of other religious orders of his time in that he sent his followers to engage in the life of the emerging universities of the thirteenth century. While they studied, they realized that there must be a spirit of prayer, contemplation, and reflection that would connect the world of ideas, the life of the mind, and the spirit of truth, to the reality of the goodness of the Creator. This reflection and prayer could not be done in a vacuum, but must be done in and through the sharing of communal life. Coming full circle, the Dominicans were commissioned to share their knowledge and love of God with the people of the world. Thus, the Order of Preachers continues to share the Good News of the Gospel through the service and ministry they perform.



**Veritas**



*Dominicans*



Throughout the centuries  
Dominicans have influenced  
and helped shape beliefs and  
practices, as well as tirelessly  
helping millions of people in  
practical ways. They have done  
this in many diverse fields and  
their dedication and selfless  
sacrifice reminds us of how  
fortunate we are to be associated  
with their good works.



## *Famous Dominicans*

After St. Dominic, the Dominican Order has experienced the fecundity of the Holy Spirit in many ways. There are many outstanding Dominican figures like:

### *A. Saints*

The following Dominicans have been proclaimed saints throughout history:

St. Dominic (d. 1221)  
St. Peter Martyr (d. 1252)  
St. Zedislava Berkiana (d. 1252)  
St. Hyacinth (d. 1257)  
St. Margaret of Hungary (d. 1271)  
St. Thomas Aquinas (d. 1274)  
St. Raymond of Peñafort (d. 1275)  
St. Albert the Great (d. 1280)  
St. Agnes of Montepulciano (d. 1317)  
St. Catherine of Siena (d. 1380)  
St. Vincent Ferrer (d. 1419)  
St. Antoninus (d. 1459)

St. Alanus de Rupe (d. 1475)  
Pope St. Pius V (d. 1572)  
St. Louis Bertrand (d. 1581)  
St. Catherine de Ricci (d. 1590)  
St. Rose of Lima (d. 1617)  
St. Martin de Porres (d. 1639)  
St. John Macias (d. 1645)  
Thomasian Martyrs (Asia and Spain, 17th, 18th and 20th Centuries)  
St. Louis de Montfort (d. 1716)  
St. Francisco Coll Guitart (d. 1875)  
St. John of Cologne (d. 1600)  
St. Francis de Capillas (d. 1648), St. Pedro Sanz (d. 1747) and Martyrs of China and Vietnam

### *B. Bishops of Rome*

Four Dominican friars have served as Bishop of Rome:

Pope Innocent V

Pope Benedict XI  
Pope St. Pius V  
Pope Benedict XIII

### *C. Outstanding Dominicans in different vocations / positions*

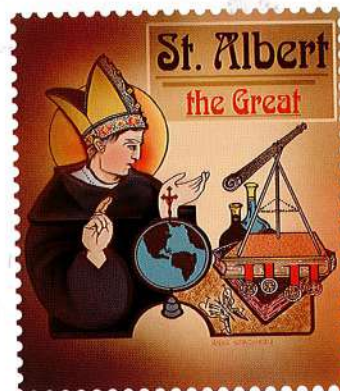
#### Vocations / Positions

Theology  
Church Law  
Science  
Missionary Work  
Missionary Work  
Pope  
Philanthropy  
Missionary Work  
Philosophy  
Biblical Studies  
Art  
International Law  
Human Rights Advocacy  
Navigation  
Nobel Peace Prize Laureate  
History  
Engineering  
Geology  
Natural Science  
Medicine

#### Figures

St. Thomas Aquinas  
St. Raymond de Peñafort  
St. Albert the Great  
St. Vincent Ferrer  
St. Antoninus of Florence  
St. Pius V  
St. Martin de Porres  
St. John Macias  
Cardinal Thomas a Vio Cajetan  
Marie-Joseph Lagrange  
Blessed Angelico  
Francisco de Vitoria  
Bartolomé de las Casas  
"San Telmo" Blessed Pedro Gonzalez  
Dominique-Georges Henri Pire  
Diego Aduarte  
Roque Ruaño  
Joaquin Fonseca  
Casto de Elera  
Fernando de Santa Maria

## Our Celebrities

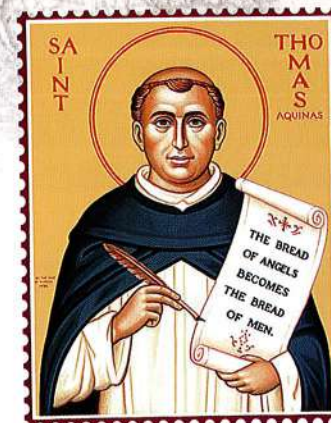


### *Albert the Great (c. 1206-1280)*

Albertus Magnus, O.P., known as Albert the Great, was a German Dominican friar and a bishop. He was a Universal Doctor and Doctor of Science. He discovered a science (knowledge that only God imparts) above all other sciences and called it the lasting or eternal science. The eternal science is a heavenly wisdom that comes from reason and faith joined together in charity towards others in prayer and action. Albert the Great was also regarded as the greatest German philosopher and theologian of the Middle Ages. The Catholic Church honours him as a Doctor of the Church.

Albert the Great was influential not only in his times, but also in today's world. There are a good number of schools named after Albert, including Albertus Magnus High School in Bardonia, New York, Albertus Magnus Lyceum in River Forest, Illinois, and St. Albert Catholic School in Toronto. As a tribute to Albert's contributions, his statues and buildings named after him (e.g. the Albertus Magnus Building at the University of Santo Tomas in the Philippines) are located in different campuses and institutes. The Saint Albert the Great Science Academy in San Carlos City, Pangasinan, which offers preschool, elementary and high school education, takes pride in having St. Albert as their patron saint. Its main building was named Albertus Magnus Hall in 2008.

Due to his contributions to natural philosophy, the plant species *Alberta Magna* and the asteroid 20006 Albertus Magnus were named after him.



### *Thomas Aquinas (c. 1225 – 1274)*

Thomas Aquinas, O.P. was an Italian Dominican priest and an immensely influential philosopher and theologian in the tradition of scholasticism. Although St. Thomas lived less than 50 years, he composed more than 60 works. He was the foremost classical proponent of natural theology, and the father of Thomism. His influence on Western thought is considerable, and much of modern philosophy was conceived in development or refutation of his ideas, particularly in the areas of ethics, natural law, metaphysics, and political theory.

The work of his life may be summed up in two propositions: he established the true relations between faith and reason; he systematized theology. His works influenced the Catholic Church greatly, from sanctity, to intellectual life, to the doctrines that followed. St. Thomas proved that learning does not necessarily dry up devotion. In fact, he was the representative of the highest types of Christian scholarships, combining eminent learning and heroic sanctity. And since the days of Aristotle, probably no one man has exercised such a powerful influence on the thinking world as did St. Thomas. His authority was very great during his lifetime. The popes, the universities, the studia of his order were anxious to profit by his learning and prudence.

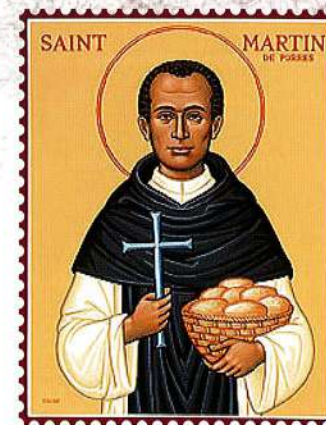
The Catholic Church has over the centuries regularly and consistently reaffirmed the central importance of Thomas's work for understanding its teachings concerning the Christian revelation, and his close textual commentaries on Aristotle represent a cultural resource which is now receiving increased recognition.



***St. Catherine of Siena (c. 1347 – 1380)***

St. Catherine of Siena, T.O.S.D., arguably the most outspoken woman of the Middle Ages, was a Tertiary of the Dominican Order (T.O.S.D.), and a Scholastic philosopher and theologian. She worked to bring the papacy of Gregory XI back to Rome from its displacement in France. And when the distrusted Urban VI became the new Pope, she did everything she could to help the Pope gain back people's trust. And during this period of time, she also tried to establish peace among Italian city-states. She devoted her life to improving the Church, to openly criticize and protest against the then corrupt Catholic Church. She also spent her life helping the ill, poor, and spiritually underprivileged. St. Catherine was also notable for her 3 series of writings, including the "Dialogue", or "Treatise on Divine Providence", a collection of nearly four hundred letters; and a series of "Prayers".

Catherine ranks high among the mystics and spiritual writers of the Church. She remains a greatly respected figure for her spiritual writings, and political boldness to "speak truth to power"—it being exceptional for a woman, in her time period, to have had such influence in politics and on world history. She was proclaimed a Doctor of the Church in 1970.



***Martin de Porres (c. 1579 – 1639)***

Martin de Porres, O.P. was a lay brother of the Dominican Order. He is the patron saint of mixed-race people and all those seeking interracial harmony. As Martin was a descendant of Africans and Indians, he was barred from becoming a full member of religious orders and experienced mild discrimination from the novices and priests of his convent.

Martin was noted for his compassion, his work on behalf of the poor, and establishing an orphanage and a children's hospital. He was famously known for his care of the sick. In normal times Martin succeeded with his alms to feed 160 poor persons every day, and distributed a remarkable sum of money every week to the indigent. Among the many miracles attributed to him were those of levitation, bilocation, miraculous knowledge, instantaneous cures, and an ability to communicate with animals.

Martin's works had a great impact on today's Catholic community as sometimes defiant attachment to the ideal of social justice achieved deep resonance in a church attempting to carry forward that ideal in today's modern world.



***Bartolomé de Las Casas (c. 1484 – 1566)***

Bartolomé de Las Casas, O.P., born in the Age of Discovery, was a 16th century Spanish historian, social reformer and a Dominican friar. He is known for being the "Protector of the Indians". His extensive writings, the most famous being *A Short Account of the Destruction of the Indies* and *Historia de Las Indias*, chronicle the first decades of colonization of the West Indies and focus particularly on the atrocities committed by the colonizers against the indigenous peoples. Bartolomé de Las Casas spent 50 years of his life actively fighting slavery and the violent colonial abuse of indigenous peoples, especially by trying to convince the Spanish court to adopt a more humane policy of colonization. And although he failed to save the indigenous peoples of the Western Indies, his efforts resulted in several improvements in the legal status of the natives, and in an increased colonial focus on the ethics of colonialism.

Bartolomé de Las Casas has also come to be seen as an early advocate for a concept of Universal Human Rights. He was among the first to develop a view of unity among human kind stating that "All people of the world are humans", and that they had a natural right to liberty – a combination of Thomist rights philosophy with Augustinian political theology.



***St. Rose of Lima (c. 1586 – 1617)***

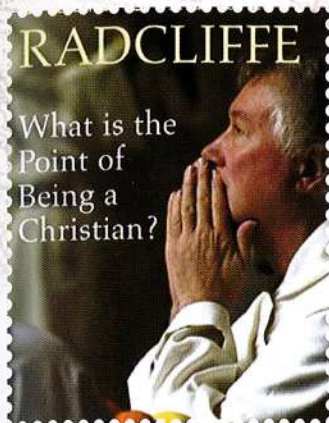
St. Rose of Lima, T.O.S.D., was the first person born in the Americas to be canonized by the Catholic Church. She is represented by wearing a crown of roses. Her days were filled with acts of charity and industry. Rose helped the sick and hungry around her community. She would bring them to her room and take care of them. Rose also sold her fine needlework, grew beautiful flowers, and would take them to market to help her poor family. Her exquisite lace and embroidery also helped to care for the poor, while her nights were devoted to prayer and penance in a little grotto which she had built.

In her twentieth year she received the habit of St. Dominic. Thereafter she redoubled the severity and variety of her penances to a heroic degree, wearing constantly a metal spiked crown, concealed by roses, and an iron chain about her waist. Days passed without food, save a draught of gall mixed with bitter herbs. When she could no longer stand, she sought repose on a bed constructed of broken glass, stone, potsherds, and thorns by her. And for fourteen years this martyrdom of her body continued without relaxation, but not without consolation, until she died on August 24, 1617, at the age of 31.

Many churches and schools are named after St. Rose. In fact, St. Rose of Lima College in Hong Kong is also named after St. Rose!

## RADCLIFFE

What is the  
Point of  
Being a  
Christian?



### Fr. Timothy Radcliffe (c. 1945 - )

Fr. Timothy Radcliffe, O.P., is a Roman Catholic priest and a Dominican friar of the English Province, and former Master of the Order of Preachers from 1992-2001. He is the only member of the English Province of the Dominicans to have held the office since the Order's foundation in 1216.

He has gained an international reputation, due to his analyses of contemporary society, Christian life, religious life, and the situation of the Catholic Church. Several of his books became best-sellers. The subtlety of his thinking, together with the simplicity and depth of his language, and his strong sense of humor, made him a force to be reckoned with in the Catholic Church. He was also the 2007 winner of The Michael Ramsey Prize for theological writing, for his book *What Is the Point of Being A Christian?*

Fr. Timothy is now a simple member of the Dominican community of Oxford and is a highly sought after speaker, teaching and preaching in many countries. In 2003, Radcliffe was made an honorary Doctor of Divinity at the University of Oxford, the University's highest honorary degree.

- ✱ "If you are what you should be, you will set the whole world on fire."  
- St. Catherine of Siena
- ✱ "Obedience unites us so closely to God that it in a way transforms us into Him, so that we have no other will but His. If obedience is lacking, even prayer cannot be pleasing to God."  
- St. Thomas Aquinas
- ✱ "He that is truly obedient does not wait for a command, but as soon as he knows what his superior wishes to have done immediately sets himself to work, without expecting an order." - St. Albert the Great, Doctor of the Church
- ✱ "Those who do not love God, do not know how good He is."  
- St. Rose of Lima
- ✱ "Prayer is the voice of desire." - St. Thomas Aquinas
- ✱ "To one who has faith, no explanation is necessary. To one without faith, no explanation is possible." - St. Thomas Aquinas
- ✱ "To be a preacher requires two apparently contradictory qualities: confidence and humility." - Timothy Radcliffe
- ✱ "Look down, we beseech Thee, O Lord, on this Thy family for which Our Lord Jesus Christ did not hesitate to be delivered into the hands of the wicked, and suffer the torments of the Cross."  
- St. Catherine de Ricci
- ✱ "A man who governs his passions is master of the world. We must either command them, or be enslaved by them. It is better to be a hammer than an anvil." - St. Dominic
- ✱ "Arm yourself with prayer rather than a sword; wear humility rather than fine clothes." - St. Dominic

## To Know more about Dominicans



### Who are they?

Following St. Dominic, the preacher of grace, the Dominicans seek to contemplate and experience the mystery of God's salvation in order to share it with those who need it most. They were founded "to devote ourselves to the salvation of others by preaching the Word of God and proclaiming the name of our Lord Jesus Christ throughout the world". Thus, they are called "The Order of Preachers". Their goal is to contemplate and share with others the fruits of their contemplation.

So the Dominicans are preachers and to proclaim the Gospel is their mission. The Order's official name, given to it by Pope Honorius III, is in fact "Order of Preachers". "Dominican" is the popular name. The Order is divided into several branches:

- (1) Friars (priests and brothers);
- (2) Contemplative Nuns;
- (3) Sisters of the Active-Life;
- (4) Lay Dominicans; and
- (5) Secular Institutes and fraternities of various kinds

Together they make up the "Dominican Family."

- It is an "ORDER" – and as such and in common with all other religious Orders, has, as its fundamental vision, the "Following of Christ" through a life of poverty, chastity and obedience.

- It is made up of "PREACHERS" – with "Preaching" as the specific objective or purpose of the Order within the Church.

Actually, the establishment of an Order of Preachers was quite an innovation in the Church, for up to that time preaching was the prerogative of bishops and of some priests especially selected and commissioned by them. That is why when Dominic spoke of a group of preachers, he was asked if he intended to found an Order of Bishops. But then, as we have seen, the Pope himself confirmed the idea with his supreme authority.

## VERITAS

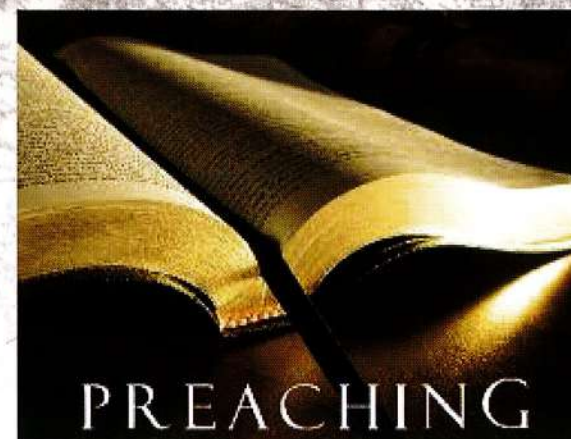
### What is their motto?

The Dominicans adopted VERITAS (TRUTH) as their motto as only the WORD of God is ALL true. Jesus himself said, "I am the Truth", so Dominicans preach the WORD of God personified in Jesus.



The nine postures for praying according to St. Dominic





### *To whom do they preach?*

St. Dominic wanted his Order to preach all over the world. So the Dominican Order is in fact a universal Order. Therefore, Preaching is extended to whatever people the Lord, through his Church, may send to a preacher. In the true definition of Dominican Preaching there is no room for "private" or "exclusive" territories. The Vineyard is the Lord's; and the preacher is a hand sent to work in it.

### *Where they should preach?*

Wherever possible, depending on circumstances. Jesus preached in synagogues, in the Temple, in the open air....St. Dominic preached in the streets, in inns, in churches. Preaching in reality has many aspects and can be done in many ways and from different podiums: in church, in a classroom, in guidance and counseling, when

visiting homes, in private conversations, etc. A preacher who is aware of his calling and mission, will, always and wherever he finds himself, discover opportunities to be witness to the Truth in the way most appropriate to the particular conditions of people, time and place.

### *What are they aiming for?*

There are two forms of Preaching – Exhortative and Doctrinal. The Exhortative Preaching aims directly at the heart and the will, urging people to live as good Christians, to practice charity, render service, to love God and one another. For Exhortative Preaching one has to be devout, pious. For Doctrinal Preaching, however, one has to be both devout and learned, because this kind of preaching has a wider scope. It speaks, first of all, to the mind, explaining principles and ways of faith; then to the heart, so that it comes to love

and accept what the mind has understood; and finally, to the will, motivating it to put all that into practice. That's why, from the very beginning, STUDY has been an essential element in Dominican formation and life.

The Dominican task is to study, explore, and discover better, more effective, and newer ways of disseminating the Gospel message.

### *Will they preach alone?*

No! A Dominican never finds himself really alone when engaged in preaching. He is "sent" by the community, and the community supports him with encouragement and prayers. A Dominican is a member of a community which, in turn, is but a part of the larger community which is the Order, and, in the last analysis, of the Universal Church of Christ.

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## ***What kind of community do the Dominicans have?***

The community life of the Dominicans have two prominent features: (1) Dominicans live together, having and sharing everything in common; and (2) they devote themselves to prayer and the ministry of the Word. These two features constitute the core and essence of Dominican life. Living in community, Dominicans hold and share everything in common. They pray together, study together, engage in communitarian apostolic projects together, and, in general, help one another in all possible ways.

A high democratic dimension was injected into it by St. Dominic himself, in such a way that in the Order, authority has always been vested in the community, with all positions being elective and for fixed periods of time, and all important decisions being taken in common.

Preaching the word of God and proclaiming the name of the Lord Jesus throughout the world will always be needed by the people of God.

## ***How do they live?***

- In communities "since whoever does not love the brother whom he can see, cannot love God whom he has not seen."

- In poverty, because we want to show that God's riches alone satisfy.
- In chastity, because our communities try to anticipate the Kingdom, where God's love suffices.
- In obedience, to learn to listen and accept God's plan for us.
- In a contemplative-active way of life because to give we must be full.



## ***What Dominicans do?***

- To present to God what we experience in life, we pray to God.
- Our prayer includes the use of the Rosary. Tradition has it that Our Lady gave the Rosary to St. Dominic as a means to contemplate the mysteries of salvation. Being especially devoted to our Mother, we keep this tradition alive by cultivating the prayer of the Rosary.

- To appreciate better what it means to be saved by God, we study.
- To share the fruits of our contemplation, we preach.
- To show that the Gospel is fulfilled today among us, we exercise our priesthood in parishes.
- To permeate our culture with the values of the Gospel, we work in universities.
- To bring about the Kingdom of God by educating future generations, we work in schools.

## ***Why Dominicans are different?***

Many preach, BUT... we are different

The Dominican style of preaching is theological, compassionate, incarnated, prophetic, positive and communitarian.

We preach where the Good News is most needed, in the 5 frontiers:

- Frontier between life and death: the challenge of justice and peace in the world
- Frontier between humanity and inhumanity: the challenge of the marginalized
- Frontier of Christianity: the challenge of inter-religious dialogue
- Frontier of the religious experience: the challenge of secular ideologies
- Frontier of the Church: the challenge of the non-Catholic confessions and ecumenism.



# Provinces/Countries Where the Order is Established

## Europe

- Italy
- Ireland
- Hungary
- France
- Latvia
- Netherlands
- Malta
- Lithuania
- Finland
- Estonia
- Belgium
- Belarus
- Austria
- Croatia
- Germany
- Czech Republic
- Norway
- United Kingdom
- Ukraine
- Switzerland
- Sweden
- Russia
- Portugal
- Poland
- Slovakia
- Spain
- Slovenia

## Northern America

- Canada
- USA
- Mexico

## Central & Southern America

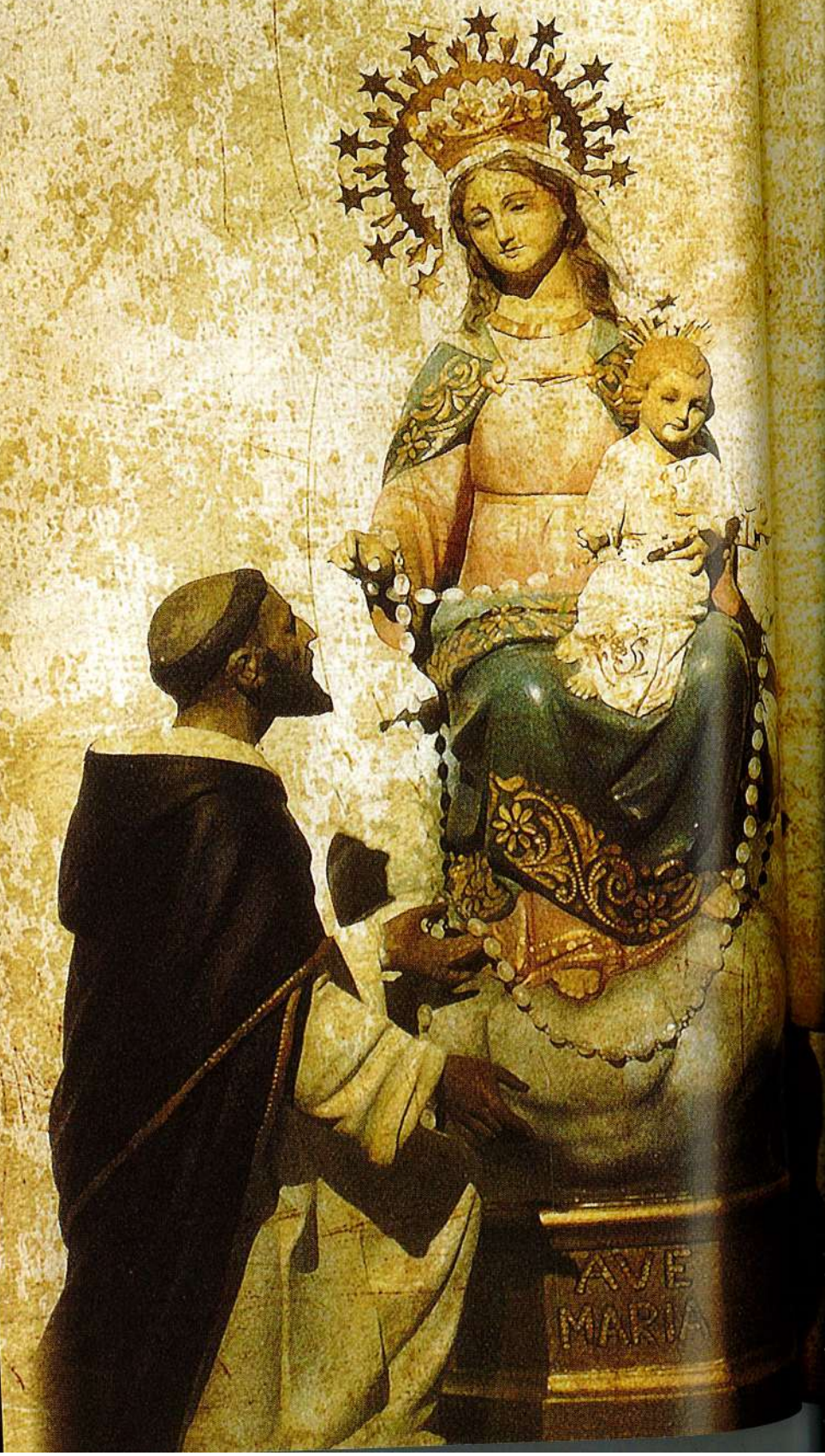
- Argentina
- Barbados
- Bolivia
- Brazil
- Chile
- Colombia
- Costa Rica
- Cuba
- Dominican Republic
- Ecuador
- Grenada
- Guatemala
- Haiti
- Honduras
- Panama
- Paraguay
- Peru
- Puerto Rico
- Salvador
- Trinidad and Tobago
- Uruguay
- Venezuela

## Africa

- Republic of Congo
- Nigeria
- Kenya
- Republic of South Africa
- Senegal
- Rwanda
- Ghana
- Ethiopia
- Benin
- Burundi
- Angola
- Algeria
- Cameroon
- Congo
- Egypt
- Côte d'Ivoire

## Asia and Pacific

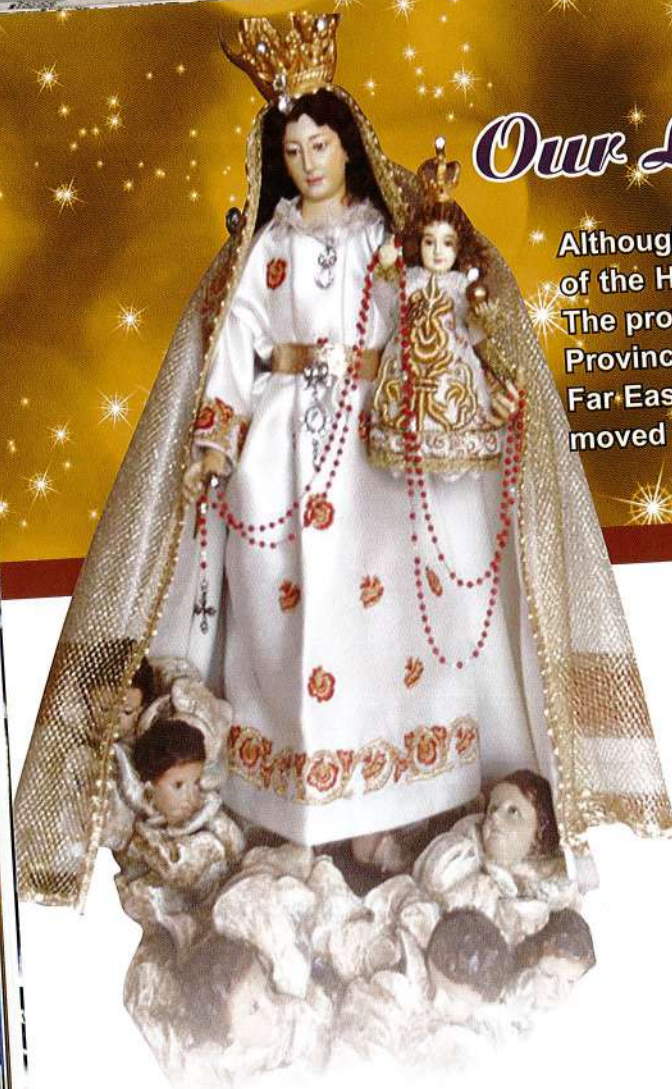
- Australia
- Pakistan
- New Zealand
- Philippines
- South Korea
- Solomon Islands
- Singapore
- Vietnam
- Independent State of Papua New Guinea
- China (including Hong Kong and Macau)
- India
- Japan
- Israel
- Iraq
- Turkey
- Korea
- Myanmar
- Taiwan
- East Timor





# *Our Lady of the Rosary Province*

Rosaryhill School is a part of the Our Lady of the Rosary Province. The diverse cultural, social and geographic differences within the Province presented many difficulties to the Dominicans who first took up the challenge of evangelization in the newly declared Province. But it is these same differences that make our Province so unique and dynamic.



# Our Lady of the Rosary Province

Although the Dominicans are present in every continent, the Province of Our Lady of the Holy Rosary has established itself mainly in Asia. It was established in 1587. The province of Our Lady of the Holy Rosary was originally formed as a "Missionary Province" and its principal purpose has always been to evangelize the regions of the Far East. After four hundred years in Manila the headquarters of the Provincial were moved to Hong Kong in 1972 to St. Joseph House in Kowloon. Here is her history:

## History of Our Lady of Rosary Province

- Province of OUR LADY OF THE ROSARY established
- The first Dominicans landed in Manila, Philippines
- Monastery of Santo Domingo established in Manila, Philippines
- Fr. Juan Cobo arrived in Japan to head the Dominican Missions there
- University of Santo Tomas founded in the Philippines by Fr. Benavides
- Repeated attempts to enter China failed
- Missions established in Formosa (Taiwan)
- Fr. Angel Cocchi finally established the missions in Fogan, (Fukien) China
- Fr. Santa Cruz and Fr. Arjona established missions in Vietnam
- St. Francisco de Capillas, proclaimed by Pope Benedict XIV as the first martyr of China
- Dominican Missions established in Hong Kong
- Monastery of St. Albert the Great, established in Hong Kong, which was transformed into Rosaryhill School in 1959.
- Later the monastery was torn down, rebuilt and completed in 1963 in the form of the present building
- Missions established in Venezuela and South America
- Missions established in Korea
- Missions began in Macau
- Missions began in Singapore
- Missions began in Myanmar
- Missions began in East Timor

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1590-1619  
1626  
1631  
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1748  
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Our Lady of Rosary Province has established many outstanding schools including the University of Santo Tomas in Manila, Aiko College in Japan, St Dominic Catholic High school in Kaohsiung, and Rosaryhill School in Hong Kong.

Throughout the centuries, the Holy Rosary has been an important element among the Dominicans. Pope Pius XI stated that:

**The Rosary of Mary is the principle and foundation on which the very Order of Saint Dominic rests for making perfect the life of its members and obtaining the salvation of others.**

Histories of the Holy Rosary often attribute its origin to St. Dominic himself through the Blessed Virgin Mary. Our Lady of the Rosary is the title received by the Marian apparition to St. Dominic in 1208 in the church of Prouille in which the Virgin Mary gave the Rosary to him. For centuries, Dominicans have been instrumental in spreading the rosary and emphasizing the Catholic belief in the power of the rosary

On January 1, 2008, the Master of the Order declared a year of dedication to the Rosary.



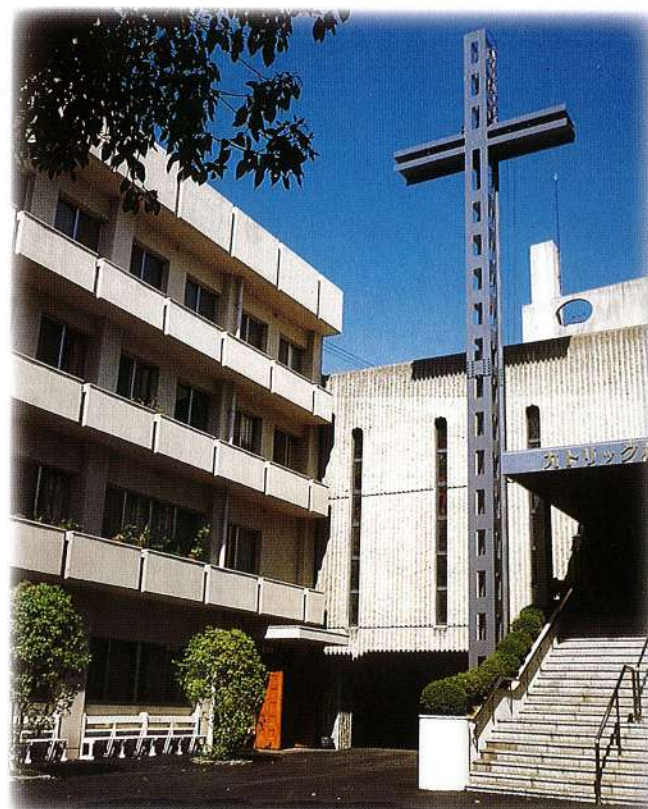
University of Santo Tomas - Manila



School "Arzobispo Mendez" - Barinas



San Pedro Martir - Madrid



Sacred Heart Church - Matsuyama



St. Dominic's House - Kaohsiung



## 道明會玫瑰聖母會省歷史 玫瑰之光 照耀各地

聖道明於1216年得到教宗歐諾里奧三世之正式認可而成立「宣道修會」後，其弟兄繼續推展，宣講聖教的真理。修會把整個修會分為區域單位，稱為「會省」，繼續傳教。如今道明會會士的足跡，已遍佈於五大洲。

在十六世紀中葉，有一批精力充沛的道明會士，受到當時教會的感召，志願離鄉背井到遠東傳揚福音，成立純粹為外方傳教工作的修會組織，道明會當中最著名的傳教團體：就是「玫瑰聖母會省」，俗稱「玫瑰會省」。

「玫瑰會省」是在十六世紀末葉專為傳教而設立。其最初的兩個傳教士團體，於1587年抵達了馬尼拉及澳門。及後道明會士於1631年正式來華傳教，當中六位殉道聖人以他們生活見證和鮮血的奉獻表揚了玫瑰會省在中國傳教的貢獻，同時也肯定了這會省為中華教會的服務效勞。「玫瑰會省」在華人的傳教事業上，有著不可抹滅的一頁。

在其過去四百多年的遠東傳教歷史中，玫瑰會省對教會有著卓越的貢獻，其致力成立當地教會並培育司鐸和獻身者，也給予教會有無數的殉道英雄。玫瑰會省創立了不少著名的學校，包括有菲律賓馬尼拉的聖多瑪斯大學、日本的愛光中學、台灣高雄的道明中學、以及香港的玫瑰崗學校，在傳教的工作中也沒有忘記教育服務的事工。玫瑰會省持續追隨著聖道明和諸位殉道聖人的傳教精神，至今仍在菲律賓、中國大陸、港澳地區、台灣、南韓、日本、新加坡、西班牙、意大利，及委內瑞拉等地繼續宣道的使命。

## 道明會玫瑰聖母會省歷史簡介

- 1587年 「玫瑰聖母會省」成立。第一批道明會士抵達菲律賓馬尼拉傳教
- 1588年 玫瑰會省於菲律賓馬尼拉組織當地教會(Monastery of Santo Domingo)
- 1592年 Fr. Juan Cobo 到日本帶領當地道明會傳教工作
- 1611年 Fr. Benavides 在菲律賓馬尼拉創立了聖多瑪斯大學 (University of Santo Tomas)
- 1590-1619年 多次嘗試到中國傳教但最終失敗
- 1626年 玫瑰會省在台灣基隆開始傳教工作
- 1631年 Fr. Angel Cocchi從菲律賓抵達中國福建北部的福安，正式開始對中國傳教
- 1676年 Fr. Santa Cruz 及Fr. Arjona在越南開始傳教工作
- 1748年 St. Francisco de Capillas 被教宗本篤十四世封為中國第一個殉道者
- 1861年 道明會在香港成立道明會傳教代辦所
- 1935年 香港的聖大雅博會院(Monastery of St. Albert the Great)在香港玫瑰崗學校現址落成。1959年聖大雅博會院改建為玫瑰崗學校
- 1951年 會省在委內瑞拉及南美洲開始傳教工作
- 1990年 會省在韓國開始傳教工作
- 1995年 會省在澳門開始傳教工作
- 2001年 會省在新加坡開始傳教工作
- 2010年 會省在緬甸開始傳教工作
- 2013年 會省在東帝汶開始傳教工作



*Significance of the  
Dominican Order  
in Today's World*

*In today's rapidly changing and unpredictable world the Dominican Order, its teachings and work, seems more important and timely than ever before. No amount of technology and personal gratification will guarantee us true happiness unless we also value faith, charity and compassion.*





## *Significance of the Dominican Order in Today's World.*

The initials "O.P." distinguish all Dominican friars. The meaning of these initials was well known in many social circles, especially within occidental countries. The attribution of "preaching" was given to friars when the Order was first founded, mainly because of the changes St. Dominic was bringing to the Church. For many centuries members of the Order have won high praise for their distinguished work in preaching, and this attribute has remained.

This distinction is not outdated, or something that has been removed from the Dominican identity. Nor is it the prerogative of the Order. We know that many members of other religious orders in the Church do this job very well and have excellent persons who are well prepared to carry on the preaching of the Gospel of Jesus and of influencing other sciences with their Christian input. Nevertheless, it is a title that should be very mindful of the institutions and works that our Order is responsible for in the different countries and platforms where we work.

The logo of "contemplata aliis tradere" requires work and study. In the first school book printed in 1967, a F. 5 student, Daniel Tso, contributed a historical presentation of the Dominican Order. He said, "From its very beginnings, the Order grew under the shadow of famed institutions of learning and found their way into universities of prestige at the time". As the logo is still the same, this character of the Order should still be present in our institutions today, receiving and giving at the same time knowledge, doctrine and guidance that accord with the Gospel of Jesus.

The mission of preaching has defined the Dominican Order. The message of Christ that should be characteristic of our preaching should bring the Gospel to the people. The New Evangelization that we talk about today is not only a message of hope for the future but also a message of human, social and educational growth in the present.

The long academic tradition and excellence that has been very much a part of the Dominican Order should continue within all Dominican institutions and works in the many years to come! Soon, the 800th Anniversary of the foundation of the Order will be celebrated and it will be the proper time to evaluate what is the significance of our Order in today's world.





## 道明會 在今日世界的意義

道明會會士會在名字簽名的後面，加上O.P.兩個字母，O.P.就是代表宣道修會，這就是道明會會士的記號。這個英文縮寫O.P.的意義在很多西方國家的社會圈子是眾所周知的。聖道明帶領教會建立新的秩序，自道明會建立開始，宣道便成為了道明會會士的特徵。及後這幾個世紀以來，道明會會士也本著聖道明的精神，在其宣道的工作上有出色的表現，更得到了不少的美譽。這宣道的工作從沒有過時，而且亦成為道明會的優良傳統。

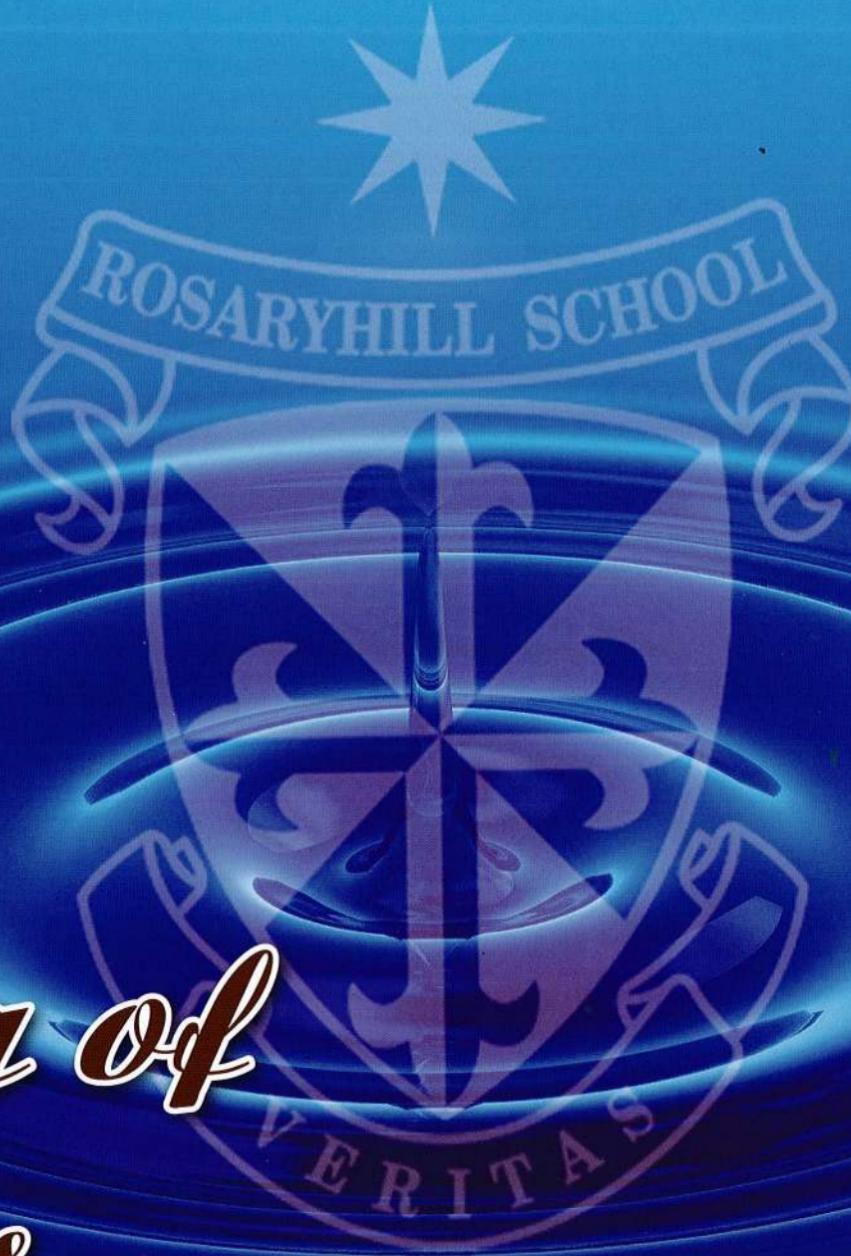
縱然其他的修會在宣道的工作上也有出色的表現，而且亦有不少宣揚基督真理的人才，甚至更把基督的元素帶入其他科學。但是「宣道」的事工仍然是道明會的象徵，以及是道明會在各國的主要工作。

“contemplata aliis tradere” 這個標誌代表工作及研習。在此引用一位當年就讀中五的曹同學在1976年校刊中簡介道明會歷史的一席話：「由一開始，道明會的發展就是以建立享負盛名的學府下發展起來，而且他們亦從建立優秀的大學找到他們的發展路向。」“contemplata aliis tradere” 這個標誌中的含意從沒有改變，道明會工作及研習的特質仍長存至今，仍然是以基督的真理在我們知識、教條及指引之中。

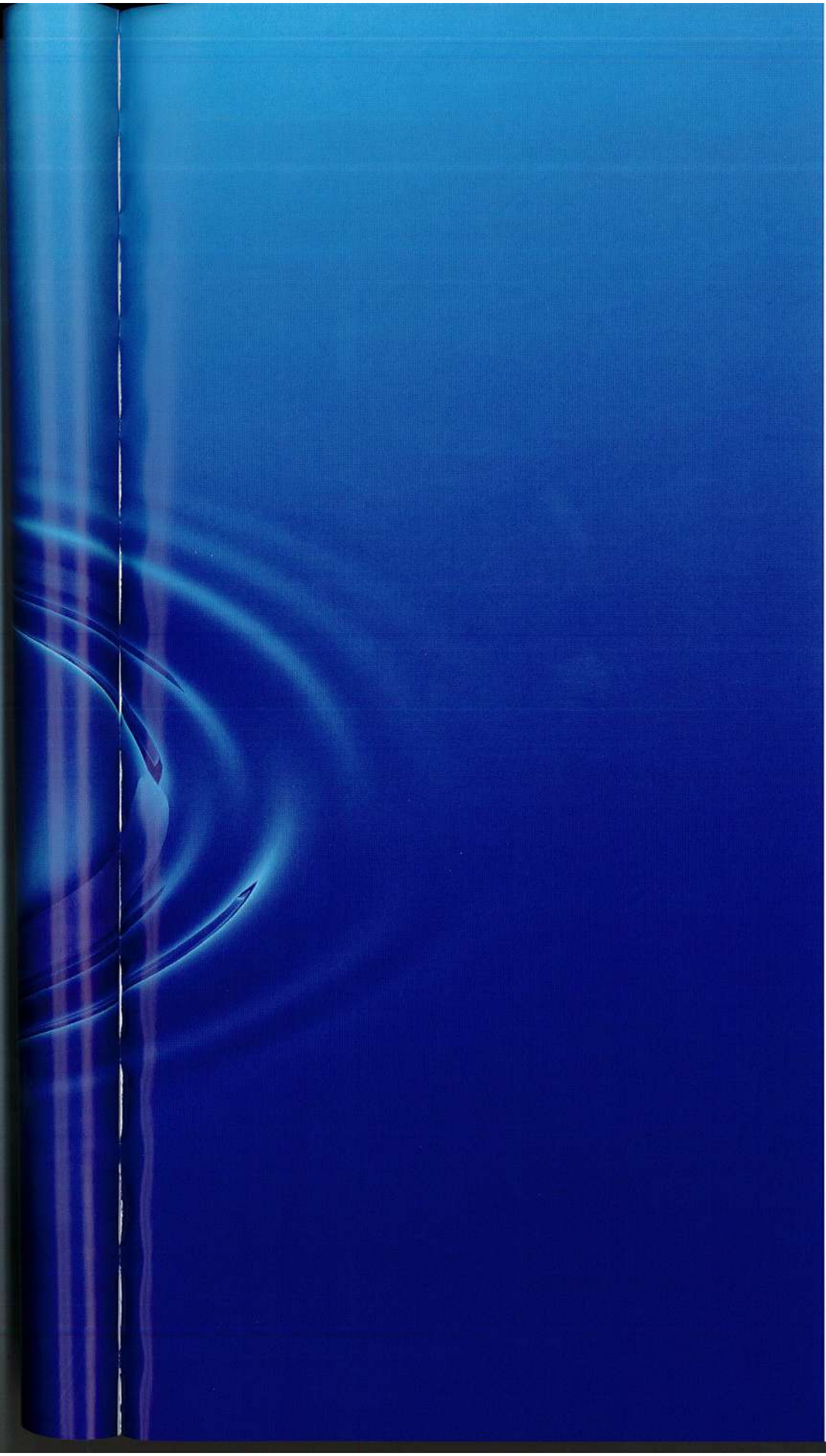
今天道明會仍然肩負著宣道的使命，傳播耶穌基督的真理，給人民帶來福音。今天我們所傳播的福音不僅是為將來帶給希望的信息，而且更是一給予現今人類、社會及教育發展的信息。

道明會多年來在教育的事工及學術上的貢獻，一直有其卓越的特色，而這優良的傳統定必能繼續承傳！讓我們在迎接慶祝道明會成立800週年的時候，也一同思考道明會在今天世界帶給我們的意義。





*Sharing of  
Teachers  
and Alumni*



*It is easy to see that time spent at Rosaryhill is a meaningful experience for all who have the opportunity to be here for any amount of time. Rosaryhill is continuing to light the path for future generations as it has for past generations. Those who have been able to see growth over time are especially lucky and feel privileged to have done so. The following are the testimonies of only a few of the many teachers and alumni who continue to see the importance and value in their time at Rosaryhill.*

*Jolie Chow and Angel Chow*

***We love our schoolmates and teachers!***

We loved to go to school and had a wonderful time studying in Rosaryhill School. Our father always laughs that when we were kindergarten pupils, we cried because we were unable to go to school on a typhoon day!

We are thankful to our alma mater for giving us so many opportunities, though it was a pity that we did not win the interschool badminton championship before our graduation from the primary.

Rosaryhill School helped us develop into confident, caring and responsible youngsters and provided us with a solid academic background and allowed us to transition into the UK education system smoothly. We used to have Mathematics and Science lessons in English, and thus we have not encountered any difficulties in our study in the UK. Indeed, we envy students currently studying in Rosaryhill School who have the opportunity to learn Spanish which was not offered at our time. (Jolie: Estoy aprendiendo español. Angel: Ich lerne Deutsch.)

Congratulations to Rosaryhill School's 55<sup>th</sup> anniversary!



**Badminton awards for RHS**



**Jolie and Angel in the UK**

David Chow

*It is always an honour to serve my alma mater!*

When Fr. Lionel Xavier led the first class of graduates to establish the Rosaryhill School Old Students Association ("RHSOSA") in 1967, he opened new paths for fellow alumni to get involved with and contribute to the alma mater. Alumni may contribute to the alma mater by means of funds, time, knowledge or effort.

From time to time, members of RHSOSA participate and sponsor the School's Walkathon. Since the launch of the RHS Mentorship Program by RHS and RHSOSA in 2009, I have been able to share my experience and provide educational and career guidance to students in Form 5.

With my knowledge and experience in financial management, I have been managing an investment fund for RHSOSA since 2003. The fund has generated an average return of 7% per annum and is used for granting scholarships to all three sections of Rosaryhill School and financing RHSOSA's daily operations. With a proven track record, RHSOSA is appointed to manage funds for the Rosaryhill Golden Jubilee Trust and Fr. Lionel Xavier Charity Fund Limited.



2012/13 mentees



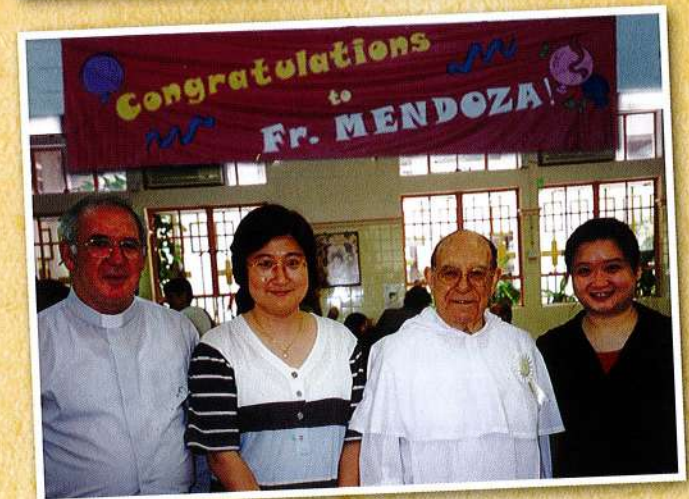
Reporting at 2013 RHSOSA AGM

Belinda Lam and Bonnie So

*Rosaryhill has been a place for both of us to actualize our educational visions!*

Although we have visited Macau many times, this summer was our first time to visit St. Dominic's Church. The visit gave us a chance to reflect upon the history of the Dominicans. We were impressed by all of the religious works of art and artifacts that "spoke" to us, two History teachers of Rosaryhill, Bonnie So, a student-turned-teacher who was nurtured under the academic excellence of Rosaryhill; and Belinda Lam, a teacher and curriculum innovator who found her belief with God in Rosaryhill, and who taught Bonnie.

We are lucky because we have always had chances to be involved in preparing Rosaryhill's Anniversary booklets. They are a very good opportunity to look backward in order that one can turn a refreshing eye to the future. Our commitment therefore grew with our identity with Rosaryhill. Belinda has been the chief editor of the 35th and 40th Anniversary Booklets whereas Bonnie the 50th and 55th Anniversary booklets. During the course of the booklets' preparation, we got new perspectives and new insights into the mission of Rosaryhill as well as the Dominican Order. More wonderful, we connected with so many teachers and alumni from different parts of the world. We are extremely happy that many Rosarians shared their valuable memories about Rosaryhill in the booklets.



Rosaryhill has been a place for both of us to actualize our educational visions. We particularly love the freedom that Rosaryhill grants to teachers. Rosaryhill is not only a place filled with Catholic values, but also a place that allows your dreams to come true. We believe every student has potential and that school teachers can make a difference to their lives. Guided by this belief, we have encouraged a good number of students to participate in different inter-school competitions to strengthen their confidence and stretch their potential. The results are encouraging.

In Rosaryhill we have met many important persons in our life – Fr. Xavier, Fr. Mendoza, Fr. Perez and Fr. Francisco. Belinda was most touched by what Fr. Xavier done for her when she lost her Aunt. This experience helped Belinda realize the comprehensiveness of Catholicism. It paved the way for Belinda to find her identity with God. Bonnie had been a student of Fr. Mendoza and Fr. Perez. Their teaching made her understand the great educational mission of the Dominicans. It helped her to strongly pursue academic success and excellence. This belief still sheds light on Bonnie's teaching today.

Finally, we would like to say "thank-you" to Rosaryhill, for it is such a wonderful place filled with so many amazing people.



*Maria Wong*

## For RHS 55<sup>th</sup> Anniversary – The Memory of My Days in RHS



It didn't seem that long ago that we had the 50<sup>th</sup> Anniversary celebration. So many students and teachers from the past came back to Hong Kong for the occasion. It was indeed a touching experience. How time flies, there will soon be the 55<sup>th</sup> Anniversary!

Thinking of our alma mater always brings back fond memories for me of the days when I was in RHS. I started in Primary 6 and graduated from Form 5 of the Secondary Section in 1969. Those were the important formative years for me. The experience that I had gave me the foundation to continue into adulthood.

Before I started at RHS, I had already completed my 6 years of primary school education at St Jude Primary School at North Point. Since I did not do well in the public high school placement examination, I was not assigned to any of the secondary schools. RHS had just completed its new school building, so it would be expecting a lot of new students. I sat for the entrance examination for Primary 6 of RHS and was accepted.

One of the teachers at my former school suggested that I should have tried for Form 1 at the Secondary Section instead of repeating P6. Since I would be changing to an English school from a Chinese school, a friend of my mom who worked in education suggested that I should repeat P6 to have an easier transition. I didn't know any better so I just followed along.

Starting in a new school in a brand new school building was quite an experience. There were no desks and chairs in the classrooms for the first day of school. We all stood in our classroom for the teacher to do the roll call. For me, I was always known by my Chinese name in my previous school. As the teacher was calling all the names in English, I had to really pay attention for my English name "Maria Man" which was brand new to me. This was especially difficult as we were all standing, and the teacher was not a tall lady. Many of the classmates were taller than her although she had her spiky three-inch high heel shoes on.

Talk about new adjustments! During the assembly before school each day, we recited prayers together, in English, of course. I only knew

my prayers in Chinese, I had to spend time at home figuring out which prayers to learn quickly, so I would not be seen as falling behind. As children, we had such desire to be like our peers, I wanted to do everything like everyone else.

I realized that I had so much to catch up on just for the English transition. All the subjects were taught in English except for the Chinese class itself. In those days the Primary Section only had half days. P1, 3 and 5 had their classes in the morning, and P2, 4 and 6 were in the afternoon. I felt so fortunate to start my school day in the afternoon, so I could stay up at night and not worry about getting up early in the morning. I did my homework after dinner and then read many of the schoolbooks. I found them to be pretty interesting. What a blessing it was to enjoy my evenings!

As it turned out, I did well in adapting to the new environment. I was thankful for friendly classmates and the patient teachers. Looking back, I can still remember the fun and laughter we shared. I finally graduated from the Primary Section and moved on to the Secondary Section of the school. Thinking back, repeating Primary 6 in RHS was really helpful for my development as a person.

The experience of starting in the Secondary Section was another adjustment. We went from being a unique class in P6A of all-girl students and became part of the entire Secondary Girls Section of 5 or 6 classes. We had prefects from Form 2 and Form 3 telling us what to do. For me personally, changing from a half-day to an entire day of school was also a big challenge. I missed those days when I could stay up until 1 am, get up at 9 am the next morning, and I still would not be late.

I still remember our class teacher of Form 1, Miss Rosemary Au. October was the month of the Rosary, and we had to pray the Rosary each day before class started. Since Miss Au was not a Catholic, she preferred not to lead the Rosary and wanted to delegate it to a student. During those days, I stayed on top of my schoolwork and was never bothered with any extra responsibility in the school. Ms. Au looked around the class and asked the Catholics to raise their hands. Being one of the Catholics, my name was called to lead the Rosary for the month. Years later, I still joke with my friends that leading the Rosary daily before class that month was the first leadership position I had in my school life.



The school also started the Legion of Mary, and I remember being drafted into it. It was a junior praesidium, and I was appointed as secretary. Since the Legion of Mary is a formal group in the Catholic Church, I had a formal structure to follow in preparing the minutes for the meeting. What I learned from this process is still useful to me these days whenever I do minutes for meetings that I attend.

For Form 2, I remember being one of the 2 monitors of the class. There were responsibilities, but classmates were always cooperative, so my job was not too difficult. There was one incident that has stayed in my mind. It was our visit to the US Navy ship that docked in Hong Kong Harbor. Through some connection, the school arranged an opportunity for Secondary students to visit the ship. We were chaperoned by two teachers for the visit, and it was a fun trip. The next day, we were told by the upper class Chief Prefect that we would be detained during recess because the Principal, Fr Lien, was upset that some of the girl students had taken pictures with the Navy soldiers. We were very unhappy with this situation. We felt that the punishment was unjustified because most of us were not part of this picture-taking experience. Also, why was it that the teachers on the trip with us did not stop it from happening? Many of us told the Chief Prefect that we wanted to speak to Fr Principal.

We were all in our seats in the classroom when Fr Lien showed up and asked who wanted to speak to him. There was complete silence. It looked like we were all so scared, and I asked myself what happened to all the anger and frustration that was voiced so loudly before. As the class monitor, I felt I needed to stand up and say something. After asking if I could speak in Chinese, I had my chance to express our concerns and reasoned that his decision to punish us was unfair. To think of it now, I believe I was just as scared as everyone else. I only truly remember the overwhelmed feeling I had that day; I have forgotten the outcome. This experience taught me the importance of speaking up when we hold positions of responsibility.

My time in Form 3 was a turning point for me. The school had started to form clubs for the extra curricular activities. We were also invited to participate in various youth activities with other Catholic schools in Hong Kong. All such involvement kept me so busy that I had less time for schoolwork. I had a great time going to meetings and organizing the events. I had more fun in working on the activities than dealing with the academic subjects. Consequently, my grades dropped, of course. At the end of the school year when I received my final report card, I did not maintain the first position in my class like in the past 3 years.

My parents were very upset with me. I had great plans for more summer activities, and I had to withdraw my involvement from them all. It was a terrible time, and I remember trying to bury my thoughts in working on a 1,000-piece jigsaw puzzle for the first few weeks. Then my mind quieted down, and I started to think about what to do moving forward for the next school year. The book list for Form 4 became available, so I got the new books. I started reading some of them and found them to be pretty interesting. This helped put me back into the path of reality, and I decided to focus on my schoolwork as the priority.

So started the new school year of Form 4, and again I was asked to be the class monitor. I accepted the position with hesitation, and yet, thinking that if that was the only post I took, it would not be too bad. I decided to keep things in a low profile. Schoolwork was moving along fine, and I began to realize that since I was not the first position in the class anymore, I did not have to be the student getting the highest grade in the class. My pressure shifted to doing my best, so I would be happy with myself and not to compare myself others. I felt like I found my inner peace.

Somehow, life was never meant to be quiet for me for long. The Form 4 class in the Boys Secondary Section of the school had started the Perpetual Fraternity a year before, and the teachers who sponsored the Fraternity asked that we, the girl students, do something similar. We started the conversation, and, before we knew it, ideas began to take shape. Under the guidance of the teachers, we formed a core group of people who were interested. We had our first meeting of the entire class, and the Perpetual Sorority was formed. We had our election, and I became the President of the group.

When I had a quiet moment to myself later, I asked what in the world I had gotten myself into again. Then I thought of the various classmates who were elected or volunteered to serve with me, and it seemed to be a good group that could work together. We planned and got various activities going and I learned how to work with others. Most important of all, I still managed to stay on top of my schoolwork.

A few months later, the school decided to start the Student Councils for the Boys and Girls Secondary Sections. I remembered attending the first meetings that Fr Xavier called together of the representatives from each of the classes. Election of the officers was held, and I was elected the President. It was through this group that I developed my working

relationship with Fr Xavier and fellow students from other years. Some of these friendships lasted for many years to come.

There were days that I would have a meeting of the Legion of Mary early in the morning before school started. At recess and lunch there were also meetings, and after school we had another meeting of the officers and committee chairs of the Perpetual Fraternity and Sorority. Preparing agendas for meetings became my second nature. Thank God there were always other reliable members in every group to get the tasks done and kept things going.

I learned to prioritize my tasks so that my schoolwork and studies would always come first. I learned to plan my time so I could start homework assignments and study for tests early, so they could be done on an incremental basis before the deadline. These skills have been of tremendous value to me later in life to manage my time between school, work and family.

The year of Form 5 was a less active year because we had to prepare for the public secondary school certificate examination. There were still meetings, but I was not doing as much. The Student Council was run more by the new Officers and Committee Chairs. When the certificate examination was finally over with, I felt such a great relief. 1969 was the 10th Anniversary of RHS and we had such a great time helping the school get ready for the celebration.

I completed my Secondary education, and I had to decide what to do next. Continuing at the newly started Form 6 at RHS would have been the natural and easy next step. Yet, since I am the oldest in my family, I chose to work and help my parents financially. During the Fall of 1969, I started teaching in the Primary Section of RHS.

Being a teacher made me realized that getting my point across to the students was very important. It did not matter if the subject was simple or complex; I had to find a way to explain it so the students could understand what I was trying to teach them. Even though these were only primary students, with the different personality dynamics, getting them motivated to learn could be challenging. I was only able to teach for one semester because I followed my family and immigrated to the United States in 1970. Although it was only for 6 months, I thoroughly enjoyed the teaching experience.

Getting ready for the move to the U.S. was exciting. I remember that when the day of my departure from Hong Kong finally came, many classmates from RHS were at the airport saying goodbye to me and my family. The flight went from HK, to Japan, then Hawaii, and finally California in the U.S. I was still in a good spirit ready to move on in a new land.

Settling in a new country with a new language was not easy. I knew English from HK, yet it was not used in our daily life. RHS never enforced the rules that we had to speak English on the school grounds. Also, the English spoken in the U.S. sounded so different than that of HK. Again, being the oldest in the family, I was supposed to go find a job, so I could help support the family. I kept wondering how in the world I would be able to do that in a new environment.

Through the connections of relatives, I was asked to help out as the hostess and cashier at a Chinese restaurant. The owner and most of the employees there spoke Mandarin. I understood it enough from the movies I watched in HK, so I was able to fake it and follow along. Also, since my parents were originally from Wuhan, China, their dialect was kind of similar to Mandarin, and my background in it was helpful. I was then officially hired, and I worked as waitress sometimes too.

The owner provided meals for the employees, and my cousin was the chef. He would always make sure that the employees ate well. I enjoyed all the yummy food. I was only concerned that we had our meals before and after the busy lunch and dinner hours during which we served the customers. I learned to accept the fact that life is never perfect and we have to live with the pros and cons.

In a few months, I found a job in a bank. After I learned driving and obtained my driver's license, I started going to college at night. This was not easy after a full day of work. Frequently I caught myself falling asleep in class. Gradually I changed to working part-time and became more focused with my classes.

I also got married and started my family. I went back to school full-time and got my Bachelor Degree in Accounting. I then passed the professional examination and got the work experience required for the license. In 1980, I became a Certified Public Accountant (CPA). This was very helpful for my career development and future job opportunities.

Thinking back, the skill of time management and multi-tasking that I learned during my RHS days prepared me for juggling the responsibilities between school, work and family. My involvement in various organizations encouraged me to participate in the organizations of my profession and continued my development.

During my last year of college, I was also studying for the CPA examination. My classmates told me that it would be difficult for a woman with a family to be a CPA because of the pressure and overtime that we had to endure during the years when we would be fulfilling our experience requirement for the CPA license. Since I had a two-year-old son, I was very discouraged. I then attended an event of the American Society of Women Accountants (ASWA) and found that there were so many women CPAs with families. I joined the group and have been a member for many years. My involvement on the Board of Directors at the Los Angeles Chapter of ASWA has provided me with connections for job opportunities and valuable friendships with other fellow accountants. Compared to other Asian peers in US, I was more willing to join groups. Yet, I kept telling myself that family and work are priorities over volunteer efforts. From my time at RHS, I had learned what was most important at the different stages of our lives. Therefore, I do try to be very selective in what I become involved with so I do not get ahead of myself.

Over the years, I have to admit that God has been always very merciful to me, and I have to count my blessings. There were many times when I found myself at the middle of a crossroad and I would ask Him for guidance. Although sometimes He seemed to close a door on me, He would open a window. I will continue to be thankful to Him.



*Edith Shih*



### *First Episode – the Student*

I spent five very happy years at RHS attending secondary school. At that time, some 40 years ago, attendance at RHS was something: the smacking new school premises, the roaring fleet of school buses, the English speaking tuition, the personable and quality teachers, the religious up-bringing, etc. These characteristics made Rosaryhill the envy of students and parents all over Hong Kong. I was monitor, prefect, chairman and officer of music club, cookery club, judo club etc. I had a great time enjoying the carefree school life. I was proud being a RHS student.

I do not recall ever coming first in class. But RHS provided me with the opportunity to assume responsibility as a student leader. Not that I have ability that I could boast of, it is, however, these leadership opportunities that nurtured my confidence and permitted me to reach out for higher goals in the days to come.

### *Second Episode – the Teacher*

In the mid 70's, I returned to RHS as a teacher and taught for a year, with over 1,000 students. I was brought into my first class by the Prefect of Discipline, Mr. David Lam. He told my students, "Ms. Shih was my student when she studied at RHS - I'm proud to have her as your teacher". I was also proud to stand in front of the young and innocent minds everyday and open their hearts to new learning. My one-year teaching career not only taught me a great deal about life; it also brought me lifelong friendships. I kept in contact with my students, many of whom have families of their own now. I am absolutely delighted when I run into 'strangers' that tell me, "Ms. Shih, I was your student, and I enjoyed your classes!". My other major reward from teaching at RHS was the connection with the Dominican fathers: Fr. Xavier, Fr. Secundino, Fr. Perez, Fr. Francisco, and others who have subsequently become lifelong friends.

### *Third Episode – the Alumna*

I disappeared from RHS for some 20 years before I reconnected with her again, about 10 years ago. I began to take a deeper interest in the school: its academic standing, its teaching philosophy and quality, its student body, its financial needs, and its alumni. I became involved in organising alumni activities – alumni are in many ways the future of the school. They are a source of renewed energy and financial support. In recent years, we organised and celebrated the 50th anniversary of RHS, followed by the 80th birthday of Fr. Xavier. As more of us are reaching retirement age, we have been able to expend more time on RHS. With other alumni, we have raised some funding toward providing scholarships for students. Recently, in memory of Fr. Lionel Xavier, a foundation was set up to provide funding for the promotion of priesthood and education.

We have all benefitted from an education at RHS. Let us, in our small ways, be it our time or our financial resources, keep up the good tradition of RHS and make her a better school for the next generation.



## Edward Ng



Time flies... it has been over two decades since I graduated from Rosaryhill School. Over the last few years a countless number of people have asked me why I have been spending much of my spare time on RHSOSA and Rosaryhill School; it is in fact an easy and simple question to me; it is because I love my alma mater.

I spent a total of 13 years in Rosaryhill School, and I would say it was the most enjoyable period of my life. I can still vividly remember numerous incidents that happened during my school days at Rosaryhill. For example, I was appointed to be the Bus Prefect by Ms Domenica Lau when I was a P.4 student, which I believe planted the seed in me, and I have always reminded myself that it is my duty to be a responsible person in society. I was a Red Cross cadet member for 7 years during Secondary school, and I learned how to be a leader and to help the needy in society. Although I had not been baptized before I graduated from RHS, I was strongly influenced by the teachings of Jesus Christ. Through Religious Studies lessons and daily teaching by Fr. Xavier during the morning assembly sessions, I learned that we should share love with others. I was also quite close to my teachers and Fathers, which is a unique culture in our school. Fathers, teachers, school staff and students treat each other like a family, which makes our school different from other schools, which explains why I still stay in touch with many of my primary friends, secondary friends, teachers and Fathers. To summarize the above, I believe that I could never have become who I am without the wonderful experience of RHS.

I was invited by Paco de las Heras or just Fr. Francisco to join RHSOSA about 8 years ago, and I have been involved in RHSOSA matters ever since. I noticed that the number of RHSOSA members has been growing rapidly over the recent years. It shows that we have thousands of alumni out there who care about Rosaryhill, and they also want to stay in touch with our alma mater after their departure. This is the 55th Anniversary of Rosaryhill School, and I have strong faith that the Dominican Fathers will continue the mission set by their predecessors: to nurture conscientious individuals, useful citizens and authentic Christians for society.



## Shirley Choi



School is something we must all embrace. Knowledge is something we need to seek out and chase. Rosaryhill School has been an integral part of my life. My favorite teachers are friendly, caring and kind. Friends I met at RHS are my pillars in life - in rain and shine. RHS music teachers gave me my start in public performance as a musician. You may never imagine the chance you give to a five-year-old can turn out to be a life-changing event.

As a composer I want to make this world a better place through music. I represented RHS and won my very first inter-school music championship. The very first "Christmas" song I performed in the school hall had the whole class singing along... these moments are not just memories. I have not become who I am without my impeccable and heart-warming education at RHS. Not a day passes when I do not thank God for everything in life. Thank You Rosaryhill. I am a proud Rosarian.



## Jessica Lam

When looking back, I find that I've already been immersed in my beloved Alma Mater – Rosaryhill School, such a religion-rich school – for 29 years. As a student, I felt love and patience from my teachers; as part of the teaching staff, I got care and understanding from my colleagues. Love is all around in RHS.

Spending these amazing 29 years here has shaped who I am now. What inspires me the most is the prayer from Our Father in Heaven – “forgive us our sins as we forgive those who sin against us.” It helps me realize forgiveness is a beauty of one's life and at the time a gift of everyone's. I hold this attitude as my motto which leads me to an easier and more peaceful life. Thanks to my Alma Mater!



## Pamela Tse



With Fr. Francisco during my wedding ceremony



Having a great time with students

### Indelible Memories of Rosaryhill School

Certain things in life are truly wonderful. When I left school, fate brought me to another school as I landed a job. I have had an enduring relationship with this school ever since. Seemingly in the blink of an eye, this relationship has already lasted over 10 years. Many of the students that I once taught have gone on to university, others have even graduated from college and landed jobs in various sectors of society. Occasionally I bump into some of these students on the street. They certainly recognise me, but I cannot always recall their names. At times I cannot even remember their faces. Nevertheless, as soon as I hear them say ‘Ms Tse’ as they address me, there is be a tremendous sense of warmth in my heart. Looking back at all the years I have been in Rosaryhill School, the most unforgettable thing for me has been all my experiences at the school as a whole, as well as the Little Garden. Every time I receive Christmas cards from my students, or some get well wishes as I am recovering from a certain illness, or simply daily greetings like ‘good morning’, I think such actions from students must be the most touching things for any teacher.

I can recall many joyous moments that I've had at Rosaryhill School, including my birthdays, wedding and students' graduation ceremonies. Rosaryhill School is the school where I began my career, and it may well be the school where I end that career as well.



## Denny Wong



My first class of 1985

Under the guidance of Dominican Fathers, the school has followed a vision of touching hearts and has carried out a mission of wholesome education during the past fifty-five years. Our students are therefore nurtured in a school environment of adequate knowledge gaining opportunities and are well-prepared for life beyond the classroom. Many of them are successful in different fields in the community. Best of all, their achievement inspires their younger brothers and sisters of today and tomorrow.

For me, as a teacher in Rosaryhill for almost 30 years, the school is like a second home where I can always find a smile and words of consolation. I would like to express my sincere thanks to the Fathers, colleagues, students and those who have worked so hard to make Rosaryhill the success it is.

## 謝婉娥



三十年前的學生，三十年後她的兒子  
也在玫瑰崗幼稚園畢業了！

人生有多少個十年？不經不覺，原來我已經在玫瑰崗學校渡過了第三個十年！在這三十年的教學生涯中，每一天我總會記著一句說話：「殷勤地做好自己餐桌上的食物。」我希望能夠「殷勤」及「做好」這些食物，今天做得不好，明天再調味、改善，美味與否，仍在學習中。

回首過去，我是快樂的，但也有傷心的日子。那是畢業班的幼兒最後上課的一天，那份依依不捨的心情實非筆墨可以形容，不過原來這並不是完結，而是開始……

數年後，總會接到家長的電話：

「妳的學生很掛念妳，我們聚一聚好嗎？」  
「妳的學生小學畢業了，我們聚一聚好嗎？」  
「妳的學生中學畢業了，我們聚一聚好嗎？」

漸漸地再接不到家長的電話了，然而卻傳來一把一把成熟的聲音：

「謝老師，我大學畢業了，想回來探望妳！」  
「謝老師，我現在是律師了！」  
「謝老師，我現在是營養師，要不要為妳設計餐單？」  
「謝老師，我快結婚了！真希望妳可以出席我的婚宴啊！」  
「謝老師，我的兒子也在玫瑰崗幼稚園畢業了……」

今天，我覺得一句十分平凡、十分普通的說話，原來是那麼令人振奮！春風化雨三十年，我十分感激玫瑰崗學校讓我有機會見到小種子的成長！

最後，願主繼續祝福及保守玫瑰崗學校桃李滿門！

## 施紹芳



施紹芳老師在中學時期曾  
參與園藝學會



在中學時到史柏泉老師家中一聚

## 葉紫瑩



踏入玫瑰崗學校創校五十五週年，我也在玫瑰崗工作了十年。還記得我初次踏入玫瑰崗是中六的時候，我就在這地方完成了兩年的預科生活，那時的我對這母校感情不深。畢業後我選擇了在這兒任教，由學生變成一個小老師，在此亦漸漸產生了奇妙的感覺，我也加深了對玫瑰崗的認識，與玫瑰崗的感情因而更加鞏固，在主的地方工作使我更有使命感。

當我每一天踏進玫瑰崗的校園，總會看看校舍白色外牆上的黑白色校徽。校徽上黑白兩色給人樸素的感覺，代表是非分明、表示刻苦和純潔，也象徵純真、樸實，有任重道遠的精神。這提醒了我面對我們的孩子們就如教導幼兒一樣：有責任使他們在主的懷抱中成長，用愛去教導他們，給他們愛的教育，彼此相親相愛。在這兒工作了十年，我看到玫瑰崗學校與時並進，努力培育下一代，在此祝願母校繼續把「主愛的光」薪火相傳，延續閃耀。



## 莫覺英



每當我從學校的地庫由樓梯往上行或是從一樓往下走到地庫，我總會昂頭仰望，必然看見的是牆上掛著的一塊牌匾，這塊牌匾寫著「春風化雨四十年，滿崗桃李迎二千」，屈指一算從二千年開始又過了十多個年頭，今年是玫瑰崗學校五十五週年校慶了。

時光荏苒，轉眼間在玫瑰崗幼稚園工作已超過了二十個寒暑。玫瑰崗給我的感覺既開心又溫馨，校園不但寬敞，而且環境優美，校監神父、校長、老師、姐姐和司機叔叔大家都上下一心，無私地為幼兒工作，使幼兒身心得到全面的發展，使孩子們能夠健康快樂地成長。

能夠在這所優質的學校工作，與校長、同事一起面對不同的挑戰，豐富了我的人生。我會繼續為孩子而加油；為孩子而努力。期望我們所教導的幼兒能夠學以致用，將來回饋社會。

最後祝願玫瑰崗學校在天父的護蔭下繼續光芒閃耀，五十五週年生日快樂！



## 陳少英

時間匆匆而逝，玫瑰崗學校又快到五十五週年，回想過去在學校工作的日子，心中總是充滿一份莫名興奮，好像在中學時代與同學們籌備大型活動似的，既興奮又緊張。然而，要解決的問題亦總是一浪接一浪，正如我們現在要面對的，也是停不了。事實雖然如此，但無論怎樣，我們也會依著玫瑰崗校徽中所包含的意義而行，要讚頌天父以慈愛的光照耀大地，帶領我們學生走上正確的人生道路；另一方面亦勸勉我們的學生要抱著刻苦耐勞的精神求學，亦望能本著純潔的心靈，信守真理。我深信學校仍然可以繼續發熱發光，願主佑我們！





*Students'*  
*Work*

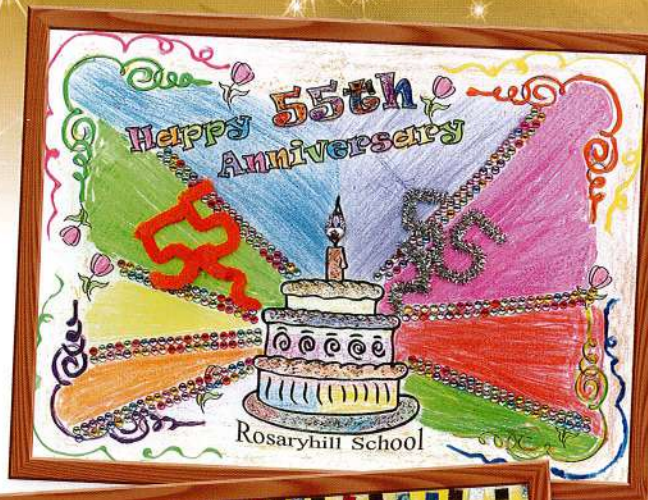


*Learning about the positive influence of St. Dominic has been a large part of the invaluable experience at Rosaryhill. Staff, teachers and students work together to continue moving forward toward a brighter future according to the "Veritas" St. Dominic teaches. The memories shared here will be what guides a more positive future. Students currently at Rosaryhill have found ways to express their gratitude and happiness in studying here. What does our time here mean to us right now? It is easy to see through the student work in the following pages.*

# Kindergarten

Kindergarten students have used vivid colours and their wonderful imaginations to express their love for St. Dominic and to help celebrate the 55th Anniversary of Rosaryhill School.

UA Lau Tsz Fung



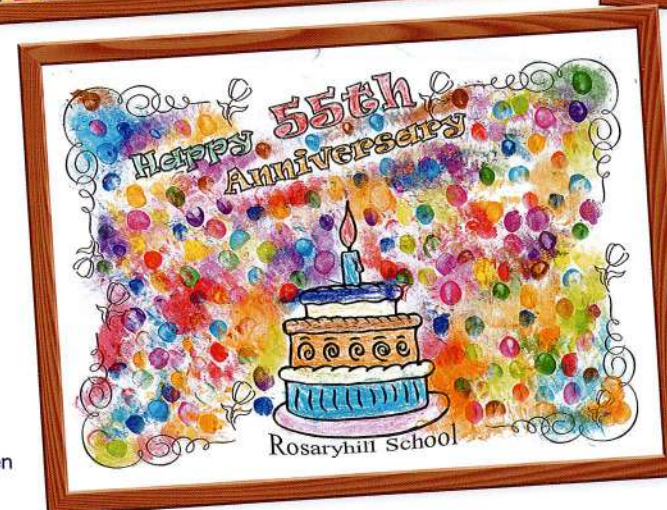
LE Tung Hei Tong



NC Kong Yan Yan Kelli



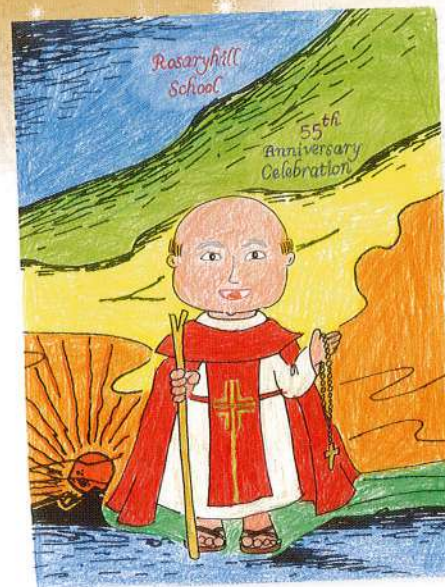
NC Lu Ho Hin



PNA Ho Wing Shuen



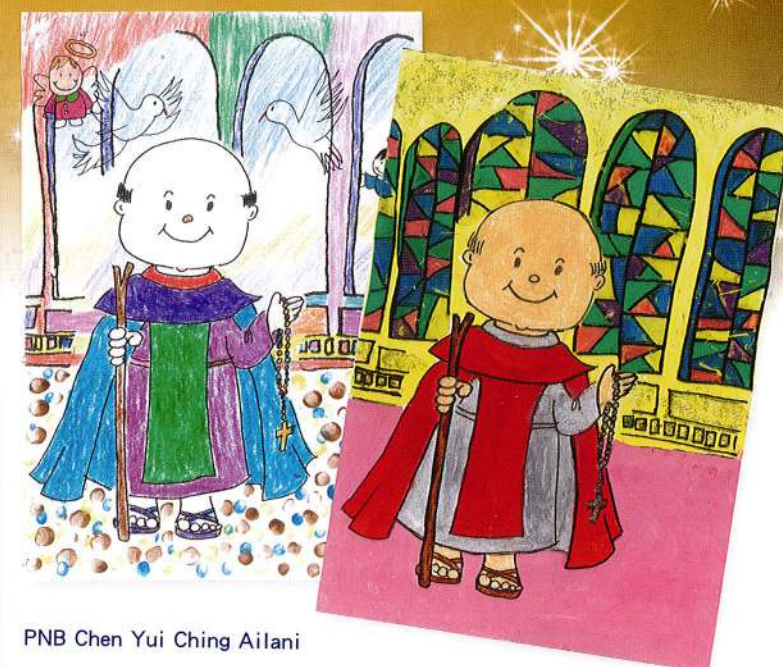
UE Tung Hei Nam Hayley



LB Cheung Tung Laam Dara



UD Hermansjah Anselmus T.



PNB Chen Yui Ching Ailani

NA Wong Shün Hey



LC Chan Kim Nam Cyrus



UF Lu Ho Sun



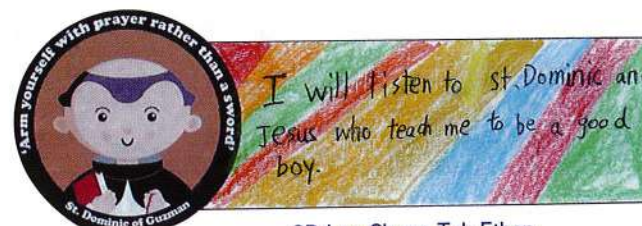
NE Wan Ho Yeung Ethan

# Primary

Primary students designed some striking art works about our founder, St. Dominic de Guzman, including oil paintings, kite making and handicrafts, to help celebrate Rosaryhill's 55<sup>th</sup> Anniversary.



2B Hui Cheuk Hei Marcus



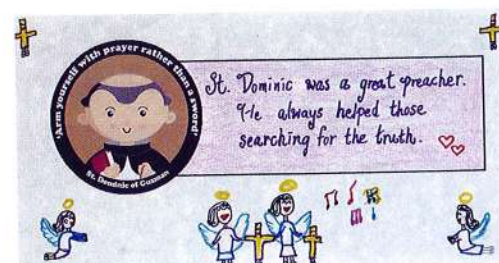
2B Lee Chung Tak Ethan



3B Fung Tsz Ki



3B Mok Hoi Ying Rachel



3A Tsang Tsz Yan



3B Furze Phoebe



3A Gurung Ezmee



3A Lui Rachel Natania



4B Ho Kuet Ki



4A Canono Karla Danielle



3B Choi Cheuk Ting



3B Tang Chun Yee Kyla



2A Ko Chen Hyn Richard



2B Paulraj Singh Chahal



2B Shah Larita



1A Arwyn Wong



1A Ng Yuet Hei Ashley



1B Victoria Lee



1C Rhen Tylen



1C Juan Andres Lau



1A Watson Sarah Szewah



4A Sophia Zhu



6A Anson Wong



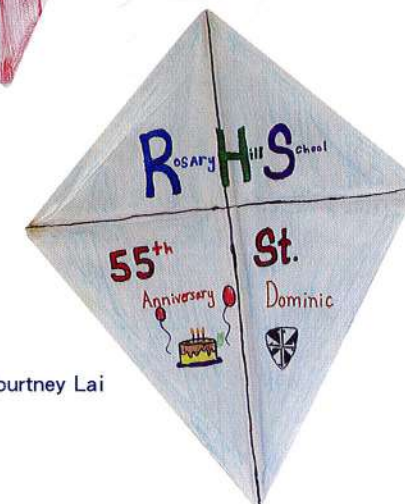
6B Dorene Kwok



6B Marsden D. Maurice



6B Ricky Tang



6B Courtney Lai



4B Rex Leung



4A Sophia Zhu



4B Dembina Joshua C. Solomon



4B De Jesus Mary H. Saba



3B Pablo Villota



3B Furze Phoebe



3B Kwan Ho Nan



3B Rachel Mok



3A Yau Yik Ling



3B Tang Chun Yee Kyla



3A Yau Yik Ling



3A Lui Rachel Natania



3B Kadia Fung



5B Eva Yick



5B Nikole Rozo



5B Gina Cheung



5B Wong Ka Yiu Cassandra

## Secondary

Secondary students have designed thought-provoking slogans and bookmarks to help express their identity with Rosaryhill. Some non-Chinese speaking students wrote "Veritas" using Chinese calligraphy. Other students wrote letters to new found pen pals in our sister schools. They introduced Rosaryhill school to them and told them about our forthcoming 55<sup>th</sup> Anniversary celebrations.

五十五載 玫瑰崗  
作育英才 無休止  
信守真理 情常在

中一甲班 王詠欣

信守真理 有我與你  
五十五載 不變情在

中一丙班 葉翹樂

玫瑰玫瑰 你最矜貴  
信守真理 我們銘記

中一丙班 郭詠恩

天空何以寬廣  
大海何以湛藍  
五十五年一晃  
真理永不平凡

中二甲班 王偉辰

春風化雨數十載  
堅定真理永不改

中二丙班 韋昊

五十五年信守真理  
攜手建立新天地

中二丙班 吳文琪

玫瑰崗 玫瑰崗  
你是我的溫暖光

中三甲班 李淑賢

五十五載情不變  
我校更創好明天

中三甲班 陸可欣



2B Axiotes C. Jay Nanquil



2B Zeb Umer



2D Adan Nawaz



1B Eraes S. Nicole Advincula



1B Landrito R. Gallibu



2B Sabinano N. Anzell A.



1B Singh Mohit



1D Cuencaho Yrina Kym Bolintiam



2A Pang Wai Nam Natalie



2C Denise Stephanie Lam



S2A Yuen Tak Chuen



1C Kary Lo



1A Stephanie Gurung



1A Jodie Chao



1A Kelly Sham



1B Singh Gurjit



1D De La Cruz Julia Rae Tolentino



1D Queriones Chelsea Nicole Osido

Dear pen pal,

Hi! My name is Rachel Kaye. I'm 14 years old. I'm in form 2B and I live in Hong Kong. So far, I've been studying in RHS for two years. The reason why I am writing this letter is because our school is celebrating its 55<sup>th</sup> anniversary this year and as part of our celebration we have decided to reach out and connect with other Dominican schools from around the world. We want to tell you something about our school and in return learn something about yours so we can better comprehend, appreciate and celebrate the establishment of the Dominicans by St. Dominic almost 800 years ago.

Rosaryhill School was founded in 1959 by the Dominican Fathers of the Holy Rosary Province. The school initially began as a Primary School and the Secondary Section was established as an independent section. In 2007, the Kindergarten Section was registered under a new registration system and subsequently renamed as Rosaryhill Kindergarten. We are now a thriving co-educational institute consisting of a Kindergarten, a Primary Section and a Secondary Section.

Rosaryhill School is located on the northern slope of Mount Nicholson, the hill at the centre of Hong Kong Island, facing the Victoria Harbor. The school building is a rectangular structure, divided into two parts by a central portion comprising the common facilities of school hall, chapel, library and special rooms. The back wing, or southern wing, is mainly occupied by the Primary Section. The 6<sup>th</sup> floor of both sides was originally built as private quarters. The eastern side becomes residential quarters of the friars of the community. A five-storey-multi-purpose building has brought about better learning facilities and was completed in September 2005. In addition to excellent school facilities, we have a large and picturesque campus. The total area of the school is 14,000 square meters, surrounded by natural vegetation and trees: an ideal environment for study and healthy growth. There are ample playgrounds, both internal and external, for the pleasure and recreation of our students. We also provide a wide networked, air-conditioned school bus service and have a spacious car park for the school buses.

The school campus is spacious. There are 5 basketball courts, 43 classrooms and many special rooms in the old wing, such as a library, 1 Mathematics room, 3 computer rooms, a geography room, 2 home economics rooms, 2 visual arts rooms, 2 religious rooms, 7 laboratories and 2 audio visual rooms. With the completion of the new 5-storey multi-functional annex, the school provides quality education and equips students well to face challenges of the 21<sup>st</sup> century. There is also an auditorium, a language room, a Student Activity Center, a conference room and 3 supportive learning rooms, etc. A Student Activities Room was built for the education of dancing, drama, etc, fulfilling the need of Other Learning Experiences. All students stay in school for lunch, which is prepared by the school canteens.

This year, we had 1039 students in total, of whom 616 were boys and 423 were girls, had a total of 39 classes, offering 34 places in each S.1 – S.6 class. The school has developed a broad and balanced curriculum from which students are free to pursue their passions. Remedial classes are offered to support students' learning in small-group teaching. Medium of instruction is tailored according to the needs of the students as well as for

preparation of senior secondary education and further tertiary education. In addition, students of diverse abilities and interests are catered for as the school offers many choices in arts, science, cultural and commercial subjects in the senior level curriculum. A wide range of electives meets the interests and needs of different students and the admission requirements of different universities and of different faculties. One class in each junior level had the Chinese Language subject conducted in Putonghua. In order to further enrich the English learning environment, in junior levels, on top of the English Language lessons, extended learning activities in English were conducted in a progressive manner in non-language subjects. An Integrated Learning Week is organized every year. Cross-curricular activities, project learning and school-based assessments have become an integral part of the school curriculum. The school provides students with a balanced school life designed to promote excellence in moral, intellectual, physical, interpersonal, aesthetic & spiritual education. Religious Education, Life Education, School Assembly, and Speech Presentation in Assembly help develop decency in the life of a teenager. Remedial classes in Chinese, English and Mathematics (S1~3) render support to those in need of remedial support. Choral speaking, debates, and writing competitions enhance students' learning abilities. Physical Education lessons aim at both providing tastes of different kinds of sports including the relatively uncommon ones, while Athletic Meets, Swimming Gala and Cross-Country Competition offer chances for athletes to shine. Various student organizations such as Student Council, House Captain Liaison Committee and Sports Association cultivate the sense of belonging as well as leadership skills. Through participating in art lessons, Art Club, Dance Club, Drama Club, in outside shows and exhibitions students' aesthetic development is broadened. One of our Music teachers obtained the Chief Executive's Award for Teaching Excellence (2011 – 2012) (Arts Education KLA). As a Catholic school, it is compulsory for students to take Religious Studies and Ethic lessons. Students are encouraged to join the Catholic Society (KATSO) and Altar Boys Society to develop a deeper understanding of the Catholic faith and develop Christian values.

In these two years I've been really happy with my school but at the same time sad because I've been separated from my old primary classmates which made me have second thoughts about changing schools. But since I've been studying here for two years I thought I might as well continue since I've made quite a lot of friends. I think the school itself is nice, and so are the students and teachers in it. I think the school really tries its best to be the best. It has been the experiences I've faced that make it memorable to study here in RHS. I wonder what it feels like studying there in Australia. It's probably awesome.

I'm really looking forward to a reply telling me how it is to study there and to let me know about your school. Who knows, I might even move there.

Thanks and I wish you the best!

Yours truly,  
S2B Rachel Kaye

Dear brother/sister of a Dominican school,

How are you? I am John Nicoleson or John for short. I am 16 years old and in form 5 at Rosaryhill School (Secondary Section), Hong Kong.

I am writing this letter as a way of celebrating our school's 55th anniversary this coming year. As part of our celebrations, we have decided to reach out and connect with other Dominican schools from around the world. We hope that through this letter, we can better comprehend, appreciate and celebrate the establishment of the Dominicans by St. Dominic almost 800 years ago.

Rosaryhill School is important not only for students, teachers or parents, but it is important for the Dominicans too, because it is the only Dominican school in Hong Kong and one of the largest schools in Hong Kong. We have a library, a hall, a chapel, etc. But it doesn't really matter all that much to me, I mean your school probably has better facilities than ours, or might be even bigger (by the way, I adore schools that have a football or baseball stadium and dojo), what truly make me love my school are the memories my friend and I have gained. Memories, which make me love my school so much and make me want to go back to school in the holidays.

Our school focuses on students' development as well as on academic results. In my case, when I was in form 1, I was not very good at Chinese. I wanted to give up, but my teacher

noticed and offered to help. The teacher's care reignited my passion for learning, and my Chinese has improved ten-fold. Our school offers a number of activities to help us develop and widen our horizons, for example, Integrated Learning Week is an event that lets us learn things other than the usual things we learn in school. It provides a number of different programs to let us choose what to learn and how to learn. Another example is the Inter-House Quiz which is one of the most exciting events in our school. It is an annual-event where six houses clash to find out which house is the smartest, but it does not matter who wins, it is the competition that makes our event so exciting. Students cheer for their houses and scream with excitement. The competition intensifies every time the competitors score a point. It is truly a wonderful memory in our school.

It's time to say farewell. I'm looking forward to your reply.

Best Regards,  
S5B John Nicoleson Tong

Dear new friend,

How are you? I am so happy to have a new friend! My name is Jessica, and I am studying in Form 5 at Rosaryhill School which is up on a hill. It is very big and the area around is very comfortable. I think I have chosen the best school and enjoyed my 13 years of school life since Kindergarten in Rosaryhill School. It really is my second home! And you? Do you love your school also?

This coming year is our school's 55th Anniversary. As part of the celebration, we decided to write letters to build connections between Dominican schools around the world. Therefore, I would like to tell you some details about our school, and I would like you to introduce yours to me. In doing so, we can hopefully become more familiar with each other and thus develop a great new relationship.

Let me tell you something about my school life! Our school organizes lots of activities to enable students to widen their horizons and develop their potentials. In November, we have Integrated Learning Week. This is a traditional event where students may choose either going to camp, attending a workshop or traveling abroad for several days. This is a great chance to explore our world. Besides the 'ILW', the school helps to strengthen our aesthetic development through a lesson held twice a week. In the 'ASD' period, we participate in some form of arts training, such as dancing, acting and playing musical instruments, etc. I think this is a good opportunity to learn to cooperate, develop my abilities and escape from the boredom of everyday lessons! How about you? Does your school have similar activities for students? What are they? Do you enjoy them?

We also have academic activities such as House Quiz and House Debate. 'House' at our school refers to the different student groupings. There are altogether 6 Houses: Phoenix

House, Peacock House, Dragon House, Flamingo House, Eagle House and Unicorn House. Students are assigned to one of the Houses in Form 1. The House activities are not only academic in nature. There are also sports events such as the Athletic Meet and the Rosaryhill School Sports Tournament! Our school loves to organize events that enable students to be energetic and be more confident. And you? Do you enjoy your school life? Can you tell me something interesting about your school? I think yours must be different from ours and I am looking forward to hearing about it.

Oh! One more event I forgot to tell you about is Religious Week in May. We go to the Chapel, sing some hymns and listen to the Bible story. In the morning at school, there are religious songs played over the broadcasting system and there were also some exhibitions about Abraham. Although it was just a one week event, we learnt a great deal more about Abraham. We are both studying in a Dominican school, so I am curious to know if there are any differences between our schools' religious activities and yours. Can you share them with me?

I am looking forward to receiving your reply and hearing something interesting about your school!

Best Regards,  
S5B Jessica Young

### Fellowship of Life

Since the beginning of human history, mankind has lived in gregarious communities. Social animals couldn't bear living a life without their fellows. Without a social being we basically have no life.

Fellowship is an extremely inseparable part of our lives, not only is it important for our physiological needs but also our psychological needs as well. The Dominicans are well aware of this and emphasize the spirit of "Fellowship of Life" in their teachings.

We have families and meet different important people everywhere we go. They act as a comfort in our lives. They support, love and care for us. Love is the greatest connection with the idea of fellowship and is valued widely in different cultures from Chinese Confucians to Western Catholics. This connection must exist and be expressed in order to keep a steady society in harmony, while allowing us to live fulfilling lives.

School is a perfect example; it is essentially a smaller scale of society. There, we build our first social circle and experience situations. Students spend time with their peers and meet people that share the same stage of life with them. Social lives require co-operation, patience, respect and love in order to become effective and well-rounded. Without these characteristics, fights and conflicts may occur on campus and cause inconvenience. Everyone would not be satisfied with their lives, which affects individuals' upbringing.

In school I met my possible best friend forever and learnt to get along with different people who share various principles with me. Though we sometimes have discrepancies between one another, we support each other unquestioningly as a family, especially my fellow

classmates who are in the same class with me. We have long and close relationships that allow us to put things right and be together. Fellowship between schoolmates is valuable as we understand each other given that most of us are experiencing the same stage of life. We are in it together and have similar thinking and share the same environment.

I am quite a team-player myself, and also a well-known optimistic person among my friends, which makes them love sharing their concerns and problems with me. I do my best to give them useful advice and be with them whenever they need me. Comfort and support are important when we are facing obstacles or loss, and I am really glad and happy to be able to play this role in their lives.

I do not believe in having a life without fellowship, as we will have no purpose if we do not share and communicate with each other. Fellowship means 'holding something in common' and without it we do not have the same goal to achieve. Over time co-operation will disappear and cause differences that make us lose respect and love for others. And with that we betray God's words, 'Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God.' John 4:7. The disappearance of fellowship will tear us apart from God, and ruin the most important relationship we must have in our lives. 'Anyone who does not love does not know God, because God is love.' John 4:8

Best Wishes,  
SSC Athene Tsai

Dear Pen-pal,

I am glad to write this letter to you. Let me introduce myself to you first. My name is Bonnie Chan, a Form five student in Rosaryhill School. Nice to meet you. Our school is celebrating its 55th anniversary next year and as part of our celebrations, we plan to reach out and connect with others. Since both of our schools are founded by the Dominican order, our school supervisor, Father Francisco, wants to strengthen the connection between Dominican Schools. I am writing to you in the hope that it can be the start of our better comprehending each other.

Firstly, let me introduce my school to you. Rosaryhill School is located in Wanchai, Hong Kong. It consists of three sections. They are Kindergarten, Primary and Secondary. There are about one thousand students and sixty teachers in the Secondary section. Our school is special compared with other schools in Hong Kong. We have exclusive school buses. Our school bus system is unique and provides service to all students in the different sections. Rosaryhill School focuses not only on students' academic results, but also on their multi-intelligence that include artistic and physical capabilities. Our school holds different types of activities every year ranging from athletic meets to Religious Week. Moreover, our school has a theme every year. 'My School, My Home' is the theme for this year. Do you think your school is your home? I know mine is!

Our school is loyal to the Dominican faith. Every morning at assembly we pray to God. Many of us worship God so we go to the Friday Mass, which is hosted by our school. Our school also organizes a Religious Week every year. Students attend a mass, listen to hymns and a talk. We also have charity functions to raise money for disadvantaged people. All of these provide us with a good moral foundation.

This is the end of my brief introduction. If you want to know more, you are welcome to ask me or come to our school Open Day, and of course, I'm really interested in your school. Would you mind introducing your school to me? I am looking forward to receiving your letter.

Best Wishes,  
SSF Bonnie Chan

Dear Pen-pal,

I am really happy to have a chance to write to you. Let me introduce myself: I am Patricia, studying in F.5 in Rosaryhill School. You may wonder why I am writing to you. I want to express my gratitude and appreciation for the chance to study in a Dominican School, like yours.

Our School is located half way up a hill and surrounded by a fresh green environment. Therefore, my first impression of my school was 'natural'. As our school is celebrating its 55th Anniversary next year, we are preparing to hold a bunch of activities like essay competitions. The school is preparing to publish a book which contains the essays and letters and other interesting articles about the Dominican order. That's another reason why I am writing to you. Through the activities, connections among Dominicans all over the world will become stronger and Dominicans can comprehend one another by writing letters or emails. Meeting international friends is not necessary and rarely happens in traditional Hong Kong secondary schools but now is the chance for us to do so.

Though I study in a Dominican school, I seldom learn about Saint Dominic, except in Religious Week or during anniversaries of the school. Fortunately, I have grabbed the chance to learn more about him as the 55th anniversary approaches. Saint Dominic received the rosary from the hands of Our Lady herself and began developing rosary prayers.

I hope that all of us in Dominican schools can acquire the chance of knowing him. What do you know about Saint Dominic? Has your school organized activities to enhance your devotion towards him? I am looking forward to receiving your reply very soon.

Best Wishes,  
S5F Patricia Chan

Dear new friend,

Hi my name is Nicole. I'm a Filipina, and I'm 14 years old. I'm in Form 2 at Rosaryhill School in the Secondary Section. I was born in Hong Kong. I have been attending Rosaryhill for two years as I started my secondary school life here. I am an outgoing, creative and sporty person. I may sometimes be shy, quiet and unconfident, but I am always willing to try new things.

I am writing this letter to tell you that our school is celebrating its 55<sup>th</sup> Anniversary this year, and as part of our celebrations we have decided to reach out and connect with other Dominican schools from around the world. We want to tell you something about our school and in return learn something about yours so we can better comprehend, appreciate and celebrate the establishment of the Dominican Order by St. Dominic almost 800 years ago.

Rosaryhill School has a friendly environment as many students from different nationalities come and learn many new things. Rosaryhill School provides many different activities for students to learn. For example, there are different sports, like basketball, badminton, soccer and many more. Besides academic subjects, we are also provided with many different activities such as learning to play musical instruments, dancing, singing, acting and other courses that many students enjoy.

Since Rosaryhill is a Catholic school, the school also teaches students to respect and have faith in Jesus Christ and the Lord. Our school provides many different ways to express our love to God. We hold many different events, for example Friday mass, Religious Week,

Caritas events and charity functions. The school helps provide students with a good moral foundation.

The Department of Religion is not only concerned with prayers and ceremonies, but also with the daily life of the school. Our school's theme for this year is 'My School My Home'. Students can feel at home, loved and safe, and by doing this, it makes the school our second home.

We can feel the love from our teachers like our parents. Our teachers share many experiences with us and when they get angry or are disappointed, it just shows how much they care and are willing to teach. As for our schoolmates, classmates and friends, they represent our brothers and sisters. Although we may sometimes fight or argue, they will always be by our sides protecting us. This just shows that there is a strong bond between all members of the Rosarian community.

I hope that you will reply to this letter and tell me more about your school as I am interested in learning more. Thank you.

Sincerely,  
S2B Ortega Nicole Jan Marie Mano

There is an African proverb that says "It takes a village to raise a child." I used to think otherwise, that a child could work alone if he or she had the ability to do so. After studying in Rosaryhill School, my view has changed. Now I believe love and support are the most important elements a school should give to its students. Having studied on two different continents, I say with gratitude that the support I have received from Rosaryhill and my schoolmates has been tremendous.

I found myself a total alien to Hong Kong when I came two years ago. Hong Kong's school culture was a radical change from the school environment in New York. And yet, the teachers and classmates were all very nice to me. I made many new friends quickly and became a committee member of Flamingo House. And by the second year, I was elected the Vice House Captain of Flamingo House.

So how could I adapt so quickly to a completely different school environment? This is because the school gave me support, not only for my academic needs, but also in my school life, which helped me overcome many of the problems I faced. I became part of the Rosaryhill family and the Hong Kong community in a short period of time. And when I say "the school", I mean the students, teachers, and the staff members.

There have been times I was troubled by complicated, seemingly unsolvable issues, and our teachers patiently talk to me or lend me a helping hand. There were also times I was vexed by the "less than satisfactory" grades I got for my examinations, and my classmates would give me a pat on my shoulder or a hug and say to me amiably, "That's alright." There were times when I was tormented physically and psychologically by upcoming public examinations and staff members would give me words of encouragement. These are the things that a Rosarian experiences during the years at Rosaryhill School. Because supporting others and giving others our love has become a tradition so deeply rooted in the culture that we all love. And this very culture is what makes our school and Rosarians unique.

Rosaryhill School has made me realize that one does not just belong to one's own family, but also to another, much bigger family. A family that really cares about its members big and small. A family that not only gives its younger members the knowledge they seek, but the love and support they need. Without this love and support from the second home, the young mind would be incomplete and without compassion towards others.

By S6B Miriam Yu















## *Lightening the Way, Opening New Paths*

When we come to the end of this book that has tried to reveal more about St. Dominic and his Order, we might ask how St. Dominic would feel if he came to work today at Rosaryhill School? Would he recognize the work we are doing, the mission of the school as belonging to the mission he established for the Order he founded 800 years ago? Would he see a school guided by the same Dominican ideals he and his followers were guided by so long ago?

One of the important peculiarities of St. Dominic was his "apostolic or evangelical spirituality". He imitated the life of the apostles and worked fervently for the salvation of others and for his own salvation. This apostolic spirituality was well supported by the community life of the friars and their life of study. One of his dreams was to go to work in what he called the "land of the infidels", predominantly, the lands of Africa. He was ready, and most probably well prepared!

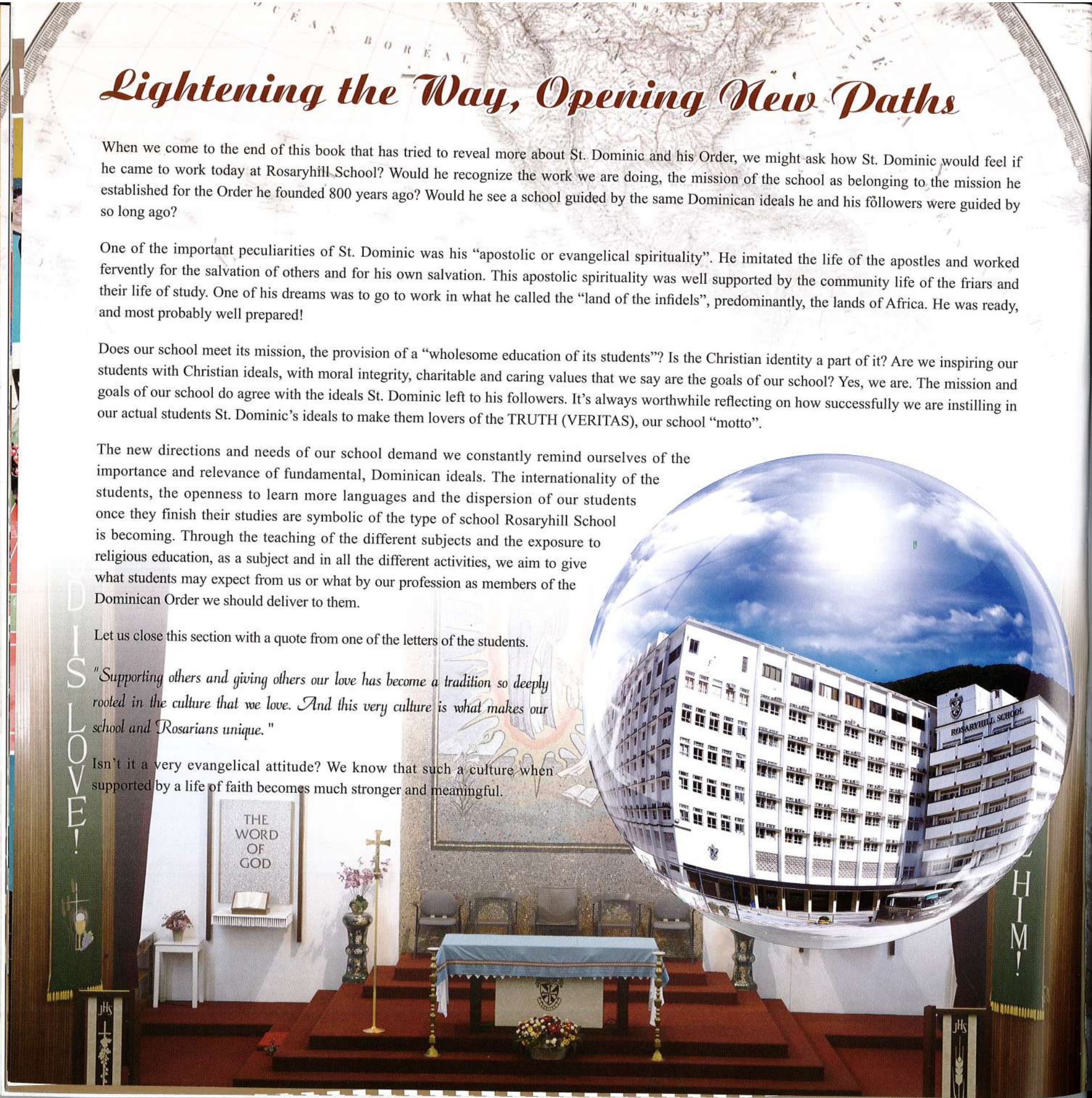
Does our school meet its mission, the provision of a "wholesome education of its students"? Is the Christian identity a part of it? Are we inspiring our students with Christian ideals, with moral integrity, charitable and caring values that we say are the goals of our school? Yes, we are. The mission and goals of our school do agree with the ideals St. Dominic left to his followers. It's always worthwhile reflecting on how successfully we are instilling in our actual students St. Dominic's ideals to make them lovers of the TRUTH (VERITAS), our school "motto".

The new directions and needs of our school demand we constantly remind ourselves of the importance and relevance of fundamental, Dominican ideals. The internationality of the students, the openness to learn more languages and the dispersion of our students once they finish their studies are symbolic of the type of school Rosaryhill School is becoming. Through the teaching of the different subjects and the exposure to religious education, as a subject and in all the different activities, we aim to give what students may expect from us or what by our profession as members of the Dominican Order we should deliver to them.

Let us close this section with a quote from one of the letters of the students.

*"Supporting others and giving others our love has become a tradition so deeply rooted in the culture that we love. And this very culture is what makes our school and Rosarians unique."*

Isn't it a very evangelical attitude? We know that such a culture when supported by a life of faith becomes much stronger and meaningful.



# 55<sup>th</sup> Anniversary Celebration Events

The theme or logo of the anniversary will be: "Lightening the Way, Opening new Paths", a theme where we try to express the search for our Dominican identity, very much based on Jesus himself who said, "I am the Way", and looking forward to the new challenges that we will face and force us to find new educational "paths".

The main events programmed are:

## 7 October 2013 (Monday)

55<sup>th</sup> Anniversary Opening Ceremony including Mass and Golden Jubile Scholarship presentation. This date coincides with the feast of Our Lady of the Rosary, Patroness of our school.

## 15-16 March 2014 (Saturday and Sunday)

- Open Day
- Music Gala

## 22 March 2014 (Saturday)

Gala Dinner for school staff, parents and alumni.

## 24 May 2014 (Saturday)

Closing of the Anniversary and Thanksgiving Ceremony, coinciding with the Feast of Saint Dominic.



These are the main events programmed at the moment. Other events will be arranged and confirmed in the future.

We look forward to the support of all of you and your participation.

The 55th Anniversary Executive Committee

