



IDI
 INTERNATIONAL
 DOMINICAN
 INFORMATION



Dominican Month for Peace 2019

Final letter



Rome, 11 October 2019

To all the members of the Dominican Family

Prot. 50/19/117 Promoter of J&P

Dear Brothers and Sisters,

Just before he finished his term a few months ago, our beloved former Master, fr Bruno Cadore, sent you a letter on 25 June, announcing that the focus of our annual Dominican Month for Peace for 2019 would be on India. We hope that his letter was widely distributed and that you are all ready to celebrate this unique moment of solidarity of the whole Dominican Family during Advent, praying that the Prince of Peace will bless all of our efforts. It will begin on the First Sunday of Advent (1 December), run for the whole of December, and culminate on the Church's World Day of Peace on 1 January.

In case you did not receive fr Bruno's last letter, we attach it again here in order not to repeat all that he has already written. In summary, we can just say that, after showing our solidarity with the valiant efforts of Dominican men and women to build peace in Colombia in 2017 and in the Democratic Republic of Congo in 2018, this year we turn to a new continent, Asia, with our focus on India.

As fr Bruno has said, "In the wake of the Synod on Youth that took place in October, 2018, we have decided to reinforce this priority of the Church by including a particular focus on peace as it applies to youth, with whom many of our Dominican brothers and sisters in India are working. With this priority in mind, and while forms of violence are prevalent at so many levels of the huge and complex Indian society, our focus in the 2019 Dominican Month for Peace will be on countering violence, in the form of deprivation and abuse, against children, women and "tribals" (indigenous people), struggles in which many Dominicans are present." Our concern for indigenous people will also echo the preoccupations of Pope Francis in calling the Synod on Amazonia in October, 2019, which is coinciding with our own effort.

To concretise our attention on India, we will focus on two Dominican projects in particular that are directed at youth:

1. The Project Bloom for street children run by Dominicans in Nagpur; and
2. The Dominican Family Safe Childhood Project to train trainers to address child sexual abuse.

We therefore invite you, during this month, to organise activities of prayer, preaching, awareness-raising, fundraising, producing drama, songs or art, media publicity or anything else that can creatively direct our energy towards our Dominican sisters and brothers in India and to these two projects in particular, to strengthen them in being signs of hope, especially to the young and the marginalised.

To assist you in the organisation of the Month, please find attached the following information and materials:

1. A pamphlet describing the situation in India, where Dominicans are located and what they are doing to bring hope to the people.
2. Suggestions of ways to express solidarity.
3. Testimonies of young people who have been touched by the Dominicans.
4. Descriptions of the Common Dominican projects regarding children in India.
5. A description of a "Labyrinth" — a creative form of prayer.
6. Links about India and the Dominicans in India.
7. Art contributions made in the past three years.

If you have other suggestions on ways to express solidarity with our brothers and sisters in India, please do share them with us.

How to send contributions?

Financial Contributions:

Account Name: Indian Centre for Integrated Development
Account Number: 13390100062926

Bank: The Federal Bank LTD

Address: HN 576, Yashwant Apartment, Near Central Mall, East High Court Road, Nagpur — 440010, Maharashtra State; India

IFSC Code: FDRL0001339;

Swift Code: FDRLINBBIBD

Contributions of Works of Art: write to the General Curia: Promoter for Justice and Peace un@curia.op.org

General Information:

fr Herald D'Souza,

harryopegrnall.com; Tel: +91 90494 73743

As a next step, we urge you:

1. to appoint a coordinator for the Month for Peace for your entity/congregation,
2. to inform our promoters of Justice and Peace, fr Mike Deeb ilctia.o.org and Sr Cecilia Espenilla ip.dsi@curia.op.org of the name of the coordinator appointed for your entity/congregation, and
3. to allocate time for possible events in your regular programme for that month.

Thank you very much for your cooperation! May our small actions of solidarity, like the mustard seed, contribute to enabling peace to reign in India!

In St Dominic,

Fr Gerrard Timoner
Master of the Order

Sr. Cecilia Espenilla
DSI International Promoter for Justice, Peace and Integrity of Creation

fr Mike Deeb
General Promoter for Justice and Peace

PROMOTOR GENERALIS PRO ROSARIO

Fratrem Lawrence LEW, O.P.



Appointment of Fr. Laurence LEW as General Promoter of the Rosary

The Master of the Order, Brother Gerard Francisco TIMONER III, appointed on October 7th, 2019, the feast day of the Blessed Virgin of the Rosary, brother Lawrence LEW, O.P., as General Promoter of the Rosary.

Fr. Lawrence LEW, O.P. was born in Kuala Lumpur, Malaysia, into an evangelical Protestant family. Formed by the brothers of the De La Salle Christian Schools in their oldest missionary school in Singapore, Fr. Lawrence became a Catholic, which was at the origin of his passion for theology, apologetics, Catholic culture, music and the sacred arts.

Lawrence holds a degree in English Civil Law from the University of Leeds and began his theological studies at Ushaw College in Durham. He was formed at Cambridge, Blackfriars in Oxford and the Dominican House of Studies in Washington DC, where he obtained

a bachelor's degree in sacred theology. He was ordained a priest on 17 September 2011.

He is General Promoter of the Dominican Order of the Holy Rosary and is currently Rector of the Diocesan Shrine of Our Lady of the Rosary in London. He is also currently chaplain of the Central Curia of the Legion of Mary in London and teaches apologetics, digital media and Mariology at Blackfriars Hall in Oxford.

Fr. Lawrence loves to photograph churches and sacred art, and his photos have been used online by major Catholic sites, and can be seen in newspapers, magazines, books and CD covers. He has been called a "media missionary" and has led workshops and retreats in photography, evangelism and digital media, and the theology of beauty.

At the beginning of this new service as General Promoter of the Rosary, he tells us: "My hope is to encourage the Order to rediscover the Rosary as a perfect form of prayer and contemplation for itinerant preachers, and that the Order build Shrines to pray the Rosary in a dynamic way with processions, artistic works and beautiful music that honour Our Lady. I also hope to develop new online resources and use digital media to help us meditate on the Mysteries of the Rosary."

Through our prayers, we ask our Mother the Virgin of the Rosary to accompany Lawrence in this new service of his pastoral life.

For more information & news about the Rosary Shrine in London:

https://youtu.be/PK_vbNJZ9TU

<http://rosaryshrine.co.uk>

<https://www.facebook.com/RosaryShrineUK/>

lawrenceop.tumblr.com

[flickr.com/people/paullew](https://www.flickr.com/people/paullew)

PROMOTOR GENERALIS PRO LAICATU ORDINIS

**Fratrem Juan Ubaldo LÓPEZ
SALAMANCA, O.P.**



The Master of the Order, brother Gerard TIMONER III, has appointed brother Juan Ubaldo López Salamanca, General Promoter of the Laity. He is son of the Colombian Province of San Luis Bertrán and succeeds fr. Rui Carlos Antunes Almeida Lopes, who has just completed his term of office.

Fr. Ubaldo was born in Bogotá (Colombia). He entered the Order of Preachers in 2000, took the habit that year and made his first religious profession on February 2nd, 2002 and solemnly confirmed it in 2006. He was ordained to the priesthood in July 2007.

He studied public accounting at the Jorge Tadeo Lozano University in Bogotá; he holds a degree in sacred theology from the Pontifical Bolivarian University of Medellín, a Bachelor's degree in philosophy focused on political and economic thought and a Master's degree in pedagogy from the University of Santo Tomás in Colombia.

He was a missionary on the island of Aruba (Netherlands Antilles), prior of the convent of Santo Domingo de Guzmán in Tunja, master of pre-novices, administrator of the province. At the University of Santo Tomás of Colombia, he was Rector General, Vice-Chancellor of Administration and Finance at the Villavicencio headquarters, Professor in the Department of Human Sciences and Economic and Administrative Sciences and

member of the Human Development Research Group attached to the Faculty of Economics through the Louis Joseph Lebret Centre for Studies in Economics and Humanism. He was president of the network of Catholic universities in Colombia.

"I accept the ministry of General Promoter of the Laity in order to continue to encourage the young people and fraternities who make up the Dominican laity, as well as those who wish to know and strengthen the charism and spirituality of the Order of Preachers in the service of the Church".

The pilgrimage of the Master of the Order to Lourdes, Toulouse and Fanjeaux



After being elected at the General Chapter of Biên Hoa in Vietnam on July 13th, 2019, the Master of the Order made several visits to the friars in different provinces. Gerard Francisco Timoner III described them as those of his "novitiate as Master of the Order" (celebration in Fanjeaux, 6 October 2019).

Fr. Gerard arrived in Lourdes after visiting the brothers from Colombia and Mexico. In Lourdes, he accompanied the Dominican friars to France during the pilgrimage of the Rosary. The great organization of the pilgrimage of

the Rosary enables thousands of pilgrims each year to live prayer, the Eucharist, adoration of the Blessed Sacrament, to celebrate the sacrament of reconciliation, to receive the sacrament of the anointing of the sick. And this year, the Master of the Order especially came to Lourdes to greet the Dominican Family. He dialogued with the students and their teachers (the students had many questions), greeted and blessed the laity, gave interviews, visited the sick in one of the hospitals where brothers, religious and lay Dominicans collaborate, in short, his agenda was well filled with all these Dominican encounters.



On October 5th, he visited the Seilhan House in Toulouse, considered the birthplace of the Order of Preachers. This house was ceded to Saint Dominic by Pierre Seilhan, magistrate of the Court of Auditors of Toulouse, on April 25th, 1215, and Dominic was able to settle there with the first brothers.

In the Seilhan house, there is still today, transformed into an oratory, the room in which tradition says that the first community prayed and lived. There is a contemporary stained glass window, work of the Dominican Kim En Joong and an altar sculpted in 2014 by Dominique Kaepelin. The ceiling of the current auditorium of the Catholic Institute of Toulouse, adjacent to the house, is decorated with a series of scenes from the life of Saint Dominic, painted by the Dominican friar Balthasar Moncornet (17th century).

On October 6th, the pilgrimage continued from the convent of Toulouse to Fanjeaux and Prouilhe. The Eucharist, celebrated in the church of the monastery of

Prouilhe, was presided over by the Master of the Order. The nuns, with their songs, motivated the whole assembly. Let us recall that this monastery, founded by Saint Dominic in 1206, is the spiritual centre of the Order of Preachers, which began to be organized in 1215, when Dominic gathered the first brothers there, and was confirmed on December 22nd 1216 by Pope Honorius III, who also confirmed the name of "preachers" with the Bull of 21 January 1217.



The Master of the Order, accompanied by other brothers, visited the hill of Prouilhe, a memorial where the brothers were dispersed. Eight months after the confirmation of the Order by Pope Honorius III, Dominic decided to disperse them: *"Let me work; I know what I am doing. When wheat is gathered, it rots; when it spreads, it bears fruit"*. On August 15th, 1217, the announced dispersion took place, which many call *"Dominican Pentecost"*.

We are grateful, in this pilgrimage to Lourdes, Toulouse and Fanjeaux, to the brothers, nuns, sisters and lay people of these places for their hospitality and kindness. Bruno,



in an interview for the Bulletin of Santa Sabina had said: "At the end of his mandate, brother Timothy told me that he had made a long "pilgrimage" to the Order. This expression seems to me to be quite accurate and I am happy to use it again (....). To go from community to community, from province to province, and to discover the work of the grace of the Word, heard and preached, lived and scrutinized without respite, shared and offered: what a wonderful pilgrimage! To discover how the brothers, and all the members of Dominic's family, want to be together "totally dedicated" to the preaching of the Word. It is also a pilgrimage where sisters and brothers teach us to follow Christ the preacher in a world where it is not always easy to live, where the human being, in many places, must be defended, respected, encouraged and protected. A world where hospitality must be promoted without delay. It is a profound joy to be able to discover in this way how Dominic's brothers and sisters become "ambassadors" of God's friendship, missionary disciples with Christ". (*Bulletin of Santa Sabina* n. 1, p. 2). (by fr. Javier Abanto)

Visit of the MO to Prouilhe on Sunday 6 October 2019

Homily

Dear brothers and sisters,

It is a privileged moment for me to be able to visit our dear nuns here in Prouilhe. And it is also a privileged moment for me to be able to learn with brothers Renaud and Timothy more about this place and the Order of Preachers.

Before Mass, we went up to the mound via the path of the Virgin and up to the statue of the Virgin and we learned that it was in this very place that our holy father Dominic dispersed his brothers. It is a paradox since it was at the time of dispersion that the Order was founded. St. Dominic's living faith was evident at that time because what he did was not reasonable. The reasonable way to make a foundation would have been to gather several brothers in one place, to make the community grow and strengthen it before it could begin to spread. But rather than appeal to reason, Saint Dominic appealed to faith by considering things as they stood before him. This is the meaning of today's readings. Habacuq was depressed because he only saw violence, but the Lord said to him: « You must be patient and have faith because things will change! ». And the apostle Paul exhorts us to

find, in what the Lord has given us, a flame to move forward. He is really trying to incorporate in us that faith inscribed in us by baptism. And the apostles ask the Lord: « Increase our faith! »



In today's world, men would like to increase everything they have. In the country of brother Chris, the United States, restaurants offer "king size" (huge) dishes... That is what the apostles ask the Lord: give me a "king size" (huge) faith! But the Lord said to them: « You have not understood! » It is not a question of increasing faith but of growing in faith. This is what sometimes happens in our prayers. We say: « Lord, increase our faith! » perhaps thinking that because my faith will be greater, my family will get better and grow. Maybe it is because my faith is not strong enough that my son, my daughter is not behaving very well... Maybe it is because my faith is not strong enough that my husband, my wife no longer loves me. Maybe it is because my faith is not big enough that my business is not doing very well. And it may be - and even probably! - because the sisters lack faith that the basilica is still not finished. Sisters, if you had faith, it would have been over a long time ago!

But the Lord said to them: you have not understood what faith is! Faith is not about changing the circumstances of our lives, but about changing the way we look at the circumstances of our lives. Faith is a way of looking at the world. Faith is a way of saying how we see ourselves in the world. Faith as well as charity is a way of seeing. You know, when you love someone, the person you love seems wonderful. If you love your husband, even if he is very ugly, for you he is the most handsome man in the world - and not only in France but in the rest of the world. When you love someone, everything they do is right and it is easy to find excuses when they make mistakes or act wrong. On the other hand, when you hate someone, that person seems horrible to you... Everything he/she does is

wrong because you look at that person through the eyes of hatred.



So faith as well as love is a way of seeing. Do you see what I mean? If you cannot see, you can close your eyes and say « I see ». Because it is not a question of looking with the eyes of flesh but with the eyes of faith and love. Faith is not only a way of seeing but also a way of acting. The apostle Saint James said: « Show me your faith without your works and I will show you my faith by my works! ». Faith is not something inert or passive, but it is a power to act and the way we look at this world should encourage us to act.

Our love for the Virgin Mary in this month of October, the month of the Rosary, is a manifestation of this. This must be an opportunity to hear again what Mary said at Cana: « Do as my son tells you ». And what Jesus tells us is: « You shall love the Lord your God with all your heart, with all your soul and with all your strength and your neighbour as yourself ». And he goes even further by saying: « Love one another, as I have loved you », which means giving oneself entirely for the love of one's neighbour.



Faith is not something passive, it is a way of seeing but also of acting.

It is not just a matter of doing our duty. What the Gospel tells us is that if you only do your duty, you are useless servants.

Our brother Saint Thomas says that doing what we are obliged to do is a simple service but if we do something beyond what we have to do, it is no longer called a service but a favour. That is the question to ask ourselves, brothers and sisters: is what I do about service or favour?

According to the Lord, if we stick to service we are useless servants. And so it will not just be a question of doing a service for us, but of doing something more, not by obligation but by favour.

Brothers and sisters, when we leave this church, the world we are going to return to is the same as it was before we entered, but I hope we will see it with different eyes because we will look with the eyes of faith. And since what faith invites us to do is something more than service, then the world will begin to change, slowly, gradually but surely, to something new, as the Creator wants it.

We will therefore ask, during this Eucharist, not that the Lord give us more faith but that the Lord allows us to grow in this faith.



Words of fr. Gerard Timoner, O.P., Master of the Order



**from an interview in St. Dominic's room in
Fanjeaux, France. Date: October 6, 2019**

My dear brothers and sisters of the Order of Preachers, after joining our brothers of the Provinces of France and Toulouse on the Rosary Pilgrimage, I had the privilege of visiting the house of Peter de Seila, and visiting the Nuns of Prouille, and we are now here in Fanjeaux. I would like to believe that this is part of my 'novitiate' as Master of the Order, and I am really learning a lot from the brothers and from the sisters. There are things that are very striking for me, things that you already know; but, things that I would like you to know, it's like I'm looking at these things for the very first time, all these years that I am a Dominican. First, on that hill in Prouille, where brother Renaud told us that it is the very place where Dominic sent out the brothers, the so-called 'dispersion' of the brothers. And, many brothers have pointed this out, that it is paradoxical, that it is at the moment that Dominic sent out the brothers that the Order was founded. It is paradoxical because we are going different ways, even in our time we are going to different places, but we are walking the same path. Now, that is paradoxical, going different directions and yet, taking the same path. And what is that path; it is the path of preaching the Gospel. It is the path of preaching the Gospel together as brothers and sisters. We are not alone. And, even if we are going different directions, different ways, we are taking the same road of the proclamation for the Gospel of Jesus.



Here in Fanjeaux, I also learned that the charism of Dominic has influenced architecture. Probably many of you have not heard the insight that the charism of the Order has influenced how the Church looks like, literally, as a church building looks like. From the Cathars, Dominic saw the value of a Church that is less rigid in terms of its distinction. It is an ordered communion and that is what the Church is, lay, religious, and ordained; we are an ordered communion. But the church that we saw is a church without divisions, without even pillars in the middle of the church, and that is really something amazing. Why are there no pillars? For the sake of preaching, so that the voice of the preacher will not be hindered by pillars that stand between the preacher and the people. And we have to ask ourselves: ‘What are the pillars in our times that block the preacher from the people?’ ‘What are these things that hinder us from really

reaching out to all the brothers and the sisters?’ And the church is so simple without any ornaments. It is as though the people are invited to see that in the sacred place, in this sacred place that is the church, that the only thing that the people should think about is God. And that is really amazing. It is a sacred place. So Dominic learned from the Cathars in their desire for the evangelical life and this is a lay movement. Dominic was able to really get that intuition and evangelical insight in connecting with the clergy. Dominic wanted to share the insights and reform longed for by the laity with the clergy of the time. So, these are the things that we have learned. And, I’m privileged to be here with brothers Alain, Chris, and Javier. Brothers Renaud and Timothée also are with us in Fanjeaux and Prouille.

So, dear brothers and sisters, you are invited, if you can, to visit these places that are sacred to the Order, that are holy for our holy Father Saint Dominic, especially as we begin the celebration of his *Dies Natalis*, his birth into eternal life.



FIRST VISIT TO SORIANO OF THE NEW MASTER OF THE ORDER, FR. GERARD FRANCISCO TIMONER III.



Pilgrimage to the Sanctuary of San Domenico in Soriano

Thursday, October 10th, 2019

The Master of the Order and fr. Orlando Rueda Acevedo, O.P. were received by the Prior Provincial of the Province of St. Thomas Aquinas in Italy, fr. Francesco La Vecchia, O.P. The streets of Soriano were decorated with Dominican motifs and posters announcing the pilgrimage of the Master of the Order.

At 5 p.m., he was received by the Mayor of Soriano, Mr. Vincenzo Bartone, accompanied by the municipal authorities. The municipal administration operates in one of the buildings that was once the great convent of Saint Dominic. It is surprising to see the number of paintings alluding to the miracle of St. Dominic in Soriano, in which the cooperator brother fr. Lorenzo da Grotteria, receiving from the Virgin Mary, St. Catherine of Alexandria and St. Mary Magdalene, the miraculous painting, shows the image of the holy founder.

The pilgrimage of the Master of the Order continued to the Shrine, where brother Francesco La Vecchia welcomed him. The Master remained in prayer for a moment in front of the miraculous painting and then the antiphon "Spem Miram" was sung.

Fr. Gerard presided at the solemn Eucharist in which the Dominican Family and local authorities

participated. At the end of the celebration there was a musical tribute in honour of the Master of the Order by the Polyphonic Choir "Dominicus".



The tradition of the pilgrimage of the Master of the Order is a living symbol of the love and devotion of the people of Soriano to Patriarch Dominic. On October 11th, after the celebration of the Lauds and the Eucharist, fr. Francesco La Vecchia explained the history of the former convent complex. This guided tour showed the dynamics of Dominican evangelization led by the Royal Convent of San Domenico di Soriano. (by fr. Javier Abanto)

Homily of the Master of the Order at the Sanctuary of St. Dominic of Soriano.

Luke 11:5-13.

San Domenico, Soriano

One day a holy man decided to go on pilgrimage to the famous sacred shrines of the whole world. Certainly, he strongly felt the holy presence of God in these consecrated places, but he later realized that on the way to these shrines, he also felt the greatness of God in the landscapes he saw, he felt the love of God in the small and tender acts of kindness and gentleness that he witnessed among the people, he became aware of the suffering of Christ crucified in the various forms of suffering he saw, and he deeply believed that God "made all things new" by listening to the little stories of pilgrims who turned their backs on the ways of sin. Forgive me, Lord, for the long pilgrimages, for having sought you out in distant lands, thinking that you are a distant God, forgetting that you are present

everywhere and in all!

Of course, sacred shrines are important signs of how God and God's saints have concretely manifested God's presence in a particular place. Going on pilgrimage reminds us that our life on earth is a great journey of faith to return to the Father. But we must not forget that God is always with us: at home, on the path, and he even welcomes us at the end of the path.

Brother Orlando and I came here to the sanctuary of San Domenico in Soriano, because it has been a holy place for centuries for the Dominicans. And by coming here, we feel united with the countless Dominican brothers and sisters who have come here over the years. We thank our Prior Provincial, brother Francesco La Vecchia, for inviting us and organizing this pilgrimage. We also thank brother Rosario and the brothers of this community of San Domenico, as well as the brothers who came to join us during this pilgrimage. We are grateful to the kind citizens of Soriano for their warm welcome. I saw my picture in the streets of Soriano, I want to tell you that it is not miraculous! Maybe the only miracle my picture can do is to chase the mice away if there are any around here.

We go on pilgrimage to pray and ask God for favours. Many years ago, I asked God for the grace to become a Dominican priest. If God called me to be a priest, why ask God what he had already planned for me? This is the mystery of prayer; let us ask the Lord to grant us something that God already wants for us. I could not have become a priest if God had not called me to be one. But I still prayed for it.



Jesus tells us in today's Gospel: "Ask and it will be given to you, seek and you will find, knock and the door will be opened to you."

If God knows everything and knows what we need before we even say it in prayer, why pray? Is prayer a way to change God's will for us? Do we pray constantly because God is a stingy God and will He give us what we need only after having tormented him with our requests? Let us pray that we do not let God know what we need. Let us pray to know God's will about us. Let us pray so we can see that all that is good comes from Him. A handsome little boy prays, "make me, dear Lord, polite and kind." Of course, God wants all children to be polite and kind! But when the child prays, he realizes that God wants him to be polite and kind: "Lord, help me to become a good father or mother." Of course, God wants all parents to be the best parents. But while you pray ardently to become a





good parent, it is as if you were saying to God, "I have prepared... I am ready for this blessing! "When we pray for something good to happen, we do our best to make it happen. And when this happens, we realize that the Lord has blessed our efforts.

Of course, sometimes God does not answer our prayers with a "yes", but with a "no". I think back to the time when I asked and was given, I sought and found, I knocked and it was opened. But I also remember when I was given nothing, I found nothing and the door remained closed. In all

simplicity, I ask the Lord for faith and trust, the freedom to look at my relationship with him. In the end, we should not seek the gift, but the donor, source of all blessings, our Lord.

October 10, 2019



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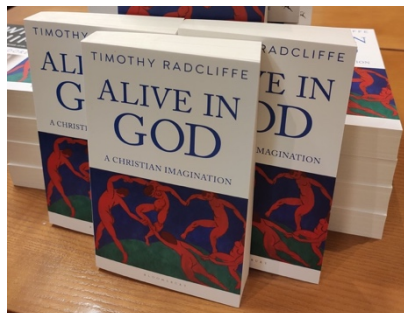


Book launch: 'Alive in God. A Christian Imagination' by Timothy Radcliffe, O.P.



How can the Christian faith speak to our contemporaries, in a world that is not only increasingly secular, but where religion in the public arena often becomes a form of fundamentalism? The answer, Timothy Radcliffe insists, lies in the imagination, 'the door through which we escape the confines of any reductionist way of seeing reality,' be it secularism or fundamentalism. Only the eyes that are attentive to the radiant beauty and diversity of our world can recover a sense of the transcendent. This, however, is no mere escapism, for what drives a Christian imagination is precisely a desire to live fully, to enter unreservedly into the mystery of being human,

and so 'anyone, regardless of their belief (or lack of it), who understands the complexity of being alive, of falling in love, of getting in a mess, of trying to pick one's life up and start again, of facing sickness and old age, can help Christians to make sense of our faith too.' So the two go hand in hand: an imaginative vision that transcends the banality threatening our culture, and an attention to the particular, the concrete reality in which we are immersed.



In his presentation, Timothy Radcliffe emphasised the importance of this aspect not only for Dominicans in their preaching, but for anyone willing to

engage the secular world. The faith is a 'perilous journey' out of the banal, and it always requires a degree of heroism, a willingness to embark on an adventure, to be exposed to the unpredictable, to be wounded; in sum, to grow up into the fullness of human life. Through the chapters of his book, Timothy leads us not only through the most luminous aspects of this quest, but also through the inescapable reality of affliction, sin, and death. To this, the believer can respond with an invitation to 'the risen life:' the fresh air of the spiritual life and the hallowing of our bodily senses, the possibility to enter into communion with God through faith, hope and love.

Annual Meeting of the International Dominican Commission for Justice and Peace

The International Dominican Commission for Justice and Peace (IDCJP) recently held its annual meeting at the Casa per Ferie Enrico de Osso in Rome, 12-17 October. Comprising the friar and sister international and regional/continental J&P promoters, representatives of the Dominican nuns, laity, youth and UN delegations, the Commission was blessed to have a long conversation with the new Master of the Order, fr Gerard Timoner. Building on the decisions of the recent General Chapter in Vietnam, he affirmed the promotion of justice and peace, not as a specialized work, but as the work of all Christians and therefore of all Dominicans. He highlighted the importance of also promoting it *ad intra*

- within the Order, to restore our relationships as brothers and sisters, and to proclaim it with joy. The lack of justice and peace in our communities obstructs vocation.

The reports of the members of the Commission revealed many excellent achievements over the past year, especially a strengthening of most regional structures and a growing J&P awareness among the nuns and especially the laity and youth, who, for their respective congresses in 2018 and 2020, have chosen Justice and Peace as the theme. A marked improved participation in the Dominican Month for Peace, focused on the DR Congo in December 2018, was also reported, and the meeting decided that the focus for 2020 will be on Ukraine. It was also decided to put a lot of energy into this year's Month for Peace focused on India, to actively promote the implementation of the UN Sustainable Development Goals (SDGs) at national levels, to accept an offer to produce an annual book on Dominican J&P actions, reflections and statements, and to produce and to develop communications that will make the work of the Commission more visible, including a more active presence on social media and an annual brochure about the Commission.

A major highlight of the meeting was a visit to participate in some side events near the Vatican focused on the Amazonia Synod which resonated with a focus on environmental destruction and the urgency of care of Creation in most of our regions. Another highlight was a conversation on the *Salamanca Process* with the Socius for Intellectual Life, fr Pablo Sicouly, which showed the need for a lot more clarity on the concept if we want to emulate the achievements of fr Francisco de Vitoria and the Salamanca School in the sixteenth century!



Besides the efficiency of the work, the meeting was characterized by a joy at being together from all corners of the world. There was a sadness at saying farewell to those definitely finishing their mandates in the coming year (sr Irene Diaz, representing the nuns, and sr Marcelline Koch from North America), but a joy at welcoming for the first time fr Ricardo Guardado from Latin America, sr Marie Monnet from Europe, sr Teresa Dagdag and fr Victor Calvo from Asia Pacific, Monica Marco from the Youth and sr Dusty Farnan, the new representative at the UN in New York. This made visible what fr Gerard was asking of us – to ensure that, in the midst of so much suffering and injustice in our world, in the face of which we feel as small as a mustard seed, we can still experience joy on the way, with a hope that, through our efforts for justice and peace, God can grow a big tree and reap many fruits!

OCTOBER IN MARIA: THE ROSARY "SCHOOL AND SYNTHESIS" OF THE GOSPEL

(by Giovanni CALCARA, O.P.)

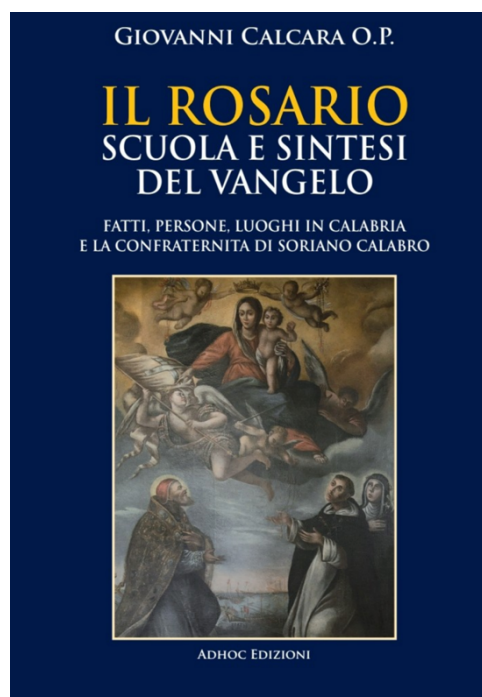
The devotion of the "month of October" in honor of the Blessed Virgin Mary of the Rosary is to be attributed to the Spanish Dominican friar Fr. Giuseppe Moran (+ 1884) who became a zealous promoter among the Spanish bishops to establish in the cathedral churches and parishes such devotion so that the Rosary could be affirmed as a "means" of evangelization to meditate on the main episodes of the Gospel that recall the truths of our Christian faith. After Spain, this devotion spread to France and Italy, so much so that Leo XIII recommended it to the universal Church in 1883.

The willingness to extend the celebration of the Rosary to a whole month stems above all from the great affirmation that it had after the battle of Lepanto (October 7, 1571) obtained, according to St. Pius V, through the intercession of Our Lady invoked with the Rosary. According to tradition, the Pope gave the order to ring the bells as a sign of victory, even before the outcome of the battle reached Rome.

No less important (though less well known) is the battle of July 31, 1646 of the Catholic fleet of the Philippines against the Dutch, attributed to the special protection of the Mother of God invoked with the holy Rosary, a

victory that guaranteed the Philippines islands their civil and religious freedom.

Tradition attributes the formulation of the Rosary to Saint Dominic. But it is a "narrative way" developed by Alano della Rupe (Alano de la Roche + 1475), to testify with the authority of the great Spanish saint, the importance of prayer that, in the meantime, had spread throughout the Church. All this allows Blessed Paul VI in the Marialis Cultus to affirm, that "The sons of Saint Dominic are traditionally custodians and propagators of such healthy devotion". Also in consideration of the great merit that the Lay Fraternities, promoted by the Dominicans, have had over the centuries carried out an important work of spreading the Rosary.



Beyond the historical diatribes, it is necessary to recognize how this prayer had its roots in the religious Orders (first of all the Carthusian monks and then the Mendicant ones) that promoted oral litanic prayers (short and easy to learn and recite by heart) for the majority of the people who could not read

and write. On the one hand, therefore, the monks and friars who recited the psalms to celebrate praise for God in the "canonical and official" prayer of the Church, on the other hand, the "poor and ignorant" who rendered with "their hearts and lips" their faith in God, through Mary.

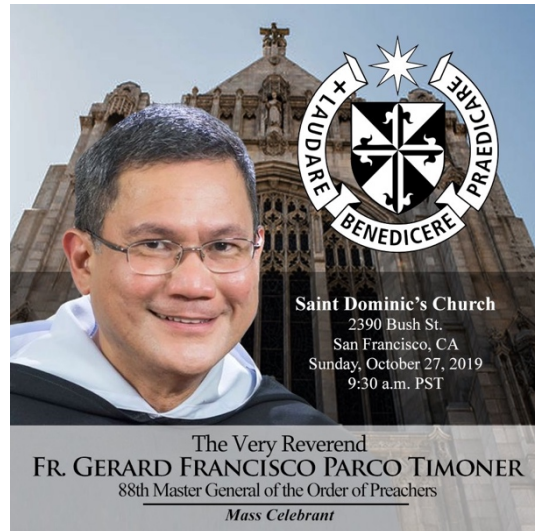
Today, the problems are different, especially after Vatican II. The debate is still open, among those who see in the Rosary a prayer "for old people, repetitive and boring" and therefore to put aside. On the other hand, the "fervent and true devotees" who reproach the Church for being "little devoted" to the Rosary and therefore to relaunch the role of the Virgin Mary in the life of the

Church propose new devotions, chaplets and titles with which to invoke Mary for all tastes and needs... Through the brothers of the Reformation, many instead, have rediscovered the evangelical and therefore ecumenical value of the figure of Mary and therefore of the Rosary. It is necessary to know and venerate the Mother of God through Sacred Scripture and the devotions that directly refer to her. Vatican II and the Magisterium of the Church also teach this way.

To make it clearer, it seems appropriate to me to recall what Saint John Paul II teaches in the Rosarium Virginis Mariae, seeing in the Rosary a "syntax of the Kingdom" (Saviour M. Perrella): the enunciation of the Trinitarian, Christological and historical-salvific mystery to which Mary was associated by divine providence (cf. RVM 29); listening to the Word of God in the awareness that it is given, given for the present of the Church and the world and "for me". (cf. RVM 29); silence as nourishment for listening to and meditating on the event contemplated (cf. RVM 31); the recitation of the Lord's Prayer, which as it raises the prayer towards the Father of Christ and the Father of all in the communion of the Spirit, even when this recitation is personal, or is carried out in solitude, is made an ecclesial experience (cf. RVM 32); the repetition of the ten Hail Marys, which places the praying person "on the wave of God's enchantment: it is jubilation, amazement, recognition of the greatest miracle in history" (RVM 33), a recitation which expresses the Christological faith, repeats the holy and salvific name of the Redeemer, declines the entrustment in the life and hour of our death, of the disciple of Jesus, to the maternal intercession of his Mother (cf. RVM 33); the Trinitarian doxology of Glory is the goal of believing contemplation, the anticipation of eschatological contemplation that brings and foretaste as for the Apostles on Tabor (Lk 9:33), the beauty of being forever with God (cf. RVM 34); the possible recitation of the final ejaculation or the preferable prayer at the conclusion of each mystery, with the aim of obtaining the specific fruits of the meditation on the mystery enunciated (cf. RVM 35); the instrument of the Crown, which while it is useful for counting the succession of evangelical salutations, adaptably symbolizes how the Crown itself converges towards the Crucified One, inasmuch as in Christ every Christian prayer is centred and, to use the beautiful expression of Blessed Bartolo Longo, it can be considered as a "sweet chain that binds us to God", not the least symbol of the bond of communion and brotherhood that binds all to the Son of

God and Mary, true and lovable nourishing Mother (cf. RVM 36).

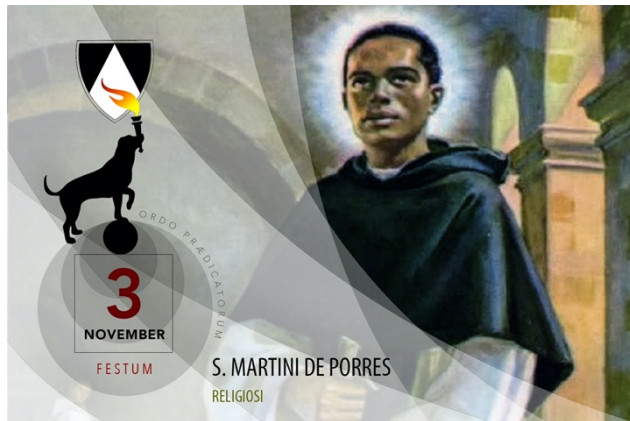
Perhaps we will be in a position to "recover" not only the meaning and value of the Rosary, but also the importance of prayer itself, and therefore know how to "teach" and "love" the Rosary.



Agenda of the Master of the Order

- 30 September - 1 October: Participation in the meeting of the International Commission of Nuns in Mexico.
- 1 - 3 October: Fraternal visit to some communities of the province of Mexico.
- 4 - 6 October: Participation in the pilgrimage of the Rosary, in Lourdes, and visit to the convent of Toulouse. Pilgrimage to the monastery of Prouilhe, meeting with the nuns and visiting some of the places of Saint Dominic in the south of France.
- 10 - 11 October: Pilgrimage to the Shrine of Santo Domingo in Soriano.
- 13 October: Participation in the meeting of the International Commission for Justice and Peace in Rome.
- 14 October: Meeting of the Honorary Committee of the VIII Centenary of the dies natalis of St. Dominic, in Bologna and fraternal visit to the community of friars.
- 24 - 29 October: Fraternal visit to some communities of the Province of Santo Nombre (USA).

Calendarium Liturgicum Ordinis Prædicatorum



Santuario de Nuestra Señora de Lourdes. Foto nocturna (Javier Abanto)



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