



Dominican Youth Movements Assembly (DYMs)



Dear All:

Greetings to you our fellow Dominican Youth in the name of our patron, St. Dominic de Guzman!

On July 16-24, 2016, the IDYM International Meeting and Assembly

2016 was held in Toulouse, France. More than 130 young Dominicans from Asia, Africa, America and Europe attended the said gathering as we joined the whole Dominican Family in celebrating our 8th Centenary of the confirmation of the foundation of the Order.

On the last days, the IDYM Assembly, composed of country representatives, discussed and decided upon important matters of the IDYM.

One of the decisions made was the nomination of three (3) possible host countries for the next meeting and assembly in 2020. Series of meetings and evaluation processes have been conducted by the IDYM Commission in this endeavor. With this, the IDYM Commission has already come up with the decision. We are pleased to announce that the IDYM International Meeting and Assembly 2020 will be held in KENYA on JULY 15- 23, 2020.

Please wait for further announcements regarding the details of our meeting and assembly (registration, program schedule, requirements, etc.). If you have any queries for the moment, you may contact us through E-mail at

idy@curia.op.org

or

communications.idy@gmail.com

or through

WhatsApp at **+639179682369** or **+34626933329**.

Please share this information to all our Dominican Family brothers and sisters, and we look forward for your support, active participation and prayers as we gather again as IDYM.

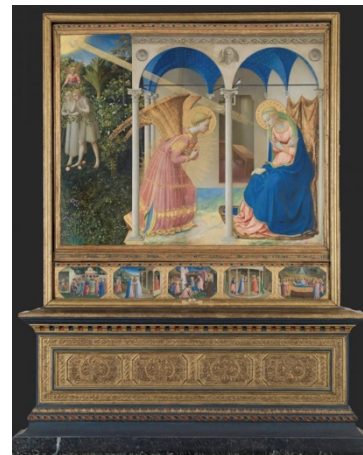
Thank you and God bless! Jambo! Karibuni Kenya!

Your brother,

ENGR. ELIJOR BENJAMIN "BENZ" RODIL

International Coordinator
International Dominican Youth
Movement

Museo del Prado Bicentenary Exhibition



*Museo del Prado
Bicentenary
Exhibition
'Fra Angelico
and origins of
Renaissance
Florence'*

Fra Angelico and the Rise of the Renaissance: 28/5/2019 - 15/9/2019

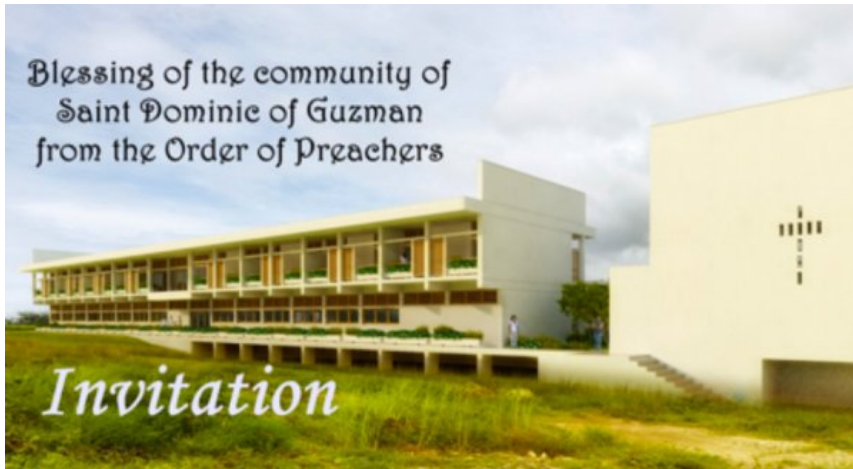
You are invited to an International Conference on Fra Angelico Pictor Angelicus et Predicator Pulchritudinis The Angelic Painter and Preacher of Beauty

At O Lumen – espacio para las artes y la palabra Calle Claudio Coello 141, Madrid
June 20 – June 21, 2019

The Conference will conclude with a visit to the Exhibition 'Fra. Angélico y el origen del Renacimiento florentino' at the Museo Nacional del Prado, Madrid.

For further details, contact
Michael Dunleavy, OP
michael.dunleavy@dominicans.ie
www.museodelprado.es

Blessing Of The First Dominican House In East Timor



We are happy to invite you to the blessing of the first community of the Order of Preachers in East Timor. It will be blessed by the Bishop of Dili the most Reverent Virgilio do Carmo da Silva SDB

On the 4th of May we are going to have the blessing of the first Dominican house in East Timor. It is seated in a village called Hera not far away from the capital city of Dili. This new house has two floors. In the first floor the house has 2 individual rooms, 3 study rooms and common rooms like kitchen, refectory, laundry, visit room and office. In the second floor there are 6 individual rooms, two dormitories for 8 aspirants each one, a study room for them and the community room of the community.

Beside the house there is a small chapel for the community prayer and apostolic celebrations.

The house has also an underground place with one side open to the light. In this place we can do in the future what we will need according to the necessities. We can have more dormitories, more study rooms or place for retreats because the National University is nearby we can have also a dormitory for students.

Beside our new house there is a house of the Dominican sisters of the Rosary. They have a primary school and they will have a middle school when the first students from the primary school graduate.

Everything has been possible thanks to the generosity of all the brothers of the province. From here we want to give thanks to all the brothers and we ask you to continue praying for us. Community of brothers from East Timor.

<http://www.holyrosaryprovince.org/index.php/en/...>

Dominican Artists' Meeting, Heilig Kreuz, Cologne 10-13 April 2019

Dominic White OP

Every year thousands of people come to see the frescoes of our brother Blessed John of Fiesole, Fra Angelico, at San Marco in Florence. Perhaps the majority of visitors are not Christians, with no interest in attending a Mass or reading the Bible. Yet something touches them in our brother's frescoes. The experience may start a deepening in their lives, a journey unconsciously and maybe later consciously towards faith in the Risen Saviour that Fra Angelico depicts like a dancer on Easter morning.



But we Dominicans are not the keepers of a museum. Just as we have the Angelic Doctor, our brother St Thomas Aquinas, and drawing on him we write new theology to speak Christ to the people of today, so Dominican artists in all media continue the work of Fra Angelico in preaching through contemporary art. Yet the work of Dominican artists, visual artists in particular, is not always understood in the Order as preaching. So the Socius for North-Western Europe, fr Alain Arnould, who himself has been an artists' chaplain, the Socius for the Apostolic Life, fr Orlando Rueda Acevedo, former architect, and theologian of aesthetics fr Ulrich Engel (Institut Chenu, Berlin; University of Münster), called a meeting of artists from among the friars and sisters. We were warmly hosted by the friars of Heilig Kreuz (Holy Cross) priory in Cologne (Köln), itself home to

some impressive contemporary art and architecture.



The main part of the meeting was Dominicans presenting their art and their lived experience of being an artist in the Order. We had photography from fr Adam Rokosz (Austria), which reveals Christian depths in apparently ordinary everyday scenes, and multimedia painting, photography, light installations and film from Sr Marie Pavlina Kašparova (Czech Republic and England), whose work is aimed universally at the religious and the “disconnected” alike. The paintings of fr Felix Hernandez (Spain) unusually bridge the popular and the abstract, while the abstract paintings of fr Björn Engdahl (Sweden) have enabled his outreach to the growing spiritual but not religious sector of modern European society. Fr Zbigniew Krysiwicz (Poland/Belgium) paints the body, site of tension, yet incarnation of the sacred. We also heard from fr Dominic White (England), a composer, artists’ pastor and theologian of the arts who founded the multimedia dance work Cosmos, and by phone from Sr Marie Bouvet, a painter and sculptor of the Monastery of Dax (France).

We got out too, to see contemporary art in Cologne’s other churches: the “Art Station” at St Peter’s, the Jesuit Church, the Columba Art Museum of the Diocese, the window by Gerhard Richter at Cologne Cathedral, and the “Maccabee windows” by Markus Lüpertz at the Dominican church of St. Andreas (Andrew). We celebrated Mass together at St Andreas, at the tomb of our brother St Albert the Great.

These rich experiences raised for us the question of the relationship of the Church with contemporary art, and the especially delicate question of Catholic contemporary artists who tend to feel caught between a Church that frequently doesn’t “get” art, and an often hostile secular art world. Mostly strongly though, we saw how, in a secular(ist) society,

art is able to open a conversation in which the Word may be spoken.

As we continue our mutual fraternal support, we’re looking to open future gatherings to Lay Dominicans, and also to organise events for other Catholic contemporary artists. And we’re planning an art festival for the jubilee of 2021, the jubilee of St Dominic’s death and of the birth of several Provinces. Watch this space!

Dominic White OP

Dominicans, the Venezuelan Case

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

Dear sisters and brothers International Dominican Family

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

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

Venezuela in coordination with Justice and Peace O.P. Venezuela.

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

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

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

2.a. Venezuela in four dimensions

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

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

3. Dominicans, the Venezuelan Case Arg 2019 PDF

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

4. The voice of a Sister on the situation in Venezuela

PDF (English and Spanish)

This is a conversation with no journalistic formality

expressing points of view on the situation of national crisis and how the sisters live it from their evangelical testimony of religious life devoted to the poor.



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

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

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

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

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

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

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

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

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

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

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

Email: justiciaypaz.opvenezuela@gmail.com; opmiguelangel@gmail.com Godbles s you!

Brotherly,

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

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

fr. Simone Garavaglia, Dominican novice, Milan

Reading books such as Saint Vincent Ferrer's "treatise on the spiritual life", it is immediately clear that this is a real treasure to be discovered. The teachings collected in this booklet show a holiness lived in an extraordinary way. It is as if Saint Vincent wanted to show the reader "viatore", the "narrow" path he too followed in the footsteps of Christ, in imitation of the Apostles, so as not to get lost in the vicissitudes of the world. We can then start from there to sketch brief notes on the life of Saint Vincent Ferrer, undoubtedly one of the most dazzling models of holiness and the perpetual incarnation of the Dominican vocation.

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

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

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



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

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

Shortly afterwards, disputes arose with some French cardinals, who did not recognize the validity of the election; Cardinal Robert of Geneva, who took the name of Clement VII, was therefore elected pontiff; shortly afterwards, he returned to Avignon where he established his own curia. When Clement VII died in 1398, the "pro-Avignonnais" cardinals elected Cardinal Pedro Martínez de Luna, already papal legate of the Pope of Avignon, as Pope Benedict XIII. Considering the knowledge accumulated

over time with the preacher Ferrer, who, in a climate of deep instability, sided with the Pope of Avignon, the newly elected Pope did not hesitate to name him as his confessor and apostolic penitentiary. He was also Master of the Sacred Palace.

In 1398, suffering from a serious illness, he had an apparition of Christ, accompanied by St Dominic and St Francis, during which he was told: "I have chosen you to make you an eminent messenger of the Gospel". Go around the world: I will be with you". He recovers completely after this appearance.

The following year, still because of disagreements with Pope Benedict XIII, he left for an itinerant preaching that was to occupy him, we can say, until his death.

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

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

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

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

Let us now turn to the model of holiness embodied by Saint Vincent Ferrer; how can we still say today with absolute certainty, after about seven hundred years, that it seems to be of extraordinary relevance? The keys to interpretation could be innumerable; this proposal is one of them. Saint Vincent Ferrer made the Mission his life. It was a mission, a preaching, which indirectly reminds us how deadly activism and philanthropy are for the Church today. In the form of false

but seductive charity, they give the illusion of affirming that they "do good" to others. The risk is that they rather act as "plants" that are difficult to distinguish when planted, being recognizable only by their fruit - to remain in botany, as a chestnut and horse chestnut tree. Today, in an ecclesial reality in which, as we "leave", we often forget the reason why we "leave", sometimes confusing the evangelizing mission of the Church (Christ's missionary mandate - cf. Mt 28:19-20), into a kind of humanitarian mission, in the style of an NGO, Saint Vincent Ferrer brings us back to the dimension of "being". Before going out and being bearers of this missionary joy, that of the Gospel, which the preacher is called to give to the world by giving himself first of all for this purpose, it is impossible to ignore the invitation of the psalmist: "Be still and know that I am God" (Ps 45), as well as the message of the prophet Elijah, that is, he who "stands before God" (cf. 1 Kings 17:1). The greatest missionaries of the Gospel, among whom St. Vincent Ferrer is mentioned, were truly "thirsty for Christ". Christ is the source of this living water that quenches thirst (cf. Jn 4:14), the Apostles drew from this source with all their hands, bringing this water to the thirst of the earth. The holy preachers certainly did not go out blind, they first tasted Christ, then they brought the taste of Christ, that is, Christ himself. Saint Vincent Ferrer had become deeply imbued with this Redeemer who preached, reaping countless fruits, precisely because, before learning from him, he had set about following him authentically. He understood that the school of Christ is the school of Love, in which one learns to love, one perceives the profound meaning of this love, to such an extent that one cannot help but involve one's neighbour in it in order to feel oneself a loved son (cf. Eph 1:4).

Today, then, it is first of all Saint Vincent who, despite the tribulations and scandals that mark the Church, invites us to return

to the essence of preaching, Charity. The preacher thus becomes a fervent instrument through which the Church experiences the marvellous "elusive element" of the announced Word, through which the seed cast by a peasant having a faith illuminated by charity towards his neighbour, grows and germinates, whether one watches or sleeps (cf. Mk 4:26-29), with the regenerative help of the Spirit.

According to the advice of the Carthusian monk mentioned above, when returning to Saint Vincent Ferrer's "treatise", one cannot help but perceive how much this saint started from the essence - the book itself expresses essential truths - i. e. that he founded his itinerant mission on a Rock, which despite the storm of the schism has remained solid. The whole text, a reflection of the life of the Saint, not only provides a concrete itinerary of perfection, but also demonstrates the authenticity of his life: a total conformation to Christ, poor, humble and obedient.

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

Freedom to Captives

Fr Dominic White reflects on the streams of grace that come from Christ's washing of feet both in our imitation of his actions in liturgical ritual, and moreover, in our lives.



I spent a month on placement in prison chaplaincy when I was training for the priesthood. One thing that struck me about prison is the sameness of every day. Yes, there are

changes in timetable at the weekends (in reality, that often means the prisoners are longer in their cells), but other than that it's isolation from the change and variety of the outside world. For good reasons, of course.

But a few years ago in a prison in Rome something extraordinary happened, when Pope Francis came and celebrated the Maundy Thursday Mass, and washed the feet of twelve prisoners, among them a Muslim woman. He brought not just a bit of variety from the outside world, but a complete overturning of the social norms of criminal and innocent, insider and outsider, and indeed conformity and rebellion. The Pope showed a creativity borne of a profound understanding of the deep meaning of the Maundy Thursday ritual of the washing of the feet.

You see, sometimes we can feel prisoners of the sameness of our parish liturgies. Why not replace them with something different, experiment a bit? The trouble is that people have different tastes, and you can guarantee that if we try something new, half the congregation will feel that a minority have imposed their agenda. Which is why we have things called liturgical norms. Boring term, I know. But they structure the liturgy. They do not stop the creativity in its celebration which comes from a deep understanding. What Pope Francis understood is that every human being is called by God. Everyone, potentially, can become a member of God's Chosen People. The Passover Ritual from today's first reading is the origin of the Last Supper, the First Mass, but Jesus has opened it up so it can include everyone. And to prove the point, Jesus takes the place of the lowliest servant and washes the disciples' feet. Not because they are worthy, but because they are dirty – dirty with the dust and muck of the road, which is a symbol of the sin which tarnishes us. Both our personal sin, and the sin of the world which has hurt us – sometimes in very concrete ways.

So Jesus tells the Twelve to copy him – to wash the feet of their brothers and sisters from the sin of the world. And we have copied him, more or less well, down the ages. As I prepare to celebrate the Liturgy of Maundy Thursday, I reflect with a sense both of profound gratitude and

The Paschal Mystery

flash, april 2019

deep unworthiness on the trust of my brothers and sisters who will come up to have me wash their feet as God himself washed the feet of his friends. Since then clergy, successors of the apostles, have abused the bodies, souls and minds of our people. I pray that as we celebrate this ritual in brokenness, in the prison of trauma; as we celebrate a ritual so simple and so challenging, there may be an end to abuse and a beginning of healing for the countless victims, which includes those who have been so scandalised as to have left the Church.

Because this ritual comes not from mortals but from God made man, it still has the power to point to the grace of baptism, through the element of water. I wonder where that Muslim woman is whose feet Pope washed, how she reflects on that extraordinary moment of surprise. What stream of grace is coursing through her, maybe in the depths of her unconscious, to emerge at we know not what point in her life? Let's pray for her, and who knows how many like her – maybe even others who didn't have their feet washed but were there, prisoners confronted with the law of freedom, the law of love? Perhaps at some unlikely moment they will seek baptism into Christ.

For those who will receive the gift of faith by the inscrutable grace of the Holy Spirit, baptism is their cleansing from the original sin of the world, a washing from personal sin, and the gateway to Communion. Because on Maundy Thursday we also celebrate the Last Supper, the first Mass. Jesus takes the old ritual of the Passover and makes of it something extraordinarily new. He transforms bread and wine into his Body and Blood, so that we may eat and drink it, becoming part of Christ, part of his sacrifice. To this day the Sacrifice of the Mass incorporates us into Christ's Cross and Resurrection, his dying for us to all that is false and evil and ugly and rising to all that is true and good and beautiful. A Communion that, when by God's grace we fully realise it in our lives, is just that – a communion, a being one with God which is beyond giving and receiving. Our selves, our relationships, our Church, being made divine. In spite of everything.

Ex 12:1-8, 11-14 | 1 Cor 11:23-26 | John 13:1-15

Photograph by Enrique Garcia Medina. Credit: CNS/Reuters.

<https://www.torch.op.org/torch/freedom-to-captives>

The celebration of the Paschal Mystery each year offers us more inspiration, leads us into a deeper understanding of the Events of our salvation. May it also offer us a renewed commitment to Jesus. We are invited to participate actively in these celebrations. We must avoid making it a routine, or seeing it as another Season of the Church that will come and go. The Paschal Mystery, Sufferings and Death of Jesus, is a battle fought on our behalf not just with the physical actors who flogged him, crowned him with thorns, and crucified him; but also with invisible forces, Lucifer and his demons.

We should recall that by his Paschal Mystery, Jesus saved us from Sin, Satan and Death. The demons recognized him and so inflicted the maximum pain and sufferings on him. While human beings did not recognize the one they were crucifying, the Evil One did. Earlier in the Gospel, when Jesus wanted to drive them out of someone possessed, they cried out, "What do you want to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy



One of God." Mk. 1:24. Also, after the temptation in the desert, Scripture says, "the devil went away to return at the appointed time," cf. Lk. 4:13. After Judas took the morsel and left, Scripture says, "it was night", Jn. 13:30. It was not referring to the normal "night and day", but it was the Hour of Darkness. This was the most important Hour for which Jesus came into

the world. It was the Hour of battle between Light and Darkness, the Hour God was wounded for our sins. By his wounds, we have been healed, 1Pt. 2:24. Evidently, the devil did not know the plan of God to save his beloved sons and daughters through his Sufferings and Death. The evil ones were still rejoicing that they had dealt a mortal blow to the one they recognized as God. But as soon as he gave up his Spirit, He burst forth in his power as God into the realm of the underworld to set free all who were held captive. He led them triumphantly into heaven with Him as "the beginning and the firstborn from among the dead, so that in everything he might have supremacy", Col. 1:18.

Jesus is risen from the dead in his power as God. He gives us life in its fullness. "I have come that they may have life and have it in abundance," Jn. 10:10. The force that propelled Him to suffer was love for us. We Christians often feel sad imagining how wickedly and cruelly he was treated during Holy Week, particularly, on Good Friday. We know he did it because he loves us. For our sake, Love was slain. But often, we quickly forget about it and move on with life. Should we really move on with life? What should be our response to this unconditional self-sacrifice of God on our behalf. St. Thomas Aquinas instructs us: "The Passion not only moves us to have faith and hope in God but also motivates us to a grateful love for God by realizing the depth of His love for us." He states further: "Christ's suffering shows us how to love; His sacrifice calls us to love as God loves in a world filled with natural and moral evil." So, brothers and sisters, since God loves us, let us love one another. Let our love be sacrificial and fraternal, let it be emptied of self-love and self-pity in our communities and in our mission to God's people
fr. Charles UKWE, op

Sisters' response to the Cyclone Idai

Document, here

TROPICAL Cyclone Idai, which brewed in Mozambique having catastrophic impact there as well as in Malawi also hit Zimbabwe with strong winds and thunderstorms and left a trail of destruction in Manicaland, Bikita and Buhera. Cyclone Idai triggered floods which swept away hundreds of homes in Chimanimani and Chipinge areas of the Manicaland. In the Chimanimani and Chipinge areas what survivors say seem suggest some sort of an earthquake combined with floods and strong winds.

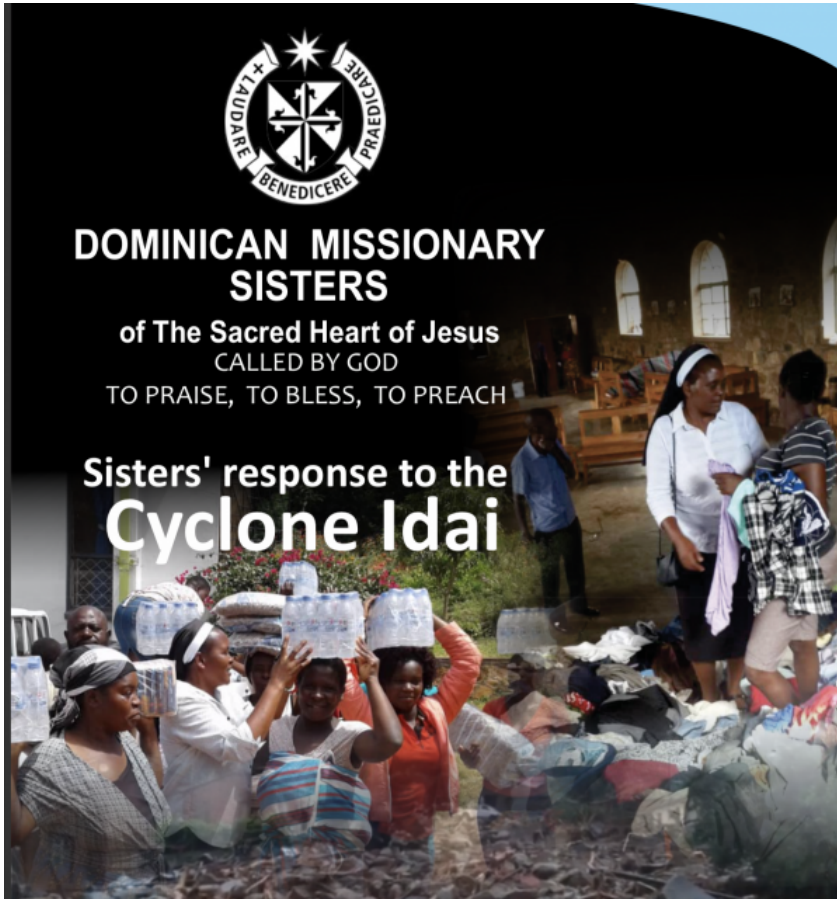
There has been an amazing solidarity shown by local and international individuals and organizations in responding to this urgent need. The Dominican Sisters in Zimbabwe and beyond have been involved in various ways sensitizing and

mobilizing efforts to get different items to the affected areas or through prayerful support of all those on the ground and all affected.

Dominican Convent High School Human Rights Club and our other schools mobilised for provisions from parents and pupils. Through the Schools provisions were collected, campaign awareness was made during assemblies; prayers were offered for the dead and the affected. Buses carrying clothes and food provisions were sent to the affected places. The provisions were kept in the care of the sisters in Mutare.

The sisters from St Joseph Hospital Mutare and other staff joined a team that tried to evacuate the children from St Charles Lwanga in vain as the road had been destroyed by floods. The following day instead of going again with the rescue team, they waited for the rescue team to arrive with the learners from St Charles. The Sisters helped in the feeding, counselling and giving of medication to those who needed medical attention. Our Sisters in Mutare have been working hand in hand with other organisations like Caritas and JPIC Mutare Diocese.

Sr Dr Agnes Tererai visited Mutare with some Intravenous fluids, Plaster Of Paris, and other medical sundries which were donated by USHAMWARI doctors in Holland. Some of it was given to Mutare Provincial Hospital which is attending to most of the surgical cases and the sisters at St Joseph will distribute the rest as per assessment and need. St Joseph hospital has received nurses from different Provinces in the country to help out when need arises. Sr Andrea who is the Sister in Charge at St Joseph hospital narrated that they were receiving patients with chronic illnesses coming from Chimanimani for medication, who had already gone for 4 to 5 days now with no medications like ARVs, anti-hypertensive and anti-diabetic drugs.



On 23 March 2019 Dominican Convent Harare provided a venue for psychosocial support of more than 100 students from St Charles Lwanga Catholic School in Chimanimani. There were psychologists, psychiatrists and other counselors helping out. Other sisters were directly involved in the counselling sessions families and learners who were affected in their different communities.

The JPIC team for the Dominican Sisters Zimbabwe appealed for water and the response was positive and an amount of RTGS\$ 2500 was raised and people appreciated the initiative. The Life Lines Media assisted with the designing of the flier and Sr Andrea Mazhunga together with the community helped greatly in the buying and distribution of water and keeping the JPIC team of the Region informed about new developments and current needs of the victims of Cyclone Idai in Chimanimani. There have been further responses for appeal for help from organisations such as Kinder Missions, Acon Medeor and friends such as Dr Winter, Our Generalate, Dominican Sisters of Sinsinawa and others. Former students from Dominican schools have made their contributions or are assisting in campaigns for help. The government of Zimbabwe is working hard through the army and other relevant ministries to rebuild infrastructure in the affected areas. To make sure that the donations coming through us as Dominican sisters reach the intended beneficiaries we channel all our efforts via our sisters in

Mutare who in turn work in conjunction with CARITAS and JPIC Mutare. Today, 16 April 2019, the JPIC team has travelled to Chimanimani to support the affected people and bring them food. The OP JPIC's focuses on addressing immediate needs which is why they are now buying food instead of water.

The cyclone in Zimbabwe has come up as a reminder for all Zimbabweans to express in action their belief in the Gospel values of giving food, clothes and shelter to those who do not have. The healing process will take time but the touch of love from everyone will continue to renew our sense of purpose and the reason to live.

Document: [here](#)

The international Bulletin of Nuns

MONIALIBUS

MONIALIBUS, 40, april 2019

Nuns
Order of Preachers



International Bulletin - N° 40
April 2019

Monialibus is the official International Bulletin of the Nuns of the Order of Preachers published by the International Commission of Nuns (ICN) twice a year in April and October. It is available at the website of the Order -- www.op.org

'Sister strike' gets her own baseball card

Mary Jo Sobieck, o.p.



by JD Flynn

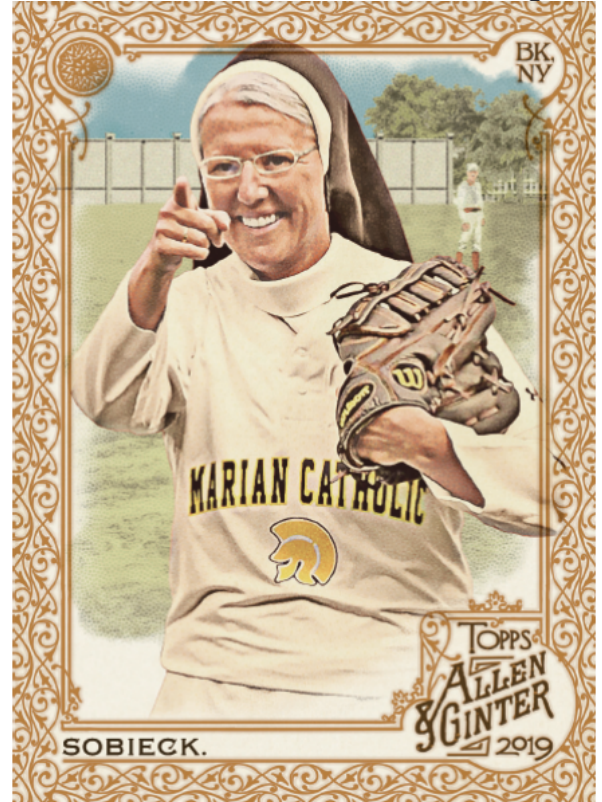
Chicago, Ill., Apr 8, 2019 / 12:15 pm (CNA).- A religious sister can expect that if she is faithful to her vows, fervent in prayer, and zealous in following Jesus, her face might someday wind up on the front of a holy card.

But few religious sisters expect ever to find themselves on a baseball card.

Sister Mary Jo Sobieck, OP, though? She'll premiere on a Topps baseball card this summer.

Courtesy: Topps.

The sister, a member of the Dominican Sisters of Springfield, caught attention from baseball scouts and casual fans last year, when she threw out the ceremonial first pitch at a Chicago White Sox game last August.



The sister bounced the ball off her bicep before delivering a strike straight over the plate.

Sobieck, a teacher at Marian Catholic High School in Chicago Heights, Illinois, didn't expect her pitch to go viral. But it did. Video clips got millions of views, made ESPN's Sportscenter highlight reel, and were featured in national media.

The sister is no stranger to a baseball diamond. She played shortstop on the softball team at Cathedral Catholic High School in St. Cloud, Minnesota, and continued playing softball at the College of St. Scholastica in Duluth.

"Growing up, I was naturally gifted as an athlete — that was my God-given gift," Sobieck told the Duluth News Tribune last year.

"To be a good athlete, you have to be strong in body, mind, and spirit," Sobieck told Runner's World.

"There will be times that you'll lose, and you have to know how to prepare your mind for those failures. Striving towards sainthood requires the same level of discipline, humility, and stick-to-it-ness."

After Sobieck's pitch, Topps decided to place her on a baseball card in their Allen and Ginter series, which features baseball players along celebrities.

Patrick O'Sullivan, Topps Associate Brand Manager, told CNA that "Sister Mary Jo was a perfect fit for this particular product - 2019 Topps Allen and Ginter - in which we feature both baseball players and figures in the public eye. After her iconic first pitch at last year's White Sox game, we felt this was a great tribute to the moment."

"Baseball is for everyone from every walk of life. That's what makes it so special and fun to be a fan," O'Sullivan added, noting that Sobieck talked with Topps about her favorite ballplayer, Ken Griffey, Jr., and her childhood team, the Minnesota Twins.

Sobieck, 49, earned \$1,000 for appearing on the card, which she intends to donate for a scholarship fund in her name at Marian Catholic High School.

Though her baseball card debut is complete, Sister Sobieck fans and memorabilia collectors will be waiting, most likely a while, for the release of that holy card.

<https://es.aleteia.org/2019/04/11/una-monja-inmortalizada-en-los-cromos-...>

<https://www.catholicnewsagency.com/news/sister-strike-gets-her-own-baseball-card-14853>



Agenda of the Master of the Order

1-3 April: Plenary Assembly of the



CIVCSVA.

- 5-14 April: Canonical Visit to the Province of the Queen of Martyrs (Vietnam).

- 16-21 April: Fraternal visit to the Vicariate in Venezuela (Province of Our Lady of the Rosary).

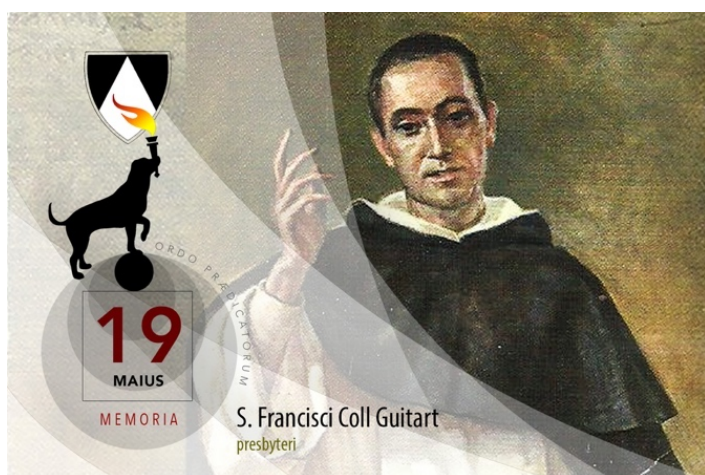
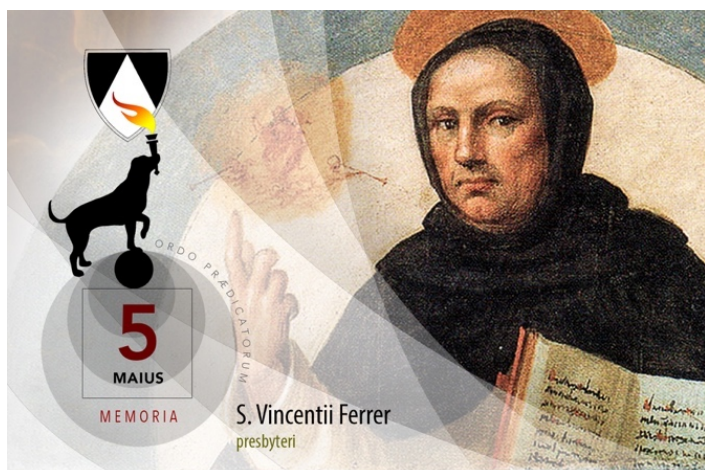


- 23-26 April: Participation in the IEOP meeting.

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



Calendarium Liturgicum Ordinis Prædicatorum(May)



Feast of the translation of Santo Domingo

