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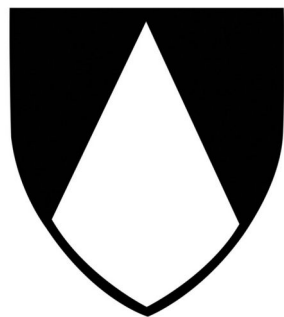
"We pray for them, for their families, and I thank God for the example of heroism they give us in healing the sick"

Pope Francis, March 24, 2020

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LETTER FROM THE MASTER OF THE ORDER, COVID-19



ORDO PRÆDICATORUM
CURIA GENERALITIA

Rome, 15 March 2020

The Lord is my light and my salvation; whom should I fear? The Lord is my life's refuge; of whom should I be afraid? For God will hide me in his shelter in time of trouble, He will conceal me in the cover of his tent.

Psalm 27:1,5

Dear Brothers and Sisters of the Dominican Family,

As you know, after China, Italy is suffering gravely due to covid-19. Some members of the Dominican family in the north of the country have contracted the virus. Let us continue to pray for all the sick, those who care for them, those who are trying their best to find ways in overcoming the pandemic and its adverse effects.

Together with the brothers and sisters here at Santa Sabina, I wish to offer words of solidarity as a gesture of our nearness to one another at this time when common good requires “social distancing”. Our mission is to build *communion* and yet in this time of crisis, we seem to surrender ourselves to *isolation*. Paradoxical as it may seem, keeping distance from one another means we truly care for each other, because we want to stop the transmission of the novel corona virus that has claimed the lives of many and has imperiled the lives and livelihood of countless people all over the world. We keep our distance not because we see our brother or sister as a potential virus-carrier, or we are afraid of getting sick; but because we want **to help break the chain of viral transmission**. When the healthcare system becomes overloaded, as it happened in the north of Italy, our health care providers will be forced to make difficult ethical decisions — would a patient who is younger and therefore with longer life-expectancy be prioritized over one who is elderly? We hope and pray that we would prevent that from happening anywhere by doing whatever we can to prevent further toxic transmission. Here in Italy, as in other countries, it is painful for us not to publicly celebrate the Eucharist, the *sacrament of communion*, at a time when the people need it most because of *isolation*. And yet we have to endure this suffering in the spirit of human solidarity and communion, for “if one part of the body suffers, all the parts suffer with it” (I Cor. 12:26).

In this time of *quarantena en quaresima*, we are invited to pause and ponder the nearness of God to us. When public worship is suspended for the well-being of worshippers, we become keenly aware of the importance of *spiritual communion*. In these places, it is as though the people experience a prolonged “Holy Saturday” when the Church “abstains from the

celebration of the Eucharist” meditating on the passion of the Lord and awaiting his resurrection (*Paschale Solemnitatis*, 73-75). In an experiential way, we are reminded of the hunger for the Eucharist of our brothers and sisters in remote areas who could participate in the Mass only once or twice a year. Now, more than ever, we need to find ways on how to break isolation, to preach the Gospel of love and communion, even in the “digital continent” (ACG Biên Hòa 2019, 135-138). We need to remind our people that Jesus remains near to us even as we hunger for the Bread of Life.

Let me recall what we know deep within our hearts. If we want to spread the Gospel, we must be with the people, be near to them! We must cross linguistic, cultural, even ideological boundaries to spread the Word of God. Conversely, if we want to arrest the spread of something bad like the corona virus, we must keep distance, we must refrain from personal encounter because any proximate encounter has the potential to spread the contagion.

The current pandemic clearly shows that for something to circulate, personal closeness and encounter is necessary. When this crisis is over, let us not forget the lesson: if we want the Gospel to circulate in our secularized world, the same personal closeness and encounter is necessary. I hope and pray that our centers of studies, parishes, and other apostolic centers would continue to become like an “airport”, i.e., a hub where people deepen their knowledge and faith so that they too may positively “infect” everyone with the contaminating joy of the Gospel.

We continue to pray for the sick and those who care for them. Even in our solitude, God is close to us, and we are never alone for we all belong to the Body of Christ.

Your brother,

fr. Gerard Francisco P. Timoner III, OP Master of the Order

PRIOR PROVINCIAL OF THE PROVINCE OF ENGLAND

Fr Martin Ganeri, O.P. has been re-elected Prior Provincial of the Province of England



The Chapter of the Province of England have elected, for four more years, Fr Martin Ganeri as Prior Provincial. The Master of the Order, fr Gerard Francis TIMONER III, O.P. confirmed the election. Fr Martin Ganeri accepted the election and made the Profession of Faith, March 19, 2020.

Fr Martin taught at Heythrop College (London) and has published widely, especially in his speciality Hinduism. He studied Classics and Oriental Studies and took an MPhil in Indian Archaeology at Cambridge. He obtained a DPhil at Oxford University with a dissertation on The Vedantic Cosmology of Ramanuja & its Western Parallels.

Fr Martin lectures in World Religions at Blackfriars, Oxford focusing on Catholic approaches to other religions.

ROSARY RALLY

FOR THE WHOLE DOMINICAN FAMILY

29 April 2020 – **9:00pm** – 5 Glorious Mysteries



“I exhort the whole Dominican Family—friars, nuns, sisters, laity, secular institutes, priestly fraternities, and youth—throughout the world to pray the Rosary together according to this plan prepared by fr. Lawrence Lew O.P., our Promoter General of the Holy Rosary.”

– **fr. Gerard Timoner O.P.,**
Master of the Order.

On Wednesday **29 April 2020**, let's gather in our communities and homes to pray the five **Glorious Mysteries of the Holy Rosary**, at **9:00 pm in your local time**. If possible, share it live online.

Across the world, on the feast of Saint Catherine, all Dominicans and their friends shall thus unite in praying the Rosary against this pandemic:

We pray for the sick; for the healthcare services; for the families of the sick; for those who suffer economically, socially, and psychologically; for protection and healing. After each decade, please pray the prayer given by Our Lady of the Rosary at Fatima: “O my Jesus...”

ALBERT CARPENTIER JOINED CHRIST IN ANTWERP

This morning, Friday 20 March, fr Albert Carpentier died in Antwerp. Born on Sept 4, 1918 in Zandvliet near Antwerp (Belgium), he made his first profession in the Order of Preachers in the Province of Belgium in 1936 and was ordained priest in 1944. After studying at the Saint Luke's School of Fine Arts in Ghent, he left for Japan in 1949, where he first studied Japanese art in Tokyo. Throughout his long presence in Japan alongside the friars of the Province of Canada, he made representations of great Dominican figures and biblical scenes, whether in serigraphy, linography or

stained glass. The use of large black outlines and the rendering of large hands echo the Flemish expressionism style he saw in his youth. In Japan, he decorated several churches and chapels. For the convent Saint Albert-le-Grand in Montreal, the provincial house of his province of adoption, he painted large sized paintings. After his return to Belgium in November 2014, fr Albert continued to work in the room of his retirement home, where he joined the Risen Christ at the age of 101. May he rest in peace!



Alain Arnauld – Albert Carpentier

THE ÉCOLE BIBLIQUE HONOURED AT THE ACADEMIE DES INSCRIPTIONS ET BELLES-LETTRES



Fr. Jean Jacques Pérennès O.P.'s speak

13 March 2020

On March 6th, a delegation from the École Biblique of Jerusalem was received at the Institut de France by the Académie des Inscriptions et Belles-Lettres (AIBL) as part of the celebration of the centenary of the École's recognition as an École archéologique française. The theme of the day was "The Taste of the Orient" (originally, in French : « Le goût de l'Orient »). The morning colloquium gave way to the Academy's weekly session in the afternoon.

The day was introduced by Michel Zink, Permanent Secretary of the AIBL, Fr. Jean Jacques Pérennès OP, Director of EBAF, and Mrs. Odile Flichy, Vice-President of the Association of Friends of EBAF.

Mr. Dominique Trimbur, a researcher associated with the CRFJ, then presented the historical context of the creation and institutional recognition of the École biblique of Jerusalem as an École archéologique française in 1920, at the beginning of the British Mandate on Palestine.



Intervention of M. Michael Langlois

A round-table discussion, moderated by Ms. Estelle Villeneuve, archaeologist from the Université de Nanterre, then brought together six former students of the EBAF, scholarship holders of the Academy: Ms. Claire Balandier, archaeologist, Mr. Philippe Abrahams, assyriologist, Mr. Guillaume Bady, patrologist, Mr. Kevin Tréhuedic, historian, Mr. Matthieu Richelle, epigraphist, and Ms. Mathilde Boudier, doctoral student in medieval history. Each in turn presented the intellectual, human, and spiritual benefits that he or she derived from their time at the EBAF. The speakers particularly underscored both the richness of these years spent in contact with the land of the Bible and the Dominicans of Jerusalem and the intellectual and human mark that this left and which still bears them today.

Mr. Michael Langlois, a researcher associated with the CRFJ and an auxiliary of the Académie, closed this morning with a talk that underlined the link between Orientalism and biblical studies since the foundation of the École Biblique.

In the afternoon, Fr. Jean-Baptiste Humbert OP, archaeologist, professor emeritus at the EBAF and associate member of the AIBL, presented “some reflections on a century of collaboration”, before giving way to Fr. Jean Jacques Pérennès OP, whose talk was entitled, “The Biblical School in 2020: from the intuitions of Lagrange to the challenges of today” (originally, in French : « L’École biblique en 2020 : des intuitions de Lagrange aux défis d’aujourd’hui »). Times have changed since its founding, but the EBAF remains convinced, like Lagrange, of the importance of studying the Bible in the land of the Bible. But it does so today in partnership with many universities and research centres throughout the world—and it is



A “classroom photograph” of the day with participants and presents

enriched by this collaboration. This is bearing fruit despite the vagaries of history, which, as in Lagrange's time, sometimes fluctuate greatly.

The day ended with a presentation of *Mélanges d'assyriologie* to Fr. Marcel Sigrist OP, in homage to his scientific work and as a sign of gratitude for his selfless dedication to the service of the School for four decades.

Throughout the day, esteem and cordiality were palpable between the Dominicans of Jerusalem and the scholars who make up the Academy, as well as its former scholarship holders — a centenary celebration that had a taste of the future.

POSTPONED IDYM KENIA



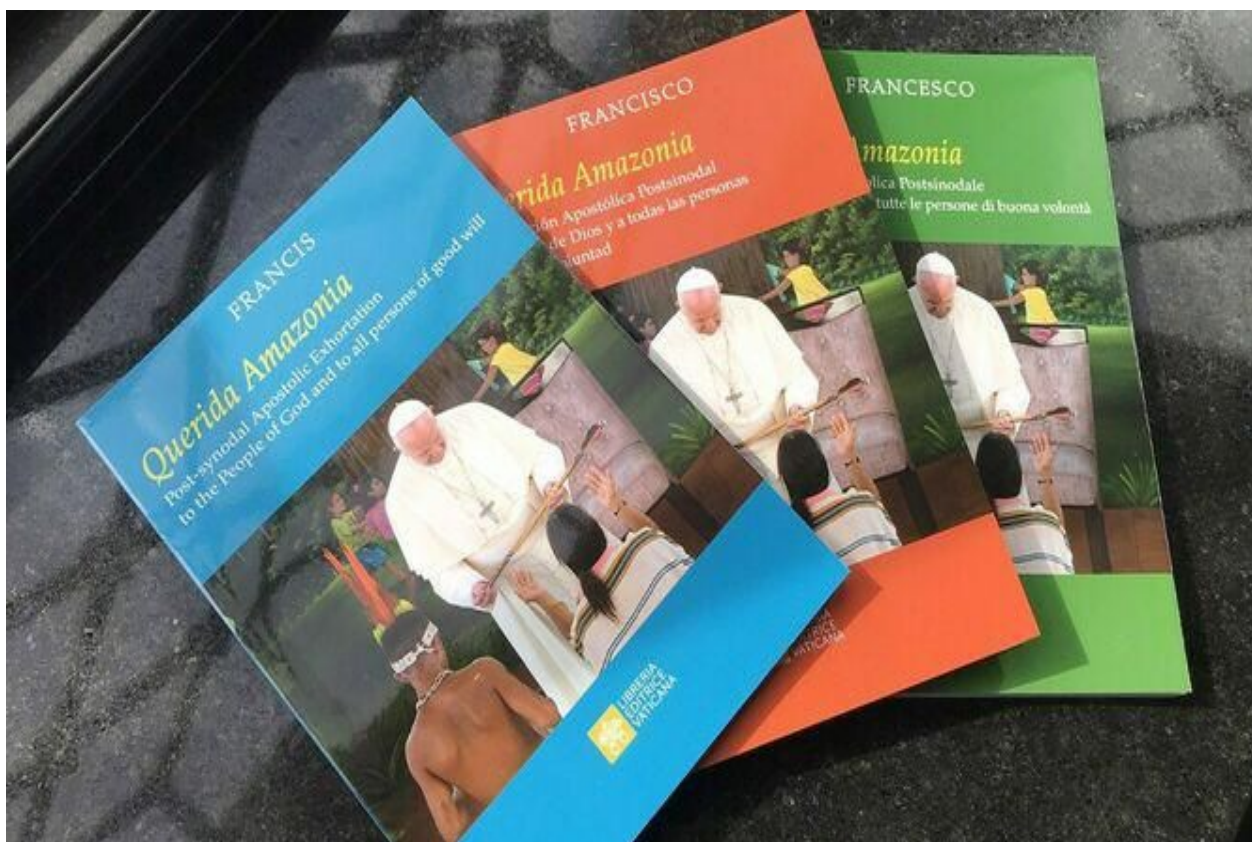
Due to the situation of COVID-19 worldwide, the Meeting and the Elective Assembly IDYM are **POSTPONED** to 2021.

Trusting in solidarity as a gesture of closeness, at a time when the common good requires a "social distance", as the Master of the Order reminded us in his last message, we invite you to strengthen the bonds of our Dominican Family in prayer.

Fraternally yours Saint Dominic,

IDYM Coordination team.

THE DOMINICAN LAITY FROM THE STANDPOINT OF "QUERIDA AMAZONIA"



With his Encyclical *Laudato Si'* on "integral ecology" (2015), Pope Francis made clear and of pressing interest what is being debated throughout the world, for the topic he deals with affects all humanity. This document is a letter addressed to all those people of good will who are concerned about the environment and the health of the planet, our shared home.

The Holy Father defines integral ecology as something that "clearly respects its human and social dimensions" (n. 137), and deals with the various kinds of ecology: environmental, economic and social, cultural and, in conclusion, the ecology of daily life; based on two principles: the common good and justice between the generations.

Briefly, "We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature." (n. 139)

One possible solution led to the special Assembly of the Synod of bishops for the Pan-Amazonian region, whose concluding document, entitled "Amazonia: New Paths for the Church and for an Integral Ecology" provided Pope Francis with a number of instruments for the promulgation of the post-synodal apostolic Exhortation "Querida Amazonia".[1] This makes it possible for us to reflect on certain elements that are relevant to the presence of the Dominican laity in six of the nine countries of the region making up the Pan-Amazonian ecclesiastic network (REPAM)[2], which consists of Brazil, Bolivia, Colombia, Ecuador, Guyana, Peru, Surinam, Venezuela and French Guyana.

Four dreams are presented in the Exhortation: a social dream, a cultural dream, an ecological dream and an ecclesiastic dream. These dreams are addressed – and make reference – explicitly to the laity in Chapter IV, “An ecclesiastic dream”, with topics such as the inculturation of ministry, communion and the participation of all the human countenances of Amazonia.

1. THE INCULTURATION OF MINISTRY

The Pope stresses the commitment and responsibility of laypersons which allow them to “... proclaim God’s word, teach, organize communities, celebrate certain sacraments, seek different ways to express popular devotion and develop the multitude of gifts that the Spirit pours out in their midst. But they need the celebration of the Eucharist because it “makes the Church”. We can even say that “no Christian community is built up which does not grow from and hinge on the celebration of the most holy Eucharist”. If we are truly convinced that this is the case, then every effort should be made to ensure that the Amazonian peoples do not lack this food of new life and the sacrament of forgiveness.” (n. 89)

2. DYNAMIC COMMUNITIES

Human and Christian formation implies, among other things entering more deeply into the kerygma (n. 65) for a proper growth and development of the communities because “[t]he Eucharist, ... as source and summit, requires the development of that rich variety. Priests are necessary, but this does not mean that permanent deacons (of whom there should be many more in the Amazon region), religious women and lay persons cannot regularly assume important responsibilities for the growth of communities, and perform those functions ever more effectively with the aid of a suitable accompaniment.” (n. 92).

It is also necessary to have leaders who are protagonists of ecclesiastic communion and participation since, as the Exhortation stresses, it is a of Amazonian features that “... requires the stable presence of mature and lay leaders endowed with authority and familiar with the languages, cultures, spiritual experience and communal way of life in the different places, but also open to the multiplicity of gifts that the Holy Spirit bestows on every one. For wherever there is a particular need, he has already poured out the charisms that can meet it. This requires the Church to be open to the Spirit’s boldness, to trust in, and concretely to permit, the growth of a specific ecclesial culture that is distinctively lay. The challenges in the Amazon region demand of the Church a special effort to be present at every level, and this can only be possible through the vigorous, broad and active involvement of the laity ” (n. 94).

3. THE PRESENCE OF LAY DOMINICANS from the standpoint of “QUERIDA AMAZONIA”.

Ever since the arrival of the Spaniards in America (1492), the Dominicans have been present on the “continent of hope”, as Benedict XVI indicated. This is a Dominican family that works for the evangelisation of the peoples, for the salvation of men and women as established in the Constitutions of the Order, for human rights and for the integral formation of each and every one of those who are taking part in the building of the Kingdom of God here and now.

In “Querida Amazonia” several terms are addressed to the laity, such as the call to proclaim the Word, to teach, to organise, to celebrate, to seek and to offer at the service de la community the gifts and charisms that the Spirit has poured out on every human being in order to develop a culture of communion and of ecclesiastic participation; as John Paul affirmed in his post-synodal Exhortation “Christifideles laici”, published on 30 December 1988, on “the vocation and the mission of the lay faithful in the Church and in the world “, in which there is a clear contribution on the part of Br. Yves Congar, O.P. (1904-1995) on the

theological reflection offering useful instruments for the advancement of theology in order to discern the role of the lay faithful in an ecclesiology of communion, participation and mission.

Apropos this, in his article “La contribution d’Yves Congar à la réflexion théologique sur le laïcat” (The contribution of Yves Congar to theological reflection on the laity), Ramiro Pellitero (2004) states that our brother Congar “... praises its richness and its content, its structure and its unity, and its close link to Vatican II and Scripture... [...] and stresses that the standpoint of mission is linked to the Church’s reflection on herself (Lumen Gentium) and on her relationship with the world (Gaudium et Spes). He stresses three points: the responsibility of the laity as active subjects in the Church and in human history; the value of ‘spontaneous (i.e. non-ordained) ministers’ alongside ordained ministers and charisms; the anthropological and theological foundation of the distinction between men and women and the contribution of women in society and in the Church”[3].

In this sense, we may say that these elements are already being developed, such as responsibility, the value of spontaneous ministers and the contribution of women in society and in the Church starting from the inculturation of the minister, testified by the various groups, fraternities and youth movements who have a passion for the Truth, an enthusiasm for preaching and who take part in various programmes as voluntary workers in “Querida Amazonia”.

Mons. David Martinez, O.P., bishop of the Apostolic Vicariate of Puerto Maldonado and Special Secretary of the Synod, has emphasised that: “[t]he title [of the Exhortation] is already a reflection of the heart of the Pope, who shows a deep love for this particular territory and its peoples. The exhortation is a poem of love proclaimed to the whole universal Church and to all people of good will. It is a poem which weeps for the crimes and injustices, and which marvels at the beauty of these forests and their inhabitants.”[4]

The Dominican Family in Latin America and in the Caribbean is making great efforts to share the experience of the Gospel throughout the Provinces, Vice-Provinces and Vicariates, through the various communities of Sisters in contemplative and in apostolic life; this is reflected in the collaboration of bodies such as the Interprovincial Conference of the Dominicans of Latin America and the Caribbean (CIDALC), the Confederation of the Dominican Sisters of Latin America and the Caribbean (CODALC), the Dominican Youth Movement (IDYM – MJD) and, of course, the Council of the Lay Dominican Fraternities of Latin America and the Caribbean (COFALC).

The Dominican Family is present in Brazil, Bolivia, Colombia, Ecuador, Peru and Venezuela; six of the nine countries making up the area of “Querida Amazonia” and to which this new Exhortation is addressed. A goodly number of the Fraternities of the Order and of young Dominicans contribute to the Kerygma of faith with the Joy of the Gospel in this part of the world, which continues to be a challenge for the “Synergy of the Life and Mission” of the Order, as the General Chapter of Biên Hòa (2019) emphasised.

The formation of laypersons is a great challenge for the renewal of preaching. In this sense, both the Rule of the Lay Dominican Fraternities and the General Declarations (2019) define the main sources of Dominican formation: 1) the Word of God and theological reflection; 2) liturgical prayer; 3) the history and tradition of the Order; 4) the contemporary documents of the Church and the Order, and 5) the study of the signs of the times.

These five sources are an opportunity to continue moving forward in “the stable presence of mature lay leaders endowed with authority and familiar with the languages, cultures, spiritual experience and communal way of life in the different places, but also open to the multiplicity of gifts that the Holy Spirit bestows on every one”, as the Exhortation (n° 94) points out, and to experience the true meaning of contemplation in flowing Christ according to the spirituality and charism of the Order of Preachers.

Pope Francis points out in the Exhortation that the challenges of Amazonia "...demand of the Church a special effort to be present at every level, and this can only be possible through the vigorous, broad and active involvement of the laity" (n° 94).

In this sense, there are a number of experiences[5] in this perspective of "Querida Amazonia". One of these is being fulfilled through the "Amazonian forests" programme, managed and accompanied by our brothers and sisters of the Dominican Family in Spain, who have given it the name "Amazionados por la dignidad de los pueblos indígenas" (Amazonified for the dignity of the indigenous peoples), motivating and inviting us to continue to make our contribution to our "Querida Amazonia"; it is a great opportunity to get to know, nourish and experience the charism of contemplation and preaching by means of commitment, social, cultural, ecological and ecclesiastic responsibility.

*Juan Ubaldo LÓPEZ SALAMANCA, O.P.
Promoter General of the Laity*

Rome, 7 March 2020

[1] Francis, post-synodal apostolic Exhortation. 2 February 2020. Accessed on: http://www.vatican.va/content/francesco/es/apost_exhortations/documents/papa-francesco_esortazione-ap_20200202_querida-amazonia.html

[2] Red eclesial panamazónica. 28 February 2020. Accessed on: <https://redamazonica.org>

[3] PELLITERO, Ramiro. 2004. Contribution d'Yves Congar à la réflexion théologique sur les laïcs. Accessed on 2 March 2020 on the website of Scripta Theologica : <https://revistas.unav.edu//index.php/scripta-theologica/article/view/13713>

[4] Accessed on 12 March 2020 on press.vatican.va

[5] See, for example, <https://www.selvasamazonicas.org/como-colaborar/voluntariado> y en <https://www.rtve.es/alacarta/videos/pueblo-de-dios/pueblo-dios-selvas-amazonicas-peregrinos-justicia/5521009/>

CORONAVIRUS IS DEPRIVING US OF TOUCH, THE NOURISHMENT OF OUR HUMANITY

Timothy Radcliffe ponders the 'new world' being created by necessary social distancing



Queuing up to go through security in Tel Aviv airport last week, I was fascinated by the balletic movements of the man in front of me.

He almost danced as he maneuvered his suitcases so that no one could be nearer to him than two meters.

He was probably wise, but for me he vividly evoked two aspects of the new world in which we live as best we can.

First of all, insecurity. The menace of death hangs in the air, literally. We are vulnerable.

Living well now and being grateful

When I had cancer three years ago, I was confronted with my own mortality. This is different since it touches all whom we love.

The two people to whom I am closest in my community in Black friars are both at high risk. One of them is only fifty. But he already has an illness, which means he has no immunity at all.

Both of them are the brothers with whom I have been on holidays every year for many years. Maybe I never will again.

The only way that I can respond is to enjoy them now. Their lives are a gift for which I can give thanks every day.

I went and bought a bottle of wine so that I can have a drink with the one who can still share space with me.

Gratitude floods my being. We shall have a wonderful evening. But he has just phoned to say we must delay since he is not well.

We need proximity and touch, hugs and kisses

The young man with the suitcases also was an image of isolation.

Every stranger, and even friend, is seen as a possible threat to one's life, and I to him or her. Safety is found only in keeping apart.

But how can we live in isolation? We need proximity and touch, hugs and kisses, to be really alive.

In the Sistine Chapel, Michelangelo shows God's finger touching Adam into life. We are all the hands of the life-giving God when we touch others with kindness and respect.

Touch is the nourishment of our humanity. Grandparents and grandchildren who cannot hug each other are living a deep deprivation!

Cyberspace is not the same, but...

I am deeply grateful, as never before, for living in a community, so that even in this terrible time, I can leave my room and find brethren.

And I live in a beautiful city filled with parks in which I can walk and see the signs of spring. I have no reason to complain.

But millions of people are deprived of the physical closeness that we need to flourish.

On the other hand, cyberspace is filled with messages expressing love and care. 'Are you alright?' 'Have you got back from Israel?'

I have received three since I began to write this short piece.

Suddenly, when I must not touch, I am in touch with people whom I have not seen for years. Yes, there is isolation, but also a new and wide communion of those who care.

Of course it is not the same. I miss the faces of those whom I love.

Confessions of a first-time 'Skyper'

Yesterday for the first time in my life – what a confession! – I used Skype. I contacted a friend who lives abroad to find out how he was.

In the evening I skyped the other brother who is isolated from us all. It was better than nothing, but it is not the same as seeing a face three dimensionally.

Usually we do not sit in front of screens staring each other. Faces are best seen in side-glances, unexpected glimpses, caught unawares when one enters a room.

We do not stare at the faces of those whom we love, as we focus relentlessly at the screen when we Skype or Zoom. When we are physically together, we look at each other gently, discreetly, from every angle.

The brother whom I first skyped told me that in Hebrew, faces give light. It is as if the light shines forth from our eyes, illuminating those whom we love.

We bask in their radiance, like sunbathers on a beach; we rest in their gaze. I miss so many faces at the moment.

Fasting from the shared intimacy of the Body of Christ

And touch! Yesterday we celebrated the last of our public Eucharists for a while. As we processed out a friend waved. We will be fasting from the shared intimacy of the Body of Christ.

The early Christians shocked the pagans by the intimacy of our touch in the kiss of peace. It was really a kiss on the mouth! All that stops for the moment.

How can we deprive people of the Eucharist?

Interiorly, I rebelled against the Church's decision to close all public liturgies, even though rationally I know it is unavoidable.

Of course, pastoral work and the hearing of confessions still continue, often discreetly on benches in gardens, letting the fresh air keep us from mutual contagion.

The joy of preaching comes from faces

As members of the Order of Preachers we must find every way we can to proclaim the gospel. Our Dominican students are exploring new ways of reaching out on the web; our university classes will be on-line.

Never has there been such a vast effort to reach out with the gospel on the digital continent. Wonderful!

And yet most of the joy of preaching comes from the faces, the smiles and the laughter, of the people one is addressing.

St Augustine says that we should teach with *Hilaritas*, exuberance and even ecstasy.

It is intensely mutual. When the occasion is blessed, the preacher and the people inspire each other.

A fifteenth century Sufi imam, Mullah Nasrudin, said: "I talk all day, but when I see someone's eyes blaze, then I write it down."

So for me this is both a time of intense communion but also of deprivation, of rediscovered friends and of absence, of reaching out but not touching.

All that we lose in this time of plague will, we hope and trust, be recovered before too long. The coronavirus will pass.

Something good from this contagion

But something is in the air that may be contagious for the good. I pray that we in Britain may look back to this time as when we recovered some sense of being a single national community.

The Conservative government made an extraordinary announcement: If a company lays off an employee from work, rather than dismissing them, the government will pay 80% of their wages.

This is an intervention of the State that is unparalleled in the history of Britain and the cost of which is hard to imagine.

But slowly our politicians are coming to realize that unless such drastic action is taken in favor of the poorest, the people on zero hours contracts, those who earn least, the result might be a social unrest that Europe has not seen since the French Revolution.

A single human community from which we cannot exit

We can only survive as a society by radical change. The vast inequalities of wealth have so weakened our common bonds that extreme financial suffering could provoke social dissolution.

The cry of conservative politicians ever since the financial crisis of 2008 has been 'We are all in this together'. But it was not true.

Maybe at least some of the political elite needs to see that if we are not really all in this together, the consequences will be almost unthinkable.

Of course, as unshakeable European, I hope that we may eventually come to see that we cannot flourish without our European friends as well!

Brexit could not have happened at a more unfortunate moment.

Let us hope that we shall discover that just as the virus reaches beyond national boundaries and does not need visas, so we shall renew our sense that we belong to a single human community from which no exit is possible.

*Post scriptum:*What I have learnt

I was at the Tel Aviv airport, returning home from a month with my brethren at the *Ecole Biblique* of Jerusalem.

The virus had disrupted life of the Ecole; most of the professors had been stranded abroad, unable to return, but I still had a wonderful time reading the latest research on the New Testament.

After almost 50 years of priesthood, and incessant preaching, teaching and writing, I was having a break. It was time for a Sabbath.

But after a month, I was becoming hungry to work again. I had lectures to prepare for the summer in America, France and England.

Now they are all cancelled. There are just a few articles to write about the crisis. Thank you *La Croix* for asking me!

I have discovered that I am more driven by tasks and goals than I had realized. Now I must learn to live differently, which most people have to at my age of almost 75!

An Australian friend had sent me CDs of his favorite composers. Can I learn just to sit back and listen, even in the middle of the morning?

Will I read a Shakespearean play just because it is wonderful and for the pure pleasure of it?

Can I live in this moment, attending to the people who need me now, and be content even if no one calls?

Can I learn that I do not have to justify my existence and prove to others that my life is worthwhile?

I can just live, day by day.

This Sabbatical time invites me to prepare for the coming Sabbath of the Lord, when we shall rest in his peace.

The twelfth century theologian Peter Abelard evoked this glimpse of the end of the journey:

There Sabbath unto Sabbath

Succeeds eternally,

The joy that has no ending

Of souls in holiday

Timothy Radcliffe OP is a Dominican friar and priest from England. He was Master of the Order of Preachers from 1992-2001 and is a best-selling author.

<https://international.la-croix.com/news/coronavirus-is-depriving-us-of-touch-the-nourishment-of-our-humanity/12061>

<https://www.fraternitiesop.com/essay/sign-of-our-times/coronavirus-is-depriving-us-of-touch-the-nourishment-of-our-humanity/#.Xn3hbi1Dnyg>

PROMOTING AND TEACHING GREGORIAN CHANT ACCORDING TO THE DOMINICAN TRADITION

<https://opchant.com>

Welcome to the website of the OPChant project. We are promoting and teaching Gregorian chant according to the Dominican tradition by publishing weekly chant videos on our YouTube channel.

https://www.youtube.com/watch?v=n6_t1nSrolk

POPE AT MASS: 'WE PRAY FOR THOSE WHO REMAIN IN FEAR'

Pope Francis prayed for those overcome by "fear because of the pandemic", and reflected on the two women from Monday's readings during Mass at the Casa Santa Marta. (playback included)

By Sr Bernadette Mary Reis, fsp

The Pope's intention for Mass on Monday morning at the Casa Santa Marta was "for the many people who are not succeeding in coping and remain in fear because of the pandemic. May the Lord help them", he continued, "to have the strength to cope for the good of society and the entire community."

The Pope's homily was a reflection on Psalm 23. He applied it to the two women presented in the readings for the Fifth Monday of Lent: Susanna and the woman caught in adultery (Daniel 13; John 8:1-11).

Two women

Pope Francis began his homily reciting the first half of Psalm 23, the Responsorial Psalm for the day. Both Susanna and the woman caught in adultery experienced the Lord's presence in the dark valley, he said. Innocent Susanna had been falsely accused, the other had committed sin. Both had a death sentence hanging over their heads.

"The Fathers of the Church saw a figure of the Church in these women: holy but with sinful children. ... Both women were desperate.... Susanna trusts in the Lord."

Two groups of men

The Pope went on to comment on the two groups of men present. Both groups "had positions in the church". The group of judges, and the doctors of the law. Those who condemned Susanna were corrupt; those who condemned the woman caught in adultery were hypocrites.

The women's reaction

"One woman fell into the hands of hypocrites, the other into the hands of the corrupt. There was no way out.... Both women were in a valley of darkness...heading toward death. The first, explicitly entrusts herself to the Lord, and the Lord intervened. The second...knows she's guilty. She's ashamed in front of all the people.... The Gospel doesn't say it, but surely she was praying inside, asking for some type of help."

The Lord intervenes

Both the men and the women receive the Lord's intervention. He justifies Susanna and forgives the adulterous woman, the Pope said.

"He condemns the corrupt ones, He helps the hypocrites convert themselves. He does not forgive the corrupt ones, simply because the corrupt person is incapable of asking for forgiveness.... They are sure of themselves, they destroy, and continue to exploit people.... They put themselves in place of God."

"The Lord responds to the women. He frees Susanna from the corrupt men... To the other He says, 'Neither do I condemn you. Go, and sin no more.'"

Lessons learned

In Susanna's case, the Pope continued, the people praised God. Those present with Jesus and the woman caught in adultery "learn about God's mercy". These are lessons we all need to learn because "each one of us has our own story, our own personal sins", the Pope said. If we don't recognize our own sins, then "you are corrupt", he said.

"Let's look to the Lord, who does justice, but who is extremely merciful... May each one of us, seeing how Jesus acted in these cases, entrust ourselves to God's mercy and pray, trusting in God's mercy, asking forgiveness, because God 'guides me along the right path. He is true to his name. If I should walk in the valley of darkness' the valley of sin, 'no evil would I fear. You are there with your crook and your staff; with these you give me comfort.'"

<https://www.vaticannews.va/en/pope-francis/mass-casa-santa-marta/2020-03/pope-fear-coronavirus-adulterous-woman-susanna-judges-hypocrites.html>

LENT DURING CORONA



Wenifredo Villareal Padilla III, OP

In the 'crown' (CORONA) we were anointed with oil when we were baptized as a sign of salvation from the sin we received at the Sacrament of Baptism. This gift we received at Baptism was wounded by sin. Thus, the ashes on our foreheads on Wednesday signify the healing of sin's wounds through the Sacrifice, Death, and Resurrection of our Lord. CORONA VIRUS (COVID-19) provides us with a context for deepening our reflection on the spirit of Lent. We may never know the real cause and origin of it.

We may never know the real cause and origin of it. While this is not entirely specific, we can say that it is a NATURAL DISASTER. But, ruthlessness, numbness, concealment of supplies, cynicism, and greed are elements that can cause MAN-MADE DISASTERS to be even more dangerous than COVID-19.

The eruption of the High Volcano earlier than ASH WEDNESDAY for storing us with ashes is a true NATURAL DISASTER that is also out of our control. But hunger for the greed of a few, the loss of home and life due to the poverty of our countrymen are MAN-MADE DISASTERS that we can all avoid. Let the CORONA VIRUS (COVID-19) seem to be a chronic disease in each of us. also remind us of the CORINTH BORN

symbolizing the wounds of the Lord that will also silence us: "But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that was done to us all, and by his bruises we are healed." (Isa 53: 5)

By Br. Wenifredo Villareal Padilla III, OP, STL-MA, SSL

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<https://www.domuni.eu/en/university-life/new/three-courses-available-free-charge/>

#WEREGONNAMAKEIT... WITH HELP OF GOD AND VIRGIN MARY

The tricolor flag appeared at a window of the Convent of the Dominicans of San Domenico in Soriano Calabro (Vibo Valentia). To expose it, the mariologist and collaborator of Maria with you father Giovanni Calcara. "As "citizens worthy of the Gospel," exhorts Father John, "everyone can be fully aware of every gesture on which everyone's future depends." The invitation of the religious is twofold: we do our part by staying at home and pray to Heaven to help us overcome the crisis.



Calendar of The Master of the Order

March, 5th – 11th Manila. Meeting of Justice and Peace of the Dominican Family of the Asia and Pacific region.

March, 11th-31st "I'll stay at home"

Calendarium Liturgicum Ordinis Prædicatorum



“URBI ET ORBI”



*"We pray for them, for their families, and I thank God for the example of heroism they give us in
healing the sick"*

Pope Francis. March 24. 2020



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Convento Santa Sabina (Aventino)
Piazza Pietro d'Iliria, 1 00153 ROMA(Rm)

Email: idi@curia.op.org press@curia.op.org

Curia Generalizia
Fratres Ordinis Praedicatorum

Web IDI: idi.op.org
Web Ordo Praedicatorum: www.op.org

IDI Edition: Javier ABANTO, O.P.
Pietro Scala