



ORDO PRAEDICATORUM - CURIA GENERALITIA
JUBILAEUM S. P. DOMINICI (1221 - 2021)
OCTINGENTESIMO AB EIUS OBITU EXEUNTE ANNO



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Letter from the Master of the Order



ORDO PRÆDICATORUM

CURIA GENERALICIA

Rome, 31 January 2020

Prot. n. 50/18/027 Jubilee 2021

To the Dominican Family on the Preparation of the 2021 Jubilee

Dear Brothers and Sisters in the Dominican Family,

As we begin the year of the Lord 2020, let us keep in mind the forthcoming celebration of the 8th Centenary of the Dies Natalis of our Holy Father St. Dominic. Br. Bruno Cadoré has announced in his letter on 6 August 2018 that we will “celebrate the anniversary of St. Dominic’s death during the year starting on the 6th of January 2021 until the 6th of January 2022”.

The theme for the jubilee celebration is At Table with St. Dominic, which is inspired by the Mascarella table, the table on which the first portrait of St. Dominic was painted shortly after his canonization. Thus, we will celebrate St. Dominic not as a saint alone on a pedestal, but a saint enjoying table fellowship with his brothers, gathered by the same vocation to preach God’s Word and sharing God’s gift of food and drink.

Our jubilee celebration invites us to reflect on these questions: What does it mean for us to be at table with St. Dominic here and now (hic et nunc)? How does his life and work inspire and encourage us to share our life, our faith, hope and love, our spiritual and material goods so that others too may be nourished at this same table? How does this table become a table for the breaking of the Word and the Bread of Life? I hope to share with you my thoughts on these questions in another letter.

At this juncture, I wish to present to you the main activities prepared by the Committee for the Jubilee which will take place in Bologna, at the Patriarchal Church of San Domenico. St. Dominic’s itinerant preaching culminated in Bologna where his mortal remains are kept and venerated, thus the center of the celebrations will be in that city. May I ask the Priors Provincial and Vice Provincials to promote participation in these celebrations. May I also ask you to hold similar ones in your respective provinces or vice provinces, for the spirit and charism of Dominic is present wherever his sons and daughters are preaching.

Liturgical Celebrations

1. Epiphany, 6 January 2021 Opening Eucharistic Celebration to be presided by the Archbishop of Bologna, Matteo Cardinal Zuppi.
2. Translation of St. Dominic, 24 May 2021, His Holiness, Pope Francis was invited to preside the Eucharistic Celebration



3. Dies Natalis of St. Dominic, 4 August 2021, I will lead the Dominican Family in the Eucharistic Celebration.
4. Epiphany, 6 January 2022 Concluding Eucharistic Celebration to be presided by the Prior Provincial of the Province of St. Dominic
 - We encourage vice provinces and provinces to organize similar celebrations for the Dominican Family in their respective places, especially for those who cannot be present at Bologna.

by the Committee for Jubilee, together with the various activities for the jubilee year.

Mascarella Table

From 25 March 2021 until 7 October 2021 the Basilica of San Domenico in Bologna and the cloister of the convent will host the exhibition “At Table with St. Dominic” (A tavola con S. Domenico) in which the entire “Mascarella Table” will be presented for the first time. This is very significant because prior to this exhibit, parts of this table are kept in different places.

Pilgrimages

You are also invited to participate or to organize a pilgrimage on “the last journey of St. Dominic” from Rome to Bologna. The Pilgrims’ Path, which includes shrines sacred to the Order, shall be published soon

The exhibition includes updates on the theme of the “table” in contemporary art, which will help us reflect on the questions posed above.



Conferences

In collaboration with the University of Bologna, the Committee for the Jubilee will hold a historical-scientific conference from 22 to 25 September 2021 on the theme of the Jubilee.

I hope that the universities and faculties of the order will organize, in 2021 and in the coming years, theological conferences that will help the Order reflect on the theme of the Jubilee. Regional or inter-provincial celebrations, study days or retreats will help us celebrate the jubilee in the spirit of communion and collaboration.

Information and Materials for the Jubilee

The general calendar of activities, materials for the Jubilee and other relevant information shall be published on the website that will be created for such purpose. Hopefully, the website will provide a venue for collaboration and sharing of resources. Br. Philipp Johannes Wagner OP, chair of the Jubilee Committee shall be available if you have queries or suggestions (rettore.basilica@curia.op.org).

Finally, in the spirit of family solidarity, I wish to appeal for your financial contribution to help us cover the expenses for the aforementioned activities. Please get in touch with Br. Juan Luis Mediavilla, Syndic of the Order (syndic@curia.op.org) for details.

As we prepare for the Jubilee, let us keep in mind that we want to celebrate St. Dominic not with an archaeological spirit nor, even less, with a spirit of apologetics and self-

glorification, but with thanksgiving, with a spirit of reflection and attention to the signs of the times and the relevance of the life and enduring legacy of St. Dominic.

Your brother,

fr. Gerard Francisco P. Timoner III, OP

Master of the Order



1221 - 2021

"SAN DOMENICO BRAND JUBILEE MANUAL, Jubilee 2021"

This manual gathers the basic rules for the correct use of the logo dedicated to the Jubilee of the 800th anniversary of the death of San Domenico.

Any different use must be communicated to the Order's Communications Service.

The documents called "Letter of the Master of the Order" and "Manual of the Jubilee 2020 brand" can be consulted at the following address: www.op.org



www.op.org

[Documents](#)

9. jubilee

[Jubilee 2021](#)

PROMOTER GENERAL OF THE NUNS



Appointment of fr. Fernando Antonio GARCÍA FERNÁNDEZ, O.P. as the new Promoter General of the Nuns.

The Master of the Order, fr Gerard Francisco TIMONER III, O.P. has appointed fr Fernando Antonio GARCÍA FERNÁNDEZ, O.P. as Promoter General of the Nuns. Fr Fernando succeeds fr César VALERO BAJO, O.P. whom we thank and pray for.

Fr. Fernando is from Mexico City and was born on November 18, 1954.

- Academic Formation:

He studied accounting at the "Instituto Tecnológico Autónomo de México". He entered the Order of Preachers in the province of Santiago de Mexico in 1979. He made his novitiate and first profession in 1980. He studied philosophy at the National Autonomous University of Mexico (UNAM) from 1980 to 1983 and at the same time at the Study Centre of the Province. Then he studied theology at the Province's Centre of Studies, with the Jesuit brothers in their study centre and at the "Universidad Iberoamericana" in Mexico City from 1983 to 1986. He completed his theological studies at the University of Fribourg, Switzerland, from 1986 to 1988, obtaining a Master's degree with a specialization in Moral Theology.

Fr Fernando was ordained priest on December 10, 1988.

- Service in formation and study centres:

He was assigned for two years to the "Centro Universitario Cultural" (CUC), CDMX. He

was then a student of theology (1990-1997) and of philosophy in the city of León, Guanajuato (1997-2001). He was then appointed provincial treasurer (2001-2005) and also worked in the parish of Santa Rosa in Lima from 2002 to 2005. He was immediately assigned as treasurer of the convent where the novitiate is located, where he taught the novices (2005-2010). He returned to Santa Rosa House as superior from 2010 to 2013. He was Rector of the House of the Divine Redeemer from 2013 to 2014 and returned to Santa Rosa on mission from 2014 to 2016. In 2016, he was elected prior of the Convent of St. Thomas Aquinas, which welcomes students of theology. In 2019 he was appointed by the Master of the Order as Promoter of the Nuns.

At the same time, he developed teaching work in different study centres: at the Province's Centre of Studies, at the Thomas Aquinas Centre for Philosophical Studies, Ibero-American University, at the Institute of Inter-Congregational Theological Formation (IFTIM) and at the Pontifical University of Mexico (UPM) where for 15 years he taught mainly morals in different fields, but also philosophy (anthropology, ethical systems in history, philosophical ethics), the sacraments and the history of Israel.

In 1997 fr Fernando published: "Economy, bourgeoisie and neoliberalism" at the "Universidad Iberoamericana" (Mexico).

On February 16, 2011, he was appointed Religious Assistant of the Federation of

Dominican Nuns of Mexico, until October 2019, when he was appointed Promoter General of the nuns.

Santa Sabina, February 16, 2020

APPOINTMENT OF THE SOCIUS FOR FRATERNAL LIFE AND FORMATION



Brother Mark C. PADREZ, O.P. is the new SOCIUS FOR FRATERNAL LIFE AND FORMATION.

The Master of the Order, fr Gerard Francis TIMONER III, O.P. has appointed fr Mark C. Padrez, O.P. as Socius for Fraternal Life and Formation.

Father Mark was born and raised in Nogales, Arizona, a small border town of the United States and Mexico. He attended the University of Arizona and graduated in 1987. It was at the University that Mark met the Dominicans who ministered the university chaplaincy. He entered the novitiate in 1987, was professed in 1988, and was ordained in 1995.

He was assigned to Holy Rosary Parish, and later to the university chaplaincy in San Diego. He was appointed Vocation Promoter in 2003. In 2007 he was appointed Socius to the Provincial, in which he was elected Provincial in 2011 and served until 2018. In March of 2018 he was elected as Executive Director of the Conference of Major Superiors, the canonical conference in the United States that represents the male religious communities in the country.

In this ministry fr Mark succeeds fr Vivian Boland, O.P. who has just completed his term of office and for whom we are very grateful. Our prayers are with fr Mark in his new service to the Order.

Santa Sabina, February 16, 2020

AT TABLE WITH SAINT DOMINIC

A TAVOLA CON SAN DOMENICO

Call for photographs

On the occasion of the 800th anniversary of the death of Saint Dominic, an exhibition in the Basilica of San Domenico in Bologna will give the public the opportunity to discover the oldest known portrait of Saint Dominic, painted around 1238 and representing the founder of the Order of Preachers at the table with 48 brothers. In addition, fourteen banners showing Dominicans at table today will be hung in the naves of the basilica. The aim is to show contemporary evocations of the Dominican family in its diversity and universality to the pilgrims who will be visiting the basilica during the jubilee year. The organizers of the exhibition "A Tavola con San Domenico" therefore invite everyone to send them photographs of Dominican nuns, laity, sisters or brothers from the five



continents gathered around a table, working, having a meal or celebrating liturgy.

Technical requirements :

- Photos, colour or black and white, taken after November 1st 2019;
- High resolution digital photographs only;
- Royalty-free, including for written publication, provided the name of the photographer is mentioned;
- Written consent of the persons pictured in the photo;
- Proposals should be sent electronically to fr Alain Arnould OP: s.eursoc@curia.op.org before July 1st 2020.

All photos will be reviewed by a jury, who will select 14 of them. These will be enlarged, printed on textile and suspended in the central nave of the basilica San Domenico in Bologna between March and October 2021.



6 MARZO 2020
ore 16.00



San Domenico dell'ordine dei frati Predicatori

Ne parlano

Marco Bartoli

Nicole Bériou

Maria Teresa Dolso

Gianni Festa OP

Bernard Hodel OP

Com'è nato l'Ordine dei Predicatori? Cosa rivelano di inedito le prime opere sul suo fondatore? A queste domande prova a dare una risposta il volume curato da Nicole Bériou e Bernard Hodel. In quest'opera sono riunite, tradotte in francese e commentate le più antiche testimonianze storiche su Domenico di Caleruega (c. 1170-1221), redatte tra la fine del XII e il XIV secolo. Questi testi consentono di approfondire la conoscenza della figura e della storia di san Domenico e dell'Ordine dei Predicatori da lui fondato fornendo nuovi elementi per la riflessione storiografica.

B. Hodel - N. Bériou, *Saint Dominique, de l'Ordre des frères Prêcheurs. Témoignages écrits*, Paris, Cerf, 2019



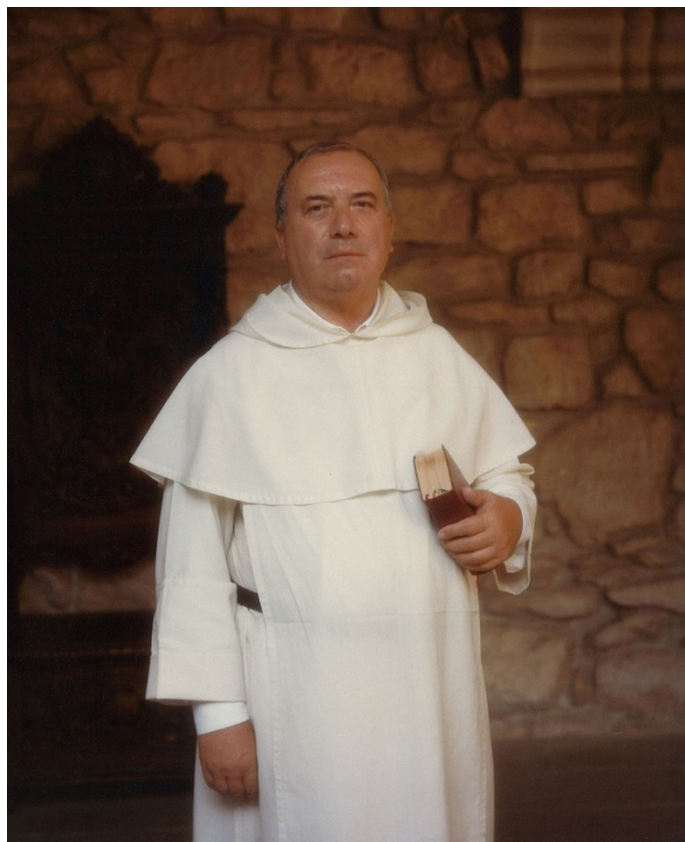
ISTITUTO STORICO
ITALIANO
PER IL MEDIO EVO

Piazza dell'Orologio, 4
Roma
www.isime.it

Per informazioni:
Christian Grasso (christian.grasso@isime.it)
Villem Štefan Dóci OP (istitutostorico_presidente@post.it)

The Istituto Storico Italiano per il Medioevo and the Historical Institute of the Order of Preachers invite you to the Seminar on St. Dominic of Caleruega († 1221), founder of the Order of Preachers, on 6 March 2020, at four in the afternoon (4:00 PM), at the Istituto Storico Italiano per il Medioevo (Piazza dell'Orologio, 4, Roma). During the seminar, there will be a presentation on the recently published book *Saint Dominique de l'ordre des frères prêcheurs. Témoignages écrits* (ed. by Paul-Bernard Hodel OP and Nicole Bériou) and discussion on the current research on St. Dominic.

FRA. INNOCENZO VENCHI, O.P. (1931-2020)



The General Postulation of the Order wish to express her gratitude to the Lord for the service to the Order and to the Church of Fra. Innocenzo Venchi, O.P. (1931-2020). Professed in 1948 for the province of Saint

Peter Martyr in Italy, ordained priest in 1956, secretary of the General Postulation of the Order of Preachers from 1957-1975 and General Postulator of the Order of Preachers from 1976-2003.

REVIEW OF THE DOCTORAL DESSERTATION

On the December 6th at the Gregorian Pontifical University in Rome there was the defence of the doctoral dissertation of fr. Llewellyn Muscat O.P., secretary of the General Postulation of the Order. The title of his work is: Il governo dell'Ordine dei Predicatori dall'Inter graviore (1804) al magistero di Angelo Domenico Ancarani (1838-1844) [(The government of the Order of the Preachers from the Inter graviore (1804) till the mastership of Angelo Domenico Ancarani (1838-1844)]. The writing was under the direction of Prof. Jan Mikrut, polish secular priest incardinated in the archdiocese of Vienna, as censor there was

Prof. Marek Inglot, SJ, Dean of the faculty of History and Cultural heritage of the Church at the Gregorian Pontifical University, while Prof. Paul Oberholzer, SJ was the president of the commission.

The period under examination by the doctoral student, the first



half of the nineteenth century, was very turbulent for ecclesiastical life: the upheavals of the French Revolution that had marked the end of the ancien régime had just been left behind, a new society was born which wanted to abandon the ancient customs, liberal states emerged, ecclesiastical property was expropriated, religious orders were dissolved, and so on. All these events, as fr. Llewellyn tells us, left an indelible mark on the Order of Preachers, and with the passing of the years it was possible to see how many difficulties the Masters and the Vicars General encountered in their exercise of governance, and how many remarkable efforts they made to prevent its dismantling.



The doctoral candidate pointed out that the risk of a schism, precisely within the Order, seemed to be unavoidable when the friars of the Spanish provinces refused to accept the authority of Pius Giuseppe Gaddi as Vicar General, claiming the reason that he had never been elected, but was appointed directly by Pope Pius VII in 1798 because of the death of Baltasar de Quiñones. Since during that same period the Spanish civil

authority tended to exert a great deal of pressure on the Holy See to allow the religious provinces present within the jurisdiction of their Kingdom to be made autonomous, the Pope decided to comply with their requests and, in 1804, through the Bull *Inter graviores*, divided the religious Orders into separate jurisdictions, also making various changes to their own legislation. In this paper the author concentrates on the explanation of the effects that this pontifical sanctions had on the Dominicans, without going into particulars of the effects suffered on each of the Orders. Among the changes that immediately appeared there was the division of the religious orders into two parallel jurisdictions: one Roman and the other Spanish, a limitation imposed on a six-year period for both the Vicar General and the Master General as well as their alternation.

The forty-year period of history of the Order's government analysed by the author has been described as one of the most turbulent of its existence. Following the promulgation of the bull we can see how Pius VII decided to institute as Master General Pius Giuseppe Gaddi only in 1806. The latter had under his jurisdiction all the provinces belonging to the Order outside of Spain and its territories. However, during the period covered, Gaddi could only govern the provinces that were considered to be the most vulnerable and weakest at that time and that were concentrated in the Italian territory. When Napoleon dragged the pontiff to France, the General Master of the Dominicans together with all the other religious superiors present in Rome suffered the same destiny. Friar

Llewellyn points out that Gaddi returned to Rome at the end of the six-year term of his magisterium, however, it happens that Pius VII did not judge it appropriate to appoint another master general; therefore he decided to retain Gaddi as the superior of the Roman side with the title of vicar general the same way he did with the Spanish superior Juan Ramón Guerrero who succeeded Delgado y Gabaldó after his death in 1809.

The thesis reveals that in the following years the effort to fully implement the Inter graviores caused considerable difficulties. Often the superiors general on both sides were directly instituted by the pontiff. The Spaniards had to wait twenty years before they succeeded in having “their” master general in the person of Joaquim Briz. This doctoral student highlights the difficulty that there was in convening the general chapters in view of the election of the superior. An attempt was made to gather one for the Spanish side in 1832, however, more than a general chapter, it was in fact a national chapter since only the Vocals of the Iberian Peninsula participated. In Rome, on the other hand, three general chapters were celebrated: the one of 1838 resulted in the election of Ancarani; the one of 1841 was also called “definitory”, and the one of 1844 which gave as successor to Ancarani the calabrian Vincenzo Ajello. It is noted, however, that the participation of the provinces in these chapters was very limited.

At the end of his thesis the author illustrates how this important historical period was marked by a constant dynamism on the part of those who had the governing bodies of the

Order in their hands. The ecclesiastical and political circumstances of the time made it impossible to achieve a consistent style of government. However, the most important event that the doctoral candidate points out is the fact that despite everything the Order of St. Dominic managed to survive and, at the time of Ancarani, managed also to approach the future with a certain degree of hope and optimism. To further enrich the thesis, the author includes the transcription of 54 unpublished documents and a photographic appendix of the portraits of the master generals examined during these forty years of history and some archival documents. The author’s continuous reference to the archival sources consulted during his research undoubtedly offers an excellent degree of professionalism to the work. We are certain that this dissertation offers a valid contribution for the historiography of the Order of Preachers.



MESSAGE OF HIS HOLINESS POPE FRANCIS FOR LENT 2020



“We implore you on behalf of Christ, be reconciled to God” (2 Cor 5:20)

The Vatican releases Pope Francis’ Message for Lent 2020, in which the Holy Father invites the faithful to embrace the paschal mystery as the basis for conversion.

In his Message for Lent 2020, Pope Francis points to the paschal mystery – the mystery of Jesus’ Passion, Death, and Resurrection – as the basis of conversion. The Message bears the title “We implore you on behalf of Christ: be reconciled to God”, a quote from St Paul’s Second Letter to the Corinthians.

An invitation to relationship with God

“This kerygma [fundamental proclamation of the Gospel message] sums up the mystery of a love ‘so real, so true, so concrete, that it invites us to a relationship of openness and fruitful dialogue’ (Christus vivit, 117)”, the

Pope writes. “Whoever believes this message rejects the lie that our life is ours to do as we will”.

Pope Francis says that during this season of Lent, he wants to invite the faithful to fix their eyes on the crucified Lord, and allow ourselves “to be

saved over and over again”. “Jesus’ Pasch is not a past event; rather, through the power of the Holy Spirit it is ever present, enabling us to see and touch with faith the flesh of Christ in those who suffer”.

The importance of prayer

The Holy Father emphasizes the importance of prayer during Lent, as a means of responding to God’s love, “which always precedes and sustains us”. We are also called to hear and respond to the Word of Jesus, in order to experience “the mercy He freely gives us”.

God is always engaged in a “dialogue of salvation with us”, despite our weaknesses and failings, the Pope says. This desire to

save us “led the Father to burden His Son with the weight of our sins, thus, in the expression of Pope Benedict XVI, ‘turning of God against Himself’ (Deus caritas est, 12)”.

A commitment to building a better world

“Putting the paschal mystery at the centre of our lives means feeling compassion towards the wounds of the crucified Christ present in the many innocent victims of wars, in attacks on life, from that of the unborn to that of the elderly, and various forms of violence”. This means being personally committed to and involved in “the building of a better world”, the Pope says. In commending charitable giving, the Pope notes the meeting he has convened for the end of march “with young economists, entrepreneurs and change-makers, with the aim of shaping a more just and inclusive economy”.

Pope Francis concludes his message with a prayer to the Blessed Virgin Mary “that our Lenten celebration will open our hearts to hear God’s call to be reconciled to Himself, to fix our gaze on the paschal mystery, and to be converted to an open and sincere dialogue with Him”.

www.vatican.va



Basilica of Santa Sabina (Vatican Media)

HOMILY BY POPE FRANCIS

We are dust in the universe,” he said.

“Yet we are dust loved by God.”

In the afternoon today – Ash Wednesday, the day of the beginning of Lent – a prayer assembly took place in the form of the Roman “Stations”, presided over by the Holy Pope Francis.

At 4.30 p.m., in the church of Sant’Anselmo on the Aventine, a moment of prayer was held, followed by a penitential procession to the Basilica of Santa Sabina. The procession was attended by the Cardinals, Archbishops, Bishops, Benedictine Monks of Sant’Anselmo, the Dominican Fathers of Santa Sabina and some of the faithful.

At the end of the procession, in the Basilica of Santa Sabina, the Holy Pope Francis presided over the celebration of the Eucharist with the rite of blessing and the imposition of ashes.

We publish below the [homily](#) that the Pope pronounced after the proclamation of the Holy Gospel:

“We begin the Lenten Season by receiving ashes: “You are dust, and to dust you shall return (cf. Gen 3:19). The dust sprinkled on our heads brings us back to earth; it reminds us that we are dust and to dust we shall return. We are weak, frail and mortal. Centuries and millennia pass and we come and go; before the immensity of galaxies and space, we are nothing. We are dust in the universe. Yet we are dust loved by God. It pleased the Lord to gather that dust in his

hands and to breathe into it the breath of life (cf. Gen 2:7). We are thus a dust that is precious, destined for eternal life. We are the dust of the earth, upon which God has poured out his heaven, the dust that contains his dreams. We are God’s hope, his treasure and his glory.

Ashes are thus a reminder of the direction of our existence: a passage from dust to life. We are dust, earth, clay, but if we allow ourselves to be shaped by the hands of God, we become something wondrous. More often than not, though, especially at times of difficulty and loneliness, we only see our dust! But the Lord encourages us: in his eyes, our littleness is of infinite value. So let us take heart: we were born to be loved; we were born to be children of God.

Dear brothers and sisters, may we keep this in mind as we begin this Lenten season. For



Lent is not a time for useless sermons, but for recognizing that our lowly ashes are loved by God. It is a time of grace, a time for letting God gaze upon us with love and in this way change our lives. We were put in this world to go from ashes to life. So let us not turn our hopes and God's dream for us into powder and ashes. Let us not grow resigned. You may ask: "How can I trust? The world is falling to pieces, fear is growing, there is so much malice all around us, society is becoming less and less Christian..." Don't you believe that God can transform our dust into glory?

The ashes we receive on our foreheads should affect the thoughts passing through our minds. They remind us that, as God's children, we cannot spend our lives chasing after dust. From there a question can pass into our hearts: "What am I living for?" If it is for the fleeting realities of this world, I am going back to ashes and dust, rejecting what God has done in my life. If I live only to earn money, to have a good time, to gain a bit of prestige or a promotion in my work, I am living for dust. If I am unhappy with life because I think I do not get enough respect or receive what I think is my due, then I am simply staring at dust.

That is not why we have been put in this world. We are worth so much more. We live for so much more, for we are meant to make God's dream a reality and to love. Ashes are sprinkled on our heads so that the fire of love can be kindled in our hearts. We are citizens of heaven, and our love for God and neighbour is our passport to heaven. Our earthly possessions will prove useless, dust

that scatters, but the love we share – in our families, at work, in the Church and in the world – will save us, for it will endure forever.

The ashes we receive remind us of a second and opposite passage: from life to dust. All around us, we see the dust of death. Lives reduced to ashes. Rubble, destruction, war. The lives of unwelcomed innocents, the lives of the excluded poor, the lives of the abandoned elderly. We continue to destroy ourselves, to return to ashes and dust. And how much dust there is in our relationships! Look at our homes and families: our quarrels, our inability to resolve conflicts, our unwillingness to apologize, to forgive, to start over, while at the same time insisting on our own freedom and our rights! All this dust that besmirches our love and mars our life. Even in the Church, the house of God, we have let so much dust collect, the dust of worldliness.

Let us look inside, into our hearts: how many times do we extinguish the fire of God with the ashes of hypocrisy! Hypocrisy is the filth that Jesus tells us in today's Gospel that we have to remove. Indeed, the Lord tells us not only to carry out works of charity, to pray and to fast, but also to do these without pretense, duplicity and hypocrisy (cf. Mt 6:2.5.16). Yet how often do we do things only to be recognized, to look good, to satisfy our ego! How often do we profess to be Christians, yet in our hearts readily yield to passions that enslave us! How often do we preach one thing and practice another! How many times do we make ourselves look good on the outside while nursing grudges within! How much duplicity do we have in our

hearts... All this is dust that besmirches, ashes that extinguish the fire of love.

We need to be cleansed of all the dust that has sullied our hearts. How? The urgent summons of Saint Paul in today's second reading can help us. Paul says: "Be reconciled to God!" He does not simply ask; he begs: "We beg you on behalf of Christ, be reconciled to God" (2 Cor 5:20). We would have said: "Reconcile yourselves with God!" But no, Paul uses passive form: Be reconciled! Holiness is not achieved by our efforts, for it is grace! By ourselves, we cannot remove the dust that sullies our hearts. Only Jesus, who knows and loves our heart, can heal it. Lent is a time of healing.

What, then, are we to do? In journeying towards Easter, we can make two passages: first, from dust to life, from our fragile humanity to the humanity of Jesus, who heals us. We can halt in contemplation before the crucified Lord and repeat: "Jesus, you love me, transform me... Jesus, you love me, transform me..." And once we have received his love, once we have wept at the thought of that love, we can make the second passage, by determining never to fall again from life into dust. We can receive God's forgiveness in the sacrament of Penance, because there the fire of God's love consumes the ashes of our sin. The embrace of the Father in confession renews us from inside and purifies our heart. May we allow ourselves to be reconciled, in order to live as beloved children, as forgiven and healed sinners, as wayfarers with him at our side.

Let us allow ourselves to be loved, so that we can give love in return. Let us allow ourselves to stand up and walk towards Easter. Then we will experience the joy of discovering how God raises us up from our ashes.

[00274-EN.01] [Original [text: Italian](#)]

<http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2020/02/26/0130/00274.html#ita>

Monday: the Joyful Mysteries



The working week begins with a recollection of the inbreaking of God's grace into our world beginning with the Angelic Salutation at Nazareth, and our focus is on the Joyful Mysteries of the Holy Rosary. To help your contemplative praying of the First Joyful Mystery, use the photo here, which was taken in the Annunciation chapel in the [Rosary Shrine in London](#) – one of the fifteen Rosary Altars and Chapels in this

church built by the Dominican friars in 1883
– and then consider:

One of the greatest helps towards settling the wandering mind when saying the Rosary is to make the mysteries our own. At the mystery of the Annunciation for instance, we might ponder the fact that each one of us has his/her own annuntiation. Each one has a distinctive call, a life to live and a work to do. So why should not this engage me during the Rosary? My own practice on awakening in the morning is to reach for the beads and ask the Holy Spirit to enlighten me as to what this day holds. I pray that I may not miss the Lord's announcement and fail to see the door of opportunity that awaits me. (From 'Heaven Sent - My Life Through the Rosary' by Fr Gabriel Harty OP, a son of the Province of Ireland)

Today, I wish to pray especially for all those who have joined our community of prayer in the last 24 hours. Welcome! Let us pray Our Lady's Rosary together, and so form a chain of prayer across the globe, surrounding the internet with prayer.

<https://hozana.org/en>



Agenda of the Master of the Order

Agenda of the Master of the Orde: February 2020

1-14 February: Fraternal visit to the Vicariate in Spain of the Province of Our Lady of the Rosary and Spanish courses.

- 17-28 February: Plenary of the General Council.

- 26 February: Participation, together with the community of Santa Sabina, in the Penitential Station presided over by the Holy Father Francis in the Basilica of Santa Sabina

Calendarium Liturgicum Ordinis Prædicatorum



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Fratres Ordinis Praedicatorum

Table de la Mascarella

Bologna, 2019

Foto: Javier Abanto

