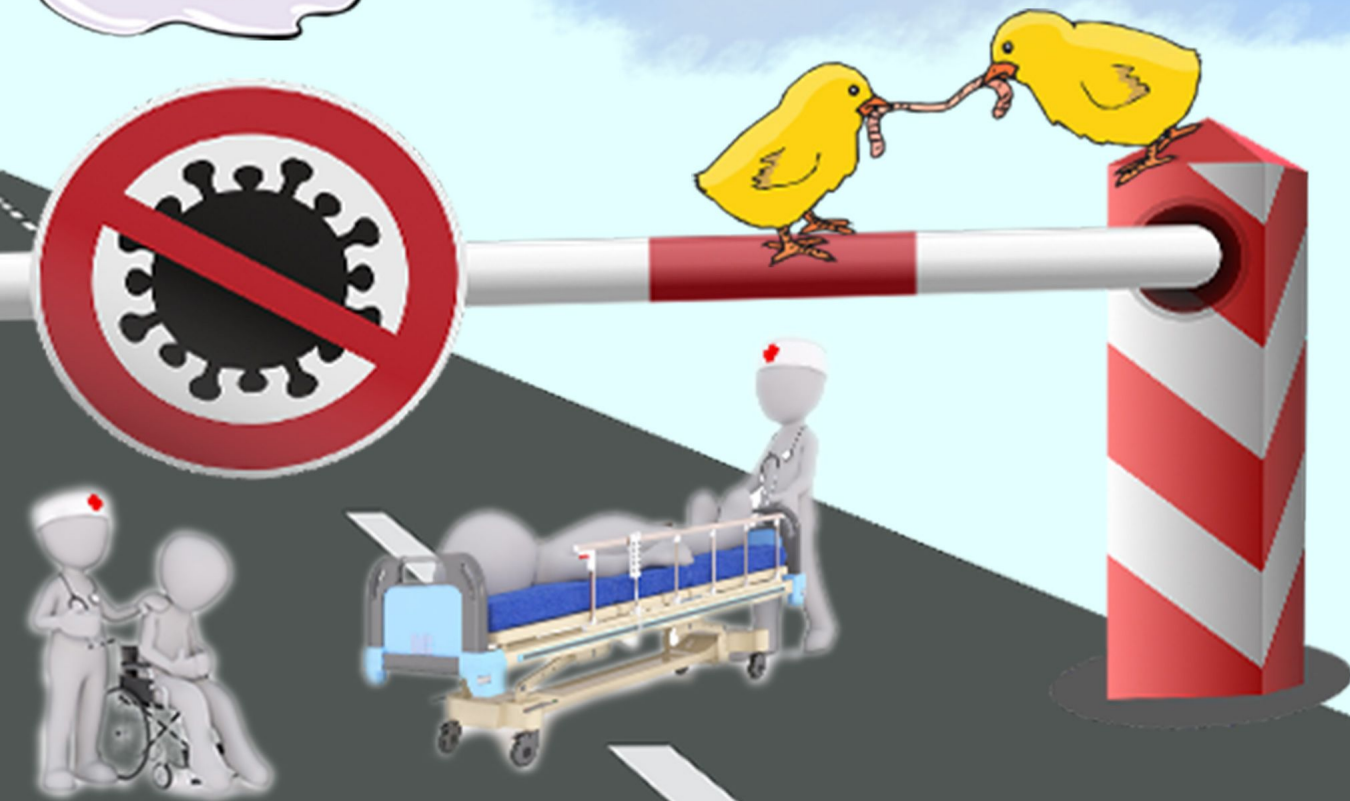


ON THE FEAST OF THE APOSTLES PETER AND PAUL, I WOULD LIKE TO SHARE TWO KEY WORDS: UNITY AND PROPHECY. THE LORD ASKS EACH OF US: "DO YOU WANT TO BE A BUILDER OF UNITY? DO YOU WANT TO BE A PROPHET OF MY HEAVEN ON EARTH?" LET'S FIND THE COURAGE TO ANSWER: "YES, I DO!"



On the feast of the Apostles Peter and Paul, I would like to share two key words: unity and prophecy. The Lord asks each of us: “Do you want to be a builder of unity? Do you want to be a prophet of my heaven on earth?” Let's find the courage to answer: “Yes, I do!” (Pope Francis)

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RE-ELECTION OF THE PROVINCIAL IN CROATIA

The friars re-elected the Provincial fr. Slavko Slišković, O.P.

June 23, 2020



The Chapter of the Croatian Dominican Province of the Annunciation of the Blessed Virgin Mary elected fr. Slavko Slišković, O.P. for four more years. The Master of the Order, fr. Gerard Francis TIMONER III, O.P. confirmed this election. Fr. Slavko Slišković, O.P. accepted the election and made the Profession of Faith on June 23, 2020.

Fr. Slavko Slišković was born on January 16, 1975. He made his first vows in the Order of Preachers on September 16, 1995 and was ordained priest of the Croatian Dominican Province on July 16, 2000.

He received his master's degree in theology from the University of Fribourg (Switzerland) in 2000, and his doctorate in history from the Faculty of Philosophy of the University of Zagreb in 2005. Since 2000, he has taught church history at the Catholic Faculty of Theology at the University of Zagreb.

He is the head of the Department of Church History at the KBF of the University of Zagreb. He served as prior of the Monastery of the Queen of the Holy Rosary in Zagreb. In 2016, he was elected Provincial for the period 2016-2020, and since 2017, he has been Vice-President of the Croatian Religious Conference.



With this re-election fr. Slavko Slišković, begins his second mandate for the period 2020-2024.

BEGINNING OF COURSES AT THE SAN ESTEBAN FACULTY OF SALAMANCA FOR LATIN AMERICAN STUDENTS



On June 8th, the second and third cycle courses (licentiate and doctorate) of the Pontifical Faculty of Theology of San Esteban in Salamanca, linked to the Province of Hispania of the Order of Preachers, began with an academic act both face-to-face and virtual. Some Dominican students from Latin America and the Caribbean participate in these courses as

part of a collaborative programme that aims to share and favour the study of the theological and spiritual tradition of the Order of Preachers in dialogue with current challenges. In this way, the Pontifical Faculty of Theology of San Esteban and CIDALC (Interprovincial Conference of Dominicans of Latin America and the Caribbean) are responding to the re-

quest of the General Chapter of Biên Hòa, 2019 to promote "complementary studies in centres of study of the Order, together with friars from other regions, thus giving a more universal perspective of the Order" (cf. ACG, Biên Hòa, 2019, 330). Normally, the students attend the courses in Salamanca, but this year, in an extraordinary way due to the Covid-19 pandemic, some courses are being given online according to the current regulations.

According to the message of the Vice-Chancellor of the Faculty of Theology of San Esteban, fr. Jesús Díaz Sariego, O.P., this collaboration "is a common, concrete project, more and more appreciated in the provinces and recognised by the Order itself". In a certain way it is a continuation of what the General Chapters of the Order call the "Salamanca Process", by analogy with the dialogue and collaboration between the Dominican preachers of the island of Hispaniola, today Saint Dominic - Haiti, and the theologians of Salamanca in the 16th century. This has been a contribution of the Order in the history of the Church, perhaps one of the best", said fr. Jesús Díaz Sariego, "and it can continue to be so, since we are still facing an important challenge. "

The Socius of the Master for Intellectual Life, fr. Pablo Sicouly, O.P., announced good news for the Faculty and its students by stating that "this year the Statutes of the Faculty of San Esteban, updated according to the Constitution *Veritatis Gaudium* of Pope Francis, have been approved by the Congregation for Catholic Education of the Holy See, and they include the possibility of conferring academic degrees of second and third cycle, that is, licentiate and doctorate, to all members of the Dominican Family".

According to the statistics provided by the President of CIDALC and the Socius of the Master of the Order for Latin America and the Caribbean, fr. Luis Javier Rubio, O.P., "26 friars from 9 entities of Latin America and the Caribbean have participated so far in this programme of academic collaboration; 18 friars have finished the courses; 9 friars have obtained the Licentiate in Theology after having presented their final thesis and another 4 friars are about to finish it". In the last five years, 13 brothers from Spain and Latin America have been involved as professors, and the faculty is now also receiving doctoral candidates.

Our best wishes to the students and professors of the current courses. In the words of the Vice-Chancellor of the Faculty of Theology: "To be a

theologian is above all to have a personal relationship with God, in order to be a mediation between him, God, and those who listen to us... we hope

that these courses will help you to continue to acquire the wisdom of study, so that your preaching may be the preaching of grace".

FORCED CHILD MIGRATION: A VIRUS HIDDEN WITHIN THE COVID PANDEMIC

Since last month, we, Dominican friars in Central America, have decided to convert our Casa de Espiritualidad Veritas (Veritas House of Spirituality), located in Guatemala, into a temporary shelter for boys, girls, and returned migrant adolescents, a prevailing need facing the difficult reality they face.

1. With the shelter, what critical situation are you responding to now?

To an existing crisis before COVID 19, hidden for the moment in the pandemic but requiring urgent attention. I am referring to unaccompanied forced migration of vulnerable children.

From Central America, specially Guatemala, Honduras, El Salvador and Nicaragua, they immigrate towards the United States of America owing to extreme poverty, unemployment, violence by gangs or various groups outside the law, many of these NNA are abandoned by their parents or left in orphanages , so their ancestors die in the desert of the frontier, others have been sold as “passport” to white traffickers to guarantee their arrival in the US territory.

The extreme poverty lived in some zones of our territory and which obliges the family to flee North America bringing the youth with the hope of escaping misery is a secret to no one.

They were returned in two weekly flights , or more , if necessary. A team of government and of other institutions in alliance, are dedicated to this process of receiving and reintegrating them to their families and communities, giving them primary psychological attention to face frustration, fear and uncertainty caused by the process of deportation.

2. How is life in the shelter during the Pandemic?

It is a complex process for the NNA. Before the pandemic, as deported NNA , it took around five (5) days for them to be reintegrated to their families and communities; in the present situations, multiple swabs tests should be per-

formed to rule out being infected , for which they can be quarantined up to fifteen (15) days, if negative, and if positive, they are transferred to other facilities.

The life of the young ones go by in the shelter in learning the basic measures of social distancing and hygiene to be practised upon arrival in their communities. Our retirement house, of course, had to modify and adjust its rules because they have to eat in their dormitories , including recreational games among themselves, with some facing the others, maintaining the necessary distance, without using the common areas to lessen to the utmost the possibility of contamination and create in them the necessary habits in confinement.

Moreover, they have some therapy with a special team on psychology provided by government agencies and non-government organizations (NGOs) dedicated to complete attention on the NNA. As the days go by, if the first tests are negative, they can do some communitarian physical exercises.

3. Whom does the shelter generally benefit?

The Veritas House of Spirituality regularly functions as a house of retirement or center of conventions, but it has been converted into a home of at least 119 NNA due to the pandemic.

Now, we are conscious of benefiting the country with our work, so we are helping and making one of many viruses worse than COVID - 19 visible, which face the vulnerables in our territory.

The immigration policies of the United States have not been modified because of the pandemic, and contrary to what would be human, they are deporting more persons.

In Guatemala, being a third safe country, we receive NNA of various nationalities, whose situations are yet more complicated so they face a long road to reaching their families.

We also receive girls, victims of sexual abuse on the road of migration; we also have a 14-year old adolescent who arrived at the shelter with her months-old baby.

Moreover, the realities of extreme poverty, unemployment and violence from which they escaped have become more acute with the pandemic and the underlying economic crisis.

The mission has just begun with this refuge, then, the number of deported migrants is expected to increase significantly in the next few months.

4. How can they be helped and where can they be met?

You can help us with **economic donations** to the monetary account of *Basco Industrial* No. 0070206214 in the name of Casa Veritas or *communication by email, curia@dominicosca.com in case of international donations*, so that it could be coordinated with the Syndic of the Province. This collaboration is of vital importance, well, the governmental budget for the shelter is rapidly consumed by the unexpected increase of deported NNA and the high costs of accommodation services, specialized staff, etc.

Also, those who are close can share with us donations in kinds: prepared food, non-perishable food, educational or recreational materials, personal toilet implements or of environmental sanitation.



This kind of help can be coordinated with the provincial office writing through the previously mentioned email or can directly be brought to any of us in Guatemala because we have worked together to support this work.

5. How can the Dominican Family participate in this social work?

I consider that with the little mobility permitted in our territory, an active way to be part of this project is to put the issue on the table: create debates on Justice and Peace on migration of adolescents and children without being accompanied or forced; being conscious of these difficult realities that face our NNA and of the many perils that afflict them which is also of the pandemic; looking at their reality from the task of the Evangelical Preachers and sharing it in social networks, in social media, in all types of digital channels, are ways of helping us.

As to more concrete actions, uniting with us in prayers for each of these children and collaborating in the donations previously requested, are ways that we imagine.

Resources become scarce in the face of the protracted crisis; the reintegration process of the NNA is risky due to deficient measures of sanitary control of our health system; the families economically collapse in the situation; without




the support of those who have already donated and those who have been looking for the ways of supporting our work, we would have collapsed long ago.

I thank in advance those who will collaborate in this mission and those

who include us in their prayers. It is the moment of being Preachers of the Word through the new scenarios that we face in the pandemic. I am personally thankful to God for allowing me to serve Him in His little ones.

*Fray Carlos Cáceres, O.P.
(Translator. Belen L.
Tangco)*

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LIVE FROM
THE ROSARY SHRINE, LONDON



FRIDAY ROSARY

EVERY FRIDAY NIGHT @8:00PM (LONDON TIME)

[@YOUTUBE.COM/C/ROSARIUMOP](https://www.youtube.com/c/rosariumop)

PRAY THE HOLY ROSARY WITH THE
PROMOTER GENERAL FOR THE ROSARY, FR LAWRENCE LEW, O.P.

REFUGEE DAY 2020

Faith-Based Organisations on World Refugee Day 2020 *"To know in order to understand"*



Children living in the JRS Safe Haven play and sing during morning activities. Kakuma camp, Kenya. ©F.Lerneryd

In his 2020 Message, Pope Francis invites all people of faith and goodwill to get to know migrants and refugees and, this year in particular, those who have been forced to flee but have been unable to cross an international border, the internally displaced persons (IDPs). Pope Francis encourages all of us to "know in order to understand" -- personal

knowledge is a necessary step towards appreciating the plight of others and making it our own. On World Refugee Day 2020, we wholeheartedly support the Pope's invitation because the plight of IDPs is an often unseen tragedy that the global crisis caused by the COVID-19 pandemic has only exacerbated.

Today, there are more than 50.8 million internally displaced persons who have been forced to leave their homes because of conflict, violence or persecution. IDPs live in very difficult situations as they struggle to find safety within their home country or are unable to reach and then cross an international border to seek refugee status. Millions more are IDPs because of natural disasters. As humanitarian organizations and communities, we accompany, serve and involve IDPs around the world and call on policymakers and practitioners to listen to their needs and draw attention to their struggles.

In this time of COVID-19, we have seen this already radically vulnerable group running increased protection risks from their own governments. The profound social and financial crisis brought about by the pandemic could result in the

concerns of IDPs receding further into the background. Some of our organizations are advocating for enhanced legal protection, non-discriminatory access to services, respect for their dignity and the enactment of peace building and reconciliation programs for IDPs. By engaging with the UN Special Rapporteur on the human rights of IDPs and the Global Protection Cluster, which have taken the occasion of the 20th anniversary of the landmark Guiding Principles on Internal Displacement, and the UN Secretary-General's High-Level Panel on Internal Displacement, we call for renewed attention to the plight of IDPs around the world. "It is important that internally displaced persons not be abandoned in this crisis. I call on States to exercise their sovereign responsibility to protect them based on the Guiding Principles on Internal Displacement and without diverting from existing delivery of humanitarian assistance", says Cecilia Jimenez-Damary, UN Rapporteur on the human rights of IDPs.

Displacement is about real people, and we must always remember that Jesus was once a displaced person. It is likely that most of us have displacement of some kind in our own family histories. If we engage with present day forcibly displaced persons in our midst, we will know more about the urgency of their predicament. Opening our eyes and mind will lead to a clearer idea of what we need to do to help them.

COVID-19 has stirred us to reflect on the displacement in our own hearts and on the flaws in our economic and political systems. Greed can so easily displace compassion. Deep in our hearts we know that care for others - not exploitation of them - makes us truly human. Mantras like "me and my country first" lack depth and are the products of misguided thinking.

In these uncertain times, Pope Francis exhorts us to be close in order to serve. On World Refugee Day 2020, we call for transformation. We call for eyes and hearts to open to action by recognizing, contemplating, and sharing the life of refugees, IDPs, and migrants. Through them we can see more clearly the truth



about ourselves, our societies, and the direction we must follow. We therefore unite our voices with Pope Francis in his 2020 Message: "It is not about statistics, it is about real people! If we encounter them, we will

get to know more about them. And knowing their stories, we will be able to understand them.”

Signatories:

- | | |
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| <input checked="" type="checkbox"/> Alboan | <input checked="" type="checkbox"/> International Presentation Association |
| <input checked="" type="checkbox"/> Amala Annai Capuchin Province, Northern Tamil Nadu, India | <input checked="" type="checkbox"/> International Union of Superiors General (UISG) |
| <input checked="" type="checkbox"/> Centre for Peace and Conflict Studies, Siem Reap, Cambodia | <input checked="" type="checkbox"/> Jesuit Refugee Service (JRS) |
| <input checked="" type="checkbox"/> Claretian Missionaries | <input checked="" type="checkbox"/> Justice Peace Integrity of Creation (JPIC) |
| <input checked="" type="checkbox"/> Congregation de Notre Dame of Montreal | <input checked="" type="checkbox"/> Maryknoll Fathers and Brothers |
| <input checked="" type="checkbox"/> Congregations of St. Joseph | <input checked="" type="checkbox"/> Maryknoll Sisters of St. Dominic |
| <input checked="" type="checkbox"/> Dominicans for Justice and Peace | <input checked="" type="checkbox"/> Medical Mission Sisters |
| <input checked="" type="checkbox"/> Dominican Leadership Conference | <input checked="" type="checkbox"/> Mercy International Association: Mercy Global Action |
| <input checked="" type="checkbox"/> EcoJesuit | <input checked="" type="checkbox"/> People's Watch - India |
| <input checked="" type="checkbox"/> Entreculturas | <input checked="" type="checkbox"/> Red Jesuita con Migrantes de Latinoamérica y el Caribe (RJM/LAC) |
| <input checked="" type="checkbox"/> Federazione Organismi Cristiani Servizio Internazionale Volontario (FOCSIV) | <input checked="" type="checkbox"/> Religious of the Sacred Heart of Mary |
| <input checked="" type="checkbox"/> Fondazione Italiana di Solidarietà Marista Champagnat | <input checked="" type="checkbox"/> Salesian Missions Inc. |
| <input checked="" type="checkbox"/> Fondazione Proclade Internazionale-Onlus (Claretian Presence at the UN) | <input checked="" type="checkbox"/> Salvatorian Office for International Aid (SOFIA) |
| <input checked="" type="checkbox"/> Fondazione Marista per la Solidarietà Internazionale (FMSI) | <input checked="" type="checkbox"/> Scalabrini Missionaries |
| <input checked="" type="checkbox"/> Global Ignatian Advocacy Network for the Right to Education (GIAN Education) | <input checked="" type="checkbox"/> School Sisters of Notre Dame |
| <input checked="" type="checkbox"/> Global Ignatian Advocacy Network on Migration (GIAN Migration) | <input checked="" type="checkbox"/> Service of Documentation & Study on Global Mission (SEDOS) |
| <input checked="" type="checkbox"/> Instituto Universitario de Estudios sobre Migraciones (IUEM), Universidad Pontificia Comillas | <input checked="" type="checkbox"/> Scalabrini International Migration Network (SIMN) |
| <input checked="" type="checkbox"/> Institute of the Blessed Virgin Mary - Loreto Generalate | <input checked="" type="checkbox"/> Sisters of Charity Federation |
| <input checked="" type="checkbox"/> International Catholic Migration Commission (ICMC) | <input checked="" type="checkbox"/> Sisters of Charity of Seton Hill Generalate |
| | <input checked="" type="checkbox"/> Sisters of Charity US Province |
| | <input checked="" type="checkbox"/> Sisters of Charity of Nazareth Western Province Leadership |

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| <input checked="" type="checkbox"/> Sisters of Charity of Nazareth Congregational Leadership
Sisters of Mercy Brisbane, Australia | <input checked="" type="checkbox"/> THALIR - Casey Capuchin Holistic Welfare Centre, India |
| <input checked="" type="checkbox"/> Sisters of Notre Dame de Namur | <input checked="" type="checkbox"/> The Company of the Daughters of Charity of St. Vincent de Paul |
| <input checked="" type="checkbox"/> Social Justice and Ecology Secretariat, Society of Jesus | <input checked="" type="checkbox"/> Unanima International |
| <input checked="" type="checkbox"/> Society of the Sacred Heart | <input checked="" type="checkbox"/> Union of Superiors General (USG) |
| <input checked="" type="checkbox"/> Solidaridad y Misión de los Misioneros Claretianos de América (SOMI-MICLA). | <input checked="" type="checkbox"/> VIVAT International |
| <input checked="" type="checkbox"/> Tamil Nadu Catholic Religious India (TNCRI) | <input checked="" type="checkbox"/> World Faiths Development Dialogue |
| | <input checked="" type="checkbox"/> Youth Action for Transformation (YA-TRA) |



UISG ANNOUNCES TWO INITIATIVES DURING SAFEGUARDING WEBINAR

The International Union of Superiors General unveils two initiatives during a webinar on Tuesday on Victimology and the Relational Safety Model



The International Union of Superiors General hosted the third in a four-part Safeguarding webinar on Tuesday. Guest speaker Dr Gabriel Dy-Liacco treated the topic on Victimology and the Relational Safety Model.

Sr Pat Murray, Executive Secretary for the International Union of Superiors General (UISG) announced two initiatives prior to the webinar. She said that on 22 June the first meeting took place of the Joint Commission for Care of the UISG and its male counterpart, the Union of Superiors General (USG). The Commission is comprised of five representatives from each organization. This

joint commission, Sr Pat said, “will lead our efforts into the future to work with Congregations and others on the protection of minors and vulnerable adults.”

But that was not all. There are “two other developments”, Sr Pat continued. The UISG has established two offices: the Office for Care and Protection and Catholic Care for Children International. “Together”, Sr Pat explained, “they form a world-wide initiative to join with those who are focusing on moving children from institutional-based care to family-based care”.

Vision of safeguarding

The webinar then proceeded with guest speaker Dr Gabriel Dy-Liacco, psychologist, father of five from the Philippines, and founding member of the Pontifical Commission for the Protection of Minors. “Safeguarding is a mission, not a task to be performed”, Dr Dy-Liacco began. This is not his idea, it is Pope Francis’s, who also considers the safeguarding of children to be part of the new evangelization. The worst impediment to this mission in the Church, Dr Dy-Liacco says, is fear. This fear can only be overcome through “spirituality, and a sense of vocation” which will help us become more fruitful as we serve all those in the Church have suffered any form of abuse.

Victimology

Dr Dy-Liacco presented the three necessary conditions for abuse to occur, setting off the cycle of victimology. (1) A vulnerable person is in the presence of an (2) offender who always abuses his or her own power, in the (3) absence of a guardian whose task is to protect the vulnerable person. Whenever a child is in the presence of an offender in the absence of a guardian, Dr Dy-Liacco said there is a 90% chance that the child will be abused.

In the Church’s case, he said, what has been lacking is the Church’s ability to be a guardian. “We have not guarded our minors and vulnerable persons well”, he said. In fact, “just the opposite has been the case: it has denied allegations, covered up the facts, provided a lot of resources for the offenders for rehabilitation, but not much for victims”. He compared the proliferation of other types of ministries at the diocesan level in the Church, such as Youth Ministry and Care for Creation. Yet, the same proliferation of safeguarding children in every diocese in the Church still has not happened.

Offenders in the Church

Dr Dy-Liacco then presented statistics from the United States, Australia and Germany where studies on the sexual abuse of minors by priests have been conducted and can be considered reliable. One statistic shows that serial offenders begin offending within the first year of ordination, and did not discriminate their victims or sexual partners based on age or gender. Behavior common to both serial offenders and occasional offenders is the way in which they groomed their victims with attention, gifts and privileges to entice the victim to comply to their demands.

Another statistic shows that priests treated for sexual abusing minors are more likely to have suffered abuse in their past. This percentage is much higher in priests than the 20% in the general public. Priests who sexually abuse children exhibit difficulty in maintaining relationships with other adults but maintain relationships easily with adolescents. They also tend to cope with stress through other addictive behavior such as abusing alcohol or food, or engage in gambling.

These studies also show that 80% of priests who have sexually abused minors have sexual relationships with adults of both sexes as well. Therefore, statistics show that sexual orientation does not predict that a priest will offend. What can predict offending is access to vulnerable persons without the supervision of other adults acting as the guardian.

Church as guardian

Dr Dy-Liacco said that the first admonition against sexual relationships of men with boys is in the Didaché, written in 80AD, attesting to the fact that this has been a problem in the Church for a long time. “Our institutional response is improving but lags behind in some parts of the world”, Dr Dy-Liacco says. He then indicated such built-in structural factors in the Church that make it difficult to provide safe environments for children. These include a high level of isolation on the part of diocesan priests and little direct supervision.

Secondly, he said that Church leaders have historically focused their response on the priest perpetrators, rather than on the persons who endured the abuse. It was dealt with in secret because of the pontifical secret and other systems in place, which was finally lifted by Pope Francis in December 2020. Offending priests would be sent away for treatment, returned to ministry, and moved to a

different parish, often only to offend again. Now the person is placed on administrative leave and faculties are restricted.

Why does this happen

In an institution that is completely opposed to such horrific acts, Dr Dy-Liacco asks the question, “Why? Why does it happen in the Church and why has it been going on for so long?” His answer: It has happened because members in the Church neglected their role as guardian, and other members of the Church used people in their care to satisfy their own disordered needs rather than bringing them to God.

Levels of safeguarding

The role of guardian, Dr Dy-Liacco explains, has three levels. It begins with the self-care of the person providing the safeguarding. The safeguarder must first of all be safe with themselves so as to be safe with others and assure the safety of others. These people then form a network with other safe adults in order to create a safe community. These two factors then build safe systems or structures in which safe ministry can be provided in a safe environment.

How safe is safe?

All three levels of safeguarding need to be present in order for the Church to be a safe place for all people, especially children and other vulnerable persons. In such an organization, Dr Dy-Liacco says, offenders would not be hidden, victims would not be told to keep silent, and all adults would make it a priority for safeguarding measures to be implemented. Dr Dy-Liacco concluded asking, “How safe does the Church need to be? As safe as her model itself: as safe as Christ” who allowed children to come near and who said that anyone who offends them should have a millstone tied around their necks and cast into the sea....

by Sr Bernadette Mary Reis, fsp



<https://www.vaticannews.va/>



CELAM ANNOUNCES NEW ECCLESIAL CONFERENCE OF THE AMAZON REGION



The Presidents of the Bishops' Conference of Latin America (CELAM) and of the Pan-Amazonian Ecclesial Network (REPAM) announce the creation of the Ecclesial Conference of the Amazon Region, aimed at promoting synodality in the Amazon.

The news of the creation of the Ecclesial Conference for the Amazon Region comes in a statement released on 29 June – the Solemnity of Saints Peter and Paul – and signed by Archbishop Miguel Cabrejos Vidarte, President of CELAM, and by Cardinal Cláudio Hummes, President of REPAM.

Hope for kairos

The statement explains that the decision to form the Ecclesial Conference was made during an Assembly which took place virtually from 26-29 June 2020.

"This Assembly... is part of this hopeful kairos that carries forward the synodal journey to open new paths for the Church and for an integral ecology in the Amazon region", write the bishops.

In the statement, the bishops underline Pope Francis's closeness to the whole process of the creation of this new ecclesial entity: "This feast of our Church is also a gesture of thanksgiving for the service of the Holy Father, so we consider the birth of this Ecclesial Conference as a gesture of hope together with the Magisterium of Pope Francis, who has closely accompanied this whole process".

Unity and synodality

"The composition of the Assembly reflects the Church's unity in its diversity as well as its call to an ever greater synodality", reads the statement. The Bishops add that unity is also expressed "by the precious presence and permanent accompaniment of important representatives of the Holy See, who experience a direct relationship and strong closeness to the Synod of Bishops of the Amazon Region and to the mission of the Church in this territory".

Members of the Assembly with the right to vote unanimously agreed on the name, the "Ecclesial Conference of the Amazon Region"; as well as its identity, composition and statutes.

President and Vice-President

The communiqué also announces "the election of Cardinal Claudio Hummes, OFM, (Brazil) as President of the new Ecclesial Conference of the Amazon Region, and of Bishop David Martínez de Aguirre, OP, (Peru), as its vice-president".

A response to the cries

Finally, the Bishops explain that the birth of the Ecclesial Conference of the Amazon Region is intended as a response to the multiple threats facing Latin America, such as the coronavirus pandemic and the realities of violence, exclusion and death against the biome and the peoples who inhabit it.

It is for this reason that, "the Ecclesial Conference of the Amazon Region desires to be good news and a timely response to the cries of the poor and of our sister, Mother Earth, as well as an effective channel to take up, from the territory, many of the proposals that emerged from the Special Assembly of the Synod of



Bishops for the Amazon Region, held in October 2019, being also a link that encourages other ecclesial and socio-environmental networks and initiatives at the continental and international level".

By Vatican News



<https://www.vaticannews.va/>

The Master of the Order's Agenda

The Master of the Order is in the General Curia. From there he has an agenda of meetings with the Dominican Family. He uses digital media for this service.



Calendarium Liturgicum Ordinis Prædicatorum



View of Circo Massimo



View of Venezia Square from the Rome's Rose Garden

2nd June 2020, Rome

"The nature goes on in COVID-19 times"



IDI 599 - JUNE 2020

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Curia Generalizia
Fratres Ordinis Praedicatorum

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