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New Archivist of the Order

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Fratrem Augustin LAFFAY, O.P.

The Master of the Order, fr Gerard Francisco TIMONER III, O.P. has appointed fr. Augustin LAFFAY, O.P. as the new Archivist of the Order. Fr. Augustin LAFFAY, O.P. tells us more about his journey:

Born in 1965 in France, I lived mainly in Lyon until I entered religious life in 1994. After the baccalaureate, I studied history at the University of Lyon, which allowed me to teach in a high school and then, briefly, at the University of Lyon. Preparing for a doctorate allowed me to discover Rome in the French School established at Palazzo Farnese. I then began to frequent the Vatican Apostolic Archives assiduously.

As a son of the Province of Toulouse, I made profession in the convent of Marseilles on December 17, 1995, and then continued my studies of philosophy and theology, without completely giving up a research work in history. Ordained a priest on 23 June 2001, I prepared for a licentiate in theology at the Angelicum and held various offices in my province: novice master and high school chaplain in Marseilles, prior then student master in Toulouse...

In 2012, fr. Bruno Cadoré, Master of the Order, asked me to work for a renewal of the Dominican Historical Institute (IHOP) founded in Rome 80 years earlier. A new process has been developed to accompany the celebrations of the Jubilee of the 800 years of the Order of Preachers. At the same time as this work, I committed myself to the invitation of French researchers in the ambitious project of an online Biographical Dictionary of all the religious who entered the French provinces since Henri-Dominique Lacordaire. Called to Rome by brother Gerard Timoner, I took over as Archivist General for six years on January 8, 2020.

fr. Augustin Laffay
New Vice Provincial In The Vice Province Of Southern Africa

Rome, January 23, 2020

The Vice Province of Southern Africa is celebrating their vice provincial chapter presently. They elected a new Vice Provincial, Brother Myke Mwale, OP, and the Master of the Order, Brother Gerard Francisco Timoner, III, has confirmed the election (22/01/2020).

Brother Myke made his first profession on September 8, 2009, and solemn profession on January 28, 2014. He was ordained to the priesthood on June 13, 2015. He was Assistant Novice Master from 2014-2015, and Novice Master from 2016 to the present. He has been the Parish Priest of St. Dominic Parish, Welkom, and Our Lady Cause of Our Joy Parish, Bronville, Free State Province, South Africa, from 2016 to the present. He was a Councilor in the last Provincial Council, 2016-2020. Brother Myke participated in the training of permanent deacons in the Diocese of Kroonstad, Free State.

Let us keep them in prayer that the Holy Spirit will inspire the capitulars to read the signs of the times, to put in place the right ordinations, recommendations and commissions that will strengthen the fraternal life and preaching mission of the Order in South Africa, Malawi and Zimbabwe in the next four years.

Afridoms Flash 227
ANNOUNCEMENT

International Dominican Youth Movement (IDYM) Members, all Dominican Youth, DYM Advisers (Lay and Religious) and OP Youth Promoters

Dear brothers and sisters,

We present greetings in Christ and in our father St. Dominic de Guzmán, wishing a Happy New Year to our fellow Dominican Youth, DYM Advisers and OP Youth Promoters!

In the first quarter of 2019, we announced our upcoming International Meeting and Assembly 2020. This new year, we are happy to formally INVITE ALL Dominican Youth to NJOO UONE: IDYM International Meeting and Assembly 2020 in KENYA on JULY 15-23, 2020 (Meeting – July 15-20; Assembly – July 21-23). The following are the objectives of our Meeting and Assembly:

1. To be able to reflect and understand the importance and role of Youth as active participants in the Mission of the Church
2. To be able to apply this role of the Youth as active participants in the Mission of the Church in the Dominican Context
3. To be able to apply the Dominican Mission in our own respective contexts.

The theme for our meeting, “Njoo Uone”, is taken from “Come and see” of the Gospel of John 1:39. It is an invitation for all of us to witness to the joy of the Lord through the Dominican charism, as we reflect together on “Synergies between our life and mission”, as pointed out by the Acts of the General Chapter of the Order, held in Bien Hoa 2019.

In a few days, we will be together in Kenya, and we will be enjoying fraternity and the love that brings us together as a family. We hope that this will be a time for collective contemplation, and it will lead to sharing the fruits of our contemplation in service to humanity when we return to our homes and continue participating in the mission of the Order.

In this letter, we share the important information about the meeting and assembly. Please do read carefully the succeeding points/guidelines about our said gathering.

PARTICIPATION, REGISTRATION and COSTS

The International gathering is open to all members of IDYM and other Dominican Youth who are 18 years old and above, and to the respective DYM Youth Advisers and OP Youth Promoters.
Promoters (friars and sisters). Each local DYM or country is expected to have at least two (2) delegates including your respective adviser/promoter in the Meeting and Assembly. Moreover, we are encouraging bigger delegations from all DYMs or countries in the Meeting. Therefore, if you intend to send more than 10 delegates, this is most welcome; however please inform us to enable good coordination and accommodation.

The registration fee (including accommodation, food, transportation, kits, equipment, translators, assembly materials, etc.) is 160 USD per delegate, which covers the duration of our gathering, July 15-20, 2020 (for all participants), and July 21-23, 2020 (for assembly participants). For those delegates who are not part of the Assembly but intend to stay, additional fees will be paid (25-30 USD per day). One mode of payment will be On Arrival. For other modes of payment (online transfer), we shall be coordinating with you soon for the process and details.

All interested participants (OP Youth, Adviser and Promoters) shall register individually through our IDYM International Meeting and Assembly Inscription Form (Inscription Form), and provide all necessary and complete details to facilitate our registration process. We advise to please complete the registration as soon as possible.

For local DYMs or countries who are willing to donate for the Registration Fees or in support of other DYMs or countries in need of financial support, kindly inform us.

OFFICIAL INVITATION LETTER AND VISA APPLICATION

Once registered through the said inscription form, the organization of IDYM International Meeting and Assembly will be sending out the invitation letters based on the data registered in the Inscription Form, with which all participants will need in their visa application, alongside other requirements of the republic of Kenya for grant of entry visa.

Please also take note that you need to have a Proof of Yellow Fever Immunization, one of the important requirements for visa application and entry to Kenya.

For the full visa requirements and application, you may access the following links:
https://www.ecitizen.go.ke/
https://www.immigration.go.ke/

Do you qualify to apply for visa? You may access the following link to check the qualification of your country as some DYM countries are exempt from having to apply for entry visa into Kenya:
http://evisa.go.ke/eligibility.html

HEALTH INSURANCE AND MEDICINE

The organization could not include in the registration fee the health insurance. We, therefore, recommend personal hire of health insurance to cover the days that you will be in Kenya. Otherwise, for any incident that you could have, you must personally pay the expenses incurred, and these may be very high.

You must also bring medicines you may need.
PROGRAM OVERVIEW

- JULY 14, 2020 (TUESDAY)
  ARRIVAL OF DELEGATES

- JULY 15 – 20, 2020 (WEDNESDAY – MONDAY)
  ARRIVAL OF DELEGATES (Morning)
  IDYM MEETING (ALL DELEGATES)

- JULY 21 – 23, 2020 (TUESDAY – THURSDAY)
  IDYM ASSEMBLY (COUNTRY REPRESENTATIVES ONLY)

WELCOME AND ACCOMMODATION

All participants travelling by air are expected to arrive at the Jomo Kenyatta International Airport, Nairobi, Kenya. Where necessary, a road port in Nairobi closest to the venue will be advised to those travelling by road. The organization will welcome all delegates at the airport and will provide transportation (group) from the airport to the venue of our gathering. Thus, all participants are encouraged to arrive in the morning and not later than 15:00 to have a smooth flow of transport.

The venue of our Meeting and Assembly is the St. Francis Spiritual Center (House of the Little Sisters of St. Francis). Should there be any changes in our venue, the organization will inform all the participants immediately.

The large number of participants (around 150-200) may compel some of us to share rooms, and the organization will see to it that the room assignments will be organized accordingly. The accommodation will provide beds, mattresses, mosquito nets and towels.

WEATHER IN KENYA

The highest temperature (average) in July will be 22°C (70°F). The lowest temperature (average) in July will be 10°C (50°F). With this, we recommend all participants to wear appropriate clothes. In addition, we recommend the checking of temperatures online days before the Meeting and Assembly.

OTHER IMPORTANT ANNOUNCEMENTS/INFORMATION

Please be informed that the following points will be coordinated/announced/sent soon:
Details of the Program of the IDYM Meeting and Assembly

1. Details of the Program of the IDYM Meeting and Assembly
2. Required Presentations, Reports and Documents of DYMs
3. International Assembly Program and Guidelines
4. Other Matters

If you have concerns, questions, comments or clarifications, please feel free to contact us at:
Email addresses:
  idym@curia.op.org
  communications.idym@gmail.com
  idymkenya2020@gmail.com
WhatsApp: +639179682369
Website: www.idymop.org

Looking forward for your participation in this important gathering of the Dominican Youth.
May God bless the whole Dominican Family!
We look forward to your participation in this meeting so important for young Dominicans and ask all members of the Dominican family prayer for the realization of the same.

Roma, January 2020.

Interview with Fr. Raj Mannes AMIRTHA, O.P.

Dominican Month for Peace
December 1, 2019 – January 1, 2020

Solidarity with the Dominican Family in India

Fr Raj Mannes AMIRTHA, O.P. belongs to the Province of the Dominican Friars of India, and is well aware of its national reality. He is now the new Socius of the Master for Asia and the Pacific.

Dominican month for peace has focused on India, what do you want to say to the Dominican Family of the World?

For a long time, India had been associated with mysticism, spirituality, tolerance, equality, hospitality, freedom, democracy, secularism, religious diversity, cultural diversity, linguistic diversity, etc. But unfortunately during the last five years, the present government is systematically and deliberately destroying the age old diversity, values, principles and lifestyles of the people of India.

The present government of India has already systematically and subtly destroyed many of the foundations and principles of being “unique” India. The Indian sub-continent is being polarized
on the basis of religion, intolerance is very wide spread, deviated from the fundamental secular principles, deliberately destroyed the democratic structures and controls the entire administrative system. Lots of violence against women, children and the less privileged people on the basis of the “caste system”. Freedom is robbed from the citizens and uniformity based on Hindu religion is imposed on the whole country. Where there had been diversity, now they want only uniformity. Economy is in a bad shape and there is no development and high level of unemployment.

There is widespread unrest in India because of the policies and practices and imposition of new laws and guidelines. Specifically, the intellectuals and educational institutions are violently targeted.

While there is widespread agitation in India against many of the imposed Hindu fundamentalist and narrow view of India and thus hopefully to bring back the peaceful and free India, I would also request the members of the Dominican Family all over the world to pray for peace in India and to get back to the age-old “Indian-ness” of living with unity in diversity, expression of tolerance and experiencing freedom. My gratitude to the Dominican family all over the world for the special prayer service as well as awareness program in different places.

What is your best pastoral experience with the Dominican Family in India?

The best pastoral experience has been collaboration of the Dominican family in the area of formation and mutual support in the ministry. The Dominican presence in India is very small and so every year or every two years the members of the Dominican family would come together for different levels of formation program as well as planning for collaborative pastoral activities. I had been a resource person or an animator during some of those gatherings. This has always enriched me to learn from others and to be more and more aware of the richness, resourcefulness and depth of being a Dominican.

Along with the Dominican Laity of different places have had preaching ministry and outreach program which had immense and fulfilling pastoral experience for me.

Prayer along the labyrinth has made many visitors to Santa Sabina aware of this. What can you tell us about this experience?

Labyrinth was very creative in nature and the visitors to Santa Sabina were surprised by the labyrinth made out of candles. The curiosity made many of them to find their way through the labyrinth and to make a prayer for peace in India. Many more people came after the first weekend and also many more made their way through the labyrinth and pray for peace in India.

The children enjoyed the most and the young people felt the need to participate in this prayer exercise for peace.
I would like to thank the brothers Arnould Alain, the prior of the community, Deeb Mike, Wagner Philipp Johannes, Abanto Javier and the entire Santa Sabina community for their participation, encouragement and support for this prayerful venture. Gratitude to all for praying for peace during the Holy Mass as well as during the evening prayer.

How do you see the future of the Dominican Family in India?
The members of the Dominican family in India regularly interact with one another as there is great collaboration, sharing and participative ministry. Presently we have in India only three branches of the Dominican family and hopefully in the near future other branches would also come to be. Certainly there is a bright future for the Dominican family, as in a few more places the communities of Dominican Laity are being established and would be animated by different branches of the Dominican family.

(by fr. Javier Abanto, O.P.)

Holocaust Memorial Day – 27th January

A leading figure: the Blessed Giuseppe Girotti, O.P.

The Holocaust Memorial Day, which will be celebrated on January 27, 2020, as it was established by the United Nations by the resolution 60/7 of the November 1, 2005. The importance of this date is because it wants to commemorate the victims of the Holocaust, of the racial laws and all those who risked and gave their lives to protect the persecuted people. As for our Order on this memorial day we need to mention one of our beloved brothers Giuseppe Girotti, who was killed in the Concentration Camp of Dachau by the Nazis.

Born in Alba (Cuneo) on July 19, 1905, he entered the dominican College of Chieri in 1918, where, later on, he took the religious habit in 1923. In the same year on October 15, he made his profession in the Order of the Preachers and was ordained priest on August 3, 1930. The following year, having obtained a Lectorate in Sacred Theology, his superiors decided to send him to the newly established École Biblique de Jerusalem, at the school of Joseph Marie Lagrange and other illustrious biblical scholars.

After obtaining a Licentiate in biblical sciences in 1934 before the Pontifical Biblical Commission, Fr. Girotti returned to Italy and started his lectures in Holy Scripture at the dominican center of studies of Santa Maria delle Rose in Turin and at the College of the Missionaries of the Consolata. He carried out his priestly ministry, in special way towards the needy, among the poor and humble people, in particular at the poor old people's house called Ospizio dei Poveri Vecchi.
When Fr. Marco Sales died in 1937, Fr. Girotti was assigned with the task of continuing the unfinished work of the dominican scholar on the commentary of the Holy Bible. He accepted, and did so with great dedication that came from his careful preparation, teaching experience and natural ease of assimilation and explanation. In 1838, Fr. Girotti published his commentary on the book of Wisdom and in 1941 on the books attributed to the prophet Isaiah; two powerful publications, in which the young author combined the qualities of clarity and practicality of Fr. Sales. He combined the precision and depth of the criticism and the modern exegesis.

But even Fr. Girotti’s work was to remain unfinished. The prior of the convent of Saint Dominic, in Turin, noted how Fr. Girotti, especially after the day of the armistice, September 8, 1943, arrived at the convent loaded with parcels, many times late at night. He justified himself by saying: “Everything I do is only for charity”. During the war, he helped, in particular, the Jews who where persecuted because of the racial laws. Amongst them there was the niece of the Rabbi Deangeli of Rome who decided to accompanying her to Switzerland. Along the way they where hidden by the doctor Giuseppe Diena in Cavoretto, and because of that they where discovered and arrested on August 29, 1944. Prof. Diena was deported to Flossemburg where, on March 2, 1945, was killed; Fr. Girotti was instead killed on the feast of the Easter of Resurrection, on April 1, 1945, in Dachau, where he was interned precisely because of the aid given. He was then 39 years old. The news spread. On the shore of his bed, an anonymous hand wrote: Saint Giuseppe Girotti.

On February 14, 1995, the State of Israel decided to honor Giuseppe Girotti, who during the period of the Holocaust in Europe exposed his life to save the persecuted Jews, giving him the honour of Righteous Among the Nations. The Church has recognized the testimony of Fr. Giuseppe Girotti and on April 26, 2014, was declared Blessed, at the Cathedral of Alba, his hometown.

Holy Father, we thank you for the gifts of charity and science that inspired Blessed Giuseppe Girotti to sacrifice his life for his neighbors. Help us too to live the Gospel, and to treasure your Word through good works. Through his intercession we beseech you to grant us the grace ..., and deign to glorify him here on earth, so that he may become a guide for us all. We ask this of you through Christ, our Lord who is the way, the truth and the life.

Amen.

Fr. Massimo Negrelli, O.P.
Promotor for the causes of Saints for the Province of Saint Dominic in Italy
Students Of The École Biblique In Bethlehem For The Epiphany

December 6th, the day of the Epiphany, is celebrated very solemnly in Bethlehem. Students from the École Biblique went to the event organized by the Custody of the Holy Land. It was an opportunity for them to take a greater part in the spiritual and cultural life of the Holy Land.

“On January 6th, the Catholic Church celebrated the Epiphany of the Lord, that is, the manifestation of Christ in the flesh, especially on that day when the Magi from the East came to adore him. Together with some residents of the École biblique et archéologique française of Jerusalem, we decided to celebrate this feast in the very place in which it happened, the Basilica of the Nativity in Bethlehem. Organized by the Franciscans of the Custody, we first attended the solemn Mass of the Custos of the Holy Land at 10:30 a.m., followed in the afternoon by Vespers and the solemn procession of the Epiphany within the Basilica. These celebrations allowed us to experience a popular feast of the People of God in the Holy Land. Less touristic than Christmas, the Feast of the Epiphany allowed us to contemplate the living, strong and simple faith of the local Christians of the Holy Land who remain in joy and hope despite their difficulties. A beautiful opportunity to pray with and for the Christians of the East. This feast, lived in Bethlehem, was also the occasion for an immense sharing of joy with our Orthodox and Armenian brothers. In fact, while we celebrated the Epiphany on January 6th, it was, for our brothers, using the Julian calendar, December 25th, the feast of the Nativity. So we arrived from the souk, welcomed by the Orthodox procession, led by a marching band of scouts. Between the Franciscan offices, I was able to attend the Coptic and Syriac celebrations of the Nativity in the Armenian section. In fact, the Armenians, out of charity, lent their section of the Basilica to the Copts and Syriacs so that they could celebrate the Nativity, while the Armenians will celebrate it on the day of their Epiphany.

Celebrating the feast of the Epiphany in Bethlehem was therefore a great human and spiritual experience, strengthening our faith, hope and charity. After coming with the Magi to adore the Child in the manger, “the Light that enlightens the nations”, we set out on a different path, our hearts full of joy at having been able to live this great moment with our brothers and sisters.”

Alexandre Brouillet, priest of the diocese of Tours, student in Master 2 Theology at the Institut Catholique de Paris.

“In Bethlehem, the Joy of the creche is there every day, always bursting forth! But there is one day when it manifests itself brilliantly: January 6th. The Latin Church celebrates the Epiphany, at the same time as Christmas among the Orthodox. The joy of the Little King of Glory manifested to the nations! Joy of the Emmanuel! While the solemn Mass in the Franciscan Church of St. Catherine gives a taste of the Universal Church, through a savory mixture of...
Italian, English and Arabic and Gregorian chant, the procession of Orthodox Scouts makes the whole souk tremble. If one could not see it, one would deem it a bunch of hullabaloo... but it is all in the order of God's plan! He is Dad now! What could be more normal than to have his children running around while he’s busy with the joy of his little one’s birth?! And with that joy, He covers everyone. And while He burns with love before all the absurdities of men who do not know what to offer to the Child-God, Heaven comes on earth. Yallah! If the crowd of pilgrims prevents us from finding a place in the grotto of the Nativity, there is room for everyone in the Heart of God!"

Anne Geyer, student in Master 2 research “Histoire des faits culturels et religieux”, Paris-Sorbonne

Photo 6: Anne Geyer
This activity has taken place in a retirement home of the Little Sister of the Poor. Indian religious men and women (salesian, franciscan sister and little sisters) shared their experience about childhood, christian life and child apostolate of their congregation in India. I have introduced the evening presenting the projects of our dominican brothers.

The activity was called: Growing up in India, an evening of questions and answers.

Around thirty people were present (in fact we were expecting a larger attendance... next year we will try to adjust the format).

The activity was part of the cultural events our community is organizing in Istanbul. Almost every month we propose a conference and in december we always focus on the topic of the dominican month of peace.

Thanks for your attention

Br. Luca Refatti | refatti.blogspot.it
Biography

Br Luca Refatti was born in Bolzano-Bozen in the year domini 1979. He soon learns to love cows, dumplings, mountain air and life on the border. He studied International and Diplomatic Sciences and worked as a social worker (both experiences will be very useful for him later). In 2008 he understood that his vocation was that of a Dominican friar. He is currently studying theology full time and Arabic in lost time, was ordained a priest and fled to Byzantium.
Vietnam celebrates the New Year 2020, from the 23rd to the 29th of January. A thing of curiosity is, the temples and pagodas are also scenarios for the meditation and mental serenity for petitioning personal and familial well-being.

A Vietnamese person inherits the long religious tradition of Buddhism, Taoism, and Confucianism; moreover, he connects mythology and nature. His gods descend from the skies on the eve of the New Year to revisit the earthly affairs but the bad spirits also roam about. And even if the Christians would be a minority in town, they also pray to their God in the Tet.
Sister Duyen Anh shows some photos and relates to us how they prepare in the convents. She, a Dominican religious of St. Rose of Lima, took charge of the floral decoration during the holding of the General Chapter of the Order of Preachers in Vietnam (July, 2019).

The feast of the Lunar New Year - Tet Nguyen Dan - marks the first day of Spring (Hoi Xuan). For this end, the flowers are more beautiful and religious: “neither Solomon with all his glory was dressed like one of the lilies of the field.” (cfr.Mt 6, 29). It is worth noting, the lotus flower is the national symbol, preferably pink.

Sister Duyen Anh tells us that the sisters clean their convent; this rite is repeated in other religious communities to welcome the New Year. “I am happy,” she says, “because I already finished cleaning. There are many flowers. And I will also visit my family during my vacations. We are 5 siblings; I am the youngest, the others are married, and my parents are more than 60 years old. “

With the photos, she also explains to us what the flower markets sell in the New Year. In the north, Hoa Dao, the emblematic flower is peach, blooms pink, and in the south the Hoa Mai, (the yellow flower of apricot). I live in the south, “clarifies Duyen. Naturally, each flower has a significance, for example, decorating the living rooms with kumquat trees to bring forth fertility and abundance. The families put a bamboo with a handkerchief (the color depends upon the region) as a sign of good luck. By the way, remember: “the building of the Seminary of San Jose in Bien Hoa, has bamboo decorations to represent the Christians, who despite the storms have doubled but have never broken. “

In an impressive photo, she shows us pots on high heat cooking rice cake or Banh Chung. The table is a feast of encounter, the evil spirits are already very far, the diners came from afar, the catechists and collaborators, the sisters and the priests form a big family united to welcome the New Year.

Sister Duyen Anh says: “the vase can be the Church, I myself even small, to contain the image of God.” To be utilized in the vases of Tet are: kumquat, bonsais, chrysanthemums, celosias, gladiolos, begonias, dahlias, etc. "I love the color of the flowers like the thirsty servant of a fresh stream. I am a friend of the flowers, creatures of God, the non-verbal language of the love of God. With the flowers, the liturgy is more solemn, lively and glorious.
“Everything that germinates on earth, bless the Lord, sing to Him, exalt Him forever.” (Daniel, 3, 76). That was the first lesson for me at the start of my work in the General Chapter of Bien Hoa. (Interview, 11 September, 2019).

Finally, God gifts us with beauty and does not bring bad spirits. We pluck the flowers but not their beauty. Then, to bathe our souls, we need light and color for our lives.

by Javier ABANTO
Translation: Belen L. Tangco
Here in Washington, when the brothers chant the *Salve Regina* in procession, we often pass lay people who join the friars in prayer. Some are familiar faces and others are new; many are young college students working on papers and preparing for exams, while still more are taking a moment to pray amidst the busyness of the world.

As I pass this visiting band of men and women, I have thought that, once upon a time in the city of Naples, a young man by the name of Tommaso d’Aquino stood in the back of a Dominican chapel much like our own, listening to the chanting of the friars. Overcome by the witness of the friars and the beauty of their prayer, he resolved to give up everything in pursuit of Christ after the pattern of life founded by Saint Dominic.

Even a great man like Saint Thomas Aquinas has a beginning. Today, he is known throughout the world as a great theologian, prolific writer, and profound mystic. He is even hailed by some as both a scholastic genius and spiritual master. But when he first encountered the grace of God calling out to him through the prayers of the friars, could Thomas have known the great heights to which this grace would lead him?

Thomas heard the call of the Lord, felt grace moving his heart, and fell in love with Jesus Christ. Within this quiet man, one whose voice would resound throughout the world for the rest of time, was a stillness that allowed him to enter into a truly profound and transformative relationship with Jesus Christ. When he responded to Divine Love with a gracious heart, he
allowed his gifts to be sanctified and molded that they might be used for the glory of God. Thomas gave himself to God, becoming a tool through which countless men and women would come to holiness. Yet, from the moment he gave his own fiat and entered the arena of excellence as a Dominican friar, the young Thomas knew that the Lord called him.

For this reason, above his titles of theologian and master do we proclaim Thomas a man of God and a saint. As Dominican friars, we hail him further as one of our greatest brothers in St. Dominic. Not through intellectual prowess but by giving himself to God was he raised to the heights of sanctity. He placed his life in the hands of God and thereby reached the summit of wisdom and holiness. Only through this process could he contemplate the love of God and share the fruits of his contemplation with others.

Like St. Thomas Aquinas, each of us are called to holiness and to manifest the glory of God in a unique way. Every saint comes from humble beginnings, called by God in the silence of their heart. Yet, even though the call is simple, God desires to transform each of us and manifest his glory through our lives. Let us give ourselves courageously and without reserve to the love of God and, in so doing, become beacons of truth and goodness for the salvation of the world.

By Br. Vincent Mary Bernhard, O.P. | January 28, 2020
Sister María del Pilar runs a blog dedicated to evangelization called [http://lalibertadporlaobediencia.blogspot.com](http://lalibertadporlaobediencia.blogspot.com).

In this blog you will find news, prayers, poetry, books, doctrinal documents of the Pope, and she promotes events for the laity.

Sister María del Pilar, a Dominican nun since 1987, was born in San Cristóbal de la Sierra, in front of the Dominican Sanctuary of Salamanca where the French Virgin of Mercy “Virgen de la Peña” of France is venerated. She studied Religious Sciences and is dedicated to deepening her knowledge of Christ. Like all Dominicans, her objective is the search for truth.

At present she lives in the Community of Our Lady of Piety “Nuestra Sra. de la Piedad”, Torredonjimeno (Jaén).

In order to know more about this initiative of evangelization from her monastery, we asked Sister Maria del Pilar:
1. Sister Maria del Pilar, I see that you are using a website with useful information, what is your main objective in this site?

To spread the Word of God with humility and simplicity through a clear and profound Dominican spirituality. To share our gifts while announcing the Kingdom of God through the means that society puts at the service of all.

2. As contemplative sisters, what do you offer as a particularity or characteristic to your readers?

Transmit to others the things contemplated: offering testimonies, and starting from a personal experience of encounter and communion with Jesus Christ, we want to make explicit and operative our confession of faith in the one God: Father, Son and Holy Spirit. That is to say, to offer in a contemplative perspective faith in the message of Jesus.

3. In the blog "calls to freedom through obedience" several questions are addressed, what do you think are the great problems of humanity?

The main problem is to leave God out of our world. From this reality flows contempt for life, social inequality. Millions of hungry people are forcibly displaced through no fault of their own, all the violence suffered by children and families, and also the syncretism that is gaining more and more followers and mixing with religiosity.

4. What can a monastery do about these great problems?

Sharing our economy with the projects of the Order and the Diocese, responding to the real needs of the people we know in precarious situations, or who pass through our convent. Sensitized to the wounded, deprived of their rights, we offer them the service of listening by welcoming them in the charity and Christian affection to which they are so grateful. We also address all these problems to God through contemplative prayer.

5. Monastic life has a very communitarian characteristic. For the blog, can you tell us, for example, what are the happiest moments of life in a monastery?

There are many happy moments: the life of prayer, the liturgy which allows us to dialogue by sharing the joy of friendship and faith. When we recognize ourselves seriously in our daily weakness and continue to trust each other by reconciling affection and building ourselves as a family in God.

6. Who could have an experience in the monastery without being a nun?

Those young women who, in their vocational search, wish to discover the will of God in their lives.

by Javier ABANTO
A new Priest for the Province of Rosario

On December 23, at the parish of the Holy Cross in San Juan, Philippines, we attended the priestly ordination of Brother Gregory. He was ordained by His Excellency the Most Reverend Broderick Pabillo, Auxiliary Bishop of Manila.

In attendance was Fr. Solis, our Prior Provincial and Fr Napoleon, the Prior Provincial of the Philippine Province, Fray Jerome, the Vicar Provincial together with all the Brothers assigned to the Philippines as well as Fr. Hyacinth, the Prior of St. Albert, Hong Kong, and some representatives of the Province of the Philippines. The liturgy and music was very well arranged by the Student Brothers of the Province of the Philippines who since early morning were practicing and rehearsing for the ordination at 3:00 p.m.

Likewise, there was a large representation of Dominican Sisters of the different Congregations,
members of the Dominican Family in San Juan and some friends together with the parents of Fr. Gregory.

The newly ordained thanked God, the Bishop, the communities where he has lived during the years of formation, all those in attendance and, in particular, the Student Brothers for their generous collaboration and participation in the liturgy of the ordination.

After the picture taking a simple meal was offered to those who attended the ordination. We wish to Fray Gregory a meaningful life and fruitful ministry.

By Fr. Bonifacio Solis, OP.

Raised In Palermo By The Dominicans Is One Of The Oldest Monuments Of Its Kind

As we know on December 8, 1854, Pope Pius IX proclaimed in the Apostolic Constitution “Ineffabilis Deus” the dogma on the Immaculate Conception of the Virgin Mary. “The most blessed Virgin Mary, at the first moment of her conception, by the unique grace and privilege of the Omnipotent God, in view of the merits of Jesus Christ, Savior of mankind, has been preserved immune from all stains of original sin, has been revealed by God, and, therefore must be firmly believed by all the faithful.” The tones of the discussions were not always peaceful between inmaculists and macolists, but a recent work by Father Stefano M. Cecchin, OFM ( Maria Inmacolata- The dogma of friendship with God, 2011) allows us to clarify some important aspects such as the fact that the publication of the Dominican friar Siciliano Mariano Spada in 1839 Critical examination of the doctrine of the Angelic Doctor did not at all disagree with the Immaculate Conception of Mary. This text solved the problem of all those who had the scruple that accepting the Immaculate Conception was contrary to the doctrine of Saint Thomas Aquinas.

But faith, as we know, sometimes precedes the official positions of the Church because believers enjoy the gift of the Holy Spirit that allows them to profess faith with that sensus fidei (sense of the faith) that overcomes obstacles of all kinds. So it happened in the case that we are about to tell you.

In fact, we like to point out the history of the monument that the Dominicans raised to the Immaculate in front of their church in Palermo between 1724 and 1726. Still existing, it would be the oldest in the world at least because of the news we have, to constitute a distinct
example that in different ways, artistic, cultural and spiritual, deserves to be known (see our article, Osservatore Romano, November 26, 2004, p.6).

The initiative of the Dominican Father Tomasso Maria Napoles (Palermo 1659-1725) was providential. He was able to combine, on the one hand, the desire of the Emperor of Austria and King of Sicily, Charles VI, to create a new monument to the Immaculate Conception after its destruction during a revolt, with that of Barcelona, which he had built while he was King of Spain (1703-1711) in gratitude for the victory over his rival Felipe V, and on the other hand, the vivid desire of the Dominicans to give a dignified architectural disposition to the facade of their monumental church (along with that of the Benedictines of Catania, the largest in Sicily), which at the time was about to be finished. In this way, they expressed their loyalty to the sovereign, repairing the outrage suffered by him, and asking that the new monument be erected in front of his church, they also asked for a public square which did not exist at that time.

In fact we read in the Annals of the Convent of Santo Domingo de Palermo by Father L. Olivier that "Father Napoles was one of the most affectionate children of this Royal Convent of Santo Domingo de Palermo, a religious of exemplary life and particular devotee of Mary, Blessed Mother of God, and was so inspired towards the Blessed Virgin Mary that if he talked about it he could not contain the tears (...). With the proper permission of his superiors he left Palermo and headed to Vienna where he presented himself to His Majesty Caesarea with a pleading Memorial in which he expressed the need for our church in Santo Domingo to have a decent Plan and that at the same time knew that His Majesty Caesarea had to raise a Statue to Mary Most Blessed under the title of Concepcion, so he had personally presented it in Vienna to obtain such grace in favor of our Convent."

The result was positive, even brilliant, from a double viewpoint: the recovery of the entire area adjacent to the church of San Domenico, which was occupied by foundations, taverns, and wolfhounds, was obtained while the Dominicans could affirm their faith and their devotion to the Immaculate Virgin.

After receiving the plea from Father Napoles, the Emperor sent a Dispatch, with which he ordered the Ministers of Patrimonial Property to demolish the houses in front of the facade of the church of San Domenico and to erect a bronze statue of the Immaculate Virgin on a column. Apparently, however, the finances of the Royal Heritage were depleted and the Ministers rushed to inform Father Napoles that the Emperor's Order, for the time being could not be carried out due to lack of funds. The Dominican entrepreneur was not intimidated. He returned
to Vienna and renewed the Emperor’s request for his direct intervention which materialized in another Dispatch, this time in very determined tones. Upon their return to Palermo, the Royal Heritage officials, almost by magic, found the necessary money and proceeded to execute what Carlos VI had ordered. Father Napoles himself edited the project and on December 8, 1724 the first stone was solemnly laid in the presence of the Viceroy Don Gioacchino Fernandez Portocamero and the entire Palermo Senate. A medal minted on purpose was also dropped into the pit, which carries on one side the effigy of the Emperor and on the other the Column to the Immaculate Virgin with the inscription dictated by magistrate Giacomo Longo de Messina: “Sacrum Immaculatae Virginis Trophaeum, exturbatum Barchinone, ex Caroli VI Imperatoris voto Panormi resurgit año 1724.” After the death of his father Napoles in 1725, Don Giovanni Amico, Canon of Trapani, continued the project which was inaugurated on October 27, 1726.

The following describes the important monument that rests on a wide staircase that winds in the shape of a Greek cross like a flower in homage to the Virgin Mary. On the shelf, at opposite angles, between large bronze candlesticks, four archangels on a pedestal:

Michael sculpted by Vincenzo Vitaliano, Gabriel by Giacomo Vitaliano, Raphael by Giuseppe Marino and Uriel by Giovan Battista Ragusa. In the center, the pedestal with eagles and lions, noble shields and diverse epigrams on the four facades. The bronze statues of Charles VI and his wife Elisabeth Christine of Brunswick-Wolfenbuttel were originally placed at the base of the column. In 1750 regime change, they were replaced by those of Carlos III de Borbon and his wife Maria Amalia de Saxony. In turn, the revolution of 1848 which brought together its Parliament in Santo Domingo, undermined them and made them canons. Only in 1954, at the initiative of Card. Ernesto Ruffini, those of Pius IX and Pius XII, signed by Filippo Sgarlata, were placed. The monolithic columns of marble biglio is 9, 10 meters high and supports the bronze statue of the Immaculate, modeled by Gian Battista Ragusa. The image is facing the Church and remains perfectly framed, just as the Dominicans wanted me column to be lowered inside the large window of the entrance portal so that it would be visible to those celebrating the Eucharist at the main altar. Also in 1954 the floral tribute, called the infiorata, was introduced in Palermo, as in Rome.

This is the story, while the metropolitan legend tells the column built by the Franciscans who, in disfigurement and defiance of the Dominicans, built it in front of their church, with the image of the Immaculate turned towards it as a perennial warning of the truth of faith professed by them.

But we are sure that from above the Virgin Mary loves all mankind and welcomes them under her mother’s mantle.

Giovanni Calcare, OP
Peace as a journey of hope: dialogue, reconciliation and ecological conversion

1. Peace, a journey of hope in the face of obstacles and trial

Peace is a great and precious value, the object of our hope and the aspiration of the entire human family. As a human attitude, our hope for peace is marked by an existential tension that makes it possible for the present, with all its difficulties, to be “lived and accepted if it leads towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey”. Hope is thus the virtue that inspires us and keeps us moving forward, even when obstacles seem insurmountable.

Our human community bears, in its memory and its flesh, the scars of ever more devastating wars and conflicts that affect especially the poor and the vulnerable. Entire nations find it difficult to break free of the chains of exploitation and corruption that fuel hatred and violence. Even today, dignity, physical integrity, freedom, including religious freedom, communal solidarity and hope in the future are denied to great numbers of men and women, young and old. Many are the innocent victims of painful humiliation and exclusion, sorrow and injustice, to say nothing of the trauma born of systematic attacks on their people and their loved ones.

The terrible trials of internal and international conflicts, often aggravated by ruthless acts of violence, have an enduring effect on the body and soul of humanity. Every war is a form of fratricide that destroys the human family's innate vocation to brotherhood.

War, as we know, often begins with the inability to accept the diversity of others, which then fosters attitudes of aggrandizement and domination born of selfishness and pride, hatred and the desire to caricature, exclude and even destroy the other. War is fueled by a perversion of relationships, by hegemonic ambitions, by abuses of power, by fear of others and by seeing diversity as an obstacle. And these, in turn, are aggravated by the experience of war.

As I observed during my recent Apostolic Journey to Japan our world is paradoxically marked by “a perverse dichotomy that tries to defend and ensure stability and peace through a false sense of security sustained by a mentality of fear and mistrust, one that ends up poisoning relationships between peoples and obstructing any form of dialogue. Peace and international stability are incompatible with attempts to build upon the fear of mutual destruction or the threat of total annihilation. They can be achieved only on the basis of a global ethic of solidarity and cooperation in the service of a future shaped by interdependence and shared responsibility in the whole human family of today and tomorrow”.

Every threatening situation feeds mistrust and leads people to withdraw into their own safety zone. Mistrust and fear weaken relationships and increase the risk of violence, creating a
vicious circle that can never lead to a relationship of peace. Even nuclear deterrence can only produce the illusion of security.

We cannot claim to maintain stability in the world through the fear of annihilation, in a volatile situation, suspended on the brink of a nuclear abyss and enclosed behind walls of indifference. As a result, social and economic decisions are being made that lead to tragic situations where human beings and creation itself are discarded rather than protected and preserved. "How, then, do we undertake a journey of peace and mutual respect? How do we break the unhealthy mentality of threats and fear? How do we break the current dynamic of distrust?"

We need to pursue a genuine fraternity based on our common origin from God and exercised in dialogue and mutual trust. The desire for peace lies deep within the human heart, and we should not resign ourselves to seeking anything less than this.

2. Peace, a journey of listening based on memory, solidarity and fraternity

The Hibakusha, the survivors of the atomic bombs dropped on Hiroshima and Nagasaki, are among those who currently keep alive the flame of collective conscience, bearing witness to succeeding generations to the horror of what happened in August 1945 and the unspeakable sufferings that have continued to the present time. Their testimony awakens and preserves the memory of the victims, so that the conscience of humanity may rise up in the face of every desire for dominance and destruction. "We cannot allow present and future generations to lose the memory of what happened here. It is a memory that ensures and encourages the building of a more fair and fraternal future".4

Like the Hibakusha, many people in today's world are working to ensure that future generations will preserve the memory of past events, not only in order to prevent the same errors or illusions from recurring, but also to enable memory, as the fruit of experience, to serve as the basis and inspiration for present and future decisions to promote peace.

What is more, memory is the horizon of hope. Many times, in the darkness of wars and conflicts, the remembrance of even a small gesture of solidarity received can lead to courageous and even heroic decisions. It can unleash new energies and kindle new hope in individuals and communities.

Setting out on a journey of peace is a challenge made all the more complex because the interests at stake in relationships between people, communities and nations, are numerous and conflicting. We must first appeal to people's moral conscience and to personal and political will. Peace emerges from the depths of the human heart and political will must always be renewed, so that new ways can be found to reconcile and unite individuals and communities.

The world does not need empty words but convinced witnesses, peacemakers who are open to a dialogue that rejects exclusion or manipulation. In fact, we cannot truly achieve peace without a convinced dialogue between men and women who seek the truth beyond ideologies and differing opinions. Peace "must be built up continually"; it is a journey made together in constant pursuit of the common good, truthfulness and respect for law. Listening to one

3 Cf. Homily at Lampedusa, 8 July 2013.
5 SECOND VATICAN ECUMENICAL COUNCIL, Pastoral Constitution Gaudium et Spes, 78.
another can lead to mutual understanding and esteem, and even to seeing in an enemy the face of a brother or sister.

The peace process thus requires enduring commitment. It is a patient effort to seek truth and justice, to honour the memory of victims and to open the way, step by step, to a shared hope stronger than the desire for vengeance. In a state based on law, democracy can be an important paradigm of this process, provided it is grounded in justice and a commitment to protect the rights of every person, especially the weak and marginalized, in a constant search for truth. This is a social undertaking, an ongoing work in which each individual makes his or her contribution responsibly, at every level of the local, national and global community.

As Saint Paul VI pointed out, these “two aspirations, to equality and to participation, seek to promote a democratic society... This calls for an education to social life, involving not only the knowledge of each person’s rights, but also its necessary correlative: the recognition of his or her duties with regard to others. The sense and practice of duty are themselves conditioned by the capacity for self-mastery and by the acceptance of responsibility and of the limits placed upon the freedom of individuals or the groups”.

Divisions within a society, the increase of social inequalities and the refusal to employ the means of ensuring integral human development endanger the pursuit of the common good. Yet patient efforts based on the power of the word and of truth can help foster a greater capacity for compassion and creative solidarity.

In our Christian experience, we constantly remember Christ, who gave his life to reconcile us to one another (cf. Rom 5:6-11). The Church shares fully in the search for a just social order; she continues to serve the common good and to nourish the hope for peace by transmitting Christian values and moral teaching, and by her social and educational works.

3. Peace, a journey of reconciliation in fraternal communion

The Bible, especially in the words of the Prophets, reminds individuals and peoples of God’s covenant with humanity, which entails renouncing our desire to dominate others and learning to see one another as persons, sons and daughters of God, brothers and sisters. We should never encapsulate others in what they may have said or done, but value them for the promise that they embody. Only by choosing the path of respect can we break the spiral of vengeance and set out on the journey of hope.

We are guided by the Gospel passage that tells of the following conversation between Peter and Jesus: “Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?” Jesus said to him, “I do not say to you seven times, but seventy times seven” (Mt 18:21-22). This path of reconciliation is a summons to discover in the depths of our heart the power of forgiveness and the capacity to acknowledge one another as brothers and sisters. When we learn to live in forgiveness, we grow in our capacity to become men and women of peace.

What is true of peace in a social context is also true in the areas of politics and the economy, since peace permeates every dimension of life in common. There can be no true peace unless

6 Cf. BENEDICT XVI, Address to the Italian Christian Workers’ Associations, 27 January 2006.
we show ourselves capable of developing a more just economic system. As Pope Benedict XVI said ten years ago in his Encyclical Letter *Caritas in Veritate*, “in order to defeat underdevelopment, action is required not only on improving exchange-based transactions and implanting public welfare structures, but above all on gradually increasing openness, in a world context, to forms of economic activity marked by quotas of gratuitousness and communion” (No. 39).

4. **Peace, a journey of ecological conversion**

“If a mistaken understanding of our own principles has at times led us to justify mistreating nature, to exercise tyranny over creation, to engage in war, injustice and acts of violence, we believers should acknowledge that by so doing we were not faithful to the treasures of wisdom which we have been called to protect and preserve”.8

Faced with the consequences of our hostility towards others, our lack of respect for our common home or our abusive exploitation of natural resources – seen only as a source of immediate profit, regardless of local communities, the common good and nature itself – we are in need of an ecological conversion. The recent *Synod on the Pan-Amazon Region* moves us to make a pressing renewed call for a peaceful relationship between communities and the land, between present and past, between experience and hope.

This journey of reconciliation also calls for listening and contemplation of the world that God has given us as a gift to make our common home. Indeed, natural resources, the many forms of life and the earth itself have been entrusted to us “to till and keep” (Gen 1:15), also for future generations, through the responsible and active participation of everyone. We need to change the way we think and see things, and to become more open to encountering others and accepting the gift of creation, which reflects the beauty and wisdom of its Creator.

All this gives us deeper motivation and a new way to dwell in our common home, to accept our differences, to respect and celebrate the life that we have received and share, and to seek living conditions and models of society that favour the continued flourishing of life and the development of the common good of the entire human family.

The ecological conversion for which we are appealing will lead us to a new way of looking at life, as we consider the generosity of the Creator who has given us the earth and called us to a share it in joy and moderation. This conversion must be understood in an integral way, as a transformation of how we relate to our sisters and brothers, to other living beings, to creation in all its rich variety and to the Creator who is the origin and source of all life. For Christians, it requires that “the effects of their encounter with Jesus Christ become evident in their relationship with the world around them”.9

5. **“We obtain all that we hope for”**10

The journey of reconciliation calls for patience and trust. Peace will not be obtained unless it is hoped for.

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9 Ibid., 217.
In the first place, this means believing in the possibility of peace, believing that others need peace just as much as we do. Here we can find inspiration in the love that God has for each of us: a love that is liberating, limitless, gratuitous and tireless.

Fear is frequently a source of conflict. So it is important to overcome our human fears and acknowledge that we are needy children in the eyes of the One who loves us and awaits us, like the father of the prodigal son (cf. Lk 15:11-24). The culture of fraternal encounter shatters the culture of conflict. It makes of every encounter a possibility and a gift of God’s generous love. It leads us beyond the limits of our narrow horizons and constantly encourages us to a live in a spirit of universal fraternity, as children of the one heavenly Father.

For the followers of Christ, this journey is likewise sustained by the sacrament of Reconciliation, given by the Lord for the remission of sins of the baptized. This sacrament of the Church, which renews individuals and communities, bids us keep our gaze fixed on Jesus, who reconciled “all things, whether on earth or in heaven, by making peace through the blood of his cross” (Col 1:20). It requires us to set aside every act of violence in thought, word and deed, whether against our neighbours or against God’s creation.

The grace of God our Father is bestowed as unconditional love. Having received his forgiveness in Christ, we can set out to offer that peace to the men and women of our time. Day by day, the Holy Spirit prompts in us ways of thinking and speaking that can make us artisans of justice and peace.

May the God of peace bless us and come to our aid.

May Mary, Mother of the Prince of Peace and Mother of all the peoples of the earth, accompany and sustain us at every step of our journey of reconciliation.

And may all men and women who come into this world experience a life of peace and develop fully the promise of life and love dwelling in their heart.

From the Vatican, 8 December 2019
Dear Friends and Alumni, welcome to the second issue of THE ANGELICUM! A new master, a new administrator, two new deans and major renovations are the latest excitement from Rome.

This past summer in Vietnam the Order of Preachers elected the 87th successor to Saint Dominic, Fr. Gerard Timoner OP, former provincial of the province of the Philippines. The first Asian master of the Dominican Order, he lives a short walk away at Santa Sabina on the Aventine Hill, in the same convent where the Angelicum traces its historic origins. There, Aquinas taught in the first studium generale which today, some 750 years later, has become our university.

We are happy to have Fr. Samuel Forero, O.P., our new Administrator who has arrived from the province of Colombia.
Photo 9: Fr. Gerard Francisco Parco Timoner III, O.P. Master Of The Order Of Preachers visits the Angelicum

From Left To Right, Sr. Helen Alford, O.P. (Vice-Rector), Sr. Teresa Benedicta O.P. And Sr. Martin Thérèse, O.P. (Development And Mission Advancement Office), Fr. Gerard Francisco Parco Timoner III, O.P. Master Of The Order Of Preachers, Fr. Pablo Carlos Sicouly, O.P. ,Curia Socius For The Intellectual Life For The Order Of Preachers, Sr. Catherine Joseph Droste, O.P. (Dean Of Theology) Sr. Collette Keane, O.P., (Vice-Secretary General)
We are delighted to announce the Vatican’s Pontifical Congregation for Education has confirmed two recent elections for a new Dean of Theology, Sr. Catherine Joseph Droste, O.P. and a new Dean of Canon Law, Fr. Loïc-Marie Le Bot, O.P.

Thanks to the generosity of key donors and branches of the Order, a major gift has been made for internal renovations of the 4th wing of the Angelicum cloister. This work is expected to be completed by the Fall of 2020. One year into my new role, I am convinced more than ever that the Angelicum is a worthy cause! The command of Jesus, “Go therefore and teach all nations” (Mt. 28:19) is seen as our students return home to share the Faith with many thousands over a lifetime.

HELP!! Please be generous so that we can take the next step. Would you consider a MONTHLY donation allowing us to plan properly? Can you help us underwrite the costs of producing this magazine? ($7K each semester) My work absolutely requires a part time assistant. Can you help us consistently provide funding for this? Please use the enclosed envelope or go to ANGELICUM.it/GIVE. May I send you my report of what we accomplished my first year?

Did you know half of our students are priests and seminarians? They will become pastors, rectors of seminaries, professors, bishops, cardinals and even popes! Did we tell you that Pope Saint John Paul II, and soon to be beatified Venerable Fulton J. Sheen are among our distinguished alumni? Our lay students and religious brothers and sisters are also leaders in the Church worldwide.

In this issue, Sr. Helen Alford, O.P. shares about our Social Sciences’ program for immigrants into Italy to foster unity in challenging times. Read about our Donor “Come & See” Homecoming, recent alumni gatherings, the assistance of Ann Advancing the MissionArbor Dominican Sisters, our interns from Italy and America, and much more! Thanks to volunteers like Marc Williams & Garrett Quigley, this issue has come together so that you can make a donation via the International Dominican Foundation (ANGELICUM.it/GIVE).

Finally, there is an article about one of our beloved professors, Fr. Marius Zerafa O.P., and the incredible turn of events of how he helped to recover a stolen Caravaggio from the Maltese mafia. Fr. Zerafa just turned 90 years. I am grateful to all of you for your prayers and support!

Fr. Benedict Croell, O.P.
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"If the superior is concerned about dialogue with her sister, she is taking care of her vocation," says Fr. Gerard Francis TIMONER III, O.P. Master of the Order.

Gerard was invited to give a conference on religious life at the event "Creation: a project of God's love for humanity" held in Rome from December 27 to 29, 2019, in agreement with USMID (Union of Major Superiors of Italy).

The Master of the Order was received by the superior of the convent of St. Sixtus and visited the present chapel of St. Dominic where the community built the Christmas crib. Here he signed the book of illustrious visitors.

The sisters from various Dominican congregations arrived at St. Sixtus the Elder convent for the Master of the Order's conference on religious life and also to greet each other personally for Christmas.

The sharing took place in the historic dining room where the angels fed St. Dominic and the friars.
San Sisto il Vecchio is the oldest Dominican convent in Rome. The temple was donated by Pope Honorius II after he approved the Order. In 2019 the Basilica was restored. The present building was built in 1700 by the Dominican Pope Benedict XIII (1724-1730).

Today the convent is run by the Congregation of Dominican Missionary Sisters of St. Sixtus.

The President Of The French Republic, Mr. Emmanuel Macron, Visits The École Biblique

24 January 2020 - Vie de l'École

On the occasion of an official visit to Jerusalem and despite a very busy programme, President Emmanuel Macron visited the École Biblique, as part of the celebration of the centenary of the recognition of the École Biblique as a French Archaeological School.
The visit took place on the morning of Thursday, January 23th. It was attended by Dominican friars, professors and students of the École Biblique, various religious representing the religious congregations working in Jerusalem and Palestine, as well as various personalities from the presidential delegation: Mgr Pascal Gollnisch, director general of the work of the Orient, Mr Charles Personnaz, director of the Institut national du patrimoine and author of the Rapport sur les Chrétiens d’Orient commissioned in 2018 by President Macron, Mr Olivier Brochet, director of the Alliance pour l'enseignement du français à l'étranger, etc.

The President was very attentive throughout the whole hour of very free and frank exchange with the Dominican friars and their guests. He then visited the library of the EBAF, learned about our project of the digital Bible *The Bible in its traditions*, and asked us questions on various subjects such as inter-religious dialogue, the excavations in Gaza, etc.

Among the ways in which the French government could support the École, President Macron was particularly sensitive to our unique library’s need for support and development. He made no secret of his admiration and invited us to continue our research and teaching work, stressing how our vocation as truth-loving researchers is an essential contribution to building a common future in such an afflicted region.

“One is never truly free without the experience and imbalance of alterity. And it is in this strain that it is built”, he concluded. A message rich in meaning for us.

*Read the article in the newspaper La Croix on the President’s visit to the École Biblique*

*Read the article of the Latin Patriarchate of Jerusalem*

*Watch the report from the Christian Media Center*
## Agenda of the Master of the Order

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<td>6 January</td>
<td>Closing Mass of celebrations for the 800th anniversary of foundation of the Patriarchal Convent of Bologna</td>
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<td>15-22 January</td>
<td>Visit to the Provincial Vicariate of Puerto Rico.</td>
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<td>28 January</td>
<td>Brotherly visit to the community of St. Maria Novella (Florence) and Fiesole and presiding the Eucharist for the Feast of St. Thomas</td>
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<tr>
<td>30 Jan - 1 Feb</td>
<td>Brotherly visit to some communities of the Province of Hispania</td>
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Calendarium Liturgicum
Ordinis Prædicatorum

2 FEBRUIARIUS
IN PRESENTATIONE DOMINI

4 FEBRUIARIUS
S. Catharinae de’ Ricci
virginis, canonis regularis

7 FEBRUIARIUS
Patrum et matrum
defunctorum

12 FEBRUIARIUS
B. Reginaldi de Orleães
prebœsyli

13 FEBRUIARIUS
B. Jordani de Saxonia
prebœsyli

18 FEBRUIARIUS
B. Ioannis de Fiesole
seu B. Angelici, prebœsyli
“Thus, to be born means to be given to the light, to leave the secure darkness of the mother’s womb and then to gradually open one’s eyes to a bright and bigger world.”

(fr. Gerard Francisco Timoner III, OP)
IDI 594 - January 2020

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