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MEETING OF THE DOMINICAN STUDENTS OF HISTORY
(ROME 22-25 SEPTEMBER 2020)

A meeting of Dominican students of history, organised by the Historical Institute of the Order in collaboration with the General Archives and the General Postulation, was held in Rome from 22 to 25 September 2020. After the last meeting of this kind in the Jubilee Year 2016 in Toulouse, the cradle of the Order, the Institute invited young brothers and sisters dedicated to historical studies, this time to the Eternal City. Six friars from four Provinces (Toulouse, St. Dominic in Italy, Colombia and Belgium) participated in the meeting which took place in the locations of the General Archives at the Santa Sabina Convent on the Aventine Hill.

After an informal opening with dinner and recreation with the friars of the General Curia and of the Convent on Tuesday 22 September, the official programme began on Wednesday morning with a meeting with the Master of the Order Br Gerard Francisco Timoner III and his Socius for Intellectual Life Br Pablo Sicouly. In his speech, the Master recalled the Ratio Studiorum Generalis no. 7 which quotes St. Albert regarding the importance of community and fraternity in our life of study: *in dulcedine societatis quaerens veritatem.* As the Master said, study is essential for entry into a community of people who seek the truth; in the case of those participating in the meeting, this search for truth is through the perspective of the science of history. Further, Br Gerard recalled the importance of historical studies in the Order, emphasizing four points:

1. Just as Provincials, the General Curia, formators, et al. help maintain communion in the Order in its synchronic sense, historians of the Order help serve communion in its *diachronic sense,* i.e., that we are in communion and in fundamental continuity with the Order across history;
History guards against any fundamentalistic tendency in the Church, including in the Order;
3. History corrects some of our mistaken preconceptions about the past;
4. The Order needs our brother and sister historians so that we may be faithful to the charism of the Order, which is not “frozen” in some idealised “golden age” but grows and develops with historical changes, yet striving to remain true and faithful to the founts or sources of the originating charism, i.e., the gift Dominic received to help build the Church.

The first block of the meeting continued with a short presentation of the history of the Historical Institute, established 90 years ago, and its current activities by Br Viliam Stefan Dóci, President of the Institute. Br Gabriel Peter Hunčaga, medievalist and member of the Historical Institute, offered a reflection on the significance of historical research in the Order, the relationship between history and theology, the role of knowledge of history in the formation of corporate identity and, last but not least, the potential for Dominican preaching through the collaboration of Dominican historians with historians outside the Order and the Church. He stated: “Because our history, throughout the existence of the Order, is happening in a relationship ‘with the world’, we have something to offer to people outside of the Order and the Church.”

During the second block, Br Augustin Laffay, Archivist of the Order, presented the General Archives as the official archive of the Master of the Order and the General Curia: he spoke of its role as a depository, which serves as a rich source of information for historians. He also pointed out the need for a clear order of the documents, presented the catalogue of the Archives and offered the friars an exciting tour of the shelves of the depository. The “Archive Afternoon” continued with the first presentation of the seminar participants: Br Innocent Smith, who is currently working on his dissertation at the University of Regensburg on the history of the Dominican liturgy in the 13th century, presented the liturgical manuscripts preserved in the archives of Santa Sabina.

On the morning of Thursday 24 September, the group visited the library of the Historical Institute, located at the University of St Thomas Aquinas (Angelicum), and the Archives of the Roman Dominican Province at the Convent of Santa Maria Sopra Minerva. The afternoon session was opened with a presentation by Sister Sabine Schratz from the Dominican Congregation Cabra, member of the Historical Institute, who spoke about her research project “Censoring Newman: Joseph Mullooly OP (1812-1880) and Papal Infallibility”: it is devoted to the Irish Dominican friar of San Clemente, who was entrusted with the task of examining a “suspect” work by the recently canonised John Henry Newman. Sister Sabine, who was unable to travel to Rome from Dublin because of the Covid-19 measures, took part in most sessions of the seminar through video conference. Three further presentations of the seminar participants followed. The Colombian Br Juan Francisco Correa Higuera, who is studying for his PhD in Paris, spoke about “The two visions for the restoration of the Dominican Colombian province in the 20th century: Colombian and French friars working on the same project”. Br Anton Milh, a PhD student of Church History at the University of Leuven, offered a presentation entitled “Une épineuse question (A thorny question). Flemish Dominicans and nationalism, 1914-1945”. Br Albert Casella from Milan concluded the panel by presenting his earlier research on “Bartholomew of Bologna and the Thomist school in Armenia in the 14th and 15th centuries as an example of interculturization”.

The last panel on Friday 25 September was no less exciting than the previous ones: Br Gianni Festa, the Postulator General of the Order, began by speaking about the challenging work of the Postulator General, especially from the perspective of a historian. Using several cases as examples, he showed how precise historical work is necessary for the success of a beatification or canonisation process. He presented to the participants some documents preserved in the General Archives.
and explained how the documents produced in connection with a *causa* can be used as sources to research various aspects of history.

The three intensive days were a special opportunity to learn new things about the rich past of our Order as well as to exchange ideas about possibilities for a collaboration. On the part of the members of the Historical Institute, there is of course the desire that the young religious who have accepted the invitation to the seminar will have the best success in their studies and research.

**International Meeting for Justice and Peace 2020**

**IDCJP MEETING 2020**

The International Dominican Commission for Justice and Peace (IDCJP) held its annual meeting from 1-7 October. For the first time, this meeting was held online, because of the restrictions due to the pandemic. Fortunately, this was not a stopper for the commission to meet, evaluate and work on an action plan for 2021. For the fourth time, we were privileged to have the services of Patrizia Morgante as facilitator, Laurence Blattmer as Secretary, and fr Sixto Castro as interpreter.

This commission is comprised of the General *Promoter of Justice and Peace and UN Delegate*, fr. Mike Deeb; International Promoter for Justice and Peace — DSI, sister Cecilia Espenilla; sister Dusty Farnan, representative of the sisters' Dominican Leadership Conference (DLC) at the UN in New York; sister Margaret Mayce, the Coordinator of DSI; Regional J&P Promoters per continent: fr Victor Calvo and sister Teresa Dagdag for Asia Pacific; fr Xabier Gómez and sister Marie Monnet for Europe; fr Emmanuel Mulu and sister Mary Tuck for Africa; fr Ricardo Guardado and sister Marcela Soto for Latin American and Caribbean; fr Brendan Curran and sister Reg McKillip for North America; sister Irene Diaz representing the nuns; Duncan MacLaren and Teresita Tenti for the laity; Mónica Marco for IDYM. Fr Aniedi Okure, who will shortly replace fr Mike, also attended.

At the beginning of our meeting we had the opportunity to share with the Master of the Order, fr Gerard Timoner OP, and sister Margaret Mayce on new directions in the Order and the impact of COVID-19.

Each of the members shared the highlights of their work for the past year, focusing especially on the *globally reality* and how it is affecting our current work, and their perspectives on how to *build back better* after Covid. Even when realities are not the same, we found several common points like the necessity of formation in justice and peace for promoters within every region, the benefits of collaboration and communication as Dominican Family, and the importance of building bridges with Dominican youth to be active in the J&P mission.

During the meeting, for the first time, we had the opportunity to meet and share with the teams representing the Order at the three offices of the United Nations in Geneva, Vienna and Nairobi through our NGO, *Dominicans for Justice and Peace*. By getting to know more about their work and evaluating how our network can have greater visibility and impact in the defense of human rights in the UN, the possibility of a deeper collaboration emerged between the commission, the delegation and the sisters’ NGO, DLC, in New York.

An important point that came out several times during our meeting was the need to maintain and improve communication, “squeezing” all possible means, including our entity’s online spaces. And to do it in a very wide perspective: among us in the commission, with regional and national justice and peace structures, within the Dominican Family…. In short, to make the most of all the possibilities, we have to speak up for justice and peace with *one voice*.

As usual, we had a specific space within the meeting to have **branch meetings:** sisters together; friars together, joined for the first time by six regional socii of the Master of the Order; and laity, youth and nuns together, joined by the General Promoters for the Laity and the Nuns, also for the first time. These enabled
Last but not least, we spoke about how to help Dominicans to better promote the UN SDGs (Sustainable Development Goals); how to deepen the Salamanca Process by seeking theological responses to the key issues facing people in our regions and sharing these with the working group mandated by the last General Chapter; how to ensure training of congregational and provincial promoters; and finally we took a step forward by finalizing – after four years – our document on A Spirituality of Justice and Peace, which necessarily links our mission of preaching to the fight for justice, peace and integrity of creation. Without doubt we can say it was a very fruitful meeting and that the work of the commission is moving forward.

Finally, we took some time to thank and say goodbye to both fr Mike and sister Cecilia, since their mandates come to an end; and warmly welcomed fr Aniedi as well as sisters Margaret and Dusty who will take over as DSI-JPIC International Promoters until someone else is found.

Mónica Marco, Mike Deeb, Cecilia Espenilla

Santa Sabina, 14/Oct/2020
The Dominican Month for Peace is an annual event of the Dominican Family initiated by the Master of the Order after the 2016 Jubilee celebration of the 800th anniversary of the Order of Preachers which called for a renewal of its preaching. In the spirit of St Dominic, it aims to show solidarity with Dominicans promoting peace in a world torn apart by many forms of violence and war. After focusing on Colombia in 2017, the Democratic Republic of Congo in 2018 and India in 2019, the Dominican Month for Peace turns this year to Europe and calls for solidarity with the Dominicans in Ukraine.

**WAR, REPRESSION AND DISPLACEMENT IN UKRAINE**

Since April 2014, in the aftermath of the Ukrainian revolution, the annexation of Crimea by the Russian Federation and protests by Russian-backed separatist groups, fighting in the Donetsk and Luhansk regions of East Ukraine (collectively called the “Donbass”) has been ongoing. Hundreds of cities and settlements have been captured by Russian-led troops.

According to the Office of the United Nations High Commissioner for Human Rights, between March 2014 and October 31, 2019, approximately 15,000 – 13,200 people (including at least 3,345 civilians) were killed in this fighting. The number of wounded is estimated at 29,000 – 31,000, including approximately 7,000 – 9,000 civilians.

In the territories occupied by Russian-led troops, there has been killing and repression on ethnic and religious grounds, and thousands of homes and even entire settlements have been destroyed, causing a massive wave of internal displacement. More than one and a half million civilians in Donetsk and Luhansk regions have been forced to migrate to other regions.

**VIOLATION OF CHILDREN’S RIGHTS**

The children living in the war zone are particularly affected. For over five years, they have been deprived of an adequate education since the schools lack necessary equipment. They are also deprived of basic cultural needs such as sports facilities, libraries or cinemas, many of which have been destroyed during the fighting.

Also, since so many terrible and violent events have dominated their lives during the occupation and the hostilities, many children, especially younger ones, have never experienced peace. There is therefore a great need for these children, like their parents, to encounter the Gospel to find hope and answers to the many questions posed by this tragic situation. This need for evangelisation requires contact and communication with pastoral workers, whether they be priests, religious or simply faithful and caring people.
WORK FOR PEACE OF THE DOMINICAN FAMILY IN UKRAINE

The Dominican Family in Ukraine comprises 25 friars in 7 communities, 18 sisters from 4 congregations in 5 communities, 82 laity in 7 cities, and 6 groups of Youth in the places of ministry of the friars. After being suppressed during the Communist era, the Order was refounded in Ukraine in the early 1990s.

1. Rehabilitation of children living in the war zone

In Fastiv, where communities of the Dominican friars and sisters are located, the St. Martin de Porres Center has been functioning since 2005. It is currently supported by a team of about 25 Dominican friars, sisters, laity, and other volunteers. Since its inception, its main goal has been to care for socially disadvantaged children: orphans, street children, sick children and children from disadvantaged families.

With the start of hostilities in Eastern Ukraine, the Center has opened its doors to children whose childhood has been poisoned by war: the daily experience of gunfire and explosions, the hatred and hostility of adults, the death of loved ones and friends, the loss of homes. In cooperation with the Christian Rescue Service (an initiative of lay Catholics in Kiev), since 2016, the St. Martin Center has adopted 31 groups of 7-8 children each, regardless of religion, from the combat zone. For 8-9 days, they are offered a space to relax with entertainment in a safe environment, to receive treatment and rehabilitation, as well as spiritual accompaniment and instruction. Each child is treated by a professional psychologist specialized in post-traumatic stress disorders in children. This experience enables these children to have a taste of a peaceful life (often for the first time) and many return to their families with a more positive and hopeful outlook and, hence, greater resilience.

2. Capacitating Christian community leaders to be facilitators of reconciliation in their local communities or settlements

Since September 2019, a Social Leadership School has been established at the Institute of Religious Sciences of St. Thomas Aquinas, located in the convent of the Dominican friars in Kiev. In collaboration with the Christian Rescue Service, the main purpose of this program is to develop active and responsible Christian leaders. Open to people of all denominations, the courses (covering broad themes of Catholic Social Teachings) prepare the participants to be promoters of peaceful coexistence and facilitators of reconciliation among different nationalities and religious denominations in their local communities.

Currently, about 30 people from different regions of Ukraine study at the School of Social Leadership. A significant number of them are community leaders of settlements in the area of military conflict who return with skills in peacebuilding.

3. Training lay military chaplains to be facilitators of reconciliation in the war zone

In June, 2019, the Military Ordinary of the Roman Catholic Church in Ukraine, Bishop Stanislav Shyrokorad, initiated a ministry of lay chaplaincy to accompany soldiers in the war zone. He appointed the Christian Rescue Service as responsible for the recruitment of those wishing to become lay chaplains, and the Dominican Institute of Religious Sciences of St. Thomas Aquinas as responsible for their theological education.

Subsequently, in September 2019, a 3-year catechetical course, “Tree of Life”, was launched at the Institute, in which these lay chaplains are enrolled. In addition to the study of the theological disciplines, such as Biblical Studies, the course program pays considerable attention to topics needed to deal with trauma and to facilitate reconciliation in the war zone, such as nonviolent communication, ethics of communication, and human psychology.

4. Ministry in the war zone

Since 2015, the Christian Rescue Service has established mission centers in 5 war-affected settlements: Mariupol, Avdiivka, Maryinka, Starobisk and Bakhmut. In these centers, chaplains actively serve the soldiers along with children, lonely elderly people and people with special needs who live in the war zone. Dominicans are actively involved in this ministry of evangelization by visiting the war zone, celebrating Holy Masses, and accompanying and preaching the Word of God to the local population.
**International Peace Conference**

In 2018 – 2019, an International conference took place in France and Ukraine consisting of 4 seminars focused on “What peace plan is possible between Russia and Ukraine?”. Scientists, religious and public figures from Ukraine, Russia and the European Union participated in it at various stages. The main purpose of the conference was to explore ways of overcoming tensions between Ukraine and Russia and to understand how interstate and intercultural ties between Ukraine and Russia could be further developed.

Representatives of the Dominicans participated in the conference as part of the Ukrainian delegation and the Dominican Institute of Religious Sciences of St. Thomas Aquinas in Kiev hosted one of the seminars of the conference.

**SOME TESTIMONIES DURING THE REHABILITATION IN FASTIV**

*Masha (10):* “Everyone was worried that they would hit us [during the shelling]. Vitalka, my little brother, was very afraid that they would hit us.”

*Andrey (14):* “Then, even when they stopped shooting, they hid away, it was very scary.”

*Anya (8):* “When I was about 5 years old, for 2 years we constantly had to go down and sit in the basement for long periods.”

*Sergey (15):* “Many left there [from the combat zone] for 1-2 months. Some came back, some didn’t. We didn’t have the opportunity to leave, we have a house there. It’s difficult to leave your home.”

*Victoria (15):* “What do I dream about?... that the war will end as soon as possible and that I may get a good education.”

*Anastasia (15):* “Being with the people in the Centre is like being with friends. Honestly, the way they talk to us, it is as if we have always been friends! The atmosphere is not strained, we are not forced to do anything. Certainly we are lucky to be here.”

*Svitlana (chaperone who came with the children):* “The children are being rehabilitated and a spark of life, of joy appears in their lives. They share it, they talk about it and something joyful remains in them. Where they live everything is in ruins... There are families so poor that they do not even have electricity. Here they get so infected with this positive energy and they tell their parents about it. This is something new for them.”

*Natalia (chaperone who came with the children):* “They leave here [from the St. Martin Center] completely different. As they leave, it is as if they are different people from those who arrived.”

**Appeal to the Dominican Family for solidarity with our brothers and sisters in Ukraine who are promoting peace and reconciliation and especially the rehabilitation of children traumatised by the war**

To show solidarity, Dominicans worldwide are urged to take the following actions:

1. To organise at least one Prayer Vigil and Solemn Eucharist for peace in Ukraine and solidarity with victims of the war.

2. To incorporate this focus on peace in Ukraine into our ordinary Advent preaching and to diffuse this as far as possible through the media of your entity.

3. To inform the local Ukraine Embassy about the Dominican Family’s focus on solidarity with the struggle for peace and reconciliation in Ukraine, and invite them to participate.

4. To invite and encourage all artists within the Order [painters, photographers, poets, musicians, ...] to contribute towards the process of peace, safety, rehabilitation and empowerment at the local and global levels by producing a work of art.

5. To make a financial contribution to the St. Martin de Porres Center in Fastiv, to support and strengthen the promotion and defence of the rights of socially disadvantaged children by the Dominican Family in Ukraine.

**HOW TO SEND CONTRIBUTIONS?**

**Financial Contributions**

Account Name: Polska Prowincja Zakonu Kaznodziejskiego O.O. Dominikanów

Account Numbers:

- PL 03 1600 1374 1849 2174 0000 0033 (PLN)
- PL 75 1600 1374 1849 2174 0000 0034 (USD)
- PL 52 1600 1374 1849 2174 0000 0024 (EUR)

Bank: BNP Paribas S.A.
Address: ul. Kasprzaka 10/16, 01-211 Warszawa, Poland
Swift (BIC) Code: PPABPLPK

Purpose: House of St. Martin de Porres in Fastiv – Dominican Month for Peace

**Works of Art**

Write to the General Curia Promoter for Justice and Peace un@curia.op.org

**General Information**

fr Petro Balog OP petrobalog@gmail.com
Tel: +380 66 250 3910
The month of October, is known as the month of the Rosary, the favorite prayer of our father St. Dominic. The Dominican parish led by then Fr. Portelli O.P. have organized a pilgrimage as a thanks giving to our Lady of the Grotto, in the Dominican church in Rabat, some 12 km away. Since then this pilgrimage have been organized on the 3rd Sunday, of October.

This year due to the pandemic, the parish priest have shown the interest that this year event, will be totally dedicated to pray the Rosary, for the health and safety of all those affected by Coronavirus. Due to health regulations imposed the authorities, we didn’t promote as much as we wanted this Pilgrimage. The reason being that a day before it was held, Malta have registered a record for those who are infected. My friends and I together with the Parish Priest, we decided to proceed even if we are a small number, and with all the precautions necessary due to the pandemic.

At around 4.15am we start gathering next to the church, we were a small number of 9 participants, mainly youth from the parish. At 5.00am when the parish priest arrives, he blessed the rosaries and we started our walk towards Rabat. Once we reach a village or a locality, we start saying the rosary mystery. During the pilgrimage, we even collect people from the road, so this pilgrimage is open to anyone who would like to join. The pilgrimage does not involve praying the rosary every time, but we say for 6/7 times, during the walk. Between one mystery and the other, we tend to socialize and talk about current social affairs and what the church has to say about. During this time, we get even more informed about the Word of God, and how is the best way to be an example in these troubling years. The parish priest loves such talks, and he is always ready to discuss with us, in a social way. Half way the pilgrimage, this year we stopped for a water break, and the changing of face mask.

Once we arrive in Rabat, we meet other pilgrims, who arrive by transport, whom we say the rosary for the last 1 km together. A mass is celebrated by our parish priest at the church of Our Lady of the Grotto, in Rabat. For the past 3 years, we have also introduced a lunch for the organizing team and anyone who would love to join us. This lunch is served in order to see how we can improve the pilgrimage, and how we can attract new people.

Although there were times where this pilgrimage wasn’t held, these last years, thanks to Fr. Michael Camilleri O.P. parish priest, and some of my friends, we managed to hold it again. Apart from this year, on previous occasion this pilgrimage was growing in participants, last year we were around 30 pilgrims walking it. My friends and I try as much as possible to attract youths to join us for this event, something which are managing quite well.

Norbert Muscat
Dominican Youth Movement - Malta

THE DIGITAL PREACHING OF THE NUNS

Sr. Mary Catharine of Jesus Perry, OP entered the Monastery of Our Lady of the Rosary, Summit, NJ in 1991. She made Profession in 1993 and Solemn Profession in 1996. She has served the monastery in many capacities including novice mistress for 12 years. Currently she serves as chantress, manages the gift shop and sews habits.

Sr. Mary Catharine is also the vice-president of the North American Association of Dominican Monasteries. She also serves as the editor of the Association newsletter and is the English editor of the international bulletin of the nuns, Monialibus.

Sr. Mary Catharine Perry, OP I congratulate you on the new international website of the nuns. What do you want to tell the world with this launch of a new website?

The aim of the new website dedicated exclusively to the nuns of the Order was to share with others who we are and where we are all over the world. Many people know of the Dominican Order but don’t know about the nuns. In fact, even in the Order some people don’t even know we have a branch of contemplative nuns and that we are St. Dominic’s “first born”.

Sr. Mary Catharine Perry, OP
When people find out, their first reaction often is, “how can you belong to the Order of Preachers. You don’t preach!” We hope, with the website, that more people will come to know how the nuns are intimately connected to the preaching mission of the Order.

We hope the website will also help young women discerning a religious vocation. A young woman may feel attracted to a hidden life radically given to God but not sure how these desires can be mutually expressed. To be a contemplative Dominican nun one must have a deep evangelical heart.

Do the nuns have a lifestyle that the Covid 19 quarantine apparently does not influence, is this true?

If it is thought that the Covid quarantine doesn’t influence the life of the nuns than they must think we are angels living in heaven!

Yes, Covid has affected the nuns as it has for the whole world. Perhaps a little differently than for lay people but in other ways it is the same. Perhaps the biggest difference is that the monastic enclosure is not the same as quarantine! Quarantine is a place and time of isolation because one has been infected or been exposed to a virus or something contagious. A life of withdrawal from the world living in a fixed place, an enclosure is something entirely different. It is a place of freedom. The enclosed life requires a certain amount of solitude and silence so that we can meet God and be transformed by Him. It is not a place of isolation but intimacy.

Many monasteries in the world experienced what so many lay people experienced—the absence of Holy Mass and of the sacraments. This has been a deep pain which we have shared in solidarity with our brothers and sisters. However, we do have the comfort of being a “community of prayer” and we had the presence of Jesus in the Blessed Sacrament. Some monasteries were even provided with a supply of Consecrated Hosts so that they could continue to be nourished by Jesus, their Spouse.
Convento Santa Sabina (Aventino) – Piazza Pietro d’Illiria, 1 – 00153
ROMA E-mail: idi@curia.op.org.

IDI 603, October, 2020

Honesty, I’m not sure! The representatives on the International Commission of Nuns may have more information. Like the rest of the Order many plans have had to be shelved because of the pandemic. On an international level we are having a “Celebration Forum” through the platform of our international bulletin, “Monialibus” in which the nuns will share through reflections, poetry, art, and music what we each have learned and received from our Father, St. Dominic. I have received some very enthusiastic responses from nuns here in the US and I hope by next April we will have a very generous response from the nuns all over the world.

Do you have anything else you want to say to the Dominican Family in the world?

You know this is a dangerous question to ask any Dominican! Seriously, though, I would like the rest of the Dominican family to better know their sisters, the nuns, and our particular way of living the holy preaching in the Dominican Family. I sometimes think that the other branches find it a bit difficult to “relate” to us and how we fit into the preaching mission of the Order. Sometimes, the result is finding something for us to “do”. If there is a monastery nearby, simply come and join us for prayer—for Mass and the Office and adoration. Just “be” with God. Entrust your needs, your preaching mission to our prayers. Some monasteries offer opportunities for lectio divina with the nuns. Perhaps a chapter of lay Dominicans or a group of Sisters could regularly join the nuns for prayer.

Encourage young women to consider a contemplative vocation as a Nun of the Order of Preachers. Not as a last resort, either! The world needs women free for God alone, praising him, loving him, interceding for the needs of the world. It’s significant that what has come down to us more is not examples of St. Dominic’s preaching but of his life of prayer. I like to say that the it is the vocation of the nuns that incarnates the cry of St. Dominic, “My God, my mercy, what will become of sinners!” In the Order the vocation of the nuns is to till the soil and prepare it so that your holy preaching will bare much fruit. The mission and charism given to us by St. Dominic is as necessary today, perhaps even more necessary, than it was 800 years ago.

Sr. Mary Catharine Perry, OP

https://www.monialesop.org
PREACHING THROUGH PRIVATE TELEVISION

A broadcast apostolate in Germany

Is it possible to make Catholic programmes on private television? How can faith issues be adequately discussed in a minute and a half? To what extent is the Catholic Church involved in major societal debates? Reflection by brother Max Cappabianca OP from Berlin.

Since 2017 I have been moderator of the programme “So gesehen” on “SAT1” (private German television). This format has existed since 1989 and lasts only one minute and fifteen seconds. I do it on behalf of the German Catholic Bishops’ Conference. The programme is broadcast every Saturday at 4.58 p.m., alternating between Protestant and Catholic every month. About 800,000 people watch the programme.

At “SAT1”, the audience is younger and therefore generally less church-related. We shoot in different places in relation to the subject matter: for example, for the ethical evaluation of organ donations, we were able to shoot in a real hospital operating theatre. We contributed to Holocaust Memorial Day at the Anne Frank Centre in Frankfurt.

The choice of topics is also oriented towards the needs of a wider audience. In order to keep up with current events, production is often done “at the last minute”: we shoot on Thursdays, edit on Fridays and broadcast on Saturdays. For it is precisely the current affairs that we want to illuminate from a religious point of view: Ethical issues that constitute borderline cases such as euthanasia or the use of drones, social problems such as unemployment and loneliness, current disasters and other events that move people, are issues that also challenge us Christians. I want to introduce a Christian perspective into social discourse.

Is there a future for confessional programmes on private television? A few years ago, the German bishops wondered whether or not it was time to create a specialised Catholic channel, like those existing in other countries (Sat2000 in Italy, EWTN in the United States or K-TO in France). The German Bishops' Conference opposed this, in order not to hide in a niche, but to remain present on the stage of national broadcasters. I think this is a wise decision. Rather, it is necessary to strengthen the presence on the Internet, which has led to the creation of “Katholisch.de”, a very successful website that mainly reaches an internal church audience. My video clips “So gesehen” as well as my talk “So gesehen Talk am Sonntag” can be viewed there.

Future prospects

The presence of the Catholic Church is still weak in Germany at the moment on YouTube, where many young people seek...
THE ROSARY IN THE MESSAGE OF FATIMA

By Br. Paul Marich, O.P. on October 13, 2020

On this day in 1917, Our Lady made her sixth and final apparition at the Cova da Iria in Fatima, Portugal to three shepherd children: Lucia dos Santos, and her cousins Saints Francisco and Jacinta Marto. Each apparition, beginning in May, occurred on the thirteenth day of the month. The final apparition is known for the “Miracle of the Sun,” when the thousands gathered for the apparition saw the sun moving in the sky. This came to be interpreted as a sign of the authenticity of the apparitions.

Mary’s first appearance in Fatima was in the month of May, which was fitting, since it is a month traditionally dedicated to Marian devotion. Her final appearance in the month of October, the month specifically devoted to the Rosary, was also quite fitting, especially when we consider the importance of the Rosary in the message of Fatima. According to testimonies from Lucia (who would go on to become a Carmelite nun known as Sister Lucia), Our Lady asked that the faithful pray the Rosary each day.

The Rosary, with its repetition of the Hail Mary while meditating on the life of Christ, is a simple yet efficacious way of pondering the mysteries of our salvation. By reflecting on Christ’s Incarnation and early ministry, as well as his Suffering, Death, and Resurrection, we are drawn deeper into the love of God, who came to save us in such a marvelous way. Through our meditation upon these mysteries with the Mother of God, we come to see her as the perfect model for Christian living. In her “yes,” Mary was receptive to the will of God in her life. During Christ’s public ministry, she directed his disciples to listen to him. By standing at the foot of the cross, Mary united all of her sufferings with those of Jesus. In accompanying the apostles after the Resurrection, she is the loving mother for all Christians. In the praying of the Rosary, Mary assists us, helping us to deepen our relationship with Jesus Christ. Sister Lucia recognized this, stating that the Rosary “will
The Rosary is also a powerful way in which we can turn to Mary with our needs and petitions. Sister Lucia said that “there is no problem, I tell you, no matter how difficult it is, that we cannot resolve by the prayer of the Holy Rosary.” Mary is an intercessor for us, who brings our needs to the throne of her son, Jesus. She reigns at his side as Queen of Heaven, yet she cares for the people of God as Mother of the Church. By praying the Rosary each day, we unite our prayers with those of Mary. The beauty and simplicity of the Rosary allows anyone, from all walks of life, to appeal to the Mother with trust and confidence. In the words of Sister Lucia, “to pray the Rosary is something everybody can do, rich and poor, wise and ignorant, great and small.”

The praying of the Rosary has been a staple of Catholic life for centuries. The apparitions of Our Lady of Fatima brought this devotion into a new light. As the month of October continues, we are given a special time for renewing devotion to the Rosary. This will help us to grow in our love for Jesus. And we will find in Mary a mother who is ready to bring to him all of our cares.

Photo by Fr. Lawrence Lew, O.P. (used with permission)

THE ANGELICUM - INAUGURATION OF ACADEMIC YEAR 2020-21

The Pontifical University of St. Thomas Aquinas, the Angelicum, inaugurated the 2020-21 academic year. In accordance with the health security measures before the Covid19 it carried out some activities. You can find the activities in the digital channels of the Angelicum.

Cardinal Ravasi’s lecture inaugurates the ‘JP2 Lectures’ at the Angelicum

On Monday 19 October, the first of a series of ‘JP2 Lectures’, organized by the St. John Paul II Institute of Culture, was held at the Pontifical University of St Thomas Aquinas, the Angelicum. The lecture – ‘Does Christianity need Culture?’ – was delivered by Cardinal Gianfranco Ravasi. In light of the ongoing coronavirus pandemic, the lecture was held online. Click

Homily of fr. Pablo Sicouly, O.P. — Inauguration of Academic Year 2020-21


Fr. Pablo is the Dominican Order’s Socius for Intellectual Life.

The Mass was followed by an academic address to the university by His Eminence, Gianfranco Cardinal Ravasi, which was part of the Faculty of Philosophy’s new St. John Paul II Institute of Culture.

Concert in Honor of Saint John Paul II — LIVE STREAM — 22 October
One New Priest and Five Deacons Ordained for the Province of Nigeria & Ghana

On Saturday August 15, 2020, the Solemnity of the Assumption of the Blessed Virgin Mary, the Archbishop of Ibadan Archdiocese, Most Rev. Gabriel Aegbunrin, ordained six Dominicans: one to the priesthood and five to the diaconate. The brothers ordained are Rev. Fr Michael Chilokou, OP, Rev. Peter Amaya-Akpala, OP, Rev. Anthony Willie, OP, Rev. Peter Lawrence, OP, Rev. Stephen Umeh, OP and Rev. Felix Unuestiri, OP. The event took place at St. Thomas Aquinas Priory, Ibadan.

The ordaining Prelate, in his homily, encouraged all to study the signs of the time and act accordingly with regard to practising the faith, especially during the current Coronavirus pandemic. Through the study of the scriptures and reflection on the lives of the saints our faith is made strong, because faith is essential in the service of God. He encouraged the ordinands to live a life that edifies and strengthens the faith of the people whom they have been called to serve. He said they have been given so much on trust, thus much more is expected. In addition, he said, it is profitable to follow Christ but never without difficulties. Thus, he encouraged them to continually nurture their faith in God.

Adhering to the extant safety protocols as a result of the current pandemic, those present wore masks, except the celebrants. Thus the faces of the ordinands may not be clearly seen. Also, physical presence was limited as the event was streamed live.

The Prior Provincial Rev. Fr Richard Ogedengbe, OP, expressed gratitude to God for the success of the occasion. He also thanked the ordaining Prelate, the families of the ordinands, the Dominican family, and those who supported the formation of the brothers in one way or another.

Five Brothers make Profession of Solemn Vows in Ibadan, Nigeria

In his homily, the Prior Provincial reminded all that we have been called to be salt of the earth and light of the world. But this call even becomes more incumbent on religious who profess the evangelical counsels. He encouraged the brothers who made their final commitment to truly imitate St. Dominic in order to find new ways in combating the heresies of our time. Furthermore, he encouraged them to treasure their regular observances, which should be a source of strength in living faithfully the vowed life.

Although the effects of current pandemic and the protocols put in place ensured that attendance was reduced to its barest minimum, it was a joyful celebration. We pray that God may grant these brothers the grace to be faithful in their vocation.

Nine Novices make Profession of Simple Vows

On Friday, August 28, 2020, the feast of St. Augustine, at St Paul Priory, Obigbo, Rivers State, Nigeria, nine young men (novices) made profession of simple vows, the first essential step in answering the Divine call to the religious life. Seven novices are of the Province of St Joseph the Worker, Nigeria and Ghana, while two are for the Provincial Vicariate of Equatorial Africa. The brothers for the Province of Nigeria and Ghana are: Ekenedilichukwu Chinweoke, Cyprian Edoziem, Matthew Emeka, Gabriel Kwarteng, Emmanuel Odeh, Daniel Olofu and Peter Olu-Oni, while for the brothers for the Provincial Vicariate of Equatorial Africa are: Cyprian Chia and Joel Thierry Ngwe.

The brothers made profession in the hands of Brother Richard Ogedengbe, OP, Prior Provincial of the Province of St. Joseph the Worker, Nigeria and Ghana. In his homily, the Prior Provincial referred to the words of the Jesus in gospel that: “No one who puts his hand on the plough and looks back is fit for the kingdom of God” (Luke 9:62). He told them that by making such a commitment, they must direct all their efforts in following Jesus and pay less attention to what they might have left behind or sacrificed. He prayed that God may grant the brothers the grace of perseverance in their vocation.

Submitted by Fr. Clement Uzoanya, O.P.
Provincial Secretary

fr. Charles UKWE, op
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Email: s.africa@curia.op.org
Dear Brothers and Sisters,

I have the pleasure to share with you the launch of the Spanish version of our book on the Salamanca Congress.

Please feel free to encourage as many people as possible to buy this book.

Many thanks, and happy reading!

Mike


EL DIÁLOGO COMO MISIÓN

By the way the Paper back edition of El diálogo como misión: En memoria de Chrys McVey has just been launched on amazon. Here is the link


Hope you can spread the word and tell the Spanish readers of IDI about it.

Un abrazo,

Prakash, OP

Appointment of metropolitan archbishop of Popayán, Colombia

The Holy Father has appointed Bishop Omar Alberto Sánchez Cubillos, O.P., of Tibú, Colombia as metropolitan archbishop of Popayán, Colombia.

Archbishop-elect Omar Alberto Sánchez Cubillos was born in Cogua, diocese of Zipaquirá, on 20 September 1963. He completed his ecclesiastical studies at the General Studium of the Order of Friars Preachers in Colombia. He obtained a licentiate in philosophy and religious sciences from the University of Saint Thomas in Bogotá, a licentiate in dogmatic theology from the
He gave his religious vows on 2 February 1989, and was ordained a priest on 17 February 1990.

As a priest he has held the following roles: professor at Saint Thomas University in Bogotá; parish priest of San Luis Bertrán in Barranquilla; founder of the Dominican Community and director of the Centre of Distance Education in Villavicencio; president of the Board of Directors of the Dominican Corporation Opción Vida, Justicia y Paz; provincial councillor of San Luis Bertrán, province of his Order in Colombia; prior of the Friary of Our Lady of the Rosary in Chiquinquirá and rector of the National Marian Shrine; superior of Casa José de Calasanz in Villavicencio and prior of the Friary of Christ the King in Bucaramanga.

He was appointed bishop of Tibú on 8 June 2011 and received episcopal consecration on 8 August 2011.

In order to facilitate your reflection, we provide you with the following documents:

- Letter of Pope Francis to religious
- Presentation by FT
- Questions about FT
- Infographics by FT
- Banners for social networks
- Complete document “Fratelli Tutti” (in English)

We are grateful to him and we pray for his pastoral work. We join in the prayer for the intentions of Pope Francis.

This illusion, unmindful of the great fraternal values, leads to “a sort of cynicism. For that is the temptation we face if we go down the road of disenchantment and disappointment... isolation and withdrawal into one’s own interests are never the way to restore hope and bring about renewal. Rather, it is closeness; it is the culture of encounter. Isolation, no; closeness, yes. Culture clash, no; culture of encounter, yes” (FT 30)
On August 6, the Lord called him back,
to reward him, in heaven, for his work,
all his children beg him with love:
Fulfill your promise, O Father, and help us.

Refrain...

Vicente Muñoz Esteban, Op
"DIES NATALIS' de DOMINGO de GUZMÁN
(1221 - 6 de agosto - 2021)

RE M = 110

Vicente Muñoz Esteban, O.P.

‘Di - es na - ta - lis’ de Do - mín - go de Guz - mán,


to - dos sus hi - jos lo ce - le - bra - n con fer - vor,

es nues - tro Pa - dre, el san - to Pre - di - ca - dor.

FIN

Fun - da la Or - den, y su

le - ma es 've - ri - tas', y su ca -

ris - ma con - tem - plar y pre - di - car

el E - van - ge - lio de la gra - cia y del per

dón,

vi - da fra - ter - na, el es -

tu - dio y la o - ra - ción.

D.C. 2 veces y FIN
Refrain:

At Dominic's table, all together

we share wine and bread,

It is the wine of joy in the Lord,

and the bread of love, which creates unity.

Chosen and sent by the Lord,

to contemplate and preach,

messengers of life and truth,

missionaries of grace and compassion.

Refrain...

It is Jesus who invites us to eat

of his Body, which nourishes our faith.

It is Jesus who invites us to drink

of his Blood, which quenches our thirst,

Refrain...

We praise you God the Father, the Creator,

we give thanks to your Son, the Redeemer,

we adore the Spirit of Love,

and we ask Mary for her protection.

Refrain...
EN LA MESA CON DOMINGO DE GUZMÁN
(1221 - 2021)

Fr. Vicente Muñoz Esteban, O.P.

En la mesa con Domingo de Guzmán,
todos juntos compartiendo vino y pan,
es el vino de la alegría en el Señor,
es el pan del amor, que crea la unidad.
FIN

Eleigidos y en adoración del Señor,
contemplar y predicar nuestra misión,
menSAJeros de la vida y la verdad,
D.C. 2 veces y FIN

El Señor, gracias y la compasión.
Calendarium Liturgicum
Ordinis Prædicatorum