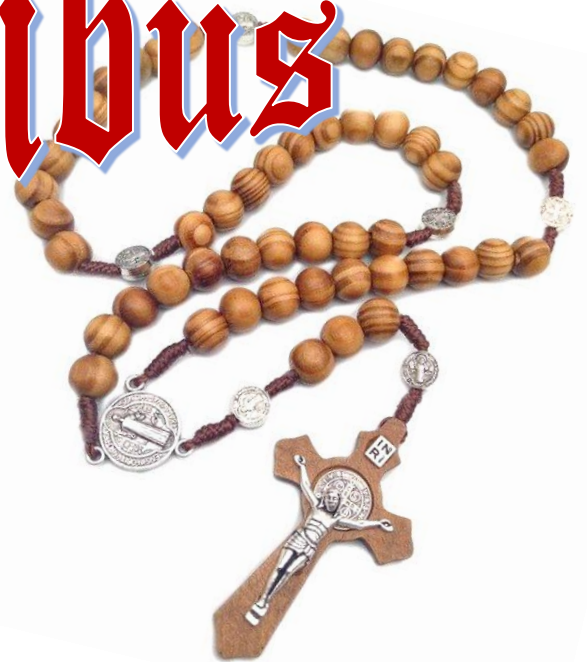




# Monialibus

*Nuns of the  
Order of Preachers*



*International Bulletin n° 43  
October 2020*

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**Monialibus** is the official International Bulletin of the Nuns of the Order of Preachers published by the International Commission of Nuns (ICN) twice a year in April and October. It is available at the website of the Order: [www.op.org](http://www.op.org) and [www.monialesop.org](http://www.monialesop.org) (see page 9)



# INVITATION

Here is our dear Monialibus No. 43 -  
the instrument of communication between our communities.

A few words as a preface...

First of all, a huge thank you to all: the sisters and the communities who send news to share with us all. Special thanks also to those who accept to do the translations and the layout with the edition. Each time it is a bit of a race against time or the calendar, because all these services are added for each one to her "ordinary" obligations in community.

As you know, the team "making" this newsletter is international, and we don't have a common language - so, already, everything here requires essential translations. The Holy Spirit must be watching over us very much!

In these times we live in, and especially in the face of the pandemic that is causing so much suffering and anguish, we need to support each other even more. This bulletin wants and must be our instrument of communication in order to deepen ever more the bonds between us. Of course, all the federations have their own newsletter and communication, and this is very good and quite normal. But it is also important to look further, beyond the borders of our regions and countries. Let's dare to take advantage of all the means to support each other and share our wealth, without hiding the worries and difficulties we have to face.

How can we guess what is lived in such and such a monastery or federation that deserves to be shared by an article in Monialibus? You see, I am a mendicant as we all are in our Order, aren't we? Events in the life of the community - happy and less happy, like worries and questions about the future: carrying them together already makes them lighter.

And above all, our prayer of thanksgiving and intercession is broadened, mutual knowledge is enriched and the joys multiply.

The sharing of personal or community studies, summaries of formation sessions will always be welcome and contribute to the formation of all of us.

More and more, communities are organizing and proposing training meetings through the means of videoconferencing. This is a very good initiative that deserves to be shared with as many sisters as possible. Thank you for thinking of the widest possible good communication.

For all this, please remember the following dates: send your contributions at the latest at the beginning of March for the April 29th edition, and at the beginning of August for the October 7th edition!

**Like a birth ...** [www.monialesop.org](http://www.monialesop.org)

Long awaited, long dreamed of: there it is, our own website which officially opens its doors on the day we celebrate Our Lady of the Rosary!

A thousand congratulations and thanks to Sr. Mary Magdalene of the Monastery of Our Lady of the Rosary in Summit, NJ, USA for her patience, creativity and perseverance in introducing us to ourselves and to all those who seek to know the Dominican nuns.

In order to keep this site alive, the regular updating of our "business card" depends on all of us communicating a lot with Sr Mary Magdalene, our dear webmaster! Let us be attentive to everything she tells us in her article.

Enjoy your visit and discoveries!

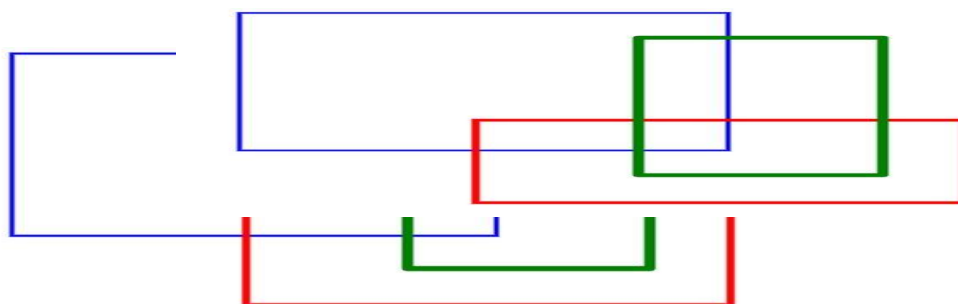
**Happy feast of the Virgin of the Rosary** in communion with all the brothers and sisters of our Order! Let us make our own the invitation of the Master of the Order to live a Triduum of supplications through the hands of the Virgin Mary: "May my prayer before you rise like incense and my hands like the evening offering!" - Ps 140

Enjoy reading!

Fraternally,

Sr. Lioba, Prouilhe, France

(Original: French)



## Jubilee 2021 “at home”

As we all know 2021 is the 800th anniversary of the death of St. Dominic. Were it not for the world-wide pandemic we would be marking this special anniversary with various celebrations and endeavors. Since mostly likely this won't be possible and our celebrations will mainly be just among our own communities, we would like to propose an “at home” celebration that is among us at daughters of St. Dominic. The “home” in this case is our international bulletin, Monialibus.

For the April 2021 Issue of Monialibus we would like to “host” a Celebration Forum on the question,

### ***“What have I learned and received from Saint Dominic?”***

This would be a short (but not too short) reflection from your own—or as a community reflection—to be shared with our sisters all over the world on the life and death of St. Dominic. Perhaps some thoughts on the account of the death of St. Dominic that Bl. Jordan left us. Perhaps some incident from St. Dominic's life or maybe a spiritual portrait that has come from many years of a life lived in the heart of the Holy Preaching as a daughter of St. Dominic.

It can be a meditation, an essay, a song, a poem or even artwork!

Please don't be shy but generous in sharing the fruits of your contemplation with your Sisters!

Sr. Mary Catharine Perry, OP  
English Editor of Monialibus

(Original: English)



# NOT TO BE FORGOTTEN...

The Justice and Peace Commission invites us to live the month of Peace 2020 in communion with **Ukraine** : let us be attentive to the events in this country and let us commit ourselves to more justice and peace to support the mission of the Order in this region. And let us not forget to communicate what has been done locally.

**To contact us**, here are the coordinators of the Monialibus team:

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Sr Lioba (Prouilhe, France) [sr.lioba.op@orange.fr](mailto:sr.lioba.op@orange.fr)



## LEARNING TO DESIRE WHAT WE DON'T KNOW

***"Woman, how great is your faith! Let it be done for you" (Mt 15:28)***

***"My soul desires and longs for the courts of the Lord" (Ps 84:2)***

Dear Sisters,

Affectionate greetings from Santa Sabina. Thank God, here in Italy, the number of infections and therefore the number of deaths has fallen. This has allowed me to see the future with hope and to visit the monasteries of this region and later on the others. However, we must avoid a resurgence. I have a great desire and willingness to begin traveling to meet my sisters in their monasteries, but because of the pandemic and its irregular spread, it is still not so easy to move. Before Covid-19, with Bro César we made a very quick visit to the monastery of Santo Domingo y Sisto, in Montemario, here in Rome. A few weeks later, I went out for a few days with Fray Orlando Rueda and Fray Ubaldo López to the monastery of St. Mary of Prouilhe in Fanjeaux. We spent a few days sharing the life of the sisters and there we spent the day of Our Father Saint Dominic, with a beautiful celebration and a tasty and fraternal sharing. Bro Orlando, as vicar of the Master of the Order, made a canonical visit and I made a fraternal visit. I ended my stay in the south of France by making one more visit, very quickly, to the monastery of Mary Immaculate, Queen of the Rosary, in Lourdes. The Nuns were very kind and it is a beautiful monastery. I have received an invitation for a visit to Chalais, in Voreppe, also France, where in October, several nearby monasteries will meet to share some talks, prayer, silence and fraternal living together.



Now I would like to share with you something that seems to me very important regarding several recent events. The feast of Saint Dominic and the letters of the Master of the Order, Bro Gerard, about the end of the year and the 800 years of the "Dies Natalis" of our Father Saint Dominic, the feast of August 8, the solemn celebration of the Assumption of Mary into Heaven on August 15, the feast of Saint Augustine, and in general the feast of

our Christian life. I would like to comment on the following: "Learning to desire what we do not know". Can we really desire what we do not know? How can we combine these two realities: desire and ignorance?

Desire is an affective movement towards something that we desire. But it is not only an inclination of the will, but also of the intelligence. What allows us to look for something with effort and desire, is generally because we know, with the intelligence, what it is we have a notion, and we believe it is worthwhile, that is why we desire and look for it. We can desire things or persons, concrete material goods or money, we can desire honors and fame. We do not refer to these desires, but to the desire of God. Through the love that is perceived in the mind and heart, the meaning of desire and the way to develop it becomes a little clearer: desire for good, desire for Good, desire for good for the other, discovering that the good of the other is also my own good. Something similar to the desire for good happens with the desire for friendship or beauty. When in desire the window to God is opened, this is already a sign of the presence of faith in the soul, faith that is a grace of God. St. Augustine affirms: "With waiting, God strengthens our desire; with desire he widens the soul and makes it more capable" (Commentary on the First Epistle of John, 4:6).

Our faith, our Christian dogma, and philosophical-theological reflection lead us to this strange quest for learning. The "desire" in the person occupies a fundamental place in his life. It is part of its anthropological structure. We are a fundamental unit in our being, and desire is found at the frontier, in the part of sensitivity, which participates in the material and spiritual, in the intellectual and volitional. For St. Thomas, the human being is a being that is on the border of two worlds, the world of matter and the world of spirit. It is a "horizon", where heaven and earth are touched. Composed of matter and spirit, the division will mark all the concrete acts of his life. Matter will impose its law of gravity and the spirit will tend to lighter and more transparent regions. "Heaviness and grace", the French philosopher, Simone Weil, said in one of her books. Here is a being torn, who sometimes does not know where his destiny lies.

From birth to death the human being is a being of desire. To satisfy physical, biological, intellectual and spiritual needs, this is his destiny and his search. Desire expresses the basic hunger of any person for something he needs or believes he needs. The desire for God is inscribed in the heart of man, because man has been created by God and for God; and God does not cease to attract man to himself, and only in God will the person find the truth and happiness that he does not cease to seek. "You made us, Lord, for yourself, and our hearts are restless."

In the Liturgy of the Hours, in the Office of Readings, we find some very interesting and profound texts of St. Augustine on the theme of desire. The desire for God that Augustine experienced in his life allowed him to move to unsuspected regions. "Late have I loved you, beauty so old and so new, late have I loved you, and you were within me and I was outside, and thus, outside I sought you; and, deformed as I was, I threw myself upon these things that you created. You were with me, but I was not with you. I was kept far from you by those things which, if they were not in you, would not exist. You called me and cried, and broke my deafness; you shone and glowed, and cured my blindness; you breathed



out your perfume, and I breathed it in, and now I long for you; I tasted of you, and now I hunger and thirst for you, you touched me, and now I long for the peace that comes from you.”

When our Lord Jesus Christ was apprehended and crucified, the apostles lost all hope and sense of something they deeply desired. On the third day Jesus rekindled in them, by the power of his Spirit, that desire for something they taught with assurance and courage, but which they did not fully know and understand: new life, the new risen life that begins from this world. Just as Jesus, Dominic, filled with the divine Spirit, on his deathbed, was encouraged by his friars and kindled in them the hope and comfort of the future, telling them that it would be more useful and profitable to them after death than it had been in life. He firmly believed in intercessory prayer in this world and the next. And so he had also taught and comforted his sisters, the nuns.

To desire God, to desire eternal life, to desire the heavenly home, to participate in the "lumen gloriæ", to desire the Father's mercy for our weaknesses and shortcomings, to desire to be in the loving arms of Mary Mother who looks at us tenderly and leads us to her Son, being assumed into heaven, is our vocation, to which we are called. To desire a life of faith, hope and charity more committed to our Christian and Dominican vocation, and to those most in need, to desire the forgiveness of sin and the grace of conversion, to desire that Saint Dominic, light of the Church and Doctor of Truth, intercede for us and that we may be united with the saints, to desire to know and live all the divine truths, to desire all this is part of our human, Christian and Dominican vocation. But this desire has to be fed, has to be exercised, has to become very alive. Our Dominican spirituality makes it possible for us to develop all these desires, as is evident in the life of Saint Catherine, Saint Agnes and so many other saints who lived their lives in this world desiring with their eyes set on the Holy Trinity who teaches us to believe in God the Creator, Redeemer and Sanctifier.

"O God, who has prepared ineffable goods for those who love you, instill your love in our hearts, so that, loving you in everything and above all things, we may succeed in reaching your promises, which surpass all desire". (Prayer, 20<sup>th</sup> Sunday of Ordinary Time)

Fr. Fernando García, op  
Promoter of the nuns

(Original: spanish)





## Our project "NUNS OP on the WEB"

[www.monialesop.org](http://www.monialesop.org)

At the 2018 ICN Meeting one of the topics discussed among the Nuns was about having a better representation of the Nuns on the Order's website (op.org). The following year this evolved into the Nuns having their own website (monialesop.org). Since October of 2019, I have been working together with Sister Mary Rose Carlin, OP our representative for the North American region, as well as the regional representatives and a few other sisters to create a website specifically for the Nuns of the Order of Preachers. Many communities have been very kind and generous in helping me with information, photos, or other details.

The website contains a directory of all of the monasteries and basic contact information. It contains a collection of documents about the nuns and monastic life. Along with many of the documents that were lost in the transition to the new op.org site. I am working with Sister Lioba Hill, OP (on the French and) to try to get all of the back issues of Monialibus, so if you have any available missing issues please do not hesitate to contact me or send them through your regional representative.

The website contains a very neat interactive map of the monasteries. The ones we were unable to locate are in the general vicinity. Some of the ICN Sisters have been working with me on getting a more accurate location for the monasteries. This part of the project has been very interesting and it was absolutely fascinating to me to see the actual buildings (and street locations) of the monasteries. Some of the photos taken by the pilgrims who have visited these holy sites are stunning.

A real curve for me has been the language barriers. I am limited by knowing only English. It is amazing how easy electronic translators can make things, but it is obvious at once that something is also not communicated. I am not skilled in any other language, so once the English was completed translating everything has turned out to be like trekking through high waters. Many wonderful Sisters and contacts have been helping me and for this I am very grateful.

I was hesitant to publish the article because the site is not completed yet, but very much still a work in progress. I hope to have it completed and publically announced soon, but did not foresee the adventure this COVID-19 would procure. There is still contact information to be updated, the layout of the languages adjusted, pictures to be added and updated, the locations

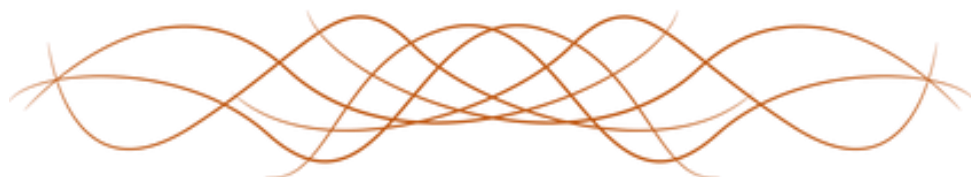
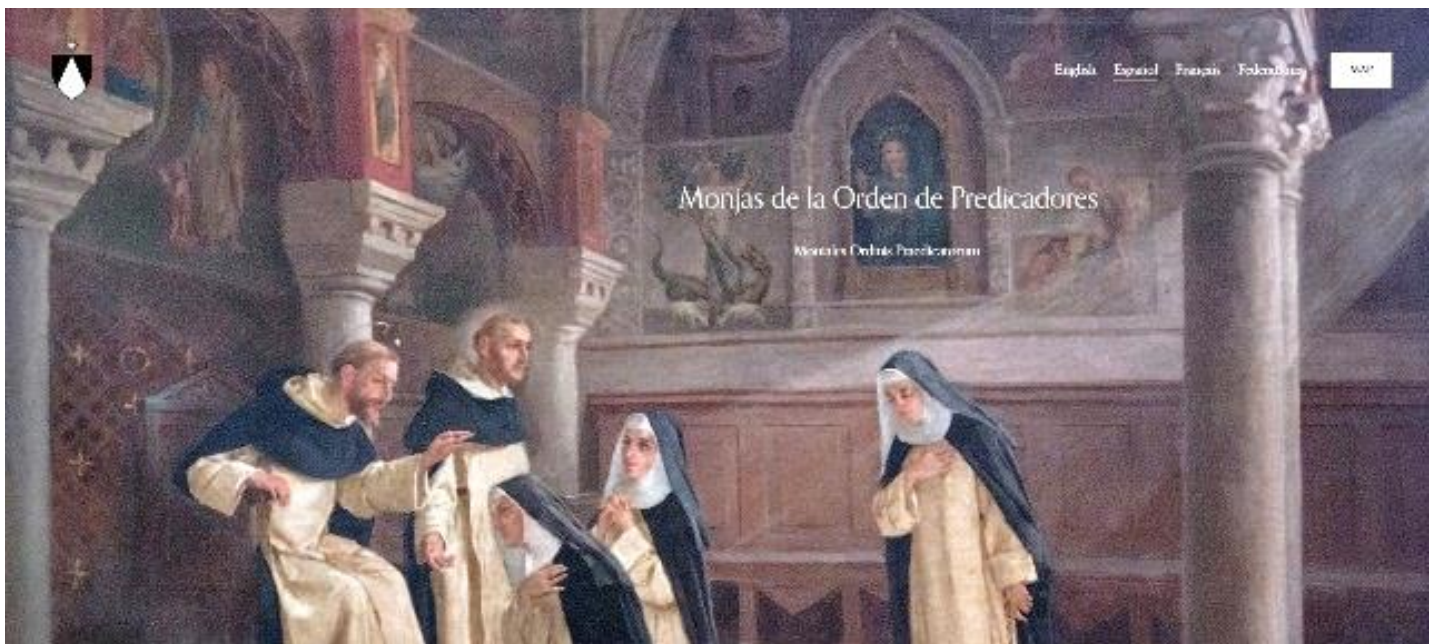
of the monasteries on the map to be more accurate, and the Federacion Madre De Dios page. I am hoping that this article will help to work out some of these loose ends.

Overall, this project has been a great delight and really helped me to appreciate the unity and worldwide dimension of our Order. It has been beautiful to see how Dominican life is lived out in so many different countries and ways, yet with the elements and charism remaining the same. You all remain in my prayers as we persevere in running the race that lies before us.

Sister Mary Magdalene of the Immaculate Conception, OP

Monastery of Our Lady of the Rosary Summit, NJ United States

(Original: english)



# “MOTHER OF GOD” FEDERATION

We very much enjoyed the articles published in Issue #41 in *Monialibus*, in the month of October 2019. Several new Federations shared their experiences and projects carried out in the process of forming a federal structure, as indicated in the new documents on the contemplative life.

They have been works really guided by the Holy Spirit, and we unite with all the monasteries who have taken this important step of renewal. Let us go together in that direction, always seeking the Face of God, manifested through His Holy Church.



After a year and a half as a Federation, we want to share with *Monialibus* the experience we have lived since its beginning until today.

The “Mother of God” Federation was actually formed from 10 monasteries founded in the missions on four continents, in places where the Dominican contemplative life did not exist, so as “to bear witness to the majesty and charity of God” (AG 40). They are located in the following countries: Olmedo (Valladolid, Spain); Manatí (Puerto Rico); Benguela (Angola); Curaçao (the former Dutch Antillas); Wanchín (Taiwan); Añatuya (Argentina); Santorini (Greece); Perón (South Korea); Bamendjou (Cameroon); Kuito-Bié (Angola).

The federation is configured “not by geographical criteria, but by affinities of spirit and traditions” (VDQ. 9.2). It has as its objective to favor sisterly communion and collaboration, and to promote the contemplative life according to the demands of the charism of the Nuns of the Order of Preachers.

Our journey is still very short. This new experience asks us for a greater and trusting responsibility, active dedication to communion and creative fidelity as indicated by the new orientations of the Church.

On December 8, 2017, Sor María de la Iglesia Aristegui, O.P., Vicar for the Fraternal Union of the monasteries “Mother of God”, within the Federation of St. Dominic, sent a letter to the Prioresses sharing the words received from Fr. Stefano Cañuto OSA, in charge of contemplative life at CIVCSVA, *who told us that with the new documents, we would have no reason to become a Federal Union, and that we were thinking of forming a separate Federation.*

The Prioresses responded to this petition, demonstrating their confidence in the strength of the higher authority. They saw the urgency to allow us to be led by the Lord on this new path that he points out for us; and although it caused us a little “vertigo” [loss of balance], it was without a doubt marked by the Will of God, whose channel is the Church herself.

On May 15, 2018, *Cor Orans* was released, the long-awaited Instruction applying the Apostolic Constitution *Vultus Dei Quaerere*, on the feminine contemplative life.

On May 21, 2018, Msgr. José Rodríguez Carballo, OFM, Secretary of the Congregation for the Institutes of the Consecrated Life and Societies of the Apostolic Life, wrote requesting the

proper discernment of each Monastery, since we were asked *not to create a superstructure within each Federation*.

This letter was sent to all the Prioresses for their discernment of the Will of God. They had to communicate with their respective Councils. In the intense labor of several months, the various contributions were received, that revealed the result of deep communitarian discernment. Everyone agreed to undertake this new adventure of love together.

They also demonstrated their gratitude to the Federation of St. Dominic, in whose shelter we have lived for all these years. We all recognize how much we owe to this beloved Federation, with whom we have journeyed since our beginning, almost 60 years ago, and it has been in many ways, our novitiate for this new stage. We have not said “Good-bye”, because we want the communion that the Spirit has created among us to continue to grow, although the structures and ways change in following in the footsteps of our holy father St. Dominic.

We informed the following persons of the discernment we were carrying out, at the request of the Holy See: the Master of the Order, Fr. Bruno Cadoré, OP; Mother Maria Carmen Rodriguez, OP, Federal [President] of the Federation of St. Dominic; and Fr. Luis García Matamoro, OP, Assistant of said Federation.

We began the preparation of the Statutes, taking as our foundation those of the Federation of St. Dominic. All the communities responsibly collaborated in this difficult work. We would like to highlight the help, as canonist, Fr. Rufino Callejo de Paz, OP, who selflessly put his knowledge and experience of this matter at our service.

In June, the Prior Provincial of Spain, Fr. Jesús María Díaz Sariego, OP, was informed about the petition to CIVCSVA and of our desire to belong to the Province of Spain. He responded that *it would be an honor for the Province to have a new Federation and encouraged us to keep moving ahead*.

On July 21, 2018, Mother María de la Iglesia officially convoked the first federal Elective Assembly. Together with the conconvocation, the plan for those day



(always open to God’s surprises), projected to finally have some changes. The place of the meeting would be in the Residence of the Secular Servants of Christ the Priest, in Madrid, on September 1-15, 2018.

The Prioresses and delegates of our communities of the “Mother of God” were put in motion and from the four corners of the earth began to arrive. On September 1, the number of Sisters

was almost complete. The joy increased and the hugs of “welcome” never stopped in the residence. We began to receive messages of solidarity and promises of prayer for this important moment that we were preparing to live.

The study days and voting were very intense. All of the participants were able to give their opinions freely about each of the Statute numbers studied, and finally, they proceeded to the voting.

On September 7 in the afternoon, Father Stéfano Cañuto, OSA, providentially arrived from Rome. He remained until the 9<sup>th</sup> sharing the work with us. He gave a conference on *Cor Orans* where there was an exchange of questions and answers. All the contributions offered with precision and depth, allowed us to clarify doubts and increase our knowledge. His presence for us was a gift from Divine Providence. Thanks to his closeness and simplicity, we enjoy a smooth and fraternal dialogue.



P. Stéfano Cañuto OSA y M.ª de la Iglesia Aristegui, O.P.

September 10 arrived with much hope for everyone: the election of our Federal President. The election was presided over by Friar Rufino Callejo, OP. after the singing of the *Veni Creator* and invoking the presence of the Virgin and our holy father St. Dominic, Fr. Callejo declared: “*From the moment on the Federal Union ‘Mother of God’ ceases to exist; Sister María de la Iglesia ceases to be Vicar of the same.*” We gasped ... so many memories and history!!!

The vote was then taken. In a single and unanimous scrutiny, the first President of the new Federation of “Mother of God” was elected: *Sister María de la Iglesia Aristegui, OP*, from the Monastery of Santorini, Greece. She will carry out this office for a 6-year term (2018-2024). The entire joyful Assembly burst into warm applause.

We immediately went to the chapel, where Fr. Rufino made public the name of those one elected, who quickly took an oath to faithfully fulfill the appointment. We sang the *Te Deum*, with our souls full of gratitude to God for the gift of unity. After the election of the Federal President, and under her presidency, we continued the meeting for the election of the Federal Council. The 4 Federal councilors were elected in 4 separate ballots. Then, we preceded to the election of the Treasurer, Secretary, and Formator. All the Sisters accepted their new offices with gratitude, placing their confidence in God.

On the 14<sup>th</sup>, the exaltation of the Holy Cross, the members of the Assembly went to the Monastery of Olmeda where they were received with festivities. The Assembly concluded with the Eucharistic Banquet celebrated with the Community of Sisters, to give thanks to God for so many blessings received.

On November 8, 2018, the decree of canonical erection of the Federation of “Mother of God” was signed and approved *ad experimentum* for two years for the Statutes. On the same date, Fr. Rufino Callejo, OP, was appointed by the decree as the Religious Assistant of our Federation.

Last February 2020, at the request of the same Federal Assembly, the Federal President with the Secretary and Bursar, transferred to the Monastery of Olmedo-Valladolid, Headquarters of the legal Federation.

Our reality today would not be possible without the history that has prepared us for it.

On one occasion a Sister asked the Servant of God, Sr. María Teresa de Jesús Ortega, OP (+1972), in view of the continuous influx of vocations of her time: "Mother, ... and the foundations?" "I carry them in my soul," she replied.

**M. Teresa M<sup>a</sup> de Jesús, O.P.**



But one has to wait or God to appear. He knew that the insistently asked that the contemplative life by implanted where it did not exist, sine if fulfills the presence of the Church in a diocese. And the Lord fulfilled her desires by granting two requests before she died.

The first was in Puerto Rico in 1964, after Benguela (Angola) which took place in 1972, the year in which Mother María Teresa de Jesús Ortega, OP, died. She was succeeded to care for the foundations and her spiritual legacy, by Mother Esperanza del Amor Bravo, O.P., who demonstrated her intrepid missionary spirit in hew foundations by her life given and worn out. Recently on March 22, 2020, this "pilgrim of love" delivered her soul to

**M. Esperanza del Amor, O. P.**

the Lord surrounded by her daughters who represented all of the foundations.

For the "company" that started new foundations, there was a nun who can be described as "quality": Madre María Nieves de la Cruz Madrigal, O.P., who died on January 18, 2020. Throughout the long stage of foundations Mother Esperanza had in Mother María Nieves, her most faithful collaborator. She was a woman of penetrating intuition in the discernment of God's Will.

The foundations that followed Puerto Rico and Benguela were: Curaçao, Taiwan, Argentina, Greece, Korea, Cameroon y Kuito Bié (this was founded by Benguela, also in Angola).

Ten years after the foundation in Puerto Rico, this Monastery according to the Constitutions, was independent from Olmedo their founding Monastery. But they did not want to celebrate "independence" and launched the idea of forming a UNION of the Monasteries of the Mother of God founded by then, carrying out their legal constitution.

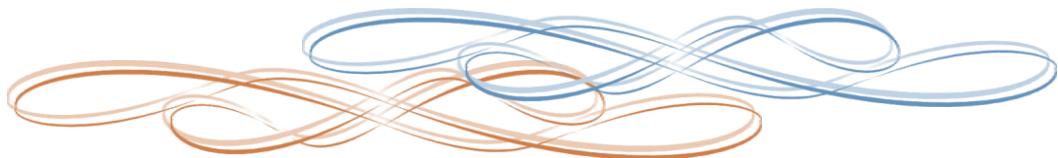
Mother Esperanza del Amor, O.P., ended her mandate as Vicarress in the year 2006. She was succeeded in this role by Mother María de la Iglesia Aristegui, O.P. She followed the profile of our identity in continuity with our roots. She carried it out with a spirit of faith (for a period of 12 years) giving a great impetus to formation, until CIVCSVA asked us to create a new Federation.

For the future, with the grace of God, our project is to consolidate our contemplative mission of enclosure in communion and emphasize formation, following the norms established by Holy Church in its new documents.

We entrust ourselves and we entrust you in prayer, so that we always and in everything fulfill the Will of the Father. Imploring the blessing of our father Saint Dominic and the protection of our Mother of the Rosary, your Sisters of the Federation of the “Mother of God”.

*Sister María de Milagros de los Ángeles Rodríguez, OP*  
Federal Secretary

(Original: spanish)





# EXHIBITION OF THE ESTAVAYER-BLONAY

## AUGUST 15, 2020



The monastery of Estavayer has the privilege of holding several works of art acquired over the course of centuries. Among these is the Estavayer-Blonay triptych which is now returning after 11 years on display at the Museum of Art and History in Fribourg. Here is a taste of the celebration held August 15<sup>th</sup> 2020 in honor of its return to the monastery.

These are from the speeches that followed the office of Vespers.

***From the address of Professor Pascal Griener, president of the Gottfried Keller Foundation, which owns the altarpiece:***

The Blonay altarpiece offers a rare example – that of a work of art of great importance which survives in its original setting and even in the same institution that brought about its creation. It was through the initiative of Sister Maurice de Blonay that the altarpiece was commissioned from Hans Geiler around 1526, and that the cost was defrayed with the help of the bishop of Belley, Claude d’Estavayer. Half a millennium later, this work remains in the same place.

This continuity is especially remarkable given that around 1520-30 Protestantism made great inroads in Switzerland, and in several regions church art was hardly in fashion. Estavayer escaped the iconoclastic fury that engulfed major cities such as Basel and Zurich.

Over this extended period of time, the Blonay altarpiece encountered a little adventure between 1882 and 1958 that could have led to its definitive departure from Switzerland. Sold by the monastery to fund the restoration of the church, the high altar was finally purchased by the family of the barons of Blonay. In 1958, the Gottfried Keller foundation – the founding

fortune of which is Protestant – came to buy this masterpiece, and thus to ensure its place in the Swiss patrimony, without any regard for religious prejudice. This episode shows to what extent Protestants and Catholics have reconciled in Switzerland in the 20<sup>th</sup> century.

According to the applicable regulations of the Gottfried Keller foundation, works of art acquired by the foundation must be displayed in public museums. But we are in Switzerland, land of compromise. The foundation therefore did not hesitate to break its own rules to permit the Blonay altarpiece to return to its home, where it can be admired both by the faithful and by art enthusiasts.

This presence of the altarpiece must be assured in the long term. Its placement in a climate-controlled showcase was thought necessary to safeguard the good condition of the high altar, which necessitated the cooperation of many people. Covid 19 delayed the inauguration, but it did not succeed in thwarting such a beautiful project. We can celebrate the strength of a collective will when it aspires to return an altarpiece to worship and to transmit an artistic masterpiece to generations to come.

The wait for the high altar might have seemed long, but this length weighs little compared to the longevity of the monastery and to the survival of the object whose return we are celebrating. Many thanks to all those who facilitated its return, and to all those who waited patiently!

***From the address of Sr. Anne-Sophie, prioress of the monastery of Estavayer:***



This is it! It's come back home!... at last! And who knows? Perhaps we locked it up in a glass cage to make sure it wouldn't escape again!

The Estavayer-Blonay altarpiece has found its home again, here with us, and our gratitude toward those who made its return possible is great. To tell the truth, the proper place of this triptych altarpiece, the place for which it was made, is not at the back of this side nave where it has found refuge since 1958. It was commissioned by our Sister Maurice Blonay and her relative Claude d'Estavayer to be placed over the high altar, here in the sanctuary, in front of the stained glass window. It was conceived of in connection with the high altar, the place where the Eucharist is celebrated. A major work for an important place! Its place is tied to its function, and it is liturgical. That's where it probably remained for 3 and a half centuries.

But all the same, it has come home, and that is what gathers us together today.

Why today? Because our community celebrates its patronal feast on August 15<sup>th</sup>: the feast of the Assumption of the Virgin Mary, a solemnity for the whole Church.

Do we still know what the Assumption of the Virgin Mary is? Well, to put it simply, the Assumption is when Mary goes home (her too!). She regains her place of origin, the place for which she, like all of us, was created. And that place is God himself. Mary let herself be completely taken up by God. She is the creature who was a complete 'yes' to God, from the moment of her conception, and to such an extent that God, in Jesus, took flesh in her.

This is what our triptych depicts with its two scenes of the Nativity and its central figure of Mary carrying the Infant Jesus.



On either side of her, St. Dominic and St. Thomas Aquinas depict the means by which we can in our turn consent to God's work in us, which is for us to pass wholly into Him like the Virgin Mary. These means are the Scriptures, which St. Dominic carries in his hand, and the Eucharist, bread for the journey and bread of life, which St. Thomas indicates in the monstrance. One could not better evoke the project of our life as Dominican nuns at Estavayer-le-Lac. Granted that the altarpiece is usually behind our



backs, we should nevertheless have it always before the eyes of our hearts to remind us that although settled in this place, we are on the way to another house, the house the Virgin Mary reached on this day of the Assumption.

The mission of the altarpiece is to accompany us on this journey. Thank you again to all those who contributed to restore it to its mission and to bring it back home.

Sr Anne-Sophie, O.P.

Monastery of Estavayer in Switzerland

(Original: in French)



# Quarantine journal

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## ***In the midst of Quarantine, charity unfolds***

*he monastery of the Dominicans at Beaufort, founded in 1963, is located in Brittany, in the Diocese of Rennes. The community numbers 23 sisters, united in their search for God and in their witness to a joyous life in following Christ. As Dominican Nuns, they are called to share the Word of God with others, as did St. Dominic, in interceding for the salvation of all men.*



We had gone into quarantine with the same shock and anxiety shared by many, but also with the awareness of the how our way of life puts us in a privileged position. We live in the same place and with the support of a life balanced by prayer, the hearing of the Word of God, and work. Does this mean that we are “quarantine experts” as was assumed by journalists who sought us out immediately for a story? No, this experience was unprecedented for us. We responded to the calls of the Spirit and the fruits that this time of trial will bring to our lives, and more widely, to the Church and the world.

We enacted sanitary measures to prevent the entrance of the virus into the cloister to protect our elderly and physically fragile sisters. Our visitors' reception center and gift shop were closed, and without the presence of our employees, we found our work duties to be much lightened. A monastery is sometimes a beehive where everyone is busy and where there is no shortage of work. So, we took the opportunity to enjoy nature's awakening in this sunnier than usual spring and set up a community walk every day after Vespers. Our fraternal bonds were strengthened by everyone's commitment to cultivate a peaceful and joyous community life,



and to assist the more burdened sisters. Confronted by the palpable tension in the world provoked by this crisis, experienced through an influx of emails and telephone calls, we responded spontaneously by enhancing the quality of our communal life. The presence of Brother Jean-Jacques Pérènes, O.P., Director of the Ecole Biblique de Jérusalem, who was quarantined in the monastery, offered us the celebration of the daily Eucharist with beautiful and profound

homilies, wide-ranging in their breadth. In short, truly a retreat!

So then, in order to be happy do we have to be quarantined? No, our vocation has called us not to quarantine but to spread the joy and love of Christ. Celebrating the liturgy in our empty chapel during these past three months, being unable to welcome retreatants in the privileged season of Lent, was a trial and a call to more fervently carry suffering humanity. One of the ways we expressed our support was to offer our chanted Office on our website and Facebook page. This request for a way to join us in our prayers was made by our faithful friends, who found it difficult to no longer come to the monastery. Despite our minimal experience and our limited technology, we participated in the great movement of digital spiritual communion which has been one of the striking features of the quarantine.

We carried the concerns of our brothers, beginning with those closest to us. Thus, we supported and accompanied our neighbors ravaged by tragic mourning and used the telephone (a little more than usual) to support relatives, friends, and priests in isolation. The sudden death of our dear sister (Anne-Marie, on April 20) and the celebration of the funeral without her family and friends were lived in solidarity with all those who were undergoing the same experience of grief. There was also the case of a neighbor who had lost her father and could

not go to his grave. A Mass was celebrated in our chapel, which she attended alone but in communion with her family who could not receive the Eucharist. It was a Lent of compassion, lived in communion with the Universal Church, compassion that we also benefited from through the solicitude of friends who cared for us. Some of them wanted to give us a donation knowing that we had no income or expressed their solidarity by bringing us vegetables and other necessary items...

The pandemic is not a footnote but an abrupt and unforeseen turning point, one which has not finished fueling our discussions. Our visitors' reception center closed; our gift shop closed; our cash register empty. It has made us share the plight of so many businesses and families. For us, economically, if the crisis were to continue, would we have to change our activities or live them differently? Are we going to open the visitors' reception center soon? Will we be able to do so if the sanitary measures we must have in place are beyond with our resources?

This much is certain, that we are expected to be available and close to persons in distress. What has emerged from this crisis for our contemporaries are many existential questions of vulnerability, of death, of individual and religious freedoms, of our relationships to each other, of our priorities in life. These are essential questions to which our life, rooted in the Gospel, can bring light and hope.



"Let us go forward thinking of our Savior," said Dominic. He is the light of men and he walks beside us.

Monastery of Beaufort, France  
(Original: french)

[www.monastere-beaufort.com](http://www.monastere-beaufort.com)

# SEARCH FOR THE FACE OF GOD

***"The search for the face of God runs through the history of humanity, always called to a dialogue of love with the Creator" (VDq 1)***

This beautiful definition of the meaning of our life of faith and of our specific vocation in the Church is what, without a doubt, is accompanying and illuminating our journey as a Dominican contemplative community in this difficult moment that, as a human family, we have to live.

Our community of fifteen sisters, three in formation, two of them belonging to two other monasteries, has experienced in a more evident way the grace of communion to which Saint Dominic has invited us. Communion among us, communion with other brothers and sisters of the Order, communion with the Church and the whole world. The pandemic is reminding us that we are all "in the same boat," as Pope Francis put it so well.

For the first time in 30 years since the foundation of our monastery, being deprived of the celebration of the Eucharist, like so many other faithful, has been, at first, perhaps the strongest experience at the community level. On the other hand, to



have the privilege of daily communion and the tabernacle at home... is for us a call to update our awareness of our prayerful mission in the Church. How beautiful it is to participate every day in the Eucharist and to find the Face of the Father in the Son, in his given Body and his Blood poured out to unite our lives to His, our intercessory prayer to His!

Even though, up to now, we have not had any cases of contagion of the virus either in the community or in our most direct relatives, we do experience the suffering and anguish of so many people who ask us for prayer and feel overwhelmed by the situation caused by isolation. This leads us to value and be grateful for the gift of community, of shared fraternal life that

unites and makes possible the hope that the world needs so much. If many times we find it difficult to build community... this "hour" reminds us: How beautiful it is to find the Face of God in the sisters with whom we share life, sorrows and joys!

Since March we have experienced the lack of our first source of work and income: the production of communion hosts. This has led us to experience God's Providence and to be much more in solidarity with those who go out to look for their daily bread, giving us the opportunity to receive it even from the poor who, concerned about us, have knocked on our door to leave us a bag of goods saying: "you always helped us, now we want to help you". How beautiful it is to find the Face of God in the small and simple ones!

One benefit that has been provided us with these months of quarantine has been the environmental silence due to the restrictions. The growing urbanization in the whole area has been modifying our environment a lot and the truth is that it is difficult to bear the strident music with which many people flee their existential emptiness. Although in this reality we are also called to listen to what God is telling us and asking us in favor of these brothers and sisters..., we have enjoyed quiet times dedicated to study, Eucharistic adoration, and common formation.

How beautiful is our vocation: "...to seek him in silence, to think of him and to invoke him, so that the Word that comes from the mouth of God does not return to him empty, but prospers in those to whom it has been sent"!

Immaculate Conception Monastery, Tucumán - Argentina

Federation of Mary, Mother of Grace

(Original: Spanish)

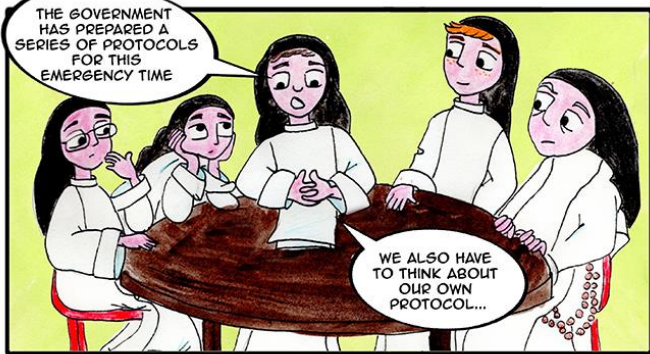




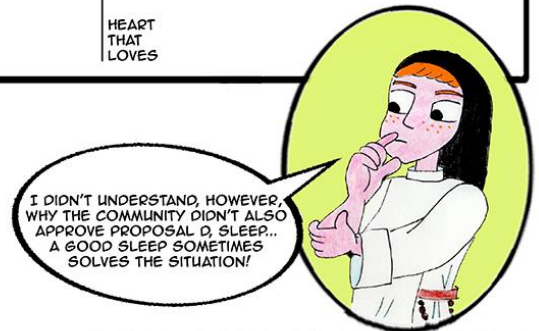
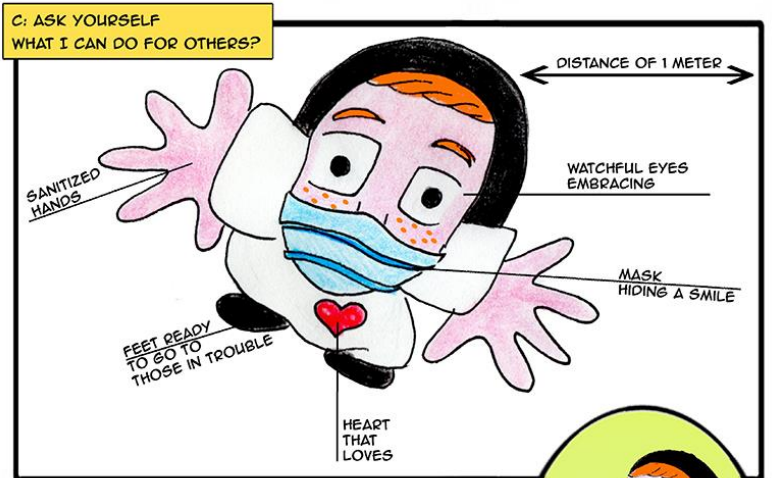
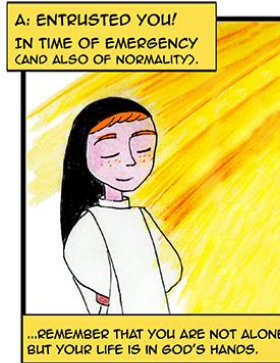
# PANDEMIC PROTOCOL



## #PROTOCOL



\*ABC PROTOCOL: is freely adapted to the Italian and English language



© MONASTERO DOMINICANO "MARIA DI MAGDALA" - 2020

Dominican Monastery "Maria de Magdala" - Crea, Italy

(Original: italian)

## HISTORY BECOMES A REALITY

From 1994 to 1997, during my aspirancy, postulancy and novitiate, foreign language and names in studying Dominican history were a disaster to me. Words like, Prouille, Carcassonne, Toulouse, Fanjeaux, Caleruega, Albigensians name them all.

After my first profession these same words started becoming familiar but at the back of my mind. The only word which was very familiar from the word go was Caleruega because I pronounced it *kaloli Lwanga* the name of one of the Ugandan martyrs which I knew. History and life continued.

In 2014 Dominican life of study in me started taking a different shape when the sisters in our founding monastery (North Guilford) invited me to join a TFP (Theological formation program) for 4 years in the house of studies Washington DC. Thank you, dear sisters.



In 2018 when I visited the birthplace of St. Dominic, Caleruega became a reality but St. Dominic did not make any impact in me as much. His statue at the midst of a tiny market and a big empty church building where he was baptized did not speak much. I did not hear much about him

from the villagers nor did I see volumes and volumes of books with his image both old and new editions.



In 2019 - because of the French language, my community in Kenya, my federation and my community in Chalais - I went to Chalais in France and there St. Dominic and Dominican history started becoming a reality. Their library and the outstanding statue of Br. Lacordaire plus the sisters, brothers and friends of the community said so much to me without “speaking”.

25<sup>th</sup> of June 2020 was the climax when I visited the cradle of the order : Prouille, and from there Carcassonne, Toulouse, Montreal, Fanjeaux and so on . There the African Swahili proverb became a reality “Kuzaa si kazi, kazi ni kumlea mtoto”<sup>1</sup> translated as: “to give birth is not much work, the work is to bring up the child”. Yes, St. Dominic really

brought up the Order, from just a small little town to the whole world. There you don’t have to be told about the order because it is not history any more but reality, Dominic on the roadside, Dominic on the junction, Dominic in the forest, Dominic in the streams, Dominic in the mountains and Dominic everywhere.

To all the nuns who have not visited Prouille, if possible do it because as St. Augustine says “**the world is like a book, anyone who has not travelled has read only one page**”<sup>2</sup>, Dominican contemplative life is not history from the books but reality. It is in France where I have come to understand why Fr. Bruno Cadore our former, loving and humble master of the order says “Dominican Contemplative life is distinct from other form of contemplative life in the church”<sup>3</sup> Nicely put in French I can say to my God “TA VOLONTÉ SOIT FÊTE EN MOI”<sup>4</sup> now that I have beheld Prouille.



*Sor Mary Martin, Karen, Kenya - (Original: english)*

<sup>1</sup> Swahili proverb.

<sup>2</sup> St. Augustine of Hippo

<sup>3</sup> Fr. Bruno Cadore O.P

<sup>4</sup> Jade et les sacrés mystères de la vie

# FIVE DAYS IN PROUILLE

I am Sr. Therese Claire Lum of the Monastery of St. Dominic, Bambui, Cameroon! I arrived in France precisely on the 5<sup>th</sup> of October 2019, thanks to Sr. Veronique, prioress of Dax and the community, who accepted to welcome me for a year to learn the French language.



Ever since my arrival in France I had a dream I wished would become reality before my return to Cameroon: to visit the monastery of Prouille, the cradle of the Order and if possible other sites in the vicinity associated with St. Dominic and the beginnings of the Order. With the advent of Covid-19, it almost seemed impossible this desire could be realized but thanks to Providence, on June 25<sup>th</sup> I was on a train heading to Prouille from Dax. The community welcomed Sr. Mary Martin, of Karen, Kenya who arrived from Chalais and me very warmly that evening.

The 5 days in Prouille were rich in experience! Thanks to the timely organization by Sr. Josephina, prioress of Prouille we were able during those days to visit most of those strategic sites. We visited the current convent of the friars in Toulouse, as well as the “Jacobin”, that is, their convent before the French Revolution. Next we were led to Fanjeaux by Jane Dominique, a Lay Dominican, to relish its rich and significant Dominican-associated treasures, including the “Signadou” where Dominic had sat, as we read, and contemplated the vastness of the mission before him after the Cistercian Delegates returned to their monasteries and Diego to Spain. It is a magnificent sight looking down from the Signadou to the village of Fanjeaux, effortlessly bringing to mind Dominic’s cry, “Lord, what will become of sinners?”

Our last day in Prouille was spent visiting Carcassonne, with Dubois Huguette, another Lay Dominican as our guide. To me, it still sounds so unreal that I actually walked in these places,



the same which despite the visible marks of more than 800 years of history, St. Dominic had walked and constituted the first Holy Preaching of Nuns in the silence of the cloister to complement a band of Itinerant Friars whose parish would be the whole world. In fact, for me personally I felt like all I had only read and at times, could be quite mixed up as to whether Fanjeaux was in Spain or in France, had suddenly changed. St. Dominic and the Order suddenly came to life from of the pages of dead history books.

I am truly grateful to Sr. Josephina and the nuns of Prouille for their hearty welcome and all the sacrifices they made to see that we had access to those sites which ring different, in every Dominican ear. My heartfelt gratitude as

well to Jane Dominique, Dubois Huguette and their Lay Dominican Fraternity for the selfless services! I equally render thanks to Sr. Veronique, Prioress of Dax and the community, without whom I would not have had the opportunity to come to France in the first place. I am convinced that St. Dominic worked at the background to arrange all this and sure enough for a reason. While praying that he may fulfill the promise he made before his death, that he would be of more help to his children, while he was gone than when he lived, I also pray to be personally renewed in the Spirit of Jesus Christ, the same spirit that moved and animated St. Dominic.

Sr Thérèse-Claire

Monastery of Bambui, Cameroon

(Original: english)



# CHEESE, GLORIOUS CHEESE...



So sang the American Dairy Association in a Superbowl advertisement back in 1986! I only know it was then because while I remember the commercial, it's thanks to the internet that for 30 seconds I was brought back to my teenage years.

Some sisters may know that for about the past 5 years I have been learning, with some success, how to make cheese. I was asked to share how this all came about given that we don't own a cow!

About 5 years ago we had a benefactor who would show up at the door unexpectedly with a car load of groceries from Costco. There was always a gallon or two of milk and we would freeze so it wouldn't go bad. When you defrost milk, you can't really drink it because it separates. What to do? I googled, "what to do with frozen milk" and thus my cheesemaking adventure began! With a little lemon juice or vinegar, I could make a sort of farmer's cheese or what the people of India call Paneer. Then I found out about a sort of ricotta and mozzarella. I learned there was milk that was "good for cheese" (low pasteurization temperatures) and "bad" milk (pasteurization at high temperatures). Organic milk is nearly always ultra-pasteurized and thus "bad" milk. The best is raw milk but this is New Jersey so not a chance! Non-homogenized is expensive and not easily available.

Unfortunately, milk processing plants are not required to tell you their pasteurization temperatures and the milk we buy, although not ultra-pasteurized is "bad" milk. Finally, the great folks at Deans Foods told me that Dairy Pure milk is pasteurized at the lowest temperature possible, 161F for 15 seconds. And where could I find this? Well, right across the street from

the monastery at the Seven-Eleven. When people ask me the name of my cow, I tell them, “Seven-Eleven”!

Then there are cultures and rennet, cheese presses and brining. All the different cheeses use basically the same ingredients: milk, culture, rennet and salt. It’s what you do with it that makes all the difference. A digital thermometer is your best friend!

You labor all morning, sometimes stirring for 30 minutes straight and then another 15 or 20 minutes and then another. You have those curds pressed and the wheel brined. You breath a sigh of relief and then remember that you won’t know if you did the whole thing correctly for at least 3 months!

Aging cheese is an art itself. An affineur is an expert but you are a definite amateur! You don’t



have the wonderful underground caves of France but an adapted dorm fridge. It works, more or less. Most of the time you take the easy way and vacuum seal your cheese baby! Some cheeses are waxed and some are a palette of molds which gives flavor to the cheese. The molds look scary but most of them aren’t and the bad ones disappear with a brushing of salt water or vinegar. Cheese is a living thing and it likes the bath!

For someone who managed to get out of chemistry class, this whole adventure in cheesemaking has been a fascinating learning experience. Some cheesemakers get into the science of it with their flocculation points and PH testing. They have detailed make-sheets that would put NASA to shame. I prefer go the root of the farmers of old for whom cheesemaking was an art. I guess you could call it the virtue of cheesemaking!

So far, in the hard cheese category I’ve made Caerphilly, Manchego style, Jarlsberg style, Brick, Colby and Fontina. In the soft cheese category I’ve made Mozzarella, Ricotta, English Coulommiers, Triple Crème and a sort of cream cheese. The Triple Crème was a big hit at Easter. (The fuzzy mold looked like an ermine coat!) I’m waiting for some molds from France to make Camembert style cheese. I ordered the hoops from France because, even with shipping they were half the price!

As for cheese fails there have been several. A farmhouse cheddar and gouda were unsuccessful. Several attempts at Robiola turned into what I called “Italian cream cheese!” However, these have been learning experiences and when the season is cooler, I’ll probably give the cheddar cheese another try.

Cheesemaking is “the thing” right now and there are plenty of resources out there including fellow home cheesemakers who are always happy to give you an opinion. There are some good

videos online, especially the many by Gavin Webber in Australia who makes the whole process look so relaxing and restful!

If you are interested in making cheese start simple and work your way up to more complicated cheeses. And if you can, buy a cow!



Sister Mary Catharine  
Monastery of Summit, NJ, USA  
(Original: english)



# *Spiritual formation through crafts*

While today our community is known for our soap, perhaps even more so than for our prayer, that has not always been so. The soap department was started in 2007 after our community received a number of new vocations and needed a way to help cover the corresponding increase in expenses. The income from our soap as well as the other items we sell in our gift shop help towards covering the cost of insurance – one of our major expenses for young sisters, since they are not covered by Medicare as the older sisters are. We have found that producing soap is well-suited to our life, as it does not require a lot of special equipment or training and is easy to fit into the monastic schedule.

The process for making bar soap, our main product, is pretty simple. We use a melt-and-pour soap base, which as the name suggests, means that you can simply melt it and pour it into molds. We buy this soap base in bulk in several varieties – shea butter, goat’s milk, and clear glycerin – which we often mix to create different formulations. The base must be melted down before it can be mixed with colors, fragrances, etc. This is done in several large pots which are temperature regulated to hold the soap above the melting point without burning it. The pots can take a while to melt the soap though, so when we’re in a rush, the microwave also works! Once the soap is melted down and measured out, the next step is to mix in the fragrance, colors, and anything else that is getting added, such as spa salt, herbs, or essential oils. Once everything is all mixed together, the soap is poured into molds and left to cool and harden overnight. The next day, the soap is removed from the mold, cut into bars, packaged in shrink wrap, and labeled – ready for the gift shop!



Some of our most popular soaps are our Lavender soap, Cloister Garden – a floral scent, and Mary’s Mantle – a linen scent. These are some of our year-round soaps, but we also make special soaps for each season. Our Christmas soaps are our most fun and creative - peppermint-scented St. Nicholas, gold-dusted pine trees, medieval animal designs, and more. The St. Nicholas soap and the medieval animal soaps are in two colors with a design in white and a colored background. These are a bit more complicated to make, as the white soap for the design must be carefully poured into the mold, making sure that the soap does not spill beyond the design. Then, after this first layer hardens, it is sprayed with rubbing alcohol to allow it to bond to the second layer, which is then poured over it. If the first layer doesn’t harden enough, the two layers mix and ruin the design, and if they aren’t bonded properly, the two layers can split when the soap is taken out of the mold, making these soaps a bit more tricky to make!



As time has gone on, we’ve expanded beyond bar soaps into liquid soap, lotions and salves, lip balm, body washes, room sprays, and more. We are proud of our lotions, because while our soaps are made from a base, we make our lotions from scratch with our own recipes which we have developed. We’ve also gradually acquired more equipment that makes the process easier – the temperature controlled pots for melting the soap, partially automated fillers for liquid soaps and room sprays, and a sealer for packaging the soap into shrink wrap.

Those of us in the novitiate are responsible for making the soap, and the knowledge is passed down to each successive new postulant. Making soap is often the first task a new postulant is introduced to! The constitutions state that “work is demanded by religious poverty and serves the common good by building up charity through cooperation.” I have certainly found that there is a real unifying aspect to working together towards a common goal, which is helpful in the novitiate, where we are still learning to be a part of the community, particularly when we first enter. There are ways in which it is easier to get to know each other over a shared project than it can be at

recreation. Even the tensions and disagreements that work in common inevitably bring out help us to understand each other better when we are able to work through them.



Working in the soap room, I have learned to slow down instead of working in a frenetic rush in an attempt to achieve maximum efficiency, and to appreciate the more “contemplative” nature of this sort of work. Because it is less intellectually engaging, my mind is more free for prayer (although, of course,

also for distractions!).

Despite its sometimes ascetic nature, it is good for me to be reminded that work is actually God’s gift to me, a participation in the creative power of God. Working in the soap room can be an easy way to see that. There is something satisfying at the end of the day to look and see the bar of soap that you made, knowing that what you made is made well and has a purpose that it will serve.

Sr. Lucia Marie of the Visitation, O.P.

Monastery of Summit, NJ, USA

(Original: English)



# Jubilee 2021

## Letter from sr Mirella

Pratovecchio, July 2020

Dear sisters in our Holy Father Dominic,

time is pressing and the jubilee year is approaching. For this reason, I would like to update you on the planning for the celebration and, at the same time, I would like to invite you to seize with joy the opportunity offered to us by this time of grace.

Because of the Covid 19 pandemic, the Jubilee Committee for 2021 had to scale down the project of the initiatives already planned. It was therefore decided to focus attention and efforts on the Jubilee website, which will be published as soon as possible. We do not know what freedom of movement awaits us in the coming months and, therefore, it is impossible to make precise projects of any other kind. However, some initiatives have been confirmed and approved by the Master of the Order.

During the Jubilee Year, therefore, there will be a history Congress in Bologna. In addition, a photograph of the Table of St. Dominic, the so-called *Tavola della Mascarella*, will be exhibited in Bologna, an image with explanations that will also be published on the website. We will continue to collect photographs on the theme "At table with Saint Dominic", which will be published on the website. An informative booklet on the life of our Founder will also be published online and will therefore be made available to everyone.

The world situation due to the pandemic prevents the Curia from organizing "real" pilgrimages. For this reason, we have planned a "virtual pilgrimage". However, nothing prevents the nuns from organizing a "real" pilgrimage following the path of the Holy Father Dominic on his last journey from Rome to Bologna. If any Community or Federation wishes to organize it, they can get in touch with us. The expected duration of this route depends on many factors, first of all the choice of the different stages (since there will be some main stages and some "detours" in places where we have no evidence of our Holy Father having been there but which are



symbolically important for the Order). The guide for the pilgrimage will be downloadable from the internet.

I think that, as Dominican contemplatives, we can enhance this Jubilee Year, first of all, to foster more and more the unity of the Order around the person of our Holy Father Dominic. Ideally, we can all be one great "Prouilhe" around which to gather the Dominican Family, with prayer and with a freshness of initiatives that can make everyone, more and more, one heart and one soul. We know that this will only be possible if we find the courage to give precedence, in the Jubilee Year, to this common goal by setting aside only for a short time the other particular projects of our Communities and Federations. The main invitation, then, for all of us is to rediscover, deepen and promote the person and the message of St. Dominic. In particular, we can look for new ways to make him known to young people, through prayer, first of all, and then by organizing vigils, meetings, but also through video-testimonies, writings, texts or whatever the creativity of love will suggest. It will then be fundamental to make us aware of local initiatives by sending information to the sisters of the International Commission of the Nuns who will send to me and, therefore, to the Jubilee Committee, the proposals and experiences of the monasteries. In this way, there will be an enriching exchange within the Dominican Family and between the monasteries such that, learning of the various initiatives, the communities will be able to take inspiration from each other and undertake similar projects.

I warmly invite and encourage us nuns to study and deepen our charism and also to take the initiative to publish in this year studies, literary writings, artistic images, liturgical music, recreational music about St. Dominic, the charism and our Dominican life. All the material will be "advertised" on the Jubilee site, where excerpts from it can also be published, so that the whole Order can learn about it and make use of it. In this way, we will give the Dominican Family that contribution which is proper to us and which finds its source and culmination in our contemplative experience and vocation.

The invitation, then, is to express our creativity and to communicate first projects, and then experiences. I think that our shared and unanimous prayer, combined with love for St. Dominic and creative passion for our life, can contribute more and more to the unity of the Order around our common Father, to the glory of God and to the joy of all our brothers and sisters.

Thank you for what we can live "together", even if at a distance. The unanimous commitment in pursuing the goal of honouring our Holy Father Dominic will surely bear fruits of life for the Order and the Church. It will bear fruit also, we sincerely hope, in new vocations to the service of preaching the Gospel. Looking forward to your feedback, I greet you fraternally and affectionately, in our Holy Father Dominic,

*sr. Mirella Caterina Soro, OP*

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(Original: english)

# PENANCE & PRAYER

with the whole  
DOMINICAN FAMILY

4 October – 7 October 2020



The Master of the Order invites the Dominican Family to undertake a **“triduum of penance”** from **4 October - 6 October 2020**. Each community is asked to determine the form of communal penance they will do together.

On **7 October 2020**, the feast of the Holy Rosary, the Dominican Family is called to **pray the Glorious Mysteries of the Rosary at 8:00pm in their local time**, and to livestream this if possible.

*“We offer to God these days of penance and prayer for these intentions: in suffrage for those who died during the pandemic; for the intentions of their bereaved families; for those who continue to suffer the effects of the pandemic, and for those who work to alleviate their suffering.”*

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

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