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At Table with Saint Dominic

Our Jubilee commemorating the death of St. Dominic envisaged so many events, meetings, pilgrimages, regional and international celebrations...and some had to be cancelled due to circumstances imposed by the pandemic, which remains the main prayer intention of all of us.

Is this to say that the Jubilee, “At table with St. Dominic” did not take place? Rather, circumstances have taught us to see differently, to live the jubilee differently, not in a big but in a deeper way: “to be at table with Dominic” in community, in fraternity among ourselves, learning and teaching ourselves to grow in the fraternity that is manifested in so many small details on a daily basis.

Recently, with a small group of Sisters from our community, we were able to take a few days of rest in an isolated place in the Pyrenees mountains, where I was able to make some beautiful discoveries that took hold of me and that made me reflect and consider things from another perspective.



We had been told that there were waterfalls to be seen along the paths of the forest walks. As I like forests very much—which we don’t have here in our nearby region—I felt great joy to be able to walk along these paths, to breathe the pure air, to admire and contemplate the wooded mountains under a blue sky as far as the eye can see, expecting to be able to stop at a few powerful cascades delivering their impressive show...but, even climbing higher and higher and walking in this environment that was so beneficial, no spectacular waterfall!

And then one day, when I wasn’t thinking about it anymore, one moment, I heard the sound of water flowing somewhere over some small stones and among the leaves and plants—I had to seek out that sweet murmur of hidden water that I was happy to discover. I bent down to look and contemplate the clear water that seemed to be coming towards me...a beautiful little music was offered to me, a gift from the Creator inviting me to give thanks...

These are the waterfalls that are discovered in silence, the icon of the jubilee that I am invited to contemplate, to live every day: the purity of the hidden water that washes the little stones, polishes them, brings out the different minerals that compose them and make up their beauty...Yes, I keep this discreet spectacle in my heart so that I can always hear better the murmur of the cascade of love that is offered to me by life in fraternity, in community, “at table with Dominic”.

Another parable lived together, still during this little trip: after having contemplated a beautiful landscape at more than 1,2000m, while we were coming down (by car) on a narrow road, all of a sudden, we found ourselves behind a huge herd of 200 beautiful cows that the farmers were

leading to other pastures. And it was the pace of the cows that dictated the speed at which we could move forward...!

For fun, two of us joined the farmers, trying to keep the same pace as them and thus learning late in life the job of a cowherd with its demands, its labors, and its joys! Do they now cultivate the dream of bringing cows back to our fence?



How can we not think of St. Dominic travelling the roads, always on foot...

To rediscover life in harmony with the rhythm of nature, to be present in the present moment, to allow creation to instruct us, to rediscover attention to the beauty of creation, to see the little flowers that no one has sown, which bloom for the glory of God and the joy of the men who discover them... So many invitations received thanks to this trip.

Yes, truly, it is possible everywhere to “be at table with Dominic” because that is our mission of fraternal Dominican life!

In this Month of the Rosary, let us entrust ourselves to the Virgin Mary and to the intercession of St. Dominic, who precedes us on our path of faith.

*“Walk with us, Mary,
on our paths of faith,
they are paths to God...!”*

Sr. Lioba, Monastery of Prouilhe, France
(Original: French)



"GIVE US MADMEN, LORD, GIVE US MADMEN."

O God! Send us crazy men,
those who are deeply committed,
those who forget themselves,
those who love with more than words,
those who give their lives truly and to the end.

Send us crazy men,
nutjobs,
passionate,
men capable of making the leap into insecurity,
towards the surprising uncertainty of poverty;
give us crazy men,
that accept to be diluted in the masses
with no pretensions of setting themselves up as a footstool,
not to use their superiority to their advantage.

Give us crazy men,
madmen of the present,
in love with a simple way of life,
effective liberators of the human being,
peace-loving people,
pure of conscience,
determined never to betray,
able to accept any task,
to go anywhere,
free and obedient,
spontaneous and tenacious,
sweet and strong,
O God! Send us crazy men.

Bro Louis-Joseph Lebet, OP
French economist 1897-1966

Fearlessness, Joy and Dominican Equanimity

"The joy of the Gospel fills the heart and the whole life of those who encounter Jesus. Those who allow themselves to be saved by him are freed from sin, from sadness, from inner emptiness,

from isolation. With Jesus Christ joy is always born and reborn". (EG 1). With these words Pope Francis begins the apostolic exhortation "The Joy of the Gospel" (2013).

The Pope invites us to reflect and act in a new way, he invites us to take initiatives to overcome the schemes of apostolic and evangelical "conservation" with which we have often gone ahead in other times. But now, we are faced with the challenge of preaching and evangelizing in new times, in the new cultural epoch, in this stage of history with its advantages and limitations that we are living. It invites us to encounter others, "coming out" of ourselves, of our customs and habits, routines and practices, of our sadness and grievances, so that the evangelization and preaching of the Word of God may reach the men and women of our time. And the point of support and impulse has to be the joy of the good news, the enthusiasm that awakens the certainty of knowing that the Lord is with us and encourages us to follow him with absolute confidence. God does not disappoint, he does not abandon us; God walks at our side and must be a source of joy and hope in every circumstance.

For a Christian the meaning of life cannot be other than joy and happiness. God, who is Father, has revealed his love to us in the person of his Son Jesus Christ, through the Holy Spirit. We have a Triune God who is relationship and communion of infinite love and from whom all things that exist derive. Everything has been created by Him and for Him. This community of persons lives in intimate and intertwined relationships, happy, joyful and exultant. They are a joyful community who, living from love, can only communicate love. Since it is the original source of all creation, and has participated in our existence, it is in our innermost being and with us, it sustains us and accompanies us in all we do. This is an original revealed truth, which should make us think about how it can encourage us when we do not find ways to help us face the problems of life. This Trinitarian societal reality must also help us to avoid any authoritarian or centralist way of life. The Trinity also brings us, by its life of communion and egalitarian unity, a fundamental idea of sociability, participation and democracy, which help us to avoid any form of abuse towards our sisters and brothers.

On the other hand, we also have the euphoric testimony of Mary Magdalene and the other women who went to the tomb to offer a last service to the Lord whom they loved. But at one point they exclaimed: "This Jesus who was dead and buried is alive, he is risen". The despair of the apostles is transformed into surprise and enormous joy and hope. Their life is radically transformed, and now they go out with courage and fearlessness, at the command of the One they love, to proclaim the good news of God with us who in Christ invites us to a new life. Faith has been transformed into energy that impels them to go out to the ends of the earth to bring that Word which gives new and true meaning to their lives. Human life is not destined for personal and collective death, even if it pains us, but for even more life in heavenly eternity. The mystery of the Triune God and the Resurrection of Jesus Christ, Our Lord, should give us too, reasons to believe and to hope, reasons to love and to forgive, reasons to work and to serve.

The witnesses of canonization tell us that St. Dominic, imitator of the life of the apostles, "was always cheerful and in good humor, even in troubles or sickness, more than in prosperous events. When he prays he is happy and full of confidence, he sings to the God of life who sustained him in his apostolic wanderings. He also gives thanks for the loving providence that never abandons him in difficulties and dangers. He had the gift of a serene and unalterable equanimity that was modified only by compassion and mercy in the face of the sorrows, pains and anguish of his neighbor". "This same serenity," the witnesses continue, "he showed in his decisions and commands. It was wonderful to see the servant of God send his friars here and there, through the various regions of the Church of God, and act with such absolute confidence, without shadow or even hesitation, even in the face of the contrary opinion of others, as if he were perfectly sure of the success of events, or the Holy Spirit had revealed it to him". And as "a happy heart makes a happy countenance", the placidity and composure of his inner man was revealed outwardly in a manifest goodness, and in the joyful gesture of his face, always luminous and radiant.

In our Order of Preachers, which he founded, this intrepidity and apostolic joy has been imprinted and transformed into preaching strength. In our Dominican history we find brothers and sisters who, as nuns, friars, sisters in active life or lay people, have given this witness of joyful constancy and endurance in the fields of missionary preaching itself, in the simple life of their monasteries, convents or daily life, in philosophical, theological or scientific study and in various areas of the artistic world, and in general in the activity in which they have been engaged. They have understood what the prophet Habakkuk reminds us: "Though the fig tree flourish not, and the vines yield no grapes, though the olive tree fail, and the earth refuse to give us bread, though the barnyard have no sheep, and the stalls have no oxen, yet will I rejoice in the Lord, rejoicing in God my Saviour. God, who is my Lord, is my strength; he gives my feet the agility of a deer and makes me walk on the heights" (3:16-19). It is the confident certainty of the divine presence that neither abandons us nor leaves us alone, but always accompanies us.

May that spirit burn also in our hearts, for our fraternal life and the ministry of preaching, which St. Luke tells us: "At that moment, Jesus was filled with joy in the Holy Spirit" (10:21). May we too, knowing that we are created and redeemed by the Triune God, through the intercession of Holy Mary Mother and St. Dominic, come out of our comfort, to invent and create new ways of preaching, for the new times we are living in. May we continue to smile and have a serene look in spite of the fear and dismay of our days, in spite of pandemics and violence and disintegration of social relations, in spite of threats of devastation of life in its different forms. May the Lord grant us to be mad, mad with joy and hope, mad with creativity and initiative, to be faithful servants of the Word that gives us life.



(A blending of various texts)
Fernando García, OP
General Promoter of the Nuns



Dominican Nuns Respond to Pope Francis' Letter *Praedicator Gratiae*

Faith and Charity, Truth and Love, Integrity and Compassion



Two phrases from Pope Francis's *Praedicator Gratiae* strike me in particular. First, when he says that as a student in Palencia Dominic "came to appreciate the inseparability of faith and charity, truth and love, integrity and compassion." Secondly, when in speaking of the importance of life in common in the Dominican tradition and how it inspires a "synodal" form of governance, the Pope points to the prophet witness of "evangelical fraternity"—"The witness of evangelical fraternity, as a prophetic testimony to God's ultimate plan in Christ for the reconciliation and unity of the entire human family."

"Faith and charity, truth and love, integrity and compassion"—these pairs of virtues, going two by two like the apostles, all imply an objective order, God, and the other, and balance one another out. For faith without charity is dead. Charity without faith is condescension. Love without truth is permissiveness. Truth without charity loses all meaning or becomes a weapon. Integrity without compassion becomes rigidity; compassion without integrity, indulgence. Even the virtues benefit from being together!

It seems to me that the Nuns of the Order live one of the most intense forms of fraternity. After the lockdowns and quarantines of this past year, many have had a glimpse of what living a cloistered life is like. Being together all the time in the same place with the same people can be very challenging. It is easy to fall into cliques and factions and turf wars, making mountains out of molehills and generally getting on one another's nerves. St. Paul's exhortation to the members of the Colossian and the Ephesian communities "to bear with one another in love" (cf. Col 3:13; Eph 4:2) rings more and more true as the years go by. Yet we are living together to grow in love. Without the Holy Spirit, this form of life would be truly impossible to live. I believe this corporate fraternal life of the monastery is the main way the Nuns preach. Interestingly, people when referring to the monastery often speak of "the nuns" in plural form.

In the last 20 years the Catholic Church in the United States has been rocked by revelations of the sexual abuse. I have many friends and family whose faith has been badly shaken by these events or who have left the Church. This is not the case of being taught bad doctrine. It is about how the vulnerable and defenseless were treated, authority abused and trust broken. The implicit reasoning is: "How can what you say be true, when you treat people like that?" or "How can an institution be true when it allows this sort of behavior to go unchecked even when it is known and reported?" In reality, we all have a long way to go to bring how we act into harmony with what we say we believe. Fraternal life is where we attempt to do this. In Dominic's day the opulent lifestyle of the clergy scandalized the laity. Diego, Dominic and their Cistercian companions countered this with a witness of evangelical poverty. If the Church is reeling now with cases of exploitation and abuse, we can counter this with evangelical fraternity. In an individualistic society where it is perfectly acceptable to walk away when things get tough, committed fraternity is countercultural.

One of St. Dominic's most striking features is his compassion. Even in his private prayer, he brought others with him as witnessed in his nightly cry, "Lord, what will become of sinners?" His love was both particular and all-embracing. No wonder Francisco de Vittoria, with his theory of universal human rights, is his spiritual son. Again, I believe Dominican nuns share in Dominic's compassion as expressed in his universal intercessory prayer in a special way. Growing up near a Dominican monastery, it used to be something of a family joke that if you wanted to know what was happening in the world listen to the Intercessory Prayers at the Monastery. The nuns would pray about wars and earthquakes and typhoons that we never saw in the newspaper, and this was before the internet! Now I realize that this universal concern of the nuns comes right from our father, Dominic.

Sr. Mary Rose Carlin, O.P.
Monastery of the Infant Jesus
Lufkin, Texas, USA



Overflowing with the Joy of the Gospel



The important, profound letter from Pope Francis addressed to the whole Order in this Jubilee year warmly stirs our communities of contemplative life, reminding us of the commitment and involvement that we nuns have had since the beginning of the “Holy Preaching”. Our Region of South America and the Caribbean, thanks to the merciful love of God, has beacons that illuminate and guide the path of preaching, our monasteries are *homes* that keep the *fire of* the Word, of praise, of welcome, of compassion, of charity, of hope alive and warm. In this eighth centenary of the death of St. Dominic, each contemplative community has become a *womb* (uterus), where we gestate with the hearts of mothers, the cries, the merciless cries, the despair, the pain, the impotence of the weakest; we want to give birth through our prayerful, silent life, hidden in Christ, to the testimony that our Father Dominic left us, to bring the gentle balm of consolation to all the “peripheries” of our countries that cry out for mercy.

Yesterday as today, we nuns, at the *heart* of the Mission of the Order, stand as sentinels of light in the midst of darkness speaking out: “Are these not men whom we treat and humiliate as slaves?” We encourage the Dominican Family, echoing the words of Pope Francis, not to be afraid and to take the risk of preaching justice and truth, defending and caring for life in all its forms. Our Region calls for new “Franciscos de Victorias”, it needs the voices of “Antonios Montesinos”, it needs communities that are “Bartolomé de las Casas”.

In the presence of such an unpleasant smell of oppression, let us perfume ourselves with the sweet smell of Christ as did Rose of Lima, Br. Martín de Porres, Br. Juan Macías, Sr. Ana de los Ángeles Monteagudo and Br. Louis Bertrán, overflowing with the joy of the Gospel, making ourselves into the bread of charity, building peace with simplicity and cultivating communion and fraternity with exquisite delicacy. As a song that beautifully summarises the presence of the Dominican mission says: “*Dominic, your voice in America reveals the strength of truth, Dominic, your voice in America is the fire of freedom*”.

Sr. Irene Diaz, O.P.

Vble. Catalina de Jesús Herrera Monastery
Federation Santo Domingo in Ecuador
South America Region



Called to Respond to the Needs of Our Age



I must express my amazement at the precision and insight the pope speaks about our way of life as Dominicans. Surely, he gives an impression of saying things that are both obvious and archaic to every Dominican. He tries to get at the things that must be already behind us as history; yet he brings them out in a way that illuminate and vivify them. Thus, in reading this article, I did not learn new things but I learnt old things from a different light.

I found them very important, interesting and valuable. Am greatly humbled by God's condescension, reaching out to me by calling me not only to be a Christian but a living stone in this Glorious Order of Preachers. Like my brother Master Reginald, I must confess, "I have much doubt if there is anything for me because I have always found so much pleasure in the Order." I would like to share few thoughts which struck me after reflecting on the Pope's letter to us.

First, "Each Saint is a Mission, planned by the Father to reflect and embody, at a specific moment in history, a certain aspect of the Gospel." As the Pope point out, our Holy Father Dominic responded to the urgent need of his time by his zeal for soul, preaching, acts of mercy, theological formation of the brethren, love of the sacred page, prayer etc. Like Dominic we are called to respond to the needs of our age characterized by epochal changes and new challenges to the Church's evangelizing mission, to inspire all the baptized to set the whole world on fire of God's merciful love. To name but a few: the heresies menacing our age, wars, pandemics, misuse of natural resources, corruption, immigrants.

Since, “The devil fears hearts on fire with love for God.” (St. Catherine), we as nuns in Africa we have continued the Mission, Vision and Charism of our Order by being faithful to our heritage, namely, faithful observance of our regular life as free women under grace for the fruitfulness of our brethren’s preaching and salvation of all souls. We have not failed to show hospitality to the poor and the less fortunate, who knock on our doors looking for physical and spiritual nourishment. But above all we lovingly lift the entire world before the LORD in the celebration of Eucharist, liturgical prayer while watching over the hearth to keep fire burning by personal prayer, study, work and common life; following the example of St. Catherine who once said “I do not beseech you for myself alone, Father, but for the whole world and particularly for the mystical body of the Holy Church.”

Second, the Holy father has expressed his gratitude to us Dominican for our outstanding contribution to the growth of the Church. I remember a story one of my sister told me. One time, she went out and young man (a Theology student in St. Thomas Aquinas Seminary) came running and asked her, “are you a Dominican? She answered yes, the young man continued, you have done a lot in the development of the Church’s Doctrine and have many Saints.” The young man left after they exchanged some other thoughts but Sister wondered, what about me? Have I contributed anything or am I just busking in the Glory won by others through by toil and sweat?

In conclusion, the Pope seems to suggest that Dominic’s vision is desperately needed in our time. But with Master Jordan I lament, “who would ever hope to imitate the virtue of this man? — to be able to do what he did requires more than human strength, it presupposes a particular Grace which he alone had, unless perhaps God in his merciful kindness deigns to bring anyone else to a similar peak of holiness. But who is there who would be ready for such a gift?” (*libellus*). Let us remember, “it’s better to illuminate than merely to shine.” *St. Thomas Aquinas*

May, the Holy Father’s address to us challenge us to answer from the bottom of our hearts, here I am LORD I come to do your will. *Is. 6:8*. remembering, “in your will Oh LORD is our peace”. May we “ponder the fact that God has made you and me a gardener, to root out vice and plant virtue” *St. Catherine of Siena*: St. Dominic Preacher of Grace intercede for us. Amen.

Sr. Lucia NGABA, O.P.
Corpus Christi Monastery
Nairobi, Kenya



The Power of Contemplation



First of all I would like to thank the Holy Father for this letter to the whole Dominican family. In it he encourages us and urges us to live our Dominican charism more intensely – in my case as a contemplative nun.

Our father St. Dominic was, above all, a man of prayer and contemplation. At that time he saw the importance of prayer and believed that the power of contemplation and the hidden life could save souls living in the darkness of heresy. That is why he first founded a monastery of contemplative life in Prouilhe as a support for his apostolic life. And at the same time, *“his zeal for the salvation of souls led him to form a body of committed preachers, whose love for the sacred page and integrity of life could enlighten minds and warm hearts with the life-giving truth of the divine word”*.

St. Dominic’s fervour for prayer is very impressive. He spent the whole night in prayer. The “Nine ways of prayer” are a great legacy for all his children: bowing, prostration, genuflection, praying with his hands as he listens to the Word of God, arms outstretched, hands raised in the form of an arrow, etc. These gestures are the expression of his love for God and his fervour for the salvation of souls. When one falls in love with God and experiences His great Love, one cannot but express it and put it into action.

When I was about 15 years old, I went to a Buddhist temple. As ours is an oriental culture, Buddhism is very much part of our history. All the girls from school went there on an excursion. Being a Catholic from birth, I had never seen Buddhists worship, but that day I saw a classmate of ours praying with gestures in the temple: she was standing with her hands together. She opened both hands and stretched out her arms on either side. She would make a big circle and again clasp her hands together. She would go down on her knees. Her head was almost touching the ground and her palms were facing upwards. It seemed as if she were offering her whole being.

Seeing these gestures made such a great impression on me. Although I was not a Buddhist I respected their worship and I realised that in the soul of man there is a religious spirit and a search for God.

In Asia today, there are various religions, different cultures and situations: There are countries where many vocations to the priesthood and consecrated life are emerging. However, there are others who deny God and persecute him directly and indirectly. There are people who persecute others in the name of God. There are conflicts, there is suffering because of dictatorship. There are souls who have never heard the name of Jesus and follow a strange god.

If St Dominic had lived in our time and seen the circumstances in Asia, what would he have done? If, as it says in the Letter, *“His witness to the mercy of Christ and his desire to bring its healing balm to those experiencing material and spiritual poverty was to inspire the foundation of your Order and shape the life and apostolate of countless Dominicans in varied times and places”*. I believe that St. Dominic’s sons are carrying on his mission to this day. And we, as contemplative nuns, have the mission of prayer and intercession that St. Dominic so zealously bequeathed to us. We would like to prolong his ways of prayer, his vigils, his penance, his cries, his weeping, his tears, embracing in our hearts all the problems of Asia and the Dominicans working in mission lands.

Once again we thank the Holy Father for his letter and we assure him that he is also very present in our prayers.

Sr. Rosa M^a LEE, O.P.
Madre de Dios Monastery
Seoul, Korea



A female view: Dominic and the Nuns of the Order of Preachers



“No display of bizarre piety, simple humanity. Too simple for hagiographers and chroniclers of long-lasting knowledge”: so writes Simon Tugwell in his *Homage to a Saint* (in the Italian edition of G. Bedouelle, *Dominic. The Grace of the Word*), a prayer he addresses to St Dominic. “Simple humanity”: Dominic lived in a period of changing times and new challenges for the Church’s evangelizing mission, as Pope Francis wrote in his letter to the Order, *Praedicator Gratiae*. We could easily say: nothing new! On the contrary, today we are living in a time of change, as the Pope himself has reminded us several times. What can Dominic’s charism say today to the women and men of our time? Certainly it is still captivating, given that his Order is very much alive! It will be discussed, and certainly there will be people much more competent and experienced than I who will be able to suggest answers to this question.

However, as a nun of the Order of Preachers, I can accept this question for my own life, not least in the light of that “female” holiness which is such a feature of our history.

It all began... with a meeting Dominic had on the journey with his Bishop Diego, organized for a diplomatic mission. Beyond the borders of Spain, in the south of France, Dominic met the Cathar heresy, or rather, he met the Cathar heretics. He listened, discussed, convinced: the light of the morning was see the conversion of the innkeeper but the conversion, too, of Dominic who in that experience grasped the urgency of a preaching renewed in style and witness, visible in a community that was to be the first apostolic community.

The first nucleus of the Order was formed by a group of women from the Cathar heresy who, accepting Dominic’s preaching and lifestyle, gathered in Prouilhe, in the south of France, and formed the first community of nuns. This is a presence that has never ceased. Women, Cathars: a “periphery”, to use a terminology so dear to Pope Francis. Through this choice, Dominic expressed his conviction that there is no one who does not deserve to be heard, and no one to whom we are not sent to proclaim the Word of life, Christ the Lord. There are countless testimonies of women who met him and were attracted by his amiability, his humanity and his joy and followed him on the path of following Christ... Forget “saint with a sad face”: the

witnesses tell us that no one was more joyful than he was and, since he loved everyone, he was loved by all (men and women!) (cf. *Libellus*, 107).

Dominic is the saint who perhaps more than any other has shown us God's trust in every man and woman. This can be seen concretely in the style of common life, as he wanted, which also includes our particular style of governance: we are sisters, brothers, who meet together to understand which is the path that the Lord asks us to take, whether it be towards new frontiers, or – which is more difficult! – of conversion. Together. Our Chapters are our *Cross* and our *Grace*: how often do we go into Chapter with concerns or tensions and then come out bemused by the solutions that have emerged and the joy we share!

Dominic had confidence in women, in his sisters: while he himself was responsible for the formation of the first nuns of Prouilhe, it was these French nuns who were called to transmit the charism to the nuns of Rome, without undermining the figure of the Founder in any way. Trust and respect were also shown by Dominic's first successor, Blessed Jordan of Saxony, who asked (and was granted) that some nuns from the Roman monastery be transferred to the new foundation in Bologna to form the women who had received the religious habit from him.

Brothers and sisters: one Order, for 800 years, the *Sancta Praedictio*. A unity that is not always easy to incarnate and live, but certainly a challenge and an opportunity to be welcomed...

In the *Libellus*, the first biography of St Dominic written by Blessed Jordan, we read that "God gave him the singular gift of weeping for sinners, the wretched, and the afflicted, whose sufferings he felt within his compassionate heart, which poured out its hidden feelings in a shower of tears" (cf. *Libellus*, 12). In the Middle Ages, the "innermost part of the heart" was supposed to be God's alone: yet Dominic's heart was inhabited by Christ, whom he loved infinitely, and by all those who are in the heart of God, the poor, sinners, heretics, the distant... The nuns are called to continue to be this "womb", this "hidden heart", rich in compassion, in which everyone finds a place, in which no one is excluded and from which a prayer of praise and intercession rises constantly.

Still today our monasteries are this "open refuge" to which anyone can come, with the certainty of finding a heart that listens, that offers the only Word that can give hope, freedom from idols and the chains that oppress and the certainty of remembrance in prayer! The nuns are a constant reminder that preaching comes from contemplation, from the experience of God.

Along the path of these 800 years there are many lights of holiness in our monasteries. Here I would like to recall two sisters who are very dear to me and less well known than the great Catherine of Siena and Rose of Lima: Saint Catherine de' Ricci (Prato) and the Ven. Domenica da Paradiso (Florence), who recall Saint Dominic's "speaking with God or about God". Both recognised as 'spiritual mothers', 'preachers', through their writings (the *Epistolary* of the Prato Saint is remarkable) and their meetings in the parlour, they were points of reference in the life and history of their time. They were both witnesses to an extraordinarily passionate love of the humanity of Christ, of his Word of Truth. It is this love, a gift of the Spirit, that opened their eyes and made them contemplatives: capable, like Dominic, of looking at reality and history with God's own eyes. God's gaze is "active charity", like that which Dominic had asked for himself,

to be truly a disciple of Christ. A charity that is rooted in the liberating, “life-giving and truth of the divine word” (cf. Pope Francis, *Praedicator Gratiae*).

“A barely legible signature on the parchments of history. So simple as not to hide the dew of divine light”, writes Simon Tugwell: Dominic disappears between the folds of history, a few lines and nothing more. He does not bind to himself, but always refers back to his Lord; he leaves no writings, because he is a humble servant of the Word, of the Church and of the Magisterium.

And so, with all our centuries-old history, we too, daughters and sons of Dominic: humble servants of the Word, of the Christ who saves, of every brother and sister. “Simple humanity”. Yes: Dominic, *Praedicator Gratiae*, is alive in his Order. It is impossible not to love him.

Sr. Paola Panetta, O.P.
Italy



One Soul and One Heart in God



“The witness of evangelical fraternity (...) remains a fundamental element of the Dominican charism. “This is what we can read in Pope Francis’ beautiful letter to the Order!

As Dominican nuns, we live, like all the other branches of the Order, according to the Rule of St. Augustine: *“The first thing for which you are gathered together is to dwell in unity in your dwelling place and to be one soul and one heart in God”*.

Fraternity is at the heart of our life’s purpose. This is also what the theme of this Jubilee Year, *“To be at table with St. Dominic”*, reminds us of: there is no better icon of Dominican fraternity. In a fragmented world where so many men and women suffer from loneliness or the failure of relationships, this demand for fraternity that is lived in the smallest things on a daily basis can be a strong message. It is also our first form of preaching, a witness to God’s merciful love.

“The great call Dominic received was to preach the Gospel of God’s merciful love,” writes Francis. This love of mercy which makes us live together, we beg for it for all humanity, begging the Lord in the footsteps of Dominic and Catherine of Siena; to live mercy where we are, firmly believing that invisibly it spreads and bears fruits of life, beyond our communities.

In today’s society, with all its upheavals and rapid changes, our communities can be places where it is good to be welcomed to reflect, to step back, to find peace of heart.

To welcome into one’s heart and into one’s home, is this not our way of concretely living mercy that is asked for and received at every stage of our life in the Order?

And as Pope Francis reminds us, this path is the path of holiness: *“Dominic responded to the urgent need of his time not only by means of a renewed and lively preaching of the Gospel, but, just as importantly, by giving convincing witness to his call to holiness in the living communion of the Church.”*

As nuns of the Order of Preachers, we are committed to this path of holiness through prayer and fraternity. Even if at times the path is hard, we can rely on the promise of St. Dominic’s prayer, which he left to his brothers at the time of his death: *“Do not weep, I will be more useful to you where I am going”*.

In this confidence we can go forward in joy, like Blessed Reginald who confided: *“I have no merit in living in this Order because I have found too much joy in it!”*

Sr. Lioba Hill, O.P.
Monastery of Saint Mary of Prouilhe, France



Dominic, preacher of grace



It is eight hundred years since St. Dominic died! This is an occasion for the Church to “give thanks for the spiritual fruitfulness of that charism and mission, seen in the rich variety of the Dominican family” (*PG 1*). As Georges Bernanos wrote in the last century, Dominic’s face is now merged with that of his Order: “If it were in our power to look at the works of God with a single, pure gaze, the Order of Preachers would appear to us as the very charity of St Dominic fulfilled in space and time, as his visible prayer.” If there are many charisms in the Church at any time, rarely are they still at work several centuries later. Where does this fruitfulness come from?

What is striking about Dominic is that he was perfectly attuned to “the urgent need of his time” (*PG 2*). Now, as Pope Francis points out, this need was twofold. There was the need for a new evangelization, to which St. Dominic responded with poor, itinerant preaching; but there was, “equally important, [...] a summons to holiness in the living communion of the Church” (*PG 2*). And Dominic understood at once that without a lived holiness, his own and that of his communities, preaching would sooner or later be doomed to failure, that without this resolute return to the way of life of the first Christian community, the word of the Gospel would be lost in the hubbub of the din of the times.

There is a very profound, original reading of what it means to be contemporary with one’s time. The philosopher G. Agamben has stated the following thesis: “The contemporary person is the one who receives in his face the beam of darkness that is a product of his time”. And this is what happened to Dominic during the famine in Palencia, when, moved by compassion in the face of so much distress, “he sold his precious books and established a center for almsgiving”, and again decisively when he discovered the great poverty of the heresy in the Languedoc. But, Agamben continues, this is not enough: authentic contemporaneity requires more, it must be capable of “perceiving in the darkness of the present that light which seeks to reach us and cannot do so”, and he adds: “this is why contemporary people are rare.” For Dominic, this light could only be the light of the Gospel, which it was necessary to have the courage to make shine *verbis et exemplo* in its original purity beyond all that covered it in the discourses and mores of the time; and the courage of the Gospel is nothing but holiness. Far from isolating him and distancing him from his time, holiness was therefore that source of light which, drawn from God, was to maintain and support his response as a preacher of grace in the darkness of time.

This is why “each saint is a mission, planned by the Father to reflect and embody, at a specific moment in history, a certain aspect of the Gospel” (*GE* n°19). If the emergence of a charism is always dated and circumstantial, when it is borne by holiness, it is clothed with the power of divine life which knows no end; then it can last and bear fruit. This is “the perennial timeliness of St. Dominic’s vision and charism” (*PG* 3), and not in a purely temporal sense, but in the metaphysical sense of an *actualitas* that refers to the capacity to operate and to “intercede” effectively in the passing of ordinary time. And since the charism of the saint has its source in God, it is also given to the whole Church as its own good and as such can “serve as an inspiration to all the baptized” (*PG* 3).

“Dominic’s great calling was to preach the Gospel of God’s merciful love in all its saving truth and redemptive power” (*PG* 4). Surprisingly, Fra Angelico almost always chooses to represent Dominic the preacher in silence at the foot of the Cross, under the radiance of the mercy of God. There he discovered that he is the recipient of the crucified Love that he believed and knew is destined for all. One and the same experience made him experience his own salvation and the universal brotherhood of the poverty of sin and the limitlessness of Mercy. That this salvific encounter might be lacking became anguish for him. So he begged and cried out, as if to tear open the abyss and open a way out for Mercy. The more he received it, the more he perceived its universal invitation, and the more he allowed himself to be configured to it, the more his “frequent and special prayer ... for the gift of true charity capable of laboring for and procuring the salvation of souls” (*Libellus*, 13) sprang forth. Fra Angelico understood this: at the foot of the Cross, the call to holiness and the call to mission are one and the same for Dominic.

In this way, two important features of the Dominican charism become clear. First of all, the preaching of grace is not only a matter of discourse and doctrinal content, but it aspires to launch itself as the word event that can give the recipient the fire of an intimate encounter with the Savior, a dazzling outcome in which the word can become effective, performative, capable of “warm[ing] hearts” (*PG* 2), of “awaken[ing] in them the thirst for the coming of Christ’s kingdom...”. (*PG* 5) Secondly, his insistence on thinking of himself as *Brother* Dominic stems from the urgency of communion that he drew from divine mercy: there, every human brother, friend and enemy alike, was elevated to the rank of a true intimate friend of God by the death of his Beloved Son on the cross.

To remember Saint Dominic, who wanted to be a *friar*, at a time when Pope Francis has just offered the world the encyclical *Fratelli tutti* – is it not a wink from Providence? In any case, three types of commitment are proposed here to the Order, like so many concentric circles.

First of all, there is the request to “cooperate in every effort to give birth to a new world, all of us are brothers and sisters... (*Fratelli Tutti*, 278) “. (*PG* 5) It is an invitation to walk resolutely along the path opened up by *Gaudium et Spes*: Christians have the right and the duty to make their contribution to the construction of a more fraternal world without fearing to take up challenges that may unnerve them at first. It is true that most of our contemporaries do not share, and often even reject, the face of God which is at the base of Christian fraternity. But this refusal cannot de-legitimize the commitment to work alongside them. It is a question of belonging to Christ and of God’s wish that no one be lost. What is at stake for the Order is Dominic’s compassion in the face of all distress.

The second request sounds like the Church's renewal of the preaching mandate: "May the Order of Preachers, now as then, be in the forefront of a renewed proclamation of the Gospel, one that can speak to the hearts of the men and women of our time and awaken in them a thirst for the coming of Christ's kingdom of holiness, justice and peace!" (PG 5). This means that the Church still needs preachers of grace in order to "reawaken the spiritual energy" (FT 276) that will make fruitful the commitments at the heart of the Church as well as on its margins.

But the most precious contribution of the Order to universal fraternity comes quite simply from the "common life" that Dominic desired, instituted and lived. It is not that the common life fully accomplishes fraternity, but it puts it into action with the effective tools of sharing goods, living together, service, hospitality, etc. It is a promising laboratory. The genius of St. Dominic was to infuse the ideal into government, by choosing an "inclusive form of governance in which all shared in the process of discernment and decision-making" (PG 6). It is therefore possible to move away from the logic of violence and competition, it is possible and good to live together, and, nourished by the Eucharist and the word of God, to open up to a more mysterious reality, that of unity in God through the building up of the Body of Christ. For this reason, common life, more than anything else, has the value of "prophetic testimony to God's ultimate plan in Christ for the unity and reconciliation of the entire human family", and as such constitutes a "fundamental element" of the charism. (PG 6)

When Pope Francis finally speaks of the fruits of holiness and sometimes of genius that the great centuries-old tree of the Dominican family has borne (PG 7), he underlines "the outstanding contribution they have made to the preaching of the Gospel through the theological exploration of the mysteries of the faith. "(PG 8) It is so true that, historically, the Dominican is commonly regarded as an intellectual!

But the initiative goes back to the saint himself: "By sending the first friars to the emerging universities in Europe, Dominic acknowledged the vital importance of providing future preachers, with a sound and solid theological formation..." (PG 8). In this he differed very markedly from St. Francis who was always suspicious of a "knowledge that puffs up" (1 Cor 8:1). "Study" was for St. Dominic such a fundamental element of Dominican identity that he prescribed it from the outset even to the nuns he gathered in Rome (*Early Constitutions of St. Sixtus*). But he always combined it with poverty and common life. Poor because it does not seek to make a career but puts itself "in the service of God's revelation in Christ" (PG 8). Poor above all in its effort to strip the mind of the idols that are the false conceptions of God or of man, in its begging for a ray of evangelical light on the realities it scrutinizes, and in the end in a radical nakedness in the face of the ever greater mystery of God. As for fraternity, it constitutes both the breeding ground and one of its aims: trusting in human intelligence, it equips it solidly for questioning, dialogue and debate. In a world of violence, this recourse to reason and dialogue will always be the first step towards respect for the other. Therefore, to study is also to "love with all one's ability to understand", as a nun once said.

At the crossroads of faith and reason, of contemplation and missionary impetus, study sheds light particularly on a rhythm, a typically Dominican "cadence", which consists in setting in tension poles which, without being contradictory, are nevertheless opposed, and which require both a coming and going from one to the other – this is Dominic consecrating his days to his neighbor

and his nights to God – and a mutual interpenetration, since in God’s plan they are conjoined – this is Dominic who learned at an early age “to appreciate the inseparability of faith and charity, truth and love, integrity and compassion”. (PG 4) This unresolved tension can be derived from the Lord’s order to the apostles: “not to belong to the world” while being “sent into the world”. For the apostle, it describes a paradoxical condition in which s/he cannot totally agree with any of the operations that take place in the world, though without being absent from it, but working to keep together realities that in the order of the world seem to exclude each other. This life of tension, which was Dominic’s, is thus like the projection into finite existence of the infinity of the divine life where opposites come together.

Let us dare to go further and formulate the hypothesis that the maintenance of this tension is a guarantee of fruitfulness, while its relaxation through the loss of one of its poles is a sign of the diversion of the charism. To take the example of theology, it is when the concern for truth is combined with that of concrete, effective charity that the Order has written the most beautiful pages of its history: “The unity of truth and charity found perhaps its finest expression in the Dominican school of Salamanca, and particularly in the work of Friar Francisco de Vitoria, who proposed a framework of international law grounded in universal human rights. This in turn provided the philosophical and theological foundation for the heroic efforts of Friars Antonio Montesinos and Bartolome de Las Casas in the Americas, and Domingo de Salazar in Asia to defend the dignity and rights of the native peoples.” (PG 4) On the other hand, if truth were to be disqualified in favor of religious observance alone, or if the defence of truth were to set aside the primacy of charity, then a darker page would be written than during the excesses of the Inquisition.

As for the space that is wide open between the poles in tension, it gives rise to expressions and initiatives that are as multiple as they are varied. “The religion of my son Dominic is a delightful garden, immense, joyful and fragrant”, said Our Lord one day to Saint Catherine, who reported it.

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Monastery of Langeac
France



St. Dominic and the Transfiguration

This year's feast of the Transfiguration is particularly special, as we celebrate the Jubilee in honor of our founder's entrance into eternal life. St. Dominic died eight hundred years ago on the 6th of August, 1221. On that same day each year, the Church also celebrates the Transfiguration of our Lord. "*While Jesus was praying He was transfigured*" (Lk 9:29) and His physical appearance was changed. "*His face shone like the sun, and his clothes became as white as the light*" (Mt 17:2).

Our Father, Dominic, was a man full of light. We recall how a nun, Blessed Cecilia (+1236), described him : "From his brow and eyes emanated a kind of radiance which drew everyone to revere and love him." Dominic can be recognized, from among the saints, in the images and iconography as the one with a star shining near his head and often from his forehead.

Dominic was transfigured by God. This transformation of his very flesh was a powerful holy preaching. It was perhaps God's response to the heretics, the Cathars, who denied the Incarnation (that God should become human) because they could not believe in the goodness of created matter, especially the goodness of the human body. Here was a man, so espoused by God, (body, soul and spirit), that his very flesh radiated God's loving presence.

When I was prioress of the monastery in Prouilhe (France), I used to love to walk along the dirt road up to the cross of Sicaire; I would take off my shoes and walk in the steps of Dominic. This was where the heretics had lain in waiting and planned to kill him. Dominic didn't even need to open his mouth, let alone preach to them. The would-be assassins simply looked at him. They were totally disarmed and compelled to change their minds when they saw his joyful countenance welcoming them.

The *Libellus* of Bl. Jordan of Saxony speaks of Dominic's face and the kindness of his expression (#103). His face was radiant with cheerfulness. He was like our great-great-great grandfather Anthony of the Desert. Athanasius presented St. Anthony as a living refutation of the Arian heresy. God had so transformed and transfigured Anthony through prayer that his person, his being, even his body, were divinized. By his radiant life, and his transfigured body, he was living proof that "God became as we are so that we may become as He is."

The transfiguration reveals a great mystery. God desires to manifest Himself, and He chose matter to do so. "*The Word became flesh and dwelt among us*" (Jn 1:14). This is exactly the good news that Dominic wanted to preach to the Cathars.

God can and does raise up persons, and especially communities, who are mysteriously transformed, transfigured, through prayer; persons and communities who, like Dominic are full of light, goodness, love, joy, and yes, even cheerfulness. They are Epiphany people, and those who meet them somehow see Jesus. They are a Holy Preaching.

On the feast of the Transfiguration we read, *“While Jesus was praying He was transfigured”* (Lk 9:29). It was in and by prayer that Anthony and Dominic were transformed.

The psalmist says: *“The one who looks towards the Shekinah (glory) shall shine resplendently.”*

So let us look towards our Lord, and all the manifestations of His loving presence around us, and let our lives be transfigured. Our gentle and joyful Father Dominic loved to encourage the brethren, saying “Let us go forward thinking of (looking towards) our Savior.”

Sr. Claire, O.P.
Squamish, BC
Canada



At Table with Saint Dominic
LOOKING AT DOMINIC FROM OUR
GOSPEL COMMUNITY
Meeting of the Dominican Family

On May 15, 2021, at 10 am, we met virtually with members of the Dominican family of our Province of Saint Augustine, for "At table with Saint Dominic." We were convened by the prior provincial, fr. Juan José Baldini. Members were present from all branches of the Family Many familiar faces and names known to us through the internet acquired tangible faces. In addition, there were people from other parts of Latin America. There were about 170 Dominicans: all united together to celebrate the holiness of Dominic; the theme that gathered everyone for this jubilee year; wanting to deepen our charism; to understand better our experience of God; to look intensely at Dominic so as to extend in our own times his ideal for preachers, images of the Word of God, like himself.

The meeting began with the welcome by fr. Juan José and the Jubilee prayer, directed by Yolanda, from the lay fraternity of Venezuela.

During the meeting there were two speakers: Sister Antonietta Potente and fr. Jesús Díaz Sariego.



Sister Antonietta belongs to the Congregation of the Dominican Sisters of the Union of St. Thomas Aquinas. She has lived in Bolivia, sharing her life with the Aymara peasants. She has a Doctorate in Moral Theology, and teaches theology at various universities in Rome, Florence and Bolivia. She also gives courses, retreats, and lectures in various Latin America countries. As Sister Juana Segura said when presenting her, she carries out "an attentive, close, critical and loving dialogue with reality"; from this she produces Theology. She is also the author of several books.

Sister Antonietta began her talk with a poem by an American poet who talks about the moon and the stars.

She spoke of three aspects of Dominic's life which illumine what our Dominican life should be in our current reality, so that, through us, we illuminate the whole world. Dominic, preacher of grace, is the paradigm for us to live our charism today. Dominic is contemplative, calm, happy. Dominic's behavior, our behavior, is one of respect and obedience before the reality of things, of beings. It is not through power nor manipulation, but by care, delicacy, respect that we stand before our brothers and sisters and all creatures.

In this historical moment, we are asked to have a lifestyle similar to that of Dominic. Above all, do not accept the logic of power, do not have privileges; live your life and relationships with Grace with the whole world. Also with everything, because one of the strongest pains of this world, are the economic relations that have to rethink from the spirit of Dominic for recognition as a gift to share and not manipulated selfishly.

Look at Dominic, see his features. Since I am a woman, I try to rescue all the feminine features of Dominic, which are many.



Dominic, like everyone else, has a mother, who has a dream. We as Dominicans, are born of a dream. Jordan tells this dream: Juana dreams that in her belly she has a little dog with a lit torch in its mouth, which means that it will enlighten the whole world with the Gospel. Juana dreamed of light, with the passion to share life, she dreamed of love. The dog signifies the fidelity to history, to reality, to life. Today we must rescue the power of the dream.

Another vision that Juana has is Dominic with a moon on his forehead. A vision is a way of understanding reality. Juana is a straightforward and sensitive woman. Juana teaches about Dominic's relationship with the rhythms of life. The moon has a light for the night, at night. Dominic is someone who shines at night. Dominic is someone who shines in the night. We too, in our time, our time is a time of darkness, an intense darkness. Our light has to shine in these dark moments. We must also be the moon. Knowing that the truth is not our property, but something that we have to discover together.



These two aspects: fidelity and light, are the “language” that Dominic learned from his mother and that have inspired Domingo, all his history, all his work.

Now I recall Cecilia's testimony. She narrates the details of daily life. She describes his face, his appearance, his way of being. Through her description we can learn a way of being, a lifestyle: how Saint Dominic was in reality; peaceful, faithful, tranquil, compassionate.

She also narrates the daily miracles of Dominic, who performs them for the joy of others: "wine makes the human heart glad" (Ps. 104). He, from his poverty, cares for the needs of his brothers. Dominic's joy and peace do not remain within him; they flow out of him and become signs, a lifestyle.

Why is all of this important to us now? Because it evokes a world of care, of gestures that give joy to our brothers and sisters. And that is being asked of us today. Dominic is very much like his mother. From her he learned this character, as Jesus did from his Mother.

Should all of this take us away from that “tradition”? of intellectuals distanced from the majority of people and above all, from those who suffer. We study out of desire, out of love. Thinking is gathering everything that we feel and live in reality; it ties together the threads of truth. From searching and begging, it knows how to humbly seek the truth in all things.

The story needs to be rethought from the side of love; from fidelity, from the image of the moon that illuminates, from the bonds of friendship and deep love.

Next, fr. Juan José presented Fr. Jesús Díaz Sariego, an Asturian and member of the Order since 1989. He is a friar of the Province of Hispania, who has a long history of service for the good of the Order from different points: a professor in charge of studies, a formator, provincial, and much more. He participated in the Bien Hoa Chapter.

He communicated the following to us: a reflection on the Dominican charism from the emphasis of the last mentioned General Chapter. He has participated in three General Chapters and this has allowed to know well the current path of the Order and hear the opinions of the Dominican Family, highly valued in the Chapters.



Every General Chapter has a special emphasis. The Bien Hoa Chapter is well prepared. Saint Dominic had a very unique spiritual sensitivity that led him to live everything in union with the

his brothers. That is why every General Chapter tries to follow the intuitions of Dominic. *Bologna 2010* made an opening to restructure the Order, meditations on preaching according to the current cultural, historical reality of humanity, its needs, requirements, demands, sufferings. Fr. Jesus pointed out that in our world we are confronted with new sufferings, new emphases on poverty, in the cries of our suffering brothers and sisters. New faces for pain. New faces of evil. And here fr. Jesus pointed out how Sister Antonietta's presentation of the Compassionate Dominic illuminates what the Order must now be to respond to these realities. He affirmed that the Truth has to be seen and desired to unravel new lies that take on new appearances as we unmask them.



Dominic wanted the General Chapters to be held at Pentecost. It was one way to express the apostolicity and universality of the Order, which acquires new nuances: universality in the places where we find ourselves, in our hearts to welcome those who come, in our minds to listen, to understand, comprehend the other person.

Thus, a General Chapter is an event of Pentecost that allows us to take the pulse of the world and to understand what response the Order must give at each moment.

Later on it is understood that, in the Order, from the meditations of preaching one must go to the preacher, to the preacher. To the person, but the person with his own name and history, in his fraternal relationships, in community. Bien Hoa detects that in the Order there is at this moment a lack in fraternal life. It is the same thing that Pope Francis detects and that prompted him to publish *Fratelli tutti*. Society needs to hear this. Bien Hoa says that we have to recognize and strengthen a synergy between fraternal life and mission. The lifestyle of the Dominican community is focused on mission. Dominican fraternity is life on mission. As we live, we do mission.

Pope Francis says three words in *Fratelli tutti*: dream, secret, adventure. Fraternity is a secret to dreaming a beautiful adventure of everyday life. Fraternal life is a dream that is communicated, similar to the dream of Juana de Aza, a dream of non-violence, a dream of compassion. A dream comes true, it becomes life, when it is communicated. Also, fraternity has much secret to light up the darkness. It involves a lot of effort. We light up the night when we discern as a family, when we listen to all the voices of the Dominican Family. The night is, for many people, very hard. It requires the effort of many to illuminate the night of the world. It is a great challenge for us. The Pentecost challenge is to understand those who speak different “languages”. Fraternity is a great adventure: there is our evangelical witness, the fundamental basis of our preaching: how you live, how you manage to live with one another, how you manage to commit your life to the projects of others. It is an adventure because it is a discovery: it is learning to know and understand the suffering of the world; to sympathize with the sufferings of sisters and brothers; to discover the face of the other and allow myself to be conditioned by those faces; to let this compassion transform my own face; to be able to cry with those who cry and laugh with those who laugh.

The growing globalization has positive aspects which humanize and is a way of evangelization. But, at the same time, it contradicts this with a process of dehumanization, of anti-gospel. It is the absence of the gospel.

Bien Hoa wondered how to connect with other people, who, from other points of view, other worldviews, religious and cultural positions, work to humanize our world. They also questioned what the Order, our charism and way of life, together with these others, can contribute to defend life and human dignity.



Going to our sources we see that it matters who we are, the quality of our relationships, tuning our ears and eyes to listen and contemplate reality, to empathize with the world. To take what we know to the heart and to screen it. It is important to develop the spirituality of listening. The compassion of Saint Dominic has to move us to all this. It is possible only from a fraternal life. It is a learning school for Dominican preaching. If there is no fraternal life, there is no Dominican preaching; it would be a lack of fidelity. Only from fraternal life is our preaching faithful to our charism.

Bien Hoa marks some deficiencies in our fraternal life that can reduce our effectiveness in preaching. It detected three deficits:

- growing individualism that weakens the sense of belonging and distances us from community life;
- very fragile community life that does not welcome each member of the community, which dehumanizes it: we have to live what we are. I hold the charism in community, not as an isolated individual;
- the excessive rush, the activism, the inner noise. Only from silence, active contemplation, can we be essentially preachers. Noise makes us numb. Welcoming the other, welcoming their pain, can only be done from prayerful silence.

Faced with these deficits, the Chapter marks three challenges:

- Caring for the evangelical life of the brothers, sisters and communities.
- Option for poverty: spirituality of detachment. Above all, let go of everything that spiritually binds me to my ways of doing, thinking, my customs and my needs that limit my ability to open up to the Other, to others and to the novelty of the Gospel and of life.
- Collaboration between all branches of the Dominican Family. Not only incorporate the other branches in our activities, but also plan with the other branches of the Order. The fraternity project is a Dominican Family project. We must evangelize from the Dominican Family because there the charism of Dominic is complete.



Another challenge is how to update creatively the charism in the face of the priorities we have. How to use our gifts creatively? It seems that we have lost our passion for our own vocation, for evangelization. A mediocre community life quenches passion, creativity. So how do you get it back? How can we vitally recommit ourselves to the gospel?

With this challenge, Fr. Jesús concluded his presentation. This was followed by a brief group work in which the questions raised

in the context of the presentations were elaborated. The meeting was followed by a brief sharing that fell short because the meeting time was over.

But the experience of this Family encounter remained in the memory of the heart, this sharing with brothers and sisters from so many places that vibrate with the charism of Dominic. The desire for a concrete fraternal life among all the branches of the Family, knowing each other and supporting each other in the common task of evangelization.

We concluded our meeting with this prayer composed by Sr. Cynthia Folquer, OP:

Lord Jesus, gift us to be like Dominic
and that like him we know how to prepare the table for our brothers and sisters,
a table where we can all receive the bread of life and dignity,
and the wine of the joy of shared friendship.
Take away every kind of domination and exploitation at this table.
Encourage us to keep the most genuine dreams
and give us the gift of fidelity to enable them to come true.
Teach us to love our world as it is
And before wanting to change it, give us the ability to receive it with tenderness.
That in times of darkness we are light like Dominic,
a light that is not imposed with violence
Rather, it permeates and encourages the vulnerability of our history.
That we learn our mother tongues that they always transmit to us
A loving way of being in the world, and they teach us to care for the fragility of life.
May our study grow from a begging attitude, so that we can preach,
creating bonds of friendship, listening and mingling with others.
May we reduce our narcissism to give way to true brotherhood and that like Dominic we
love the common life that helps us to forget ourselves and to be detached.
May our eyes be fixed on you Lord and on our sisters and brothers who suffer the most.
Amen.

Sr. Ana María de la Cruz op
Federation of Mary Mother of Grace
Argentina



TO HEAVEN WITH DIANA

As we travel through the Jubilee 800 of the '*dies natalis*' of our blessed Father Saint Dominic that we celebrate on 6th of August, we contemplate the title of Preacher of Grace attributed to him in 'O Lumen' and in Pope Francis' Letter to the Order this year. The Papal confirmation of the Order, obtained by St Dominic in 1216, designated it as the Order of Preachers who were to be champions of the Faith and Lights to the World.

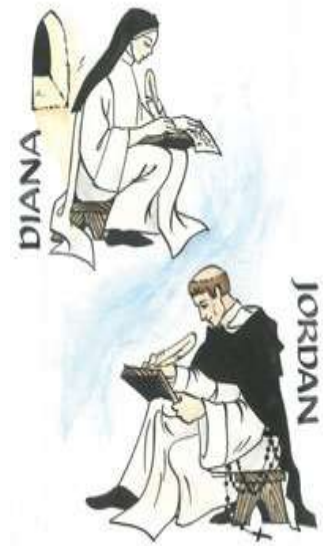
Thus speaks the Eternal Father to St Catherine of Siena as she recounts in her *Dialogue*, 'Now, look at the ship of thy father Dominic. He took the light of science in order to extirpate errors that had arisen in his time, thus taking on him the office of My only-begotten Son, the Word. Rightly, he appeared as an apostle in the world, and sowed the seed of My Word with much truth and light, dissipating darkness.'

He was a light which I gave to the world by means of Mary, because Mary gave him his Habit.'

Mary! Here comes the feminine element of the Order of Preachers. For the conversion of the heretics, tradition asserts that it was the Virgin Mary herself who commanded St Dominic to preach her Rosary saying 'When God willed to renew the face of the earth, He began by sending down the fertilizing dew of the Angelic Salutation'. In the cradle of the Rosary at Prouilhe in France, ten years before founding the Order of Preachers, he established the Dominican Nuns whose mission was to support by a life of prayer and sacrifice the labours of the preachers.

Preacher of Grace! We read in St Luke's Gospel the effect of Jesus' words on the Emmaus disciples, 'Did not our hearts burn within us while we were talking to you on the road, when he opened to us the Scriptures!' The preaching of Dominic and his followers centered on the Gospel, on Jesus the Word, and effected conversion of heart. After founding priories in Toulouse, Paris, Madrid and Rome Dominic decided on Bologna in 1218. The Friars made a very modest beginning, but were invited to preach in the church of Santa Maria de Mascarella, near the residence of the distinguished d'Andalo family. The youthful Diana, beautiful and cultured, came to hear them. Bl. Reginald of Orleans was the preacher, who like a new Elijah, powerfully moved hearts, Diana's heart, with the grace of conversion. She placed herself under his spiritual guidance. Thus we invoke the Holy Spirit daily at the hour of Terce: 'May that love within our hearts set fire to others with its flame'

Diana's family had rights over the Church of St Nicholas of the Vines with adjoining lands, and these she managed persuasively that they be handed over to the Friars. When St Dominic came to Bologna for the General Chapter, he encouraged Diana in her desire for the consecrated life,



for a monastery of contemplative nuns in Bologna such as St Dominic had founded in Prouilhe, San Sisto in Rome and Madrid. She had the joy of making profession in St Dominic's hands in the church of St Nicholas, in anticipation of such an event. After prayer, Dominic decided even that the building for the nuns should go ahead of the priory for the friars! While awaiting this development, Diana entered the Ronzano convent, but from this she was forcibly removed by her brothers who kept her a prisoner in their home, recovering from physical injuries in the process. St Dominic sent her consoling letters, but soon she was bereft of this blessing, as his '*dies natalis*' came to pass and he was buried as he requested beneath the feet of his brothers in the church of St Nicholas, now known as the Basilica San Domenico.

In a recent *Monialibus* I was intrigued to read a footnote that a specialist identified the person on the left of St. Dominic in the Mascarella Table painting as Diana d'Andalo! If so, it confirms her as St. Dominic's beloved daughter, figuring largely in the scene of Dominic's final years and days in Bologna, who was called to his eternal reward on the feast of the Transfiguration 1221, that we are celebrating in this Jubilee 800.

It is many decades ago since I received the holy Habit and the name Diane, in 1953, and I was not very impressed, having no idea of any saintly connection. The Acts of the Apostles recounts how St Paul's preaching caused a riot among the worshipers of the goddess Diana, shouting 'Great is Diana of the Ephesians'. My fellow novice Mary Joseph was ecstatic, as she was named Sr Diana as a Tertiary (Lay Dominican). So very soon I was enlightened about my heroic patroness. I was gifted with two books on her life, one in French by Pere Cormier, and 'To Heaven with Diana' by Fr. Gerald Vann, OP that was published in 1960. This relates how Blessed Jordan, as Master and St Dominic's successor, came to Diana's rescue. Under the influence of his gentleness and charm, the hostility of Diana's family melted away. Soon Diana and four companions were installed in a modest dwelling and Dominican contemplative life began. Four nuns from San Sisto came to initiate them into the rule and spirit of the Order, one of them being Cecilia, who has left us a vivid portrait of St. Dominic.

Bl. Jordan guided the growing community, and even amidst his labours and journeyings through Europe communicated with them by letter, fifty of which have come down to us—that are full of loving, joyful, scriptural exhortations. In his last letter to Diana before his untimely death he prays: 'Who shall bring us into the strong city, into the city of the Lord of Hosts that the Highest Himself has founded, where we shall no more have to long either for Him or for one another? ... Farewell, beloved daughter, in God's Son Christ Jesus.' Having reached the heights of holiness, three of the community were duly beatified. Pere Cormier notes their heroic virtues: Amata, deep humility; Cecilia, prioress, wise and creative authority; Diana, the greatest grace of them all, perfect love.

Fatima, where our monastery was founded in 1954, lies in a region where Dominicans evangelized from the Convent of Batalha in ages past, steeped in Rosary preaching. The Virgin Mary, in her apparitions here a century ago, identified herself as Our Lady of the Rosary.

Announced by the Angel of Peace, she guided the Little Shepherds in a life of prayer, penance and reparation. St Francisco exclaimed 'I loved seeing the Angel, but still more seeing Our Lady. What I loved most of all was to see Our Lord in that light from Our Lady that penetrated our hearts...we were on fire in that light which is God and we were not burnt. What is God? we could never put it into words.' St Jacinta, inspired by zeal for the conversion of sinners, said 'I love the Sacred Heart of Jesus and the Immaculate Heart of Mary so much, I seem to have a fire in my heart that does not burn me.' Lucia received these consoling words from Our Lady: 'My Immaculate Heart will be your refuge and the way that will lead you to God'.

Fatima is a renowned place of pilgrimage. From here too, we have taken to the pilgrim path in the footsteps of St Dominic, on Jubilee journeys to Caleruega, Prouilhe, Fanjeaux, Toulouse and Bologna. What joy to kneel in thanksgiving at the Tomb of our beloved Father Dominic, to venerate the Relics of Blessed Diana and her companions, and contemplate the way To Heaven with Diana !

Sr. Mary Diane, OP
Monastery Pius XI, Fatima



AN HISTORIC DAY

GROUNDBREAKING, MARCH 1, 2021

Groundbreaking Day, March 1, 2021! The end of an era, the commencement of another!

Groundbreaking Day, March 1, 2021 marked the ending of six and a half years of waiting, praying, hoping, trusting, that our dream for a new monastery in central Illinois would actually happen. *Now*, at last, *finally*, our hopes were being realized; our dream coming true.

Our saga began some ten years ago, in 2011, when Fr Bruno Cadore, Master of the Order, invited the representatives of the Dominican Sisters International to meet with the representatives of the International Commission of Nuns, both of whom were then meeting in Rome at their usual annual meetings; and encouraged the two groups think creatively and collaboratively and to work in partnership with the other branches of the Order. Sister Rose Marie Riley, OP was the Prioress General of her congregation, the Dominican Sisters of Springfield, and our Sister Anna Marie Pierre was the ICN representative. The two spoke, and an idea was planted which, in time, took root and bore fruit.

Returning home, Sr Anna Marie presented her experience to our prioress, Sr Miriam. The community had long been considering relocating because of isolation from the friars and other members of the Dominican Family and a conversation was begun. In 2012 the General Assembly of the Association was held in Springfield, Illinois and by now the conversation between the two groups – our Monastery of Mary the Queen and the Dominican Sisters of Springfield – had become serious. Our friars too were actively involved in the discussion, promising their support as well. Planning a monastery in Springfield situated us midway between their two main houses – the offices of administration in Chicago and the House of Studies in St Louis.

So then, six and a half years ago, on September 2, 2014, the community of the Monastery of Mary the Queen set out from Elmira, New York for Springfield, Illinois. We do not forget that our move was in direct response to the call of the Master of the Order, Fr Bruno Cadore, to build Dominican Family, Friars and Nuns, Sisters and Laity, in mission together. The friars, the sisters, and the laity were already present and actively collaborating here. Now we, the nuns, made the family complete.

For these past six and a half years we have been blessed by the wonderful hospitality of our Dominican Sisters, the Dominican Sisters of Springfield, whose guests we have been all this time. We shared, in part, their life, and they, ours, celebrating together our joys, mourning our losses. The Sisters, by opening the doors of their hearts and their home to us, have been to us a true icon of what it means to be Dominican Family.

Our Dominican Friars of the Central Province of St Albert the Great have also been true brothers to us, supporting us, encouraging us, caring for our spiritual needs, creating bonds of friendship and collaboration, allowing us, their sisters, to take our true place as contemplatives within the Dominican Family. They came for Mass and confessions regularly, and we broke the Word of God together.



Our special Patron these past six and a half years has been St Joseph. Soon after our arrival here in Springfield, we began to pray daily to St Joseph, Protector of the Holy Family, for all of our temporal and spiritual needs, especially after obstacle after obstacle presented itself to us. First, our original plan had been to build on property owned by the Springfield Sisters but that fell through because of zoning difficulties. Instead, God had a better plan and, under the aegis of St Joseph, we were able to purchase thirty-eight acres of beautiful wooded land, a natural habitat for all kinds of wild life, and complete with a small lake stocked with fish. Surrounded by corn fields in southern Illinois, it could not have been better chosen for our contemplative life.

Next, our monastery in Elmira could not be sold. Buyer after buyer backed out, sale after sale fell through, and day after day we prayed to St Joseph to watch over the sale of our monastery. St Joseph bided his time, waiting for the perfect buyer to come our way. Finally, in early 2019, almost five years after we had relocated to Springfield, a gentleman named Joseph Works offered to purchase our building and land in Elmira. We could hear St Joseph laughing at his own small joke on us. We were grateful also that our property would be now be named “The School of Good Works,” providing a Bible School and summer camp for young boys.

A unique feature of our community is that we are made up of Sisters coming from several different monasteries. We are from the Bronx, New York; Cincinnati, Ohio; Lufkin, Texas; Menlo Park, California; Camden, New Jersey; Farmington, Michigan; and Trinidad, West Indies; in addition to those originally from the Monastery of Mary the Queen in Elmira, New York. In 2020, the monastery in Syracuse, New York was suppressed and, as those sisters also merged with us and we became responsible for the sale of that monastery, we again witnessed the special protection of St Joseph. A group named “Joseph House,” a charitable organization caring for the needs of unwed mothers, offered to buy it.

These past six and a half years have been a kind of time of gestation for us and of inner growth. The crucible of time was needed to allow the traditions and customs of our many different pasts to meld and become one. The time also allowed for the creating of an unbreakable partnership and synergy between the four branches of the Dominican Family. Groundbreaking Day, March 1, 2021, in a sense, cemented that relationship, or rather, revealed it to be what it is: a real, visible, tangible, bond of Dominican Friars, Sisters, Nuns, and Laity, in mission together;

contemplating and announcing to the world, each in our own specific, individual way, the Good News of God's love and mercy in this 21st century, here, in central Illinois.



Now, at the beginning of 2021 – in the Year dedicated to St Joseph – and on March 1, the first day of the month traditionally known to be the month of St Joseph, the actual building of our new monastery has begun. It is projected to be complete by early December before the closing of the Year of St Joseph.

Thank you, St Joseph, for taking our small community under your protection and bringing us thus far toward the fulfillment of our dream for Dominican Family in Mission Together. We entrust to you the beginnings of this new era now begun among us when our monastery will be, as we pray, a reality, an oasis of peace and contemplation as we journey together toward the Way, the Truth, and the Life.



View from laity side



View from Nuns' side

And thank you, St Dominic. We feel it a special gift that our monastery is being built in this Jubilee Year of 2021, marking the 800th anniversary of your death. May our presence here in Central Illinois be the fulfillment of your own vision for the Order, Friars and Nuns, Sisters and

Laitly, bearing together the torch of Truth. Continue, we ask you, to fulfill your promise of being useful to us, now and always, by your prayers.

Sr Mary of the Sacred Heart, Sr Mary of Jesus, and Sr Emmanuella, OP
Girard, Illinois, USA



JUBILEE OF THE 50TH ANNIVERSARY OF THE MONASTERY "MÃE DE DEUS"- BENGUELA

1972-2022

We are happy to share with you our joy as we celebrate the opening of our Jubilee of 50 years of presence in Angola.

It all began in the passionate heart of Mother Teresa Maria de Jesus Ortega, O.P., who carried in her soul the cry for Africa until the happy day of March 19, 1970, when God made this dream come true. Alberto dos Anjos, a Spiritan missionary from the Diocese of Benguela, Angola, visited the "Mother of God" Monastery in Olmedo, Spain, presenting the desire of Bishop D. Armando Amaral dos Santos to have a contemplative cloistered monastery in the diocese.

Mother Teresa Mary, without waiting, gave the affirmative answer: "Africa is in our sight". From that date, Mother Teresa Maria began to correspond with the Bishop of Benguela, for the preparation of the new foundation in Benguela and the group of nuns to be sent.

- On March 6, 1971, the founding group of 10 nuns left Spain for Portugal.
- On 19 March they embarked on the ship "Principe Perfeito" from Portugal for Angola.
- On March 29, 1972 they set foot on the promised land in the Port of Lobito, Benguela, where they were warmly welcomed by Bishop D. Armando Amaral, priests and religious of the diocese of Benguela.

With us give thanks to God and help us with your prayer to live this Jubilee Year in depth, open to whatever God wants to pour into our lives.

Your Sisters of the Monastery "Mãe de Deus"
Benguela - Angola



75 Years in the Pine Lands of Texas

Saint Augustine once wrote, “This is our house of prayer...The work we see complete in this building is physical; it should find its spiritual counterpart in our hearts. We see here the finished product of stone and wood; so too your lives should reveal the handiwork of God’s grace.” It is truly by God’s grace that our Monastery of the Infant Jesus in Lufkin, Texas, USA, has reached its 75th year of prayer, intercession, praise and sacrifice. It is, as the prophet Isaiah wrote, a “house of prayer for all peoples” (Is. 56:7).



Our founding sisters came from the Monastery of the Blessed Sacrament in Detroit, Michigan, USA (now in Farmington Hills, Michigan), a monastery which traces its roots back to the very first Dominican monastery in Prouilhe, France. Fifteen sisters, ranging in age from 18 to 72, came in several groups to make the foundation. The first group arrived by bus on July 26, 1945. The farmhouse the sisters had purchased for their monastery was not available when they arrived, so the Missionaries of La



Salette generously offered hospitality in the form of a teaching sisters' convent empty for the summer and later their own rectory, temporarily vacated by the Fathers, who went to live in a kindergarten building! In September 1945, the sisters moved into their new monastery, and papal enclosure and perpetual adoration of the Blessed Sacrament were established on November 9, 1945.

In the early 1960s, the farmhouse monastery became too small for the growing community, and so the sisters worked hard to raise funds in order to build a larger monastery. The sisters were especially known for their vestments and altar linens, designed, sewn and embroidered in a department called the "Cloistered Workshop". This work, along with other enterprises, helped construct the monastery we still live in today.

Lufkin, Texas is located in a part of the southern United States known as the "Bible Belt" because of the strong concentration of Protestant Christians. While cloistered nuns were a new thing to almost everyone, the people of Lufkin understood and valued a life dedicated to prayer and worship of God. Many lasting friendships were made in the early days, and this spirit of ecumenism continues to be a distinctive and cherished mark of our Dominican community.



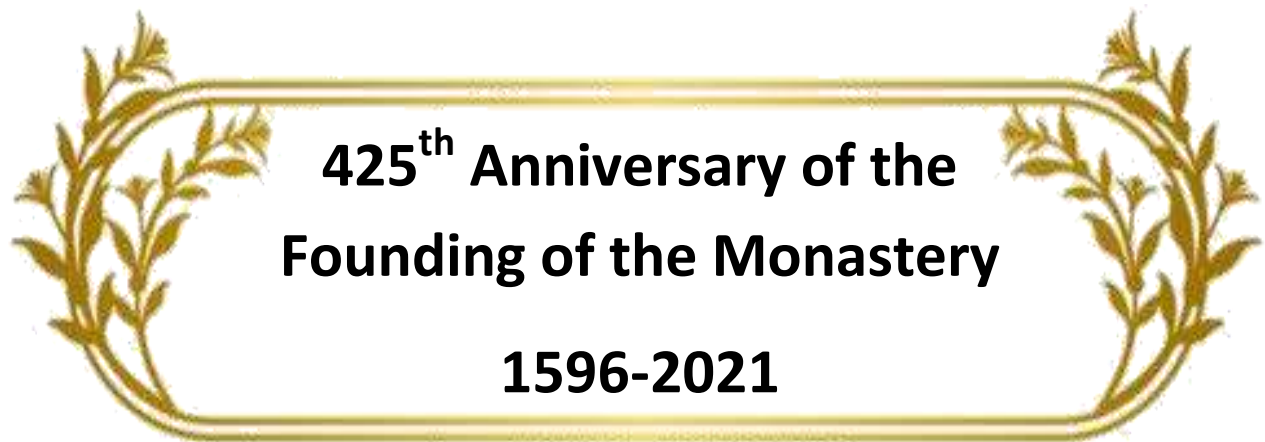
We have also striven to deepen our bonds with Dominican monasteries both here in the United States and around the world, by means of mutual assistance, enrichment, and solidarity. We are blessed to have sisters from all over the United States—and from Chile, Cuba, Mexico, Tanzania, and Vietnam. We pray more sisters will come to join us in the future!



We planned to have a Mass of celebration in November 2020 in honor of this 75th jubilee, but COVID-19 made us rethink this. We hope to have a more scaled down celebration this November to commemorate all the prayers, sacrifices, petitions, intercessions, and adorations offered by the sisters over the years. May it be so!

To conclude with another thought from Saint Augustine's sermon: "Let us then offer our thanksgiving above all to the Lord our God, from whom every best and perfect gift comes...He it was who inspired in his faithful people the will to build this house of prayer; he stirred up their desire and gave them his help...So God, who gives to those of good will the desire and the accomplishment of the things that belong to him, is the One who began this work." We pray God will allow us to continue in this work for many years to come.

- Sister Mary Thomas Stewart, O.P.
Monastery of the Infant Jesus
Lufkin, Texas, USA



The Dominican Monastery of "**St. Catherine**" in **Santorini** was founded in 1596 by a young Greek girl from the island, supported by the bishop, Antonio de Marchis, of the Order of Preachers, which at that time had several communities of friars in Greece. Later in 1600 the monastery was associated with the Friars Preachers, so that with the help of prayer, the Order

could be strengthened and expanded. It is the only monastery of contemplative nuns of the Dominican Order in Orthodox lands.

On this island of Santorini, situated between East and West and visited by people from all over the world, the Monastery is a witness of total consecration to God; a place of encounter with Christ, of fraternity and peace.



*At present the community is made up of 15 sisters:
1 Greek and 1 of other nationalities, a sign of universal reconciliation in Christ. They belong to the Federation "Mother of God", with monasteries spread throughout the world.*

The monastery, after so many centuries of history, continues to have a profound ecclesial and ecumenical mission. On a tourist island par excellence and with a universal movement, it is a place of encounter with God, a place of brotherhood and peace for all "men of good will", a perennial reminder of the existence of God and the joy of the Kingdom.

In 1979, after the visit of Pope St. John Paul II to Turkey, the ecumenical dialogue of the Catholic Church with the Orthodox Church began. The Master of the Order with the desire to maintain this monastery, the only one in these Orthodox lands, asked the Community of "Mother of God" of Olmedo-Valladolid, Spain, to strengthen the community by sending a group of Nuns to take care of it. The first group of Nuns arrived in Santorini in May 1981, beginning a new stage of ecumenical journey.

This year, on August 5, 2021, we celebrate with great joy and gratitude the 425th anniversary of this foundation, continued without interruption through the years and now strengthened and maintained with the help of the Federation "Madre de Dios", based in Olmedo (Valladolid), Spain.

We invite you to join us in our thanksgiving for this foundation and mission entrusted to our lives, which we want to fulfill with complete fidelity.

"For his mercy endures forever."



NEWS FROM NORTH AMERICA

Federation of Our Lady of the Rosary

-The Theological Formation Program for nuns in temporary vows was held at the Dominican House of Studies in Washington, DC, USA from June 19 - July 3, 2021, attended by 6 Sisters from 5 different monasteries. Courses were in Metaphysics and the Trinity.

-On St Dominic's day, August 8, 2021, Bishop Robert Brennan of Columbus, Ohio, USA, celebrated Mass at the Monastery of Our Lady of the Rosary in Heath, Ohio (formerly Buffalo, New York, USA). Besides the presence of the cloistered nuns, several friars concelebrated the Mass and Dominican Sisters from Ann Arbor, Michigan, the Dominican Sisters of Peace, and the Polish Dominicans Sisters joined in the celebration.

-Sister Mary Rose of the Pure Heart, O.P. of the Monastery of St. Jude in Marbury, Alabama, USA made her solemn profession on April 24, 2021.

-Sister Anna Marie of Jesus, O.P. of the Monastery of Our Lady of the Rosary in Heath, Ohio, USA renewed her vows on August 28, 2021.

North American Association of Dominican Monasteries

-Due to COVID-19, the North American Association of Dominican Monasteries' elective General Assembly, scheduled for September 13-18, 2021, was postponed until 2022. With travel restrictions and fears about the virus, it was not possible to assemble a quorum of the delegates at this time.

-The Association's Novice Mistresses met for their annual Novice Mistress Meeting September 26-30, 2021 via Zoom because of COVID-19.

-Also due to COVID-19, the Monastic Theological Studies program (MTS) held its lectures for junior professed sisters over Zoom in July and August of 2021. Topics were Introduction to St. Thomas and Scripture. In June the Sister students presented their papers on the first year's topics over Zoom.

-The Monastere Notre-Dame du Rosaire in Shawinigan, Quebec, Canada became a full member of the North American Association of Dominican Monasteries in July 2021.

-On June 19, 2021 the Monastery of the Immaculate Heart of Mary in Lancaster, Pennsylvania, USA celebrated a Mass of Thanksgiving for 96 years in Lancaster County with the Most Rev. Ronald W. Gainer, Bishop of the Harrisburg, presiding. The provincial of the Eastern Dominican Province of St. Joseph in the United States, Fr. Kenneth Letoile, O.P. was also present along with several other Dominican friars and nuns from a number of US Dominican monasteries, who have been helping the Lancaster nuns at this time. The Monastery of the Immaculate Heart of Mary has petitioned Rome to merge with Corpus Christi Monastery in the Bronx, New York. In July Sister Denise Marie Atkins, O.P. of the Monastery of Our Lady of the Rosary in Summit, New Jersey, USA was appointed by the Master of the Order as vicaress of the Lancaster monastery.

-The Monastery of Mary Queen in Girard, Illinois, USA, hopes to have their new monastery completed by January 2022. Their novice, Sister Catherine Marie, made her first profession on the Feast of St. Thomas the Apostle, July 3, 2021.

-The Monastery of the Blessed Sacrament in Farmington Hills, Michigan, USA held its prioral election on June 22, 2021, reelecting Sister Mary Peter Fox, O.P. for a second term. On June 24, 2021, Sister Mary Magdalen Braun, O.P. celebrated her 80th anniversary of profession. At 99, Sister is not the oldest nun in the region but she is the most senior in profession.

-At the Monastery of Our Lady of the Rosary in Summit, New Jersey, USA, their extern postulant received the habit on August 2, 2021, along with the religious name Sister Marie Paul of the Holy Spirit; Sister Maria Johanna, O.P. renewed her temporary vows for one year on the Feast of St. Dominic, August 8, 2021; their novice, Sister Maria Rose, made her first profession of vows on September 4, 2021. They were also happy to welcome two new postulants in August and September.

-Queen of Peace Monastery in Squamish Valley, British Columbia, Canada welcomed a postulant in June 2021.

Submitted by Sister Mary Rose Carlin, O.P.
Monastery of the Infant Jesus
Lufkin, Texas, USA

In Consultation with:

Mother Mary Dominic Brumfitt, O.P.
Federation of Our Lady of the Rosary President
Monastery of Our Lady of the Rosary
Heath, Ohio, USA

and

Sister Maria Christine Behlow, O.P.
President of the North American Association of Dominican Monasteries
Corpus Christi Monastery
Menlo Park, California, USA



Brief news:

*Change in *Monialibus* team: Our two Sisters Carmen Maria and Maria Angeles from the monastery of Torrent (Spain). Following the merger of their community with that of Paterna, they had to give up this service to devote themselves with their Sisters to moving to their new living space. Let us accompany this new community with our fraternal prayer.

*Sr. Maria Sofia (Mendoza, Argentina) accepted the work of translating from English to Spanish; Sr. Dolores (San Justo, Argentina) from French to Spanish; Sr. Mary Jeremiah (Lufkin, USA) is editing this issue “to help us out”. Thank you to all our Sisters!



*Sister Mary Jeremiah (Lufkin, USA) recently had her book, *The Secret of the Heart*, reprinted with an additional section comparing St. Catherine and St. Therese. The book is published by clunymedia.com and costs \$19.95 (US).

“We invite all the sisters who wrote books or articles or some other publications to let us know for our next Monialibus “

Let us remember to be united with the celebration of the Closing of the Jubilee Year on January 6, 2022 in Bologna!