



#EVERYTHING IS CONNECTED

*HEAR BOTH THE CRY OF THE EARTH
AND THE CRY OF THE POOR*

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ATTRIBUTION DECREE OF THE MISSION OF THE ORDER IN PUERTO RICO TO THE PROVINCE OF ST. ALBERT THE GREAT (USA)



“After a graced process of mutual cooperation in discernment, the Master has signed the Decree which attributes the mission in Puerto Rico to the Province of St. Albert the Great, USA. This came as the harvest of the dedicated collaboration of Provincials br Diego Serna Salazar (Provincia de San Luis Bertran de Colombia) and br Jimmy Marchionda (Province of St. Albert the Great, USA).

Over a six-month period, several meetings took place on site in Puerto Rico, including Br. Gerard, his assistants, the two provincials, and with Br. Jose Santiago, Vicar and included all of the Brothers of Puerto Rico. These friars-preachers have dedicated many years in preaching the Word of God among a people who have suffered from poverty, natural and medical disasters, and lack of basic resources.

This is a people demonstrating depth of stamina and hope in the face of significant adversity. In addition, there has been notable collaboration among all the members of our Dominican family in Puerto Rico before and during this historic moment in the history of the Order on this beautiful and graced island. Congratulations to both Provinces for this testimony to the Order’s collaborative charism. Blessed Mother Mary and St. Dominic, pray for us begging God to continue to bless the lives of the people in Puerto Rico, Island of Enchantment.”

*br Chris Eggleton, OP,
Socius of the Master of the Order
for the USA*

TRANSLATION OF ST. DOMINIC

*Fr. Gerard Francisco Parco Timoner III, O.P.,
Master of the Order*

Santa Sabina, May 25, 2020



There is a big difference between visibility and presence. In Italian, as in other languages, it is customary to say when we are about to leave: see you later. Obviously, it would be insensitive to say this to blind persons. There was a blind masseuse who is married to a blind masseur. Each day, as they go to their respective work, instead of saying “see you later” they say: let us be present to each other later.” There are some religious who are visible, you can see them, but their hearts and minds are elsewhere. There is a big difference between visibility and presence.

The Gospel for the feast of the Translation of St. Dominic is the same Gospel for the solemnity of the Ascension which we celebrated yesterday here in Italy. The mystery of the Ascension means that

Jesus took on a new type of presence, thereby transcending the spatial and temporal limits imposed by bodily existence. From now on, his presence is no longer chained to his visibility. The apostles know that even if Jesus is no longer visible, they know by faith that he will always be among them. They are assured by the comforting promise of the Lord: “know that I am with you always; yes, to the end of time”. The world recognizes the perennial presence of Jesus in the world when we obey his command: “Go, therefore, make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them.” Preaching and teaching people so that they are gathered together as a community of disciples are the very same mission St. Dominic bequeathed to us.

I learned of the celebration of the Translation of St. Dominic when I was a novice (in the Philippines, the Solemnity of St. Dominic is celebrated on August 8). I knew the word *traslación* as procession but the English word “translation” means, for me at that time, the “interpretation or rendition from one language to another” (in Spanish, *traducción*; in French, *traduction*). So I was wondering then, why do we need to “translate” St. Dominic? Is the May 24 event in the Dominican calendar a celebration of “Dominic’s translation into other languages?”

Human life is like the inverse of the mystery of the Incarnation, the Word becoming flesh. It is some sort of a reversal because we are first flesh, then when we die in this world, we become a memory, in a certain sense, our flesh becomes a word; literally, our life as friars is summed up in an obituary that is published in the *analecta* of the Order. Our life as Dominicans is not reduced to ashes and bones at the *Cimitero Verano* or

in other cemeteries. We become part of the memory of the Order that is kept in the Archives of the Order! Dominic’s life and charism are “dynamic words” that become flesh and real in the lives of Dominicans all over the world (synchronically) and in history (diachronically). In a broad sense, the words that describe Dominic’s life and charism are “translated” into different languages and cultures. Today’s feast, the Translation of the relics of St. Dominic is significant and meaningful only because his charism and living memory are, in a certain sense, being translated in the different cultures and languages of the world even until today. But just as there are good and bad translations, we pray that the way we live our Dominican life today is faithful to the original text, that is, the original inspiration Dominic received from our Triune God. Amen.

*Fr. Gerard Francisco Parco
Timoner III, O.P.,
Master of the Order*

INTERNATIONAL COUNCIL OF FRATERNITIES



Fraternalities OP

Lay Dominican Fraternalities

Dominican Laity (ICLDF)

During this year two virtual meetings of the ICLDF were held, composed of Gabriel Silva (Coordinator ICLDF and Representative of the European Council of Lay Dominican Fraternalities ECLDF), Yelome Epiphane Lucien (President of the African Council of Lay Dominican Fraternalities ACLDF), Susana Brittos (President of the Council of the Lay Fraternalities of Latin America and the Caribbean COFALC), Belen Tangco (President of the Asia-Pacific Council of the Dominican Lay Fraternalities APCLDF), Christine HUSSON (Representative of the Interprovincial Council of the United States and Canada DLIPC) and, fr. Juan Ubaldo López Salamanca, OP (General Promoter of the Laity)



The topics that have been addressed are related to:

1. Effects and perspectives of the COVID-19, in the fraternities.
2. Revision of the ICLDF Statutes and its main responsibilities.
3. Review of the commitments of the ICLDF according to the Acts of the III International Congress of the Dominican Laity (Fatima, 2018).
4. Process of updating the statistics of the fraternities and members in each of the regions.
5. Financial report as of December 2019.

“You shall be my witnesses” (Acts 1:8)

We await your prayers at the: “54th World Communications Day”. Saint Dominic, Preacher of grace, communicator of the Good News with a vision of the future and a theological view of history.

Happy day to the promoters of communication “54th World Communications Day”

The feast of the Transference of our father Saint Dominic and the prayer for communicators on the “**54th World Communications Day**” is a happy coincidence to encourage the Communications Promoters of the different entities of the Order of Preachers.

The Ascension of Jesus Christ clarifies our objectives.

To “tell what they saw” and “live what they heard” . It is a clear mission. To be communicators (witnesses) of the resurrection in our reality of life. (Ref. Acts 1, 1-11/Mat 28,16-20).

We are preachers or communicators of Christ's grace in the same way as St. Dominic.

“54TH WORLD COMMUNICATIONS DAY”

Message of the Holy Father Francis: “The Truth of Good Stories”

Motto: “That you may tell your children and grandchildren” (Ex 10:2)
Life becomes history.

Pope Francis



On May 24 (2020) the World Communications Day is celebrated.

Now in the midst of the Covid-19 pandemic, Pope Francis gives us a message about the truth in the stories told by journalists.

Pope Francis asks journalists to weave true, uplifting and responsible stories. He goes deeper by referring to the stories in Sacred Scripture and to Jesus as the model of stories that renew themselves and renew human history.



[To read the full message, click here](#)

O Mary, woman and mother, you wove the divine Word in your womb, you recounted by your life the magnificent works of God. Listen to our stories, hold them in your heart and make your own the stories that no one wants to hear. Teach us to recognize the good thread that runs through history. Look at the tangled knots in our life that paralyze our memory. By your gentle hands, every knot can be untied. Woman of the Spirit, mother of trust, inspire us too. Help us build stories of peace, stories that point to the future. And show us the way to live them together.

For the Virgin Mary “treasured all these things and pondered them in her heart” (Lk 2: 19).
Let us ask for help from her, who knew how to untie the knots of life with the gentle strength of love.

Telling stories of hope

At the Regina Coeli prayer on Sunday, Pope Francis prayed that this recurrence might help us tell stories that look forward to the future with hope.

“May this event encourage us to tell and share constructive stories that help us to understand that we are all part of a story that is larger than ourselves, and can look forward to the future with hope if we truly care for one another as brothers and sisters.”

Pope Francis

Pope encourages storytelling on World Communications Day

[Pope encourages storytelling on World Communications Day](#)

Dominican Family in IDI

Familia Dominicana is the new section of the IDI website:



<https://idi.op.org/newsletters-from-dominican-family/>

IDI Magazine of the Dominican Family has opened a new section in its web page "Dominican Family" in order to host the provincial magazines and bulletins of the Dominican Family in the world.

If you have a magazine or bulletin that you would like to share with the world please write to idi@curia.op.org to coordinate this process.

Our goal is to "Make the Order known to the Order".

Fraternally,
Javier ABANTO SILVA
Director IDI
Curia Generalizia Frati Domenicani



PIER GIORGIO FRASSATI. THIRTIETH ANNIVERSARY OF HIS BEATIFICATION

Letter to the friends of Pier Giorgio Frassati, on the occasion of the Thirtieth Anniversary of his Beatification and the One- Hundredth Anniversary of the birth of Karol Wojtyla



The photo beside represents John Paul II who wanted the image of Pier Giorgio close to him on the eve of Pier Giorgio's 100th birthday. If you go today on google and search for "Osservatore romano oggi Frassati" you will find a full page article on Pier Giorgio and John Paul II. Below a letter for this occasion.

How is that two friends would greet each other who have only really known and loved one another through one's

reading of the other or one's looking at some photographs of the other? And that, precisely in this way, they recognized themselves as sharing in the life of the other, one partaking in the life of the other? Perhaps in this way: in that secret and indescribable joy that is the expectation of meeting in person someone who is loved forever? What great power would such desire have in that moment; what amazement at being so found?

Karol Wojtyla read the Testimonies gathered by Fr. Cojazzi when he was young. "I, too, in my youth, felt the positive influence of his example and, as a student, I was impressed by the force of his Christian witness," he recounted that day in the summer of 1989 in which he traveled to Pollone, thus revealing the extent and the force of the bond that united him to his man of the beatitudes: an outstanding impression that marked and modelled him.

Indeed, in the open pastoral style of of the Polish pope, which proved itself to be dynamic, humanly rich and straightforward and, while by no means clerical, nonetheless full of that

kind of clear faith and prayer that are free from all human respect, in this style there is indeed much of the style and the human and spiritual qualities of Pier Giorgio. Those who know both of them see this bond easily, even in their mutual love for the mountains and skiing.

What would two such friends have said to one another, two friends so united, on the day in which they finally met and were recognized for eternity, in the light and life of heaven? In that great mystery that is the communion of saints, we can as of yet only imagine, remaining at the level of what our human experiences can afford us. And, nonetheless, thinking about it and re-presenting it to ourselves with the eyes of faith can allow us to participate in that friendship, in that life. It can leave us also with that same positive influence, an impression that truly forms us. This is something of which we all are certainly in need: making our lives beautiful and putting them at the service of the world, the same complex and secularized world which Frassati himself passed through, illuminating it with all the force of his charity.

For this reason we invite all of you to celebrate this year the holy friendship of Pier Giorgio and John Paul II by remembering these two anniversaries: the one-hundredth anniversary of Karol Wojtyła's birth and the thirtieth anniversary of the beatification of Pier Giorgio, which his old friend bestowed on him on 20 May 1990 in a St. Peter's Square filled to capacity with so many who, in union with the pope, who was himself officially celebrating what he had already recognized in his heart for some time, were impressed and positively influenced by Pier Giorgio and by the force of his Christian witness.

It will not be possible, due to the pandemic situation in which we find ourselves, to set a date for our celebration. We will see if, by the end of the summer or the beginning of autumn, we might be able to identify some suitable times and places. But, in the meantime, these anniversaries in this May of 2020 can certainly renew that friendship, wonder, and prayer which Pier Giorgio and John Paul II inspire, and in which we recognize the Lord's gift of Providence that calls us to live by following after Him.

May the Blessed Mother, so intensely loved by our two friends, accompany us and raise us just as she raised Jesus Christ.

P.S. Attached are the texts delivered by John Paul II at Pollone and Rome. So that those who were present might be able to listen again; so that those who were not can take part.

by don Paolo Asolan



[Il giovane dalla gioia trascinate](#)



[Omelia durante la Santa Messa di beatificazione, il 20 maggio 1990](#)



He is familiar with the hospital having worked there before, after he qualified from Queen's University Belfast, but this time it is very different, and he said he is even more impressed by his colleagues at the hospital than ever before.

He described it as a very new and a very real experience with everyone just trying their best.

"Their dedication is just unreal, they're actually an inspiration to me, the ability of these professionals to just adapt to these crisis situations and just get on with it"

"They're actually just so convicted that they're going to beat this virus and I have real hope that they will," he said.

While both religion and medicine can be seen as vocations, Brother Chris said the priesthood "is 100%" his true calling and he "can't wait to be a priest".

"I always had thoughts of giving my life to the lord in that way. Medicine's a vocational calling too but I just always had the sense that it was priesthood. I tried to run away for a few years but when I finally answered that, the peace that came from just the surrender of my will to his was just immense. And honestly, I just can't wait to be a priest. This is very temporary, the circumstances are extraordinary," he said.

Brother Chris' superior at St Saviour's is Fr John Walsh. He describes Brother Chris as a very affable and prayerful young man who has one of the best singing voices, which he is missing at the moment.

He said Brother Chris is very dutiful and religious, and will make a fine priest.

Fr Walsh said they have seen an outpouring of love throughout this pandemic across the world and they are sending Brother Chris out at this time with joy.



“There was a fear in sending this young man back out into his occupation, the fears of going out into the world because he has lived in many ways a sheltered life in the order protected from so much in the community here of 18 of us,” said Fr Walsh.

He added: “Dominicans have always gone out alone, and were sent out from a life of prayer, study and contemplation into the world to minister. So that gave me comfort and yet the words of the lord, trust. Trust and do not be afraid.

“So it’s with trust in the lord and it’s with faith that we send our Brother out knowing that what he’s doing is coming as a massive sacrifice to him and his life, and to us. But he is bringing a hand out from this religious community, out into the world using the talents that God has given him.

“So we send him out with joy because it is a form of preaching, what he is doing.”

Brother Chris joined St Saviour’s Dominican Priory around 18 months ago and has been studying Philosophy in Maynooth.



His exams have been deferred, possibly until August, which means until then he will be juggling hospital shifts with study while living alone in Belfast.

He misses eating and praying in the priory, and being away from the other Brothers.

The Dominican Order has 16 communities in Ireland and has the largest number of young religious priests and Brothers in the country.

Brother Chris is hopeful that he will be back at St Saviour's priory soon and is encouraging everyone to pray and remain hopeful that this crisis will pass.

"Don't lose hope. Coming back here, and in the short time that I've been here, I'm very confident that these professionals with all the support they're receiving from the public, they'll beat this thing.

"It might not be tomorrow or next week but they're going to beat it you know. So I would encourage people to pray, turn to the Lord and just have hope, and wait it out ... and obviously follow the guidelines that are given because they're in everybody's interest," he said.



<https://www.rte.ie/news/coronavirus/2020/0501/1135931-priest-doctor-cooronavirus/>

COVID-19

Asia-Pacific

Project Map of the OP JPCC Covid19 Response Project. (Asia Pacific) From Batanes up north up to Zamboanga down south, we try to extend help to our many brothers and sisters affected by the global pandemic.

In pakistan:



The friars of the Dominican Vice-Province of Pakistan have been engaging themselves in many activities like distributing food bags for poor as well as making an active information campaign about the COVID19 among the people.



TURNING THE PANDEMIC INTO SOMETHING LIGHT AND PRODUCTIVE
OP-Siena Postulants 2020




COVID-19 scare made us in the Postulancy heightened our daily prayers. Aside from our common prayers, we prayed the complete sets of mysteries of the Holy Rosary kneeling on the floor and with outstretched hands (*9 Ways of Prayer by St. Dominic*) as our way of “contemplative involvement in the world” as St. Catherine of Siena would do.

Offering these sacrifices and penance hopes to bring solace and consolation to those who were affected worldwide. We also created an Activity Book for children (*The Activity Book on Coronavirus Disease 2019 COVID-19*) about the pandemic trying to turn it into something light and productive. The reason behind the making of the activity book is to explain what Covid-19 is to the young generation in their own level of understanding.

The Dominican Family for Justice and Peace with the RSCCED of the UST, distributed vegetables at Market 3 in Navotas. Below is the narration of the Lay coordinator for the Urban Poor in Caloocan.

*Ka Noli
 Lay Coordinator, Ministry of Urban
 Poor
 Diocese of Caloocan*

If your community is also responding to the needs of the times, please do message us so

the whole Dominican Family can know and may even draw inspiration from your efforts!




DOMINICAN FAMILY
 JPCC PHILIPPINES

#DominicansInAction
#DominiCares #OPCares

INDONESIA PEDULI DAN BERSATU HELPS THE POOR AND INFORMAL WORKERS IN INDONESIA

At the beginning of 2020, the Covid-19 pandemic strikes the Indonesian economy, with almost 3 million people will lose their jobs and 70 million people at risk of having no income because of the need to do physical distancing. Many people, especially the poor and informal workers, are worried about having the disease b... Ver más

INDONESIA CUIDADO Y UNIDOS AYUDA A LOS POBRES E INFORMACIÓN TRABAJADORES EN INDONESIA



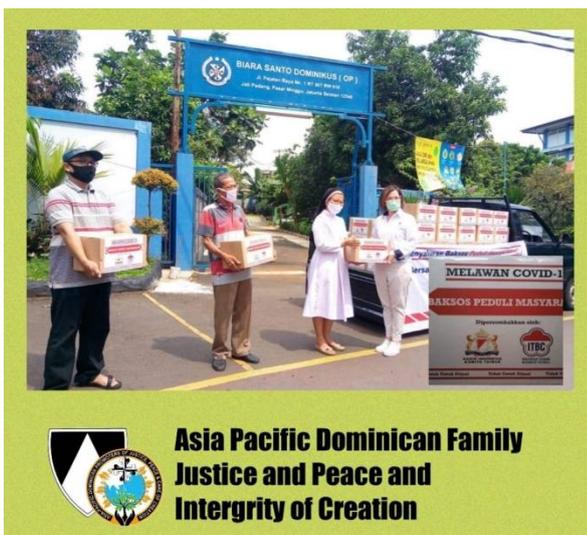
A principios de 2020, la pandemia Covid-19 golpea la economía indonesia, con casi 3 millones de personas perderán sus trabajos y 70 millones de personas en riesgo de no tener ingresos debido a la necesidad de hacer físico Distancia. Muchas personas, especialmente los trabajadores pobres e informales, están preocupados por tener la enfermedad pero también sobrevivir de hambre. Mientras tanto, los médicos y enfermeras están preocupados por la falta de equipo de protección personal.

Debido a la necesidad de ayudar a los pobres, los trabajadores informales, las enfermeras y los médicos, algunas organizaciones colaboran en un programa "Indonesia Peduli dan Bersatu". Este programa es una forma de cooperación entre la

Fundación Landak Bersatu, GP Ansor y PenaMas Fundación Mulia Surabaya. Este programa está ayudando a muchas personas en DKI Yakarta, Jawa Tengah, Jawa Timur y Kalimantan Barat. Este programa está ayudando a muchas personas sin prohibir una raza ni una religión.

En el distrito de erizo, Indonesia Care y United ha establecido algunos movimientos. El 15 de abril de 2020, Indonesia Caring y United dieron arroz y tallarines a setenta estudiantes en STKIP Tío Talino. Después de eso, el 22 de abril de 2020, Indonesia Caring y United dio cuarenta (40) equipos de protección personal y tres mil máscaras al gobierno de erizo.

El 23 de abril de 2020, Indonesia Peduli dan Bersatu, representado por STKIP Pamane Talino, GP Ansor y el Regente del Distrito de Landak ha lanzado su programa a saber "Dapur Umum" en Landak. Este programa cubre doscientos veinticinco (225) personas en el distrito de Landak. Cada uno de ellos recibirá una caja de comida desde el primer día de Ramadhan hasta el final de Ramadhan.



**Asia Pacific Dominican Family
Justice and Peace and
Integrity of Creation**



**Asia Pacific Dominican Family
Justice and Peace and
Integrity of Creation**

Indonesia

The Dominican Sisters in Pejaten, Jakarta gave relief boxes consisting of rice, cooking oil, sugar and instant noodles for the poor near their convent.



Because we are connected, we are able to join and collaborate in spirit and in action. In the Philippines, we call this

‘**bayanihan**’ spirit, a cultural practice that invites the neighbor to be aware of the other’s need. To appropriate this cultural practice to the present pandemic, **networks have been created** and formed to enable groups **to help one another**. For example, the *Dominican Family in the Philippines* has initiated a project in early April to help provide the front-liners with PPEs (personal protective equipment), medical supplies, food to the hungry in different communities, and to simply share items that one community may lack such as hot meals, vegetables, medical supplies. etc.

COVID-19 ORDINATIONS: AN OPEN LETTER TO MY BROTHERS



Photo by Br. Zachary Sexton, O.P.

To my brothers soon to be ordained priests of Jesus Christ,

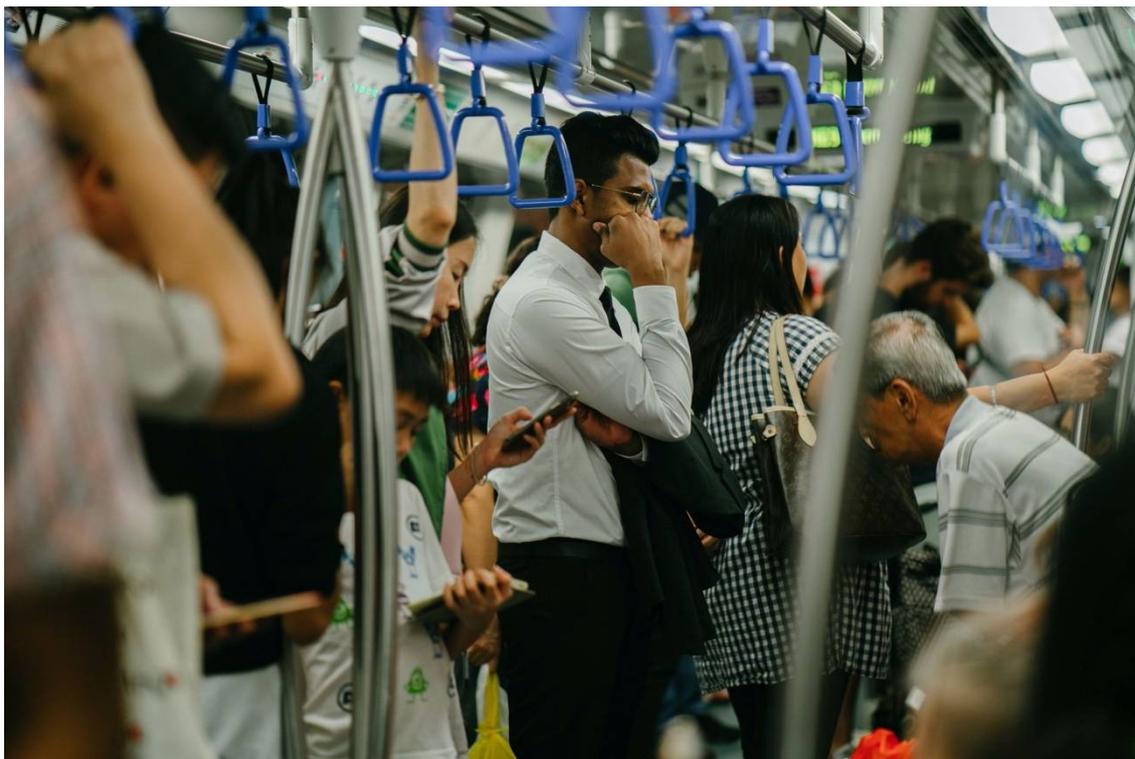
For a seminarian or religious in formation, priestly ordinations are the climax of each year. They are the climax of formation itself. Several years of prayer, corrections, meetings, ministries, lectures, essays, soccer games, liturgies, house chores, common meals, and a bounty of grace lead to this one moment. You have reached it.

This year presents extraordinary circumstances. This year presents a cross. The chapel will not be packed. The organ will swell only to fill much empty space. Families will be absent. There will be no mothers to receive the manutergia and your first blessing. Many of you will be unable to say a first Mass at your home parishes. Our Lord knows the trials many in the world have gone through and continue to go through during this pandemic. Your ordination is no exception.

When I think of priestly ordinations, the scene is always magnificent. I see young men, like Simeon the high priest from the Book of Sirach, appear with “the people gathered round” them (Sir 50:5). Each of them, like Simeon, is vested with a “glorious robe and clothed . . . with superb perfection” (50:11). Each ascends “to the holy altar” and makes “the court of the sanctuary glorious” (50:11). They also conclude their service in the manner of Simeon, who, after offering “a libation of the blood of the grape,” came down from the sanctuary “to pronounce the blessing of the Lord” over the people (50:20). Trumpets sound (50:16) and those gathered sing “with their voices in sweet and full-toned melody” (50:18).

To put it simply, priestly ordinations are awesome.

ALONE?



I am always fascinated by flying. It is remarkable how many people and systems have to work together in order to allow travelers to go from one part of the globe to another. And there is the flying itself—rising from the ground and seeing the landscape get smaller and smaller is always a strange sight. But there is also an uncomfortable part of flying: the suffocation of the other passengers being so close. Most people handle this situation by stoically ignoring those around them for the duration of the flight. For me, this situation perfectly illustrates one of the strange paradoxes of modern life: we can be surrounded by people and yet feel alone.

This feeling of loneliness contrasts with ordinary experiences of community with those whom we love. Oftentimes these experiences of community are not in big crowds, but in small groups such as families. I remember many fond memories with my family visiting the woods and having a fire. We would bring sausages and roast them. We spent time together in the wild.

In Dominican life, we try to be intentional about building a community by spending time together and by praying together. The first paragraph of the statutes of our province speaks about the importance of setting aside time each day for 'common recreation.' Spending time together is an essential feature of building common life. We are often tempted to let our community life slide; it can be hard to see the immediate good. But in the end, spending time together and praying together are essential for building community in religious life.

The type of close community built in a family or religious order is a rare and beautiful gift. We are often not conscious of these gifts and take them for granted. Does that make us alone? If I sit in a plane full of strangers, am I truly alone? I am alone if I forget my connectedness to others through my faith. Jesus tells His disciples that He is always present to them. He tells them, "...behold, I am with you always, until the end of the age" (Mt 28:20). Our faith connects us to our brothers and sisters. Even though we may feel alone in any given instance, we are truly connected, through Jesus, to each person—from the stranger on the plane to the hermit in the desert.

And then, when we realize we are not alone we might even have the courage to talk to the person sitting next to us. How else can we share the Gospel?

Br. Paul Maria Müllner, O.P.



<https://www.opwest.org/alone/>

A GREAT MISSIONARY GOES HOME TO THE FATHER

Father Bertrand Rene Luneau was born on March 16, 1932 and died on April 16, 2020 at the ripe age of 88. After passing his baccalaureate in 1950, he enlisted in the diocesan major seminary for the diocese of Nantes. In 1951, he entered the novitiate of the Dominican Province of Lyon in Angers and made his simple vows on September 22, 1952. He was ordained to the priesthood on July 23, 1959. Between 1961 and 1963, he undertook studies with a view to training in African sociology and ethnology. By 1963, he was assigned to the Dominican Convent in Dakar, Senegal, situated next to the university of Cheikh Anta Diop.

He obtained a certificate in general sociology and then in 1967, a bachelor's degree in African history. On many occasions thereafter, he frequently visited and often stayed among the people of the Bambara in Mali and with the people in the village of Beleko where he investigated traditional marriage. This was to lead to the writing of his doctoral thesis, *Les Chemins de la Noce. Les femmes et le mariage dans la société rurale du Mali*, (3 vol., 712 pages). He was a sociologist and ethnologist and authored and co-authored many books and articles on African peoples and cultures such as:

- *La Terre africain et ses religions* in 1969;
- *Chants de femmes au Mali*, 1981;
- *Les religions d'Afrique noire, Textes et traditions sacrés*, Paris, Fayard'Denoel, 1969;
- *Voici le temps des héritiers, Eglises d'Afrique et voies nouvelles*, Karthala, 1981 (en collab. avec P. Ladeière et al);
- *Les Eveques d'Afrique parlent*, 1969'1992;
- *Documents pour le Synode africain*, Centurion, 1992) en collab. avec . Chezaet H. Dorroitte); just to mention a few.

MSGR. TEODORO LABRADOR OP: 40 YEARS AFTER HIS DEATH

We commemorate the fortieth anniversary of the death of our brother, the first Apostolic Vicar of Funing (Mindong) and the first Archbishop of Fuzhou, the Most Reverend Fr. Teodoro Labrador Fraile OP on 6 May 2020. The Chinese Dominican Sisters, the congregation which he had founded in China in 1932 celebrated this day with a solemn memorial mass this morning at Saint Mary's Convent, their General House in Tounan (Yunlin Prefecture) in Central Taiwan which is under the ecclesiastical jurisdiction of the Diocese of Chiayi.

The mass was presided by the Bishop of Chiayi, Msgr. Thomas Chung leading a representative group of local clergy and members of the Dominican family. The Province Our Lady of the Rosary was represented by the Vicar of the Provincial, Fr. Juan José González Veneros, OP and Fr. Jarvis Sy, OP.

As we are still in the period of the COVID-19 pandemic, the celebration was intimate with all the sisters who are living in Taiwan had been convoked for this occasion (this included some mainland Chinese sisters who are doing their theological studies in Taipei) to remember their beloved founder whom they fondly call as their Grandfather, who had died in the very same convent forty years ago, thus realizing his lifetime dream of the great and venerable missionary to die

among the Chinese and to be buried in Chinese soil.

For a great number of our brethren in the Province, the figure of Msgr Labrador is well known as he had lived for many years at the Convent of San Pedro Martir; he had presided a great number of ordinations in our communities as well as other Churches and Cathedrals in Spain during his years of forced exile in Spain.

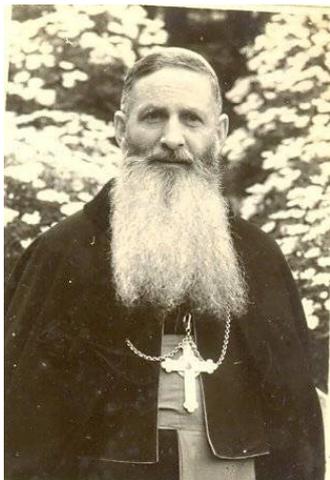
A native of Palencia (Old Castille) and born in 1888, he entered the Province at a very young age and after his formation, he was ordained in Manila and was immediately assigned to the Dominican missions in China in 1915 where he dedicated his life in the task of teaching at Saint Dominic College (Yang Kuang) in Fuzhou and served as Rector of the said institution. He was appointed as the first Apostolic Vicar of Funing or the Eastern region of the vast Dominican mission. There he tried his best to organize the diocese with the foundation of various institutions to promote apostolic personnel and local vocations. There he tried his best to organize the diocese with the foundation of various institutions to promote apostolic personnel and local vocations. Also, he founded charitable institutions and schools. Likewise, he organized the first feminine Dominican congregation in 1932, with the help and the collaboration of the Dominican

Missionaries of the Rosary. Fr. Teodoro found this congregation for those souls desirous of serving God.

last years with them. He arrived in Taiwan the following years where he was able to leave a priceless spiritual patrimony to his



In 1946 he was appointed as the first Archbishop of Fuzhou where he continued his policy of indigenization in accordance with the norms of the Holy See. When



China fell into the hands of the communists, as all foreign missionaries, he was detained and finally thrown out of the country in 1951 beginning his life as an exiled prelate in Spain.

In 1973, he accepted the invitation of the sisters which he had founded who are now reorganized in Taiwan to spend his

spiritual daughters with the example of his piety, great apostolic zeal, and Dominican fidelity. He was buried at the local Catholic cemetery and in 2005 his remains were exhumed to be moved to the newly constructed Congregational mausoleum-columbarium where he awaits the coming of Christ in glory with his beloved daughters.

During the homily, Msgr. Chung reflected on the gospel of wheat and spoke about the sacrificial life of the great missionary and the spirit which he had bequeathed to his congregation. He also made a bride commentary on the last testament of the founder as points to revive the spirit and the charism of the congregation.

After the liturgical celebration, the Prioress General, Sister Matthew Hsu gave

thanks all who attended and reaffirmed the commitment of the congregation and each sister to live the spirit with greater fidelity and dedication to the Gospel.

The Congregation has been blessed with a good and healthy number of vocations from China and from Vietnam. They have a separate province in China and are working in various provinces and

ministries. In Taiwan, they have various institutions and ministries within the territory and maintain various missions abroad: In Canada (Toronto), USA (Los Angeles), the Philippines (Manila) and in Spain (Valencia).

*By Fr. Francis Sy, OP.
Province of Our Lady of the
Rosary.*

WILL WE LEARN OUR LESSON FROM THE PANDEMIC? CELEBRATING LAUDATO SI' WEEK IN THE TIME OF COVID-19

Concerned that the cry of the earth and the cry of the poor often continue unheard, Pope Francis has invited Catholic communities around the world to mark the fifth anniversary of his encyclical letter, Laudato Si': On care for our common home, with a week of events from 16 to 24 May 2020.

The first encyclical devoted entirely to the environment, Laudato Si' brought the Church into the realm of environmental concern. It contributed substantially towards raising



ecological consciousness at a time when, as Pope Francis says, the earth was beginning to look more and more like “an immense pile of filth.” Pope Francis challenged every Christian to experience an “ecological conversion.” Laudato Si' challenges an unthinking reliance on market forces that welcomes any technological, scientific or industrial advancement without considering its potential harmful effect on the environment. It points out furthermore that the worse impacts of climate

change are felt by the poor in developing countries.

Catholic communities have responded enthusiastically to Laudato Si'. Hundreds of parish groups around the world have studied it. Many have created “green teams” to lessen their parish’s carbon footprint. The lay-led Global Catholic Climate Movement has trained 500 people in 60 countries to mobilise local advocacy efforts. Several African countries have organised around the encyclical to move away from fossil fuels and forests as energy sources, and adopt solar technology instead.



After five years, various shortcomings of *Laudato Si'* have become apparent, however. Some of these were brought into focus in February last year, when Genesis Butler from Long Beach, California, twelve-years-old at the time, wrote to Pope Francis inviting him to adopt a plant-based diet and avoid all foods or products from animals for Lent. "I write to you today with the utmost respect and appreciation for your speaking out on climate change, habitat loss, and pollution," she wrote. "In your encyclical letter *Laudato Si'* you stated that every effort to protect and improve our world will involve changes in lifestyle, production, and consumption. I agree with all my heart and seek your support in tackling one of the largest underlying causes of the problems we face: animal agriculture." Butler, vegan since the age of six and a great-grand-niece of American labour and civil rights leader Cesar Chavez, pointed to the large amount of greenhouse gas emissions that animal agriculture produces. She described the land, health and food security benefits that can come with plant-based diets. The Million Dollar Vegan campaign, an organisation that raises awareness of how what we eat is connected to world hunger, deforestation, and species loss, offered to donate \$1 million to a charity of Francis' choice if he took up Genesis' proposal.

Pope Francis declined. Instead, through a Vatican official, he thanked her for her concern for the earth, and sent her his prayers and blessing. In *Laudato Si'* he made much of the need to enter into dialogue with all people. It seems a pity

that he chose not to enter into dialogue with Genesis Butler.

Laudato Si' talks about the relationship of human beings to the rest of creation, which is at the heart of Genesis' request. It is also at the heart of the Covid-19 pandemic currently spreading through the world. Recognising that the traditional dominion view – that animals have worth only inasmuch as they are for human use – has sometimes led to the exploitation of nature, Pope Francis forcefully rejects



"absolute domination" over other creatures by human beings, arguing that dominion means "responsible stewardship." Stewardship, reflected in the encyclical's subtitle, *On Care for Our Common Home*, holds that God has entrusted human beings with the responsibility of caring for God's creation as stewards or guardians. Stewardship is currently popular in Christian circles but has been criticised by others as "dominion lite". By contrast, the interconnectedness paradigm sees human beings not as above or apart from other living organisms, but as part of a vast ecological community of interdependent life forms all composed of

the same elements and all endowed with sacredness. Laudato Si' affirms that everything is indeed interconnected, observing that in our time, "the Church does not simply state that other creatures are completely subordinated to the good of human beings, as if they have no worth in themselves and can be treated as we wish."

Traditional dominion theology appeals to the mandate given in the book of Genesis to human beings to "have dominion" over the earth (1:28), to "till it and keep it" (2:15). Usually overlooked, however, is that the mandate specifically excludes killing animals for food (1:29 and 2:9,16). Only in the post-flood world, as a concession to human weakness, does God relent and allow humans to kill animals for food (9:1-6). But this comes at a terrible price. The harmony between humans and animals will be destroyed, and henceforth human beings will be "the terror and dread" of animals. In our times, all this has escalated into what Genesis Butler hoped a papal Lenten fast would bring to the world's attention: animal agriculture. Animal agriculture includes the meat industry, with its factory farms and abattoirs; the dairy industry, which keeps cows virtually continuously pregnant and forces them to produce ten times more milk than they would produce naturally by manipulation of their food and hormones; the egg industry, which confines battery hens all their lives in tiny wire cages; and the fishing industry where overfishing is bringing fish populations to the point of collapse. Furthermore, animal agriculture has severe ramifications for the environment and for climate change. These include greenhouse gas emissions, rainforest destruction, species extinction,

ocean dead-zones, water pollution and habitat destruction. Animal agriculture is also a justice issue, for if the breeding of billions of animals to provide for meat for the well-off was ended or curtailed, the food grown to feed "livestock" could be diverted to feed the billion poor people in the world who go hungry every day.

Animal agriculture includes the wet markets of Asia and the bushmeat markets of Africa. In the former, dozens of animal species – cats, civets, bears, snakes, bats, lizards, chickens, ducks, rats, fish, pangolins, salamanders, ostriches, porcupines, among them – are crammed into cages so tiny they can barely move. They are slaughtered for customers on demand. The cages are stacked one on top of another. Animals are left to lie in one another's excrement; butchered meat hangs in the open air. The animals are surrounded by the sights, sounds and smells of death. They are severely stressed. Their immune systems are compromised. The unhygienic conditions provide the ideal mixing bowl for a virus to spread. When human beings handle, slaughter and eat these creatures, or use them in traditional medicine, the virus jumps to human beings – as has happened with the novel corona virus that spawned the Covid-19 pandemic, and as happened with other zoonotic diseases such as SARS, MERS, Ebola, Rift Valley fever, West Nile virus, Zika virus, Nipah virus, and, of course, AIDS. The human quest for meat is the key driver in the spread of these diseases that kill millions of people. And, as with climate change, it is the poor who suffer most.

We must not fool ourselves into complacency by thinking that infectious diseases are found only in the wet markets of Asia and the bushmeat markets of Africa, however. Across the world, farmed animals are kept in similarly unnatural conditions. In industrialised animal farming operations, where most of our meat and milk and eggs come from, conditions are also ripe for the spread of virulent pathogens. Animals are pumped full of antibiotics to minimise viruses spreading, setting the stage for antibiotic-resistant superbugs to infect human beings.

ecological time bombs. To protect ourselves against the corona virus we practise social distancing, and isolate those who are sick. We are told to lower stress and to exercise. Yet we are surprised that diseases flourish among animals when we force them into cages and feedlots and gestation crates so that they live on top of one another, severely stressed and their immune systems suppressed.

Despite the concern of *Laudato Si'* that the cry of the earth be heard, the



Steroids and growth hormones are added to animal feed or injected directly into animals, to make them grow abnormally quickly. The legs of chickens become unable to support their body weight. The majority of slaughtered pigs have pneumonia. These operations are also

encyclical does not as much as mention animal agriculture, not even as one of the causes of climate change. Instead, it speaks of the domestication of animals as a “universally accepted practice.” Francis speaks strongly of the need to “forcefully reject ... absolute domination over other

creatures” by human beings, yet there can be no more absolute form of domination over animals than killing and eating them. That Pope Francis just doesn’t get what a twelve-year-old activist gets, is illustrated not only by his lame response to her plea, but also by his presentation of leather-bound copies of *Laudato Si’* to his visitors, as to actor and environmentalist Leonardo DiCaprio on 28 January 2016. The irony escapes him.

Some say the corona virus is the rebellion of nature. Mother Nature wants us to stop killing and consuming and burning, or else she’s going to stand up to us and defend herself. Recounting a Spanish proverb that God always forgives, man sometimes forgives but nature never forgives, Pope Francis himself pondered these possibilities in his recent Earth Day message on 22 April. And so we cast ourselves as the victims. We are being attacked by a ruthless virus that is locking us down, disrupting our way of life, collapsing our health systems and destroying our economies.

But the opposite is true. Scientists tell us that nature is our ally, not our enemy. Nature shields us against pandemics, if we allow it to. But for decades we have been removing the protective barriers between ourselves and the animals that carry disease-causing pathogens. The truth is not that animals and their dirty germs are invading our human sphere, but that we’re invading theirs. We seize vast areas of the earth, shrinking the natural habitats of free-living animals as we turn areas such as vast tracts of Amazon rainforest into grazing land for the cattle that we turn into meat. With our road building, mining, hunting and logging, we are removing the

buffer zones that keep us safe. Our destruction of biodiversity creates the conditions for new viruses and diseases like Covid-19. All species, including humans, are full of microbes, but if they remain in the bodies in which they evolved, they don’t cause disease. Ebola and the coronavirus do not cause disease in bats. They cause disease in humans because they’re new to us. Our bodies are a new habitat for them in which they can spread. It is not a matter of nature hitting back. We are simply reaping what we sow. We have placed too many pressures on the earth’s natural systems and something had to give. Pandemics are a product of our human footprint around the planet.

Now, with a third of the world’s human population under lockdown and much human activity curtailed, nature has some breathing space to recover. Rivers are running clean again, the air is less polluted, animals that have not been seen for a long time are reappearing, even in cities. There is a meme doing the rounds on social media: Nature is healing! We are the virus!

Will we learn our lesson, or will we return to our old ways, and continue to play with fire? To prevent further pandemics, both global warming and the destruction of the natural world for farming, mining and housing have to end. The Covid-19 pandemic is a massive wake-up call for us to examine how we live on this earth. The subtitle of *Laudato Si’* is *On Care for our Common Home*. Certainly there are many caring things we can do, such as banning single-use plastic products and recycling our waste. But another lesson we would do well to learn is that rather than imagining that we always have to care for and “improve” the earth, we need to

humble ourselves and learn to let God's Earth care for us. After all, the earth has been regulating itself for aeons of time, long before human beings – a very young species – arrived on the scene. All of the earth's systems are cyclical and they all give back to the planet, whereas human systems of manufacture use vast resources to produce enormous amounts of energy to heat raw material, which is shaped with heavy machinery and treated with toxic chemicals to maintain its design and strength. What is left over is thrown away as waste. All of nature's organisms work to sustain air and water, whereas human activity pollutes them and uses them up. By learning from nature, we can solve problems that nature has been solving for 3.8 billion years. For some time now, the exciting field of Biomimicry has been taking the lead in copying nature's genius.

In the meantime, people of faith are praying to God to stop the virus and to help scientists find a vaccine. Church leaders are issuing statements telling us to co-operate with the authorities to keep ourselves safe, and to pray for those who have been infected. If we all stand in solidarity, we will come through this fearful darkness. Catholics are turning to Mary. Around the world, bishops have been dedicating their countries to her. The bishops of Italy – one of the hardest hit countries – did so on 1 May. Mary will help us. Mary will get her Son to fix it.

What would Mary say to us at this time? She would tell us what she has always told people at her appearances, or when they turn to her. Repent! Change your behaviour! Have a conversion of heart! Stop grieving my Son! Take responsibility

for your actions! Speak the truth! And her Son will tell us what he told the people of his time. "When you see a cloud rising in the west, immediately you say, 'It's going to rain,' and it does. And when the south wind blows, you say, 'It's going to be hot,' and it is. You know how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this present time?"

Are we surprised that the Church is so clueless in addressing the root cause of the Covid-19 pandemic, when through the ages it has taught that only human beings have reason; that animals are dumb brutes God put here for our use? If this is where the dominion paradigm has got us, surely it needs revising. Christianity is the most anthropocentric of all the world religions. People of eastern religions find it profoundly contemptuous of animal life. In our liturgies, the rest of creation might as well not exist for all the consciousness there is of it. We have turned the earth not only into an immense pile of filth, but into a global slaughterhouse. We would rather be locked down in our houses, wear masks, maintain social distancing, curtail our travel and squirm every which way than face the uncomfortable truth – that our exploitation of animals caused the coronavirus pandemic. While we wait in hope for a vaccine that will allow us to continue our exploitation, we paint ourselves as the victims, not the creatures upon which we inflict so much suffering. Seldom do we spare a thought for them even as we pray as we must for humans infected by the virus. We want to enjoy our lives but we will not leave animals alone to enjoy theirs. We may wonder at how being the terror and dread of animals has brutalised us to the point where our

airports treat luggage better than we treat animals.

As we celebrate Laudato Si' Week, may we give thanks to God for Pope Francis and for his foresight in writing Laudato Si', and for the way the encyclical has raised the ecological consciousness of so many people. The pope wanted to make the environment one of the priority issues of his papacy. Three days after his election, he explained that one of the reasons he took the name Francis was because

Francis of Assisi is "the man who loves and protects creation ... These days we do not have a very good relationship with creation, do we?" To improve that relationship, may we recognise that we still have a long way to go in educating ourselves and facing up honestly to what we need to do to tread lightly on the Earth, especially in the light of the challenges posed by the Covid-19 pandemic. Despite its limitations and omissions, Laudato Si' is one valuable resource we can use to do this.

Neil Mitchell OP

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE 54TH WORLD COMMUNICATIONS DAY

*“That you may tell your children and grandchildren” (Ex 10:2)
Life becomes history*

I would like to devote this year’s Message to the theme of storytelling, because I believe that, so as not to lose our bearings, we need to make our own the truth contained in good stories. Stories that build up, not tear down; stories that help us rediscover our roots and the strength needed to move forward together. Amid the cacophony of voices and messages that surround us, we need a human story that can speak of ourselves and of the beauty all around us. A narrative that can regard our world and its happenings with a tender gaze. A narrative that can tell us that we are part of a living and interconnected tapestry. A narrative that can reveal the interweaving of the threads which connect us to one another.

1. Weaving stories

Human beings are storytellers. From childhood we hunger for stories just as we hunger for food. Stories influence our lives, whether in the form of fairy tales, novels, films, songs, news, even if we do not always realize it. Often we decide what is right or wrong based on characters and stories we have made our own. Stories leave their mark on us; they shape our convictions and our behaviour. They can help us understand and communicate who we are.

We are not just the only beings who need clothing to cover our vulnerability (cf. Gen 3: 21); we are also the only ones who need to be “clothed” with stories to protect our lives. We weave not only clothing, but also stories: indeed, the human capacity to “weave” (Latin *texere*) gives us not only the word textile but also text. The stories of different ages all have a common “loom”: the thread of their narrative involves “heroes”, including everyday heroes, who in following a dream confront difficult situations and combat evil, driven by a force that makes them courageous, the force of love. By immersing ourselves in stories, we can find reasons to heroically face the challenges of life.

Human beings are storytellers because we are engaged in a process of constant growth, discovering ourselves and becoming enriched in the tapestry of the days of our life. Yet since the very beginning, our story has been threatened: evil snakes its way through history.

2. Not all stories are good stories

“When you eat of it ... you will be like God” (cf. Gen 3:4): the temptation of the serpent introduces into the fabric of history a knot difficult to undo. “If you possess, you will become, you will achieve...” This is the message whispered by those who even today use storytelling for purposes of exploitation. How many stories serve to lull us, convincing us that to be happy we continually need to gain, possess and consume. We may not even realize how greedy we have become for chatter and gossip, or how much violence and falsehood we are consuming. Often on communication platforms, instead of constructive stories which serve to strengthen social ties and the cultural fabric, we find destructive and provocative stories that wear down and break the fragile threads binding us together as a society. By patching together bits of unverified information, repeating banal and deceptively persuasive arguments, sending strident and hateful messages, we do not help to weave human history, but instead strip others of their dignity.

But whereas the stories employed for exploitation and power have a short lifespan, a good story can transcend the confines of space and time. Centuries later, it remains timely, for it nourishes life.

In an age when falsification is increasingly sophisticated, reaching exponential levels (as in deepfake), we need wisdom to be able to welcome and create beautiful, true and good stories. We need courage to reject false and evil stories. We need patience and discernment to rediscover stories that help us not to lose the thread amid today’s many troubles. We need stories that reveal who we truly are, also in the untold heroism of everyday life.

3. The Story of stories

Sacred Scripture is a Story of stories. How many events, peoples and individuals it sets before us! It shows us from the very beginning a God who is both creator and narrator. Indeed, God speaks his word and things come into existence (cf. Gen 1). As narrator, God calls things into life, culminating in the creation of man and woman as his free dialogue partners, who make history alongside him. In one of the Psalms, the creature tells the creator: “For you formed my inward parts; you knitted me together in my mother’s womb. I praise you, for I am fearfully and wonderfully made ... My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth” (139:13-15). We are not born complete, but need to be constantly “woven”, “knitted together”. Life is given to us as an invitation to continue to weave the “wonderful” mystery that we are.

The Bible is thus the great love story between God and humanity. At its centre stands Jesus, whose own story brings to fulfilment both God's love for us and our love for God. Henceforth, in every generation, men and women are called to recount and commit to memory the most significant episodes of this Story of stories, those that best communicate its meaning.

The title of this year's Message is drawn from the Book of Exodus, a primordial biblical story in which God intervenes in the history of his people. When the enslaved children of Israel cry out to Him, God listens and remembers: "God remembered His covenant with Abraham, with Isaac and with Jacob. God saw the people of Israel – and God knew" (Ex 2: 24-25). God's memory brings liberation from oppression through a series of signs and wonders. The Lord then reveals to Moses the meaning of all these signs: "that you may tell in the hearing of your children and grandchildren... what signs I have done among them, that you may know that I am the Lord" (Ex 10:2). The Exodus experience teaches us that knowledge of the Lord is handed down from generation to generation mainly by telling the story of how he continues to make himself present. The God of life communicates with us through the story of life.

Jesus spoke of God not with abstract concepts, but with parables, brief stories taken from everyday life. At this point life becomes story and then, for the listener, story becomes life: the story becomes part of the life of those who listen to it, and it changes them.

The Gospels are also stories, and not by chance. While they tell us about Jesus, they are "performative";¹ they conform us to Jesus. The Gospel asks the reader to share in the same faith in order to share in the same life. The Gospel of John tells us that the quintessential storyteller – the Word – himself becomes the story: "God's only Son, who is at the Father's side, has made him known" (Jn 1: 18). The original verb, *exegésato*, can be translated both as "revealed" and "recounted". God has become personally woven into our humanity, and so has given us a new way of weaving our stories.

4. An ever renewed story

The history of Christ is not a legacy from the past; it is our story, and always timely. It shows us that God was so deeply concerned for mankind, for our flesh and our history, to the point that he became man, flesh and history. It also tells us that no human stories are insignificant or paltry. Since God became story, every human story is, in a certain sense, a divine story. In the history of every person, the Father sees again the story of his Son who came down to earth. Every human story has an irrepressible dignity. Consequently, humanity deserves stories that are worthy of it, worthy of that dizzying and fascinating height to which Jesus elevated it.

¹ Cf. Benedict XVI, Encyclical Letter *Spe Salvi*, 2: "The Christian message was not only 'informative' but 'performative'. That means: the Gospel is not merely a communication of things that can be known—it is one that makes things happen and is life-changing".

Let us ask for help from her, who knew how to untie the knots of life with the gentle strength of love:

O Mary, woman and mother, you wove the divine Word in your womb, you recounted by your life the magnificent works of God. Listen to our stories, hold them in your heart and make your own the stories that no one wants to hear. Teach us to recognize the good thread that runs through history. Look at the tangled knots in our life that paralyze our memory. By your gentle hands, every knot can be untied. Woman of the Spirit, mother of trust, inspire us too. Help us build stories of peace, stories that point to the future. And show us the way to live them together.

Rome, at Saint John Lateran, 24 January 2020, the Memorial of Saint Francis de Sales

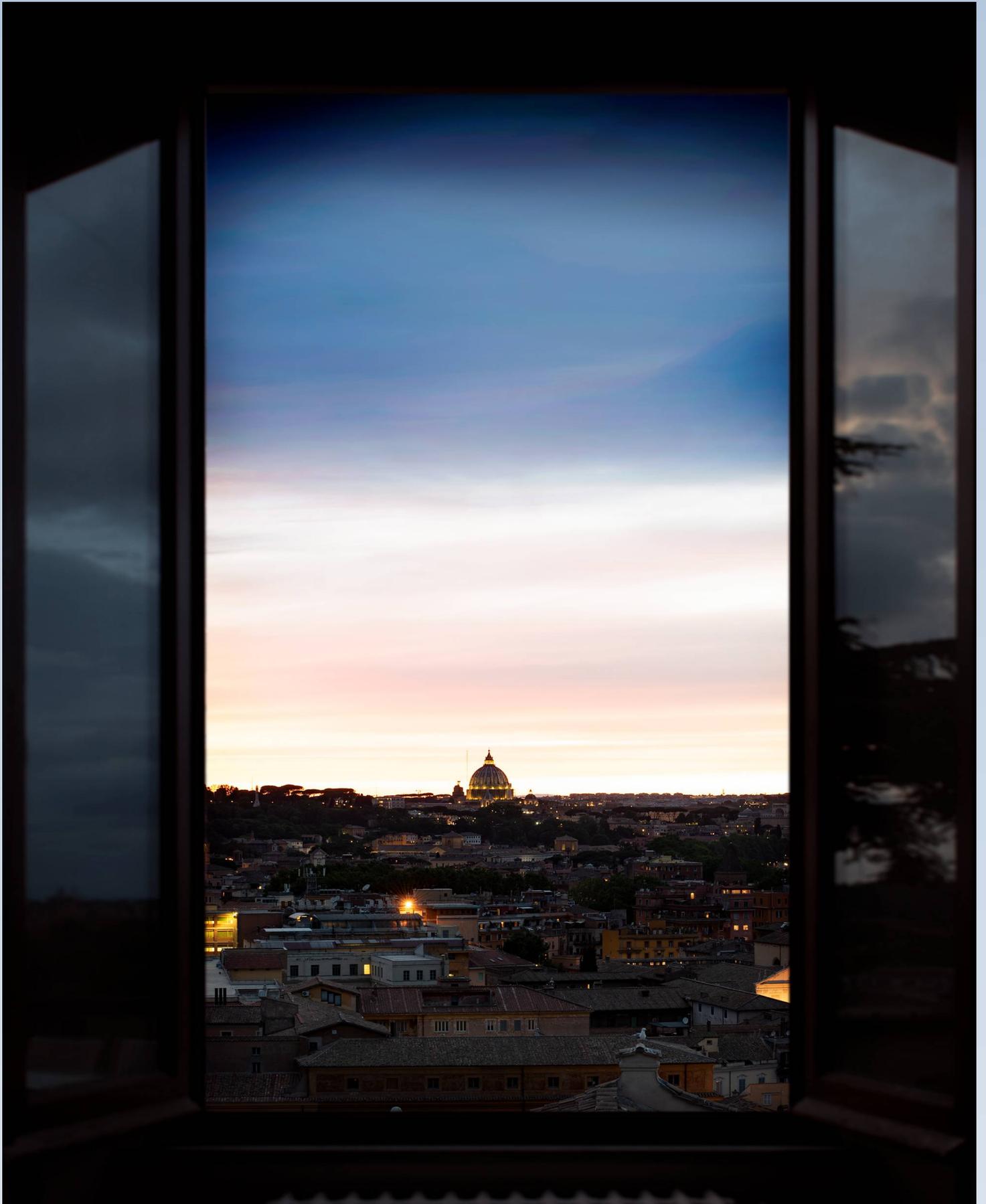
Franciscus

#StayatHome



Calendarium Liturgicum Ordinis Prædicatorum

<p>ORDO PRÆDicatorUM</p>   <p>MEMORIA</p> <p>S. Vincentii Ferrer</p> <p>Presbyteri</p>	  <p>MAIUS 5</p>
<p>ORDO PRÆDicatorUM</p>   <p>MEMORIA AD LIBITUM</p> <p>S. Francisci Coll Guitart</p> <p>Presbyteri</p>	  <p>MAIUS 19</p>



We stayed in the Convent.

Stay at home – Stay Safe.



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