

## ORACIÓN DEL JUBILEO

*Dies Natalis Sancti Dominici*

Oh Dios,  
Creador nuestro, Redentor  
y Paráclito.

En oración, a ti elevamos  
nuestra alabanza,  
nuestra bendición, nuestra predicación.

Hace ochocientos años,  
llamaste a Santo Domingo  
a entrar en la vida eterna  
y a reunirse contigo en la mesa del cielo.

Al celebrar este Jubileo,  
alimenta nuestra vida, llénanos de tu gracia  
a fin de que podamos predicar tu Evangelio,  
realizando nuestra misión para la salvación.

Ayúdanos a nutrir a tu pueblo,  
con tu Verdad, tu Misericordia y tu Amor,  
hasta que llegue el día prometido  
en que junto a los santos nos reuniremos.

Esto te pedimos,  
como Familia Dominicana,  
por la intercesión de María, la Virgen,  
en el nombre de Jesús. Amén.



O notre Dieu  
Créateur, Rédempteur et Paraclet,  
nous élevons vers toi notre louange,  
notre prière, notre bénédiction, notre  
prédication.

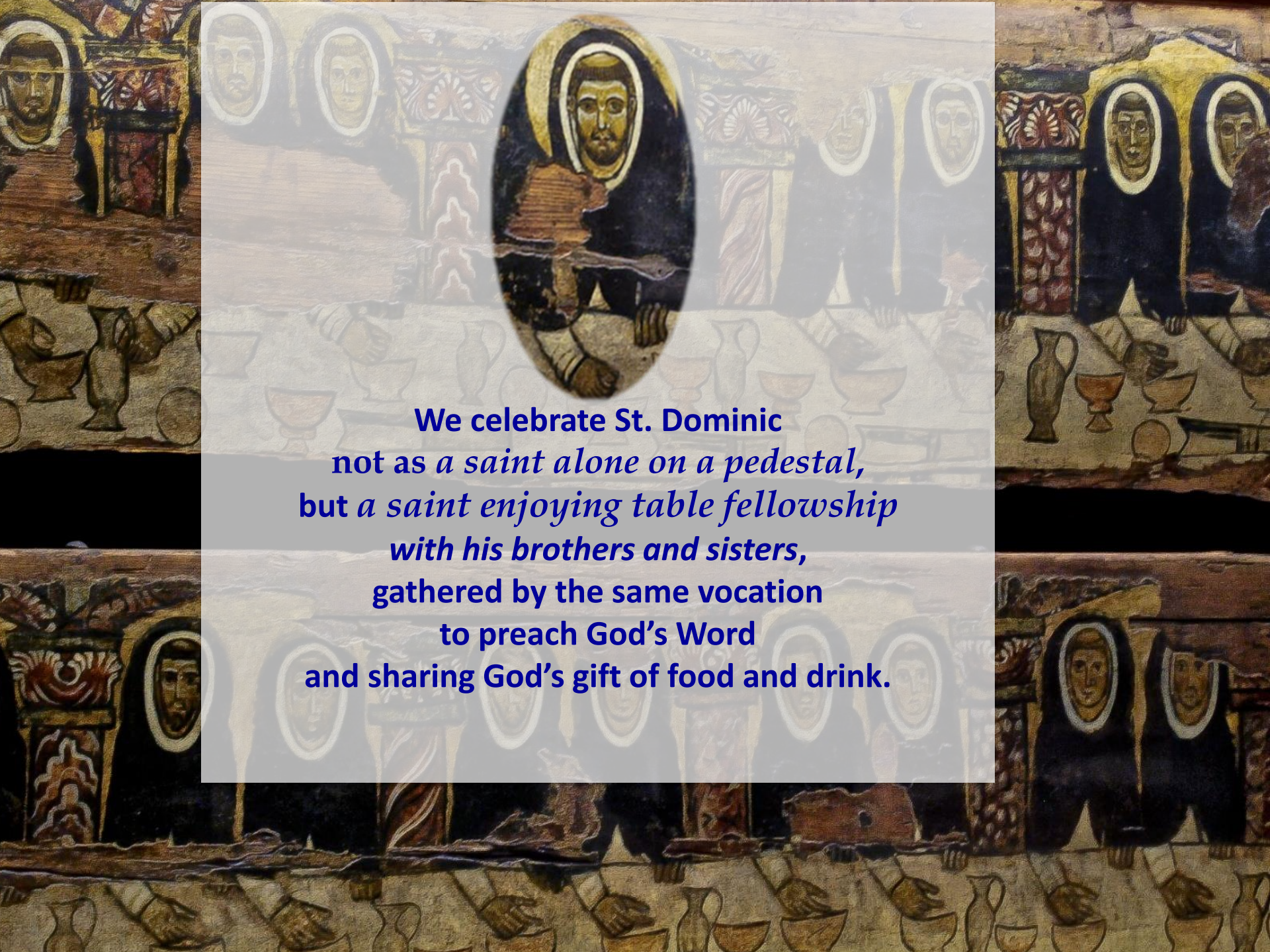
Il y a huit cent ans  
tu as appelé saint Dominique  
à entrer dans la vie éternelle  
comme un convive à la table du ciel.

Alors que nous célébrons ce jubilé,  
nourris-nous et comble-nous de ta grâce,  
afin que nous puissions accomplir notre  
mission  
de prédication pour le salut des âmes.

Aide-nous à nourrir ton peuple  
avec ta vérité, ta miséricorde et ton amour,  
jusqu'au jour promis  
où nous serons tous réunis avec les  
bienheureux.

Nous te le demandons  
d'un même cœur dominicain  
par l'intercession de la Vierge Marie  
et au nom de Jésus. Amen.





**We celebrate St. Dominic  
not as *a saint alone on a pedestal,*  
but *a saint enjoying table fellowship*  
with his brothers and sisters,  
gathered by the same vocation  
to preach God's Word  
and sharing God's gift of food and drink.**







“One of his disciples - the one whom Jesus loved - was reclining on the chest of Jesus” (John 13:23). In the same Gospel, we read: “No one has ever seen God. It is God the only Son, who is in the breast of the Father (John 1:18). This striking parallel --- *at the chest of Jesus and at the chest of the Father* conveys clearly the message: **The one who leans on the chest of God can make Him known, can bear witness to Him.** As the beloved disciples leaned close to the Lord, his ear was close to the heart of Jesus and his eyes were gazing outward to the world.

***It is said that St. Dominic was either speaking with God or about God***





The year-long celebration of the 8<sup>th</sup> centenary of the birth of St. Dominic into eternal life (6 August 2021) started on the **Solemnity of the Epiphany** (6 January 2021) and will conclude on the same solemnity (6 January 2022). This means that the beginning and conclusion of our celebration is an act of thanksgiving to God for the grace of his *Epiphany*, his revelation as *lumen gentium*, **“light to all the nations”**, especially to **“seekers”** like the “wise men from the East” (Matthew 2:1–12) who went on pilgrimage to adore the *Emmanuel*. The charism of Dominic is preaching the Gospel to all the nations, with the *light of Christ* to illumine his path. For us members of the Dominican Family, the jubilee is a time to thank God for giving us St. Dominic, the founder and first friar of the Order of Preachers, whom we lovingly call as *lumen ecclesiae*, **“light of the Church”**.



God first created light and it is marvelous how the movement of many creatures is influenced by **light**. Scientists call this movement ***phototaxis***, that is, a movement with respect to a light source. Positive phototaxis is movement towards the light, conversely, negative phototaxis is movement away from the light.







St. Dominic is *lumen ecclesiae* because his entire life was oriented towards Christ, *lumen gentium*. As light, Dominic is like the moon rather than the sun. Jesus is the only true light of the world, and just like all of us who are baptized in Christ, **Dominic merely reflects the light of Christ.** Interestingly, St. Dominic's mother, Blessed Jane, saw in a dream that Dominic had a **moon** on his forehead, while his godmother saw a star on his forehead at his baptism (*Libellus*, 9). **To radiate the light of Christ is what the fathers of the Church call *lunar ministry*,** to reflect the light of Christ, as the moon reflects the light of the sun.





Some of us Dominicans, shine like the *full moon* --- when people look at us, they immediately feel the joy and peace that comes from radiating Christ. They say that one who is in love glows and sparkles. A Dominican who is in love with God and at peace with oneself and others sparkles and glows in an eminent way! You can easily spot them even when they are in a dark corner of the church or office because they sparkle, they glow, even in the dark!



Yet some of us are in a *waning crescent moon-phase*, barely shining, almost hidden from Christ.



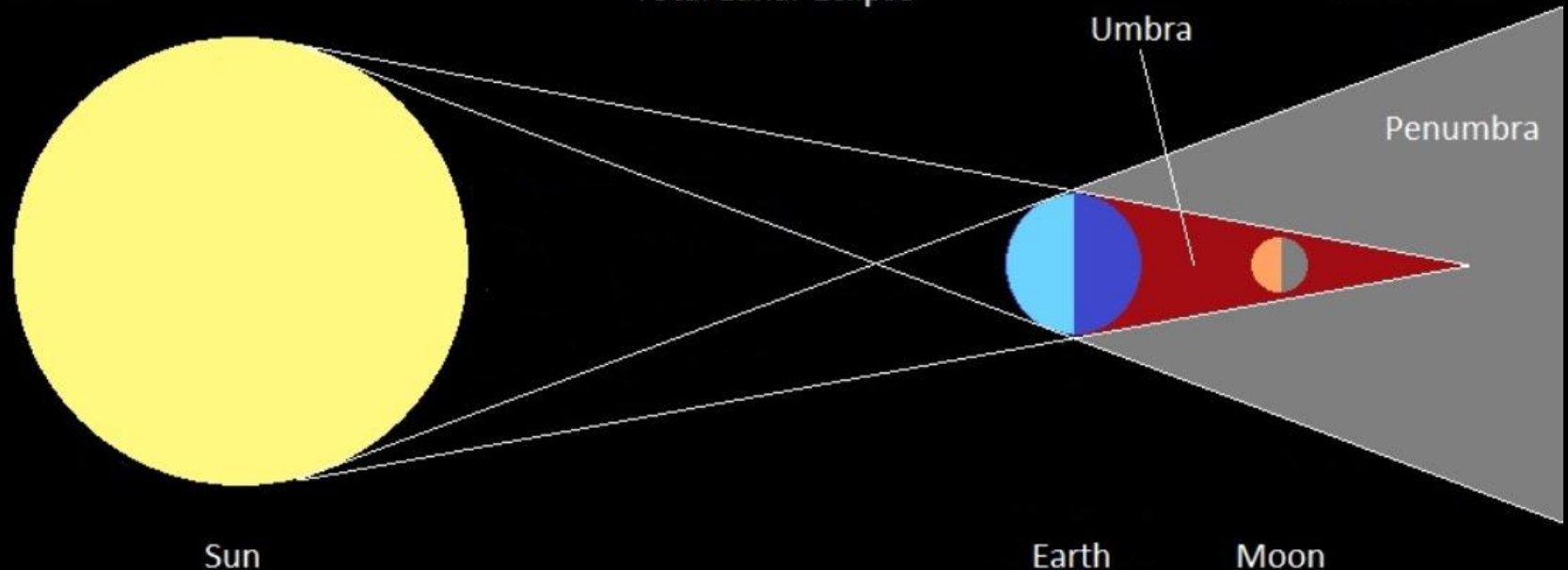


When you see a Dominican who is plunged in gloom, who is grumpy and grouchy, cranky and crabby, who zaps out your energy in the church or workplace, that preacher could be undergoing a *lunar eclipse*! The light that comes from Christ is totally blocked by something that comes between Christ and us.

not to scale

Total Lunar Eclipse

eclipse geeks.com





We are the light of the world, Jesus assures us. But what kind of light are we? **Full moon**, **waning crescent** or a **lunar eclipse**?

That depends on our **relationship** with Christ, *Lumen Gentium*, and our **relationship** with one another, as we try to embrace the charism of St. Dominic, *lumen ecclesiae*.





***Praedicator Gratiae***: among the titles attributed to Saint Dominic, that of “Preacher of Grace” stands out for its consonance with the **charism** (grace of preaching) and **mission** (preaching of grace) of the Order he founded. In this year that marks the eight hundredth anniversary of Saint Dominic’s death, I gladly join the Friars Preachers in giving thanks for the spiritual fruitfulness of that charism and mission, seen in the rich variety of the Dominican family as it has grown over the centuries. **My prayerful greetings and good wishes go to all the members of that great family, which embraces the contemplative lives and apostolic works of its nuns and religious sisters, its priestly and lay fraternities, its secular institutes and its youth movements.**



# Letter of Pope Francis to the Order Praedicator Gratiae

On the 8<sup>th</sup> Centenary of the *dies natalis* of St. Dominic

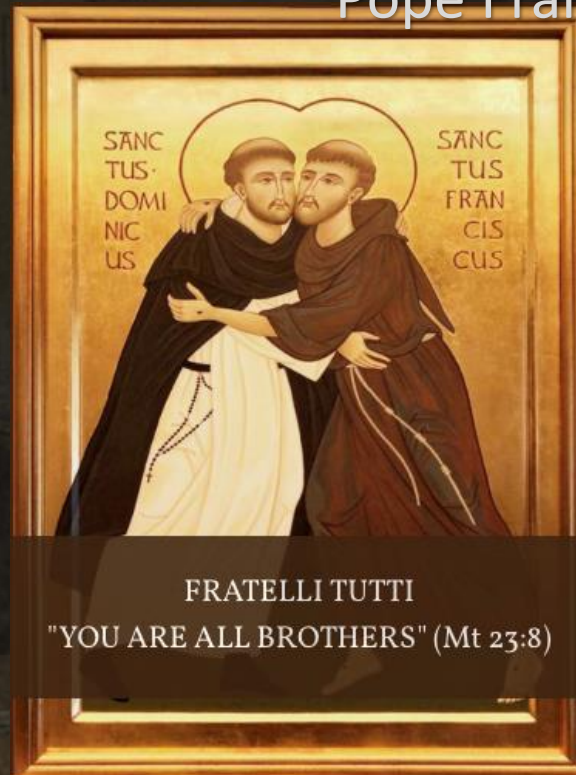
Together with Saint Francis of Assisi, Dominic understood that the proclamation of the Gospel, *verbis et exemplo*, entailed the building up of the entire ecclesial community in fraternal unity and missionary discipleship. **The Dominican charism of preaching overflowed early into the establishment of the varied branches of the larger Dominican family, embracing all the states of life in the Church.** In succeeding centuries, it found eloquent expression in the writings of Saint Catherine of Siena, the paintings of Blessed Fra Angelico and the charitable works of Saint Rose of Lima, Blessed John Macias and Saint Margaret of Castello. So too, in our own time it continues to inspire the work of artists, scholars, teachers and communicators.





“Together with Saint Francis of Assisi, Dominic understood that the proclamation of the Gospel, *verbis et exemplo*, entailed the building up of the entire ecclesial community in **fraternal unity** and **missionary discipleship**”

Pope Francis, *Praedicator Gratiae*





# Fraternity / Sorority

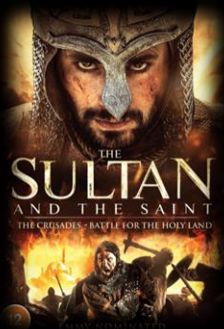






# Encyclical Letter Fratelli e Sorelle Tutti

## On Fraternity (Sorority) and Social Friendship



Meeting of St. Francis  
And Sultan Malik-el-Kamil  
in Egypt 1219

### WHAT DOES IT PROPOSE?



- ▶ It is a social encyclical dedicated to fraternity and social friendship.
- ▶ It treats the universal dimension of the doctrine of fraternal love.
- ▶ Its aim is to put forth a new vision of fraternity and social friendship.]
- ▶ It encourages us to dream as a single human family and as fellow travelers sharing the same flesh.



# Encyclical Letter

## Fratelli e Sorelle Tutti

### On Fraternity (Sorority) and Social Friendship

#### DARK CLOUDS OVER A CLOSED WORLD



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*Pope Francis observes trends in our world that hinder the development of universal fraternity.*

**“Globalized society makes us neighbors, but it does not make us brothers and sisters.”**

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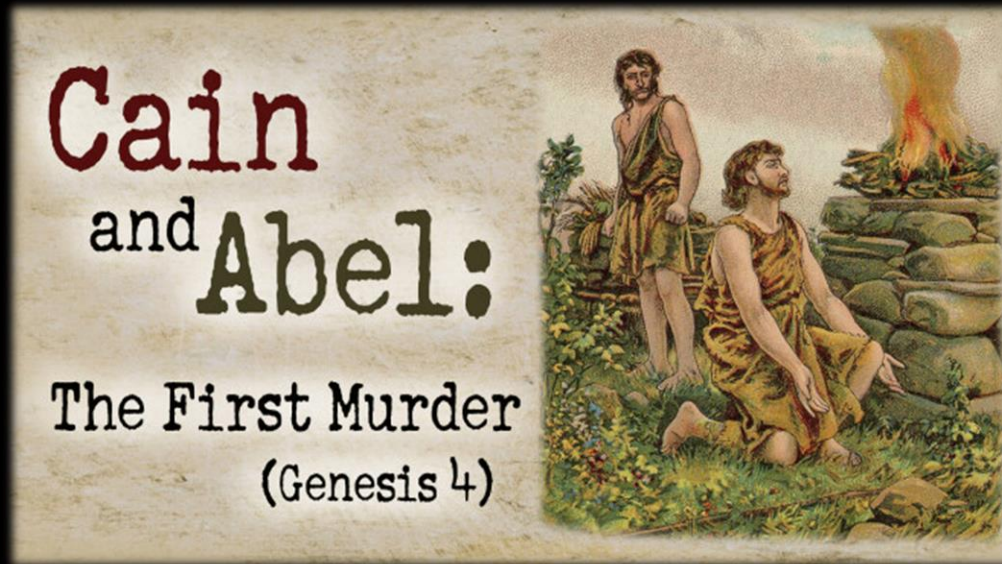
#### IN WHAT WAYS DO WE OBSERVE THE DARK CLOUDS OVER A CLOSED WORLD?

- ▶ The despair and discouragement that are widespread in society
- ▶ The polarization that impedes dialogue and living together
- ▶ The persons who are considered easily “sacrificed” and discarded.
- ▶ The inequality of rights and the new forms of slavery.
- ▶ The moral deterioration and the weakening of spiritual values



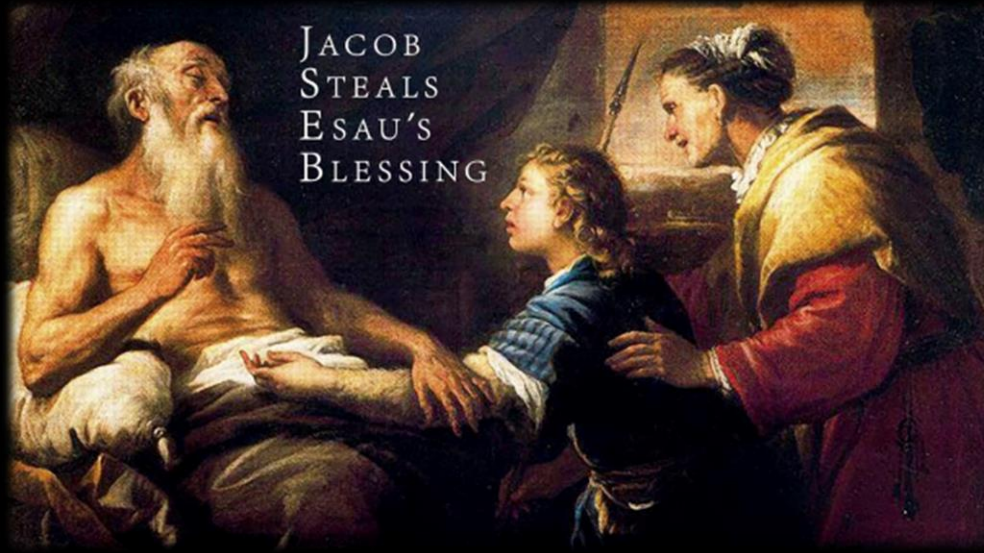


# Is Brotherhood or Sisterhood Enough To Solve the World's Problems?



The first **murder** in the Scriptures is not homicide but **fratricide**. A brother killed his own brother (Genesis 4:1-9)

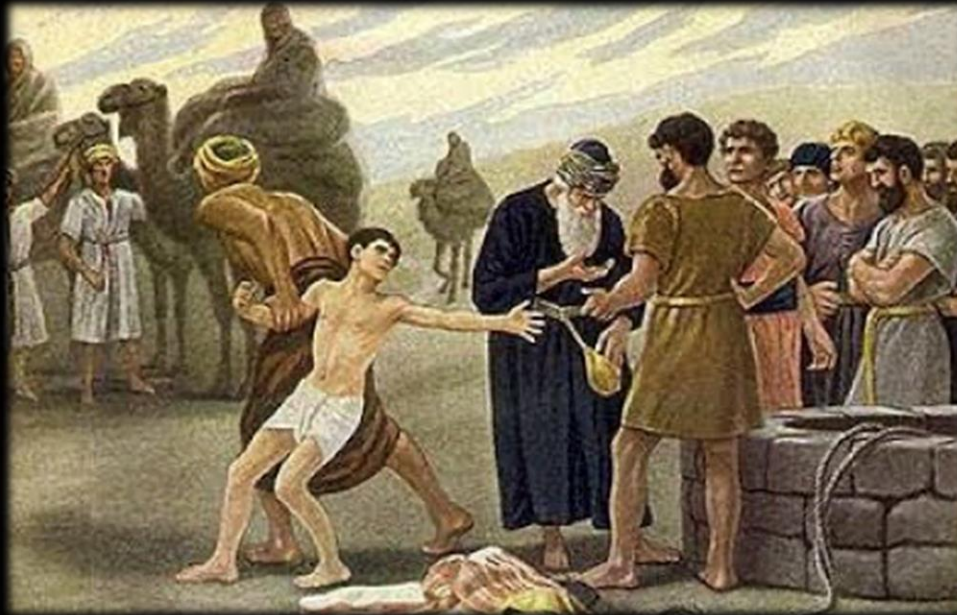
# Is Brotherhood or Sisterhood Enough To Solve the World's Problems?



The first recorded **identity theft** in the Scriptures was committed by a brother; Jacob stole the birthright of his brother Esau (Genesis 27)



# Is Brotherhood or Sisterhood Enough To Solve the World's Problems?



Joseph was sold by his own brothers to Midianite merchants on the way to Egypt. (Genesis 37:26–28). Like so many victims of **human trafficking**, Joseph was sold by his own family.



# Encyclical Letter

## Fratelli e Sorelle Tutti

### On Fraternity (Sorority) and Social Friendship

#### A STRANGER ON THE ROAD



**WHO ARE THE OTHER CHARACTERS IN THE PARABLE OF THE GOOD SAMARITAN?**

- ▶ THE ASSAILANTS
- ▶ THOSE WHO PASS BY ON THE OTHER SIDE
- ▶ THE WOUNDED AND ABANDONED VICTIM

In the face of this situation,  
*Fratelli tutti* asks us:



Which of these persons do you identify with?  
Who is your neighbor?

"Jesus asks us not to decide who is close enough to be our neighbor, but rather that we ourselves become neighbors to all".





# The Good Samaritan

Luke 10:25-37

## The Icon of Mercy

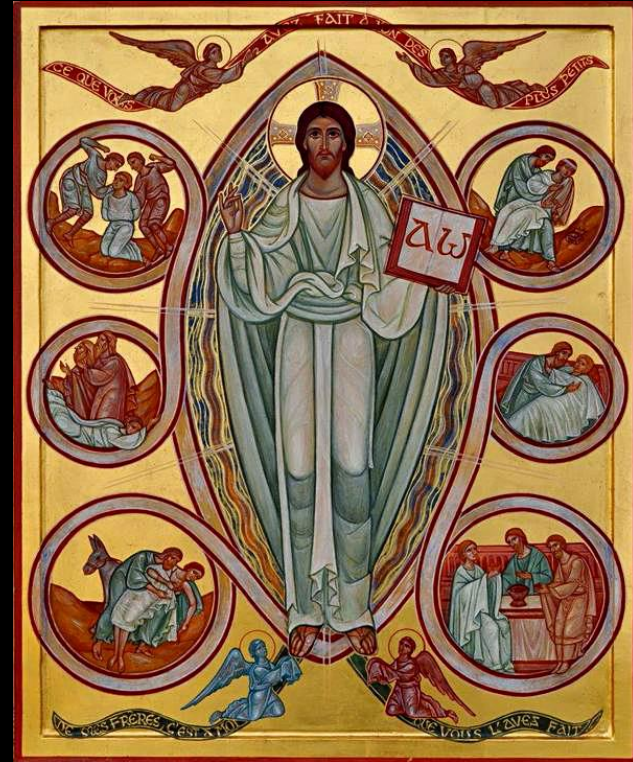


Taizé Community

[https://www.taize.fr/en\\_article19191.html](https://www.taize.fr/en_article19191.html)

# The Good Samaritan

Luke 10:25-37



A piety that forgets one's neighbor, like that of the priest and the Levite who pass by the victim, is only a form of idolatry. **Love**, the work of charity accomplished by the good Samaritan, restores humanity to the likeness of God.



# The Good Samaritan

Luke 10:25-37

In the images telling the parable story, the victim is also represented clothed in white: **Christ is present in the wounded person who needs our help.** In several of these images, the position of the victim echoes moments of Christ's passion (*the scourging, the taking down from the cross*). The good Samaritan is dressed in green, a color that symbolizes the presence of the Holy Spirit. It is true that it is not easy to come to help those who are in need, but if we begin to do so, the Holy Spirit comes into us and works through us.





## Dominicans and Mercy



At the beginning of our life in the Order, we were asked one question: **“what do you seek?”**; we prostrated, and with our noses on the floor of the church, we responded: **“God’s mercy and yours”**. We are Dominicans because of God’s mercy. *If our lives as Dominicans began with that primordial desire to obtain mercy, then our ministry, our apostolate, as Dominicans, ought to proceed from the same impetus.*

## Dominicans and Mercy



Our brother Thomas Aquinas wrote: “Mercy is heartfelt sympathy for another's distress (*affective mercy*), impelling us to succor him if we can (*effective mercy*)” (S.Th. II-II, q. 30, a1.) It is this effective mercy that prompts us to set things right, to work for the restoration of justice, which ultimately leads to peace.



# Letter of Pope Francis to the Order Praedicator Gratiae

On the 8<sup>th</sup> Centenary of the *dies natalis* of St. Dominic

Blessed Jordan of Saxony tells us that, in founding your Order, Dominic significantly chose “to be called, not sub-prior, but **Brother Dominic**” (*Libellus*, 21). This **ideal of fraternity was to find expression in an inclusive form of governance**, in which all shared in the process of discernment and decision-making, in accordance with their respective roles and authority, through the system of chapters at all levels. This **“synodal” process enabled the Order to adapt its life and mission to changing historical contexts while maintaining fraternal communion**. The witness of **evangelical fraternity** remains a fundamental element of the Dominican charism and a pillar of the Order’s effort to promote the renewal of Christian life and the spread of the Gospel in our own time.





# Synodality





## SYNODUS EPISCOPORUM

Vatican, 26 May 2021

Prot. N. 210132

Dear Fr. Gérard Timoner,

As you know the Secreteriate for the Synod of Bishops has launched the process for the 2023 Synod which will have as a theme: “For a synodal Church: communion, participation and mission.”. You can find all the information released for this synodal journey starting in the local churches on our website <http://www.synod.va/>

One of the central features of the synodal process is deepening a synodal spirituality.

The Church has been blessed with many spiritual traditions and each has something unique to contribute to synodality. We need to recognise the blessing of these traditions which have shaped the

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INTERNATIONAL THEOLOGICAL COMMISSION

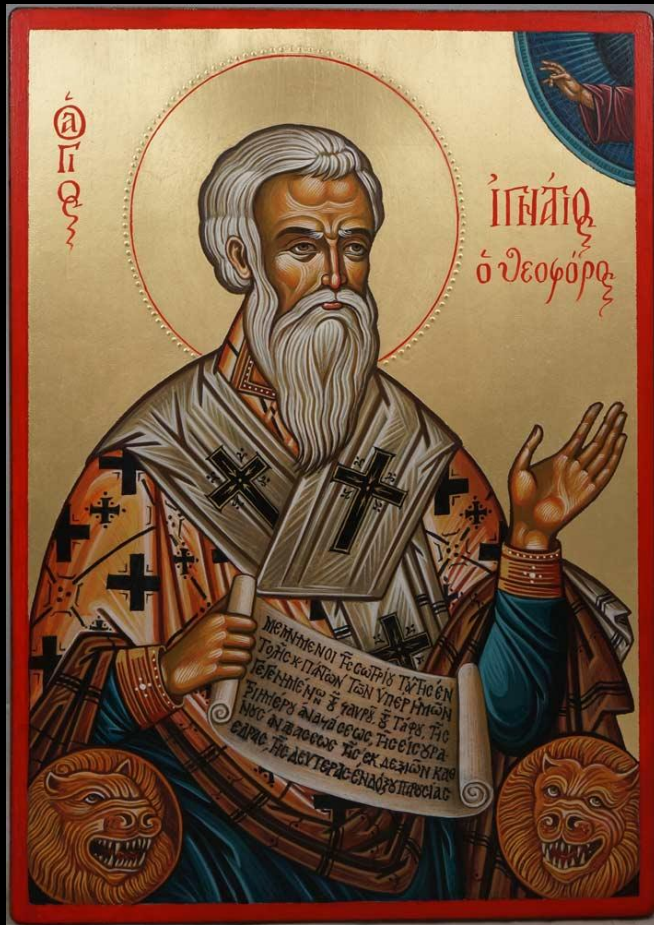
## SYNODALITY IN THE LIFE AND MISSION OF THE CHURCH

### PRELIMINARY NOTE

*During its 9<sup>th</sup> Quinquennium, the International Theological Commission undertook a study of synodality in the life and mission of the Church. The work was carried out by a specific sub-committee, whose president was Mgr. Mario Ángel Flores Ramos and whose members were Sr. Prudence Allen RSM, Sr. Alenka Arko of the Loyola Community, Mgr. Antonio Luiz Catelan Ferreira, Mgr. Piero Coda, Rev. Carlos María Galli, Rev. Gaby Alfred Hachem, Prof. Héctor Gustavo Sánchez Rojas SCV, Rev. Nicholaus Segeja M'hela and Fr. Gerard Francisco Timoner III OP.*

*General discussions on this theme took place during the meetings of the sub-committee and during the Plenary Sessions of the Commission itself, held between 2014 and 2017. The present text was approved by the majority of the members of the Commission during its 2017 Plenary Session, by means of a written vote. It was later approved by the President, His Eminence Cardinal Luis F. Ladaria S.J., Prefect of the Congregation for the Doctrine of the Faith, who authorised its publication on 2<sup>nd</sup> March 2018, after receiving a favourable response from Pope Francis.*





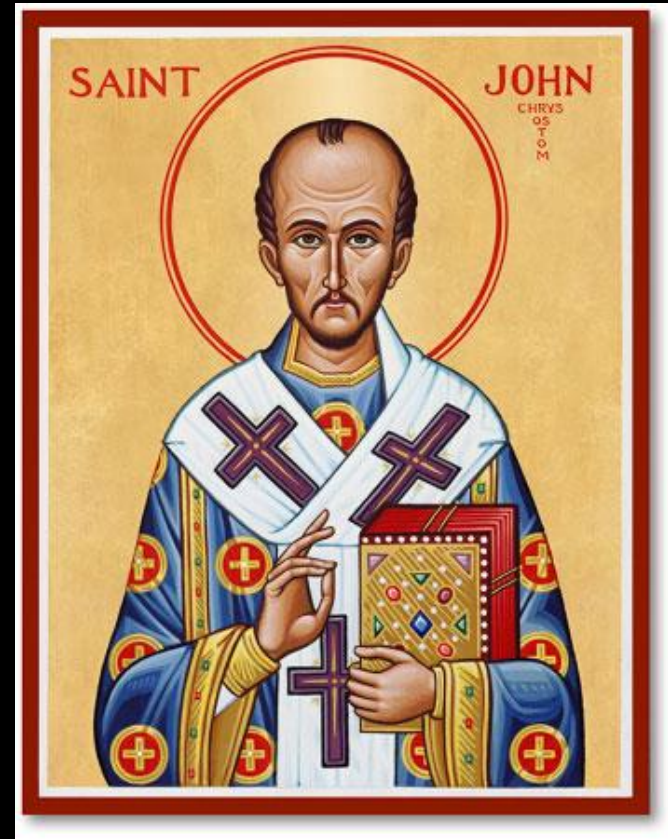
Members of the Church are **σύνοδοι**, "*companions on the journey*", by virtue of the dignity of baptism and their friendship with Christ.

Ignatius of Antioch,  
Letter to the Ephesians

Ἐκκλησία συνόδου  
ἔστιν ὄνομα  
(Exp. In Psalm., 149, 1: PG  
55,493)

‘Church’ is a name  
standing for '*walking  
together*' (σύνοδος)

St. John Chrysostom





Fr. Gerard Timoner, O.P. / Fr. / Bruno Cadoré, O.P. / Fr. Carlos Azpiroz Costa, O.P. / Fr. Timothy Radcliffe, O.P.

## **The General Chapter of the Order of Preachers: Structure of Communion and Mission**

In Commemoration of the 8th Centenary of the  
First General Chapters of the Order (1220, 1221)





Ignatius of Antioch, in his letter to the community in Ephesus, says that members of the Church are **σύνοδοι, *synodoi*** “**companions on the way**”, by virtue of the dignity of baptism and their friendship with Christ. We, Dominicans, are also **synodoi, “*itinerant companions*”**, brothers and sisters in-mission-together to preach the Word-incarnate.



St. Dominic celebrated the first General Chapters in 1220 and 1221 on the solemnity of Pentecost. ***If the brothers were to embrace the apostolic way of life, then they too must adapt the apostolic way for making decisions for the entire Order.*** The communitarian form of government (LCO VI) which Dominic gave to the Order is also a gift to the Church, for the mission of the Order is to help build the Church, the body of Christ.

***Chapters – general, provincial, conventual – are instruments for building communion.*** They provide space for confronting challenges the brothers face, for seeking consensus on divisive matters, for discerning the best possible ways to serve the mission of the Order at a particular moment and place, and more importantly, for mutual listening and learning, as brothers.





This dynamic of **journeying together (syn-hodos, synodality)** is clearly stated in the Rule which St. Dominic adopted for the Order **“to be of one heart and mind on the way to God”**. For Augustine, oneness of mind and heart i.e., communion seems static, without an explicit telos. Thus he adds: *on the way to God.*

Jesus called the first disciples to follow him, to journey with Him on the way (*hodos*), to learn from Him, who is the Truth, the *Way* and the Life (John 14:6). Jesus **formed** them into a community of disciples and, eventually, into witnesses and preachers of the resurrection. ***Being with Jesus on the way*** is an important qualification: *“it is necessary that one of the men who accompanied us the whole time the Lord Jesus came and went among us,... become with us a witness to his resurrection.”* In like manner, formation in the life and mission of the Order is a *conditio sine qua non* for full participation in the governance of the Order. For this reason, it is only after years of formation that a brother becomes a member of a conventual chapter.





# Letter of Pope Francis to the Order Praedicator Gratiae

On the 8<sup>th</sup> Centenary of the *dies natalis* of St. Dominic

Together with Saint Francis of Assisi, Dominic understood that the proclamation of the Gospel, *verbis et exemplo*, entailed the building up of the entire ecclesial community in fraternal unity and missionary discipleship. **The Dominican charism of preaching overflowed early into the establishment of the varied branches of the larger Dominican family, embracing all the states of life in the Church.** In succeeding centuries, it found eloquent expression in the writings of Saint Catherine of Siena, the paintings of Blessed Fra Angelico and the charitable works of Saint Rose of Lima, Blessed John Macias and Saint Margaret of Castello. So too, in our own time it continues to inspire the work of artists, scholars, teachers and communicators.



# Letter of Pope Francis to the Order Praedicator Gratiae

On the 8<sup>th</sup> Centenary of the *dies natalis* of St. Dominic

During my visit to Bologna five years ago, I was blessed to spend some moments in prayer before the tomb of Saint Dominic. I prayed in a special way for the Order of Preachers, imploring for its members the grace of perseverance in fidelity to their founding charism and to the splendid tradition of which they are heirs. **In thanking the Saint for all the good that his sons and daughters accomplish in the Church, I asked, as a particular gift, for a considerable increase of priestly and religious vocations.**

May the celebration of the Jubilee Year shower an abundance of graces upon the Friars Preachers and the entire Dominican family, and usher in a new springtime of the Gospel.



Often, when we speak of **VOCATION PROMOTION**, we meant the *promotion of new vocations*, that is, bringing new candidates into the Order. Yet upon reflection, we realize that **vocation promotion ought to be a comprehensive term that embraces both new vocations as well as the vocations of ALL the professed!** The promotion of Dominican vocation embraces both the *cultivation* new vocations as well as the *renewal* and *rekindling* of the **vocation of all Dominicans as preachers of the Gospel.**



