

CENTRAL PROVINCE



CANDIDACY I FORMATION

UNITS 1 & 2: THE LAITY

“I HAVE COMPASSION FOR THE CROWD” (MATT. 15:32)

APOSTOLICAM ACTUOSITATEM

DECREE ON THE APOSTOLATE OF LAY PEOPLE

Now as received members of the Lay Dominicans it is fitting that we begin our study with the role of the Laity in the Church. We have been called through our Baptism to play an important part in the Church’s apostolate. We must understand exactly what that is and how being a Dominican ties in with it. To paraphrase Abraham Lincoln: It is obvious that God loves the Laity because He made so many of us.

Apostolicam Actuositatem is the Second Vatican Council’s *Decree on the Apostolate of the Laity*. It was approved by the Bishops 2340 to 2 and promulgated by Pope Paul VI on November 18, 1965.

The importance of the Laity is noted in the Introduction: “Indeed, the Church can never be without the lay apostolate; it is something that derives from the layman’s very vocation as a Christian...The need for this urgent and many-sided apostolate is shown by the manifest action of the Holy Spirit moving laymen today to a deeper and deeper awareness of their responsibility and urging them on everywhere to the service of Christ and the Church.” (AA 1)

Since an understanding of our role in the Apostolate is so important and serves as a foundation for our Formation Program, our study is composed of two units. There is much to read and study in these two months. Especially note how the Dominican way of life fulfills perfectly what Christ and His Church expect of us as lay men and women.

“He sent them to proclaim the kingdom of God.”

(Luke 9:2)

UNIT 1:

1. Introduction (1)
2. The Vocation of the Laity to the Apostolate (2-4)
3. Objectives (5-8)
4. The Various Fields of the Apostolate (9-14)

STUDY QUESTIONS:

1. What is the Lay Apostolate?
2. Who assigned this obligation of the Apostolate to the Laity?
3. Upon what does the fruitfulness of this Apostolate depend?
4. What makes up the temporal order?
5. What are the fields of the Apostolate?
6. What is the Apostolate of “like towards like”?

UNIT 2:

5. The Various Forms of the Apostolate (15-22)
6. External Relationships (23-27)
7. Formation for the Apostolate (28-32)
8. Exhortation (33)

STUDY QUESTIONS:

1. What are the various forms of the Apostolate?
2. What could you do as an individual?
3. How could a group perform the Apostolate?
4. What aids are suggested for the Laity for formation?
5. Do Lay Dominicans fulfill the obligation for the Apostolate?
6. How does a Lay Chapter mirror the proposals of this Decree?

RESOURCES:

Vatican Council II: vol. 1: The Conciliar and Postconciliar Documents ed. Austin Flannery OP This volume should be in every Dominican's library

For an easy-to-read internet version of this Decree:

<http://www.ewtn.com/library/COUNCILS/v2laity.htm>

Also Donald Goergen OP: "The Call to the Laity"

<http://www.spiritualitytoday.org/spir2day/833536goergen.html>

APOSTOLICAM ACTUOSITATEM
Decree on the Apostolate of the Laity
Second Vatican Council

DECREE ON THE APOSTOLATE OF THE LAITY
APOSTOLICAM ACTUOSITATEM
SOLEMNLY PROMULGATED BY HIS HOLINESS,
POPE PAUL VI
ON NOVEMBER 18, 1965

INTRODUCTION

1. To intensify the apostolic activity of the people of God,(1) the most holy synod earnestly addresses itself to the laity, whose proper and indispensable role in the mission of the Church has already been dealt with in other documents.(2) The apostolate of the laity derives from their Christian vocation and the Church can never be without it. Sacred Scripture clearly shows how spontaneous and fruitful such activity was at the very beginning of the Church (cf. Acts 11:19-21; 18:26; Rom. 16:1-16; Phil. 4:3).

Our own times require of the laity no less zeal: in fact, modern conditions demand that their apostolate be broadened and intensified. With a constantly increasing population, continual progress in science and technology, and closer interpersonal relationships, the areas for the lay apostolate have been immensely widened particularly in fields that have been for the most part open to the laity alone. These factors have also occasioned new problems which demand their expert attention and study. This apostolate becomes more imperative in view of the fact that many areas of human life have become increasingly autonomous. This is as it should be, but it sometimes involves a degree of departure from the ethical and religious order and a serious danger to Christian life. Besides, in many places where priests are very few or, in some instances, deprived of due freedom for priestly work, the Church could scarcely exist and function without the activity of the laity.

An indication of this manifold and pressing need is the unmistakable work being done today by the Holy Spirit in making the laity ever more conscious of their own responsibility and encouraging them to serve Christ and the Church in all circumstances.(3)

In this decree the Council seeks to describe the nature, character, and diversity of the lay apostolate, to state its basic principles, and to give pastoral directives for its more effective exercise. All these should be regarded as norms when the canon law, as it pertains to the lay apostolate, is revised.

CHAPTER I

THE VOCATION OF THE LAITY TO THE APOSTOLATE

2. The Church was founded for the purpose of spreading the kingdom of Christ throughout the earth for the glory of God the Father, to enable all men to share in His saving redemption,(1) and that through them the whole world might enter into a relationship with Christ. All activity of the Mystical Body directed to the attainment of this goal is called the apostolate, which the Church carries on in various ways through all her members. For the Christian vocation by its very nature is also a vocation to the apostolate. No part of the structure of a living body is merely passive but has a share in the functions as well as life of the body: so, too, in the body of Christ, which is the Church, "the whole body . . . in keeping with the proper activity of each part, derives its increase from its own internal development" (Eph. 4:16).

Indeed, the organic union in this body and the structure of the members are so compact that the member who fails to make his proper contribution to the development of the Church must be said to be useful neither to the Church nor to himself.

In the Church there is a diversity of ministry but a oneness of mission. Christ conferred on the Apostles and their successors the duty of teaching, sanctifying, and ruling in His name and power. But the laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world.(2)

They exercise the apostolate in fact by their activity directed to the evangelization and sanctification of men and to the penetrating and perfecting of the temporal order through the spirit of the Gospel. In this way, their temporal activity openly bears witness to Christ and promotes the salvation of men. Since the laity, in accordance with their state of life, live in the midst of the world and its concerns, they are called by God to exercise their apostolate in the world like leaven, with the ardor of the spirit of Christ.

3. The laity derive the right and duty to the apostolate from their union with Christ the head; incorporated into Christ's Mystical Body through Baptism and strengthened by the power of the Holy Spirit through Confirmation, they are assigned to the apostolate by the Lord Himself. They are consecrated for the royal priesthood and the holy people (cf. 1 Peter 2:4-10) not only that they may offer spiritual sacrifices in everything they do but also that they may witness to Christ throughout the world. The sacraments, however, especially the most holy Eucharist, communicate and nourish that charity which is the soul of the entire apostolate.(3)

One engages in the apostolate through the faith, hope, and charity which the Holy Spirit diffuses in the hearts of all members of the Church. Indeed, by the precept of charity, which is the Lord's greatest commandment, all the faithful are impelled to promote the glory of God through the coming of His kingdom and to obtain eternal life for all men-that they may know the only true God and Him whom He sent, Jesus Christ (cf. John 17:3). On all Christians therefore is laid the preeminent

responsibility of working to make the divine message of salvation known and accepted by all men throughout the world.

For the exercise of this apostolate, the Holy Spirit Who sanctifies the people of God through ministry and the sacraments gives the faithful special gifts also (cf. 1 Cor. 12:7), "allotting them to everyone according as He wills" (1 Cor. 12:11) in order that individuals, administering grace to others just as they have received it, may also be "good stewards of the manifold grace of God" (1 Peter 4:10), to build up the whole body in charity (cf. Eph. 4:16). From the acceptance of these charisms, including those which are more elementary, there arise for each believer the right and duty to use them in the Church and in the world for the good of men and the building up of the Church, in the freedom of the Holy Spirit who "breathes where He wills" (John 3:8). This should be done by the laity in communion with their brothers in Christ, especially with their pastors who must make a judgment about the true nature and proper use of these gifts not to extinguish the Spirit but to test all things and hold for what is good (cf. 1 Thess. 5:12,19,21).(4)

4. Since Christ, sent by the Father, is the source and origin of the whole apostolate of the Church, the success of the lay apostolate depends upon the laity's living union with Christ, in keeping with the Lord's words, "He who abides in me, and I in him, bears much fruit, for without me you can do nothing" (John 15:5). This life of intimate union with Christ in the Church is nourished by spiritual aids which are common to all the faithful, especially active participation in the sacred liturgy.(5) These are to be used by the laity in such a way that while correctly fulfilling their secular duties in the ordinary conditions of life, they do not separate union with Christ from their life but rather performing their work according to God's will they grow in that union. In this way the laity must make progress in holiness in a happy and ready spirit, trying prudently and patiently to overcome difficulties.(6) Neither family concerns nor other secular affairs should be irrelevant to their spiritual life, in keeping with the words of the Apostle, "What-ever you do in word or work, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him" (Col. 3:17).

Such a life requires a continual exercise of faith, hope, and charity. Only by the light of faith and by meditation on the word of God can one always and everywhere recognize God in Whom "we live, and move, and have our being" (Acts 17:28), seek His will in every event, see Christ in everyone whether he be a relative or a stranger, and make correct judgments about the true meaning and value of temporal things both in themselves and in their relation to man's final goal.

They who have this faith live in the hope of the revelation of the sons of God and keep in mind the cross and resurrection of the Lord. In the pilgrimage of this life, hidden with Christ in God and free from enslavement to wealth, they aspire to those riches which remain forever and generously dedicate themselves wholly to the advancement of the kingdom of God and to the reform and improvement of the temporal order in a Christian spirit. Among the trials of this life they find strength in hope, convinced that "the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us" (Rom. 8:18).

Impelled by divine charity, they do good to all men, especially to those of the household of the faith (cf. Gal. 6:10), laying aside "all malice and all deceit and pretense, and envy, and all slander" (1 Peter 2:1), and thereby they draw men to Christ. This charity of God, "which is poured forth in our hearts by the Holy Spirit who has been given to us" (Rom. 5:5), enables the laity really to express the spirit of the beatitudes in their lives. Following Jesus in His poverty, they are neither depressed by the lack of temporal goods nor inflated by their abundance; imitating Christ in His humility, they have no obsession for empty honors (cf. Gal. 5:26) but seek to please God rather than men, ever ready to leave all things for Christ's sake (cf. Luke 14:26) and to suffer persecution for justice sake (cf. Matt. 5:10), as they remember the words of the Lord, "If anyone wishes to come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24). Promoting Christian friendship among themselves, they help one another in every need whatsoever.

This plan for the spiritual life of the laity should take its particular character from their married or family state or their single or widowed state, from their state of health, and from their professional and social activity. They should not cease to develop earnestly the qualities and talents bestowed on them in accord with these conditions of life, and they should make use of the gifts which they have received from the Holy Spirit.

Furthermore, the laity who have followed their vocation and have become members of one of the associations or institutes approved by the Church try faithfully to adopt the special characteristics of the spiritual life which are proper to them as well. They should also hold in high esteem professional skill, family and civic spirit, and the virtues relating to social customs, namely, honesty, justice, sincerity, kindness, and courage, without which no true Christian life can exist.

The perfect example of this type of spiritual and apostolic life is the most Blessed Virgin Mary, Queen of Apostles, who while leading the life common to all here on earth, one filled with family concerns and labors, was always intimately united with her Son and in an entirely unique way cooperated in the work of the Savior. Having now been assumed into heaven, with her maternal charity she cares for these brothers of her Son who are still on their earthly pilgrimage and remain involved in dangers and difficulties until they are led into the happy fatherland.⁽⁷⁾ All should devoutly venerate her and commend their life and apostolate to her maternal care.

CHAPTER II

OBJECTIVES

5. Christ's redemptive work, while essentially concerned with the salvation of men, includes also the renewal of the whole temporal order. Hence the mission of the Church is not only to bring the message and grace of Christ to men but also to penetrate and perfect the temporal order with the spirit of the Gospel. In fulfilling this mission of the Church, the Christian laity exercise their apostolate both in the Church and in the world, in both the spiritual and the temporal orders. These orders, although distinct, are so connected in the singular plan of God that He Himself intends to raise up the whole world again in Christ and to make it a new creation,

initially on earth and completely on the last day. In both orders the layman, being simultaneously a believer and a citizen, should be continuously led by the same Christian conscience.

6. The mission of the Church pertains to the salvation of men, which is to be achieved by belief in Christ and by His grace. The apostolate of the Church and of all its members is primarily designed to manifest Christ's message by words and deeds and to communicate His grace to the world. This is done mainly through the ministry of the Word and the sacraments, entrusted in a special way to the clergy, wherein the laity also have their very important roles to fulfill if they are to be "fellow workers for the truth" (3 John 8). It is especially on this level that the apostolate of the laity and the pastoral ministry are mutually complementary.

There are innumerable opportunities open to the laity for the exercise of their apostolate of evangelization and sanctification. The very testimony of their Christian life and good works done in a supernatural spirit have the power to draw men to belief and to God; for the Lord says, "Even so let your light shine before men in order that they may see your good works and give glory to your Father who is in heaven" (Matt. 5:16).

However, an apostolate of this kind does not consist only in the witness of one's way of life; a true apostle looks for opportunities to announce Christ by words addressed either to non-believers with a view to leading them to faith, or to the faithful with a view to instructing, strengthening, and encouraging them to a more fervent life. "For the charity of Christ impels us" (2 Cor. 5:14). The words of the Apostle should echo in all hearts, "Woe to me if I do not preach the Gospel" (1 Cor. 9:16).(1)

Since, in our own times, new problems are arising and very serious errors are circulating which tend to undermine the foundations of religion, the moral order, and human society itself, this sacred synod earnestly exhorts laymen—each according to his own gifts of intelligence and learning—to be more diligent in doing what they can to explain, defend, and properly apply Christian principles to the problems of our era in accordance with the mind of the Church.

7. God's plan for the world is that men should work together to renew and constantly perfect the temporal order.

All those things which make up the temporal order, namely, the good things of life and the prosperity of the family, culture, economic matters, the arts and professions, the laws of the political community, international relations, and other matters of this kind, as well as their development and progress, not only aid in the attainment of man's ultimate goal but also possess their own intrinsic value. This value has been established in them by God, whether they are considered in themselves or as parts of the whole temporal order. "God saw that all He had made was very good" (Gen. 1:31). This natural goodness of theirs takes on a special dignity as a result of their relation to the human person, for whose service they were created. It has pleased God to unite all things, both natural and supernatural, in Christ Jesus "so that in all things He may have the first place" (Col. 1:18). This destination, however, not only does not deprive the temporal order of its independence, its proper goals, laws,

supports, and significance for human welfare but rather perfects the temporal order in its own intrinsic strength and worth and puts it on a level with man's whole vocation upon earth.

In the course of history, the use of temporal things has been marred by serious vices. Affected by original sin, men have frequently fallen into many errors concerning the true God, the nature of man, and the principles of the moral law. This has led to the corruption of morals and human institutions and not rarely to contempt for the human person himself. In our own time, moreover, those who have trusted excessively in the progress of the natural sciences and the technical arts have fallen into an idolatry of temporal things and have become their slaves rather than their masters.

The whole Church must work vigorously in order that men may become capable of rectifying the distortion of the temporal order and directing it to God through Christ. Pastors must clearly state the principles concerning the purpose of creation and the use of temporal things and must offer the moral and spiritual aids by which the temporal order may be renewed in Christ.

The laity must take up the renewal of the temporal order as their own special obligation. Led by the light of the Gospel and the mind of the Church and motivated by Christian charity, they must act directly and in a definite way in the temporal sphere. As citizens they must cooperate with other citizens with their own particular skill and on their own responsibility. Everywhere and in all things they must seek the justice of God's kingdom. The temporal order must be renewed in such a way that, without detriment to its own proper laws, it may be brought into conformity with the higher principles of the Christian life and adapted to the shifting circumstances of time, place, and peoples. Preeminent among the works of this type of apostolate is that of Christian social action which the sacred synod desires to see extended to the whole temporal sphere, including culture.(2)

8. While every exercise of the apostolate should be motivated by charity, some works by their very nature can become specially vivid expressions of this charity. Christ the Lord wanted these works to be signs of His messianic mission (cf. Matt. 11:4-5).

The greatest commandment in the law is to love God with one's whole heart and one's neighbor as oneself (cf. Matt. 22:37-40). Christ made this commandment of love of neighbor His own and enriched it with a new meaning. For He wanted to equate Himself with His brethren as the object of this love when He said, "As long as you did it for one of these, the least of My brethren, you did it for Me" (Matt. 25:40). Assuming human nature, He bound the whole human race to Himself as a family through a certain supernatural solidarity and established charity as the mark of His disciples, saying, "By this will all men know that you are My disciples, if you have love for one another" (John 13:35).

In her very early days, the holy Church added the agape to the eucharistic supper and thus showed itself to be wholly united around Christ by the bond of charity. So, too, in every era it is recognized by this sign of love, and while it rejoices in the

undertakings of others, it claims works of charity as its own inalienable duty and right. For this reason, pity for the needy and the sick and works of charity and mutual aid intended to relieve human needs of every kind are held in highest honor by the Church.(3)

At the present time, with the development of more rapid facilities for communication, with the barrier of distance separating men greatly reduced, with the inhabitants of the entire globe becoming one great family, these charitable activities and works have become more urgent and universal. These charitable enterprises can and should reach out to all persons and all needs. Wherever there are people in need of food and drink, clothing, housing, medicine, employment, education; wherever men lack the facilities necessary for living a truly human life or are afflicted with serious distress or illness or suffer exile or imprisonment, there Christian charity should seek them out and find them, console them with great solicitude, and help them with appropriate relief. This obligation is imposed above all upon every prosperous nation and person.(4)

In order that the exercise of charity on this scale may be unexceptionable in appearance as well as in fact, it is altogether necessary that one should consider in one's neighbor the image of God in which he has been created, and also Christ the Lord to Whom is really offered whatever is given to a needy person. It is imperative also that the freedom and dignity of the person being helped be respected with the utmost consideration, that the purity of one's charitable intentions be not stained by seeking one's own advantage or by striving for domination,(5) and especially that the demands of justice be satisfied lest the giving of what is due in justice be represented as the offering of a charitable gift. Not only the effects but also the causes of these ills must be removed and the help be given in such a way that the recipients may gradually be freed from dependence on outsiders and become self-sufficient.

Therefore, the laity should hold in high esteem and, according to their ability, aid the works of charity and projects for social assistance, whether public or private, including international programs whereby effective help is given to needy individuals and peoples. In so doing, they should cooperate with all men of good will.(6)

CHAPTER III

THE VARIOUS FIELDS OF THE APOSTOLATE

9. The laity carry out their manifold apostolate both in the Church and in the world. In both areas there are various opportunities for apostolic activity. We wish to list here the more important fields of action, namely, church communities, the family, youth, the social milieu, and national and international levels. Since in our times women have an ever more active share in the whole life of society, it is very important that they participate more widely also in the various fields of the Church's apostolate.

10. As sharers in the role of Christ as priest, prophet, and king, the laity have their work cut out for them in the life and activity of the Church. Their activity is so necessary within the Church communities that without it the apostolate of the pastors is often unable to achieve its full effectiveness. In the manner of the men and women who helped Paul in spreading the Gospel (cf. Acts 18:18, 26; Rom. 16:3) the laity with the right apostolic attitude supply what is lacking to their brethren and refresh the spirit of pastors and of the rest of the faithful (cf. 1 Cor. 16:17-18). Strengthened by active participation in the liturgical life of their community, they are eager to do their share of the apostolic works of that community. They bring to the Church people who perhaps are far removed from it, earnestly cooperate in presenting the word of God especially by means of catechetical instruction, and offer their special skills to make the care of souls and the administration of the temporalities of the Church more efficient and effective.

The parish offers an obvious example of the apostolate on the community level inasmuch as it brings together the many human differences within its boundaries and merges them into the universality of the Church.(1) The laity should accustom themselves to working in the parish in union with their priests,(2) bringing to the Church community their own and the world's problems as well as questions concerning human salvation, all of which they should examine and resolve by deliberating in common. As far as possible the laity ought to provide helpful collaboration for every apostolic and missionary undertaking sponsored by their local parish.

They should develop an ever-increasing appreciation of their own diocese, of which the parish is a kind of cell, ever ready at their pastor's invitation to participate in diocesan projects. Indeed, to fulfill the needs of cities and rural areas,(3) they should not limit their cooperation to the parochial or diocesan boundaries but strive to extend it to interparochial, interdiocesan, national, and international fields. This is constantly becoming all the more necessary because the daily increase in mobility of populations, reciprocal relationships, and means of communication no longer allow any sector of society to remain closed in upon itself. Thus they should be concerned about the needs of the people of God dispersed throughout the world. They should especially make missionary activity their own by giving material or even personal assistance. It is a duty and honor for Christians to return to God a part of the good things that they receive from Him.

11. Since the Creator of all things has established conjugal society as the beginning and basis of human society and, by His grace, has made it a great mystery in Christ and the Church (cf. Eph. 5:32), the apostolate of married persons and families is of unique importance for the Church and civil society.

Christian husbands and wives are cooperators in grace and witnesses of faith for each other, their children, and all others in their household. They are the first to communicate the faith to their children and to educate them by word and example for the Christian and apostolic life. They prudently help them in the choice of their vocation and carefully promote any sacred vocation which they may discern in them.

It has always been the duty of Christian married partners but today it is the greatest part of their apostolate to manifest and prove by their own way of life the indissolubility and sacredness of the marriage bond, strenuously to affirm the right and duty of parents and guardians to educate children in a Christian manner, and to defend the dignity and lawful autonomy of the family. They and the rest of the faithful, therefore, should cooperate with men of good will to ensure the preservation of these rights in civil legislation and to make sure that governments give due attention to the needs of the family regarding housing, the education of children, working conditions, social security, and taxes; and that in policy decisions affecting migrants their right to live together as a family should be safeguarded.(4)

This mission-to be the first and vital cell of society-the family has received from God. It will fulfill this mission if it appears as the domestic sanctuary of the Church by reason of the mutual affection of its members and the prayer that they offer to God in common, if the whole family makes itself a part of the liturgical worship of the Church, and if it provides active hospitality and promotes justice and other good works for the service of all the brethren in need. Among the various activities of the family apostolate may be enumerated the following: the adoption of abandoned infants, hospitality to strangers, assistance in the operation of schools, helpful advice and material assistance for adolescents, help to engaged couples in preparing themselves better for marriage, catechetical work, support of married couples and families involved in material and moral crises, help for the aged not only by providing them with the necessities of life but also by obtaining for them a fair share of the benefits of an expanding economy.

At all times and places but particularly in areas where the first seeds of the Gospel are being sown, or where the Church is just beginning, or is involved in some serious difficulty, Christian families can give effective testimony to Christ before the world by remaining faithful to the Gospel and by providing a model of Christian marriage through their whole way of life.(5)

To facilitate the attainment of the goals of their apostolate, it can be useful for families to be brought together into groups.(6)

12. Young persons exert very important influence in modern society.(7) There has been a radical change in the circumstances of their lives, their mental attitudes, and their relationships with their own families. Frequently they move too quickly into a new social and economic status. While their social and even their political importance is growing from day to day, they seem to be unable to cope adequately with their new responsibilities.

Their heightened influence in society demands of them a proportionate apostolic activity, but their natural qualities also fit them for this activity. As they become more conscious of their own personalities, they are impelled by a zest for life and a ready eagerness to assume their own responsibility, and they yearn to play their part in social and cultural life. If this zeal is imbued with the spirit of Christ and is inspired by obedience and love for the Church, it can be expected to be very fruitful. They should become the first to carry on the apostolate directly to other young

persons, concentrating their apostolic efforts within their own circle, according to the needs of the social environment in which they live.(8)

Adults ought to engage in such friendly discussion with young people that both age groups, overcoming the age barrier, may become better acquainted and share the special benefits each generation can offer the other. Adults should stimulate young persons first by good example to take part in the apostolate and, if the opportunity presents itself, by offering them effective advice and willing assistance. By the same token young people should cultivate toward adults respect and trust, and although they are naturally attracted to novelties, they should duly appreciate praiseworthy traditions.

13. The apostolate in the social milieu, that is, the effort to infuse a Christian spirit into the mentality, customs, laws, and structures of the community in which one lives, is so much the duty and responsibility of the laity that it can never be performed properly by others. In this area the laity can exercise the apostolate of like toward like. It is here that they complement the testimony of life with the testimony of the word.(9) It is here where they work or practice their profession or study or reside or spend their leisure time or have their companionship that they are more capable of helping their brethren.

The laity fulfill this mission of the Church in the world especially by conforming their lives to their faith so that they become the light of the world as well as by practicing honesty in all their dealings so that they attract all to the love of the true and the good and finally to the Church and to Christ. They fulfill their mission also by fraternal charity which presses them to share in the living conditions, labors, sorrows, and aspirations of their brethren with the result that the hearts of all about them are quietly prepared for the workings of saving grace. Another requisite for the accomplishment of their task is a full consciousness of their role in building up society whereby they strive to perform their domestic, social, and professional duties with such Christian generosity that their manner of acting should gradually penetrate the whole world of life and labor.

This apostolate should reach out to all wherever they may be encountered; it should not exclude any spiritual or temporal benefit which they have the ability to confer. True apostles however, are not content with this activity alone but endeavor to announce Christ to their neighbors by means of the spoken word as well. For there are many persons who can hear the Gospel and recognize Christ only through the laity who live near them.

Children also have their own apostolic work to do. According to their ability they are true living witnesses of Christ among their companions.

14. A vast field for the apostolate has opened up on the national and international levels where the laity especially assist with their Christian wisdom. In loyalty to their country and in faithful fulfillment of their civic obligations, Catholics should feel themselves obliged to promote the true common good. Thus they should make the weight of their opinion felt in order that the civil authority may act with justice and that legislation may conform to moral precepts and the common good. Catholics

skilled in public affairs and adequately enlightened in faith and Christian doctrine should not refuse to administer public affairs since by doing this in a worthy manner they can both further the common good and at the same time prepare the way for the Gospel.

Catholics should try to cooperate with all men and women of good will to promote whatever is true, whatever just, whatever holy, whatever lovable (cf. Phil. 4:8). They should hold discussions with them, excel them in prudence and courtesy, and initiate research on social and public practices which should be improved in line with the spirit of the Gospel.

Among the signs of our times, the irresistibly increasing sense of the solidarity of all peoples is especially noteworthy. It is a function of the lay apostolate sedulously to promote this awareness and to transform it into a sincere and genuine love of brotherhood. Furthermore, the laity should be aware of the international field and of the questions and solutions, doctrinal as well as practical, which arise in this field, with special reverence to developing nations.(10)

All who work in or give help to foreign nations must remember that relations among peoples should be a genuine fraternal exchange in which each party is at the same time a giver and a receiver. Travelers, whether their interest is international affairs, business, or leisure, should remember that they are itinerant heralds of Christ wherever they go and should act accordingly.

CHAPTER IV

THE VARIOUS FORMS OF THE APOSTOLATE

15. The laity can engage in their apostolic activity either as individuals or together as members of various groups or associations.

16. The individual apostolate, flowing generously from its source in a truly Christian life (cf. John 4:14), is the origin and condition of the whole lay apostolate, even of the organized type, and it admits of no substitute.

Regardless of status, all lay persons (including those who have no opportunity or possibility for collaboration in associations) are called to this type of apostolate and obliged to engage in it. This type of apostolate is useful at all times and places, but in certain circumstances it is the only one appropriate and feasible.

There are many forms of the apostolate whereby the laity build up the Church, sanctify the world, and give it life in Christ. A particular form of the individual apostolate as well as a sign specially suited to our times is the testimony of the whole lay life arising from faith, hope, and charity. It manifests Christ living in those who believe in Him. Then by the apostolate the spoken and written word, which is utterly necessary under certain circumstances, lay people announce Christ, explain and spread His teaching in accordance with one's status and ability, and faithfully profess it.

Furthermore, in collaborating as citizens of this world, in whatever pertains to the upbuilding and conducting of the temporal order, the laity must seek in the light of faith loftier motives of action in their family, professional, cultural, and social life and make them known to others when the occasion arises. Doing this, they should be aware of the fact that they are cooperating with God the creator, redeemer, and sanctifier and are giving praise to Him.

Finally, the laity should vivify their life with charity and express it as best they can in their works.

They should all remember that they can reach all men and contribute to the salvation of the whole world by public worship and prayer as well as by penance and voluntary acceptance of the labors and hardships of life whereby they become like the suffering Christ (cf. 2 Cor. 4:10; Col. 1:24).

17. There is a very urgent need for this individual apostolate in those regions where the freedom of the Church is seriously infringed. In these trying circumstances, the laity do what they can to take the place of priests, risking their freedom and sometimes their life to teach Christian doctrine to those around them, training them in a religious way of life and a Catholic way of thinking, leading them to receive the sacraments frequently and developing in them piety, especially Eucharistic devotion.(1) While the sacred synod heartily thanks God for continuing also in our times to raise up lay persons of heroic fortitude in the midst of persecutions, it embrace them with fatherly affection and gratitude.

The individual apostolate has a special field in areas where Catholics are few in number and widely dispersed. Here the laity who engage in the apostolate only as individuals, whether for the reasons already mentioned or for special reasons including those deriving also from their own professional activity, usefully gather into smaller groups for serious conversation without any more formal kind of establishment or organization, so that an indication of the community of the Church is always apparent to others as a true witness of love. In this way, by giving spiritual help to one another through friendship and the communicating of the benefit of their experience, they are trained to overcome the disadvantages of excessively isolated life and activity and to make their apostolate more productive.

18. The faithful are called to engage in the apostolate as individuals in the varying circumstances of their life. They should remember, nevertheless, that man is naturally social and that it has pleased God to unite those who believe in Christ into the people of God (cf. 1 Peter 2:5-10) and into one body (cf. 1 Cor. 12:12). The group apostolate of Christian believers then happily corresponds to a human and Christian need and at the same time signifies the communion and unity of the Church in Christ, who said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

For this reason the faithful should participate in the apostolate by way of united effort.(2) They should be apostles both in their family communities and in their parishes and dioceses, which themselves express the community nature of the

apostolate, as well as in the informal groups which they decide to form among themselves.

The group apostolate is very important also because the apostolate must often be performed by way of common activity both the Church communities and the various spheres. For the associations established for carrying on the apostolate in common sustain their members, form them for the apostolate, and rightly organize and regulate their apostolic work so that much better results can be expected than if each member were to act on his own.

In the present circumstances, it is quite necessary that, in the area of lay activity, the united and organized form of the apostolate be strengthened. In fact, only the pooling of resources is capable of fully achieving all the aims of the modern apostolate and firmly protecting its interests.(3) Here it is important that the apostolate encompass even the common attitudes and social conditions of those for whom it is designed. Otherwise those engaged in the apostolate are often unable to bear up under the pressure of public opinion or of social institutions.

19. There is a great variety of associations in the apostolate.(4) Some set before themselves the broad apostolic purpose of the Church; others aim to evangelize and sanctify in a special way. Some purpose to infuse a Christian spirit into the temporal order; others bear witness to Christ in a special way through works of mercy and charity.

Among these associations, those which promote and encourage closer unity between the concrete life of the members and their faith must be given primary consideration. Associations are not ends unto themselves; rather they should serve the mission of the Church to the world. Their apostolic dynamism depends on their conformity with the goals of the Church as well as on the Christian witness and evangelical spirit of every member and of the whole association.

Now, in view of the progress of social institutions and the the fast- moving pace of modern society, the global nature of the Church's mission requires that apostolic enterprises of Catholics should more and more develop organized forms in the international sphere. Catholic international organizations will more effectively achieve their purpose if the groups comprising them, as well as their members, are more closely united to these international organizations.

Maintaining the proper relationship to Church authorities,(5) the laity have the right to found and control such associations(6) and to join those already existing. Yet the dispersion of efforts must be avoided. This happens when new associations and projects are promoted without a sufficient reason, or if antiquated associations or methods are retained beyond their period of usefulness. Nor is it always fitting to transfer indiscriminately forms of the apostolates that have been used in one nation to other nations.(7)

20. Many decades ago the laity in many nations began to dedicate themselves increasingly to the apostolate. They grouped themselves into various kinds of activities and societies which, while maintaining a closer union with the hierarchy,

pursued and continue to pursue goals which are properly apostolic. Of these associations, or even among similar and older institutions, those are specially noteworthy which followed different methods of operation and yet produced excellent results for Christ's kingdom. These societies were deservedly recommended and promoted by the popes and many bishops, from whom they received the title of "Catholic Action," and were often described as the collaboration of the laity in the apostolate of the hierarchy.(8)

Whether these forms of the apostolate have the name of "Catholic Action" or some other title, they exercise an apostolate of great value for our times and consist in the combination and simultaneous possession of the following characteristics:

a) The immediate aim of organizations of this kind is the Church's apostolic aim, that is, the evangelization and sanctification of men and the formation of a Christian conscience among them so that they can infuse the spirit of the Gospel into various communities and departments of life.

b) Cooperating with the hierarchy in their own way, the laity contribute the benefit of their experience to, and assume responsibility for the direction of these organizations, the consideration of the conditions in which the pastoral activity of the Church is to be conducted, and the elaboration and execution of the plan of things to be done.

c) The laity act together in the manner of an organic body so that the community of the Church is more fittingly symbolized and the apostolate rendered more effective.

d) Whether they offer themselves spontaneously or are invited to action and direct cooperation with the apostolate of the hierarchy, the laity function under the higher direction of the hierarchy itself, and the latter can sanction this cooperation by an explicit mandate.

Organizations in which, in the opinion of the hierarchy, the ensemble of these characteristics is realized, must be considered to be Catholic Action even though they take on various forms and titles because of the needs of different regions and peoples.

The most holy council earnestly recommends these associations, which surely answer the needs of the apostolate of the Church among many peoples and countries, and invites the clergy and laity working in them to develop the above-mentioned characteristics to an ever greater degree and to cooperate at all times with all other forms of the apostolate in a fraternal manner in the Church.

21. All associations of the apostolate must be given due appreciation. Those, however, which the hierarchy have praised or recommended as responsive to the needs of time and place, or have ordered to be established as particularly urgent, must be held in highest esteem by priests, Religious, and laity and promoted according to each one's ability. Among these associations, moreover, international associations or groups of Catholics must be specially appreciated at the present time.

22. Deserving of special honor and commendation in the Church are those lay people, single or married, who devote themselves with professional experience, either permanently or temporarily, to the service of associations and their activities. There is a source of great joy for the Church in the fact that there is a daily increase in the number of lay persons who offer their personal service to apostolic associations and activities, either within the limits of their own nation or in the international field or especially in Catholic mission communities and in regions where the Church has only recently been implanted.

The pastors of the Church should gladly and gratefully welcome these lay persons and make sure that the demands of justice, equity, and charity relative to their status be satisfied to the fullest extent, particularly as regards proper support for them and their families. They should also take care to provide for these lay people the necessary formation, spiritual consolation, and incentive.

CHAPTER V

EXTERNAL RELATIONSHIPS

23. Whether the lay apostolate is exercised by the faithful as individuals or as members of organizations, it should be incorporated into the apostolate of the whole Church according to a right system of relationships. Indeed, union with those whom the Holy Spirit has assigned to rule His Church (cf. Acts 20:28) is an essential element of the Christian apostolate. No less necessary is cooperation among various projects of the apostolate which must be suitably directed by the hierarchy.

Indeed, the spirit of unity should be promoted in order that fraternal charity may be resplendent in the whole apostolate of the Church, common goals may be attained, and destructive rivalries avoided. For this there is need for mutual esteem among all the forms of the apostolate in the Church and, with due respect for the particular character of each organization, proper coordination.(1) This is most fitting since a particular activity in the Church requires harmony and apostolic cooperation on the part of both branches of the clergy, the Religious, and the laity.

24. The hierarchy should promote the apostolate of the laity, provide it with spiritual principles and support, direct the conduct of this apostolate to the common good of the Church, and attend to the preservation of doctrine and order.

Indeed, the lay apostolate admits of different types of relationships with the hierarchy in accordance with the various forms and objects of this apostolate. For in the Church there are many apostolic undertakings which are established by the free choice of the laity and regulated by their prudent judgment. The mission of the Church can be better accomplished in certain circumstances by undertakings of this kind, and therefore they are frequently praised or recommended by the hierarchy.(2) No project, however, may claim the name "Catholic" unless it has obtained the consent of the lawful Church authority.

Certain forms of the apostolate of the laity are given explicit recognition by the hierarchy, though in various ways.

Because of the demands of the common good of the Church, moreover, ecclesiastical authority can select and promote in a particular way some of the apostolic associations and projects which have an immediately spiritual purpose, thereby assuming in them a special responsibility. Thus, making various dispositions of the apostolate according to circumstances, the hierarchy joins some particular form of it more closely with its own apostolic function. Yet the proper nature and distinctiveness of each apostolate must be preserved, and the laity must not be deprived of the possibility of acting on their own accord. In various Church documents this procedure of the hierarchy is called a mandate.

Finally, the hierarchy entrusts to the laity certain functions which are more closely connected with pastoral duties, such as the teaching of Christian doctrine, certain liturgical actions, and the care of souls. By virtue of this mission, the laity are fully subject to higher ecclesiastical control in the performance of this work.

As regards works and institutions in the temporal order, the role of the ecclesiastical hierarchy is to teach and authentically interpret the moral principles to be followed in temporal affairs. Furthermore, they have the right to judge, after careful consideration of all related matters and consultation with experts, whether or not such works and institutions conform to moral principles and the right to decide what is required for the protection and promotion of values of the supernatural order.

25. Bishops, pastors of parishes, and other priests of both branches of the clergy should keep in mind that the right and duty to exercise this apostolate is common to all the faithful, both clergy and laity, and that the laity also have their own roles in building up the Church.(3) For this reason they should work fraternally with the laity in and for the Church and take special care of the lay persons in these apostolic works.(4)

Special care should be taken to select priests who are capable of promoting particular forms of the apostolate of the laity and are properly trained.(5) Those who are engaged in this ministry represent the hierarchy in their pastoral activity by virtue of the mission they receive from the hierarchy. Always adhering faithfully to the spirit and teaching of the Church, they should promote proper relations between laity and hierarchy. They should devote themselves to nourishing the spiritual life and an apostolic attitude in the Catholic societies entrusted to them; they should contribute their wise counsel to the apostolic activity of these associations and promote their undertakings. Through continuous dialogue with the laity, these priests should carefully investigate which forms make apostolic activity more fruitful. They should promote the spirit of unity within the association as well as between it and others.

Finally, in keeping with the spirit and norms of their societies, Religious Brothers and Sisters should value the apostolic works of the laity and willingly devote

themselves to promoting lay enterprises.(6) They should also strive to support, uphold, and fulfill priestly functions.

26. In dioceses, insofar as possible, there should be councils which assist the apostolic work of the Church either in the field of evangelization and sanctification or in the charitable, social, or other spheres, and here it is fitting that the clergy and Religious should cooperate with the laity. While preserving the proper character and autonomy of each organization, these councils will be able to promote the mutual coordination of various lay associations and enterprises.(7)

Councils of this type should be established as far as possible also on the parochial, interparochial, and interdiocesan level as well as in the national or international sphere.(8)

A special secretariat, moreover, should be established at the Holy See for the service and promotion of the lay apostolate. It can serve as a well-equipped center for communicating information about the various apostolic programs of the laity, promoting research into modern problems arising in this field, and assisting the hierarchy and laity in their apostolic works with its advice. The various movements and projects of the apostolate of the laity throughout the world should also be represented in this secretariat, and here clergy and Religious also are to cooperate with the laity.

27. The quasi-common heritage of the Gospel and the common duty of Christian witness resulting from it recommend and frequently require the cooperation of Catholics with other Christians, on the part of individuals and communities within the Church, either in activities or in associations, in the national or international field.(9)

Likewise, common human values not infrequently call for cooperation between Christians pursuing apostolic aims and those who do not profess Christ's name but acknowledge these values.

By this dynamic and prudent cooperation,(10) which is of special importance in temporal activities, the laity bear witness to Christ, the Savior of the world, as well as to the unity of the human family.

CHAPTER VI

FORMATION FOR THE APOSTOLATE

28. The apostolate can attain its maximum effectiveness only through a diversified and thorough formation. This is demanded not only by the continuous spiritual and doctrinal progress of the lay person himself but also by the accommodation of his activity to circumstances varying according to the affairs, persons, and duties involved. This formation for the apostolate should rest upon those bases which have been stated and proclaimed by this most holy council in other documents.(1) In addition to the formation which is common for all Christians, many forms of the

apostolate demand also a specific and particular formation because of the variety of persons and circumstances.

29. Since the laity share in their own way in the mission of the Church, their apostolic formation is specially characterized by the distinctively secular and particular quality of the lay state and by its own form of the spiritual life.

The formation for the apostolate presupposes a certain human and well-rounded formation adapted to the natural abilities and conditions of each lay person. Well-informed about the modern world, the lay person should be a member of his own community and adjusted to its culture.

However, the lay person should learn especially how to perform the mission of Christ and the Church by basing his life on belief in the divine mystery of creation and redemption and by being sensitive to the movement of the Holy Spirit who gives life to the people of God and who urges all to love God the Father as well as the world and men in Him. This formation should be deemed the basis and condition for every successful apostolate.

In addition to spiritual formation, a solid doctrinal instruction in theology, ethics, and philosophy adjusted to differences of age, status, and natural talents, is required. The importance of general culture along with practical and technical formation should also be kept in mind.

To cultivate good human relations, truly human values must be fostered, especially the art of living fraternally and cooperating with others and of striking up friendly conversation with them.

Since formation for the apostolate cannot consist in merely theoretical instruction, from the beginning of their formation the laity should gradually and prudently learn how to view, judge and do all things in the light of faith as well as to develop and improve themselves along with others through doing, thereby entering into active service to the Church.(2) This formation, always in need of improvement because of the increasing maturity of the human person and the proliferation of problems, requires an ever deeper knowledge and planned activity. In the fulfillment of all the demands of formation, the unity and integrity of the human person must be kept in mind at all times so that his harmony and balance may be safeguarded and enhanced.

In this way the lay person engages himself wholly and actively in the reality of the temporal order and effectively assumes his role in conducting the affairs of this order. At the same time, as a living member and witness of the Church, he renders the Church present and active in the midst of temporal affairs.(3)

30. The training for the apostolate should start with the children's earliest education. In a special way, however, adolescents and young persons should be initiated into the apostolate and imbued with its spirit. This formation must be perfected throughout their whole life in keeping with the demands of new responsibilities. It is

evident, therefore, that those who have the obligation to provide a Christian education also have the duty of providing formation for the apostolate.

In the family parents have the task of training their children from childhood on to recognize God's love for all men. By example especially they should teach them little by little to be solicitous for the material and spiritual needs of their neighbor. The whole family in its common life, then, should be a sort of apprenticeship for the apostolate. Children must be educated, too, in such fashion that transcending the family circle, they may open their minds to both ecclesiastical and temporal communities. They should be so involved in the local community of the parish that they will acquire a consciousness of being living and active members of the people of God. Priests should focus their attention on the formation of the laity for the apostolate in their catechetics, their ministry of the word, their direction of souls, and in their other pastoral services.

Schools, colleges, and other Catholic educational institutions also have the duty to develop a Catholic sense and apostolic activity in young persons. If young people lack this formation either because they do not attend these schools or because of any other reason, all the more should parents, pastors of souls, and apostolic organizations attend to it. Teachers and educators on the other hand, who carry on a distinguished form of the apostolate of the laity by their vocation and office, should be equipped with that learning and pedagogical skill that are needed for imparting such education effectively.

Likewise, lay groups and associations dedicated to the apostolate or other supernatural goals, should carefully and assiduously promote formation for the apostolate in keeping with their purpose and condition.(4) Frequently these groups are the ordinary vehicle for harmonious formation for the apostolate inasmuch as they provide doctrinal, spiritual, and practical formation. Their members meet in small groups with their associates or friends, examine the methods and results of their apostolic activity, and compare their daily way of life with the Gospel.

Formation of this type must be so organized that it takes into account the whole lay apostolate, which must be carried on not only among the organized groups themselves but also in all circumstances throughout one's whole life, especially one's professional and social life. Indeed, everyone should diligently prepare himself for the apostolate, this preparation being the more urgent in adulthood. For the advance of age brings with it a more open mind, enabling each person to detect more readily the talents with which God has enriched his soul and to exercise more effectively those charisms which the Holy Spirit has bestowed on him for the good of his brethren.

31. Various types of the apostolate demand also a specially suitable formation.

a) In regard to the apostolate for evangelizing and sanctifying men, the laity must be specially formed to engage in conversation with others, believers, or non-believers, in order to manifest Christ's message to all men.(5)

Since in our times, different forms of materialism are spread far and wide even among Catholics, the laity should not only learn doctrine more diligently, especially those main points which are the subjects of controversy, but should also exhibit the witness of an evangelical life in contrast to all forms of materialism.

b) In regard to the Christian renewal of the temporal order, the laity should be instructed in the true meaning and value of temporal things, both in themselves and in relation to all the aims of the human person. They should be trained in the right use of things and the organization of institutions, attentive always to the common good in line with the principles of the moral and social teaching of the Church. Laymen should above all learn the principles and conclusions of the social doctrine so as to become capable of working for the development of this doctrine to the best of their ability and of rightly applying these same principles and conclusions to individual cases.(6)

c) Since the works of charity and mercy express the most striking testimony of the Christian life, apostolic formation should lead also to the performance of these works so that the faithful may learn from childhood on to have compassion for their brethren and to be generous in helping those in need.(7)

32. There are many aids for lay persons devoted to the apostolate, namely, study sessions, congresses, periods of recollection, spiritual exercises, frequent meetings, conferences, books, and periodicals directed toward the acquisition of a deeper knowledge of sacred Scripture and Catholic doctrine, the nourishment of spiritual life, the discernment of world conditions, and the discovery and development of suitable methods.(8)

These aids in formation take into consideration the various types of the apostolate in the milieu where it is exercised.

For this purpose also centers or higher institutes have been erected, and they have already proved highly successful.

The most holy council rejoices over projects of this kind which are already flourishing in certain areas, and it desires that they may be promoted also in other areas where they may be needed. Furthermore, centers of documentation and study not only in theology but also in anthropology, psychology, sociology, and methodology should be established for all fields of the apostolate for the better development of the natural capacities of the laity-men and women, young persons and adults.

EXHORTATION

33. The most holy council, then, earnestly entreats all the laity in the Lord to answer gladly, nobly, and promptly the more urgent invitation of Christ in this hour and the impulse of the Holy Spirit. Younger persons should feel that this call has been directed to them especially and they should respond to it eagerly and generously. Through this holy synod, the Lord renews His invitation to all the laity to come closer to Him every day, recognizing that what is His is also their own (Phil. 2:5), to

associate themselves with Him in His saving mission. Once again He sends them into every town and place where He will come (cf. Luke 10:1) so that they may show that they are co-workers in the various forms and modes of the one apostolate of the Church, which must be constantly adapted to the new needs of our times. Ever productive as they should be in the work of the Lord, they know that their labor in Him is not in vain (cf. 1 Cor. 15:58).

NOTES

Introduction:

1. cf. John XXIII, apostolic constitution "Humani Salutis," Dec. 25, 1961: A.A.S. 54 (1962) pp. 7-10.

2. cf. Second Vatican Council, Dogmatic Constitution on the Nature of the Church, nos. 33 ff.: A.A.S. 57 (1965) pp. 39 ff.; cf. also Constitution on the Liturgy, nos. 26-40; A.A.S. 56 (1964) pp. 107-111; cf. Decree on Instruments of Social Communication: A.A.S. 56 (1964) pp. 145-158; cf. Decree on Ecumenism: A.A.S. 57 (1965) pp. 90-107; cf. Decree on Pastoral Duties of Bishops, nos. 16, 17, 18; cf. Declaration on Christian Education, nos. 3, 5, 7; cf. Decree on Missionary Activity of Church, nos. 15, 21, 41; cf. Decree on Priestly Life and Ministry, no. 9.

3. cf. Pius XII, allocution to cardinals, Feb. 18, 1946: A.A.S. 38 (1946) pp. 101-102; Idem., sermon to young Catholic workers, Aug. 25, 1957: A.A.S. 49 (1957) p. 843.

Chapter 1 Article 2:

1. cf. Pius XI, encyclical "Rerum Ecclesiae:" A.A.S. 18 (1926) p. 65.

2. cf. Second Vatican Council, Dogmatic Constitution on the Nature of the Church, no. 31: A.A.S. 57 (1965) p. 37. Article 3:

3. cf. *ibid.*, no. 33, p. 39; cf. also no. 10, *ibid.*, p. 14.

4. cf. *ibid.*, no. 12, p. 16. Article 4:

5. cf. Second Vatican Council, Constitution on the Liturgy, Chap. 1, no. 11: A.A.S. 56 (1964) pp. 102-103.

6. cf. Second Vatican Council, Dogmatic Constitution on the Nature of the Church, no. 32: A.A.S. 57 (1965) p. 38; cf. also nos. 40-41: *ibid.*, pp. 45-47.

7. *ibid.*, no. 62, p. 63; cf. also no. 65. *ibid.*, pp. 64-65. CHAPTER II Article 6:

1. cf. Pius XI, encyclical "Ubi Arcano," Dec. 23, 1922: A.A.S. 14 (1922) p. 659; Pius XII, encyclical "Summi Pontificatus," Oct. 20, 1939: A.A.S. 31 (1939) pp. 442-443. Article 7:

2. cf. Leo XIII, encyclical "Rerum Novarum:" A.A.S. 23 (1890-91) p. 47; Pius XI encyclical "Quadragesimo anno:" A.A.S. 23 (1931) p 190; Pius XII, radio message of June 1, 1941: A.A.S. 33 (1941) p. 207. Article 8:

3. cf. John XXIII, encyclical "Mater et Magistra:" A.A.S. 53 (1961) p. 402.

4. cf. *ibid.*, pp. 440-441.

5. cf. *ibid.*, pp. 442-443.

6. cf. Pius XII, allocution to "Pax Romana" April 25, 1957: A.A.S. 49 (1957) pp. 298-299; and especially John XXIII, "Ad Conventum Consilii" Food and Agriculture Organization Nov. 10, 1959: A.A.S. 51 (1959) pp. 856-866.

Chapter III Article 10:

1. cf. St. Pius X, apostolic letter "Creationis Duarum Novarum Paroeciarum" June 1, 1905: A.A.S. 38 (1905) pp. 65-67; Pius XII, allocution to faithful of parish of St. Saba, Jan. 11, 1953: Discourses and radio messages of His Holiness Pius XII, 14 (1952-53) pp. 449- 454; John XXIII allocution to clergy and faithful of suburbicarian diocese of Albano, "Ad Arcem Gandulfi Habita," Aug. 26, 1962: A.A.S. 54 (1962) pp. 656-660.

2. cf. Leo XIII, allocution Jan. 28, 1894: Acts, 14 (1894) pp. 424- 425.

3. cf. Pius XII, allocution to pastors, etc., Feb. 6, 1951: Discourses and Radio Messages of His Holiness Pius XII, 12 (1950-51) pp. 437- 443; 852: *ibid.*, 14 (1952-53) pp. 5-10; March 27, 1953: *ibid.*, 15 (1953-54) pp. 27-35; Feb. 28, 1954: *ibid.*, pp. 585-590. Article 11:

4. cf. Pius XI, encyclical "Casti Connubii:" A.A.S. 22 (1930) p. 554; Pius XII, Radio Messages, Jan. 1, 1941: A.A.S. 33 (1941) p. 203; *idem.*, to delegates of the convention of the members of the International Union to Protect the Rights of Families, Sept. 20, 1949; A.A.S. 41 (1949) p. 552; *idem.*, to heads of families on pilgrimage from France to Rome, Sept. 18, 1951: A.A.S. 43 (1951) p. 731, *idem.*, Christmas Radio Message of 1952: A.A.S. 45 (1953) p. 41; John XXIII, encyclical "Mater et Magistra" May 15, 1961: A.A.S. (1961) pp. 429, 439.

5. cf. Pius XII, encyclical "Evangelii Praecones," June 2, 1951: A.A.S. 43 (1951) p. 514.

6. cf. Pius XII, to delegates to the convention of members of the International Union for the Defense of Family Rights, Sept. 20, 1949: A.A.S. 41 (1949) p. 552. Article 12:

7. cf. St. Pius X, allocution to Association of French Catholic Youth on piety, knowledge and action, Sept. 25, 1904: A.A.S. 37 (1904- 05) pp. 296-300.

8. cf. Pius XII, letter "Dans Quelques Semaines" to Archbishop of Montreal, Canada, to be relayed to the Assemblies of Canadian Young Christian Workers, May 24, 1947: A.A.S. 39 (1947) p. 257; radio message to Young Christian Workers, Brussels, Sept. 3, 1950: A.A.S. 42 (1950) pp. 640-641. Article 13:

9. cf. Pius XI, encyclical "Quadragesimo Anno," May 15, 1931: A.A.S. 23 (1931) pp. 225-226. Article 14:

10. cf. John XXIII, encyclical "Mater et Magistra" May 15, 1961: A.A.S. 53 (1961) pp. 448-450.

Chapter IV Article 17:

1. cf. Pius XII, allocution to the first convention of laymen representing all nations on the promotion of the apostolate, Oct. 15, 1951: A.A.S. 43 (1951) p. 788. Article 18:

2. cf. Pius XII, allocution to the first convention of laymen representing all nations on the promotion of the apostolate Oct. 15, 1951: A.A.S. 43 (1951) pp. 787-788.

3. cf. Pius XII, encyclical "Le Pelerinage de Lourdes," July 2, 1957: A.A.S. 49 (1957) p. 615. Article 19:

4. cf. Pius XII, allocution to the assembly of the International Federation of Catholic Men, Dec. 8, 1956: A.A.S. 49 (1957) pp. 26- 27.

5. cf. in Chap. 5, no. 24.

6. cf. Sacred Congregation of the Council, concerning the dissolution of the Corrientes diocese in Argentina, Nov. 13, 1920: A.A.S. 13 (1921) p. 139.

7. cf. John XXIII, encyclical "Princeps Pastorum," Dec. 10, 1959: A.A.S. 51 (1959) p. 856. Article 20:

8. cf. Pius XI, letter "Quae Nobis" to Cardinal Bertram, Nov. 13, 1928: A.A.S. 20 (1928) p. 385. cf. also Pius XII, allocution to Italian Catholic Action, Sept. 4, 1940: A.A.S. 32 (1940) p. 362.

Chapter V Article 23:

1. cf. Pius XI, encyclical "Quamvis Nostra," April 30, 1936: A.A.S., 28 (1936) pp. 160-161. Article 24:

2. cf. Sacred Congregation of the Council on the dissolution of the diocese of Corrientes, Argentina, Nov. 13, 1920; A.A.S. 13 (1921) pp. 137-140. Article 25:

3. cf. Pius XII, allocution to the second convention of laymen representing all nations on the promotion of the apostolate, Oct. 5 1957: A.A.S. 49 (1957) p. 927.
4. cf. Second Vatican Council, Dogmatic Constitution on the Nature of the Church, no. 37. A.A.S. 57 (1965) pp. 442-443.
5. cf. Pius XII, apostolic exhortation "Menti Nostrae," Sept. 23 1950: A.A.S. 42 (1950) p. 660.
6. cf. Second Vatican Council, Decree on the Renovation of Religious Life, no. 8. Article 26:
7. cf. Benedict XIV, On the Diocesan Synod, I, 3, Chap. 9, no. 7.
8. cf. Pius XI, encyclical "Quamvis Nostra," April 30, 1936: A.A.S. 28 (1936) pp. 160-161. Article 27:
9. cf. John XXIII, encyclical "Mater et Magistra," May 15, 1961: A.A.S. 53 (1961) pp. 456-457. cf. Second Vatican Council, Decree on Ecumenism, no. 12: A.A.S. 57 (1965) pp. 99-100.
10. cf. Second Vatican Council, Decree on Ecumenism, no. 12: A.A.S. 57 (1965) p. 100. Also cf. Dogmatic Constitution on the Nature of the Church, no. 15: A.A.S. 57 (1965) pp. 19-20.

CHAPTER VI Article 28:

1. cf. Second Vatican Council, Dogmatic Constitution on the Nature of the Church, Chaps. 2, 4 and 5: A.A.S. 57 (1965) pp. 12- 21, 37-49; also cf. Decree on Ecumenism, nos. 4, 6, 7 and 12: A.A.S. 57 (1965) pp. 94, 96, 97, 99, 100; cf. also above, no. 4. Article 29:
2. cf. Pius XII, allocution to the first international Boy Scouts congress, June 6, 1952: A.A.S. 44 (1952) pp. 579-580; John XXIII, encyclical, "Mater et Magistra," May 15, 1961: A.A.S. 53 (1961) p. 456.
3. cf. Second Vatican Council, Dogmatic Constitution on the Nature of the Church, p. 33: A.A.S. 57 (1965) p. 39. Article. 30:
4. cf. John XXIII, encyclical "Mater et Magistra," May 15, 1961: A.A.S. 53 (1961) p. 455. Article 31:
5. cf. Pius XII, encyclical "Sertum Laetitiae," Nov. 1, 1939: A.A.S. 31 (1939) pp. 653-654; cf. idem., to graduates of Italian Catholic Action, May 24, 1953.
6. cf. Pius XII, allocution to the universal congress of the World Federation of Young Catholic Women, April 18, 1952: A.A.S. 42 (1952) pp. 414-419. cf. idem.,

allocation to the Christian Association of Italian Workers, May 1, 1955: A.A.S. 47 (1955) pp. 403-404.

7. cf. Pius XII, to delegates of the Assembly of Charity Associations, April 27, 1952: pp.470-471.

Article 32:

8 cf. John XXIII, encyclical "Mater et Magistra," May 15 1961: A.A.S. 53 (1961) p. 454.

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Donald Goergen: Current Trends: The Call to the Laity

Father Goergen, O.P., is engaged in writing a book on Christology. He is living and working in Sinsinawa, Wisconsin

IN the spring 1983 issue of *Spirituality Today*, lay preaching was my concern, the right of all baptized Christians to proclaim the gospel. Then, in the summer 1983 issue, in an analysis of the church's social teaching since Leo XIII, I referred to M.-D. Chenu's reference to the Second Vatican Council as a Copernican revolution in ecclesiology. This revolution involved an understanding of the church as lay and no longer as a hierarchical monopoly. In each instance, whether in the consideration of lay preaching or in that of social praxis, the theology of the laity was rightly not based upon anticlericalism but upon a proper understanding of church and ministry (as articulated by Schillebeeckx in the case of lay preaching and by Chenu in the case of social praxis). Thus I am led to carry further this awareness of the laity and the church.

We unfortunately still think of vocation as related only to priesthood or religious life. Or we still associate vocation with the situation of Christians as married, single, or celibate. This clouds the reality for each of us that our vocation is to be a Christian, to follow Jesus, and to acknowledge him as Lord in our lives. There is but one Christian vocation and that is discipleship.(1)

This does not mean that God's call to each of us is not particularized. It commonly is. This particularization is not to a lay state in general; it is to be someone or do something in particular. I am not called simply to be a lay man or a lay woman. Rather, I am called, as a lay person, to a specific function in the life of the church. In addition to the call to discipleship, a person may experience a more specific call, or rather a person experiences his or her call to discipleship as a call to something specific in the church or world. It is a fact that more and more lay people are experiencing this sense of vocation, of being called. One's vocation, whether as a lay or as an ordained Christian, often clarifies itself only gradually. A vocation is articulated slowly.

Every adult Christian ought to be able to speak with some clarity about his or her vocation. It is a normal part of one's own experience of God within the Judeo-Christian tradition. Not everyone believes in God, and many of those who do believe do not necessarily believe in the God of Abraham and Sarah, of Isaac and Rebecca, of Jacob and Rachel, of Jesus of Nazareth. If one believes in this God, however, then one believes in a God who calls people forth.(2) That God calls each of us. Central to my vocation is the call to follow Jesus, but the call comes to me. It is mine. Vocation is individualized. Jeremiah's vocation was not to be another Isaiah; it was to be Jeremiah. Nor was Jesus' vocation to be another John the Baptizer. If Dominic had wanted to do as Benedict had done, there would have been no Dominic. Each Christian's call is not only to follow Christ but also to a specific task in life. Each Christian, whether married or single, whether lay or ordained, is called with some specificity. The call is free; it is an invitation; it is not always determined with respect to details; it is to be given form, rather than something to which one conforms. It is God speaking to me.

This sense of call is manifest in biblical literature, so much so that the call narrative has become a specific genre within form criticism. The vivid awareness of a call may be within the context of a religious experience, as for Isaiah (Isa. 6:1-8); or the call may be something difficult at first to decipher or discern, as for Samuel (1 Sam. 3); or the call may be resisted, as by Jeremiah (Jer. 1). One who is to be a servant of the Lord is explicitly called or chosen by the Lord. This is manifest in the first three of the deutero-

Isaian servant songs (Isa. 42:1; 49:1; 50:4-5). The sense of call is central to a religious vocation (and I do not mean here the vocation to what we customarily call “religious life” but rather the religious living to which every lay person is called).

The sense of vocation and the response to a call involves faith, not only faith in God, nor in God as the One Who Calls, but a sense of trust, of providence, and also of self-trust as well. The call may be clarified only gradually as one responds to God who then sets forth a further initiative to which we respond. The call is not all at once, and may sometimes be perceived only in retrospect. Consider God’s initiative with Abraham (Gen. 11:31-13:12).⁽³⁾ When Abraham responded in faith to the Lord, he did not know he was responding to the God of Abraham, Isaac, and Jacob. There were no Isaac and Jacob yet, and little did Abraham know that his Lord would be called the God of Abraham. He became the God of Abraham because of Abraham’s great faith in the Lord, but also in himself. He trusted himself. He trusted his intuition within. He trusted in providence. Later his response was vindicated as a step in the right direction. But it was not all clear from the beginning that God was leading him to Canaan; it was a quite circuitous route to get there, with continuing discernment along the way.

The Christian vocation is an explicit call to follow Christ (Matt 28:18-20) which contains implicitly within it the particularization, or specification, of that call as one responds to God’s presence and action in one’s own individual life. The sense of call or vocation includes within it the sense of response to something, to Someone. It is an awareness, perhaps gradual, perhaps dramatic, of God in relationship to me. A consciously owned discipleship begins here — with the sense of the divine presence, of divine action, of God reaching out to me and calling or leading or inviting me to step forth in faith as I allow my life to unfold in response to the persuasive lure of divine initiative.

MISSION

Intrinsic to the sense of vocation is the sense of mission. Central to being called is being sent. Mission comes from the Latin *mittere*, “to send.” This aspect of God’s presence and action in our lives is also amply manifest in the Scriptures. We can return to the deuterio-Isaian servant songs. The servant is called, chosen, and given the gift of the spirit. In the first song, the mission is to bring justice to the nations (42:1-4); in the second song, a mission to Israel is not sufficient and there is the mission to the gentiles as well (49:1-6); in the third song, the mission is prophetic, a ministry of the word, and it meets resistance and rejection (50:4-11); and in the fourth song, sufferings are a part of the mission itself (52:13-53:12).

This sense of mission is present in New Testament texts also. Luke 10:1-12 is a text basic to the apostolic life; it inspired both Francis and Dominic. It is the story of Jesus sending forth the seventy, two by two. It is not only the Twelve who are sent. Being sent is a part of discipleship. One is called in order to be sent. In the Gospel of John, shortly after Jesus calls his disciples friends, he sends them forth to bear fruit. They are not called to be his intimate companions, or his support structure, or even friends of one another. He called them and on this occasion commissioned them to go forth: “You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and

that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you” (John 15:14-16).

One’s mission is as individualized as one’s vocation; one person’s mission is not the same as another’s. Being on mission need not necessarily imply leaving home — it may or it may not. Some of the followers of John the Baptist stayed with him and followed him; others returned to their homes and families. So for Jesus’ disciples. We ordinarily picture his disciples as following him about, but not all did. Some stayed with him; others like Mary, Martha, and Lazarus remained in Bethany.

To discern a call is to discern the mission; they unfold together. The sense of vocation implies an awareness of the divine presence, of the real presence of God in the decisions, direction, and events of my life, of being in relationship to God, connected to the Lord and providence; and the sense of mission implies a complementary connectedness to others, of being in the world and in relationship to the world, of not being who I am called to be by myself alone, of being for others. A religious (and I mean here lay) vocation defines who I am in the sense that I am not who I am, or will not become who I will become, apart from God; and this being born of God, called, chosen, sends me forth so that I also will not be who I will be apart from others — those to whom I am sent. Mission consciousness means the gradual diminishment of self-consciousness in the direction of a consciousness-toward-others, an awareness that my true self grows in inverse proportion to egoism, an awareness of God’s people being as much me as I myself am. (4)

Vocation entails a gradual or dramatic transformation of consciousness. There grows from within a God-consciousness, and also a global consciousness of the world into which we are sent. Each of us expresses mission and vocation in his or her own way. There are degrees of awareness. We need not fit our experience into a description by someone else. We are individual persons, each pursuing his or her own path up the mountain or through the desert or in the midst of urban life. But what is clear is that each Christian, every disciple of Christ, every lay person has a religious vocation; and that religious vocation implies mission. These are two sides of a coin: vocation and mission, God-consciousness and world-consciousness, a man or woman of God and a man or woman for others, like inhaling and exhaling, being called and being sent. The deeper the sense of call or of God’s presence in one’s life, the deeper the sense of mission or purpose.

Viktor Frankl in a strikingly contemporary psychological reflection spoke about the human person’s search for meaning.(5) The study is contemporary because the crisis of meaninglessness and purposelessness has been a twentieth-century affliction manifested in art, literature, philosophy, and the youth culture. Frankl alerts us to the reality that meaning is not something which comes ready made. It is not given us on a platter. Rather, it is something we give to life; it is what we do with life. This sense of meaning, or purpose, for the Christian follows upon his or her vocation: it is a mission. Mission consciousness is not a messianic consciousness in the pejorative sense; it is not egoism. It is the awareness that God is asking something of me. It follows from the awareness that God loves me, is present to me, active within me, is calling me, in order to send me forth to whatever it may be. In this the “I” does not get in the way.

MINISTRY

Discipleship means both being called and also being sent; it also involves being sent for the sake of ministry. Vocation-mission-ministry. Ministry is what one is called and sent for; it is this being-for-others that being-for-God transforms us into. We are called to minister — whatever the ministry may be. The vocation of the lay person is to be a minister.(6) The Christian's sense of vocation is a call to ministry. This is not to be qualified as lay ministry in contrast to ordained ministry. Christians were being called to discipleship and ministry before the church was divided into clergy and laity, and before ministry was reserved to the clergy. The Christian can and ought to think of himself or herself as a minister. This sense of a call to ministry precedes the awareness of the specific call for some to ordained ministry. Nor ought we think of the ordained minister as the minister in the church, or as the chief exemplification of ministry, and the ministry of other baptized Christians as in some way inauthentic, a mere appearance of ministry. The Christian's vocation is to be a minister. Ministry becomes as particularized as is vocation, and this particularization for some will involve ordination; for all, however, baptism is the sacrament which ordains one to minister.

On a previous occasion I spoke about what I call "the five loves."(7) Each Christian is called to love in all five ways. These are self-love or self-esteem; love of friendship (philia); community, fellowship, or brotherly and sisterly love (koinonia); ministry, or love of neighbor (diakonia); and prayer, religion, or love of God. All of us are called to all of these. The lay person is called to community, ministry, and prayer: these are central to his or her Christian vocation. They are signs of life in Christ. The lay Christian ought to think consciously of himself or herself as having a ministry, of being called to ministry, of being a ministering person. Lay Christians have much to teach the church about ministry. That to which we are called, to whom we are sent, what service we are to perform: we all need to discern these for our individual selves. Sometimes there will be greater clarity than at other times. Each of us talks about ministry in his or her own way, and there is room for many theologies of ministry in the church. There are three elements of ministry to which I wish to point, however: (1) ministry is a response to need, (2) it is a reverence for others, and (3) it implies presence, or presentness, to people.

Ministry is response to need. One of the fundamental truths to which both Judaism and Christianity call the human person is love of neighbor (Lev. 19:18; Mark 12:29-31). In fact, Paul, in his Letter to the Galatians, in which his emphasis is on freedom from the Law and an exhortation to live by faith, summarizes the whole of the moral life with just this one command: love your neighbor (Gal. 5:14). But who is my neighbor? My neighbor is not just anyone, nor is it the person who lives next door. My neighbor is anyone who is in need. This is exemplified in the parable of the good Samaritan. My neighbor is someone who needs me. I distinguish my neighbor from my brother or sister or friend.(8) Someone is a neighbor precisely on the basis of being needy. My brother or sister or friend can become my neighbor. Love of neighbor refers, however, to the stranger, the widow, the orphan, the outcast, the refugee, the victim of prejudice, the sick, the lonely, the elderly, whoever are in need, these are my neighbors. Not all love is ministry. Ministry is reaching out and embracing those who are in need. Mission implies being sent to where there is need, where ministry can take place. Ministry is compassionate and generous.

Ministry is also a reverence for those who are in need. One sees dignity in the other as a human being — the presence of Christ. This is simply a way of saying positively that ministry is never condescension. Ministry is not only what I do, but how I do it. It is action; it is also attitude. I never think of the poor as “those poor.” Ministry is not pity. Rather it flows from a sense of humility and gratitude. There is an important lesson in the New Testament for the Christian committed to ministry. In the Gospel of Matthew, 25:34-46, Jesus does not identify himself with the one who ministers but with the one ministered unto. Jesus did not say, “Someone was hungry, and I through you gave them to eat.” His identity was with the poor, the alienated, the ones in need. This real presence of Christ in the needy is the basis for the respect and reverence of the minister. In every genuine experience of ministry, the minister receives as much or more than he or she gives. Ministry is not reciprocity in the way friendship is, but neither is it a one-way street. The minister is reaching out to one of God’s children and in turn discovers God.

Ministry is being present to those in need. Sometimes ministry is only presence. Presence is sometimes the most difficult thing to give. Whether there is presence or more than presence involved, however, ministry implies being there, fully there, not somewhere else. A ministering person lives in the present, is attentive, not living in or for the future, nor in the past, but is here and now for those who need one. Just as ministry can be described as compassionate, generous, humble, and grateful, so it is faithful and persevering.

Ministry, then, is love overflowing into praxis. It is what Christian life is about. As God’s people, we are all called by God (vocation) and sent (mission) for the sake of others (ministry). This call to ministry is sacramentalized in baptism — the sacrament of vocation, of call, of conversion by which we are all called and grafted into the community of God’s servants.

BAPTISM

Of all the liturgical changes and revisions of rites which have taken place since Vatican II, none is more significant than those in the area of Christian initiation, baptism in particular.⁽⁹⁾ The council’s Dogmatic Constitution on the Church spoke about the responsibility that the laity ought to exercise in virtue of baptism (nos. 30-38). The new rites of Christian initiation see the process of evangelization, catechesis, the sacramental event of baptism-confirmation-first Eucharist, and postbaptismal catechesis as a whole by which conversion takes hold, a person is grafted into the life of a Christian community and formed, and the whole community is renewed. Christian initiation is indeed the process by which someone comes to share in the life, ministry, and mission that the church is; it is the celebration of Christian vocation. This can be seen in the revisions which were made.

First, the initiation of adults is considered normative. The revision does not set aside infant baptism, but neither does it see infant baptism as the norm in terms of which Christian initiation is to be understood.

Second, the revision includes a restoration of a serious catechumenate. This emphasis upon catechesis as well as on the close relationship between baptism and confirmation shows a sensitivity to the adult conversion process in which one discerns a call and prepares to respond. Initiation involves the commitment of an adult who has perceived God’s presence and action in his or her life. During the time of catechesis the sense of vocation and mission deepen and clarify themselves. As the instruction

accompanying the rite states: “Since the Church’s life is apostolic, catechumens should also learn how to work actively with others to spread the Gospel and build up the church by the testimony of their lives and profession of their faith” (no. 19, 4).(10)

Third, confirmation ought to follow upon baptism within the same liturgical event. The role of the Holy Spirit and the gift of the Spirit are seen in an understanding of Christian life as pneumatic from its beginning. The Holy Spirit in Christian life calls us and helps us discern not only our vocation to follow Christ but also the way in which the particularization of that vocation will take shape (which may be a lifelong process, as is conversion itself).

Fourth, baptism in its fullness includes postbaptismal catechesis. Initiation is not finished after the celebration of baptism-confirmation-first Eucharist. The Christian continues to deepen his or her understanding of the Christian vocation. Underlying the revised rite is a restored appreciation of the priestly character of all Christians, the priesthood of the laity. Baptism-confirmation-first Eucharist are the sacraments of the laity, and we all begin our lives of Christian ministry as laity. Initiation envisions mature adults taking their place in the life of the church. The revised rites of Christian initiation inevitably affect understanding of ordained ministry as well. “For baptism is the fundamental act of sacerdotal incorporation in the church, an act upon which all ordinations depend both for their meaning and validity.”(11) The present rites of Christian initiation are preparing us for a church of the laity. Lay ministry is the norm in terms of which ordained ministry is to be understood, and not the other way round.

Fifth, the new rites recognize the diversification of ministry in the church. All are called, but all serve in varied ways. Nor is the model of ministry to be derived from liturgical settings alone. The church’s ministry is to the world.

More could be said of the directions that the renewed but traditional understanding of baptism sets for us. We have spoken here of the need for every lay person to see himself or herself as having a vocation to a discipleship which becomes particularized, and the need for each person to discern that call more clearly as a part of one’s ongoing Christian conversion. The elements of Christian vocation include call, mission, ministry. Ministry in the church is fundamentally lay. This consciousness of call-mission-ministry is what is discerned, deepened, and celebrated in the rites of Christian initiation and the sacraments of baptism-confirmation-first Eucharist.

DISCIPLESHIP

The most important quality in our lives which we all have in common — whether lay or ordained ministers, whether married or single, is that we are all in Christ, baptised into his death and resurrection through the power of the Spirit.(12) The rites of Christian initiation by which we are all grafted into the body of Christ will become increasingly significant as we recognize in them the source of our vocations, our sense of mission, our varied ministries. We are all God’s servants. And our God is a God who acts, and acts in our lives, and from within calls out to us. We are free to respond. The call may be invitational or only suggestive, or very persuasive; it may be specific or only gradually particularized. It may not come all at once. Sometimes we discern its movement or direction only later when we see where we have been led. Our response is to be faithful to that call — faithful to ourselves and to the God who

calls. The more we hear God's voice, the more the sense of vocation is also a sense of mission. The voice of the laity today is saying: "Here we are Lord, take us." And the Lord is calling and sending us on a mission. This is what it means to be his disciples: to have recognized him, to have responded to his call, and to be commissioned to go forth and bear fruit, fruit that will last. Mission means ministry, whether it be the ministry of the hermit, the ministry of the monk or nun, ministry in the midst of the city, the factory, the laboratory, or the ministry of the teacher, the nurse, or the peacemaker. Discipleship means being called by God for the sake of others.

Lay persons today need to know that God speaks to them as persons called to share in God's mission to the world. They, just as truly as clerics or religious, share in the fellowship of the Spirit and recognize in themselves God's particularized call to minister and Jesus' invitation: "Come, follow me."

NOTES

I have written about vocation previously in *The Sexual Celibate* (New York: Seabury, 1974), pp. 104-108 and in *The Power of Love* (Chicago: Thomas More Press, 1979), pp. 214-33.

For an exposition on God as the One Who Calls, see especially John Cobb, *God and the World* (Philadelphia: Westminster Press, 1969).

A particularly good treatment of this perspective on Abraham can be found in Peter Van Breeman, *Called by Name* (Denville, N.J.: Dimension Books, 1976).

Concerning one's true self, see my article "Self-Love, Self-Knowledge, and True Humility," *Spirituality Today* 34 (1982): 155-65. Also see Teilhard de Chardin, *The Divine Milieu* (New York: Harper and Row, 1960), pp. 73-76; also John Higgins, *Merton's Theology of Prayer* (Spencer: Cistercian Publications, 1971).

Viktor Frankl, *Man's Search for Meaning* (New York: Washington Square Press, 1965).

There are several recent excellent studies of ministry. Bernard Cooke, *Ministry to Word and Sacraments* (Philadelphia: Fortress Press, 1976); Nathan Mitchell, *Mission and Ministry* (Wilmington, Delaware: Michael Glazier, 1982), especially pp. 124-26, 299-306; David Power, *Gifts That Differ: Lay Ministries Established and Unestablished* (New York: Pueblo Publishing Co., 1980).

The Power of Love, esp. pp. 19-40.

Ibid., on ministry, pp. 125-57.

One of the best presentations here is Aidan Kavanagh, *The Shape of Baptism: The Rite of Christian Initiation* (New York: Pueblo Publishing Co., 1978).

The Rites of the Catholic Church as Revised by the Second Vatican Ecumenical Council (New York: Pueblo Publishing Co., 1976), p. 26.

Aidan Kavanagh, *Shape of Baptism*, p. 188.

Two valuable works on Christian life and discipleship are Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Macmillan, 1972) and Jerome Murphy-O'Connor, *Becoming Human Together* (Wilmington, Delaware: Michael Glazier, 1982).

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CENTRAL PROVINCE



CANDIDACY I FORMATION

UNIT 3: ST. DOMINIC

“HE MUST HAVE A FIRM GRASP OF THE WORD THAT IS TRUSTWORTHY IN ACCORDANCE WITH THE TEACHING, SO THAT HE MAY BE ABLE BOTH TO PREACH WITH SOUND DOCTRINE AND TO REFUTE THOSE WHO CONTRADICT IT.” (Titus 1:9)

St. Dominic (1170-1221) was the founder of the Order of Preachers, known as the Dominicans. When you read the Gospel of St. Matthew (which Dominic carried with him and knew by heart), you are struck by the confluence of his life with that of the Master. Both were itinerant preachers; both collected a group of followers; both gave their lives to preach the ‘Good News.’ And yet neither wrote much, if anything, for their followers. It is fitting that we should study the life of our Founder early in our Formation.

There are many good biographies of St. Dominic available. The book *Praying with Dominic* by Fr. Michael Monshau OP has an excellent succinct biography of St. Dominic with extended treatments of his life and examples. The volume *Early Dominicans* edited by Fr. Simon Tugwell OP treats the life of St. Dominic and his times. Our cover picture is the oldest picture of St. Dominic, painted in the 14th century by an unknown artist.

For our purposes we will study “The Life of St. Dominic” by Fr. Gregory Anderson OP. This is available on the internet and also – attached.

<http://domcentral.org/blog/the-life-of-st-dominic/>

As you read this study, ask yourself, “What is there about St. Dominic that struck me the most?”

The Life of St. Dominic

by fr. Gregory Anderson, OP

I. The Formative Years

A. The Man and the Boy

Blessed Cecilia, one of the early nuns to put herself under the guidance of St. Dominic, described him thusly:

He was of medium height: his figure supple, his face handsome and slightly sanguine, his hair and beard blond with a slight reddish tinge, his eyes beautiful. From his brow and eyes there emanated a certain radiant splendor which won the admiration and veneration of all. He always appeared joyous and smiling except when moved with compassion at some affliction of his neighbor. His hands were long and handsome and his powerful voice noble and sonorous. He was not in the least bald and wore the religious tonsure entire, sprinkled with a few white hairs. (Relation of Sister Cecilia, no. 14)

St. Dominic's cheerfulness and joyousness are characteristics remarked upon by a number of people who knew him. And yet, some of his biographers, Bede Jarret, O.P. among them, present him as a rather serious sobersides when he was a boy, not given to sports or play. That is hard to accept. As a boy, there had to be in him the same cheerfulness and joy that marked him as man. There had to be a certain liveliness and vivacity of spirit that we see in the adult. Personalities just do not change that radically in the course of our lives. Certainly, he must have loved games and playing in the fields around his home. He was a real boy and showed something of the leadership ability he had as a man.

He was born in the year 1170 in the small town of Calaruega in Old Castile about a hundred miles north of Madrid. His father was the lord of the surrounding area. To know how he got that position you must remember that in 711 the Moors from North Africa had conquered all of Spain except for one corner in the rugged mountainous area in northwestern Spain known as the Asturias. From there the Spaniards began a long and bloody reconquest of their country, known in Spain as the Reconquista. It did not end until 1492 with conquest of Granada, the last Moorish outpost in Europe.

About 200 years before the birth of St. Dominic the Spaniards had pushed their way as far south as Calaruega. One of his ancestors was given the land around where the town is now with the provision that he set up a fortification in case of inroads of the retreating Moors. Part of that fortification was to be a tower to serve as a lookout. The remains of many of these towers can

still be seen throughout Old Castile. In fact, the territory is called Castile because of these towers or castles. Sentries were posted on the top to keep a lookout for hostile troops. If any were sighted the alarm was given so that the local knight and his retainers could take defensive action. The enemy, incidentally, was not always the Moors; it could be a neighboring knight who wanted to expand his territory or a detachment of soldiers of one of the several kingdoms that made up Spain in those days bent on plunder and loot.

The tower built by St. Dominic's ancestral knight — we do not know his name — is still there and has been maintained in good condition. It is about five stories high. If you climb to the top of it you can look out over the vast plain that stretches to the south and east. One can see 30 to 40 miles so the sentry could spot an enemy force coming long before it got there. But how about the north and east? It is extremely rugged country in those directions so that no effective force could get through. As you stand there, you can imagine the boy Dominic running up the stairs and looking out over the same scene that you can see. It has changed very little since then.

Dominic's family name was Guzman. A Spanish Dominican who taught me at St. Albert's when I was a student there had a most interesting and plausible explanation for its origin. In his opinion it was originally Goodman, an English name, which in Spanish would quickly be transformed into Guzman. But how would an Englishman get to Spain? In the Europe of that time, the eldest son inherited the title and estate of the father. The second son was destined for the Church. There were few opportunities for any other sons. Very often what they did was to join in some military campaign going on in the hope of getting a title and estate of their own. The Crusades were one possibility and Spain was another for there Christians were also fighting the infidel, the Moors being Islamic. Thus, according to this priest's theory, the third or fourth son of an English nobleman joined the Spaniards and did get a title and estate of his own. He became the lord of Calaruega and ancestor of St. Dominic.

By the time St. Dominic was born the Spaniards had pushed the Moors so far south that there was no longer any danger. The area was quiet and peaceful. St. Dominic's father, Felix Guzman, had married a woman from another noble family of the area, Jane D'Aza and they had three sons and perhaps one daughter, for we read that two nephews of St. Dominic also joined the Order. It was an extraordinary family. Felix has been declared a Venerable by the Church, the first step toward canonization. His mother is Blessed Jane D'Aza. His older brother, Mannes, who joined the Order, is also a Blessed. The oldest brother, Anthony, became a priest and Canon of St. James, devoting himself to the service of the poor and sick, but he has not been beatified. Here in this one family you have one saint, two blessed and one venerable. We do not know who inherited the title and estate of Felix, for the Guzman line, as far as we know, died out with this family.

The story is told that while Blessed Jane was carrying St. Dominic she had a dream in which she bore in her womb a dog who broke away from her and ran through the world setting it on fire with a torch he carried in his mouth. She was troubled by this dream and went to pray at the Benedictine abbey of San Domingo de Silos which lies in a pleasant valley about 20 miles north of Calaruega. The answer was, of course, that her son would set the world on fire by his preaching. That abbey, incidentally has become famous recently because of a record of their Gregorian chant that has become a best seller throughout the world. At any rate, when her child

was born she named him after the founder of that monastery, St. Dominic de Silos. Another extraordinary sign occurred at his baptism when his godmother saw a bright star shining on his forehead as the water was being poured.

These two incidents have become a part of Christian art. Usually, statues and pictures of St. Dominic show him with a star over his forehead and a dog with a torch in his mouth which is often shown with the saint.

B. The Schoolboy and Student

He spent his earliest years, the most impressionable ones, in this atmosphere of love of God and neighbor, good works for the poor and needy, deep piety and high moral standards provided for him by his parents. His two older brothers were studying for the priesthood so it was only natural that at an early age the idea of being a priest himself would be formed in his mind. His parents were willing so at the age of seven he was sent to his uncle, his mother's brother, who was the parish priest of Gumiel d'Izan, a small town about ten or twelve miles to the west, for his primary studies which included Latin. This may strike us as rather heartless, this sending of a child so young away from home. But this was common in those days and it was not as bad as it may sound at first. He went to the house of his uncle, a man who must have had many of the qualities of his mother, so that he would be a loving and kind guardian and teacher. Besides, there was no other alternative, there being no schools in his native village. Besides, Gumiel d'Izan was close enough so that he could return home or his parents go visit him from time to time.

We are told, however, that he was an apt student so that by the time he was fourteen years old, he was ready to go to the University at Palencia, the first university in Spain. There he studied was known as the Trivium, consisting of grammar, rhetoric and logic. After learning them he passed on to the Quadrivium, which consisted of arithmetic, geometry, music and astronomy. This was the common course of studies in medieval times. All of this took six years, which means he was twenty when he started his study of theology. It was during this time, to balance the dryness of his studies, that he increasingly turned to prayer to set the divine truths he was learning on fire with divine love. This would be a characteristic with which he would endow his Order in later years.

He lived very simply in those days, his only extravagance being books which he carefully annotated in his own writing. But he sold even those to help the refugees of war that poured into Palencia. He explained this drastic action in these words: "I could not bear to prize dead skins when living skins were starving and in want." Undoubtedly, this compassion for the poor and suffering was instilled into him by the example of the good works done by his father and mother during his childhood. This would be a quality that would stay with him all his life.

C. Priest and Canon at Osma

At about the age of twenty-four or twenty-five he was ordained a priest for the diocese of Osma in which Calaruega was located. He then became a canon of the cathedral. Canons were priests who lived a religious life under the rule of St. Augustine. They recited the Divine Office daily in

the Cathedral, did some priestly duties such as caring for the religious needs of the people of the parish and going out to neighboring parishes who did not have priests (there was a shortage in those days too) or were too poor to support a pastor. This was what St. Dominic did for nine years. It was a quiet life, affording him ample opportunity for study, prayer and contemplation.

He was elected subprior of his chapter in 1199. When the prior, whose name was Diego d'Azevedo, became bishop in 1202, Dominic was selected to succeed him as prior. This would provide him with administrative experience which would stand him in good stead in the years ahead.

We want to keep the name of Bishop Diego in mind for he will play an important role in the next stage of St. Dominic's life, which we will be talking about in our next section.

II. Laying the Foundations

At the end of our last chapter you were asked to remember the name of the Bishop of Osma, Diego D'Azevedo. It was he who was responsible for catapulting Dominic into a whole new sphere, radically different from the peace and quiet of the cloister of Osma where he had intended to spend the rest of his days. In 1203, the king of Castile sent Bishop Diego to arrange a marriage of his son, Ferdinand, with "a noble lady of the Marches." Scholars agree that the "Marches" were what is now known as Denmark. The identity of the noble lady is not certain, but it seems probable that she was the niece of King Vademar II of Denmark, the daughter of his sister, Sophie, and Count Siegfried of Orlamünde. Since Prince Ferdinand was only 15 years old she probably was at least as young. The bishop asked Dominic to go with him. After they had crossed the Pyrenees, or, what is more likely, gone around them, they had to cross the district of Toulouse in southern France. The first night they spent in an inn whose owner had rejected his Catholic faith and joined a great heresy that was raging in the Toulouse and had practically taken over the entire area. It was called the Albigensian heresy.

It was based on the very ancient idea that matter was evil and spirit was good. It has been around for a long time and is still with us in the form of theosophy, Christian Science and those who go in for Buddhism and other Eastern religions. It appeals to people who have vague and hazy minds and do not want to do any serious thinking. Albigensianism had the additional twist in that it did develop a logical and clear theological system. Marriage was evil, sex was sinful, flesh and meat was forbidden, austerities were the in thing, and suicide was the preferred way of death. This would not, of course, appeal to many people, but Albigensianism had an answer for this. Only a few, the perfect, were obliged to this form of life. The rest were free to live as normal human beings. They were required only to renounce the Catholic faith and the Sacraments.

The lords, of course, were all in favor of this approach for it meant that they could have the lands and income of the Church, which was the same tactic Luther used in Germany and Henry VIII used in England. The result was that it was a deep-seated heresy and difficult to eradicate.

Dominic was appalled that anyone could fall for this nonsense. He and the innkeeper got into an argument that lasted the whole night, but in the morning the innkeeper fell on his knees and asked to be reconciled to the Church. This experience changed Dominic's life forever. He could never go back to the cloister at Osma. He did, however, have to continue on the journey to the Marches, return to the court of the king of Castile with the result of their successful negotiations, and then go back to the Marches to escort the young princess back to Castile. But on they were on this last leg of their mission, word came to them the bride-to-be had died, or, as some think, entered a monastery. In either case, she was dead to the world and marriage was out of the question. The retinue of courtiers broke up to return home in any way they wanted. Diego and Dominic decided to go by way of Rome.

Diego shared with Pope Innocent III some ideas close to his heart. One was the situation in southern France, another was a desire to resign his see so he could go and convert the Tartars or Tatars, a warlike Mongolian people who had invaded what is now Russia and were threatening to move further westward. St. Dominic would adopt the same dream and grow a beard so he could be ready to leave at a moment's notice. Monks and friars were usually clean-shaven so this made the saint distinctive. The Pope, however, refused Diego's requests and told him to go home for there was greater work to be done there.

In obedience, the bishop and his prior started back home but the Albigensian heresy was always in the back of their minds. On their trip they stopped at Citeaux, the great monastery founded by St. Bernard of Clairvaux and the mother abbey of innumerable others of the Cisterian Order throughout Europe. The Pope had entrusted the mission of preaching to win back the heretics to the Church to the monks of Citeaux. Diego was so impressed with the Cisterians that he received their habit and persuaded a group of monks to return to Spain with him.

On their journey, they met at Montpellier the Abbot of Citeaux and two other monks, Pierre of Castelnau and Raoul of Fontfroide who had been preaching in southern France with no success. The monks were discouraged and frustrated, for the heretics proved to be unmoved by their efforts. Bishop Diego quickly pointed out the reasons for their failure. They had gone there as papal legates surrounded by all the pomp and circumstance that attended papal legates, fine horses, splendid regalia, impressive robes, comfortable living quarters and good food. The Cisterians actually lived very austere lives, but they felt they had to take on all the trappings of papal legates. As Diego made clear, this was no way to impress people whose leaders led lives of extreme austerity. Actually, the Cisterians would have been more successful if they had gone there as simple Cisterians, living their own austere lives.

They took Diego's words to heart as did Dominic. In fact, he went them one better. He was even more austere than the most austere of the leaders and he let it be known how much he denied himself. He would not sleep on a bed, but on the floor; one Lent he lived only on bread and water; he had the discipline given to him — in other words, he was whipped. In all of these he made sure that everyone knew the extent of his penances. They may have been done for show, but the hard floor was real, the emptiness of his stomach was real, the lashes he received were real. They impressed even the heresy's leaders who wondered at his physical endurance that they could not equal.

At the same time he engaged in public debates with the heretical leaders and won one after another. One common way of deciding the winners was to throw the resume of their arguments into the fire. In every case, the resumes of the heretics were burned but Dominic's were thrown back out of the fire intact. In one case, the charred beam of the fireplace that his document hit as it flew out of the fire can still be seen. In other words, it was so hot that it could char a wooden beam but miraculously it was not consumed by the heat as great as it was.

One evening in 1206, outside the north gates of the village of Fanjeaux, St. Dominic sat reading about St. Mary Magdalen whose feast day it was. As he reflected on the life of the saint he was moved to ask God for guidance in what he should do. He also asked for a sign from the Blessed Virgin to help him. Just then a globe of fire came out of the heavens, hovered a bit and then in a blaze of glory settled over the forlorn and desolate church of Prouille which was nearby. The saint could not believe his eyes. He came back to the same spot the next evening and the sign was repeated. He returned again on the third evening and sure enough the vision appeared again. He took this as the sign he had prayed for and determined that the church at Prouille was the place God wanted him to begin his work. This vision is known as the Seignadou, "the sign of God" in the language of the place and time.

The way he began his work was to collect a group of women at Prouille and form them into nuns. This was not just a gathering of a group of pious women. Rather it was a daring tactic to counteract a strategy of the Albigensians who used similar groups of women who had attained the rank of "perfect" to teach the children of impoverished Catholic nobles and raise them in the heresy. These convents also served as apostolic centers where people could go for instruction and help. This is exactly what St. Dominic intended to do, but only for Catholic women, specifically, those who had been heretics but had returned to the Church. The initial group was nine in number. He gave them a simple white habit with a black veil. They were cloistered but not in the strict sense that our present day cloistered nuns are. Rather they were more like the Religious of the Sacred Heart or as the Ursulines used to be. They could not go out of the cloister but people could freely come to them for instruction, encouragement and assistance.

Bishop Diego highly approved of this move as did the bishop of Toulouse who in addition gave the sisters title to the church and land as well as the tithes and first fruits due to it. Thus, the financial security of the new foundation was assured. In addition, St. Dominic moved the little band of men who were working with him on to the property so it became a kind of "double monastery" which was not uncommon at the time.

The following year, 1207, Bishop Diego decided it was high time for him to return to his diocese of Osma with the intention of returning as soon as possible. But this was never possible for he died the following year. Upon his departure, Dominic was left in charge of the mission. He became a close friend of the Bishop of Toulouse, Foulques, a most apostolic pastor who saw in Dominic a kindred spirit who could be of great help to him in fulfilling his pastoral duties.

The situation would be greatly complicated the following year, 1208, when the papal legate in charge of the preaching mission to the Albigensians, was killed by the heretics. This brought on a bloody crusade led by Simon de Montfort, an English nobleman. Dominic was highly respected by Simon but he never expected the saint to participate in the battles that went on nor did he

serve as an inquisitor. In fact, he saw that war was no way to overcome a well-established heresy so he wanted nothing to do with the so-called crusade.

In February of 1213, the bishop of Carcassonne went to France to see if he could get more troops to help in the Crusade. He appointed Dominic as his vicar general during his absence which lasted several months. This gave him an insight into the working of a diocese and administrative experience. It was in this position that he realized that the parochial system alone was inadequate to handle situations such as those of Southern France. Something more was needed.

All during this time Dominic continued to preach, engage in debates with the heretics and give lectures. His cheerfulness and joyousness of spirit never deserted him even in the face of threats against his life. He was fearless. Once, he walked alone through a village that he knew was bitterly against him singing at the top of his voice so that if they wanted to harm him they had their chance. Another time a group of heretics asked him, "Have you no fear of death? What would you do if we siezed you now?" Dominic laughed and said, "Oh I would just ask you not put me to death all at once; but gradually limb by limb to make my martyrdom a slow one, so that hardly human in form, blinded and a mass of blood, I should have a really much finer place in heaven." What can you do with a man who wants to be a martyr? Bodily harm or even a cruel death would play right into his hands. The result was that they left him alone.

In 1215, a wealthy merchant of Toulouse, Peter de Seila, gave St Dominic and his companions some houses in the city. Later on he was to join the Order as a brother and took care of finances. He used to say that it was not the Order that received him but it was he who received the Order. This was his little joke that he used repeatedly. As soon as the brethren had moved into the house Dominic took them to the lectures of Alexander of Stavensby, a distinguished theologian who was teaching in Toulouse at the time.

It was during this period that Dominic began to realize that that something more that was needed over and above the parochial system was a world-wide Order that would be devoted to preaching divine Truth. Its members would have to be learned, live a life of austerity and be contemplative. He saw that the problems of the Church were not confined to Southern France but were universal.

In that same year, 1215, he attended the Third Lateran Council in Rome as canon theologian for Bishop Foulques. There he had a chance to talk with Pope Innocent III about his ideas for a preaching Order. His basic problem was that the idea of a world-wide Order under one head was radical. It had never been done and Dominic had no models to build on. Another difficulty was that Rome and the bishops were wary of a group of preachers because they had had bad experiences with other groups such as the Humiliati. The major obstacle was that the Lateran Council had forbidden the founding of new Orders. New religious rules were out. There were to be no more of them.

The upshot was that Pope Innocent III told St. Dominic to go back to his little community of six brothers and select which one of the approved rules they would follow. He hurried back only to find that his group of six were now sixteen. There was really no problem in the selection. The Rule of St. Augustine, which St. Dominic and most of his other brethren had lived by for years

was the obvious choice. It was a rule written by a cleric for clerics. They also adopted some customs in regard to eating, fasting, sleeping and wearing wool. These were the beginning of what would develop into the Dominican Constitutions.

One other obstacle remained. Despite the houses of Peter de Seila they had no real religious house. It so happened that a priory was vacant in Toulouse, dedicated to St. Romain, with a hospital attached. Bishop Foulques and his canons gave it to St. Dominic and his companions. Although it was small it was remodeled (a practice which Dominicans are still used to) and was made into a serviceable house.

In 1216, Dominic set out for Rome with everything in proper order for papal approval. When he got there he found out that Pope Innocent III had died and a new Pope, Honorius III, was the man to deal with. How that turned out we must leave to the next section.

III. The Building of the Edifice

At the end of our last session, we saw that when St. Dominic arrived in Rome in 1216 with everything all in order for papal approval of his new foundation, he found that Pope Innocent III had died. This meant that he would have to go all through the process of persuading Innocent's successor that his Order would be good for the Church. As it turned out, the man elected to succeed Innocent was Honorius III who was even more supportive of Dominic than his predecessor had been.

The first thing Honorius did was to give a bull of approval of the Order on December 21, 1216. On the following day, he issued a second bull of confirmation in which are the words so dear to the hearts of Dominicans, "We, considering that the brethren of the Order will be the champions of the Faith and true lights of the world" and so on. On January 26th. of 1217 he issued third bull which called the Dominicans "preachers" This was the one St. Dominic really wanted. That title given by the Holy See was a radical one. It meant that now priests, and not just bishops, were authorized to preach the Word of God. This was completely new in the Church.

Dominic was eager to return to Toulouse, but the Pope held him in Rome. He was made the theologian to the Pope, the office of Master of the Sacred Palace, an office that has been held by a Dominican since that time. The present one is Cardinal Chiapi. Finally, in May he was allowed to return home. On August 13th., 1217 he summoned his brethren to Prouille, the place where he had begun to found the Order. There he took another radical step. On the Feast of the Assumption, he dispersed his small band of followers, some to Spain, others to Bologna, but the largest number to Paris, the greatest center of learning in the west at that time. There were those who thought this was a foolish move, but he said, "Do not oppose me, for I know very well what I am doing." Usually, St. Dominic deferred to the wishes of his brethren, but in this case he was insistent and he was right. The Order grew tremendously as a result. Upon the suggestion of the saint, the brethren chose Matthew of France to be Abbot in case he was incapacitated. But as time would show, the title just did not fit so Matthew was the first and last abbot in the Dominican Order. Then Dominic set off again for Rome.

He arrived there in January of 1218. The Pope gave him the ancient church of San Sisto Vecchio, which is right across the street from the baths of Caracalla and down a short way from the Circus Maximus. The Pope, however, had another project in mind involving Dominic. He wanted to bring together all the nuns of Rome who were living in various monasteries all over the city. Their discipline was lax and they needed to be brought back to a stricter way of life. He saw Dominic as the man who could persuade them to leave their various places and take on a more rigorous rule of life. This was a big order but somehow or another the saint was able to bring it off. As soon as the remodeling of San Sisto was complete the nuns were to be brought there. This meant that the Dominican Fathers and Brothers had to have some place to move to. The Pope came through again and gave the Friars the magnificent basilica of Santa Sabina on the Avelline Hill overlooking the Tiber River. It had been built in the fifth century and is certainly one of the most beautiful churches in Rome. It is still the headquarters of the Order. Sometime after their arrival there St. Dominic planted some lemon trees in the courtyard of the cloister. Cuttings from those trees were planted in the courtyard of St. Albert's Priory in Oakland and they are flourishing.

Since the dispersal of the brethren there were houses of the Order all over Europe and the numbers would continue to grow, for vocations came in great abundance. Many of the men entering were distinguished scholars already. One of the most notable was Reginald of Orleans who held the chair of canon law at the University of Paris. He was the one to whom the Blessed Mother appeared and gave him the white scapular that we all wear and is the most important part of the Dominican Habit. He also was a most eloquent preacher and attracted a great many young men into the Order. One of those was Blessed Jordan of Saxony, who would succeed St. Dominic as General of the Order. He would attract over a thousand novices into the Order, among them two future popes, two canonized saints, numerous blessed and countless intellectual giants of the time, one of whom was St. Albert the Great. Entering during this period were also St. Hyacinth, who preached not only in his native Poland but in other countries of northern Europe as well, and his brother, Blessed Celsus, who worked in Bohemia and Silesia.

The Order grew very quickly then. St. Dominic began visiting the various houses to insure that all these new members understood his ideals and purposes, to encourage them in their work and inspire them to greater apostolic zeal and regular observance. Keep in mind, he walked every step of the way. There was no public transportation or good roads. He would not ride a horse or a mule or even a donkey. He walked thousands of miles, to Spain, all over France as far as Paris and to Rome and other cities of Italy. He never stayed long anywhere. When he got outside of town he would take off his sandals and go barefoot even over rocky ground. He carried with him a staff and a little bundle on his shoulder. In it, among other things, of course, were the gospel of Matthew and the epistles of St. Paul which he read constantly. Every where he went he preached and drew great crowds to hear him. He always lived an austere life no matter where he was, fasting, praying most of the night, and scourging himself. He did have one weakness in the line of food. He loved turnips, which most of us might consider a penance.

One fact quickly became obvious. There was a urgent need for a written rule of Constitutions. The Friars had already chosen the Rule of St. Augustine as the basic law of the Order and had adopted a few regulations, but the Rule needed to be made more specific and applied to the purpose and spirit of the Order. For this reason, a General Chapter consisting of delegates from

the various houses of the Order was called to meet in Bologna on May 17, 1220. We do not know the names of those who were present with the exception of Jordan of Saxony who has left us a brief account of the chapter proceedings. This is the only record we have of it. Jordan, incidentally, had been in the Order only two months when he was selected as one of the four delegates from Paris.

From his account we know that several characteristics were built into the Order's legislation. The first was a democratic spirit that was totally unheard of at that time. Every superior was to be elected, even the Master of the Order, for definite terms of office. Poverty was to be observed with the brethren living on alms. We still do it that way. Even the work we do in the St. Jude Office and on our mission band is a form of begging. Instead of going from door to door asking for food and money as they did in the Middle Ages, we write letters to people or preach asking for money to educate our students for the priesthood. The capitular fathers also re-affirmed that preaching was the primary work of the Order hand in hand with study, for ignorant preachers were causing problems. Both preaching and study were so essential that a superior could grant dispensation from regulations of the Rule if they would interfere with either one. One piece of legislation was that Chapters were to be held every year alternating between Bologna and Paris. This had to be abandoned later on when the Order grew so large that it became impractical.

We do not know how long the Chapter lasted for Jordan does not tell us. We do know that on May 24th., a week later, St. Dominic was on the road again travelling all over northern Italy.

In May of 1221, the second General Chapter was held once again in Bologna. We know even less about it than the first for Jordan was not there. By this time he was the Provincial of the Province of Lombardy in northern Italy. We do know that the Order was divided into eight provinces each with its own Prior Provincial. They were Spain, Provence, France, Lombardy, Rome, Germany, Hungary and England. Further refinements were made in the Constitutions, but we are not certain what they were for the records of it have not come down to us.

In June, Dominic was in Venice, conferring with Cardinal Ugolino, his close friend, the one who as Pope Gregory X was to canonize Dominic. In July, the saint returned to Bologna feeling tired in body but tireless in spirit. It was a unusually hot summer and on top of it, he had a fever. It was decided to move him to higher ground in the hills above Bologna where it was cooler. He talked about his life's work to the brethren present. He made a public confession to them and admitted that although he had preserved chastity all of his life he had taken more pleasure in conversing with younger women than with older ones. He then made his last will and testament: "These are, beloved ones, the inheritances I leave you as my sons: have charity among you, hold to humility, possess voluntary poverty."

It was now obvious that the end was near. He requested to be taken back to Bologna to die among his brothers. They had to carry him back very slowly for it seemed as though he would die on the way. They finally made it, his body burning with fever. He told the friars around his bed not to weep for him for, in his words, he was going to where he could serve them better. They wanted to begin the prayers of the dying, but he told to wait. A little later on, he said "Begin." At the words "Come to his help, you holy ones of God; come out to meet him, you angels of the Lord, taking his soul, and offering it in the sight of the Most High." He repeated the

words, opened his eyes, sighed and died at six o'clock on Friday evening, August 6, 1221. He was only fifty -one years old.

In five short years, from 1216 to 1221, St. Dominic had accomplished the almost incredible. He had founded a religious Order with just six followers at the beginning. When he died they were in the thousands. It was a totally new form of religious life made up of highly educated men whose mission was to preach the Good News of salvation. Yet he intended that they should follow what we call the monastic observances — Divine Office said in choir, silence and penance. Oh yes, he met with opposition. Those who consider themselves conservatives who never like anything new and they were the ones who attacked the whole idea of a world-wide Order under one head who were itinerant preachers, but learned men who roamed all over Europe helping the bishops to fulfill their office of preaching. One critic complained that “they have the world for their cell, and the ocean for their cloister.” Dominicans gleefully seized upon this statement as an apt description of their way of life.

We may well ask: how faithful are present day Dominicans to this ideal? In the opinion, of most, very well. We are certainly are faithful to our office of preaching. The Order has produced some of the greatest preachers in the history of the Church. Names that come to mind are Savanarola, Lacordaire, Tom Burke and Ignatius Smith, whom Life Magazine selected as the only great Catholic preacher in American history. In our own Province there have been men like Reggie Lewis and Stan Parmisano. We have had a mission band for as long as I know about, one that is still active and doing great work in the Western States and Canada. They are itinerant preachers and it is a hard life but those called to it love it. Over the years many people say that the quality of preaching in Dominican churches is higher than in other churches. That is something we should be proud of.

As far as learned men are concerned, all of us have a thorough theological education and we have produced many outstanding theologians, men like St. Thomas Aquinas, St. Albert the Great, Cardinal Cajetan and John of St. Thomas. But they are not just in the past. Many of the top theologians of today are Dominicans, men like Chenu, Congar and Schillibex. In our own Province, the Dominican School of Philosophy and Theology in Berkeley is probably the most distinguished faculty in the country. St. Dominic, as you recall sent his men out to universities. We are still doing that. Our province has more student centers or Newman clubs than any other province in the Order. It is something to be proud of.

We still celebrate Office in choir every day. Our living conditions are not luxurious. In fact, I think most people would consider them unacceptable. Community life is a reality. We love to be together and find our strength and spirit coming from the community of our brothers. We are still a democratic Order and we have proof of that as we elect a new Provincial every four years. St. Dominic would be happy with his sons of this day and age, seven hundred and fifty years later.

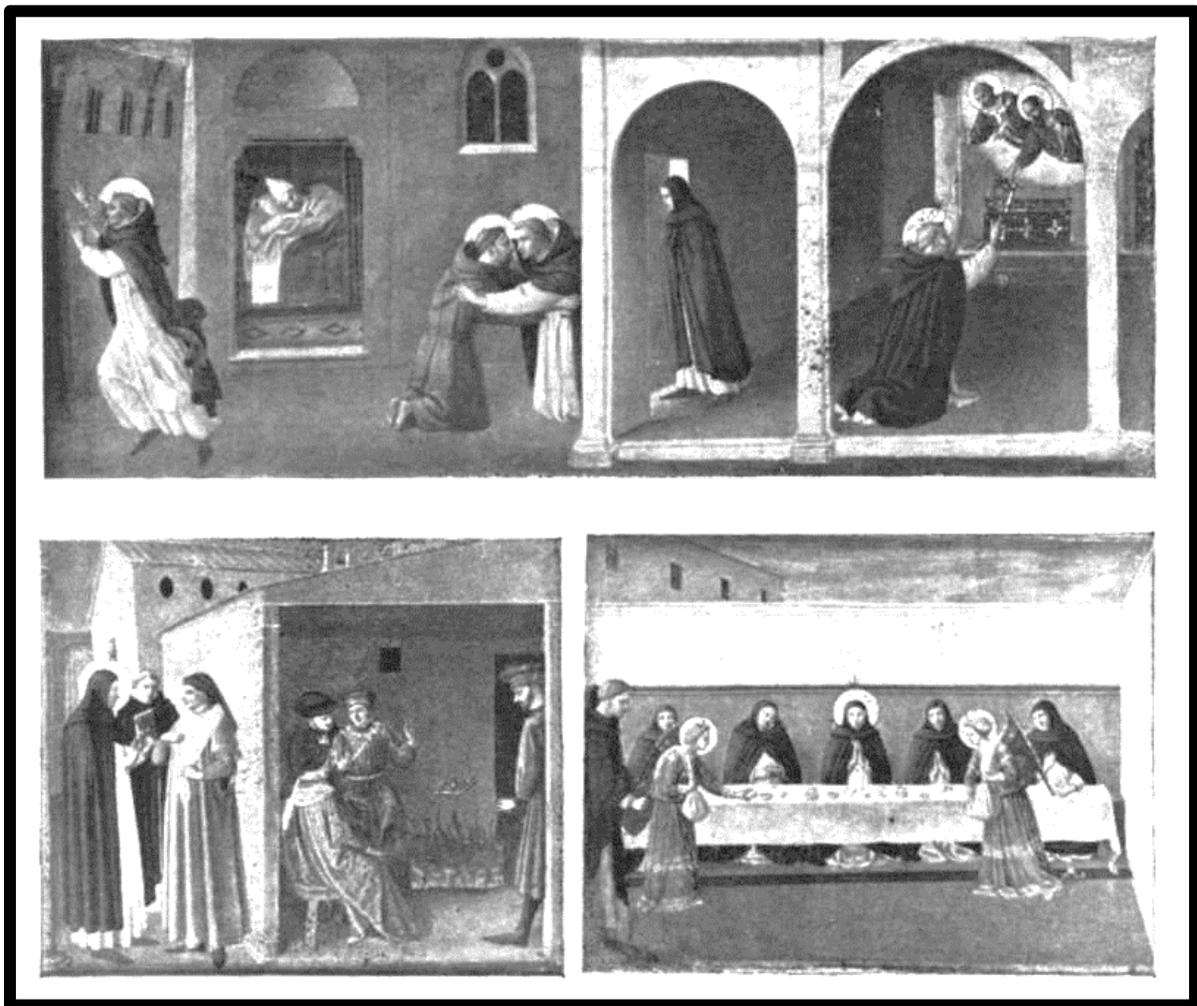
Let us close with this tribute by the poet Dante in his Paradiso:

*With Apostolic sanction guaranteed,
Equipped with doctrine and zeal as well,
Like some high torrent thundering down at speed*

*On briars and brakes of heresy he fell
Uprooting them, and still was swift to go
Where opposition was most formidable.*

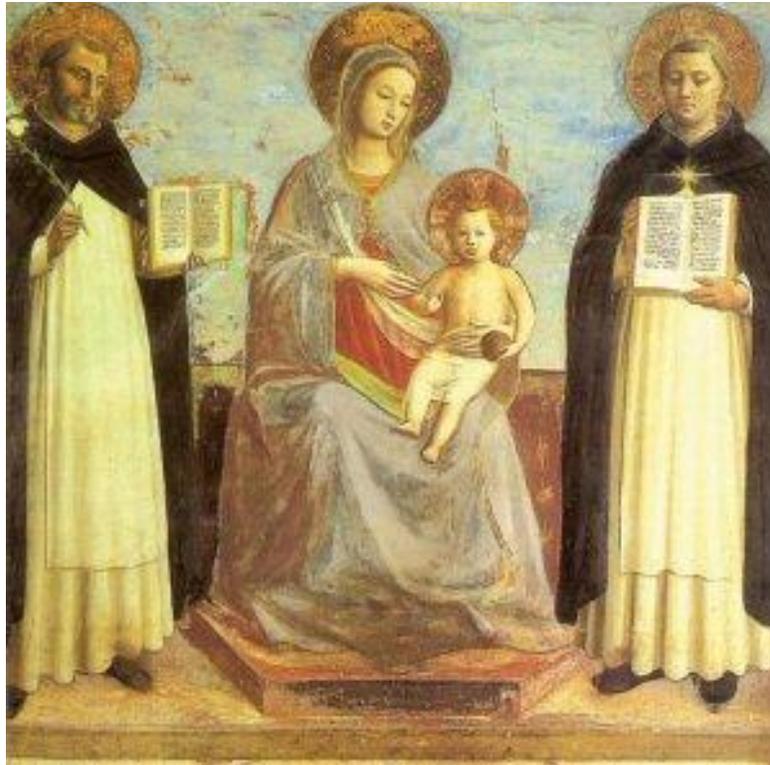
*From him, unnumbered rillets took their flow
To irrigate the Catholic garden-plot
Thenceforth, whence all its bushes greener grow.*

(Canto VII, nn. 97-105, Translation of Dorothy L. Sayers)



Fra Angelico – Life of St. Dominic

CENTRAL PROVINCE



CANDIDACY I

UNIT 4: THE DOMINICANS

**“HE SUMMONED THE TWELVE...AND HE SENT THEM TO
PROCLAIM THE KINGDOM OF GOD...THEN THEY SET
OUT AND WENT FROM VILLAGE TO VILLAGE
PROCLAIMING THE GOOD NEWS.” (LUKE 9:1-6)**

Dominic de Guzman (1170-1221) founded the **Order of Preachers** (Ordo Praedicatorum), known as the **Dominicans**, at the beginning of the 13th century. The world he knew was in turmoil much as ours is today. In a letter to the Nuns at Madrid, he referred to himself as “Friar Dominic, Master of the Preachers.” The new Order would consist of Friars, both brothers and priests, Nuns, cloistered (the original members of the Order), Sisters, Apostolic with over 25 different congregations, and the Laity who were with the Order in one way or another from the beginning. They have been called: *Domini Canes, Hounds of the Lord*.

The Primitive Constitutions of the Order of Friars Preachers states, “Our Order was founded, from the beginning, especially for preaching and the salvation of souls.” (Prologue) Dante saw Dominic and Francis as helmsmen of the “ship of Peter” (*Par.* 11.118-120) and as twin wheels of the chariot of the Church (*Par.* 12.106-111).

An old proverb, translated from the Latin follows:

*Bernard loved the valleys, Benedict the mountains,
Francis the towns, Dominic the populous cities.*

There is quite a selection of material to choose from on the Dominicans. Articles can be found in “The Catholic Encyclopedia” and “Wikipedia.” Benedict M. Ashley OP and William A. Hinnebusch OP are available on the internet.

We will use “*The Dominican Story*” by Gregory Anderson OP and it is attached:

THE DOMINICAN STORY

CHAPTER I: THE GOLDEN YEARS

by fr. Gregory Anderson, OP

It would be impossible to condense the 773 years of Dominican history into the short space we have. If you are interested in getting that kind of history Benedict Ashley's *The Dominicans* or William Hinnebusch's *The Dominicans: A Short History* are recommended. If you really want to go into full detail, including warts and all, Father Hinnebusch has a three volume work that will give you practically everything.

What we will try to do in these chapters is to give the highlights of our history, show the major trends and developments in the life of the Order over the centuries. This will, we hope, give you an appreciation of the glories of our Order, its contributions to the life of the Church and what we can expect from it in the future. The emphasis will be on the Friars although we will touch on developments in the other branches as they occur. It can be safely said that as the Friars go, so does the rest of the Order.

We will begin with what can aptly be called the Golden Years, a period of 82 years from the death of St. Dominic to 1303.

Jordan of Saxony

The Order was fortunate to have a series of great Masters all during most of that period. The first of these was Blessed Jordan of Saxony who was Master from 1221 to his death in 1237, a period of sixteen years. Jordan had only been a Dominican for two years when he was elected to succeed St. Dominic as Master of the Order, but he had so completely captured the ideals and spirit of Dominic that he was able to carry out the plans Dominic had in his mind at his death and make his dreams a reality. During Jordan's time as Master the Order grew tremendously in numbers. By 1250, there were 13,000 friars, 10,000 of them priests. At the time of Dominic's death, there were 8 provinces; by the time of Jordan's death there were twelve, one of them in the Holy Land, which at that time was under the rule of the Crusaders. When Dominic died, there were 15 priories; by 1227, there were 404. Each priory had a theological school attached to it under the direction of a lector as professor. All the friars had to attend his lectures. In addition, the Order was firmly established at all the major universities of Europe, including Paris, Oxford, and Bologna.

In 1237, Jordan was drowned in a shipwreck while returning from the Holy Land where he had gone on pilgrimage as well as to make a visitation of the Province there. But all was not lost. He was succeeded by St. Raymond of Pennafort.

Raymond of Pennafort

St. Raymond was one of our greatest Dominicans although not appreciated as he deserves to be. He was a Spaniard from Catalonia, born in 1175. He became an expert in Canon Law, being educated in Bologna, the greatest school of Canon Law in Europe. He became a professor there but later returned to Barcelona where he met St. Dominic on one of his journeys through there. That and the impression made by the Dominicans he knew in Bologna moved him to enter the Order in 1222. At that time, he was 47 years old and already recognized as the greatest canon lawyer in the Church. His entry into the Order understandably made a great impact on the academic community. The result was that many other academics were inspired to become Dominicans.

After his novitiate was over, he was called to Rome by Pope Gregory IX, the great friend of St. Dominic, to be his confessor. Since this was not, obviously, a full time job, he was set to work by the Pope to write the *Decretals*, an orderly codification of the laws of the Church which until that time had never been collected or organized, which, quite possibly, was the real reason Gregory called him to Rome. Raymond's decretals were to remain the basic law of the Church until 1918 when a new code of canon law was issued. When this massive work was completed Raymond was offered an archbishopric which he turned down only to be elected Master of the Order in 1238 to succeed Blessed Jordan of Saxony.

As Master, he revised the Order's Constitutions, putting them in strict canonical form. Various General Chapters had passed a great deal of legislation but it had never been put into a coherent body. The result was no one was completely sure of what the law of the Order was. Raymond's successors certainly appreciated his work. After this necessary task was completed, the saint resigned the office of Master in 1241 on the grounds of poor health and old age. He was 66 years old. He still had 34 years to live, dying at the age of 100.

During his "golden years" he became interested in converting the Moors and Jews in Spain and to that end he asked St. Thomas Aquinas write one of his greatest works, The *Summa Contra Gentes* which was a summary of arguments to be used against the teachings of the Muslims and Jewish rabbis who were especially learned in Spain. He also established schools to train Dominicans in the languages of the Near East, in addition to a number of other activities aimed at developing an apostolate to Islam.

Canon lawyers are generally thought of as being cold and legalistic. Raymond was not that at all. He was rather a kindly, compassionate and understanding confessor whose advice to his fellow confessors was most pastoral and gentle.

John the Teuton

He was succeeded in 1241 as Master by John the Teuton, who had great talents as a diplomat. He was first a priest and professor at the University of Bologna and received the habit of the Order from St. Dominic and made profession to him in 1219. At the time he was over 40 years old. In 1227, he was made provincial of the Province of Hungary and then bishop of Hungary. It was a very difficult position requiring all his diplomatic talents. He acquitted himself with great success

but finally the situation got so bad that he resigned as bishop and went back to the discipline of the Order. But he was still a bishop because bishops are bishops forever. Nonetheless, he was made the provincial of Lombardy, another hot bed of trouble where once again he was able to prevent a blow up between the Holy Roman Emperor and the Pope. He did so well, in fact, that he was elected Master of the Order to succeed Raymond. He was unique among our Masters for he was the only one to be a bishop at the same time.

John continued the policies of his predecessors in regard to study, regular observance, liturgy and preaching. He also carried on the work of St. Raymond of Pennafort with the Muslims, supervising the foundation of the schools for instruction in the languages, customs and belief. In addition, he extended the work of the Order in the Middle East. He died in office in 1252.

Humbert of Romans

He was succeeded by one of the greatest Masters of the Order, Humbert of Romans. Despite his name he was a Frenchman and he got his name from the fact that he was born in the French town of Romans in the year 1193. In 1224, while he was a professor at the University of Paris he joined the Order. As a Dominican, he was transferred to the University of Lyons. He was elected Provincial of Lombardy. In 1244, he was Provincial of France. He was nearly elected Pope at the conclave that chose Gregory IX, St. Dominic's great friend. He succeeded John the Teuton as Master in 1252. Among his contributions to the life of the Order was his commentaries of the Constitutions and the Rule, a letter on the vows and instructions on the offices of the Order. His commentary of the Rule was still being used until recently. He was also responsible for our Dominican Liturgy that remained in use until the nineteen sixties.

John of Vercelli

In 1264, Humbert. resigned as Master of the Order. He was succeeded by Blessed John of Vercelli who had been the Provincial of Lombardy, which seems to have been the training ground for the early Masters of the Order. Blessed Jordan of Saxony had given him the habit of the Order in Paris where he was professor of canon law. When elected, he was in his sixties and was crippled. As Master he followed the example of his predecessors and walked all over Europe visiting houses of the Order. It was during his term that the relics of St. Dominic were transferred to the tomb that now holds them. When Pope Clement IV died, John was almost elected to succeed him, but he got out of town fast so that a friend of his was elected instead.

His greatest accomplishment was the acceptance for the Order of the commission given by the Council of Lyons to preach reverence for the Holy Name of Jesus — they swore in those days too. From this came the Holy Name Society which has been the most powerful organization of men in the United States for many years. The Society is now engaged in a campaign to get Blessed John canonized as a saint. He also laid the cornerstone for the Church of Santa Maria Sopra Minerva, commonly known as the Minerva, in Rome where St. Catherine and Blessed Fra Angelico are buried. He died in 1283.

Munio of Zamora

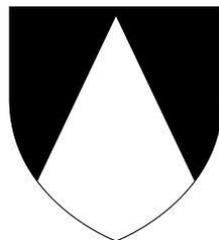
He was succeeded by Munio of Zamora, a Spaniard, who should be held in the greatest reverence by the Dominican Laity for it was he who recognized that the lay people who had associated themselves with the Order needed a rule to guide them which he issued in 1285. It was tacitly approved by Pope Honorius IV in 1286 and received explicit papal approval in 1404. Munio had been Provincial of Spain before he was elected Master but he was one of the most beleaguered Masters of the Order. His own brothers made unproved charges against him and even though the General Chapter of the Order exonerated him he was disposed from office by Pope Nicholas IV. He then retired to his native Spain where he was made bishop of Palencia where St. Dominic had done his university training. He continued to be assailed by his enemies in that position. He had had enough. He resigned and retired to Santa Sabina in Rome. He died in 1300 and is buried there in the middle of the church where you can see the mosaic on the marble slab that covers his grave to this day.

Etienne de Besançon Nicholas Boscasini

Then came Etienne de Besançon who was a famous preacher and theologian but he only lived for two years before he died. He as elected in 1292 but died in 1294. After him came Nicholas Boscasini who served less than two years before being made the Cardinal-Bishop of Ostia. In 1303 he was elected Pope with the name of Benedict XI. He was later beatified as Blessed Benedict XI.

Thus ended the golden age of the Order. Father William Hinnebusch, O.P. sums it up in these words:

The Order's first century (1215-1303) witnessed the flowering of its ministry, the formation of its school system, the eminence of its scholarship, and the leadership of an exceptional number of able masters general who gave every sign of listening to the Spirit. Under their fearless leadership friars developed apostolates as preachers, inquisitors, ambassadors, legates, mediators and arbitrators, attended general councils and worked for the union of the eastern and western churches. The holiness displayed by these early Dominicans illustrates that the tension caused by the Order's thrust towards both contemplation and ministry can be harmonized, and most perfectly so at the summit of excellence. It is an excellence resulting from conformity to Christ the Preacher; the poor, chaste, and obedient God-man who proclaimed the Good News of salvation. Dominican men and women, prayerfully pondering and experiencing the word of God, both Incarnate and written, become like Christ , contemplative apostles working for the Kingdom of God and the salvation of men. (The Dominicans: A Short History, page 44).



CENTRAL PROVINCE



CANDIDACY I FORMATION

UNIT 5: LAY DOMINICANS

**“I HAVE CALLED YOU FRIENDS...IT WAS NOT YOU WHO
CHOSE ME, BUT I WHO CHOSE YOU AND APPOINTED
YOU TO GO AND BEAR FRUIT.” (JOHN 15:15-16)**

The Lay Dominicans have been with the Order from the beginning in one way or another. Richard Weber OP in his History quotes Ronald Knox who wrote that medieval men and women had a “nostalgia for the Sermon on the Mount.” The “Order of Penitence” was a lay-reform movement of the Church from the ground up. Knowing our beginnings is an excellent way to light our future.

As we learned in the “Bologna Document,” the Lay Dominicans are an integral part of the Dominican Order. Our Rule states: “As members of the Order, they participate in its apostolic mission through prayer, study and preaching according to the state proper to the laity.”(4) This is a real *vocation* given to us by the Holy Spirit and must be taken very seriously. By following the Lay Dominican Rule, we have a map which guides us through this life toward our heavenly reward. Know your Rule; live your Rule.

There are many resources for understanding our vocation. Today many of them are available on the internet. Imagine: St. Dominic has a *FACEBOOK* page! We have an excellent Provincial web page which should be used; perhaps your Chapter has or will have one too.

Read below: ***“History of the Dominican Laity”*** by Fr. Richard Weber OP, a classic

You can also read (time permitting) ***“Franciscan and Dominican Influences on the Medieval Order of Penance”*** by Fr. Thomas Johnston OP. This is very interesting.

History of the Dominican Laity

by **Richard Weber, O.P.**

In 1974, on the seventh centenary of the death of St. Thomas Aquinas, I delivered a paper entitled: “A Modern Dominican Looks at His Out-Dated Patron.” Though the title was meant to be facetious, its intent was serious: St. Thomas, not “Thomism,” is the valuable heritage of Dominicans and the model of theologians.

The publication of that talk in *Challenge*, however, provoked some comment. One Dominican director warned his chapter about “smart aleck, young Dominicans” who “attack” St. Thomas today and will soon, he warned, be “attacking” St. Dominic.

This present article is based upon a talk I gave to the Provincial Council of the Dominican Laity. Their acceptance of its thesis has encouraged me to prepare it for publication. But I feel that some who “read as they run” may misinterpret this article as well. Some may feel that somehow St. Dominic is “attacked,” for I must state clearly and positively that the Third Order was not founded directly by Dominic.

This opinion is not set forth in any mood of iconoclastic deprecation; I do not mean to shock anyone by playing the role of destructive critic. Truth — Veritas — is the motto of our Order; and it is a far better guide than legends, however pious. My intent is not to make the Third Order less “Dominican” but rather to show just how essentially Dominican it is. My appreciation of the Third Order has been deepened by examining its history. I present this paper to my Dominican brothers and sisters in the hope that it will also help them to deepen their love of our Order.

Beginnings

Historians are under an obligation to discover how things really happened. This task sometimes makes them less than welcome partners. Cardinal Manning, in the 19th century, stated that, “the appeal to history is treason to the Church.” Yet in the 20th century, Hubert Jedin has written that, “without a knowledge of history, a purified love of the Church is impossible.” Welcome or not, historians must begin. And here they have developed an annoying habit. They have a compulsion to go far back in beginning their stories. John Tracy Ellis, for instance, in writing about Catholics in colonial America, began with the Emperor Constantine in A.D. 312.

Thus, it is not surprising that the “history” of the Third Order does not begin in 1285, when the Master General Munio de Zamora officially promulgated its Rule, nor back to the early years of the 13th century, when St. Dominic lived and worked. The “history” of the Third Order goes

back many decades before that. To understand what the Third Order is and whence it came, we have to look at the Church of the Middle Ages and the society in which it lived.

For at least a century and a half, romantic notions of the Middle Ages have colored our perceptions of the reality of that time. Slogans such as “The Thirteenth, the Greatest of Centuries” have no place in a serious discussion. Medieval society was complex. These were not “the best of times”; many medieval men believed indeed that they were the worst times. Vincent of Beauvais, writing in the mid-13th century, declared that the end of the world must come very soon, since the world could get no more sinful than it was then.

Yet, though the picture of the Middle Ages as “the Ages of Faith” is overdrawn, it is undeniable that certain Christian attitudes and ideals were helping to shape the lives of many people and influencing society. One such idea was that of *creatio* (creation). This was God’s world; though men and women might be in revolt against God’s law, the idea of God informed and shaped the thinking of both saint and sinner about the world. A second attitude was that of *perigrinatio* (pilgrimage). Life was seen as a journey through this world of tears and sorrows to a better world beyond death. Our conduct on this journey was all-important.

A most important concept was that of *ordo* (order). Everything in the universe is shaped according to a divine plan. The heavens run according to God’s order; the earth, too, runs according to His plan. There is as well an order in human society and in human affairs. These various “orders” are interrelated; they mirror each other. The macrocosm, the universe, is matched by the microcosm, man. Society must exhibit this order.

How were these attitudes and concepts applied in practice? The men and women of the Middle Ages faced enormous problems in adjusting a Christian concept of life to the intractable demands of daily existence. The majority of people still lived upon the land, in an agricultural society. Villages were isolated and poor; the people were without education. The rural clergy, like the people they served, were rustic and ignorant. Leadership in this society had for centuries been the prerogative of a feudal nobility. These knights, romanticized in novels and movies as dashing, chivalric paragons of virtue, were often, in reality, a ruffianly lot: mafia-types in armor, living in drafty and unsanitary stone and timber stockades.

Problems

In the 11th century, however, the stagnation of the early Middle Ages in its feudalistic and manorialistic ruts began to end. An “urban revolution” occurred: people began to move into rapidly developing towns; commerce and industry began to revive; new lifestyles developed; and a bourgeois middle class began to emerge. The towns challenged all the established conventions of the Middle Ages; they challenged the Church as well. People became interested in making money. The rough communalism of the early Middle Ages was challenged by a rising individualism.

Paradoxically, the greatest problem was the false assumption that this culture was a “Christian” culture. The Church was “established,” the hierarchy was rich and powerful. Yet although

everyone called himself “Catholic,” the level of religious commitment was low; although the clergy were powerful, they were also largely corrupt.

The greed and ignorance of the clergy are a constant theme in the writings of the Middle Ages. Learned treatises and popular songs and stories told of the parish priest who knew only enough Latin to mumble through a Mass; of the priests who never preached; of the priests so avaricious that they would not administer the sacraments unless paid.

Besides the greed, there was also superstition. The conversion of tribes and kingdoms had often taken place by the simple command of a king or chief. The former shrines of pagan gods and goddesses had been transformed into shrines of Christian saints or of Mary. But people still visited these shrines with pagan ideas such as: “If I burn this candle for you, you must protect my crops,” or “I will make an offering in return for your assistance.” Too often the level of Christian observance was merely formal. Beneath the observance of Christian feasts and ceremonies the life was often unchristian.

Reform Movements

But the picture is not unrelievedly dark. Throughout the Middle Ages there was a constant demand for reform. It came from all classes of society. In the 10th century the German emperors tried to reform the Church; in the 11th, the reforming movement was led by monastic groups like Cluny and later the Cistercians. In the 12th, the call and dynamism for reform came from the laity.

Changed social conditions helped to call forth this lay reform movement. Towns and cities had grown up; trade and industry had revived. A demand grew for a deepening of Christian faith. An example of this can be found in the wool-weaving trade. While weavers sat around doing their work, someone read to them, often from the Bible. Between readings the weavers began to discuss what had been read. For many it was the first time they had heard the Bible. They began to contrast what the Bible said a Christian should do with what they are doing; they contrasted what the New Testament said a preacher of the Gospel should be with how their own priests lived.

Such a movement for reform had varied effects. In some cases it led people to a deeper union with the Church, to work for reform within the body of the Church; in other cases, it led people out of the Church, to proclaim a “Gospel” that was set up against the “Church” of corruption and sin.

The lay-reform movement had no definite founders; it had no definite program, except for a return to the Gospel. This call for evangelical simplicity and values ran deep in the Middle Ages; medieval men and women had a “nostalgia for the Sermon on the Mount,” as Ronald Knox expressed it.

“Order of Penitence”

The name generally applied to the movement at the time was “the Order of Penitence.” This “order” expressed the deep medieval concern for the order that must underlie all of human society. The members of the movement were called “penitents.” The movement cut across all borders and across all social classes. Penitents would appear in one area, then reappear in another. Orthodox or heretical, they were bitterly critical of the “establishment” in the Church: the bishops who were more concerned with politics, the lazy, greedy monks, the ignorant, grasping priests. Their cries against this kind of clergy found an echo at Rome where Pope Gregory VII had seized leadership of a reform movement that would transform the Church. The cross currents are vividly illustrated in the incident of Ramihrad, a layman of Cambrai in France. He was a “penitent” who preached against the corruption of the local clergy. He was seized and burned at the stake for heresy, in 1077, at the very time when the Pope in Rome was advocating the same thing.

The origins of the Third Order can be found in this lay reform movement, among the Penitents. The Third Order thus comes out of an unruly, pious, evangelistic, radical group, men and women unhappy with the decadence of clergy and religious, repulsed by the formalism and superstition of the merely nominal “Christians,” and deeply anxious to live a truly evangelical life.

All the reform groups of the later Middle Ages will have some connection with this movement. The Franciscan and Dominican movements will have a close relation with it. Out of this group as well will come all the heretics of the 13th century. There is thus an extraordinarily complex relation here, one that must be examined.

Third Orders

One type of relation is exemplified in the group called the *Humiliati*. These lay people had dressed in a kind of “habit”; most importantly, they insisted upon their right to preach. In 1184 they were excommunicated for heresy. In 1201 Pope Innocent III reconciled a portion of this group to the Church on the basis of a distinction: those who would preach must become clerics and be ordained. They became a clerical Order of Humiliati. Those who remained as lay people would form a lay Order of Humiliati, in dependence upon the clerical Order. The lay Humiliati are the first group to be described as a “Third Order.”

Another type of relation is shown in the history of the Franciscan Order. In the past it has often been alleged that St. Francis founded a lay Order, and that out of this lay Order finally evolved, to the founder’s chagrin, a clerical order. Father Cajetan Esser, a contemporary Franciscan historian, has disproved this. Francis founded first a clerical order. The Franciscans were “from the beginning a canonical order, although certainly with novel and new features.” Francis founded an order of men that was never consciously a lay movement nor yet exclusively a clerical community, but rather a combination of the two. But this Franciscan *fraternitas* was profoundly influenced by the lay reform movement and had close ties with it. Around the year 1221, Francis decided to found a group of lay people associated with his original group. This was the founding of the Franciscan Third Order.

Here it is important to realize what the words “religious” and “religious order” meant in the 13th century. Profession of a particular rule and the wearing of a particular habit made one then a “religious.” Canon law of the time held that those who bound themselves “to a more difficult and holier life” are *religious*, contrasting them to those who lived a completely secular life. The contrast was between those who lived a “regular” life — the life of profession to a rule (*regula*) — and those who lived a totally secular life. In the 13th century meaning of the term, therefore, members of a “Third Order” were truly *religious* and their association constituted a truly *religious order*.

The Dominicans

At length we come to St. Dominic Here the relation, in one sense, is simple. Dominic founded a clerical religious order. He himself was a cleric, a canon; he founded his Order on the Rule of St. Augustine, a rule for clerics; the members of this order were clerics. But the inspiration of his Order, the spirit of his order, was the same inspiration and spirit that informed the lay reform movement; the integral gospel, an apostolic spirit, and evangelical poverty. The aims of the lay reform movement were applied now to clerics.

The Dominican Order captured the spirit and the thrust of the times. It appealed to men from the middle classes of the towns and cities; it appealed to the students of the universities that had grown up with the towns. Dominicans were so visibly associated with this class of people that when Thomas Aquinas, scion of a great, noble family, wanted to join them, he was forcibly restrained from doing so for a year by his brothers. The family of Aquinas had determined that Thomas would be a Benedictine — an order worthy of nobility; they would not allow Thomas to lower himself in social status to join the Dominicans, a non-noble community.

The Dominican orientation was, from the beginning, toward the people of the towns, towards the universities. And these were the same people most affected by and interested in the “penitent” movement. From the first appearance of the Dominicans in their town, large number of laity sought theological and spiritual direction from the Friars Preachers. The Dominicans, when they went to Paris and Bologna, Cologne and Barcelona, found that the people who welcomed them were the laity, not the parish clergy. Again and again the records speak of friction with the local clergy; but always the records speak of an eager acceptance by laity who were seeking help to live a Christian life.

The relation between the Dominicans, a clerical community, and the lay reform movement is, therefore, one of mutual help. Dominicans find support and material help from the laity; the laity find among the Dominicans their spiritual directors and counselors. The origins of a Dominican “third order” can be found in the “association” of the two groups, the lay groups associating and affiliating with the friars.

“Penitents of St. Dominic”

From 1225 onward, we begin to hear mention of the “Penitents of St. Dominic.” The depth and the extent of the association of these groups with the Order of Friars Preachers cannot always be accurately judged. It seems certain, however, that there was some kind of dependence upon local

Dominican priories. Humbert of Romans gave a sermon to a group called the “Brothers of Penance,” obviously an important group of laity but not yet a “third order.” A small group of laymen entered into a close association with the Order: the “oblates.” They were laymen who gave their money and goods to the Order and lived in the convent under religious obedience.

The association of a “penitent” group with the Order is illustrated also by an incident in 1260 at Perouse. A holy hermit living in that locality — Rainier, by name — was distressed at the bitter struggle between the two factions of Guelfs and Ghibellines. Feuds and bloodshed were the results of this division. Rainier began to preach a crusade of reconciliation and attracted large crowds of people. He began a march upon the city, followed by the huge throng of people singing hymns and chanting prayers

The civil and religious authorities of the town, fearing a disturbance, diverted the crowd into smaller groups, directing one group to enter by the north gate of the city, a second to enter the south gate, and still a third group to use the west gate. The groups became identified with the church nearest the respective gate. In that city, henceforth they were known as the “Penitents of St. Augustine,” the “Penitents of St. Francis,” and the “Penitents of St. Dominic.”

Dominican Third Order

In 1280 two factors operated toward some kind of regularization of this relation. First of all, by 1280, many of these lay penitent groups were drifting into heresy. From criticism of an individual priest there developed criticism of the entire sacramental system. “Why pay money to the priest, to give out the sacraments?” The question was then asked: “Why have sacraments at all? Why not be in direct contact with God, without priest or sacraments?”

The second reason was that Munio de Zamora, Master General of the Dominicans at that time, decided that an organization of some sort had to be devised for these people. Accordingly, in 1285, Munio de Zamora published a “Rule for Penitents of St. Dominic.” This is the foundation, the origin of the Third Order. 1285 is your birthday.

Early Rule

The Rule of Munio de Zamora was in 22 chapters. In order to enter the Order of Penitents of St. Dominic (we read in one chapter) one had to have a certificate that attested to one’s moral life, good reputation, and orthodox faith. According to the Rule, postulants must acquire the zeal of Dominic for the defense and propagation of the Faith. The apostolic end of the Order was clearly stated; all penitential practices were to be

directed to the apostolate. The Dominican Third Order was never conceived of as a way of making salvation easier, or subjecting one to certain customs or obligations. It was from the outset to be an apostolate in the world. The Rule of Zamora demanded that one must have settled all his debts and been reconciled to all his enemies. The habit was a white tunic and black cloak of simple material.

Approval of a majority of those who belonged to the Third Order chapter was needed for a postulant to be received. Once accepted, he was forbidden to leave, except to enter another religious order with solemn vows. In other words, one could not leave to enter another Third Order, or return to “secular life.” The ceremony of profession was a real canonical entrance into an Order.

There was an obligation to recite the Divine Office, so far as possible. On Sundays and feast days from November 1 to Easter, members of the Third Order were obligated to recite the night office, Matins at 2 A.M. There were severe rules on fast and abstinence: fast every Friday and, of course, on the eve of all principal feast days; no meat was allowed except on Sunday, Tuesday, and Thursday. Members were to give up all worldliness, all banquets, revelries (the word used for “revelries” is basically the word for “wedding parties”), and dances.

Tertiaries were under obedience to their directors to such an extent that they could not leave town without his permission. There were obligations to sick members, and obligations to certain suffrage prayers.

Expulsion was possible for grave and scandalous faults. The director of the Third Order chapter was chosen by the Order and named to his office. The chapter itself elected a prior or a prioress from among its senior members.

A Second Tradition

There has been a somewhat divergent tradition about the origin of the Third Order. This tradition holds that the Third Order evolved from the “Militia of Jesus Christ,” a group founded directly by Dominic. The tradition rests upon a statement by Raymond of Capua in the 14th century. It is the tradition that is repeated by Benedict XV in his encyclical letter of 1920 to the Third Order. But the tradition had been undermined by historical research.

First of all, this “Militia of Jesus Christ,” even if it had been a part of the penitent movement (and we are not exactly sure whether it was or was not), had a different focus. It was for the military defense of the Church and Church members in those areas where heretics had taken over the administration of towns. In those cases the “Militia of Jesus Christ,” a “vigilante” organization, protected the property of the Church and the Catholics. The aim of the penitents, on the other hand, was ascetic and evangelical.

Secondly, we have the documents that prove that the Militia was founded by Fulques, Bishop of Toulouse, a close and intimate; friend of St. Dominic. But no document associates Dominic with its founding. It seems very probable that Raymond concluded that since Dominic’s good friend founded it, Dominic also must have some relation with it. But there is no evidence to that effect. The bishop of Toulouse is its sole founder.

Later the Dominicans did assume some responsibility for the Militia. The Militia was officially approved by Pope Gregory IX in 1233; two years later, in a letter to the Dominican Master General, the Pope instructed the Dominicans to take over the spiritual direction and guidance of the “Militia of Jesus Christ.”

Dominicans were acquainted with the work of the “Militia of Jesus Christ,” and, in northern Italy, Militia chapters were founded by Dominicans. For example, the Dominican Bartholomew of Vicence began the Militia in northern Italy. This is where the tradition arises. The picture is somewhat confused. But it is well established now that the origins of the Third Order are to be found in the “Penitent” movement and not in the “Militia of Jesus Christ.”*

* The “Militia of Jesus Christ” has been revived in our own time, especially in France and attempts have been made to institute chapters in this country. The Master General of the Dominican Order was petitioned by members of this *Militia* to be associated with the Dominican Order but he has refused permission.

Munio de Zamora, then, gave the Rule to the Third Order in 1285. But this action antagonized the incumbent Pope, Nicholas IV. Pope Nicholas was a former Minister General of the Franciscan Order. He had an idea of what to do with the Penitent movement: attach all the penitent groups to the Franciscan Order. Thus, he was quite unhappy with de Zamora’s action in affiliating a substantial sector of the penitent movement with the Dominicans. This, along with several other grudges which he seems to have had against Zamora, caused him in 1290 to demand that the Dominican General Chapter remove this Master General from office. The General Chapter met, and refused to remove him. In the next year, 1291 — Pope Nicholas deposed him personally. But by now the Third Order was firmly established, and survived.

Subsequent History

Historians of the Order have noted that the subsequent history of the Third Order follows the pattern of the First Order. There is a flourishing, a decline, a reform, another flourishing, a decline, and a reform. In 1316, for instance, Pope John XXII complains in a letter that “tertiaries” and “beguines” in large numbers were falling into heresy. But then he adds, “I exclude the Dominican tertiary whose faith and docility to the Church are irreproachable.”

By the 14th century both the Third Order and the First Order were in deep decline and seriously in need of reform. Raymond of Capua, who became Master General in 1380, complained that there were no men in the Third Order, that at least in northern Italy, it was simply a group of pious old ladies. These groups were called the *Mantellata*. The Mantellata would receive no young ladies, only widows of mature age. Catherine of Siena, for instance, found it difficult to break into this religious elite. Raymond criticized the Mantellata, declaring that while they may have been pious, they were much too exclusive.

While he was Master General he reformed the First Order, and approved the work of another Dominican, Friar Thomas Coffarini, to reform the Third Order. Friar Thomas began in Venice; he preached the Third Order, opened it up to men and women and to young and old. Raymond wrote to Thomas that what he was doing was especially pleasing to him because it honored the Blessed Catherine, “my mother.” An eminent co-worker of Coffarini in reviving the Third Order

was John Dominici, Dominican Prior in Florence, and one of the greatest preachers of the 14th century. In 1405, in the Bull *Apostolicae Sedis*, Pope Innocent VII gave canonical approval to the Third Order. Vincent Ferrer in the 14th century preached the Third Order throughout France. In the 16th century the Third Order was taken by Dominican missionaries to their missions in the Orient: to Japan, to China, and to Indo-China. A great many Dominican martyrs from those regions were members of the Third Order.

But, once again, as with the First Order, there was a decline during the 17th and 18 centuries. By the time of the French Revolution, the Third Order as well as the First, were in decline. After the French Revolution the decline continued. Chapters of the Third Order in France were described as “parochial societies.” In the mid 19th century, when Father Lacordaire renewed the First Order, he asserted that the first order of business was to renew the Third Order, and by way of underlining its renewal, in a ceremony in Notre Dame Cathedral, gave the Dominican habit to four youths, in 1844.

Conclusion

The conclusions I would draw from this brief history are these:

The Third Order has its origin in the desire of the laity for a radical, evangelical style of life. The Third Order found its origin in this and, I think, finds its continued reason for existence in this.

The Third Order became associated with the Order of Preachers because it found that the Dominican apostolate and the Dominican spirit of action and contemplation, was its aim, also.

3. The Third Order is truly an Order, an *ordo*, and Tertiaries are truly *religious* in the medieval sense of those words and the medieval sense of these words is much more relevant to contemporary conditions than the words of modern canon law.

The Third Order and the First Order are bound together in what I call a “symbiotic” relation. Webster defines “symbiosis” as “the living together in more or less intimate association or close union of two dissimilar organisms”: “a mutually beneficial relationship.”

The Third Order requires a clear program of apostolic aims for full flowering and productivity.

Throughout the presentation I have referred to the Third Order. The name has now been changed; it is now “Dominican Laity.” I think that this is to say, at least, a mistranslation, since it transposes the adjective and the noun. From 1217 to 1285 the term “Dominican Laity” would have been acceptable, but the history of our Order leads me to conclude that the term should be “Lay Dominican.” You are members of the Order by historical association and conscious profession. Remember the groups led by Rainier the hermit. “You have gone in by the gate of St. Dominic.”



Franciscan and Dominican Influences on the Medieval Order of Penance: Origins of the Dominican Laity

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by Thomas J. Johnston OP

THE emergence and development of what is popularly known today as "Dominican Laity" is difficult to specify with great accuracy. What we are investigating in this article are those groups of lay men and women who gathered together in associations known to the medieval world as an "order of penance" and that formed common juridical ties with the Order of Friars Preachers. Throughout their history they have accepted changes in name, not only to signify their tie with the fraternal branch of the preachers' order (Brothers and Sisters of Penance of Saint Dominic, 1286, [\(1\)](#) or their juridical position in the canonical structure of the church (Third Order of Penance of Saint Dominic, 1434, [\(2\)](#) but also to indicate their active involvement in the life, mission, and ministry of the church (Dominican Laity, 1968). [\(3\)](#)

The primary reason for the difficulty in pinpointing the emergence of a Dominican lay group is that it is a natural outgrowth of the developing penitential movement popularized by Francis of Assisi. When the grace of God inspired the thirteenth-century mind and heart of this saint, he cried out: "This is what I wish, this is what I seek, this is what I long to do with my whole heart." [\(4\)](#) With these words the wealthy cloth merchant's son began an exemplary, self-styled life as the "Herald of the Great King." It was not a noble life of pomp and glamour, however, nor was it a path unknown to others before him. The Poverello only wished to live the timeless life-style of penance, that is, conversion to the gospel of Jesus Christ.

Francis received oral confirmation for his personal form of life from Pope Innocent III in 1209. Throughout the following years, after Francis brought his God-given brothers to the Portiuncula chapel of Our Lady of the Angels, he spent his time traveling about the Spoleto Valley exhorting others as he was moved by grace. The chroniclers of this poor man of Assisi mention that he went about the towns and villages, announcing the kingdom of God, preaching peace, teaching salvation and penance unto the remission of sins" [\(5\)](#); and "in passing through towns and castles he exhorted all men and women to fear God and to do penance." [\(6\)](#) Those moved by his example and words began to imitate his life and patterned their own life according to his "direction, guidance, and discipline. [\(7\)](#)

Saint Bonaventure, who succeeded Francis as the eighth minister general of the friars minor, noted that "it was not just the masses that were stirred by the fervor of the moment; great numbers were seized with the desire to imitate the perfection of Christ and these followed the footsteps of Francis, making light of the fleeting attractions of the world." (8) Earlier in his *Major Life* of the saint, Bonaventure observed that Francis "instituted" the way of penance "common to all those who are on the road to heaven and so this way of life includes members of both sexes, clerics and lay folks, married or simple." (9)

Francis envisioned his followers in every age to be marked by their conversion of heart. By turning from sin to life with God through the observance of God's commandments, they were assured of forgiveness. Living such a virtuous life made them citizens of the kingdom of God and filled them with hope for the fulfillment of their salvation. By his followers' exemplary conduct, Francis was confident that "very many people will be converted to the Lord and he will multiply and increase this his family in the whole world." (10)

AN EARLY "RULE"

The Franciscan friar Bernard of Bessa alludes to the fact that Cardinal Ugolino, the future Pope Gregory IX, helped to organize and compose the inspirations of Francis into a rule around the year 1221. (11) Although this rule has not been preserved, history has handed down a copy of the so-called Capistrano *propositum* of 1228, known simply by its opening word *Memoriale*. (12) This *propositum* is a design for men and women who wish to live pious lives, voluntarily renouncing the vain attractions of society, while living in their own homes. Anyone who accepted this life-style was recognized as a quasi-religious person who lived a life publicly devoted to God.

The rule provided for the acceptance of men or women as members of the "penance." Those who were free from heresy were to make a last will and testament three months after their reception as a "brother" or "sister." Women needed the consent of their husbands for admission to a sorority. Dissensions were to be settled peacefully, and consultation was to be made between the local bishop and civil authorities in the event of trouble. Each fraternity or sorority was moderated by two annually elected "ministers" and a treasurer. Members were to show simplicity in their clothing and were to fast and abstain over and above the prescriptions of ecclesiastical law. They were obliged to recite, or to be present at the singing of, all the canonical hours (divine office) of the church. No one was permitted to bear arms or to take an unnecessary oath. Members were to gather monthly into their separate fraternities or sororities to hear Mass and listen to the instruction and spiritual direction of a "male religious." Confession and communion were enjoined upon them three times a year. The penitents were to be engaged in works of charity and were mandated to offer prayers for the dead and to attend funeral and burial rites of their deceased members. Each fraternity was to be visited by a representative appointed by the bishop; this delegate was to denounce their shortcomings in living up to their form of life and to punish infractions or grant appropriate dispensations. Finally, by 1228, after associations with, and influence from, Dominican religious, a stipulation was added that no point of the *propositum* obliged under the pain of sin.

This *propositum* is the result of various factors. Although space does not permit their thorough development here, they must be cited to manifest the sources that have brought this document into existence.

First, we must acknowledge that Francis perceived himself and all men and women to be children of the Most High God who created them for his love and service. Openness to the created universe disposed men and women to God's revelation of the divine glory. By a life of personal testimony, Francis demonstrated that all could live in harmony with the created order. What humans had marred by weakness and the burden of their sin, God could restore through their repentance and conversion to the gospel life.

Second, the development of an "order of penance" is a mark of the spirit of the times that witnessed the rapid development of lay piety during the twelfth and thirteenth centuries. Men and women wished to imitate the early apostolic communities, living in simplicity and at times communally, and not infrequently engaged in expounding the Scriptures. The twentieth-century Dominican historian, Père Mortier, observed that the development of this lay piety owed nothing to the secular clergy for "instead of being among the people models of continence, of unselfishness, or of penance, they flaunted, with a kind of self-satisfaction, the abandonment of their morals, their greediness for gain, and their luxurious manners." (13) Francis daily saw the danger of the faithful who detached themselves from the pastors of the church and sought to rectify this through his *propositum* whereby men and Women were to be obedient to the governance of their bishop and the guidance of a religious.

Third, and perhaps most important, was the contemporary theological understanding of forgiveness reflected in the common devotional piety. In an era marked by the possibility of sudden death from war, plague, and unexplained natural disasters, the contemporaries of Francis feared the pains of hell brought upon One who might die unrepentant. Confession was the means to obtain God's mercy; satisfaction of the temporal punishment due to sin, however, could be merited only by the exercise of prayer, fasting, and almsgiving. Those who voluntarily accepted the *propositum* of Francis out of devotion were, therefore, taking full advantage of the graces God was extending to them in this life.

This view is clearly manifested in a model sermon composed by Humbert of Romans, the fifth master of the Dominican order, for members of the order of penance. Humbert remarks that God does not wish the death of sinners, for God gives to them the place and time of penance. There are those who claim not to be able to do penance in the world and who also do not wish to enter the cloister because they dread its rigor or because they are married. Providence has come to their aid and has removed from them every excuse. God has, in effect, established in the middle of the world a certain means of doing penance which is approved by the Holy See, and which is enriched by it with many graces and indulgences. It is this means that is practiced by those who are called the "Brothers and Sisters of Penance." (14)

LAY PENITENTS AND THE FRIARS

Throughout Italy, especially in the northcentral territories of Lombardy and Tuscany, groups of lay penitents and friars were undergoing a rapid development in both numbers and association. As an example, there is the relationship between the lay penitents and friars in the city of Florence. When the friars minor arrived in Florence in 1218, they were warmly received by the lay penitents who operated the hospice of San Gallo. The following year, the friars preachers were equally greeted and housed by other lay penitents at the hospice of San Pancratio. Together, the lay penitents and friars chiefly provided for the city's public charitable works. The penitents yielded the necessary financial and social foundations for the work, while the friars ministered to the spiritual formation of the penitents and the pastoral care of the hospice residents.

These associations were so agreeable to both friars and lay penitents that by the mid-thirteenth century a dissatisfied secular cleric was able to write a letter to Peter of Vineis, minister of affairs to the Holy Roman Emperor, Frederick II, stating that since the creation of these penitential associations by the mendicant orders "scarcely one man or woman remains whose name is not written in the registers of one or the other." (15) But as the century marched on, the growing concern of the secular clergy over the privileges accorded to the mendicants, coupled with the decline in the fervor of the lay penitents, tested and strained the earlier relationships.

Although Francis of Assisi gave one popular form of organization to the order of penance, he never explicitly entrusted it to the care of his brethren in the recorded writings or sayings that have come down to us. No doubt the friars minor were closely associated with the lay penitents; but, as the mid-thirteenth century controversies increased, the friars minor were more reserved in their association with, and direction of, penitent fraternities and sororities. So reserved were the friars minor that Pope Innocent IV issued bulls to the Franciscan provincials of Italy and Sicily in 1247 stating: "We command that at an opportune time, through yourself and through brethren of your order appropriate for this, you provide [the penitents] with the office of visitation and that, forming them in regular discipline, you correct and reform them in both head and members, which you know need the visitation, restraining those in opposition through ecclesiastical censure with the possibility of appeal being denied." (16)

Unrest and dissension among the penitent fraternities and sororities continued to foment throughout the remainder of the century. During the administrative term of Bonaventure as minister general of the friars minor (1257-73), we can find evidence that, although the friars minor were encouraged to exhort the laity to imitate the penitential life of Saint Francis, they did not promote the order of penance. In the collected works of Bonaventure, (17) there is found a document whose authorship is questioned by modern-day scholars but which nevertheless reflects the attitudes

that prompted the friars minor not to promote the Brothers and Sisters of Penance. Among the twelve "responses" cited, the author mentions that the friars' liberty to do their own work would be hindered if they assumed the pastoral care of the penitents; that the friars would be expected to negotiate for the penitents if they were in trouble or to finance their possible debts; that the friars would be expected to work for the release of imprisoned Penitents or to assist those who came to them in perilous times. A response was even put forth that if the Sisters went astray,

people would say that the friars were responsible for causing the "barefoot women to bring forth little barefoot children."

Even though the friars preachers of St. Dominic were founded, in a sense, to curb the excesses of lay pietism, they were frequently cautious in dealing with the dissenting lay penitents. This was so for two reasons. Like the friars minor, they were victimized by the scathing attacks of the secular clergy; but, more important, because of their primary apostolic mission of preaching the word of God, the friars preachers tended to leave the settlement of disputes to diocesan bishops, unless they were called upon to be a bishop's designated apostolic visitor. Consequently, relations between the friars preachers and lay penitents tended to be slightly more cordial than those between friars minor and laity during the tension-filled years of the mid-thirteenth century.

While some penitents gathered around the friars preachers for spiritual direction and guidance, others chose to be allied with them for economic security. As noted earlier, when the friars preachers arrived in Florence, they were received by the lay penitents of San Pancratio who were engaged in providing public works of charity. Shortly after the friars' arrival, the penitents donated to them the sanctuary of their meeting church, Santa Maria Novella. From this group was to come the strongest and most influential charitable work because it was backed by the most substantial financial capital of all the Florentine penitent associations.

Economic control of the public charitable works (18) by the penitents of Santa Maria Novella was the concrete, political source for the civil controversies among penitent groups. Since penitents were admonished by their 1228 *propositum* not to be concerned about such worldly matters, the Florentine penitents not associated with the Church of Santa Maria Novella could accuse those penitents of laxity in living the regular life of penitential discipline prescribed by the *propositum*. Indeed, this laxity had become a problem in every area of Italy. Along with this problem, there is evidence from 1275. (19) that the penitents that associated most closely with the friars preachers separated themselves from the general order of penitents in the manner of dress. Whereas other penitents wore a gray habit, the Dominican penitents had so thoroughly identified themselves as being under the direction of the friars preachers that they assumed for themselves the permission to wear the *habitus nigri* -- the black mantle and capuce for the brothers and the black mantle and white veil for the sisters.

in the year 1284, the bishop of Florence was the Dominican James of Castelbono. To obviate what might appear as patronage to the "black-habit" penitents, Pope Honorius IV appointed the friar minor *custos*, Fra Caro, as apostolic visitor of the Holy See. In light of later events when Pope Nicholas IV would incorporate the rule (*formula*) (20) of Fra Caro in his own bull *Supra montem*, (21) it appears that the apostolic visitor was entrusted with the task of settling the dispute in Florence in such a way that it would be normative for all Italy. Despite his efforts, however, some of the "black-habit" penitents were dissatisfied.

MUNIO OF ZAMORA'S RULE

By their refusal to accept the *formula* of the apostolic visitor, some of the penitents of the *habitus nigri* showed the friars preachers their pride and exercise of will against the church's call to reform and commitment to peace. The friars, however, did witness the good faith of some devoted penitents and probably sought counsel with the recently elected Munio of Zamora, the seventh master of the Dominican order. (22) He was then completing his first round of visitations of the friars and their apostolates in the Italian provinces.

Soon after, a rule seems to have appeared that was composed for the "Brothers and Sisters of Penance of Saint Dominic." (23) An examination of this rule reveals that it uses the formula of Fra Caro as a guide, but it has reorganized and tightened the structure and added some elements to give it a particularly Dominican spirit. If this rule appears to us today as severe or, even worse, undemocratic, it can be explained by the rebellious spirit of some members of the "black habit."

Among the major revisions we must note that those penitents who wish to belong to this association must be willing to be totally under the direction and correction of the master of the Dominican order or the local provincial of the friars preachers. This is done "for their greater preservation and promotion ... in those things that pertain to their manner and formula of living."

Each fraternity is to request a Dominican friar priest from the master of the order or the local provincial. This priest is to convoke the monthly meetings of the fraternities and sororities either in the penitents' meeting place or the church of the friars preachers. He is to preach and celebrate Mass for the group. This is to be followed by a reading and explaining of the penitents' rule. The friar priest has complete authority to correct the penitents who may have transgressed or neglected the rule. Explicit permission must be granted by him or the local prelate for penitents to travel, even if they are planning on making a pilgrimage.

The friar is also responsible for establishing the prior of the fraternity or the prioress of the sorority with the advice of the elders of the chapter. A subprior or subprioress and vicar may also be appointed in a similar fashion. The rule explicitly states that the prior or prioress is to be confirmed annually during the octave of Easter, after counsel with the association's oldest members.

Those to be received into the society's membership must be "like a singular child of St. Dominic in the Lord ... an outstanding example and zealous for the truth of the Catholic faith according to his [or her] capacity." Later, these people are referred to as "servants of Christ." They are to be received by the friar master, director, or their appointed vicar in the presence of the prior of the group and other penitent members. Other friars preachers are to be present as well.

Reception follows exactly the rite of reception into the friars preachers. Those to be received petition the master to be admitted to the habit of the Brothers and Sisters of Penance of Blessed Dominic for a probationary period. The postulants then receive the habit, which has been blessed; and the master along with the other friars preachers sing the hymn *Veni, Creator Spiritus*. Following the recitation of the Lord's Prayer and prayers for the newly received, the

master sprinkles them with holy water and presents the newly received to the assembled penitents for the "kiss of peace."

After the probationary time has been satisfactorily fulfilled, the novices may be professed when they are willing to dedicate themselves permanently to the penitential life. Once professed, there is to be no turning back, no "return to the world." By profession "to the honor of Almighty God, the Father, Son, and Holy Spirit, and of the blessed virgin Mary and blessed Dominic," the novices declare "to live henceforth according to the form and rule of the Brothers and Sisters of Penance of Blessed Dominic until death."

Profession obliged them to the recitation of the canonical hours of the church. Those who were engaged in daily manual labor could say the hours "exclusively between morning and evening." In other words, they were dispensed from rising for prayer in the middle of the night. Those penitents who did not know the psalms could recite a designated number of Our Fathers and an equal number of Hail Marys "to the honor of blessed Mary ever virgin."

The penitents are reminded "to visit the churches of which they are parishioners and to highly revere the prelates of their own churches, namely, bishops and their subordinates." Four times a year they are to carefully confess their sins and receive Communion on Christmas, Easter, Pentecost, and the feast either of Mary's assumption or of her nativity. With the permission of their priest, they could devoutly receive communion more frequently.

Finally, there is the same clause as found in the Constitutions of the Friars Preachers, namely, that what is contained in the penitents' rule over and above the precepts of the church, the general ecclesiastical law, and the natural moral law does not bind the brother or sister of penance of Blessed Dominic under the pain of sin. In other words, the rule of the penitents was not to be perceived as a moral burden but as a means voluntarily chosen to convert themselves to the living God. Failure to live up to their profession brought admonition and correction from the friar master or prelate, but this failure was not to be accounted as a morally culpable fault before God unless clearly a sin on other grounds.

PAPAL ACKNOWLEDGMENT

With the bull *Congruum existimantes* the Brothers and Sisters of Penance of Blessed Dominic was acknowledged by the papacy as a legitimate branch of the order of penance that "gives pleasing service to God." This bull granted by Honorius IV gave them the privilege "to attend divine services and receive the sacraments of the church during the time of general interdict in churches where they are celebrated by favor of the Apostolic See, provided ... [they] were not the cause of the interdict." Thus, incorporated into the Order of Preachers and strengthened by the favor of apostolic privilege, the Brothers and Sisters of Penance of Blessed Dominic began to live anew the gospel life in its fullness.

Although groups of penitents were brought into formal existence by growing economic and social unrest, from the early arrival of the mendicant orders they nurtured their spirituality under

the guidance and direction of the order of their choice . Inspired by the original exhortations of Saint Francis and shaped by the direction of the friars preachers, the rule and life of the Brothers and Sisters of Penance of Blessed Dominic emerge as the model for the establishment of other branches of the order of penance during the fourteenth and fifteenth centuries. Despite the increasing diversity of expression brought about by the penitents' associations with other mendicant communities, all branches have sought to be faithful to their basic founding charism to imitate the perfection of Christ through a life converted to the values of the gospel.

NOTES

1 Honorius IV, *Congruum existimantes*, 28 January 1286, in *Bullarium Ordinis FF. Praedicatorum*, vol. 2, ed . Thomas Ripol (Rome, 1730), p. 10.

2 Eugenius IV, *Sacrae religionis*, 6 December 1434, in *ibid.*, vol. 3, ed. Thomas Ripol (Rome, 1731), p. 32.

3 *Acta Capituli Generalis Provincialium Ordinis FF. Praedicatorum* (River Forest, Illinois), chap. 11, par. 107 (Rome, 1968), p. 66.

4 Thomas of Celano, *The First Life of Saint Francis*, no. 22; and Anonymous, *The Legend of the Three Companions*, no. 25.

5 Thomas of Celano, *First Life*, no. 36.

6 *Legend of Three Companions*, no. 33.

7 *Ibid.*, no. 54.

8 St. Bonaventure, *Major Life of Saint Francis*, chap. 4, 7.

9 *Ibid.*, chap. 4, 6.

10 *Legend of Three Companions*, no. 36.

11 Bernard of Bessa, *Liber de laudibus*, in *Analecta Franciscana*, vol. 3, p. 679.

12 Gillis Gerard Meersseman, *Ordo Fraternalitatis: Confraternità e pietà dei laici nel medioevo* (Rome: Herder, 1977), pp. 390-94; and *Dossier de l'ordre de la pénitence au XIII siècle*, *Spicilegium Friburgense*, 7 (Fribourg: Editions Universitaires, 1961), pp. 92-112

13 D.A. Mortier, *Histoire des maitres généraux de l'ordre frères Prêcheurs*, vol. 2 (Paris: Alphonse Picard and Sons, 1905), p. 221.

14 Humbert of Romans, *Ad fratres de Poenitentia*, in Meersseman, *Dossier*, pp. 125-28.

15 *Epistolae*, bk. 1, chap. 37 (Basel, 1566), p. 234, as cited in Hilarin Felder, *The Ideals St. Francis of Assisi*, trans. Berchmanns Bittle (New York: Bensinger Brothers, 1925), 481, n. 30.

16 Meersseman, *Dossier*, p. 57.

17 St. Bonaventure, *Opusculum* 17, pt. 2, ques. 16, in *Opera omnia*, vol. 3 (Quaracchi, 1898), pp. 368-69; and Meersseman, *Dossier*, pp. 123-25.

18 Cf. M.-H. Vicaire, *Dominique et Ses Precheurs*, *Studia Friburgensia*, n.s., 55 (Paris: Editions du Cerf, 1977), p. 403.

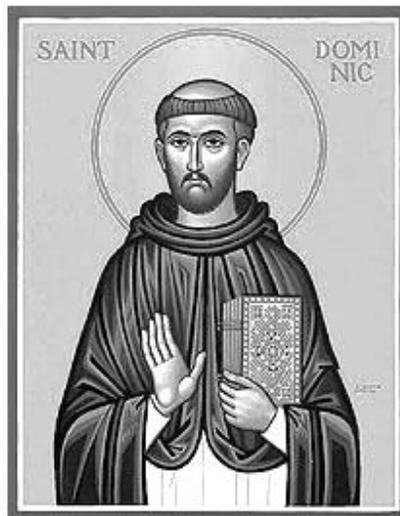
19 Meersseman, "Testaments of Cittadino Bonasere de Passignano and Bello Ferrantini, Citizens of Florence," *Dossier*, pp. 196, 198.

20 Meerseman, *Dossier*, pp. 128-38; and *Ordo Fraternalitatis*, pp. 394-400.

21 Nicholas IV, *Supra montem*, 18 August 1289, in *Seraphicae Legislationes Textus Originales* (Ad Claras Aquas, 1897), pp. 77-94.

22 Munio was elected on the vigil of Pentecost, 12 May 1285. Sometime between this date and that of the bull by Honorius IV, *Congruum existimantes*, 28 January 1286, the rule would have been composed.

23 Meersseman, *Ordo fraternalitatis*, pp. 401-8; and *Dossier*, pp. 144-56. The reader should be aware that it is alleged that Munio wrote this rule. This allegation is, however, only an oral tradition, for no known autograph of this rule exists from the late thirteenth century.



CENTRAL PROVINCE



CANDIDACY I FORMATION

UNIT 6: DOMINICAN SAINTS

“TO ALL GOD’S BELOVED...WHO ARE CALLED TO BE SAINTS.” (ROM. 1:7)

Do you remember that upperclassman you admired, the one who was such a good student and a gifted athlete? You tried to emulate him or her, sometimes successfully, sometimes not. Or the uncle or aunt who seemed to lead an exciting, successful life? You imitated and patterned your life after that student or relative. Perhaps you even surpassed them or at least you were better for it. There is a reason we are encouraged to give ‘good example.’

As Catholics we continue to value the example contained in the lives of our fellow Catholics who have gone before us. “From the Church [the Christian] learns the example of *holiness*...in the spiritual tradition and long history of the saints who have gone before him and whom the liturgy celebrates in the rhythms of the sanctoral cycle.: (CCC: 2030)

We are so fortunate to celebrate an abundance of Dominican Saints and Blesseds. We must remember that being a Saint does not mean that one is perfect but that there is something about a Saint that is worthy of imitation. This is why reading the biographies is encouraged. Such a practice converted St. Ignatius Loyola. **NOTE:** The practice of a member giving a short report on a Dominican Saint at the Chapter meeting from that month’s calendar should be scheduled in each Chapter.

Our Rule encourages us to follow “the examples of Saint Dominic, Saint Catherine of Siena and our predecessors who illumined the life of the Order and the Church...” (Rule: 5) We do believe that we have been “moved by the Holy Spirit to live a life according to the spirit and charism of St. Dominic...” (Rule: 2)

Who is your favorite Dominican Saint or Blessed?

RESOURCES

The “*Litany of Dominican Saints and Blesseds*” is attached.

For a very through listing of Dominican Saints and Blesseds for the entire year with description consult:

<http://tinyurl.com/o294auz>

Read about two of our greatest Lay Dominicans:

St. Catherine of Siena (1347-1380) is one of our outstanding Dominican Saints from the Middle Ages. She was the second Doctor of the Church which appointed her the patroness of the Fraternities of St. Dominic. Study:

<http://www.ewtn.com/library/MARY/CATSIENA.htm>



Blessed Pier Giorgio Frassati (1901-1925) is a wonderful modern Saint, especially for youth, a tireless servant of the poor. He was a student, an athlete, a “Man of the Beatitudes.” Study:

<http://www.bettnet.com/frassati/>



Lastly, each Candidate could pick another example and give a short report.

Litany of Dominican Saints and Blesseds

Lord, have mercy. Lord, have mercy.
Christ, have mercy. Christ, have mercy.
Lord, have mercy. Lord, have mercy.
Christ, hear us. Christ, graciously hear us.

God, the heavenly Father ... have mercy on us.

God, the Son, Redeemer of the world ... have mercy on us.

God, the Holy Spirit ... have mercy on us.
Holy Trinity, one God ... have mercy on us.

Holy Mary ... pray for us.

Holy Mother of God ... pray for us.

Holy Virgin of Virgins ... pray for us.

All you holy angels and archangels ... pray for us.

All you holy Patriarchs and Prophets ... pray for us.

All you holy Apostles and Evangelists ... pray for us.

All you holy martyrs ... pray for us.

All you holy virgins and widows ... pray for us.

All you holy men and women ... pray for us.

Saint Michael ... pray for us.

Saint Gabriel ... pray for us.

Saint Raphael ... pray for us.

Saint Joseph ... pray for us.

Saint John the Baptist ... pray for us.

Saint Mary Magdalen ... pray for us.

Holy Father Augustine ... pray for us.

Holy Father Francis ... pray for us.

Blessed Jane of Aza ... pray for us.

Blessed Reginald ... pray for us.

Holy Father Dominic ... pray for us.

Holy Father Dominic ... pray for us.

Blessed Bertrand ... pray for us.

Blessed Mannes ... pray for us.

Blessed Diana ... pray for us.

Blessed Jordan of Saxony ... pray for us.

Blessed John of Salerno ... pray for us.

Blessed William and Companions ... pray for us.

Blessed Ceslaus ... pray for us.

Blessed Isnard ... pray for us.

Blessed Guala ... pray for us.

Blessed Peter Gonzalez ... pray for us.

Saint Zdislava ... pray for us.

Saint Peter of Verona ... pray for us.

Blessed Nicholas ... pray for us.

Saint Hyacinth ... pray for us.

Blessed Gonsalvo ... pray for us.

Blessed Sadoc and Companions ... pray for us.

Blessed Giles ... pray for us.

Saint Margaret of Hungary ... pray for us.

Blessed Batholomew of Vincenza ... pray for us.

Saint Thomas Aquinas ... pray for us.

Saint Raymond of Penyafort ... pray for us.

Blessed Innocent V ... pray for us.

Blessed Albert of Bergamo ... pray for us.

Saint Albert the Great ... pray for us.

Blessed John of Vercelli ... pray for us.

Blessed Ambrose ... pray for us.

Blessed Cecilia ... pray for us.

Blessed Benvenuta ... pray for us.

Blessed James of Varazze ... pray for us.

Blessed James of Bevagna ... pray for us.

Blessed Benedict XI ... pray for us.

Blessed Jane of Orvieto ... pray for us.

Blessed Jordan of Pisa ... pray for us.

Saint Emily ... pray for us.

Blessed James Salomonio ... pray for us.

Saint Agnes of Montepulciano ... pray for us.

Blessed Simon ... pray for us.

Blessed Margaret of Castello ... pray for us.
Blessed Augustine Kazotic ... pray for us.
Blessed James Benefatti ... pray for us.
Blessed Imelda ... pray for us.
Blessed Dalmatius ... pray for us. 3
Blessed Margaret Ebner ... pray for us.
Blessed Villana ... pray for us.
Blessed Peter Ruffia ... pray for us.
Blessed Henry ... pray for us.
Blessed Sibyllina ... pray for us.
Blessed Anthony of Pavonio ... pray for us.
Saint Catherine of Siena ... pray for us.
Blessed Marcolino ... pray for us.
Blessed Raymond of Capua ... pray for us.
Blessed Andrew Franchi ... pray for us.
Saint Vincent Ferrer ... pray for us.
Blessed Clara ... pray for us.
Blessed John Dominic ... pray for us.
Blessed Alvarez ... pray for us.
Blessed Maria ... pray for us.
Blessed Peter of Castello ... pray for us.
Blessed Andrew Abellon ... pray for us.
Blessed Stephen ... pray for us.
Blessed Peter Geremia ... pray for us.
Blessed John of Fiesole ... pray for us.
Blessed Lawrence of Ripafratta ... pray for us.
Blessed Anthony della Chiesa ... pray for us.
Saint Antoninus ... pray for us.
Blessed Anthony Neyrot ... pray for us.
Blessed Margaret of Savoy ... pray for us.
Blessed Bartholomew of Cerverio ... pray for us.
Blessed Matthew ... pray for us.
Blessed Constantius ... pray for us.
Blessed Christopher ... pray for us.
Blessed Damian ... pray for us.
Blessed Andrew of Peschiera ... pray for us.
Blessed Bernard ... pray for us.
Blessed Jane of Portugal ... pray for us.
Blessed James of Ulm ... pray for us.
Blessed Augustine of Biella ... pray for us.
Blessed Aimo ... pray for us.
Blessed Sebastian ... pray for us.
Blessed Mark ... pray for us.
Blessed Columba ... pray for us.

Blessed Magdalen ... pray for us.
Blessed Osanna of Mantua ... pray for us.
Blessed John Liccio ... pray for us.
Blessed Dominic Spadafora ... pray for us.
Blessed Stephana ... pray for us.
Saint Adrian ... pray for us.
Blessed Lucy ... pray for us.
Blessed Catherine Racconigi ... pray for us.
Blessed Osanna of Kotor ... pray for us.
Saint Pius V ... pray for us.
Saint John of Cologne ... pray for us.
Blessed Maria Bartholomew ... pray for us.
Saint Louis Bertrand ... pray for us.
Saint Catherine de Ricci ... pray for us.
Blessed Robert ... pray for us.
Blessed Alphonsus and Companions ... pray for us.
Saint Rose ... pray for us.
Saint Dominic Ibanez and Companions ... pray for us.
Blessed Agnes of Jesus ... pray for us.
Saint Lawrence Ruiz and Companions ... pray for us.
Saint Martin de Porres ... pray for us.
Blessed Peter Higgins ... pray for us.
Blessed Francis de Capillas ... pray for us.
Saint Juan Macias ... pray for us.
Blessed Terence ... pray for us.
Blessed Ann of the Angels ... pray for us.
Blessed Francis de Posadas ... pray for us.
Saint Louis de Montfort ... pray for us.
Blessed Francis Gil ... pray for us.
Saint Matteo ... pray for us.
Blessed Peter Sanz and Companions ... pray for us.
Saint Vincent Liem ... pray for us.
Saint Hyacinth Castaneda ... pray for us.
Blessed Marie ... pray for us.
Blessed George ... pray for us.
Blessed Catherine Jarrige ... pray for us.
Saint Ignatius and Companions ... pray for us.
Saint Dominic An-Kham and Companions ... pray for us.
Saint Joseph Khang and Companions ... pray for us.

Blessed Francis Coll ... pray for us.
Blessed Hyacinthe Cormier ... pray for us.
Blessed Pier Giorgio ... pray for us.
Blessed Bartolo ... pray for us.
Blessed Michael Czartoryski ... pray for us.
Blessed Julia Rodzinska ... pray for us.
All holy Dominican brothers and sisters ...
pray for us.

Lamb of God, who takes away the sins of
the world, ... spare us, O Lord.
Lamb of God, who takes away the sins of
the world, ... graciously hear us, O Lord.
Lamb of God, who takes away the sins of
the world, ... have mercy on us.

Let us pray...
God, source of all holiness, you have
enriched your Church
with many gifts in the saints of the Order of
Preachers.
By following the example of our brothers
and sisters,
may we come to enjoy their company
for ever in the Kingdom of our Lord Jesus
Christ,
Your Son, who lives and reigns with You
and the Holy Spirit, one God, for ever and
ever.
Amen





Calendar of the Order of Preachers

The *General Calendar of the Order of Preachers* and the *Particular Calendar for the Use of Provinces, Monasteries and Congregations* are combined below. Celebrations on the General Calendar of the Order are in **bold type**. The rank of feasts in the General Calendar are indicated as follows:

S = Solemnity

F = Feast

M = Memorial (Obligatory)

OM = Optional Memorial

Four secondary titles have been used to indicate the place of particular saints and blessed in the Order, i.e., friar, nun, sister and lay Dominican. Celebrations of the Roman Calendar with a particular reference to the Order, or for which we have particular texts, but with the same rank on both calendars, are enclosed in brackets. [] This calendar has been up-dated to conform to the *Catalogus Hagiographicus* (Rome: 2001) and the *Additamenta ad Proprium Missalis et Liturgiæ Horarum* (2006)

JANUARY

- 3** Holy Name of Jesus Votive Mass and Office recommended (OM)
3 Bl. Stephana Quinzani, sister and virgin
4 St. Zedislava [Berkiana] of Lemberk, lay Dominican and Mother (M)
7 St. Raymond of Peñafort, friar, priest and Master of the Order (M)
10 Bl. Gonsalvo of Amarante, friar and priest
Bl. Ann of the Angels Monteagudo, nun and virgin
11 Bl. Bernard Scammacca, friar and priest
15 St. Francis Fernandez de Capillis, priest, Peter Sans, bishop, and companions martyrs in China. (M)
18 St. Margaret of Hungary, nun and virgin (M)
19 Bl. Andrew Grego of Peschiera, friar and priest
22 Bl. Anthony della Chiesa, friar and priest
23 Bl. Henry Suso, friar and priest
27 Bl. Marcolino of Forli, friar and priest
28 St. Thomas Aquinas, friar, priest and Doctor of the Church (F)
29 Bl. Villana delle Botti, lay Dominican and mother

FEBRUARY

- 2** [Presentation of the Lord (F)]
3 Bl. Peter Cambiani of Ruffia, friar, priest and martyr
Bl. Anthony Pavonio, friar, priest and martyr
Bl. Bartholomew of Cerverio, friar, priest and martyr
4 St. Catherine de Ricci, sister and virgin (M)
Ash Wednesday occurs no earlier than this.
5
7 Anniversary of Deceased Fathers and Mothers
12 Bl. Reginald of Orléans, friar and priest (OM)
13 Bl. Jordan of Saxony, friar, priest and Master of the Order (M)
16 Bl. Nicholas Paglia, friar and priest
18 Bl. John of Fiesole (Fra Angelico), friar and priest (OM)
19 Bl. Alvarez of Zamora (or of Cordoba), friar and priest
20 Bl. Christopher of Milan, friar and priest
24 Bl. Constantius Servoli of Fabriano, friar and priest
Bl. Ascensión of the Heart of Jesus Nichol Goñi, virgin.

MARCH

10

Ash Wednesday occurs no later than this.

11

22

Easter Sunday occurs no earlier than this.

23

24 [Vigil of the Annunciation of the Lord]

25 [Annunciation of the Lord (S)]

APRIL

1 Bl. Guisepppe Girotti, friar, priest and martyr

10 Bl. Anthony Neyrot, friar, priest and martyr

13 Bl. Margaret of Città di Castello, lay Dominican and virgin

14 Bl. Peter Gonzalez (“Saint Elmo”), friar and priest

17 Bl. Clara Gambacorta, nun and widow

Bl. Maria Mancini, nun and widow

19 Bl. Isnard of Chiampo, friar and priest

Bl. Sibyllina Biscossi, lay Dominican and virgin

20 **St. Agnes of Montepulciano, nun and virgin (M)**

24 Conversion of St Augustine, bishop and doctor of the Church

25

Easter Sunday occurs no later than this.

26

27 Bl. Osanna of Kotor, lay Dominican and virgin

28 **St Louis Marie Grignon de Montfort, priest and Dominican tertiary (OM)**

29 **St. Catherine of Siena, lay Dominican, virgin and Doctor of the Church (F)**

30 **St. Pius V, friar and pope (M)**

Ascension Thursday occurs no earlier than this.

MAY

4 **Passion of Our Lord Jesus Christ * [Votive Mass and Office recommended]**

Bl. Emily Bicchieri, nun and virgin

5 **St. Vincent Ferrer, friar and priest (M)**

7 Bl. Albert de Villa D’Ogna of Bergamo, lay Dominican and Husband

8 **Patronage of the Blessed virgin Mary [Votive Mass and Office recommended] ***

10 **St. Antoninus Pierozzi of Florence, friar and bishop (M)**

Pentecost occurs no earlier than this.

11

12 Bl. Jane of Portugal, nun and virgin

13 Bl. Imelda Lambertini, nun and virgin

15 Bl. Giles of Vouzela in Portugal, friar and priest

Bl. Andrew Abellon, friar and priest

19 St. Francis Coll Guitart, friar and priest

20 Bl. Columba Guadagnoli of Rieti, sister and virgin

21 **Bl. Hyacinth Mary Cormier, priest, Master of the Order (OM)**

The Solemnity of the Body and Blood of Christ occurs no earlier than this.

22

24 **Translation of Our Holy Father Dominic (M)**

27 Bl. Andrew (Francisco) Franchi, friar and bishop

28 Bl. Mary Bartholomew Bagnesi, lay Dominican and virgin

29 Bl. William Arnaud, friar and priest, and companions, martyrs

30 Bl. James Salomonio, friar and priest

JUNE

- 2 Bl. Sadoc, friar and priest, and companions, martyrs
3
Ascension occurs no later than this.
4 **St. Peter of Verona, friar, priest and martyr (M)**
8 **Bl. Diana Andalò and Bl. Cecilia, nuns and virgins (OM)**
10 **Bl. John Dominic, friar and bishop (OM)**
12 Bl. Stephen Bandelli, friar and priest
13
Pentecost occurs no later than this.
14
18 Bl. Osanna Andreasi of Mantua, lay Dominican and virgin
20 Bl. Margaret Ebner, nun and virgin
23 Bl. Innocent V, friar and pope
24
The Solemnity of Body and Blood of Christ occurs no later than this.
25

JULY

- 4 Bl. Catherine Jarrige, virgin
4 Bl. Pier Giorgio Frassati, lay Dominican
7 Bl. Benedict XI, friar and pope
8 Bl. Adrian Fortescue, lay Dominican, Husband and martyr
9 **St. John of Cologne, friar and priest, and Companions, martyrs (M)**
13 Bl. James of Varazze, friar and bishop
17 **Bl. Ceslaus of Poland, friar and priest (OM)**
18 Bl. Bartholemew Fernandes dos Mártires, friar and bishop
22 **[St. Mary Magdalen, patroness of the Order (M)]**
24 Bl. Jane of Orvieto, lay Dominican and virgin
Bl. Augustine of Biella, friar and priest
27 Bl. Robert Nutter, friar, priest and martyr

AUGUST

- 2 **Bl. Jane of Aza, mother of St. Dominic and Bl. Mannes (OM)**
3 Bl. Augustine Kažotić of Lucera, friar and bishop
8 **Our Holy Father Dominic, priest (S) (In Australia/ New Zealand : 5 August)**
12 Bl. John of Salerno, friar and priest
Bl. Jean-Georges (Thomas) Rehm, friar and priest, martyr
Bl. Aimo Tapparelli, friar and priest
15 **[Assumption of B. Virgin Mary (S)]**
17 **St. Hyacinth of Poland, friar and priest (M)**
18 **Bl. Mannes (or Mames), friar, priest and brother of St. Dominic (OM)**
19 Bl. Jordan de Rivalto of Pisa, friar and priest
23 **St. Rose of Lima, lay Dominican and virgin (M)**
26 Bl. James Bianconi of Bevagna, friar and priest
28 **St. Augustine, bishop and Doctor of the Church (F)**

SEPTEMBER

- 2 Bl. Guala of Bergamo, friar and bishop
Bl. Ingrid Skänninge, widow and nun
- 4 Bl. Catherine Mattei of Racconigi, lay Dominican and virgin
- 5 **Anniversary of Deceased Friends and Benefactors**
Bl. Jean Joseph Lataste, friar and priest
- 6 Bl. Bertrand of Garrigue, friar and priest
Bb. Michael (John Francis) Czartorysky, priest, and Julia Stanislava Rodzińska, virgin and sister, martyrs in Poland.
- 18 **St. Juan Macias, friar and Religious (M)**
- 19 Bl. Pio Alberto del Corona, friar and bishop
- 22 Bl. Francis Posadas, friar and priest
Bb. Hyacinth Serrano López, priest, and companions, martyrs in Spain
- 24 Bl. Dalmatius Moner, friar and priest
- 25 Bl. Mark Scalabrini of Modena, friar and priest
- 26 Bl. Lawrence of Ripafratta, friar and priest
- 28 **St. Dominic Ibañez de Erquicia & St. James Kyushei Tomonaga, friars and priests, and St. Lawrence Ruiz of Manila, lay Dominican and husband, & Comp., martyrs in Japan (M)**

OCTOBER

- 3 Bl. Dominic Spadafora, friar and priest
- 4 **Our Holy Father Francis of Assisi, deacon (F)**
- 5 **Bl. Raymond delle Vigne of Capua, friar, priest and Master of the Order (OM)**
- 6 Bl. Bartolo Longo, lay Dominican
- 7 **Blessed Virgin Mary of the Rosary (F)**
- 8 Bl. Ambrose Sansedoni, friar and priest
Bl. Matthew Carreri, friar and priest
- 9 **St. Louis Bertrán, friar and priest (M)**
- 11 Bl. James Griesinger of Ulm, friar and Religious
- 13 Bl. Magdalen Pannatieri, lay Dominican and virgin
- 14 Bl. Mary Poussepin, sister and virgin
- 19 Bl. Agnes of Jesus Galand, nun and virgin
- 21 Bl. Peter Capucci of Città di Castello, friar and priest
- 22 **Anniversary of the Dedication of the Church (S)** (*when the actual date is unknown.*)
- 25 Bl. Peter of Geremia, friar and priest
- 26 Bl. Damian Furcheri of Finale, friar and priest
- 27 Bl. Bartholomew of Vicenza, friar and bishop
- 30 Bl. Benvenuta Bojani, lay Dominican and virgin
Bb. Terence Albert O'Brien, bishop, and Peter Higgins, priest, martyrs in Ireland

NOVEMBER

- 1** [All Saints (S)]
3 **St. Martin de Porres, friar and religious (F)**
5 Bl. Simon Ballachi, friar and religious
6 **Bl. Alphonsus Navarrete, friar and priest, and companions, martyrs in Japan (M)**
7 **All Saints of the Order of Preachers (F)**
8 **Anniversary of Deceased Brothers and Sisters**
14 Bl. John Liccio, friar and priest
Bl. Lucy Broccadelli of Narni, virgin and sister
15 **St. Albert the Great, friar, bishop and Doctor of the Church (F)**
19 St Maria-Alphonsina Danil Ghattas, virgin and sister
Bl. James Benefatti, friar and bishop
24 **St Ignatius Delgado, friar & bishop, St Vincent Liem, friar and priest,
St Dominic An-Kham, lay Dominican & father, and companions, martyrs in Vietnam (M)**
25 St Catherine of Sinai, virgin and martyr
27 Bl. Margaret of Savoy, nun and widow

DECEMBER

- 1** Bl. John of Vercelli, friar, priest and Master of the Order
8 **[Immaculate Conception of B. virgin Mary (S)]**
16 Bl. Sebastian Maggi, friar and priest
20 St Dominic of Silos, priest
22 **Anniversary of the Approval of the Order ****
24 [Vigil of the Nativity of our Lord] ***
25 **[Christmas – Nativity of Our Lord Jesus Christ (S)]**

Explanation of symbols:

- * *Celebrations thus marked are not strictly speaking part of the Calendar of the Order, but are suggested on these days in the Proper; if these days are unsuitable, they may be celebrated as votive offices on any other suitable day.*
- ** *This anniversary should be marked by an intercession in Prayers of the Faithful at Mass and Intercessions at the major hours of the Office.*
- *** *A “solemn chapter” or other similar proclamation of the Lord’s Incarnation is suggested in the Proper for these days*

In addition, one may note two frequent celebrations customary in the Order:

- *Conventual Mass should be offered for the deceased of the Order once a week; they are to be mentioned in the Prayer of the Faithful.*
- *Mass and Office of the Blessed virgin Mary is encouraged on the free Saturdays of Ordinary Time.*



SEE OF PETER
CATHOLICISM



St. Catherine *Saints* OF SIENA

CATHOLICISM / SAINTS / ST. CATHERINE OF SIENA /

St. Catherine of Siena

St. Catherine was born at Sienna, in 1347. Her father, James Benincasa, by trade a dyer, was a virtuous man; and though blessed with temporal prosperity, always chiefly solicitous to leave to his children a solid inheritance of virtue, by his example, and by deeply instilling into them lessons of piety. Her mother, Lapa, had a particular affection for this daughter above her other children; and the accomplishments of mind and body with which she was adorned made her the darling and delight of all that knew her, and procured her the name of Euphrosyna. She was favored by God with extraordinary graces as soon as she was capable of knowing him. She withdrew very young to a solitude a little out of the town, to imitate the lives of the fathers of the desert.

Returning after some time to her father's house, she continued to be guided by the same spirit. In her childhood she consecrated her virginity to God by a private vow. Her love of mortification and prayer, and her sentiments of virtue, were such as are not usually found in so tender an age. But

God was pleased to put her resolution to a great trial. At twelve years of age, her parents thought of engaging her in a married state. Catherine found them deaf to her entreaties that she might live single; and therefore redoubled her prayers, watching, and austerities, knowing her protection must be from God alone. Her parents, regarding her inclination to solitude as unsuitable to the life for which they designed her, endeavored to divert her from it, and began to thwart her devotions, depriving her in this view of the little chamber or cell they had till then allowed her. They loaded her with the most distracting employments, and laid on her all the drudgery of the house, as if she had been a person hired into the family for that purpose. The hardest labor, humiliations, contempt, and the insults of her sisters, were to the saint a subject of joy; and such was her ardent love of crosses, that she embraced them in all shapes with a holy eagerness, and received all raileries with an admirable sweetness and heroic patience. If any thing grieved her, it was the loss of her dear solitude. But the Holy Ghost, that interior faithful master, to whom she listened, taught her to make herself another solitude in her heart; where, amidst all her occupations, she considered herself always as alone with God; to whose presence she kept herself no less attentive than if she had no exterior employment to distract her. In that admirable Treatise of God's Providence, which she wrote, she saith, "that our Lord had taught her to build in her soul a private closet, strongly vaulted with the divine providence, and to keep herself always close and retired there; he assured her that by this means she should find peace and perpetual repose in her soul, which no storm or tribulation could disturb or interrupt." Her sisters and other friends persuaded her to join with them in the diversions of the world, alleging, that virtue is not an enemy to neatness in dress, or to cheerfulness; under which soft names they endeavored to recommend the dangerous liberties of worldly pastimes and vanities. Catherine was accordingly prevailed upon by her sister to dress in a manner something more genteel; but she soon repented of her compliance, and wept for it during the remainder of her life, as the greatest infidelity she had ever been guilty of to her heavenly spouse. The death of her eldest sister, Bonaventura, soon after confirmed her in those sentiments. Her father, edified at her patience and virtue, at length approved and seconded her devotion, and all her pious desires. She liberally assisted the poor, served the sick, and comforted the afflicted and prisoners. Her chief subsistence was on boiled herbs, without either sauce or bread, which last she seldom tasted. She wore a very rough hair-cloth, and a large iron girdle armed with sharp points, lay on the ground, and watched much.

Humility, obedience, and a denial of her own will, even in her penitential austerities, gave them their true value. She began this course of life when under fifteen years of age. She was moreover visited with many painful distempers, which she underwent with incredible patience; she had also suffered much from the use of hot baths prescribed her by physicians. Amidst her pains, it was her constant prayer that they might serve for the expiation of her offences, and the purifying her heart. She long desired, and in 1365, the eighteenth year of her age, (but two years later, according to some writers,) she received the habit of the third order of St. Dominic, in a nunnery contiguous to the Dominicans' convent. From that time her cell became her paradise, prayer her element, and her mortifications had no longer any restraint. For three years she never spoke to any one but to God and her confessor. Her days and nights were employed in the delightful exercises of contemplation: the fruits whereof were supernatural lights, a most ardent love of God, and zeal for the conversion of sinners. The old serpent, seeing her angelical life, set all his engines at work to assault her virtue. He first filled her imagination with the most filthy representations, and assailed her heart with the basest and most humbling temptations. Afterwards, he spread in her soul such a cloud and darkness that it was the severest trial imaginable. She saw herself a hundred times on the brink of the precipice, but was always supported by an invisible hand. Her arms were fervent prayer, humility, resignation, and confidence in God. By these she persevered victorious, and was at last delivered from those trials which had only served to purify her heart. Our Saviour visiting her after this bitter conflict, she said to him: "Where wast thou, my divine Spouse, while I lay in such an abandoned, frightful condition." "I was with thee," he seemed to reply. "What!" said she, "amidst the filthy abominations with which my soul was infested!" He answered: "They were displeasing and most painful to thee. This conflict therefore was thy merit, and the victory over them was owing to my presence." Her ghostly enemy also solicited her to pride, omitting neither violence nor stratagem to seduce her into this vice; but invincible humility was a buckler to cover her from all his fiery darts. God recompensed her charity to the poor by many miracles, often multiplying provisions in her hands, and enabling her to carry loads of corn, oil, and other necessaries to the poor, which her natural strength could not otherwise have borne. The greatest miracle seemed her patience in bearing the murmurs, and even the reproaches, of these ungrateful and importunate people. Catherine dressed, and served an old woman named Tocca. infected to that degree with a leprosy, that the

magistrates had ordered her to be removed out of the city, and separated from all others. This poor wretch nevertheless made no other return to the tender charity of the saint, but continual bitter complaints and reproaches; which, instead of wearying out her constancy, only moved the saint to show her still greater marks of sweetness and humility. Another, whose infectious cancer the saint for a long time sucked and dressed, published against her the most infamous calumnies; in which she was seconded by a sister of the convent. Catherine bore in silence the violent persecution they brought upon her, and continued her affectionate services till, by her patience and prayers, she had obtained of God the conversion of both these enemies, which was followed by a retraction of their slanders.

The ardent charity of this holy virgin made her indefatigable in laboring for the conversion of sinners, offering for that end continual tears, prayers, fasts, and other austerities, and thinking nothing difficult or above her strength. All her discourses, actions, and her very silence, powerfully induced men to the love of virtue, so that no one, according to pope Pius II., ever approached her who went not away better. Nannes, a powerful turbulent citizen, being brought to our saint to be reclaimed, all she could say to him to bring him to a right sense of his duty was of no effect; upon which she made a sudden pause in her discourse, to offer up her prayers for him: they were heard that very instant, and an entire change was wrought in the man, to which his tears and other tokens bore evidence. He accordingly reconciled himself to all his enemies, and embraced a most penitential life. When he afterwards fell into many temporal calamities, the saint rejoiced at his spiritual advantage under them, saying, God purged his heart from the poison with which it was infected by its inveterate attachment to creatures. Nannes gave to the saint a stately house which he possessed within two miles of the city. This, by the pope's authority, she converted into a nunnery. We omit the miraculous conversion of James Tholomei and his sisters, of Nicholas Tuldo, and many others; particularly of two famous assassins going to die with blasphemies in their mouths, and in transports of rage and despair, who were suddenly converted in their last moments, on the saint's praying for them, confessed their crimes to a priest with great signs of repentance, and appeared thoroughly resigned to the punishment about to be inflicted on them. A pestilence laying waste the country in 1374, Catherine devoted herself to serve the infected, and obtained of God the cure of several; amongst others, of two holy Dominicans, Raymund of Capua, and Bartholomew of Sienna. The most hardened sinners could not withstand the force of

her exhortations to a change of life. Thousands flocked from places at a distance in the country to hear or only to see her, and were brought over by her words or example to the true dispositions of sincere repentance. She undertook a journey to Monte Pulciano to consecrate to God two of her nieces, who there took the religious veil of Saint Dominic: and another journey to Pisa, by order of her superiors, at the earnest suit of the citizens. She there restored health to many in body, but to a far greater number in soul. Raymund of Capua and two other Dominicans were commissioned by pope Gregory XI., then residing at Avignon, to hear the confessions at Sienna, of those who were induced by the saint to enter upon a change of life; these priests were occupied, day and night, in hearing the confessions of many who had never confessed before; besides those of others who had acquitted themselves but superficially of that duty. While she was at Pisa, in 1375, the people of Florence and Perugia, with a great part of Tuscany, and even of the Ecclesiastical State, entered into a league against the holy see. The news of this disturbance was delivered to Catherine by Raymund of Capua, and her heart was pierced with the most bitter sorrow on account of those evils, which she had foretold three years before they came to their height. The two furious factions of the Guelphs and Ghibellines, who had so disturbed and divided the state of Florence, then a powerful commonwealth, united at last against the pope, to strip the holy see of the lands it possessed in Italy. The disturbance was begun in June, 1373, and a numerous army was set on foot: the word *Libertas*, written on the banner of the league, was the signal. Perugia, Bologna, Viterbo, Ancona, and other strongholds, soon declared for them. The inhabitants of Arezzo, Lucca, Sienna, and other places, were kept within the bounds of duty by the prayers, letters, and exhortations of St. Catherine, and generously contemned the threats of the Florentines. Pope Gregory XI., residing at Avignon, wrote to the city of Florence, but without success. He therefore sent the cardinal Robert of Geneva, his legate, with an army, and laid the diocese of Florence under an interdict. Internal divisions, murders, and all other domestic miseries amongst the Florentines, joined with the conspiracy of the neighboring states, concurred to open their eyes, and made them sue for pardon. The magistrates sent to Sienna to beg St. Catherine would become their mediatrix. She could not resist their pressing entreaties. Before she arrived at Florence, she was met by the priors or chiefs of the magistrates; and the city left the management of the whole affair to her discretion, with a promise that she should be followed to Avignon by their ambassadors, who should sign and ratify the conditions of reconciliation between the parties at

variance, and confirm every thing she had done. The saint arrived at Avignon on the 18th of June, 1376, and was received by the pope and cardinals with great marks of distinction His holiness, after a conference with her, in admiration of her prudence and sanctity, said to her: "I desire nothing but peace. I put the affair entirely into your hands; only I recommend to you the honor of the church." But the Florentines sought not peace sincerely, and they continued to carry on secret intrigues to draw all Italy from its obedience to the holy see. Their ambassadors arrived very late at Avignon, and spoke with so great insolence, that they showed peace was far from being the subject of their errand. God suffered the conclusion of this work to be deferred in punishment of the sins of the Florentines. by which means St. Catherine sanctified herself still more by suffering longer amidst a seditious people.

The saint had another point no less at heart in her journey to Avignon. Pope John XXII., a Frenchman, born at Cahors, bishop, first of Frejus, then of Avignon, lastly of Porto, being made pope in 1314, fixed his residence at Avignon, where John's successors, Benedict XII., Clement VI., Innocent VI., and Urban V., also resided. The then pope Gregory XI., elected in 1370, continued also there. The Romans complained that their bishops had for seventy-four years past forsaken their church, and threatened a schism. Gregory XI. had made a secret vow to return to Rome; but not finding this design agreeable to his court, he consulted the holy virgin on this subject, who answered: "Fulfil what you have promised to God." The pope, surprised she should know by revelation what he had never discovered to any person on earth, was immediately determined to carry his good design into execution. The saint soon after left Avignon. We have several letters written by her to him, to press him to hasten his return; and he shortly after followed her, leaving Avignon on the 13th of September, in 1376. He overtook the saint at Genoa, where she made a short stay. At Sienna, she continued her former way of life, serving and often curing the sick, converting the most obstinate sinners, and reconciling the most inveterate enemies, more still by her prayers than by her words. Such was her knowledge of heavenly things, that certain Italian doctors, out of envy, and with the intent to expose her ignorance, being come to hold a conference with her, departed in confusion and admiration at her interior lights. The same had happened at Avignon, some time before, where three prelates, envying her credit with the pope, put to her the most intricate questions on an interior life, and many other subjects; but admiring her answers to all their difficulties, confessed to the pope they had never seen a soul

so enlightened, and so profoundly humble as Catherine. She had many disciples: among others, Stephen, son of Conrad, a senator of Sienna. This nobleman was reduced by enemies to the last extremity. Seeing himself on the brink of ruin, he addressed himself to the saint, who, having first made a thorough convert of him from the world and its vanities, by her prayers miraculously, on a sudden, pacified all his persecutors, and calmed their fury. Stephen, from that time, looked upon as dust all that he had formerly most passionately loved and pursued; and he testified of himself, that by her presence, and much more by her zealous discourses, he always found the divine love vehemently kindled in his breast, and his contempt of all earthly things increased. He became the most fervent among her disciples, made a collection of all her words as oracles, would be her secretary to write her letters, and her companion in her journeys to Avignon, Florence, and Rome; and at length, by her advice, professed himself a Carthusian monk. He assisted at her death, and wrote her life at the request of several princes; having been witness of her great miracles and virtues, and having experienced often in himself her spirit of prophecy, her knowledge of the consciences of others, and her extraordinary light in spiritual things.

St. Catherine wrote to pope Gregory XI., at Rome, strongly exhorting him to contribute by all means possible to the general peace of Italy. His holiness commissioned her to go to Florence, still divided and obstinate in its disobedience. She lived some time in that factious place, amidst daily murders and confiscations, in frequent dangers of her own life many ways; in which she always showed herself most undaunted, even when swords were drawn against her. At length she overcame that obstinate people, and brought them to submission, obedience, and peace, though not under Gregory XI., as Baillet mistakes, but his successor, Urban VI., as her contemporary historian informs us. This memorable reconciliation was effected in 1378; after which Catherine hastened to her solitary abode at Sienna, where her occupation, and, we may say, her very nourishment, was holy prayer: in which intercourse with the Almighty, he discovered to her very wonderful mysteries, and bestowed on her a spirit which delivered the truths of salvation in a manner that astonished her hearers. Some of her discourses were collected, and compose the treatise *On Providence*, under her name. Her whole life seemed one continual miracle; but what the servants of God admired most in her, was the perpetual strict union of her soul with God. For, though obliged often to converse with different persons on so many different affairs, and transact business of the greatest moment, she was always occupied on God, and

absorbed in him. For many years she had accustomed herself to so rigorous an abstinence, that the blessed eucharist might be said to be almost the only nourishment which supported her. Once she fasted from Ash Wednesday till Ascension-day, receiving only the blessed eucharist during that whole time. Many treated her as a hypocrite, and invented all manner of calumnies against her; but she rejoiced at humiliations, and gloried in the cross of Christ as much as she dreaded and abhorred praise and applause. In a vision, our Saviour is said one day to have presented her with two crowns, one of gold and the other of thorns, bidding her choose which of the two she pleased. She answered: "I desire, O Lord, to live here always conformed to your passion, and to find pain and suffering my repose and delight." Then eagerly taking up the crown of thorns, she forcibly pressed it upon her head. The earnest desire and love of humiliations and crosses was nourished in her soul by assiduous meditation on the sufferings of our divine Redeemer. What, above all things, pierced her heart was scandal, chiefly that of the unhappy great schism which followed the death of Gregory XI. in 1378, when Urban VI. was chosen at Rome, and acknowledged there by all the cardinals, though his election was in the beginning overawed by the Roman people, who demanded an Italian pope. Urban's harsh and austere temper alienated from him the affections of the cardinals, several of whom withdrew; and having declared the late election null, chose Clement VII., with whom they retired out of Italy, and resided at Avignon. Our saint, not content to spend herself in floods of tears, weeping before God for these evils of his church, wrote the strongest and most pathetic letters to those cardinals who had first acknowledged Urban, and afterwards elected another; pressing them to return to their lawful pastor, and acknowledge Urban's title. She wrote also to several countries and princes in his favor, and to Urban himself, exhorting him to bear up cheerfully under the troubles he found himself involved in, and to abate somewhat of a temper that had made him so many enemies, and mollify that rigidity of disposition which had driven the world from him, and still kept a very considerable part of Christendom from acknowledging him. The pope listened to her, sent for her to Rome, followed her directions, and designed to send her, with St. Catherine of Sweden, to Joan, queen of Sicily, who had sided with Clement. Our saint grieved to see this occasion of martyrdom snatched from her, when the journey was laid aside on account of the dangers that were foreseen to attend it. She wrote however to queen Joan: likewise two letters full of holy fire to the king of France, also to the king of Hungary, and others, to exhort them to renounce the

schism.

We pass over the ecstasies and other wonderful favors this virgin received from heaven, and the innumerable miracles God wrought by her means. She has left us, besides the example of her life, six Treatises in form of a dialogue, a Discourse on the Annunciation of the Blessed Virgin, and three hundred and sixty-four Letters, which show that she had a superior genius, and wrote perfectly well. While she was laboring to extend the obedience of the true pope, Urban VI., her infirmities and pains increasing, she died at Rome on the 29th of April, in 1380, being thirty-three years old. She was buried in the church of the Minerva, where her body is still kept under an altar. Her skull is in the Dominicans' church at Sienna, in which city are shown her house, her instruments of penance, and other relics. She was canonized by pope Pius II. in 1461. Urban VIII. transferred her festival to the 30th of this month.

When we read the lives of the saints, and consider the wonderful graces with which God enriched them, we admire their happiness in being so highly favored by him, and say to ourselves that their labors and sufferings bore no proportion to the sweetness of heavenly peace and love with which their souls were replenished, and the spiritual joy and consolations which were a present superabundant recompense and support. But it was in the victory over their passions, in the fervor of their charity, and in the perfection of their humility, patience, and meekness, that their virtue and their happiness chiefly consisted. Nor are we to imagine that God raised them to these sublime graces without their assiduous application to the practice both of exterior and interior mortification, especially of the latter. Self-denial prepared them for this state of perfect virtue, and supported them in it. What pity is it to hear persons talk of sublime virtue, and to see them pretend to aspire after it, without having studied in earnest to die to themselves. Without this condition, all their fine discourses are mere speculation, and their endeavors fruitless.

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RESOURCES

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BLESSED PIER GIORGIO FRASSATI



A SAINT FOR THE YOUTH OF THE THIRD MILLENNIUM

“In this trying time that our country is going through we Catholics and especially we students, have a serious duty to fulfill: our self-formation. [...]

We, who by the grace of God are Catholics... must steel ourselves for the battle we shall certainly have to fight to fulfill our program and give our country, in the not too distant future, happier days and a morally healthy society, but to achieve this we need constant prayer to obtain from God that grace without which all our efforts are useless; organization and discipline to be ready for action at the right time; and finally, the sacrifice of our passion and of ourselves, because without that we cannot achieve our aim.”

Blessed Pier Giorgio Frassati, Turin, Italy, 1922 (1901-1925)

THE LIFE OF THE MAN IN IMITATION OF CHRIST

Young people today who are looking for a role model will find someone to identify with in this vibrant young outdoorsman who combined a deep love for Christ, a desire to serve the needy, and a mission to imbue society and politics with Christian ideals.

Pier Giorgio Frassati was born in Turin, Italy on Holy Saturday, April 6, 1901. His father, an agnostic, was the founder and director of the liberal newspaper, *La Stampa*, and was influential in Italian politics, serving a term as senator, and later was Italy's ambassador to Germany. He spent the flower of his youth between two world wars when Italy was in social ferment and Fascism was on the rise.

Pier Giorgio developed a deep spiritual life which he never hesitated to share with his friends. In 1918 he joined the St. Vincent de Paul Society and dedicated much of his spare time to serving the sick and the needy. He decided to become a mining engineer so he could "serve Christ better among the miners," as he told a friend. His studies, however, did not keep him from social activism.



"To live without faith, without a patrimony to defend, without a steady struggle for truth, that is not living, but existing."

In 1919, he joined the Catholic Student Federation and the Popular Party, a political organization which promoted the Catholic Church's teachings. He even entertained the idea of merging the

Catholic Student Federation with the Catholic Workers' Organization.

“Charity is not enough: we need social reform,” he used to say, as he worked for both. He also gave his time to help establish a Catholic daily newspaper *Momento* which was based on the principles of Pope Leo XIII’s encyclical on social and economic matters, *Rerum Novarum*.

Although the Frassati family was well-to-do, the father was frugal and never gave his two children much spending money. What little he did have, however, Pier Giorgio gave to help the poor, even using his train fare for charity and then running home to be on time for meals in a house where punctuality and frugality were the law. When asked by friends why he often rode third class on the trains he would reply with a smile, “Because there is not a fourth class.”



When he was a child a poor mother with a boy in tow came begging to the Frassati home. Pier Giorgio answered the door, and seeing the boy’s shoeless feet gave him his own shoes. At graduation, given the choice by his father of money or a car he chose the money and gave it to the poor. He obtained a room for a poor old woman evicted from her tenement, provided a bed for a consumptive invalid, supported three children of a sick and grieving widow. He kept a small ledger book containing detailed accounts of his transactions, and while he lay on his

death bed, he gave instructions to his sister, asking her to see to the needs of families who depended on his charity. He even took the time, with a near-paralyzed hand, to write a note to a friend in the St. Vincent de Paul Society with instructions regarding their weekly Friday visits. Only God knew of these charities; he never mentioned them to others.

At the Italian embassy in Berlin, he was admired by a German news reporter who wrote: “One night in Berlin, with the temperature at twelve degrees below zero, he gave his overcoat to a poor old man shivering with cold. His father scolded him, and he replied simply and matter-of-

factly: ‘But you see, papa, it was cold.’”

Pier Giorgio also spent time in the countryside with friends; mountain climbing was one of his favorite sports. On these outings, however, the young friends (who, in a bit of irony, called themselves “The Sinister Ones”) did not hesitate to share their religious inspiration and spiritual lives. Beneath the smiling exterior of the restless university student was concealed the amazing life of a mystic. Love for Jesus motivated his actions. He assisted at Mass and communion daily, often serving Mass and making a lengthy thanksgiving afterwards.

“The faith given to me in baptism suggests to me surely: by yourself you will do nothing, but if you have God as the center of all your action, then you will reach the goal.”



He felt a strong, mysterious urge to be near the Blessed Sacrament. During nocturnal adoration, he would spend all night on his knees in profound prayer. He influenced other students to make the annual university retreat given by the Jesuits. He loved the rosary, a family practice, and prayed it three times daily after becoming a Dominican tertiary.

He made it a regular habit upon returning from skiing to visit the Blessed Sacrament, and attending Mass before going to the mountains. He wrote to a friend, “I left my heart on the mountain peaks and I hope to retrieve it this summer when I climb Mt. Blanc. If my studies permitted, I would spend whole days on the mountains admiring in that pure atmosphere the magnificence of God.”

Frassati was also imbued with the refinement of higher education and the upper class Turinese milieu. He frequented opera, theaters, and museums; he loved art and music and could quote whole chunks of Dante.

In 1922 he joined the Dominican Third Order choosing the name Girolamo after his personal

hero, the Dominican preacher and reformer of Florence's Renaissance. Despite the many organizations to which Pier Giorgio belonged, he was not a passive "joiner"; records show that he was active and involved in each, fulfilling all the duties of membership. Pier Giorgio was strongly anti-fascist and did nothing to hide his political views.

"One ought to go and one goes. It is not those who suffer violence that should fear, but those who practice it. When God is with us, we do not need to be afraid."



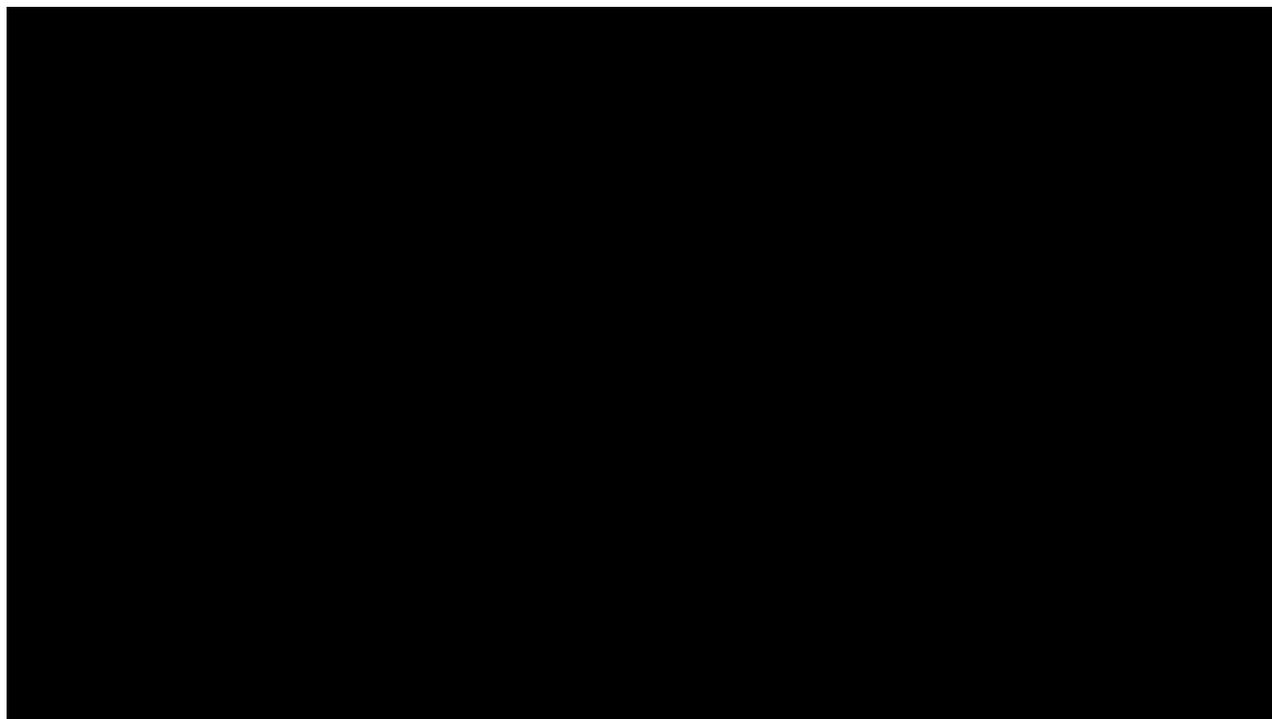
Participating in a Church-organized demonstration in Rome, he withstood police violence and rallied the other young people by grabbing the banner which the police had knocked out of someone else's hands. He held it even higher while using the pole to ward off their blows. When the demonstrators were arrested by the police, he refused special treatment that he might have received because of his father's political position, preferring to stay with his friends. One night a group of fascists broke into his family's home to attack him and his father. Pier Giorgio beat them off single-handedly chasing them down

the street calling them, "Blackguards! Cowards!"

In late June 1925 Pier Giorgio was afflicted by an acute attack of poliomyelitis which doctors later speculated he caught from the poor and sick whom he tended. Neglecting his own health because his grandmother was dying, his illness was too advanced for anyone to treat when doctors discovered how weak he was. Pier Giorgio died on July 4, 1925, at the age of 24.

His family expected Turin's elite and political figures to come to offer their condolences and attend the funeral; they naturally expected to find many of his friends there as well. They were surprised, however, to find the streets of the city lined with thousands of mourners as the cortege passed by. Those who mourned his death most were the poor and needy whom he had served so unselfishly for seven years; many of these, in turn, were surprised to learn that the saintly

young man they new only as “Fra Girolamo” came from such an influential family. It was these poor people who petitioned the Archbishop of Turin to begin the cause for canonization. The process was opened in 1932 and he was beatified on May 20, 1990. Blessed Pier Giorgio Frassati’s feast day is July 4.



WANT TO KNOW MORE? READ THE BOOKS.

Pier Giorgio’s sister, Luciana, wrote a [book about her brother’s life](#). It is now available from Ignatius Press! There is now also a second book, [“Pier Giorgio Frassati: An Ordinary Christian”](#) that looks very good (I’m about to read it now).

Luciana now has a third book as well: [My Brother Pier Giorgio: His Last Days](#)

Use the links below to purchase them and help me to defray the costs of maintaining this web site.

For still more information, please contact his official association in Italy, [Associazione Pier Giorgio Frassati](#). Other good links include:

CENTRAL PROVINCE



CANDIDACY I

UNIT 7: DOMINICAN SPIRITUALITY

“I AM THE WAY AND THE TRUTH AND THE LIFE.”

(JOHN 14:6)

Some have questioned whether there is such a thing as *‘Dominican Spirituality’*. The word *‘spirituality’* was not part of the vocabulary of the Middle Ages. Early Dominicans saw themselves as Preachers of the *‘Good News’*. Today it can be said that there does exist *‘Dominican Spirituality’*.

THE WAY. Jesus is the ‘Way’ to the Father, to Jerusalem and Resurrection, to Salvation. The ‘Way’ is mystical union with Jesus achieved through Contemplation in prayer and study. Our motto: *Contemplari et Contemplata Aliis Tradere* sums up our spirituality. Contemplation is our ‘way’ to the ‘Way.’

THE TRUTH. Jesus is ‘the Truth,’ the Word spoken by the Father, the Revelation of God. The ‘Truth’ is revealed Truth as contained in the Words of Scripture and Tradition. Dominicans have been in the forefront of the study of Scripture since the beginning with St. Dominic who carried the Gospel of St. Matthew and the Letters of St. Paul. In *Dominican Spirituality* by Denis Gagnon OP, translated by Maria Dominica OP, we learn: “A Dominican studies the Word; a Dominican celebrates the Word; a Dominican lives by the Word”. Dominicans know that St. Jerome was right when he said, ***“Ignorance of the Scriptures is ignorance of Christ”***.

THE LIFE. Peter was so right when he said, “You have the words of eternal life”. (John 6: 68) The words of Jesus, contemplated and studied, will transform our lives. Most people lead lives of “quiet desperation’ but we can lead a transformed life, a life in the Kingdom. “For behold, the kingdom of God is among you.” (Luke 17:21) Indeed, when our life is transformed, that ‘Kingdom’ is truly within us. Our will is united with the will of God. We can then say, even if only in part, with St. Paul: “Yet I live, no longer I, but Christ lives in me”. (Gal. 2: 20)

Paul Murray OP in *The New Wine of Dominican Spirituality* sums this up by quoting a medieval Dominican, “What is needed is study, then reflection within the heart, and then preaching”. (p. 13) He later mentions some of the Dominicans who have contributed to Dominican Spirituality: Bartolome de las Casas, Johannes Tauler, Meister Eckhart, Catherine of Siena, Albert the Great, Humbert of Romans, Girolamo Savonarola, Martin de Porres, Thomas Aquinas, Margaret Ebner, and Beato Angelico (p. 29).

To sum up Dominican Spirituality in one word: **‘JOY’**. ‘Joy’ is the thread throughout our glorious history.

RESOURCES

“*Dominican Spirituality*” by William A. Hinnebusch OP. It is many things but most importantly: *Contemplative*. Read the **attached** chapter below and discover why we are an active contemplative Order.

“Dominican Spirituality and Vatican II’s Expectations of Lay People” by Christopher Kiesling OP: http://www.dominicanwitness.com/?page_id=1016

“The Nine Ways of Prayer of St. Dominic”:

<http://www.racinedominicans.org/prayer.cfm>

WEB 2.0

Fr. Gabriel O’Donnell OP discusses “Dominican Spirituality”:

http://www.youtube.com/watch?v=GBLB_hlyvmg

Dominican Spirituality: Principles and Practices

By William A. Hinnebusch OP

Chapter III

DOMINICAN LIFE is CONTEMPLATIVE

The Christian is the image of Christ. The Dominican is the image of St. Dominic. As a canon of Osma, before he became an apostle, he was a contemplative. Here is how Jordan of Saxony describes these years at Osma: “Day and night he frequented the church, giving himself without interruption to prayer. Redeeming the time by contemplation, he scarcely left the walls of the monastery.” Then St. Dominic went into southern France to begin his years of ceaseless apostolic activity. He became an apostle but did not stop being a contemplative. Abbot William Peter of St. Paul’s monastery in Toulouse, who had known Dominic personally, testified that he had never seen anyone pray or weep so much. Dominic’s prayer was so intense that it forced him to pray aloud: “O Lord, have mercy on Thy people . . . what is to become of sinners?”

The Dominican Order is Contemplative

St. Dominic founded an Order that is contemplative in all its branches — the First Order, Second Order, Third Order Conventual, and the Third Order of Tertiaries. Any Dominican who is not eager to become a contemplative is falling short in his Dominican spirit.

Some people hold that it is impossible to unite the contemplative and active lives, because each of these lives is so engrossing. The life of prayer claims all the attention of a person; activity claims all his attention also. When Dominic founded the Friars Preachers, some people said it was impossible to have an Order that combined both features. They knew only two kinds of Order. There were the contemplative Benedictines, Cistercians, Carthusians, Premonstratentians, and so forth. They led the life of prayer. Not that they never left the cloister, but the vow of stability bound them to one monastery for their whole life. The active Orders were strictly active, the Knights Templars, Knights of St. John, Teutonic Knights, the Orders of Ransom, and Orders that took care of pilgrims and the sick, running inns and hospitals. Only the Canons Regular, leading the contemplative life, undertook a limited, parochial ministry.

St. Dominic founded a new kind of Order, one that pursued an intense life of prayer and yet embraced a general apostolic activity. He personally demonstrated that it is possible to be a contemplative of the highest type and also a zealous apostle. But these two lives can be united only when the apostle gives primacy to contemplation. It must be Christian contemplation, pondering the mysteries of our redemption — Christ’s desire to save all souls, his death on the Cross for the redemption of sinners, the Father’s love in sending Christ to us. That type of prayer

becomes apostolic; the contemplative seeks the salvation of his neighbor, because, like the early Christians, when he “sees his neighbor, he sees God.”

St. Dominic prayed in that way. Jordan of Saxony writes: “He shared the daytime with his neighbor, but the night he dedicated to God.” He spent so much of his night in prayer, that he hardly needed a bed. In fact, his friars testified that he never had a bed of his own. When he slept, he slept in a chair, on the floor, leaning against the altar, or dozed at table. At night he prayed as long as his body could endure it. When sleep overpowered him, he rested his head, like the patriarch Jacob, upon a stone. After a short rest, Jordan notes, he would rouse his spirit and renew his fervent prayer. He was first and foremost a contemplative, and his children must be contemplatives.

Contemplation is the chief purpose of the Order. The Dominican does not contemplate because he wants to become an apostle. That would make it a means to an end. Contemplation is so superior, that it cannot be subordinated to anything lesser. The Dominican seeks contemplation for its own sake, because contemplation unites him to God. “Seek first the kingdom of God and his justice, and all these things shall be given to you besides” (Matt. 6:33).

Contemplation — the Source of the Apostolate

When a friar prays, he hopes his prayer will become deep and profound, filling his own soul with such grace and spiritual energy that they will overflow on the souls of others. The image of his life is a deep well. It fills slowly until its pure water reaches the top; then the water runs over the brim and begins to irrigate the whole countryside. The well never empties itself in watering the fields, but gives of its abundance. The Dominican must sanctify himself before he can go out to help his neighbor. The end of the Order, in all branches, is a contemplation that fructifies in the apostolate. A Dominican’s life is a life hidden in God with Christ, lived in the solitude and silence of the religious house. There he dwells alone with God while his exterior activity is the voice of cloistered silence.

The Dominican goes into the pulpit, the classroom, or the sick-room because obedience sends him, because his apostolic yearning to help souls impels him to go. He does not undertake these works through natural eagerness to exercise his talents, or to fulfill his personality. Of course this does not mean that if a priest likes to preach, he must no longer delight in it; nor if he loves teaching, that he must curb the joy he experiences. It means only that his motive in going out to work is not personal gratifications but the glory of God and the good of neighbor.

All other motives urging him onward to works of the apostolic life are less worthy. With his usual acuteness, St. Thomas describes the failure of most religious who plunge into the apostolate: “They are led to engage in external works rather from the weariness which they feel for the contemplative life, than from a desire to attain to the fulness of divine love” (*De perf. vitae sp.*, c. 23). “There are some who are deprived of freedom for divine contemplation and immersed in secular affairs willingly or without regret; in these persons very little or no charity is evident” (*De carit.*, a. 11, ad 6).

But Thomas finds not only activists, weary with the contemplative life, but also selfish contemplatives. “They so enjoy divine contemplation,” he writes, “that they do not want to forsake it, even to consecrate themselves to the service of God by saving their neighbor” (*De carit.*, a. 11, ad 6).

The true Dominican resembles neither of these types. If his neighbor did not need him, he would stay in his religious house with God, but because of his neighbor’s dire necessity, he longs to give him the fruits of his own interior life. There is an intimate connection between his prayer and his apostolic yearnings. This distinguishes him from the purely contemplative monk who may go forth out of obedience, as did St. Bernard, to work for the salvation of his neighbor. The Dominican, seeing God in his neighbor, is constrained by the impetus of his own contemplation to bring that neighbor to God. Therefore, as St. Thomas observes:

” . . . at the expense of his much loved contemplation, he devotes himself, for God’s sake, to his neighbor’s salvation. Hence, it is a proof of a greater perfection of charity to be willing, for the love of God and neighbor, to work for the salvation of others, even though, by so doing, contemplation be somewhat impaired, than to cling so closely to the sweetness of contemplation as to be unwilling to sacrifice it, even for the salvation of others” (*De perf. vitae sp.*, c. 23).

Tormented by a passion for souls, the Dominican brings them a message that has been matured in silent prayer before God, that has “been shaped in the sanctuary, the choir, and the cloister:”

This eminent ideal, this search for contemplation that fructifies in the apostolate, has been expressed concretely in the oldest, the simplest, and the most beautiful Dominican rule of conduct. It comes directly from the practice of St. Dominic. The canonization witnesses tell us that he spoke only with God or of God. We shall let Stephen speak for them all:

It was his custom to speak always of God or with God whether he was in or outside the priory or on a journey. He strongly urged the brethren to act in the same way and he had this placed in the Constitutions.

Speaking thus of God, in conversation or in sermons, Dominic’s contemplation spilled over the brim of his prayerful soul to the sanctification of those who heard him.

The Dominican saints learned this lesson from their father. They also spoke with God and of God. Bl. Raymond of Capua writes this about St. Catherine of Siena:

. . . if she had intelligent people to tally to, she could have gone on talking to them about God for a hundred days and nights without stopping for food or drink. She never got tired talking about God. On the contrary, as time went on, she seemed to grow ever more lively and enthusiastic. Again and again she has told me she knew of no greater consolation in life than talking and arguing about God with people of understanding. And anyone who ever worked with her can vouch for this from personal experience.

Raymond goes on for another page, telling how he fell asleep once when Catherine was talking to him about God. She awoke him with a rebuke: “Is this all you care about the salvation of your soul?”

St. Thomas gave theological expression to the Order’s motto when he said that an apostolic religious must “contemplate and give to others the fruit of his contemplation” (*Summa theol.*, II, II, p. 188, a.6). The Dominican apostle must “speak with God or of God”.

Contemplation — Inherent in Dominican Life

Is it possible to prove that the Order is contemplative? This can be done by first considering the kind of Order St. Dominic founded: an Order of Canons Regular. The bull of confirmation issued by Pope Honorius III on December 22, 1216, began with the words *Religiosam vitam*. Hundreds of similar bulls open with the same words and with the same general content. They vary in detail but are always given in favor of chapters of canons regular. The chief duty of the canons was contemplative — the worship of the Holy Trinity. The canons existed to carry out the divine worship of the Church in a solemn manner. They were attached to the cathedrals precisely for that purpose: to worship God officially, to participate in the solemn Mass, to chant the Divine Office in the name of the Church. They were officially “pray-ers”. The issuance of the *Religiosam vitam* by Pope Honorius served notice on the Friars Preaches that they were Canons Regular and that their chief function was to worship God in a contemplative way.

St. Dominic also adopted the monastic observances — the community life, cloister, silence, austerities of fasting and abstinence, bowings during the Office and Mass, venias, the scapular — from the contemplative Orders. The first part of the primitive Constitutions was almost exclusively devoted to these things. The Founder took them from the Premonstratensians, who borrowed them from the Cistercians, a most strict, contemplative Order. Dominican nuns and sisters have taken these observances from the fathers. Tertiaries perform the bows when they recite the Office during their meetings. Even in their private recitations, the members of the Order should bow their heads reverently at the Gloria Patri. The observances are a sign to the friar that he must be a contemplative.

The second part of the early Constitutions also clearly demonstrates the contemplative character of the Order. This part, governing preaching, study, and apostolate, held before friars going out to preach a vivid portrait of their contemplative apostolic career:

They shall receive a blessing and then go forth as men desirous of their own salvation and the salvation of others. Let them bear themselves with religious decorum as men of the Gospel, treading in the footsteps of their Savior and speaking with God or about God to themselves and their neighbor

The present Constitutions prescribe the same ideals, repeating the words of 1220:

It is known that our Order was founded from the beginning for the express purpose of preaching and the salvation of souls

This end we ought to pursue, preaching and teaching from the abundance and fulness of contemplation, after the example of our most holy father Dominic, who used to speak only with God or of God to the great benefit of souls.

The means set by that most holy patriarch for the attainment of that end are, besides the three solemn vows of obedience, chastity, and poverty, regular life with its monastic observances, the solemn recitation of the Office, and the assiduous study of sacred truth. Among us these means cannot be abolished or substantially altered, though it is permissible (the vows, of course, excepted) to temper them somewhat, opportunely, so that they might be more suited for a facile reaching of the end and possess greater efficacy and be more suited for a more expedite attainment of the end.

The ***Rule of St. Augustine***, chosen by St. Dominic as best suited for his purposes in founding the Order, likewise imposes the duty of contemplation. It opens with a statement, in different words, of the Order's great intention to speak only "with God or of God:" "Before all things, dear brethren, love God and after him your neighbor." These words are a trumpet call to contemplation. The Rule first ascends to the very throne of God to look on him in loving contemplation; then it descends, bringing his love to souls. Humbert of the Romans, fifth master general, makes a beautiful application of these words to the Dominican preacher in his comment on the Rule:

It is the duty of the preacher at times to devote himself to contemplating the things of God; at times, however, to exert himself in action for his neighbor. The love of God raises him up to the first; the love of neighbor carries him down to the second . . . but because each one owes more to himself than to his neighbor, he must give himself more to the quiet of the contemplative life than to the works of the active, like the workers of Solomon, who rested more than they worked. He must seek the things of God more than he seeks the things of his neighbor, and must preach more to himself than to others, preferring the love of God to the love of neighbor, because that is the first and the greatest commandment. Therefore, there is an order in these things and it is rightly written: 'Before all things love God, and then the neighbor.'

The words of the Rule illustrate the sublimity and spirituality of the Dominican vocation. Above all else, it urges the fulfillment of the two great commandments: "Thou shall love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like it, Thou shalt love thy neighbor as thyself" (Matt. 12:37-39).

Contemplation and Preaching

The contemplative character of the Order is demonstrated from the special end that St. Dominic established — preaching for the salvation of souls. The primitive Constitutions clearly state this purpose in their prologue: "It is known that our Order was founded from the beginning for preaching and the salvation of souls." Spreading the word of God for souls demands a contemplative life from the apostle. St. Peter clearly taught this truth when the first deacons were chosen. Pointing out the need for the new office, he spoke for the Twelve:

It is not desirable that we should forsake the word of God and serve at tables. Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, that we may put them in charge of this work. But we will devote ourselves to prayer and to the ministry of the word (Acts, 6:2-4).

He even wanted contemplation for the “active” deacons. They must be men “full of the Spirit and of wisdom.”

St. Dominic, an apostle among the Albigenses, devoted himself “to prayer and the ministry of the word”, giving “his day to his neighbor, his night to God”. Humbert of the Romans, in his Commentary on the Rule shows how well the first sons of St. Dominic imitated their Founder:

The state of a religious is the state of a contemplative. The things that are preached are learned in contemplation. Speaking of preachers the blessed Gregory said: “in contemplation they drink in the truths which later they pour out in their preaching.” The office of the preacher is, on the one hand, to give himself to contemplating the things of God, and, on the other, to devote himself to activities on behalf of his neighbor. He must give himself to both the active and the contemplative lives. But since everyone is responsible first for himself, the preacher must devote himself much more to contemplation than to the works of the active life.

Contemplation in the Lives of Sisters and Tertiaries

All that we have said about contemplation applies equally to Dominican sisters. This is clear regarding the nuns of the Second Order, but the sisters of the Conventual Third Order are also committed to the Order’s spiritual life. Dominican spirituality is the same, in its basic principles, for all members of the Order. No congregation of sisters or brothers can be affiliated with the Order unless the master general is satisfied that its constitutions and customs faithfully reflect the spirit of the Friars Preachers. A congregation enjoying such affiliation can be sure that the Order is satisfied with the contemplative character of its laws and customs. All parts of the Order, except the secular Third Order, follow the *Rule of St. Augustine*. Read regularly in the refectory, the Rule continually challenges the brethren with these words:

Before all things, dear brethren, love God and after him your neighbor, because these are the principal commands which have been given to us. These, then, are the things which we command you who live in the monastery to observe: first, that you dwell together in unity in the monastery and have one mind and one heart in the Lord, for this is the reason why you have come together.

The Constitutions of the sisters, as those of the fathers, commit them to the contemplative life. The Friars Preachers were founded by St. Dominic for the sanctification of its members and the salvation of souls. The sisters “as true daughters of their holy Founder and Patriarch, must always remember this twofold object and strive with all their energy to attain it” The first emphasis is on their own salvation. The Order was founded to sanctify its members, to make them “perfect in charity”. In the second place it seeks the salvation of souls. The principal and essential purpose the Dominican has in entering the religious life, is to achieve his personal sanctification. This he does through the three vows of religion and by keeping the Rule and

Constitutions. These guiding documents for Dominicans, together with the sisters' customary, oblige them to follow the contemplative monastic observances as they were set down in 1216 by St. Dominic.

The sisters also take the vows, follow their Constitutions, and keep the Rule. They wear the Order's habit with its scapular, the badge of a contemplative Order. They have the fasts and abstinences, the enclosure, community life, silence, the Office and all the many Dominican sacramentals which help lead their souls to God.

Infused Contemplation — the Dominican Ideal

When St. Dominic placed contemplation before his children as the primary end of their lives, he intended infused contemplation. The thirteenth century did not know the distinction made by later spiritual writers between "infused" and "acquired" contemplation. The Founder did not rule out vocal prayer, mental prayer, or other kinds of active prayer. He practiced them himself and enjoined them as dispositive agents preparing for the higher types of prayer.

Contemplation is primarily an act of the intellect, but it begins in love, an act of the will. When the soul loves God, it longs to be united to him. Ardent love for God leads to the contemplative act. Once the soul has found God in contemplation, its love, by a reciprocal process, is increased. In the presence of the one we love, we experience delight; this, in turn, leads to an increase of love. Contemplation, therefore, is a circular motion (*Summa theol.*, II II, q. 180, a. 6). It begins in love of God; it leads to our gazing upon him; thus lost in our enjoyment of him, we learn to love him more intensely.

Some might object that infused contemplation is a gift of God; it cannot be acquired. God gives it to whom he pleases, when he pleases, and as much as he pleases. It is given when the Holy Spirit makes his Gifts, especially wisdom, knowledge, and understanding, active in the soul. Then the soul is made docile and readily responsive to the whisperings of the Spirit. If that is true; if contemplation is a gift of God; if we cannot acquire it by our own efforts, then how can we be true Dominicans? Not every one, and maybe only a few are given this gift. Of course, we do not know who has it or who does not have it. Sometimes a person may have it and not be aware of it himself. Or a soul may experience contemplation once, a few times, or frequently. So the difficulty remains, how can we be true to our vocation if here and now we are not contemplatives? We are true to our calling if we live our contemplative vocation sincerely, if we try habitually to dispose ourselves for the higher prayer. This is required even of a person who enjoys the act of contemplation. It is an act, and, therefore, transitory; it lasts for a time and then ceases. Even one so gifted must constantly be disposing himself, otherwise he will lose God's blessing.

Preparing for Contemplation

How can this be done? St. Thomas prescribes hearing, reading, meditating, and praying (*Summa theol.* II II, q. 180, a. 3 ad 4). A Dominican prepares for contemplation when he listens to sermons, when he reads spiritual books, when he prays mentally or vocally. Chanting Office in

choir, during which the soul savors the sacred texts and listens to the whispering of the Invisible Teacher, was the means preferred by St. Dominic to dispose his children for contemplation.

The Dominican should constantly and humbly beg God for this gift. It is a higher grace directly conducive to sanctity and may, therefore, be legitimately desired. Our Lord, in the words spoken to the woman who had come to Jacob's well to draw water, encourages us to ask for the contemplative graces: "If thou didst know the gift of God, and who it is who says to thee, 'Give me to drink,' thou perhaps, wouldst have asked of him, and he would have given thee living water" (John, 4:10) . The Book of Wisdom teaches that such prayer made humbly and perseveringly can expect an answer: "I called upon God and the spirit of wisdom came upon me" (Wisd., 7:7) . The soul prays humbly for this grace when it realizes that it is God's gift and the answer depends on his Will. He may not answer this prayer in the present life, or he may answer it later when the soul has done more to dispose itself. He may answer it only once, or he may answer it more abundantly. We may pray for contemplation without presumption, because infused contemplation is the normal flowering of the life of grace, which should continue developing until it reaches its maturity in contemplation. Should this not take place, it will occur in eternity, following the purifications of purgatory. When trials and sufferings come into his life, the religious should never complain; rather he should welcome them as purifications which will cleanse his soul, show him his weakness, and draw him gradually toward union with God. Many souls lose all the purgative value of sufferings when they rebel or fall into self pity.

The Dominican who appreciates the Divine generosity, will beg God incessantly for the higher spiritual gifts. However, this prayer will be presumptuous if it is not matched by unending, vigorous efforts on his part to do everything possible to dispose himself for the higher graces. Utmost fidelity to the prayer and the duties of his religious life are the providential means given to the religious to accomplish this work. Deliberate neglect or habitual infidelity to religious duties will nullify all efforts begging of God the higher forms of prayer.

If the Dominican prays for the grace of contemplation, then he must be ready to pay the price. No one can become a contemplative unless he is willing to die totally to self. Everything in the Order's religious life prepares its members to die to self and live in God. The friar begins to die to self when he commences to live his religious life earnestly; when he begins to mortify, put to death, his own will, desires, likes and dislikes. He must even learn to put aside, on many occasions, his own opinions. If he is faithful to the monastic observances, silence, fasts, abstinence, and the many other things that are so insignificant in themselves, he dies to self. Such fidelity to minutiae prepares him for contemplation by clearing away the obstacles, chiefly self-will and personal vice, which impede it and by requiring the practice of the virtues which promote it, such as obedience, patience, perseverance and charity.

The Dominican lives in God when he enters wholeheartedly into liturgical prayer, study, and the apostolate. The liturgy and loving study of sacred truth place him in direct contact with God, the object of contemplation. The apostolate carries fruits of contemplation to souls. Nothing in the Order's spiritual scheme is useless. Every element in its spirituality is essentially integrated in a master plan for the sanctification of the Dominican and the salvation of souls.

The Order's life, Rule, Constitutions, and customs are grand. They are grand in design, grand in purpose, grand in their effect. A Dominican should live them as well as he can, deeply lamenting when he fails. He should persevere in keeping his Rule and Constitutions all the days of his life, never yielding to discouragement. Only God knows why he gives contemplation to some and not to others; why he gives it early or late; why he gives it occasionally or frequently. St. Augustine teaches that this is a mystery, that if we do not wish to err, we should not inquire. Rather the soul should turn inward to scrutinize its own conduct, to see where it is still failing in complete fidelity to grace. If God gives it the graces of contemplation, it must respond with great gratitude and love.

If the friar does all he can to make himself ready for contemplation, he will certainly work most effectively for the sanctification of his soul. Only failure on his part to pursue the ends of the Order, to use the means it provides, or to use them in proper balance, stand as obstacles to contemplation. Preaching, teaching, nursing, and the vast variety of work done by the Order in the modern world do not prevent a Dominican from aspiring to be, or becoming, a contemplative.

The Order produces contemplatives and has them at the present day. Perhaps the reader may not know of any, but there are many. The saints of the Order exemplify the beautiful balance of Dominican spirituality, the perfect blend of contemplation and apostolicity. They have been among the greatest contemplatives of the Church: St. Dominic, St. Thomas Aquinas, St. Catherine of Siena, St. Vincent Ferrer, yet they have been zealous apostles. The pages of Dominican history are sprinkled liberally with great souls who have become saints in the Dominican way, following their rule with utmost fidelity, working faithfully for the good of souls.



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Dominican Spirituality and Vatican II's expectations of lay people

by Christopher Kiesling, O.P.

Shortly before, during, and immediately after Vatican Council II, our moment of church history was often called The Era of the Laity. The recognition was growing, both among clergy and laity, that lay people are not second-class citizens in the Church, not mere hangers-on or camp followers of the clergy and religious, but rather are constitutive of the Church along with the clergy. These ideas were enshrined in Vatican Council II's documents, especially *Lumen Gentium* (Dogmatic Constitution on the Church) and *Apostolicam Actuositatem* (Decree on the Apostolate of Lay People).

In this talk I wish to indicate first what Vatican Council II expects of lay people. Then I shall describe Dominican spirituality. Finally, I hope to show that Dominican spirituality enables lay people to fulfill the Council's expectations of them.

VATICAN II — EXPECTATIONS

Articulate Faith

Vatican II has three radical expectations of lay people—namely, that they be (1) articulate in their faith, (2) appreciative of creation, and (3) zealous for building a better world. These expectations are radical, since they are the root of many other more specific expectations that Vatican II holds out for the laity.

In regard to articulate faith, the *Decree on the Apostolate of Lay People* states: “The apostolate of the Church and of all her members is designed primarily to manifest Christ's message by words and deeds and to communicate his grace to the world” (6). Noteworthy in this statement is that *all* members of the Church are to manifest Christ's message by word as well as by deeds, and to communicate his grace. The Council document acknowledges the special role of the clergy's ministry of Word and sacraments but explicitly does not limit to the clergy the Church's mission to teach and sanctify.

The decree makes a familiar affirmation when it states that one of the ways in which the laity exercise the apostolate of “making the Gospel known and more holy” is through the witness of an exemplary life. But the decree goes further: it affirms that an apostolate of this kind does not consist only in the witness of one's way of life; a true apostle looks for opportunities to announce Christ by words addressed either to non-believers with a view to drawing them to Christ, or to believers with a view to instructing and strengthening them, and motivating them toward a more fervent life. “For the love of Christ impels us” (2 Cor. 9:16), and the words of the Apostle should echo in every Christian heart: “For woe to me if I do not preach the gospel” (1 Cor. 9:16).

What is significant about these quotations is that the Council is saying that the laity are to do the equivalent of preaching. They are to lead others — not only non-believers but fellow Christians — to a deeper faith, not simply by their lives, or example, but by words.

So Vatican II clearly expects the laity to speak about their faith and even instruct, strengthen, and motivate others, not only non-believers, but fellow Christians as well.

We are only beginning to implement this idea of Vatican II as we increasingly involve parents in their children's preparation for the reception of the sacraments and in their children's religious education generally. We are implementing the idea as we employ more and more lay teachers in Catholic schools and religious education programs. Lay people are implementing this expectation of Vatican II as they come forward to assist priests and religious in conducting retreats, in such events as marriage encounter weekends. A very strong argument could be made from these quotations that such a thing as a properly

conducted dialogue homily could be legitimate, though present Church discipline does not recognize it.

Appreciative of Creation

A second radical expectation of Vatican II is that lay people be appreciative of creation. The *Dogmatic Constitution on the Church* states:

The Lord wishes to spread his kingdom . . . in this kingdom, creation itself will be delivered out of the slavery to corruption and into the freedom of the sons and daughters of God (cf. Rom. 8:21) . . . the faithful, therefore, must learn the deepest meaning and value of all creation, and how to relate it to the praise of God. They must assist one another to live holier lives even in their daily occupations. In this way, the world is permeated by the Spirit of Christ and more effectively achieves its purpose in justice, charity, and peace. (36)

Vatican II is saying that baptized believers must see and esteem creatures in the light of revelation. This revelation testifies to creatures' original goodness and to their relation to the fulfillment of creation intended by God and anticipated in Jesus' resurrection from the dead. The laity should revere the uniqueness and beauty of each creature, even as the poet does. They should not view them with the cold, utilitarian eye of the technician. Yet technology, too, is God's creature through the God-given inventiveness of human beings. Christians should understand and rightly evaluate technology's place and its impact on society. Especially should the Christian be appreciative of humanity and the mysteries of being human: the body, feeling, emotion, love, sex, work, play, community celebration, art, science, the aspirations of the human mind and the longings of the human heart — all bathed in God's universal love.

Concretely, this expectation mandates the laity to contribute to the Church's life and mission their understanding and evaluation of the human factors involved in that life and mission. Today, for example, psychiatrists and psychologists assist religious communities and seminaries in assessing their candidates for religious life and the priesthood. Management and communications experts are occasionally called in to help dioceses, parishes. Religious communities function more efficiently, not only within but also in missionary outreach. Married couples assist in preparing young people for marriage. Architects and artists continue to contribute their knowledge and appreciation of creatures to the life and mission of Church.

Better World

Finally, a radical expectation of Vatican II (the third one) is that the laity be zealous in building a better world for all men, women, and children. The *Dogmatic Constitution on the Church* states:

By their competence in secular fields and by personal activity, elevated from within by the grace of Christ, let them [lay people] labor vigorously so that by human labor, technical skill, and civic culture created goods may be perfected for the benefit of every last human being . . . Let them work to see that created goods are more fittingly distributed among men and women and . . . in their own way lead to general progress in

human and Christian liberty. (*ibid.*)

Baptized believers should also, “by their combined efforts remedy any institutions and conditions of the world which are customarily inducements to sin, so that all such things may be conformed to the norms of justice and may favor the practice of virtue rather than hinder it.” They need to “imbue culture and human activities with moral value” (*ibid.*).

The call here is not simply to social service — that is, relieving the misery of those suffering injustice. The call is to social action, to change the institutions of society that generate suffering, whether it be economic, psychic, social, moral, or spiritual.

Lay people obviously have a significant role to play in this apostolate of the Church, since it concerns the very institutions in which they and their families live their daily lives: the neighborhood, the city, the state, the corporation, the factory, the office, the publishing and entertainment industries, the building trades, hospitals, schools, and so on. The role of the laity in this apostolate cannot be conceived, moreover, merely as executing directives of the clergy. Those directives must be developed by the laity, for they live in the institutions for which the renewing directives are meant. They know these institutions inside and out, their strengths and weaknesses, their benefits and drawbacks. No doubt the clergy can and must be involved in this apostolate as having been ordained to care for the whole community; but their role is one of stimulating, encouraging, and supporting lay men and women, who must plan and carry out this mission of the Church in the world.

So we have three expectations of Vatican Council II with regard to the laity. Dominican spirituality can assist lay people to assume their role in the life and mission of the Church as delineated in Vatican Council II. The organization that goes by the name “Dominican Laity” enables lay men and women to bring to bear on their lives the Dominican spirituality, which will aid them in entering fully into the life and apostolate of the Church. The purpose of the Dominican Laity is not to enable lay people to turn away from the world to draw comfort and ultimately salvation by cuddling up, so to speak, to Dominican priests and religious. Rather it is the means whereby the spirituality developed by St. Dominic and his disciples down through the centuries moves out into the world to contribute to the coming of God's reign over all creation.

But what is Dominican spirituality? We must now address this question.

DOMINICAN SPIRITUALITY

Spirituality

By *spirituality* here is meant practices by which we open ourselves to the influence of the Holy Spirit in our lives. These practices do not simply precede grace or the Spirit's influence as if performed by our own native powers. They, too, are the fruit of the Spirit at work within us, opening us up to his further influence.

But at certain stages, levels, and moments of our life of grace moving us toward intimate communion with God, we play significant roles. We are free creatures; the Spirit of God does not negate our freedom but actualizes it; the spiritual life issues not only from the Spirit of God but also from our spirit. So we have practices in which we freely engage, by which we place ourselves at the disposal of the Holy Spirit, and by which we thus contribute to the life of the Spirit in us. These practices constitute spirituality.

The word *practices* in this context, should not be limited to external conduct, such as vocal prayer, fasting, maintaining silence, or living with a minimum of material goods. *Practices* in this context includes a variety of internal activities, and these are, in the long run, more important. Meditation, for example, an internal activity, is a practice alluded to here. Adopting certain attitudes would also fall under the term *practices* in this context, for example, being willing to obey commands of legitimate superiors, loving others in a celibate manner, regarding manual labor or study as a special value, living within modest means.

The Spirit of God has worked wonders in saintly men and women down through the ages. The practices by which they opened themselves to the Holy Spirit's influence have been remembered by other Christians and adopted by them in their own pursuit of Christian life. From time to time a whole cluster of practices of some outstanding saint has been adopted by his or her disciples, often having been imbedded in a religious rule of life by the saint. Over the centuries different religious groups have accumulated sets of practices built up by succeeding generations of saintly men and women. Thus we come to various spiritualities or schools of spirituality that are simply clusters or sets of practices, external and internal, by which women and men open themselves to the Holy Spirit's influence. We have Benedictine, Cistercian, Dominican, Franciscan, Carmelite, Teresian, Ignatian, Passionist, Sulpician spiritualities and many others. The difference among spiritualities is often not so much in the practices themselves but rather in the emphasis given to various practices and the interrelationship seen between them. An attitude of poverty, for example, is characteristic of every spirituality but is strongly emphasized in Franciscan spirituality and takes precedence over practices that are of greater concern in other spiritualities.

DOMINICAN SPIRITUALITY

Dominican spirituality is the cluster of practices for opening self to the influence of the Holy Spirit which St. Dominic engaged in and bequeathed to his followers in the rule and constitutions of his Order, and which subsequent generations of Dominicans have practiced, developed, preached, written about, and expounded theologically.

Which practices constitute the cluster designated as Dominican spirituality are not difficult to state. We can list them as a number of imperatives. To anyone wishing to open self to the influence of the Holy Spirit in the Dominican way, we say: "Be loving of God and neighbor, live together in peace and harmony, proclaim the Word of God, be apostolic, be poor, be chaste, be obedient, pray liturgically and privately, study God's Word, seek truth, contemplate and give the fruits of contemplation to others, be faithful to all the elements

of this way of life.”

Other imperatives, refining these, could be added. Some of these given here overlap to some degree. But we do have here the basic practices of Dominican spirituality. They will be carried out differently by Dominicans living in religious communities and those living as lay men and women; cloistered nuns will carry them out differently from roving preachers. But all these people will be Dominicans insofar as they are moved by this cluster of imperatives to open their lives to the Spirit of God.

Now that we have identified Dominican spirituality, we can show how it enables lay people to fulfill Vatican II's expectations of them. We will make this demonstration by relating certain practices of Dominican spirituality to each of the three radical expectations of Vatican II for the laity. There is, however, much more overlapping in actual life than will appear here.

DOMINICAN SPIRITUALITY AND VATICAN II

Articulate Faith

Vatican II expects lay people to have what we have called articulate faith. Several practices of Dominican spirituality are directed to this articulate faith.

Dominican spirituality enjoins us to study God's Word. The Dominican laity will nourish their lives on God's Word, especially as contained in Sacred Scripture. Like St. Dominic, who carried with him the Gospel according to Matthew and the letters of St. Paul, Dominican lay men and women will daily or frequently have recourse in the Scriptures. They may thoughtfully and prayerfully read a brief passage each day — or a longer passage every few days — reflect upon it, contemplate the mysteries recorded there. They may do this alone or in groups. When feasible they will read the Scriptures with the aid of study guides that assist the reader through the Scriptures. Such books and pamphlets offer information to help understand the various Biblical books as well as individual passages more fully than we ordinarily can because our world and culture are so different from those of the original authors. Occasionally, a lecture about Scripture may also be available. All lay Dominicans, however, aim at the study of God's Word and the search for truth in prayerful, contemplative reading of the Scripture.

Lay persons practicing Dominican Spirituality will not hoard the good news they apprehend in their reading and contemplation of the Scriptures. They will share the fruits of their contemplation; they will proclaim the Word of God. Normally they will not deliver homilies or sermons or give retreat conferences, though some will. But they can share with friends, or those who might seek help, their insights into their beliefs, their struggles with doubts or wonderment while still believing, their convictions, their favorite passages of Scripture that sustain them in trials. Lay people disciplined by practices of Dominican spirituality such as study of God's Word, the search for truth, and contemplation will be in good position to prepare their own

children for the reception of the sacraments, to teach in CCD courses, and to participate in adult education programs. The Dominican imperative "Be apostolic" will inspire Dominican lay men and women to undertake such educational efforts.

APPRECIATION OF CREATION

The practices of Dominican spirituality foster also that appreciation of creation which Vatican Council II expects of laity. A motto of the Dominican Order is *Veritas*, Truth. The truth referred to is not only the truth of our minds about things but also the truth of things insofar as they reflect the divine mind that creates them and calls them to intended perfection. Ultimately, of course, this Truth pursued by Dominican spirituality is Jesus Christ, and further still, the Divine Being who is Father, Son, and Holy Spirit. The point here is that Dominican spirituality strives to know what is, whether creature or Creator, to know it in its individuality and uniqueness, and knowing it, to respect and cherish it, and to praise God for it. Our brother Thomas Aquinas manifested in his philosophical and theological works this search for the truth of things and through it, The Truth, who is our God.

The Dominican imperative to contemplate also suggests appreciation of creation.

The *contemplation* connotes a loving sort of knowledge arising from, accompanying, and leading to more appreciation. Contemplation, in pondering the mysteries of faith, inevitably enhances appreciation for creation, for all these mysteries entail creation in some way. Certainly, the mystery of creation does, but so does the mystery of God's dealings with Israel and then the mystery of Jesus Christ, who is man like us in all things save sin. Even the contemplation of Divinity itself results in a keener appreciation of creatures in comparison and contrast to which we apprehend the Godhead. Contemplation is customarily associated with the gifts of the Holy Spirit that are understanding, knowledge, and wisdom. Thomas Aquinas shows how these gifts, in helping us to know and esteem God, simultaneously give us knowledge and appreciation of creatures. In a sense, we come to know and appreciate God in the measure that we know and appreciate creatures, for these latter both point to what God must be and yet tell us what he is not.

The liturgical prayer enjoined by Dominican spirituality certainly fosters appreciation of creation. Liturgy relies very much on the rhythm of the day and the seasons of the year. It differentiates our inner sense of time to preserve it from becoming monotonous duration. The liturgy calls upon the sun and stars, the earth and seas, plants and animals in its prayers; and it uses bread and wine, water and oil, cloth and wax in its rites.

Dominican spirituality says "Be chaste." This chastity may be celibate or conjugal or single chastity. In any case it is respect for women and men in their bodily being; it regards men and women as persons to be revered and served rather than bodies to be used.

BETTER WORLD

The third radical expectation of Vatican II for lay people is zeal for building a better world embodying God's rule over his creation. Dominican spirituality leads to such zeal. At the core of Dominican spirituality is the great commandment of love of God and its companion like to it — namely, love of neighbor as self. These two imperatives stand at the head of St. Augustine's rule, the rule that St. Dominic chose for himself and later for his companions and disciples. The injunction of Dominican spirituality stated earlier as "Live together in peace and harmony" is simply another version of the second commandment above. It, too, stands at the head of the Rule of St. Augustine as the aim of our coming together in the Dominican family — namely, that we may be one in heart and mind in God.

If we come together in the Dominican family to realize among ourselves Christian love and care for one another, we do not intend to limit that concern to our own circle. On the contrary, we pursue love and care among ourselves in order that collectively we may bear witness to the power and glory of Christian love for the inspiration of others, and that individually we may have support in our own often frustrating efforts to extend that love and care to countless others in the course of our lives.

The love of God and neighbor called for by Dominican spirituality thus inspires the lay Dominican with zeal for building a better world. True, love for neighbor in God is realized in individual instances of compassion, kindness, and relief in the midst of suffering. But love of neighbor seeks also more permanent solutions to suffering; it pursues a social order marked by justice, peace, and freedom for each human being, regardless of race, sex, age, or other distinction. The achievement of this goal seems an endless and fruitless effort, but Dominican spirituality goads us on to it when we grow weary.

The imperative of Dominican spirituality "Be apostolic" is fulfilled by Dominicans primarily by proclaiming the Word of God. But we need to keep in mind that proclaiming the Word of God is by no means limited to verbal expression. In fact, if that is the only way in which we proclaim the Word of God, our proclamation will have little effect. St. Dominic realized this when he established his religious community of preachers. He provided for his preachers a style of life that would reinforce and proclaim in action and nonverbally the Word they announced verbally. The Dominican imperative to proclaim the Word and to be apostolic impels us, then, also to be zealous for the building of a better world and to acquire the skills we need to contribute to this cause in accord with our particular position in life and in the Dominican family.

The imperative of Dominican spirituality "Be poor," taken seriously, also fosters this zeal for building a better world and equipping ourselves to do that work. To be realistic, for the most part this imperative is not going to identify many Dominicans in this country with the poorest people economically and socially, so that our zeal for a better world springs from the despair of the oppressed. But in response to this maxim to be poor, we are enjoined to struggle to free ourselves from the value system of our society — whatever it may be — in order to judge and act by the justice of God and the norms of the Gospel. If we then work within our society with those new standards, we will be zealous for building a better world.

Dominican spirituality enjoins us to be obedient. *Obedience* etymologically means “to listen to.” Ultimately, obedience is listening to the Word of God. To be obedient is to strive ceaselessly to hear ever more clearly God’s Word, the Gospel, Jesus Christ. Obedience to the command of a superior or of a community presupposes that God’s Word is discerned in this command; and the obedience to it actualizes, in a particular situation, obedience to God’s Word. Listening to or hearing God’s Word implies, of course, taking that Word to heart and shaping one’s life according to it. “Blest are they who hear the word of God and keep it,” Jesus declares (Luke 11:29). Obedience to God’s Word in the Gospels, for instance, includes loving and serving the hungry, the naked, the imprisoned, the ignorant, the sinner, and all who are in any way oppressed. Obedience, therefore, leads Dominican lay men and women not only to individual acts of love and service for those in need, but also to the building of a better world that will prevent so much of that suffering in the first place.

An ingredient of any spirituality will be the imperative to persevere in the practices that constitute it. This imperative of Dominican spirituality resides in the traditional means-to-the-end called *regular observance*. In its original sense, *regular observance* refers to certain external practices predetermined by rule, such as maintaining silence, wearing a religious habit, preserving cloistered quarters, and the like. These practices were always regarded as means to ensure that the substance of Dominican life endured — namely, liturgical and contemplative prayer, study, evangelical and common life, and preaching in various forms. The Constitutions and Ordinations of the Order of Friars Preachers revised in 1968 reflect this understanding:

... In order, therefore, that we may remain faithful in our vocation, we should intelligently set great store on regular observance.... (39) All the elements that constitute Dominican life and supply the arrangements of its community discipline come under the heading regular observance. Amongst these elements stand out common life, the celebration of the liturgy and private prayer, the observance of the vows, the assiduous study of truth and the apostolic ministry, in the faithful fulfillment of which we are helped by cloister, silence, the habit, and penitential practices (40, emphasis in original).

Significant in this quotation is that regular observance is defined to include the basic elements of Dominican life itself — the common life, liturgical and private prayer, the vows — and not simply a number of external practices. Therefore, the imperative “Be regular in observance,” which has been and remains a maxim of Dominican spirituality, can be interpreted today to mean: “Be faithful to all the elements of this way of life.” Two aspects of this imperative are to be noted.

First, this is an imperative to perseverance in, or fidelity to, the practices of Dominican spirituality. The person who opens himself or herself to the Holy Spirit is not the one who only occasionally does so, but he who continually does so. If there is failure to be open, the person repents and tries again, and again, and

again, probably becoming increasingly open with every repeated effort. It is only through perseverance that any spirituality will eventually be effective. Insofar as its effectiveness depends upon us, so we should expect such an injunction in Dominican spirituality.

Secondly, this imperative call for perseverance in the totality of the practices constituting Dominican spirituality. To be faithful to only one or another or some of the practices to the neglect of others will not generate openness to the Holy Spirit — at least not the Dominican kind of openness. Dominican spirituality calls for a certain mix of practices internal and external. While at times there is tension between them, they also balance one another. To cite the frequently obvious example, Dominican spirituality calls for time devoted to liturgical and private prayer and for time given to preaching and apostolic involvement. To neglect prayer will eventually result in the deterioration of apostolate, and vice versa. Study is no substitute for contemplation and prayer, liturgical and private. On the other hand, the Word of God is exposed to distortion in preaching if study is wanting. If the vows or promises are not observed, preaching will lack credibility. If the effort to love God and neighbor is wanting, the vowed or promised style of life is not serving the purpose for which it is intended.

Dominican spirituality is a specific set of practices for opening ourselves to the influence of the Spirit of God who dwells within us through faith and baptism. Although it originated with St. Dominic in the 13th century, it clearly enables lay people to meet the Church's expectations of them as expressed in Vatican Council II in the 20th century.

This makes the Dominican Laity a force for the reform and renewal of the Church sought by Vatican Council II.



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THE NINE WAYS OF PRAYER OF ST. DOMINIC

THE NINE WAYS OF PRAYER OF ST. DOMINIC

The Nine Ways of Prayer of St. Dominic was written by an anonymous author, probably at Bologna, sometime between 1260 and 1288. The source of his information was Sister Cecilia of the Monastery of St. Agnes at Bologna (who had been received to the habit by St. Dominic) and others who had been in contact with the Holy Founder. This venerable document testifies to the eminent holiness of the Saint, showing something of his intimate life and intense love of God. The early manuscripts of the work were accompanied by miniature drawings to illustrate the various postures St. Dominic took while he was at prayer. Those in a Spanish manuscript of the Vatican Library, Codex Rossianus 3, are by a skilled miniaturist and done in brilliant colors which are still vivid. The sketches which accompany the present translation are adaptations by Brother Jerome Newell, O. P., of the ancient drawings. The Nine Ways of Prayer have been sometimes printed as a supplement to the Life of St. Dominic by Theodoric of Apoldia, though they form no part of that work. The reason for this is traceable to the visit of Conrad of Trebensee, Provincial of Germany, to Bologna in 1288, when he was in Italy to attend the general chapter. There he found The Nine Ways and other documents relating to St. Dominic and took them back to Germany for the use of Theodoric, who, at that time, was starting to work on his biography of the Saint (27).

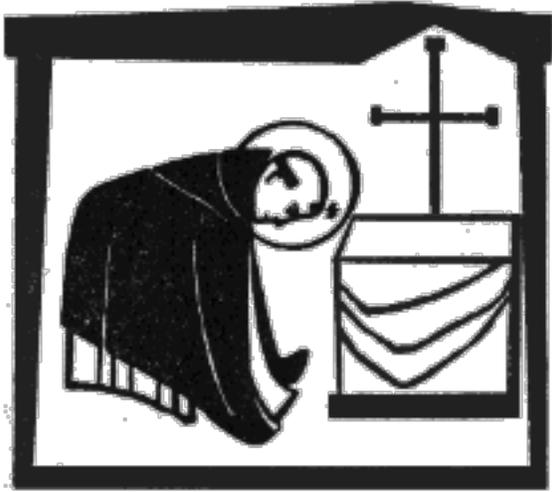
THE NINE WAYS OF PRAYER OF ST. DOMINIC

Holy teachers like Augustine, Ambrose, Gregory, Hilary, Isidore, John Chrysostom, John Damascene, Bernard, and other saintly Greek and Latin doctors have discoursed on prayer at great

length. They have encouraged and described it, pointed out its necessity and value, explained the method, the dispositions which are required, and the impediments which stand in its way. In learned books, the glorious and venerable doctor, Brother Thomas Aquinas, and Albert, of the Order of Preachers, as well as William in his treatise on the virtues, have considered admirably and in a holy, devout, and beautiful manner that form of prayer in which the soul makes use of the members of the body to raise itself more devoutly to God. In this way the soul, in moving the body, is moved by it. At times it becomes rapt in ecstasy as was Saint Paul, or is caught up in a rapture of the spirit like the prophet David. Saint Dominic often prayed in this way, and it is fitting that we say something of his method.

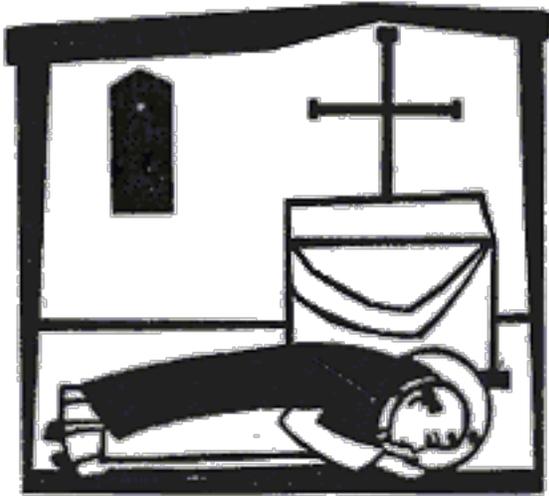
Certainly many saints of both the Old and New Testament are known to have prayed like this at times. Such a method serves to enkindle devotion by the alternate action of soul upon body and body upon soul. Prayer of this kind would cause Saint Dominic to be bathed in tears, and would arouse the fervor of his holy will to such intensity that his bodily members could not be restrained from manifesting his devotion by certain signs. As a result, the spirit of the supplicant was sometimes raised up during its entreaties, petitions, and thanksgivings.

The following, then, are the special modes of prayer, besides those very devout and customary forms, which Saint Dominic used during the celebration of Mass and the praying of the psalmody. In choir or along the road, he was often seen lifted suddenly out of himself and raised up with God and the angels.



SAINT DOMINIC'S first way of prayer was to humble himself before the altar as if Christ, signified by the altar, were truly and personally present and not in symbol alone. He would say with Judith: "O Lord, God, the prayer of the humble and the meek hath always pleased Thee [Judith 9:16]. "It was through humility that the Canaanite woman and the prodigal son obtained what they desired; as for me, "I am not worthy that Thou shouldst come under my roof" [Matt. 8:8] for "I have been humbled before you exceedingly, O Lord [Ps. 118:107]."

In this way our holy father, standing erect, bowed his head and humbly considering Christ, his Head, compared his lowliness with the excellence of Christ. He then gave himself completely in showing his veneration. The brethren were taught to do this whenever they passed before the humiliation of the Crucified One in order that Christ, so greatly humbled for us, might see us humbled before his majesty. And he commanded the friars to humble themselves in this way before the entire Trinity whenever they chanted solemnly: "Glory be to the Father, and to the Son, and to the Holy Spirit." In this manner of profoundly inclining his head, as shown in the drawing, Saint Dominic began his prayer.



SAINT DOMINIC used to pray by throwing himself outstretched upon the ground, lying on his face. He would feel great remorse in his heart and call to mind those words of the Gospel, saying sometimes in a voice loud enough to be heard: “O God, be merciful to me, a sinner.” [Luke 18:13] With devotion and reverence he repeated that verse of David: “I am he that has sinned, I have done wickedly.” [II Kings 24:17]. Then he would weep and groan vehemently and say: “I am not worthy to see the heights of heaven because of the greatness of my iniquity, for I have aroused thy anger and done what is evil in thy sight”(28). From the psalm: “Deus auribus nostris audivimus” he said fervently and devoutly: “For our soul is cast down to the dust, our belly is flat on the earth!” [Ps. 43:25]. To this he would add: “My soul is prostrate in the dust; quicken thou me according to thy word” [Ps. 118:25].

Wishing to teach the brethren to pray reverently, he would sometimes say to them: When those devout Magi entered the dwelling they found the child with Mary, his mother, and falling down they worshipped him. There is no doubt that we too have found the God-Man with Mary, his handmaid. “Come, let us adore and fall down in prostration before God, and let us weep before God, and let us weep before the Lord that made us” [Ps. 94:61].

He would also exhort the young men, and say to them: If you cannot weep for your own sins because you have none, remember that there are many sinners who can be disposed for mercy and charity. It was for these that the prophets lamented; and when Jesus saw them, he wept bitterly. The holy David also wept as he said: "I beheld the transgressors and began to grieve" [Ps. 118:158].

The Third Way of Prayer



AT THE END of the prayer which has just been described, Saint Dominic would rise from the ground and give himself the discipline with an iron chain, saying, "Thy discipline has corrected me unto the end" [Ps. 17:36]. This is why the Order decreed, in memory of his example, that all the brethren should receive the discipline with wooden switches upon their shoulders as they were bowing down in worship and reciting the psalm "Miserere" or "De Profundis" after Compline on ferial days. This is performed for their own faults or for those of others whose alms they receive and rely upon. No matter how sinless he may be, no one is to desist from this holy example which is shown in the drawing.

The Fourth Way of Prayer

AFTER THIS Saint Dominic would remain before the altar or in

the chapter room with his gaze fixed on the Crucified One, looking upon Him with perfect attention. He genuflected



frequently, again and again. He would continue sometimes from after Compline until midnight, now rising, now kneeling again, like the apostle Saint James, or the leper of the gospel who said on bended knee: “Lord, if thou wilt, thou canst make me clean” [Matt. 8:2]. He was like Saint Stephen who knelt and called out with a loud cry: “Lord, do not lay this sin against them” [Acts 7:60]. Thus there was formed in our holy father, Saint Dominic, a great confidence in God’s mercy towards himself, all sinners, and for the perseverance of the younger brethren whom he sent forth to preach to souls. Sometimes he could not even restrain his voice, and the friars would hear him murmuring: “Unto thee will I cry, O Lord: O my God, be not thou silent to me: lest if thou be silent to me, I become like them that go down into the pit” [Ps. 27:1] and comparable phrases from the Sacred Scripture.

At other times, however, he spoke within himself and his voice could not be heard. He would remain in genuflection for a long while, rapt in spirit; on occasion, while in this position, it appeared from his face that his mind had penetrated heaven and soon he reflected an intense joy as he wiped away the flowing tears. He was in a stage of longing and anticipation like a thirsty man who

has reached a spring, and like a traveler who is at last approaching his homeland. Then he would become more absorbed and ardent as he moved in an agile manner but with great grace, now arising, now genuflecting. He was so accustomed to bend his knees to God in this way that when he traveled, in the inns after a weary journey, or along the wayside while his companions rested or slept, he would return to these genuflections, his own intimate and personal form of worship. This way of prayer he taught his brethren more by example than by words.

The Fifth Way of Prayer



WHEN HE WAS in the convent, our holy father Dominic would sometimes remain before the altar, standing erect without supporting himself or leaning upon anything. Often his hands would be extended before his breast in the manner of an open book; he would stand with great reverence and devotion as if reading in the very presence of God. Deep in prayer, he appeared to be meditating upon the words of God, and he seemed to repeat them to himself in a sweet voice. He regularly prayed in this way for it was Our Lord's manner as Saint Luke tells us: ". . . according to his custom he entered the synagogue on the Sabbath and began to read" [Luke 4:16]. The psalmist also tells us that "Phinees stood up and prayed, and the slaughter ceased" [Ps.

105:30].(29)

He would sometimes join his hands, clasping them firmly together before eyes filled with tears and restrain himself. At other times he would raise his hands to his shoulders as the priest does at Mass. He appeared then to be listening carefully as if to hear something spoken from the altar. If one had seen his great devotion as he stood erect and prayed, he would certainly have thought that he was observing a prophet, first speaking with an angel or with God himself, then listening, then silently thinking of those things which had been revealed to him.

On a journey he would secretly steal away at the time for prayer and, standing, would immediately raise his mind to heaven. One would then have heard him speaking sweetly and with supreme delight some loving words from his heart and from the riches of Holy Scripture which he seemed to draw from the fountains of the Savior. The friars were very much moved by the sight of their father and master praying in this manner. Thus, having become more fervent, they were instructed in the way of reverent and constant prayer: “Behold as the eyes of servants are on the hands of their masters, as the eyes of the handmaid are on the hands of her mistress . . .” [Ps. 122:2].



OUR HOLY FATHER, Saint Dominic, was also seen to pray standing erect with his hands and arms outstretched forcefully in the form of a cross. He prayed in this way when God, through his supplications, raised to life the boy Napoleon in the sacristy of the Church of Saint Sixtus in Rome, and when he was raised from the ground at the celebration of Mass, as the good and holy Sister Cecilia, who was present with many other people and saw him, narrates. He was like Elias who stretched himself out and lay upon the widow's son when he raised him to life.

In a similar manner he prayed near Toulouse when he delivered the group of English pilgrims from danger of drowning in the river. Our Lord prayed thus while hanging on the cross, that is, with his hands and arms extended and "with a loud cry and tears ... he was heard because of his reverent submission" [Heb. 5:7]. Nor did the holy man Dominic resort to this manner of praying unless he was inspired by God to know that something great and marvelous was to come about through the power of his prayer. Although he did not forbid the brethren to pray in this way, neither did he encourage them to do so. We do not know what he said when he stood with his hands and arms extended in the form of a cross and raised the boy to life. Perhaps it was those words of Elias: "O Lord, my God, let the soul of this child, I beseech thee,

return into his body” (III Kings 17:21). He certainly followed the prophet’s exterior manner in his prayers on that occasion. The friars and sisters, however, as well as the nobles and cardinals, and all others present were so struck by this most unusual and astonishing way of prayer that they failed to remember the words he spoke. Afterwards, they did not feel free to ask Dominic about these matters because this holy and remarkable man inspired in them a great sense of awe and reverence by reason of the miracle.

In a grave and mature manner, he would slowly pronounce the words in the Psalter which mention this way of prayer. He used to say attentively: “O Lord, the God of my salvation: I have cried in the day and in the night before thee,” as far as that verse “All the day I have cried to thee, O Lord: I stretched out my hands to thee” (Ps. 87:2-10). Then he would add: “Hear, O Lord, my prayer give ear to my supplication in thy truth . . .” He would continue the prayer to these words: “I stretched forth my hands to thee . . . Hear me speedily, O Lord” (Ps. 142:1-7).

This example of our father’s prayer would help devout souls to appreciate more easily his great zeal and wisdom in praying thus. This is true whether, in doing so, he wished to move God in some wonderful manner through his prayer or whether he felt through some interior inspiration that God was to move him to seek some singular grace for himself or his neighbor. He then shone with the spiritual insight of David, the ardor of Elias, the charity of Christ, and with a profound devotion, as the drawing serves to indicate.



WHILE PRAYING he was often seen to reach towards heaven like an arrow which has been shot from a taut bow straight upwards into the sky. He would stand with hands outstretched above his head and joined together, or at times slightly separated as if about to receive something from heaven. One would believe that he was receiving an increase of grace and in this rapture of spirit was asking God for the gifts of the Holy Spirit for the Order he had founded.

He seemed to seek for himself and his brethren something of that transcendent joy which is found in living the beatitudes, praying that each would consider himself truly blessed in extreme poverty, in bitter mourning, in cruel persecutions, in a great hunger and thirst for justice, in anxious mercy towards all. His entreaty was that his children would find their delight in observing the commandments and in the perfect practice of the evangelical counsels. Enraptured, the holy father then appeared to have entered into the Holy of Holies and the Third Heaven. After prayer of this kind he truly seemed to be a prophet, whether in correcting the faulty, in directing others, or in his preaching. Our holy father did not remain at prayer of this type very long but gradually regained full possession of his faculties. He looked during that time like a person coming from a great distance or like

a stranger in this world, as could easily be discerned from his countenance and manner. The brethren would then hear him praying aloud and saying as the prophet: "Hear, O Lord, the voice of my supplication which I pray to thee, when I lift up my hands to thy holy temple" (Ps. 27:2).

Through his words and holy example he constantly taught the friars to pray in this way, often repeating those phrases from the psalms: "Behold, now bless ye the Lord, all ye servants of the Lord ... in the nights lift up your hands to the holy places, and bless ye the Lord" (Ps. 133:1-3), "I have cried to thee, O Lord, hear me; hearken to my voice when I cry to thee. Let my prayer be directed as incense in they sight; the lifting up of my hands as the evening sacrifice" (Ps. 140:1-2). The drawing shows us this mode of prayer so that we may better understand it.

The Eighth Way of Prayer

OUR FATHER, Saint Dominic, had yet another manner of praying at once beautiful, devout, and pleasing, which he practiced after the canonical hours and the thanksgiving following meals. He was then zealous and filled



with the spirit of devotion which he drew from the divine words which had been sung in the choir or refectory. Our father quickly withdrew to some solitary place, to his cell or elsewhere, and

recollected himself in the presence of God. He would sit quietly, and after the sign of the cross, begin to read from a book opened before him. His spirit would then be sweetly aroused as if he heard Our Lord speaking, as we are told in the psalms: "I will hear what the Lord God will speak to me . . . (Ps. 84:9). As if disputing with a companion he would first appear somewhat impatient in his thought and words. At the next moment he would become a quiet listener, then again seem to discuss and contend. He seemed almost to laugh and weep at the same time, and then, attentively and submissively, would murmur to himself and strike his breast.

Should some curious person have desired to watch our holy father Dominic, he would have appeared to him like Moses who went into the desert, to Horeb, the sacred mountain of God, and there beheld the burning bush and heard the Lord speaking to him as he was bowed down in the divine presence. This holy custom of our father seems, as it were, to resemble the prophetic mountain of the Lord inasmuch as he quickly passed upwards from reading to prayer, from prayer to meditation, and from meditation to contemplation.

When he read alone in this solitary fashion, Dominic used to venerate the book, bow to it, and kiss it. This was especially true if he was reading the Gospels and when he had been reading the very words which had come from the mouth of Christ. At other times he would hide his face and cover it with his cappa, or bury his face in his hands and veil it slightly with the capuce. Then he would weep, all fervent and filled with holy desires. Following this, as if to render thanks to some person of great excellence for benefits received, he would reverently rise and incline his head for a short time. Wholly refreshed and, in great interior peace, he then returned to his book.



OUR FATHER, Saint Dominic, observed this mode of prayer while traveling from one country to another, especially when he passed through some deserted region. He then delighted in giving himself completely to meditation, disposing for contemplation, and he would say to his companion on the journey: It is written in Osee “I will lead her (my spouse) into the wilderness and I will speak to her ear” (Osee 2:14). Parting from his companion, he would go on ahead or, more frequently, follow at some distance. Thus withdrawn, he would walk and pray; in his meditation he was inflamed and the fire of charity was enkindled. While he prayed it appeared as if he were brushing dust or bothersome flies from his face when he repeatedly fortified himself with the Sign of the Cross.

The brethren thought that it was while praying in this way that the saint obtained his extensive penetration of Sacred Scripture and profound understanding of the divine words, the power to preach so fervently and courageously, and that intimate acquaintance with the Holy Spirit by which he came to know the hidden things of God.

CENTRAL PROVINCE



CANDIDACY I

UNIT 8: LITURGY

OF THE HOURS

“SEVEN TIMES A DAY I PRAISE YOU...MAY MY LIPS POUR FORTH YOUR PRAISE.” (PSALM 119:164,171)

The ‘Liturgy of the Hours’ has always been a strong part of the Dominican prayer life. When traveling, St. Dominic would stop and attend Mass and the recitation of the Office. In the Canonization process (1233) Brother Ventura noted, “He was constant in his attendance at the Divine Office, and used to spend the night in prayer, weeping a lot.” He had been a Canon Regular, leading a semi-monastic life with the singing of the Office. The importance of this practice has continued in all branches of the Order to this day. (Latinists might note that *Mater* is missing in the first line on the front page. This is a version from an Antiphonal of French Nuns, dated 1335. This is an older version and Dominicans at the time preferred the traditional manner. The *Salve* is sung at Night Prayer by Dominicans around the world today.)

HISTORY

This liturgical practice has its roots in the Jewish practice of praying at set hours in the temple and later outside the temple. The Apostles, as observant Jews, continued this practice of praying at the third, sixth, ninth and midnight hours. (Acts) To the Psalms and Jewish Scriptures were added the Gospels, Acts, Epistles and Canticles. This is also observed in the ‘Mass of the Catechumens.’

Various forms have been used through the centuries down through Vatican II. In *Laudis Canticum* Pope Paul VI (1970) approved the latest form. Cardinal Tabera in the Decree (1971) stated, “The Second Vatican Council showed the importance of the traditional discipline of the Church and desired to renew that discipline. It was, therefore, very concerned to bring about a suitable restoration of this liturgy of prayer so that priests and other members of the Church in today’s circumstances might celebrate it better and more effectively.”

Laudis Canticum informs us, “The purpose of the hours is to sanctify the day and the whole range of human activity.” (11) And further, “In the Holy Spirit Christ carries out through the Church ‘the task of redeeming humanity and giving perfect glory to God,’ not only when the Eucharist is celebrated and the sacraments administered but also in other ways and especially when the Liturgy of the Hours is celebrated. There Christ himself is present---in the gathered community, in the proclamation of God’s word, ‘in the prayer and song of the Church.’ (13)

PRAYING WITH CHRIST

Indeed this is an amazing thing to meditate on. Imagine- we are united with Christ when we pray the Hours. As the Catechism states, “The faithful who celebrate the Liturgy of the Hours are united to Christ our high priest, by the prayer of the Psalms, meditation on the Word of God, and canticles and blessings, in order to be joined with his unceasing and universal prayer that gives glory to the Father and implores the gift of the Holy Spirit on the whole world.” (1196) Thus it is an honor to recite the Hours.

We assist Christ in saying the Office “for he continues his priestly work through his Church.” (Sacrosanctum Concilium- Sacred Liturgy 83) We are able to heed St. Paul, “Pray without ceasing.” (1 Th. 5:17) “The laity, too are encouraged to recite the Divine Office.” (SC 100) *The Rule of St. Augustine* admonishes us, “Be assiduous in prayer (Col. 4:2), at the hours and times appointed...When you pray to God in Psalms and hymns, think over in your hearts the words that come from your lips.” (II, 1 & 3)

As mentioned the chanting of the Liturgy of the Hours has been an important part of Dominican Spirituality from the beginning. *The Primitive Constitutions* (1228) state, “Matins and Mass and all the canonical hours should be attended by our brethren together...All the Hours are to be said in church briefly and succinctly lest the brothers lose devotion and their study be in any way impeded...All these things shall be observed in varying degrees according to the day.” (III)

We are expected to engage in the Hours by our Rule, “Lay Dominicans draw their strength from...celebration of the Liturgy of the Hours.” (Rule 10: d) “Each member is expected to say some portions of the *Liturgy of the Hours* daily, especially the two principal components: Morning Prayer and Evening Prayer.” (Guidelines 10: d) Finally Professed Lay Dominicans are encouraged to say the entire Office each day. Once this is practiced for thirty days, it becomes a habit and you do not say “if” but “when”. Others in the Order usually work up to this at their own pace. Saying the Office is a ‘Dominican thing.’ This becomes an aid in living the evangelical life by turning our minds to God throughout the day; we are never long from praying to and with Him and thinking of Him, our Master, our Friend.

CURRENT NAMES AND TIMES OF THE HOURS (WITH TRADITIONAL NAMES AND TIMES GIVEN IN PARENTHESES) AND MINUTES TO PRAY:

<i>Office of Readings (Vigils or Matins)</i>	15-20 min.	<i>Anytime (Midnight)</i>
<i>Morning Prayer (Lauds)</i>	10-14 min.	<i>6-11 a.m. (Dawn)</i>
<i>(Prime- no longer prayed 6 a.m.)</i>		
<i>Midmorning Prayer (Terce)</i>	5 min.	<i>About 9 a.m. (9 a.m.)</i>
<i>Midday Prayer (Sext)</i>	5 min.	<i>About noon (Noon)</i>
<i>Midafternoon Prayer (None)</i>	5 min.	<i>About 3 p.m. (3 p.m.)</i>
<i>Evening Prayer (Vespers)</i>	10-14 min.	<i>Bet. 4 & 11 p.m. (3-6 p.m.)</i>
<i>Night Prayer (Compline)</i>	7-10 min.	<i>Bedtime (Bedtime)</i>

NOTE: “Outside Choir...it is permitted to choose from the three [Daytime] hours the one most appropriate to the time of day.” (L.C. #77)

ELEMENTS OF MORNING AND EVENING PRAYERS:

MORNING PRAYER

EVENING PRAYER

Introduction (Invitatory)

Introduction

Verse

Verse

Antiphon

Doxology

Psalm 95

Alleuia

Hymn

Hymn

Psalmody

Psalmody

Psalm

Psalm

Old Testament Canticle

Psalm

Psalm

New Testament Canticle

Reading (Reflection)

Reading (Reflection)

Responsory

Responsory

Gospel Canticle (Zechariah)

Gospel Canticle (Mary)

Intercessions

Intercessions

Lord's Prayer

Lord's Prayer

Final Prayer (Trinitarian)

Final Prayer (Trinitarian)

Conclusion

Conclusion

RESOURCES

“Christian Prayer” 1 vol. An excellent book to get started with the Hours.

“The Liturgy of the Hours” 4 vol. For more advanced Dominicans.

“General Instruction of the Liturgy of the Hours” USCCB PUB. # 5-528. This also appears abridged in “Christian Prayer” pp. 8-19 and unabridged in “The Liturgy of the Hours” vol.1, pp. 21-98.

“The Divine Office for DODOS” (Devout, Obedient Disciples of our Savior) by Madeline Pecora Nugent 2008 Catholic Book Publishing Corp. This 272 page volume answers all questions as a step-by-step guide.

Web 2.0

Articles appear on Wikipedia (Liturgy of the Hours) and New Advent-Catholic Encyclopedia (Divine Office).

Universalis.com provides the Office for a fee; ‘iBreviary’ is an app for the iphone for free, very good!

The Dominican Calendar with Saints, their description and some links is at:

<http://tinyurl.com/o294auz>

Watch some Swiss Contemplative Nuns chant the ‘Salve Regina’ (‘Hail, Queen’) and ‘O Spem Miram’ (‘O Wonderful Hope’-to St. Dominic), Dominican traditions after Night Prayer: <http://www.youtube.com/watch?v=cP2tTTGuBXU>

Please read the ATTACHED (time permitting) for an understanding of the beginnings of the Liturgy of the Hours.

Introduction to Medieval Christian Liturgy

II. 3 The Liturgy of the Hours

I. Introduction

The early writings of the Christian Church bear witness to a prayer tradition that is rich in eschatological symbols. Christians were to be always praying. Their struggle was not against human agents but against spiritual, cosmic forces that never slept. They knew neither the hour nor the day on which the messiah would return. They owed the divine an unlimited measure of gratitude not only for creation but for the redemption of that creation.

For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm....Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints. (Ephesians, 6: 12-13, 18)

Rejoice always, pray without ceasing give thanks in all circumstances; for this is the will of God in Christ Jesus for you. (1 Thessalonians 5: 16-17)

According to the canonical gospels, Jesus of Nazareth while encouraging his followers to pray went so far as to compare the divine to an unjust judge who may not give judgement on account of the justice of a plea, but would do it to rid himself of the incessant pleading.

Then Jesus told them a parable about their need to pray always and not to lose heart. He said, "In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a widow who kept coming to him and saying, 'Grant me justice against my opponent.' For a while he refused; but later he said to himself, 'Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.'" And the Lord said, "Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?" (Luke, 18: 1-8)

Throughout the early centuries of Christianity, preachers admonished Christians to spend their entire lives in prayer. They encouraged them to pray in the morning and the evening, to rise during the night and keep vigil. Tertullian even encouraged them to use the regularly announced

watches of the day (at the third, sixth and ninth hours) to remind themselves of their obligation to render thanks to God.¹ For early Christians the question was never whether or not they should pray always, only how to accomplish such an extreme demand. Origen (died c.254) encouraged them to interpret acts of righteousness and mercy as acts of prayer so that they might fulfill the command to pray always. He wrote:

He prays without ceasing who combines his prayer with necessary works, and suitable activities with his prayer, for his virtuous deeds or the commandments he has fulfilled are taken up as a part of his prayer. Only in this way can we take the saying "Pray without ceasing" as being possible, if we can say that the whole life of the saint is one mighty integrated prayer.²

So while Christians were entreated to pray always in their hearts and in their actions, they also gathered regularly at the beginning and end of each day to pray together. The choice of these times may or may not have been influenced by Jewish traditions that placed particular emphasis on daily prayers at the beginning and end of each day. One such tradition was recorded by Flavius Josephus who wrote his *Jewish Antiquities* soon after the destruction of the Temple by the Romans in 70 C.E.

Let everyone commemorate before God the benefits which he bestowed upon them at their deliverance out of the land of Egypt, and this twice every day, both when the day begins and when the hour of sleep comes on, gratitude being in its own nature a just thing, and serving not only by way of return for past but also by way of invitation of future favors.³

Scholars have had a hard time demonstrating in a definitive way the exact relationship between Jewish and Christian traditions of daily prayer. The question of morning and evening prayers is especially difficult, since these times for gathering together are so practical. Christians may simply have chosen them because they only had time to gather regularly before and after the work day.

Whatever the relationship between Christian and Jewish traditions for morning and evening prayers, a great variety of prayer patterns flourished in the Christian Churches throughout the Roman Empire and beyond during the first few centuries of Christianity. Common to all these patterns, though, were the meetings in the morning, the evening and occasionally during the night for prayers. The powerful symbols of light and dark, the rising and setting of the sun came to be an integral part of these prayer services. Morning prayers were focused on the Risen Messiah, evening prayers on the continual need for forgiveness and protection from the cosmic forces, night prayers on the coming of the messiah at the end of time. Cyprian (died c.258) interpreted these Christian prayer times in such a fashion in his treatise on the Lord's Prayer.

One must also pray in the morning, that the resurrection of the Lord may be celebrated by morning prayer...

Likewise at sunset and the passing of the day it is necessary to pray. For since Christ is the true sun and the true day, when we pray and ask, as the sun and the day of the world recede, that the light may come upon us again, we pray for the coming of Christ, which provides us with the grace of eternal light...

So let us who are always in Christ, that is, in the light, not cease praying even at night. This is how the widow Anna, always praying and keeping vigil, persevered in deserving well of God Let us who by God's indulgence are recreated spiritually and reborn, imitate what we are destined to be. Let us who in the kingdom are to have only day with no intervening night, be as vigilant at night as in the light. Let us who are to pray always and render thanks to God, not cease here also to pray and give thanks. ⁴

After Constantine's conversion, these prayer times (morning, evening, and sometimes in the middle of the night) became common in all the cathedrals throughout the empire. In the West, these services came to be called matins, vespers, and vigils.

II. The Shape of Cathedral Matins (Lauds)

Now the great variety of particulars in liturgical celebrations among the Churches throughout the empire cannot be stressed too often. Each city or region celebrated in their own particular way. On the other hand, for a basic introduction such as this one, general outlines and structures must be delineated lest the inquirer become lost in the forest on account of the variety of trees. As we have already seen, the powerful symbols of time were early on incorporated into the principal hours of the day for communal prayer (morning, evening, and occasionally nighttime). It is not surprising then that throughout all the Christian Churches certain psalms and ritual actions became associated with each of these prayer times. The earliest sources for cathedral matins (morning prayers) speak of psalm 62/63 as the morning psalm.

O God, you are my God, I seek you,
my soul thirsts for you;
my flesh faints for you,
as in a dry and weary land where there is no water.
So I have looked upon you in the sanctuary,
beholding your power and glory.
My soul is satisfied as with a rich feast,
and my mouth praises you with joyful lips
when I think of you on my bed,
and meditate on you in the watches of the night;
for you have been my help,
and in the shadow of your wings I sing for joy. (Psalm 63: 1-2; 5- 7)

It is clear, however, that in many places throughout the west, and in Gaul in particular, that the Christian morning began with psalm 50/51.

Have mercy on me, O God,
according to your steadfast love;
according to your abundant mercy
blot out my transgressions.
Purge me with hyssop, and I shall be clean;
wash me, and I shall be whiter than snow.

Restore to me the joy of your salvation,
and sustain in me a willing spirit.
O Lord, open my lips,
and my mouth will declare your praise. (Psalm 51: 1, 7, 12, 15)

Many traditions, such as those at Bethlehem and Antioch, included both psalm 62/63 and psalm 50/51 in their morning prayers.

Three other psalms came to be closely associated with morning prayers in the cathedral: psalms 148, 149, and 150. All of these psalms begin with the command 'Praise the Lord!' In Latin the verb 'to praise' is *laudare*. And so it came to pass that these psalms were known collectively as 'lauds.' Eventually the morning service, most often called 'matins' in early sources often came to be called 'lauds' instead. These three psalms are nothing more than collections of cheerful and exuberant commands to praise the divine.

Praise the Lord!
Praise God in his sanctuary;
praise him in his mighty firmament!
Praise him for his mighty deeds;
praise him according to his surpassing greatness!
Praise him with trumpet sound;
praise him with lute and harp!
Praise him with tambourine and dance;
praise him with strings and pipe!
Praise him with clanging cymbals;
praise him with loud clashing cymbals!
Let everything that breathes praise the Lord!
Praise the Lord! (Psalm 150)

Other common elements of matins included: canticles of praise from the Hebrew Bible, such as that found in Daniel 3; the hymn *Gloria in excelsis*; and the hymn *Te deum laudamus*. Bishops throughout the empire drew upon these elements and other hymns, scriptural readings, sermons, and intercessions to form the matins services celebrated in their cathedrals. The services were more or less elaborate depending upon the day and the particular traditions of the city in question. In his work *Lives of the Fathers*, Gregory of Tours described a matins service for a Sunday morning in Clermont.⁵ Robert Taft has reconstructed the service as follows:

Psalm 50/51
Canticle from Daniel 3
Psalm 148
Psalm 149
Psalm 150
A short intercessory verse taken from a psalm.

III. The Shape of Cathedral Vespers

Just as Christians came to associate certain psalms with matins throughout almost all of the Churches, so too did they come to associate particular psalms and ritual actions with vespers. The two most important ritual gestures associated with vespers were the lighting of the lamps (called *lucernare* in Latin) and the offering of incense. First of all, lighting lamps was simply necessary at the end of the day. But this simple gesture was immediately associated (as was the rising sun at matins) with the risen Christ. In Iberia, for example, a member of the clergy lifted a lighted candle before the altar at the beginning of the service and proclaimed, "In the name of our Lord Jesus Christ, light and peace!" To which greeting all responded, "Thanks be to God!" In the East a particular hymn, *Phos hilaron* was often sung at this point in the service. In both East and West, Psalm 140/141 was the principal psalm sung at vespers.

I call upon you, O lord; come quickly to me;
give ear to my voice when I call to you.
Let my prayer be counted as incense before you,
and the lifting up of my hands as an evening sacrifice. (Psalm 141: 1-2)

An offering of incense often accompanied the singing of this psalm which brought to mind the evening sacrifices offered in Jerusalem's temple. Another tradition related to the Jewish origins of Christianity was the reckoning of a new day by the singing of vespers. Eventually, this became the custom only for festal days. Sunday, Christmas, Easter, and all other great holidays began, and continue to begin in traditional Christian Churches, at sunset on the eve of the feast. The basic structure of vespers was the following:

Lamplighting ritual (*lucernare*)
Hymn of light with opening prayer
Psalm 140/141 with incensation
Other psalms
Intercessions and collect
Concluding prayer (blessing)
Dismissal

IV. Monastic Traditions

These cathedral versions of matins and vespers, however, were not the only ones in existence in each city. Monks and nuns also celebrated daily prayers in common. But they did so in a slightly different way than did most of the ordinary Christians. Throughout the period, monastic customs and ideas became increasingly influential on the rest of the Church's life. Monastics attempted to live radical Christian lives and were often in conflict with Christians who continued to live in the world. On the other hand, their extreme asceticism often led other Christians to revere them as holy men and women. Bishops in turn did their best to coopt and control the sanctity of these men and women. In the process, bishops were deeply influenced by monastic ideals. One such monastic ideal was the attempt to sing all 150 psalms within a regularly repeated period of time

such as a week. The monastics' purpose in gathering together to sing the psalms was quite different from that of ordinary Christians in their cathedral services. Ordinary Christians marked the time of day with appropriate rituals and psalmody. Monks and nuns, following an early Egyptian practice, gathered together in order to meditate upon the entire psalter as a spiritual discipline.

Another difference between monastic and cathedral liturgy was its frequency. As we saw above, Tertullian already around the year 200 recommended to his readers, in addition to the obligatory morning and evening prayers, that they use the third, sixth and ninth hours of daylight to remind themselves to pray. On the one hand these particular hours were practical, since they were announced publicly in cities; Christians could use the public announcements as reminders to pray. For Tertullian, though, these hours were also full of specifically Christian symbolism: the Holy Spirit first came upon the disciples at the third hour (Acts 2:15); Peter experienced his vision of the church while praying at the sixth hour (Acts 10: 9); and he cured a paralytic at the ninth hour (Acts 3:1). Later tradition would continue to make these connections between the third, sixth, and ninth hours of daylight and Christian myths with the exception that the ninth hour came to be particularly associated with Jesus' crucifixion. In Late Antiquity many monastic communities met together at these hours, in addition to the hours of morning and evening, to sing psalms and pray. And whereas the civic Church met occasionally during the night to celebrate vigils on the eve of some great feast, monastic communities tended to keep vigils every night. They marked the difference between an ordinary day and a feast day by lengthening the vigil service. Yet even these six prayer times each day were not deemed sufficient in many monastic communities. Quite a few of them ritualized bedtime prayers into a full office called compline and added another morning office, prime, during the first hour of daylight after the sunrise celebration of matins.

Benedict of Nursia in his *Rule* laid out specific guidelines for the celebration of the Liturgy of the Hours that were to become widely used throughout the West. Whereas in the earlier monastic tradition the psalms for matins and all the daytime offices were fixed, and the monks attempted to sing through the entire psalter every week during vespers and vigils, Benedict greatly reduced the burden of these last two offices. He ordained that only the psalms for compline would remain fixed. The rest of the psalter would be spread out in the other services. Eventually, the full Benedictine monastic cursus of hours in the West came to look like this:

Vespers (at the end of the day)
Compline (upon retiring)
Vigils (sometime during the night)
Matins (at sunrise)
Prime (during the first hour of daylight)
Terce (at the third hour)
Sext (at the sixth hour)
None (at the ninth hour)
Vespers (at the end of the day)

During the fifth and sixth centuries, western bishops were influenced more and more by monastic traditions of all sorts, not least of them liturgical. Increasingly large numbers of bishops

were themselves monks. The lines between monastic and cathedral liturgies quickly blurred in the west. Bishops like Caesarius of Arles, who had been a monk at the famous island community of Lérins, introduced liturgical celebrations in their cathedrals at terce, sext, and none "so that if some priest or penitent wanted to perform a good work, he could attend the office daily without any excuse."⁶ And while the faithful, ordinary Christians continued to sing the traditional morning psalms at lauds bishops also began to add variable psalms to the service. Eventually, all of the psalms sung at vespers in the West became variable.

V. Conclusion

The influence of this daily round of liturgies on the lives of people throughout the Middle Ages cannot be stressed too much. As discussed earlier, ancient Christianity was primarily an urban affair. The country was fundamentally a Christianity-free zone. Bishops, however, lost little time in encouraging wealthy laymen and women to build churches on their estates. And the enormous success enjoyed by monastic movements proliferated monasteries and priories throughout the countryside. In time, nearly everyone's day came to be marked by the pealing of bells announcing services in the churches, basilicas, and abbeys of both town and country. Bishops and their clergy continued to encourage, cajole, and badger their auditors into attending at least some of these services on a regular basis.

Oftentimes, the congregations involved did not live up to episcopal expectations. Caesarius of Arles faced a congregation that, in his opinion, regularly stayed up too late drinking and carousing in the night, with the result that they were late for matins. (Some aspects of Provençal culture appear to have very ancient roots indeed.) To make matters worse, Caesarius' congregations appear to have been concerned that the service not last more than half an hour so they could get to work on time. Adding insult to injury, they were annoyed when Caesarius chose to preach during the service, even when he started the service earlier so that it would end on time.⁷

Congregations were not always so apathetic, though. At other times, the popularity of a given service would fill spaces to their capacity and beyond with people who had come either out of devotion or out of a simple desire to enjoy the spectacle or perhaps some combination of the two. In one of his numerous letters, Sidonius Apollinaris described a vigils service held in Lyon late in the fifth century in honor of one of the city's dead bishops.

We had gathered at the tomb of St. Justus you were prevented by illness from being present. The anniversary celebration of the procession before daylight was held. There was an enormous number of people of both sexes, too large a crowd for the very spacious basilica to hold even with the expanse of covered porticoes that surrounded it....Because of the cramped space, the pressure of the crowd, and the numerous lights brought in, we were absolutely gasping for breath.⁸

Whether heavily or sparsely attended, the regular rhythm of these liturgies continued to be a very present daily aspect of life for the peoples of Europe until well into the modern era.

Further Reading

Robert Taft, *The Liturgy of the Hours in East and West: the Origins of the Divine Office and Its Meaning for Today*, (Collegeville, Minnesota: Liturgical Press, 1986).

Paul Bradshaw, *Daily Prayer in the Early Church: a Study of the Origin and Early Development of the Divine Office*, (London: SPCK, 1981).

Endnotes

¹Tertullian, *On Prayer* 25.

²Origen, *Treatise on Prayer*, 32. E.G. Jay, trans., *Origen's Treatise on Prayer*, (London: SPCK, 1954): 114.

³Josephus, *Jewish Antiquities*, line 212 [Book IV chapter 8 § 13]. *The Works of Josephus Complete and Unabridged, New Updated Edition*, (Peabody, Massachusetts, 1987).

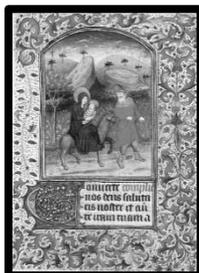
⁴Cyprian, *On the Lord's Prayer*. As cited in Robert Taft, *The Liturgy of the Hours in East and West: the Origins of the Divine Office and Its Meaning for Today*, (London, 1981): 20-21.

⁵Gregory of Tours, *Lives of the Fathers*, Book VI § 7.

⁶Tertullian, *On Prayer*, 25.

⁷*Monumenta Germaniae Historica*, Series rerum merovingicarum III, 457-501.

⁸See Robert Taft, *The Liturgy of the Hours in East and West: the Origins of the Divine Office and Its Meaning for Today*, (London, 1981): 151 ff.





Calendar of the Order of Preachers

The *General Calendar of the Order of Preachers* and the *Particular Calendar for the Use of Provinces, Monasteries and Congregations* are combined below. Celebrations on the General Calendar of the Order are in **bold type**. The rank of feasts in the General Calendar are indicated as follows:

S = Solemnity

F = Feast

M = Memorial (Obligatory)

OM = Optional Memorial

Four secondary titles have been used to indicate the place of particular saints and blessed in the Order, i.e., friar, nun, sister and lay Dominican. Celebrations of the Roman Calendar with a particular reference to the Order, or for which we have particular texts, but with the same rank on both calendars, are enclosed in brackets. [] This calendar has been up-dated to conform to the *Catalogus Hagiographicus* (Rome: 2001) and the *Additamenta ad Proprium Missalis et Liturgiæ Horarum* (2006)

JANUARY

- 3** Holy Name of Jesus Votive Mass and Office recommended (OM)
- 3** Bl. Stephana Quinzani, sister and virgin
- 4** St. Zedislava [Berkiana] of Lemberk, lay Dominican and Mother (M)
- 7** St. Raymond of Peñafort, friar, priest and Master of the Order (M)
- 10** Bl. Gonsalvo of Amarante, friar and priest
Bl. Ann of the Angels Monteagudo, nun and virgin
- 11** Bl. Bernard Scammacca, friar and priest
- 15** St. Francis Fernandez de Capillis, priest, Peter Sans, bishop, and companions martyrs in China. (M)
- 18** St. Margaret of Hungary, nun and virgin (M)
- 19** Bl. Andrew Grego of Peschiera, friar and priest
- 22** Bl. Anthony della Chiesa, friar and priest
- 23** Bl. Henry Suso, friar and priest
- 27** Bl. Marcolino of Forli, friar and priest
- 28** St. Thomas Aquinas, friar, priest and Doctor of the Church (F)
- 29** Bl. Villana delle Botti, lay Dominican and mother

FEBRUARY

- 2** [Presentation of the Lord (F)]
- 3** Bl. Peter Cambiani of Ruffia, friar, priest and martyr
Bl. Anthony Pavonio, friar, priest and martyr
Bl. Bartholomew of Cerverio, friar, priest and martyr
- 4** St. Catherine de Ricci, sister and virgin (M)
Ash Wednesday occurs no earlier than this.
- 5**
- 7** Anniversary of Deceased Fathers and Mothers
- 12** Bl. Reginald of Orléans, friar and priest (OM)
- 13** Bl. Jordan of Saxony, friar, priest and Master of the Order (M)
- 16** Bl. Nicholas Paglia, friar and priest
- 18** Bl. John of Fiesole (Fra Angelico), friar and priest (OM)
- 19** Bl. Alvarez of Zamora (or of Cordoba), friar and priest
- 20** Bl. Christopher of Milan, friar and priest
- 24** Bl. Constantius Servoli of Fabriano, friar and priest
Bl. Ascensión of the Heart of Jesus Nichol Goñi, virgin.

MARCH

10

Ash Wednesday occurs no later than this.

11

22

Easter Sunday occurs no earlier than this.

23

24 [Vigil of the Annunciation of the Lord]

25 [Annunciation of the Lord (S)]

APRIL

1 Bl. Guisepppe Girotti, friar, priest and martyr

10 Bl. Anthony Neyrot, friar, priest and martyr

13 Bl. Margaret of Città di Castello, lay Dominican and virgin

14 Bl. Peter Gonzalez (“Saint Elmo”), friar and priest

17 Bl. Clara Gambacorta, nun and widow

Bl. Maria Mancini, nun and widow

19 Bl. Isnard of Chiampo, friar and priest

Bl. Sibyllina Biscossi, lay Dominican and virgin

20 **St. Agnes of Montepulciano, nun and virgin (M)**

24 Conversion of St Augustine, bishop and doctor of the Church

25

Easter Sunday occurs no later than this.

26

27 Bl. Osanna of Kotor, lay Dominican and virgin

28 **St Louis Marie Grignon de Montfort, priest and Dominican tertiary (OM)**

29 **St. Catherine of Siena, lay Dominican, virgin and Doctor of the Church (F)**

30 **St. Pius V, friar and pope (M)**

Ascension Thursday occurs no earlier than this.

MAY

4 **Passion of Our Lord Jesus Christ * [Votive Mass and Office recommended]**

Bl. Emily Bicchieri, nun and virgin

5 **St. Vincent Ferrer, friar and priest (M)**

7 Bl. Albert de Villa D’Ogna of Bergamo, lay Dominican and Husband

8 **Patronage of the Blessed virgin Mary [Votive Mass and Office recommended] ***

10 **St. Antoninus Pierozzi of Florence, friar and bishop (M)**

Pentecost occurs no earlier than this.

11

12 Bl. Jane of Portugal, nun and virgin

13 Bl. Imelda Lambertini, nun and virgin

15 Bl. Giles of Vouzela in Portugal, friar and priest

Bl. Andrew Abellon, friar and priest

19 St. Francis Coll Guitart, friar and priest

20 Bl. Columba Guadagnoli of Rieti, sister and virgin

21 **Bl. Hyacinth Mary Cormier, priest, Master of the Order (OM)**

The Solemnity of the Body and Blood of Christ occurs no earlier than this.

22

24 **Translation of Our Holy Father Dominic (M)**

27 Bl. Andrew (Francisco) Franchi, friar and bishop

28 Bl. Mary Bartholomew Bagnesi, lay Dominican and virgin

29 Bl. William Arnaud, friar and priest, and companions, martyrs

30 Bl. James Salomonio, friar and priest

JUNE

- 2 Bl. Sadoc, friar and priest, and companions, martyrs
3
Ascension occurs no later than this.
4 **St. Peter of Verona, friar, priest and martyr (M)**
8 **Bl. Diana Andalò and Bl. Cecilia, nuns and virgins (OM)**
10 **Bl. John Dominic, friar and bishop (OM)**
12 Bl. Stephen Bandelli, friar and priest
13
Pentecost occurs no later than this.
14
18 Bl. Osanna Andreasi of Mantua, lay Dominican and virgin
20 Bl. Margaret Ebner, nun and virgin
23 Bl. Innocent V, friar and pope
24
The Solemnity of Body and Blood of Christ occurs no later than this.
25

JULY

- 4 Bl. Catherine Jarrige, virgin
4 Bl. Pier Giorgio Frassati, lay Dominican
7 Bl. Benedict XI, friar and pope
8 Bl. Adrian Fortescue, lay Dominican, Husband and martyr
9 **St. John of Cologne, friar and priest, and Companions, martyrs (M)**
13 Bl. James of Varazze, friar and bishop
17 **Bl. Ceslaus of Poland, friar and priest (OM)**
18 Bl. Bartholemew Fernandes dos Mártires, friar and bishop
22 **[St. Mary Magdalen, patroness of the Order (M)]**
24 Bl. Jane of Orvieto, lay Dominican and virgin
Bl. Augustine of Biella, friar and priest
27 Bl. Robert Nutter, friar, priest and martyr

AUGUST

- 2 **Bl. Jane of Aza, mother of St. Dominic and Bl. Mannes (OM)**
3 Bl. Augustine Kažotić of Lucera, friar and bishop
8 **Our Holy Father Dominic, priest (S) (In Australia/ New Zealand : 5 August)**
12 Bl. John of Salerno, friar and priest
Bl. Jean-Georges (Thomas) Rehm, friar and priest, martyr
Bl. Aimo Tapparelli, friar and priest
15 **[Assumption of B. Virgin Mary (S)]**
17 **St. Hyacinth of Poland, friar and priest (M)**
18 **Bl. Mannes (or Mames), friar, priest and brother of St. Dominic (OM)**
19 Bl. Jordan de Rivalto of Pisa, friar and priest
23 **St. Rose of Lima, lay Dominican and virgin (M)**
26 Bl. James Bianconi of Bevagna, friar and priest
28 **St. Augustine, bishop and Doctor of the Church (F)**

SEPTEMBER

- 2 Bl. Guala of Bergamo, friar and bishop
Bl. Ingrid Skänninge, widow and nun
- 4 Bl. Catherine Mattei of Racconigi, lay Dominican and virgin
- 5 **Anniversary of Deceased Friends and Benefactors**
Bl. Jean Joseph Lataste, friar and priest
- 6 Bl. Bertrand of Garrigue, friar and priest
Bb. Michael (John Francis) Czartorysky, priest, and Julia Stanislava Rodzińska, virgin and sister, martyrs in Poland.
- 18 **St. Juan Macias, friar and Religious (M)**
- 19 Bl. Pio Alberto del Corona, friar and bishop
- 22 Bl. Francis Posadas, friar and priest
Bb. Hyacinth Serrano López, priest, and companions, martyrs in Spain
- 24 Bl. Dalmatius Moner, friar and priest
- 25 Bl. Mark Scalabrini of Modena, friar and priest
- 26 Bl. Lawrence of Ripafratta, friar and priest
- 28 **St. Dominic Ibañez de Erquicia & St. James Kyushei Tomonaga, friars and priests, and St. Lawrence Ruiz of Manila, lay Dominican and husband, & Comp., martyrs in Japan (M)**

OCTOBER

- 3 Bl. Dominic Spadafora, friar and priest
- 4 **Our Holy Father Francis of Assisi, deacon (F)**
- 5 **Bl. Raymond delle Vigne of Capua, friar, priest and Master of the Order (OM)**
- 6 Bl. Bartolo Longo, lay Dominican
- 7 **Blessed Virgin Mary of the Rosary (F)**
- 8 Bl. Ambrose Sansedoni, friar and priest
Bl Matthew Carreri, friar and priest
- 9 **St. Louis Bertrán, friar and priest (M)**
- 11 Bl. James Griesinger of Ulm, friar and Religious
- 13 Bl. Magdalen Pannatieri, lay Dominican and virgin
- 14 Bl. Mary Poussepin, sister and virgin
- 19 Bl. Agnes of Jesus Galand, nun and virgin
- 21 Bl. Peter Capucci of Città di Castello, friar and priest
- 22 **Anniversary of the Dedication of the Church (S)** (*when the actual date is unknown.*)
- 25 Bl. Peter of Geremia, friar and priest
- 26 Bl. Damian Furcheri of Finale, friar and priest
- 27 Bl. Bartholomew of Vicenza, friar and bishop
- 30 Bl. Benvenuta Bojani, lay Dominican and virgin
Bb. Terence Albert O'Brien, bishop, and Peter Higgins, priest, martyrs in Ireland

NOVEMBER

- 1** [All Saints (S)]
3 **St. Martin de Porres, friar and religious (F)**
5 Bl. Simon Ballachi, friar and religious
6 **Bl. Alphonsus Navarrete, friar and priest, and companions, martyrs in Japan (M)**
7 **All Saints of the Order of Preachers (F)**
8 **Anniversary of Deceased Brothers and Sisters**
14 Bl. John Liccio, friar and priest
Bl. Lucy Broccadelli of Narni, virgin and sister
15 **St. Albert the Great, friar, bishop and Doctor of the Church (F)**
19 St Maria-Alphonsina Danil Ghattas, virgin and sister
Bl. James Benefatti, friar and bishop
24 **St Ignatius Delgado, friar & bishop, St Vincent Liem, friar and priest,
St Dominic An-Kham, lay Dominican & father, and companions, martyrs in Vietnam (M)**
25 St Catherine of Sinai, virgin and martyr
27 Bl. Margaret of Savoy, nun and widow

DECEMBER

- 1** Bl. John of Vercelli, friar, priest and Master of the Order
8 **[Immaculate Conception of B. virgin Mary (S)]**
16 Bl. Sebastian Maggi, friar and priest
20 St Dominic of Silos, priest
22 **Anniversary of the Approval of the Order ****
24 [Vigil of the Nativity of our Lord] ***
25 **[Christmas – Nativity of Our Lord Jesus Christ (S)]**

Explanation of symbols:

- * *Celebrations thus marked are not strictly speaking part of the Calendar of the Order, but are suggested on these days in the Proper; if these days are unsuitable, they may be celebrated as votive offices on any other suitable day.*
- ** *This anniversary should be marked by an intercession in Prayers of the Faithful at Mass and Intercessions at the major hours of the Office.*
- *** *A “solemn chapter” or other similar proclamation of the Lord’s Incarnation is suggested in the Proper for these days*

In addition, one may note two frequent celebrations customary in the Order:

- *Conventual Mass should be offered for the deceased of the Order once a week; they are to be mentioned in the Prayer of the Faithful.*
- *Mass and Office of the Blessed virgin Mary is encouraged on the free Saturdays of Ordinary Time.*

CENTRAL PROVINCE



CANDIDACY I

UNIT 9: THE RULE

**“AND WHEN YOU TURN TO THE RIGHT OR WHEN YOU
TURN TO THE LEFT, YOUR EARS SHALL HEAR A WORD
BEHIND YOU, SAYING, ‘THIS IS THE WAY; WALK IN IT.’”
(ISAIAH 30: 21)**

Perhaps the best way to understand ‘The Lay Dominican Rule’ is to go back to the Latin root: ‘Rule’ comes from the Latin *Regula* meaning rule or guide. So our rule is actually a ‘guide’ on our path in life. An apocryphal statement attributed to an early Pope is right on when he is reputed to say: Show me someone who has followed his Rule faithfully and I will show you a saint. In St. Dominic’s canonization process in 1233 Brother Ventura testified that he “was a great enthusiast for the Rule.” We know that he took the Rule seriously as John of Spain testified, “He punished people who broke the Rule severely yet mercifully. He was very upset whenever he punished anyone for any fault.” Brother Paul of Venice testified, “He wanted the Rule to be observed strictly by himself and by the others. He reprimanded offenders justly and so affectionately that no one was ever upset by his correction and punishment.”

REGULA VITAE

Most spiritual writers advise those who take their spiritual progress seriously to have a *Regula Vitae, Rule of Life*. You need a guide to measure against, to ‘keep you on the straight and narrow.’ “But small is the gate and narrow the road that leads to life.” (Matt. 7:14) In business it is said: Plan your work and work your plan. All motivational speakers advise making goals and plans to reach them. Businesses and nations have six month, five year, etc. plans. Remember in his *Autobiography* Benjamin Franklin had an elaborate plan to acquire the virtues.

Groups of men and women who gathered together to pursue perfection in the deserts and monasteries produced a number of Rules. Four Rules stand out: St. Basil (followed by the Orthodox); St. Benedict (followed by Benedictines, Trappists, Cistercians); St. Augustine (followed by the Dominicans); and St. Francis. John Cassian (c. 360-435) had a lasting influence on collating the wisdom

from the deserts of Egypt to the monasteries of Gaul with his writings, *Institutions* and *Conferences* (the latter carried by St. Dominic). Every religious organization has a Rule which guides their Community in light of their charism. In 2000 over a million men and women in communities followed their Rule (80% were Religious Sisters).

The Rule of St. Augustine begins, “Before all else, dear brothers, love God and then your neighbor, because these are the chief commandments given to us.” He ends his Rule with the request to “have it read to you once a week so as to neglect no point through forgetfulness.” This was the Rule adopted by St. Dominic and his followers in the beginning of the Order.

THE DOMINICANS

The Prologue to *The Primitive Constitutions* (1228) states: “Because a precept of our Rule commands us to have one heart and one mind in the Lord, it is fitting that we, who live under one rule and under the vow of one profession, be found uniform in the observance of canonical religious life, in order that the uniformity maintained in the external conduct may foster and indicate the unity which should be present interiorly in our hearts.”

Two things stand out on the Dominican Rule, both noted by Humbert of Romans (c. 1200-1277) (a Master of the Order) in his *Commentary on the Prologue*, namely, that this ‘unity’ does not stifle legitimate differences which work for the benefit of the Order and that the Rule does not bind under pain of sin. “Since we live among men, it is useful for us to conform ourselves to them in some things rather than to maintain our own unity.” The Dominicans paradoxically encourage variety in unity. A dynamic concept! “So St. Dominic, at the Chapter at Bologna, said, to console the more timid brethren, that even Rules do not always bind on pain of sin. And if this was what people believed, then he would undertake to spend all his time going around convents destroying all Rules with his knife.” Much better to follow the Rule from belief and love, rather than

obligation. This is the action of an adult Christian. “For it is love that I desire, not sacrifice, and knowledge of God rather than burnt offerings.” (Hosea 6: 6)

DOMINICAN LAITY - HISTORY

The Dominican Laity have a rich history going back to the beginning of the Order, in one way or another. In the thirteenth century lay people demanded new ways to grow in piety, a revolution from the ground up, the direction of all revolutions. They were looking for more than was offered by the Church at the time. Two ways met this demand: the Order of Penance and new kinds of lay confraternities.

The Dominicans recognized this movement, perhaps because of their freedom to experiment, and set up a Dominican Order of Penance (the most famous member being St. Catherine of Siena, +1380). This was done in 1285 under the jurisdiction of the Master, the official beginning of our incorporation into the Order.

The Dominicans also stamped something of their spirituality on a number of confraternities. The Congregation of St. Dominic, Bologna, issued their Statute in 1244. In the Dominican spirit it states, “We do not want to bind anyone in the sight of God to incur either guilt or a penance in the case of transgression of any chapter or activity contained in this Rule.” They believed that God is more pleased with actions performed out of love. The Fraternity of Saint Mary of Mercy, Arezzo, issued their Statutes in 1262 and ended them with this prayer, “May the Holy Spirit impress on our minds these ordinances which have been made for our salvation and for the comfort of the poor, particularly the embarrassed poor, and for the good and peace of our city; may he also long preserve our fraternity and make it grow, at the prayers of the most glorious Virgin Mary, who is the leader and head of our fraternity.” This concern for the poor, Apostolic in nature, has been part of the Lay Dominicans from the beginning and was taken very seriously. They provided for the poor monetarily, visited the sick, attended funerals of their members and begged in the street for charitable funds.

LAY DOMINICANS – TODAY

There have been five Rules, beginning in 1285, four in the 20th century with the last in 1987. Our Rule fulfills the four Pillars of the Dominican Order: Prayer; Study; Community; Mission. When the 1987 Rule was promulgated by Damian Byrne OP, Master of the Order, he wrote, “Let this Rule be in your hearts and in your fraternities as a gospel ferment to nourish holiness and promote the apostolate together with the whole Dominican family.” He also in an addendum to the Rule gave the Moderators the ability to dispense from the Rule. Our Rule is a guide which contains all we need to order our lives for our good, for the good of the Order and for the good of the world. By faithfully following it we will attain sanctity for ourselves and preach the ‘Good News’ to others.

At your Reception, after the Initiate phase, as a new member of the Order of Preachers, you were given a copy of the Rule to study, since “the study of which proves most important in preparing for temporary profession.” (Guidelines 16 c.) Soon you will finish Candidacy I and enter Candidacy II when you will make your Temporary Profession for three years. At that time you will promise to live according to the Rule for three years. “For my yoke is easy and my burden light.” (Matt. 11: 30) This is a “profession, which is a formal promise to live according to the spirit of St. Dominic, following the way of life prescribed by the Rule.” (Rule 14.) The Guideline states, “The profession (promise) is a formal commitment – without being a canonical vow – to live according to *The Lay Dominican Rule.*” (14. b.)

The following or substantially similar formula is used:

To the honor of almighty God, Father, Son and Holy Spirit, and of the Blessed Virgin Mary and of Saint Dominic, I, ____, promise before you, ____, The Moderator of this chapter/pro-chapter/group, and, ____, our Spiritual Assistant, representing the Master of the Order of Friars Preachers, that I will live according to the Lay Dominican Rule for three years.

DISCUSS YOUR RULE AND YOUR PROMISE TO LIVE IT FOR THREE YEARS.

[Here is *The Rule of St. Augustine* for reference now and in Candidacy II:]

The Rule of St. Augustine

(Written about the year 400, the Rule of St. Augustine is one of the earliest guides for religious life. A short document, it is divided into eight chapters.)

Chapter I

Purpose and Basis of Common Life

Before all else, dear brothers, love God and then your neighbor, because these are the chief commandments given to us.

1. The following are the precepts we order you living in the monastery to observe.
2. The main purpose for you having come together is to live harmoniously in your house, intent upon God in oneness of mind and heart.
3. Call nothing your own, but let everything be yours in common. Food and clothing shall be distributed to each of you by your superior, not equally to all, for all do not enjoy equal health, but rather according to each one's need. For so you read in the Acts of the Apostles that *they had all things in common and distribution was made to each one according to each one's need* (4:32,35).
4. Those who owned something in the world should be careful in wanting to share it in common once they have entered the monastery.
5. But they who owned nothing should not look for those things in the monastery that they were unable to have in the world. Nevertheless, they are to be given all that their health requires even if, during their time in the world, poverty made it impossible for them to find the very necessities of life. And those should not consider themselves fortunate because they have found the kind of food and clothing which they were unable to find in the world.
6. And let them not hold their heads high, because they associate with people whom they did not dare to approach in the world, but let them rather lift up their hearts and not seek after what is vain and earthly. Otherwise, monasteries will come to serve a useful purpose for the rich and not the poor, if the rich are made humble there and the poor are puffed up with pride.
7. The rich, for their part, who seemed important in the world, must not look down upon their brothers who have come into this holy brotherhood from a condition of poverty. They should seek to glory in the fellowship of poor brothers rather than in the reputation of rich relatives. They should neither be elated if they have contributed a part of their wealth to the common life, nor take more pride in sharing their riches with the monastery than if they were to enjoy them in the world. Indeed, every other kind of sin has to do with the commission of evil deeds, whereas

pride lurks even in good works in order to destroy them. And what good is it to scatter one's wealth abroad by giving to the poor, even to become poor oneself, when the unhappy soul is thereby more given to pride in despising riches than it had been in possessing them?

8. Let all of you then live together in oneness of mind and heart, mutually honoring God in yourselves, whose temples you have become.

Chapter II

Prayer

1. *Be assiduous in prayer* (Col 4:2), at the hours and times appointed.
2. In the Oratory no one should do anything other than that for which was intended and from which it also takes its name. Consequently, if there are some who might wish to pray there during their free time, even outside the hours appointed, they should not be hindered by those who think something else must be done there.
3. When you pray to God in Psalms and hymns, think over in your hearts the words that come from your lips.
4. Chant only what is prescribed for chant; moreover, let nothing be chanted unless it is so prescribed.

Chapter III

Moderation and Self-Denial

1. Subdue the flesh, so far as your health permits, by fasting and abstinence from food and drink. However, when someone is unable to fast, he should still take no food outside mealtimes unless he is ill.
2. When you come to table, listen until you leave to what is the custom to read, without disturbance or strife. Let not your mouths alone take nourishment but let your hearts too hunger for the words of God.
3. If those in more delicate health from their former way of life are treated differently in the matter of food, this should not be a source of annoyance to the others or appear unjust in the eyes of those who owe their stronger health to different habits of life. Nor should the healthier brothers deem them more fortunate for having food which they do not have, but rather consider themselves fortunate for having the good health which the others do not enjoy.

4. And if something in the way of food, clothing, and bedding is given to those coming to the monastery from a more genteel way of life, which is not given to those who are stronger, and therefore happier, then these latter ought to consider how far these others have come in passing

from their life in the world down to this life of ours, though they have been unable to reach the level of frugality common to the stronger brothers. Nor should all want to receive what they see given in larger measure to the few, not as a token of honor, but as a help to support them in their weakness. This would give rise to a deplorable disorder - that in the monastery, where the rich are coming to bear as much hardship as they can, the poor are turning to a more genteel way of life.

5. And just as the sick must take less food to avoid discomfort, so too, after their illness, they are to receive the kind of treatment that will quickly restore their strength, even though they come from a life of extreme poverty. Their more recent illness has, as it were, afforded them what accrued to the rich as part of their former way of life. But when they have recovered their former strength, they should go back to their happier way of life which, because their needs are fewer, is all the more in keeping with God's servants. Once in good health, they must not become slaves to the enjoyment of food which was necessary to sustain them in their illness. For it is better to suffer a little want than to have too much.

Chapter IV

Safeguarding Chastity, and Fraternal Correction

1. There should be nothing about your clothing to attract attention. Besides, you should not seek to please by your apparel, but by a good life.

2. Whenever you go out, walk together, and when you reach your destination, stay together.

3. In your walk, deportment, and in all actions, let nothing occur to give offense to anyone who sees you, but only what becomes your holy state of life.

4. Although your eyes may chance to rest upon some woman or other, you must not fix your gaze upon any woman. Seeing women when you go out is not forbidden, but it is sinful to desire them or to wish them to desire you, for it is not by tough or passionate feeling alone but by one's gaze also that lustful desires mutually arise. And do not say that your hearts are pure if there is immodesty of the eye, because the unchaste eye carries the message of an impure heart. And when such hearts disclose their unchaste desires in a mutual gaze, even without saying a word, then it is that chastity suddenly goes out of their life, even though their bodies remain unsullied by unchaste acts.

5. And whoever fixes his gaze upon a woman and likes to have hers fixed upon him must not suppose that others do not see what he is doing. He is very much seen, even by those he thinks do not see him. But suppose all this escapes the notice of man - what will he do about God who sees from on high and from whom nothing is hidden? Or are we to imagine that he does not see

because he sees with a patience as great as his wisdom? Let the religious man then have such fear of God that he will not want to be an occasion of sinful pleasure to a woman. Ever mindful that God sees all things, let him not desire to look at a woman lustfully. For it is on this point that fear of the Lord is recommended, where it is written: *An abomination to the Lord is he who fixes his gaze* (Prv. 27:20)

6. So when you are together in church and anywhere else where women are present, exercise a mutual care over purity of life. Thus, by mutual vigilance over one another will God, who dwells in you, grant you his protection.

7. If you notice in someone of your brothers this wantonness of the eye, of which I am speaking, admonish him at once so that the beginning of evil will not grow more serious but will be promptly corrected.

8. But if you see him doing the same thing again on some other day, even after your admonition, then whoever had occasion to discover this must report him as he would a wounded man in need of treatment. But let the offense first be pointed out to two or three so that he can be proven guilty on the testimony of these two or three and be punished with due severity. And do not charge yourselves with ill-will when you bring this offense to light. Indeed, yours is the greater blame if you allow your brothers to be lost through your silence when you are able to bring about their correction by your disclosure. If your brother, for example, were suffering a bodily wound that he wanted to hide for fear of undergoing treatment, would it not be cruel of you to remain silent and a mercy on your part to make this known? How much greater then is your obligation to make his condition known lest he continue to suffer a more deadly wound of the soul.

9. But if he fails to correct the fault despite this admonition, he should first be brought to the attention of the superior before the offense is made known to the others who will have to prove his guilt, in the event he denies the charge. Thus, corrected in private, his fault can perhaps be kept from the others. But should he feign ignorance, the others are to be summoned so that in the presence of all he can be proven guilty, rather than stand accused on the word of one alone. Once proven guilty, he must undergo salutary punishment according to the judgment of the superior or priest having the proper authority. If he refuses to submit to punishment, he shall be expelled from your brotherhood even if he does not withdraw of his own accord. For this too is not done out of cruelty, but from a sense of compassion so that many others may not be lost through his bad example.

10. And let everything I have said about not fixing one's gaze be also observed carefully and faithfully with regard to other offenses: to find them out, to ward them off, to make them known, to prove and punish them - all out of love for man and a hatred of sin.

11. But if anyone should go so far in wrongdoing as to receive letters in secret from any woman, or small gifts of any kind, you ought to show mercy and pray for him if he confesses this of his own accord. But if the offense is detected and he is found guilty, he must be more severely chastised according to the judgment of the priest or superior.

Chapter V

The Care of Community Goods and Treatment of the Sick

1. Keep your clothing in one place in charge of one or two, or of as many as are needed to care for them and to prevent damage from moths. And just as you have your food from the one pantry, so, too, you are to receive your clothing from a single wardrobe. If possible, do not be concerned about what you are given to wear at the change of seasons, whether each of you gets back what he had put away or something different, providing no one is denied what he needs. If, however, disputes and murmuring arise on this account because someone complains that he received poorer clothing than he had before, and thinks it is beneath him to wear the kind of clothing worn by another, you may judge from this how lacking you are in that holy and inner garment of the heart when you quarrel over garments for the body. But if allowance is made for your weakness and you do receive the same clothing you had put away, you must still keep it in one place under the common charge.

2. In this way, no one shall perform any task for his own benefit but all your work shall be done for the common good, with greater zeal and more dispatch than if each one of you were to work for yourself alone. For charity, as it is written, *is not self-seeking* (1 Cor 13:5) meaning that it places the common good before its own, not its own before the common good. So whenever you show greater concern for the common good than for your own, you may know that you are growing in charity. Thus, let the abiding virtue of charity prevail in all things that minister to the fleeting necessities of life.

3. It follows, therefore, that if anyone brings something for their sons or other relatives living in the monastery, whether a garment or anything else they think is needed, this must not be accepted secretly as one's own but must be placed at the disposal of the superior so that, as common property, it can be given to whoever needs it. But if someone secretly keeps something given to him, he shall be judged guilty of theft.

4. Your clothing should be cleaned either by yourselves or by those who perform this service, as the superior shall determine, so that too great a desire for clean clothing may not be the source of interior stains on the soul.

5. As for bodily cleanliness too, a brother must never deny himself the use of the bath when his health requires it. But this should be done on medical advice, without complaining, so that even though unwilling, he shall do what has to be done for his health when the superior orders it. However, if the brother wishes it, when it might not be good for him, you must not comply with his desire, for sometimes we think something is beneficial for the pleasure it gives, even though it may prove harmful.

6. Finally, if the cause of a brother's bodily pain is not apparent, you make take the word of God's servant when he indicates what is giving him pain. But if it remains uncertain whether the remedy he likes is good for him, a doctor should be consulted.

7. When there is need to frequent the public baths or any other place, no fewer than two or three should go together, and whoever has to go somewhere must not go with those of his own choice but with those designated by the superior.

8. The care of the sick, whether those in convalescence or others suffering from some indisposition, even though free of fever, shall be assigned to a brother who can personally obtain from the pantry whatever he sees is necessary for each one.

9. Those in charge of the pantry, or of clothing and books, should render cheerful service to their brothers.

10. Books are to be requested at a fixed hour each day, and anyone coming outside that hour is not to receive them.

11. But as for clothing and shoes, those in charge shall not delay the giving of them whenever they are required by those in need of them.

Chapter VI

Asking Pardon and Forgiving Offenses

1. You should either avoid quarrels altogether or else put an end to them as quickly as possible; otherwise, anger may grow into hatred, making a plank out of a splinter, and turn the soul into a murderer. For so you read: *Everyone who hates his brother is a murderer* (1 Jn 3:15).

2. Whoever has injured another by open insult, or by abusive or even incriminating language, must remember to repair the injury as quickly as possible by an apology, and he who suffered the injury must also forgive, without further wrangling. But if they have offended one another, they must forgive one another's trespasses for the sake of your prayers which should be recited with greater sincerity each time you repeat them. Although a brother is often tempted to anger, yet prompt to ask pardon from one he admits to having offended, such a one is better than another who, though less given to anger, finds it too hard to ask forgiveness. But a brother who is never willing to ask pardon, or does not do so from his heart, has no reason to be in the monastery, even if he is not expelled. You must then avoid being too harsh in your words, and should they escape your lips, let those same lips not be ashamed to heal the wounds they have caused.

3. But whenever the good of discipline requires you to speak harshly in correcting your subjects, then, even if you think you have been unduly harsh in your language, you are not required to ask forgiveness lest, by practicing too great humility toward those who should be your subjects, the authority to rule is undermined. But you should still ask forgiveness from the Lord of all who

knows with what deep affection you love even those whom you might happen to correct with undue severity. Besides, you are to love another with a spiritual rather than an earthly love.

Chapter VII

Governance and Obedience

1. The superior should be obeyed as a father with the respect due him so as not to offend God in his person, and, even more so, the priest who bears responsibility for you all.
2. But it shall pertain chiefly to the superior to see that these precepts are all observed and, if any point has been neglected, to take care that the transgression is not carelessly overlooked but is punished and corrected. In doing so, he must refer whatever exceeds the limit and power of his office, to the priest who enjoys greater authority among you.
3. The superior, for his part, must not think himself fortunate in his exercise of authority but in his role as one serving you in love. In your eyes he shall hold the first place among you by the dignity of his office, but in fear before God he shall be as the least among you. He must show himself as an example of good works toward all. *Let him admonish the unruly, cheer the fainthearted, support the weak, and be patient toward all* (1 Thes 5:14). Let him uphold discipline while instilling fear. And though both are necessary, he should strive to be loved by you rather than feared, ever mindful that he must give an account of you to God.
4. It is by being more obedient, therefore, that you show mercy not only toward yourselves but also toward the superior whose higher rank among you exposes him all the more to greater peril.

Chapter VIII

Observance of the Rule

1. The Lord grant that you may observe all these precepts in a spirit of charity as lovers of spiritual beauty, giving forth the good odor of Christ in the holiness of your lives: not as slaves living under the law but as men living in freedom under grace.
2. And that you may see yourselves in this little book, as in a mirror, have it read to you once a week so as to neglect no point through forgetfulness. When you find that you are doing all that has been written, give thanks to the Lord, the Giver of every good. But when one of you finds that he has failed on any point, let him be sorry for the past, be on his guard for the future, praying that he will be forgiven his fault and not be led into temptation.



CENTRAL PROVINCE



CANDIDACY I

UNIT 10: EVALUATION

“DO YOU NOT KNOW THAT THE SAINTS WILL JUDGE THE WORLD.” (1Cor. 6: 2)

Congratulations! You have now travelled quite a way on your journey. Hopefully you have learned much and, more importantly, grown closer to your Master and Friend. You are building a firm foundation, built on the four Dominican Pillars: Prayer; Study; Community; Mission. The good news is that as you advance you will increase your transformation into a true follower of Jesus, under the guidance of the Holy Spirit.

Now, perhaps, would be a good opportunity to evaluate your progress and the Formation Program. With that in mind we offer a number of questions for your input; you may have some others of your own. Feel free to offer them; we value your opinions. Remember- there are no wrong answers – only your answers.

THE PILLARS

What is the value to you of each:

PRAYER

STUDY

COMMUNITY

MISSION

GENERAL QUESTIONS

What does the Church expect of a Layperson?

How does the Dominican vocation fulfill this?

What stands out in your mind about St. Dominic?

Who are your favorite Dominican Saint or Saints? Why?

What is 'Dominican Spirituality' to you?

What is your favorite Dominican motto and why?

QUESTIONS FOR YOU

What is the difference in you, since you joined the Chapter?

What part of 'Preaching' appeals to you?

Since Dominicans value 'JOY' in their lives, has yours increased?

FORMATION QUESTIONS

What did you think of the 'Initiate Formation'?

The 'Candidacy I Formation?

Any suggestions for improvements – Meetings? Formation?

TEMPORARY PROFESSION

Why do you want to make it?

Why are you ready?

***THANK YOU SINCERELY FOR YOUR ATTENDANCE AND MANY CONTRIBUTIONS.
WITH THEM YOU MAKE US ALL BETTER! MAY DOMINIC BLESS YOU!***



