

TABLE OF CONTENTS

<u>TABLE OF CONTENTS</u>	1
<u>PROGRAM FOR FORMATION</u>	5
<u>PROGRAM FOR FORMATION</u>	5
<u>THE FORMATION OF DOMINICAN LAITY</u>	9
<u>INTRODUCTION</u>	9
<u>STAGES OF FORMATION</u>	9
1. <i>Probation</i>	9
2. <i>Temporary Profession</i>	10
3. <i>Final Profession</i>	10
<u>TOPIC 1</u>	11
<u>THE DOMINICAN LAITY</u>	11
<i>A definition of Dominican Laity - their aim and call to the Order</i>	11
<i>History and Origins of Third Orders</i>	12
<i>The Advantages of Belonging to a Chapter</i>	13
<u>TOPIC 2</u>	15
<u>THE OBJECTIVES OF THE ORDER</u>	15
<i>St. Dominic and the Early History of the Order</i>	15
<i>The Badges and Mottoes of the Order</i>	17
<u>THE ARMS OF THE DOMINICAN ORDER</u>	19
<u>TOPIC 3</u>	21
<u>LIVING IN THE SPIRIT OF THE BEATITUDES IN THE WORLD TODAY</u>	21
<i>The Example of St. Dominic</i>	21
<u>TOPIC 4</u>	25
<u>THE DOMINICAN FAMILY - THE IMPORTANCE OF COMMUNITY</u>	25
<u>TOPIC 5</u>	29
<u>THE DOMINICAN TERTIARY AS A CONTEMPLATIVE IN MODERN SOCIETY</u>	29
<u>TOPIC 6</u>	31
<u>LITURGICAL PRAYER</u>	31
<u>STRUCTURE OF MORNING AND EVENING PRAYER</u>	33
<u>TOPIC 7</u>	35
<u>A STUDY OF THE RULE OF THE DOMINICAN LAITY</u>	35
<u>TOPIC 8</u>	37
<u>FORMATION</u>	37
<u>LAY DOMINICAN FORMATION PROGRAM</u>	41
<u>(PROVINCE OF SAINT JOSEPH USA)</u>	41

Section: Two: Formation Programmes.

<u>SESSION I: SPIRIT AND AIMS OF ST. DOMINIC</u>	41
LIFE OF ST. DOMINIC.....	41
A. <i>Beginnings</i>	41
B. <i>Dominic and the Albigensians</i>	41
C. <i>Founding of the Order of Preachers</i>	42
D. <i>Dispersal of the Brethren</i>	42
E. <i>Death of St. Dominic</i>	42
AIMS OF ST. DOMINIC.....	43
A. <i>To establish a group of preachers who would be well prepared through prayer and study to preach effectively in order to confront error and ignorance</i>	43
B. <i>The salvation of all souls by preaching the word of God</i>	43
SPIRIT OF SAINT DOMINIC.....	44
A. <i>Intense love for God and a burning desire to know more about Him</i>	44
B. <i>Ardent desire to imitate the life of the Apostles</i>	44
C. <i>Salvation of mankind while maintaining a strong unity with the established church</i>	45
DISCUSSION QUESTIONS.....	45
REFERENCES.....	45
SUGGESTED READING MATERIAL FOR THE POSTULANT.....	46
<u>SESSION II: DOMINICANS: PEOPLE OF THE WORD</u>	47
<i>The Presentation</i>	47
<i>Prepared discussion Questions</i>	52
<i>Summation</i>	52
<i>Closing Prayer</i>	53
<i>An Opening Hymn</i>	53
<i>Psalm 19</i>	54
NOTE.....	55
References.....	55
<u>SESSION III: "A WORKING PROPOSAL FOR A FORMATION PROGRAM FOR THE LAY DOMINICANS OF THE ST. JOSEPH'S PROVINCE"</u>	57
TENTATIVE OUTLINE FOR MEETING NUMBER THREE OF INQUIRY-STAGE ".....	57
DOMINICAN PRAYER.....	57
I. <i>Opening Prayer Experience</i>	57
II. <i>Goal Statement - (cf. Sample Goal Statement)</i>	57
III. <i>Formal Presentation Number One</i>	57
IV. <i>Prepared Discussion Questions (possibly during coffee break)</i>	57
V. <i>Formal Presentation Number Two -(The Tradition of Lectio Divina)</i>	58
VI. <i>Prepared Discussion Questions for Formal Presentation Number Two</i>	58
VII. <i>Summary Statement</i>	58
VIII. <i>Closing Prayer Experience</i>	58
GOAL STATEMENT.....	58
FORMAL PRESENTATION NUMBER ONE (AN OUTLINE).....	60
DOMINICANS AS PEOPLE OF PRAYER.....	60
I. <i>Contemplation as a necessity in the Dominican Vocation</i>	60
II. <i>The relationship between personal private prayer and common liturgical prayer</i>	60
III. <i>Prayer as related to study in the Dominican life</i>	61
FORMAL PRESENTATION NUMBER ONE.....	62
DOMINICANS AS PEOPLE OF PRAYER.....	62
PREPARED DISCUSSION QUESTIONS.....	68
LEADER'S BIBLIOGRAPHY.....	69
FORMAL PRESENTATION NUMBER TWO.....	70
THE PRACTICE OF LECTIO DIVINA.....	70
<i>Tradition of Lectio Divina</i>	70
<i>Statement of Goals</i>	70
<i>Presentation</i>	70
<i>Questions</i>	71
<i>Bibliography</i>	72
<i>Closing Prayer experience</i>	72

SESSION IV - PART ONE: APOSTOLATE AND THE LAY DOMINICAN.....	73
STATEMENT OF GOALS:	73
OUTLINE OF PRESENTATION.....	73
I. <u>ORIGINS:</u>	74
1. <i>Divine Mandate.</i>	74
2. <i>Personal Prayer.</i>	74
II. <u>CHARACTERISTICS OF APOSTOLATE.</u>	75
1. <i>Selfless love.</i>	75
2. <i>Responds to need.</i>	75
3. <i>Balanced activity.</i>	76
4. <i>Awareness of being an instrument of grace.</i>	76
5. <i>Ability to listen.</i>	77
III. <u>FRUITS OF THE APOSTOLATE.</u>	78
SUMMARY.....	79
QUESTIONS:.....	79
RESOURCES:.....	80
CONCLUDING PRAYER:.....	80
SESSION IV - PART TWO: STUDY AND THE LAY DOMINICAN.....	81
STATEMENT OF GOALS:	81
OUTLINE OF PRESENTATION.....	81
FORMAL PRESENTATION	82
I. <i>Study as Based on Ordinary Human Experience.</i>	82
II. <i>Study as a Response to God's Revealed Truth.</i>	83
III. 	83
III. <i>Study: Dominic's Pursuit of Truth.</i>	85
IV. <i>Study: Our Pursuit of Truth.</i>	85
QUESTIONS:	87
SUMMARY:.....	87
RESOURCES:.....	87
PRAYER.....	88
SESSION V: COMMUNITY	89
STATEMENT OF LESSON GOALS:	89
OUTLINE OF PRESENTATION.....	90
FORMAL PRESENTATION: COMMUNITY.....	91
I. <u>INTRODUCTION TO COMMUNITY</u>	91
A. <i>Basic Source.</i>	91
B. <i>Apostolic Community</i>	92
C. <i>Christian Community</i>	92
D. <i>Dominican Community.</i>	93
II. <u>EXPRESSIONS OF COMMUNITY IN DIVERSE BRANCHES OF DOMINICAN ORDER</u>	94
A. <i>Elements Common to All.</i>	94
B. <i>Means by Which Each Branch Expresses Own Charism</i>	96
REFERENCES	98
DISCUSSION QUESTIONS	99
I. <i>Introduction to Community</i>	99
II. <i>Expressions of Dominican Community</i>	100
OPENING PRAYER	100
CLOSING PRAYER	100
SESSION VI: LAY DOMINICAN COMMUNITY IN PRACTICE	101
OVERVIEW	101
I. <i>Opening Prayer.</i>	101
II. <i>Goal Statement.</i>	101
III. <i>Formal Presentation</i>	101
IV. <i>Prepared Discussion Questions</i>	101
V. <i>Closing Prayer.</i>	101
OUTLINE	101
GOAL STATEMENT.....	102

Section: Two: Formation Programmes.

<u>FORMAL PRESENTATION</u>	103
<i>Conclusion</i>	107
<i>Discussion Questions</i>	108
<i>Bibliography</i>	108
<i>Prayers said after compline</i>	109
<u>SALVE REGINA</u>	110
<u>O LUMEN</u>	111
<u>THE PILLARS OF DOMINICAN LIFE</u>	113
<u>DOMINICAN SPIRITUALITY FOR THE LAITY</u>	113
<u>PREFACE</u>	113
<u>INTRODUCTION</u>	114
I. <u>VERITAS - TRUTH</u>	116
II. <u>CONTEMPLATION FOR THE LAITY</u>	120
II. <u>STUDY</u>	124
IV. <u>LITURGICAL PRAYER</u>	127
V. <u>PERSONAL PRAYER</u>	131
VI. <u>MEDITATION OR MENTAL PRAYER</u>	135
VII. <u>DEVOTION TO THE BLESSED VIRGIN MARY</u>	139
VIII. <u>PENANCE</u>	143
IX. <u>COMMUNITY LIFE</u>	147
X. <u>POVERTY</u>	151
XI. <u>LOYALTY TO THE CHURCH</u>	155
XII. <u>PREACHING</u>	159
<u>CONCLUSION</u>	163

PROGRAM FOR FORMATION

PREAMBLE

The following program is based on eight topics. The areas of study are suggestions for Chapters to follow and should not be considered as a prescription, as the abilities and interests of the Laity will vary according to age and educational standards. It is thought that a simple overview be given of each of the topics for beginners and the program used in successive years, being spiralled to suit the needs of each particular Chapter. Throughout the program there is a correlation between Dominican Laity today drawing riches from the history of the Order and strength from the spirit of the Dominican Family in Community.

TOPIC 1:

THE DOMINICAN LAITY

Define the Dominican Laity

Define the aim of Dominican Laity

What is involved in becoming a member of the Dominican Laity?

Is it a vocation?

How can a vocation to a religious Order be accomplished by Laity?

Why a Dominican vocation?

History of the Order

How did the Dominican Laity come into existence - the early beginnings of the Dominican Laity?

The advantages of belonging to a Chapter for Dominican Laity.

Section: Two: Formation Programmes.

TOPIC 2

THE OBJECTIVE OF THE ORDER

History

St. Dominic and the early history of the Order
St. Dominic's expectations of his Order

Community

Developing the Dominican family spirit

The Three Mottoes

To present the Truth
To Praise, to Bless, to Preach
To contemplate and to give to others the fruits of contemplation

TOPIC 3

LIVING IN THE SPIRIT OF THE BEATITUDES IN THE WORLD TODAY

History

St. Dominic's austere life-style, his generosity and care of his neighbour, his love of people and his concern for their souls

Dominican Laity combating a materialistic world

Living an ordinary life in moderation and contentment

Being joyful and happy in all events

Being aware of one's gifts and using them to help others

Living in humility and exercising patience at all times

Practising penance each day

TOPIC 4

THE DOMINICAN FAMILY TODAY - THE IMPORTANCE OF COMMUNITY

The Fathers, the Sisters, the Laity

Present day development of the Dominican Laity

Structure of Chapters, Government of Chapters

The importance of attendance at Chapter meetings

- by association with a group which has the same vision
- by example from members of the Order and stories of Dominican Saints
- by habits formed through common prayer
- by celebrations together for Dominican occasions - St. Dominic's and St. Catherine's feasts

TOPIC 5

THE DOMINICAN TERTIARY AS A CONTEMPLATIVE IN MODERN SOCIETY

A look at the possibility of building an interior life with God whilst maintaining a career in the world

Private prayer, Mass, Sacraments, the Rosary and Dominican prayers

Silence and solitude as a prelude to contemplation

History

St. Dominic, the first Dominican contemplative

Section: Two: Formation Programmes.

TOPIC 6

LITURGICAL PRAYER

Instruction in the saying of Morning and Evening Prayer
Study of the Psalms - early history, meaning
A brief study of the prophets and early biblical history

TOPIC 7

A STUDY OF THE RULE OF THE DOMINICAN LAITY

The advantages of following a Rule
The meaning of making a serious commitment

TOPIC 8

FORMATION

The training period for Dominican Laity

- Reception
- Temporary Profession
- Profession for life
- Commitment is a well-considered decision
- Obligations of the Dominican Laity

Community

- The Dominican as a parishioner
- Develop an awareness of the Apostolic mission of the Laity to pray, to study and to preach in their own sphere
- The Laity should be taught ways in which they can uphold moral values and the dignity of life

Formation for Dominican Laity
M. Thomson

THE FORMATION OF DOMINICAN LAITY

INTRODUCTION

The members of the Third Order of St. Dominic are adult men and women. Their progress in the Christian life will depend, under grace, principally upon themselves - on the quality of their Christian insights and the fidelity of their practice of the Christian virtues.

By joining the Dominican Order, however, they have freely elected to follow a particular way of living the Christian life. They will need, therefore, to be instructed in the methods and approaches which, over the centuries, have become traditional in the Order. Hence, they will need the help of those whose whole life is lived according to the spirit of the Order, viz., the Friars and Sisters, especially those who are appointed to Tertiary Chapters as Chaplains and as Religious Assistants.

Dominican Laity are not Religious. They are lay people. Their spirituality is not to be a watered down version of monastic or conventual spirituality. It is to be a 'lay spirituality' which will enable them as lay people to christianise the temporal institutions of marriage, the family, business, political and social life, and the life of the professions and trades from within. In the work of forming them as Dominicans, therefore, not only Dominican priests and religious, but Dominican lay people, too must take a large part. So, particularly in the case of Probationers, the lay Director of Formation will play an important part.

STAGES OF FORMATION

1. Probation

(cf. Provincial Directory 'Admission' no. iii)

- i. This period lasts for at least one year (i.e., three months before Reception, and nine months after).
- ii. The formation of Probationers is the joint responsibility of the Chaplain or Religious Assistant and the Director of Formation.
- iii. Where possible, probationers should have their own meeting. Where this is not practicable, a segment of the general regular meeting should be devoted to their needs - perhaps during the business part of the meeting they could have a formation meeting aside from the Professed.
- iv. During the probationary period intending members should be instructed in -

Section: Two: Formation Programmes.

- a) The Rule and the Provincial Directory (or Constitutions) by the Director of Formation.
 - b) The government and life of the Chapter, by the Director of Formation.
 - c) The history and spirit of the Dominican Order, by the Chaplain or Religious Assistant.
 - d) Basic principles of spirituality, by the Chaplain or Religious Assistant.
- v. A suitable reading guide and books should be made available to new members.
- vi. The probationers should be introduced to the apostolate of the Chapter and given a part to play in it.

2. *Temporary Profession*

- i. There need be no separate meeting or part of a meeting for those Members who have made temporary profession.
- ii. They should be present at the regular general meeting.
- iii. Special reading guides and books should be made available to them.

3. *Final Profession*

- i. The continuing work of instruction and inspiration of Tertiaries is the special task of the Chaplain and Religious Assistant.
- ii. A regular homily or spiritual instruction should be given at each monthly meeting by the Chaplain or Religious Assistant, and should deal systematically with all the elements of the Christian life.
- iii. At each meeting, a part of the Rule and of the Provincial Directory should be read, discussed and commented upon.
- iv. Some regular plan of studies should be followed and some topic discussed at each of the regular meetings. The task of preparing and leading such discussions should be shared by all professed members.

TOPIC 1

THE DOMINICAN LAITY

A definition of Dominican Laity - their aim and call to the Order

The Dominican Laity is the lay dimension of the Dominican Order. The Dominican Order is a family of Fathers, Brothers, Sisters and Laity founded by Saint Dominic de Guzman in 1215. In 1285 a Rule for the Laity was adopted and approved by Pope Honorius IV.

Every person is unique. Each person has special talents to be used for the glory of God. "The lay-person is called by God to burn with the Spirit of Christ and to exercise his apostolate in the world as a kind of leaven" (*Vat. II Layman's Apostolate*).

Only God knows the reason why people are given different tasks, different callings and different graces. It is how a person uses these graces that is important. More is required of some than others, so we find that some are called by God to live their lives through the parameters of the Dominican Order in order to reach the perfection God intended for them.

Canon law states:

"Secular Tertiaries are those faithful who, living in the world under the direction of a religious Order and according to its spirit, strive to attain to Christian perfection in the secular life through following rules approved for them by the Holy See" (*Can. 702*)

In this way the Church places the lay dimensions of an Order above Sodalities, Confraternities and other organizations within the Church, which perform works of charity.

Dominican Laity share in the prayers, merits and graces of the Order as they become a full member of the Order living out their Dominican vocation, whilst still maintaining their normal secular life. When they join the Dominican Order, they undertake to follow the Rule and spirit of the Dominican Order, for the rest of their lives. When Christ lived on earth He chose His apostles who would carry His message of the Gospel to all lands. The Dominican Tertiary is also given a mission from Christ. By being drawn to an Apostolic Order, which has the mission of preaching the Gospel, God has asked the Tertiary to carry the Truths of the Faith by word and by example into the world where he lives and works.

Section: Two: Formation Programmes.

Dominican Laity are called to follow a vocation within the Dominican Order, learning a deeper commitment to prayer and contemplation, following the message of the Gospel and living in the spirit of the Beatitudes. They do not however, have to change their life-style. They live their normal life, whether married or single, carry out their ordinary work, but there is the added dimension of living within the spirit of the Order. They make Profession to the Master of the Order through the President of the Chapter and commit themselves to a life of more prayer, study and awareness of the need to witness the message of the Gospel in their own sphere of work and leisure.

Moral standards in society and customs of today are widely presented by the media, they are often opposed to the message of the Gospel, but the Constitutions of the Dominican Order have not changed from what St. Dominic originally intended that they should convey when he founded the Order. The ideals which Dominic set before his followers are still the ideals practiced by the Order today.

History and Origins of Third Orders

The origin of the Dominican Laity stemmed from the Order founded by Dominic de Guzman in 1215. His first foundation was at Prouille, where a group of women wished to pray and work with him. Whilst the women lived together forming an early community, Dominic also banded together a group of lay men and women. They were called the Militia of Jesus Christ and were later known as the Third Order of Penance. In later centuries, they were called the Third Order of St. Dominic. Today they are known as Dominican Laity and sometimes called Tertiaries.

In the early years, when known as the Militia of Jesus Christ, one of their main aims was to protect the Fathers and their property from the violence which occurred against any religious establishments at that time. They looked to the Fathers for spiritual guidance.

The first known rule for lay people was drawn up by Father Munio di Zamora, the seventh successor of St. Dominic and Master of the Order in 1285. Dominican Laity form a true part of the Order. They have their own Rule, are under jurisdiction of the Fathers and assist the other members of the Dominican family where possible.

Since their inauguration, Chapters of Dominican Laity have changed in character. Prior to the Vatican Councils, Chapters were concentrating on prayer and penance. This was very good and suitable to that particular time. It is still important that the individual be given every assistance to grow in perfection and deepen their spirituality, but since the Vatican II Council, the role of the Laity has taken a different direction. They have been called to take a more active participation in the mission of the Church. The Order,

strongly supporting the mind of the Church, requires its Lay Chapters to actively work with the doctrinal mission of the Order in a contemporary world.

The Religious Orders which have Lay members are Carmelites, Franciscans, Benedictines and Dominicans, each order following its own particular spirit.

The Advantages of Belonging to a Chapter

A Chapter of the Dominican Laity is an authentic Dominican community drawn together by love of St. Dominic and the spiritual life. Divine charity is the bond between all Dominicans on earth, in purgatory and in Heaven. It is the Communion of Saints in operation. When a Chapter meets, it is a family which meets. By belonging to the Dominican Order, a Tertiary shares in the prayers, merits and graces of the whole Order. He adopts for his future life the rule and spirit of the Dominican Order. When Christ lived on earth, He chose His apostles, who would carry His message of the Gospel to all lands. The Lay Dominican is also given his mission from Christ. By being drawn to an Apostolic Order, Christ has asked the Tertiary to carry the Truths of the Faith by word and by example of prayer and penance, by his staunch loyalty to the teachings of the Church and by his ready acceptance of changes in the Church today can give help and encouragement to the weak and perhaps careless Catholic. To the critical Catholic, whom we sometimes hear speaking against the changes in the implementation of our Faith, the Tertiary can show his belief in the Holy Spirit guiding the Church now, just as is shown in the history of the Church through the centuries.

The Lay Dominican must therefore be an active member of society. St. Thomas Aquinas defines "*devotion as the prompt readiness to rise to the service of God.*"

In a society that shows a lack of reverence for God, life and fellow-men, the Dominican Laity must be ready to defend the Law of God. They must speak out against the lack of morality shown in the media and in standards which a lack of basic morality has imposed on people today.

The Dominican life is an apostolic life, so the Lay Dominican must be apostolic. Constant reference is made in the Rule for the Dominican Laity to fulfil their vocation by being messengers of the Faith. It is not possible for the Laity to be actively apostolic unless the union with God is close, constant and personal.

Prayer and contemplation are at the very heart of the Dominican Vocation. Being a member of a Lay community will help a person to achieve a closer union with God and grow in the spirit of prayer and also to increase a desire to take part in the apostolic mission of the Order because we learn from each other.

Section: Two: Formation Programmes.

TOPIC 2

THE OBJECTIVES OF THE ORDER

St. Dominic and the Early History of the Order

Caleruega was a small village in Spain and on the high plateau was the castle of Felix Ruiz de Guzman. It was here in 1170 that Dominic de Guzman was born. His mother was Jane of Aza, also the daughter of noble parents. Before the birth of Dominic, his mother dreamt that she bore a dog, and that it broke away from her with a burning torch in its mouth and then set the world on fire. His Godmother told of a dream she had, where the child appeared with forehead lit by a radiant star, the light of which lit the world.

At the age of seven, Dominic went to study with his uncle, who was a priest. When fourteen years old he went to the University at Palencia in Spain and studied for ten years. He was then ordained and became a Canon at the Cathedral of Osma. For nine years he worked quietly, devoting himself to a life of prayer and penance.

In 1203, King Alphonso IX of Castile wished to arrange a marriage for his son, Ferdinand, with a northern princess so Bishop Don Diego and Dominic set out as ambassadors to arrange the marriage. Dominic came in contact with the Albigensian heresy. Dominic yearned to preach the truth of Christ to the heretics. At first he was refused permission to do so, but eventually he renounced his office of sub-prior of Osma and adopted the simple title of Brother Dominic.

He then led an extremely austere life, devoting himself to preaching the word of God and attacked the heretics with words and by example. He dressed poorly, went barefoot and begged bread from door to door, leaving all in the hands of providence. People were stirred by his preaching and followed him. Soon a band of followers became his constant companions and in 1215 Dominic received the vows of his first brethren at a house in Toulouse, given to him by a man called Peter Seila.

Dominic was now the founder of a new order which was called the Dominicans and they were known as the Friar Preachers. The Pope Honorius III approved of the new order in 1217. The Dominicans were known as Mendicants because they had to beg for their daily bread. As an order based on the Rule of St. Augustine they prayed the Divine Office, led a life of poverty and practiced penance. Dominic insisted that study was to be an essential part of their life, as they could not combat heresy and ignorance without a strong religious knowledge.

Section: Two: Formation Programmes.

Dominic led a life of intense prayer. He spoke only of God and to God. He gave his days in charity to his companions and his nights to God. He did not sleep in a bed, but spent whole nights before the altar, praying for sinners.

In an account in the Dialogue of St. Catherine of Siena, God the Father says *"Dominic, my adopted Son, had focused all his mind and all his efforts to saving souls from snares of error and vice; that was the chief object which led him to found and teach his order. Therefore I tell you, in all his actions he may be compared to my Begotten Son."*

On one occasion, St. Peter and St. Paul appeared to him, handed him a pilgrim staff and book, saying *"Go and preach, because you have been chosen by God for this work."* He sent his Friars to many countries and also to the great universities in Europe and many thousands were converted as a result of the preaching of Dominic and his Friars.

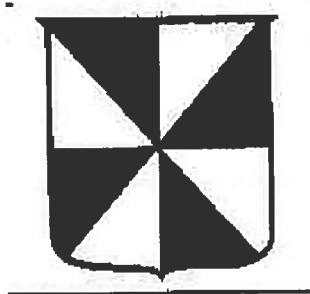
St. Dominic and St. Francis met in the winter of 1221 in Rome. They became good friends. They both founded Mendicant Orders at about the same time. Both Orders stressed poverty as the basis of their lifestyle, but Dominic made a study and learning obligatory for his Friars.

The Order had been founded only six years when Dominic, worn by his continuous fasting and long journeys, arrived in Bologna sick with fever. He died in 1221. He was canonised on 3 July, 1234.

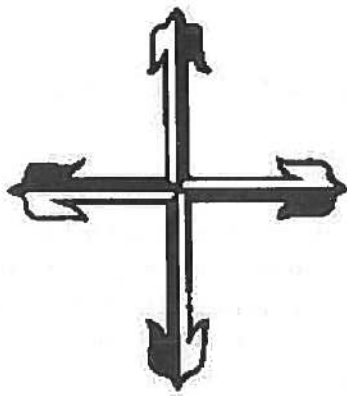
St. Dominic's final message to the members of his Order is still fresh and true for Dominicans today - *"Persevere in serving the Lord with fervour and apply yourselves to extend the Order. Behold, my children what I leave you as a heritage: Have charity, guard humility and make your treasure out of voluntary poverty"*.

The Badges and Mottoes of the Order

Dominic de Guzman was the son of a nobleman, Don Felix de Guzman, therefore the badges of the Order have a military history. A badge is a distinctive emblem showing membership of an association, therefore it is not surprising that Dominicans wear a distinguishing mark showing that they belong to the Order founded by Dominic.

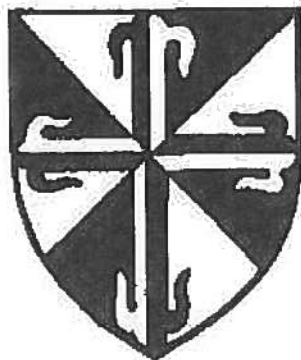


The Shield is divided into eight gyrons, all meeting at the centre or fesse point. A gyron in heraldry is an ordinary of two lines drawn from the sides of the shield either to the centre or to the top. The Dominican's shield is black and white because the armorial colours were the same in Dominic's family.



Drawn into the shield we see a cross which is called '*croix Fleur-de-lysee*'. This flowering cross represents the lily as a symbol of purity. Blessed Jane of Aza, Dominic's mother, wore a cross similar to this, so the cross was added to the Guzman shield.

VERITAS



The shield in this form signifies that the Dominican Order was founded to defend the Faith, the weapon used in defence of the truths of Christ's teaching.

Section: Two: Formation Programmes.



Above the shield a star was placed and this reminds us of the bright star which was seen shining on St. Dominic's forehead during his Baptism. Around the badge are placed the words "*Laudare - Benedicare - Praedicare*" meaning to Praise, to Bless, to Preach. This is one of the mottoes of the Order.

A motto is an appropriate sentiment expressing the aspirations of a group and the three mottoes of the Dominican Order express the maxims adopted by the Order for a rule for life.

LAUDARE - BENEDICARE - PRAEDICARE - to Praise, to Bless, to Preach.

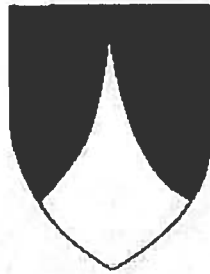
VERITAS - meaning Truth: The work of the Dominican is a study of the Truth of Christ and to preach the Gospel of Christ.

CONTEMPLARI ET CONTEMPLATA ALIIS TRADERE - to contemplate and to give to others the fruits of contemplation.

These three mottoes of the Order express the true work of the Order - to learn the truth which Christ puts before us and to make known these truths to those who need to hear them when the opportunity arises. The Order was founded to defend the Church and to fight the heresy that existed then. When we look at our world today we can see that heresy and evil exist in many more surreptitious ways than in the thirteenth century. Dominican Laity must pray and find ways to carry on the work that Dominic began. If you wear the badge of the Order be an earnest worker for the salvation of souls.

THE ARMS OF THE DOMINICAN ORDER

The use of personal emblems dates from the very early times. Amongst Religious Orders, however, emblems and coats-of-arms first became important in the 15th century - two centuries after the foundation of the Dominican Order.



In the early 15th century, the Dominican Order adopted a very simple heraldic device: black sections on a white shield, representing the black cloak over a white tunic.

Black symbolises penance, White is a symbol of joy

Late in the 15th century a completely different shield was devised for the Master General of the Dominican Order. The Master General was the head man for the whole Order and in those days all official documents were signed with an official seal which obviously had to be different from the ordinary every day badge used by everyone else.

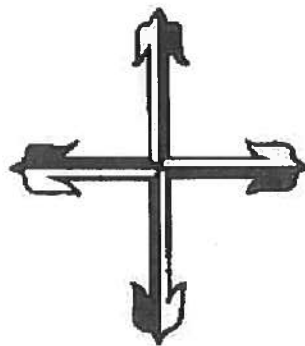


Inspiration for the Master General's Coat-of-Arms came from the past - from St. Dominic's noble parentage.

From his father's side came the black and white Guzman shield, divided into 8 sections

The armorial colours of the Guzmans, St. Dominic's paternal ancestors, were "argent" (silver, or white) and "sable" (black).

St. Dominic's father was Don Felix de Guzman.



From his mother's side came the cross

Jane of Aza's family belonged to the Knights of Calatrava, who wore a cross of this description.

The cross "fleury" has ends that flower out to a lily shape. It symbolises sacrifice flowering into joy.

Section: Two: Formation Programmes.



The Master General's Coat-of-Arms was not complete. A star and a scroll were yet to be added.

An 8-pointed star bears a marked resemblance to the face of the compass which points to all quarters of the globe.

A star is also a symbol of light.

The words on the scroll are -

LAUDARE	to praise
BENEDICERE	to bless
PRAEDICARE	to preach

In later centuries, this badge came to be used by the whole Order - not just by the Master General.



*A Story of Colour
Dominican Sisters*