TOPIC 3

LIVING IN THE SPIRIT OF THE BEATITUDES IN THE WORLD TODAY

The Example of St. Dominic

Lay Dominicans are encouraged in their rule to live 'according to the spirit of the Beatitudes'. The spirit with which the founder of an order lives is the spirit which pervades the order. Dominic had a vision of sending his followers throughout the countries to preach the truth of the Gospel of Jesus Christ. In an age when the nobility, to which Dominic had belonged, lived a life of luxury and pleasure, Dominic chose to live as the Apostles had done in simplicity and poverty. Travelling on foot, without shoes, accepting all the discomfort and hardship of long journeys to carry the message of the Gospel, he expected his companions to follow his example with the same enthusiasm. His body was weakened and emaciated through a lifetime of self-imposed penances and lack of rest and food, all of which he offered for the conversion of sinners. He prayed continuously, night and day, spending the nights in darkness before the altar when he was near a church.

Dominic spent all his days preaching. His love and care for his companions and all the people that he met was extraordinary. He worked continuously to bring them closer to God. When death was near for Dominic, he gave a message to his Friars: "Be eager in your service of God, strengthen and expand this new-born Order; increase your love of God and your keen observance of the Rule; grow in holiness." Later, again he said: "These things, I give you my children that you may possess them as a heritage; have charity among you, preserve chastity, guard humility and embrace the holy state of voluntary poverty." He also warned his Order, forbidding them to acquire worldly riches and possessions.

These messages that Dominic gave to the members of his Order were in essence the same instructions that Christ gave to his followers in the Sermon on the Mount, namely the Beatitudes.

To the Dominican Laity, living in an affluent world in the twenty-first century this may seem unrealistic. Materialism is an accepted and growing thing in the present day world. Luxury items are common place. How does one live in the Spirit of the Beatitudes in the midst of such an affluent society.

One cannot alter one's lifestyle or one's place in society. This is the special niche for that person, but it does mean that the Dominican Lay person must draw apart in mind and heart. Their approach to living will be to put prayer as their first priority in their lives. Remember how St. Catherine of Siena

built an interior cell within her own self to be with God and avoid the distractions of the world.
This inward contemplation, of turning to God throughout the day and at night when awake, will help develop a poverty of spirit.

To live in the spirit of the evangelical counsels, a person must be conscious of exercising discipline and self-control with their life. They must be aware of their gifts for helping others but use these gifts in humility, mindful that they are given these gifts from God to be used to bring people closer to God.

In the Beatitudes we are also taught to be content with what we have. Much of the unhappiness in the world today stems from people's discontent. Christ said: "Do not be anxious about tomorrow" and "Your Father in Heaven knows what you need". Exercise moderation in all things and be contented with what you have, even if it means some work or hardship. Remember we are expected to be practising penance.

Be happy. Our holy father, St. Dominic, was always joyful and sang hymns to Our Lady as he walked from town to town. Do not look back in your life with sadness, but only remember the happy events. Use each day to the fullest. We cannot be sure of tomorrow. Be aware of your talents and use them to help others. Work with others with patience and gentleness - not everyone has the same abilities. Be humble in all you do, thinking all the while of the greatness and goodness of God.

Set aside time for prayer, even if it means losing some sleep. Take time even a short time each day, to do some spiritual reading for it feeds the mind. Do not neglect the Scriptures for they contain all the truths taught by Jesus.

"The spiritual man is one who, whether he eats or drinks or whatever else he does, does all for the glory of God." (*1 Cor. 10:31)*. For Laity, living in the spirit of the Beatitudes means following one's natural lifestyle, with honesty, for truth is the keynote of the Dominican. It means living with sincerity and treating everyone with charity.

Dominican Laity should be serious in their search for perfection. Simply desiring to live in perfection of the love of God is not enough. There needs to be a programme of self-discipline and a conscious effort made each day for there to be a steady growth in spiritual life. The efforts made must be active not passive. A true humility is needed before God. Formation is a continuous process for growth in perfection and trust and faith in God are necessary so that He will lead the person to Himself. Humility will help each one to be the perfect person that God intended them to be.

A person will become closer to God by practising Penance. In a world that seeks comfort and pleasure, the thoughts about Penance seem entirely

foreign, but the best way to achieve self-discipline is by practising Penance. "Penance is a joyful thing when preached by Brother Dominic". St. Dominic practised Penance to make reparation for sinners so that they could be saved. Dominican Laity are left free to practise Penance as it suits them. It is an obligation of their commitment that they pray, practise penance and preach the Gospel. Jesus said to his disciples "If anyone wants to come with me, he must forget himself, carry his cross and follow me". *(Matt. 16:24)*

Many of the trials sent by God each day can be an effective way of carrying our daily cross. A positive attitude coping with illness, anti-Christian society and daily difficulties in our work can increase our union with Christ.

Everyone finds it difficult to practise Penance. St. Dominic, who was a master of extraordinary penances promised to help his brethren. Ask him to help you practise Penance. He cannot refuse you because you are a part of his family.

TOPIC 4

THE DOMINICAN FAMILY - THE IMPORTANCE OF COMMUNITY

The Dominican Order is a family of Fathers, Brothers, Nuns, Sisters and Laity, all of whom acknowledge the Master of the Order as the successor of Dominic, the founder of the Order. There is unity in the Dominican family, because there is one Master, a common aim and ideal for all members who have the same privileges and obligations. It is only the lifestyle for members that is different. There is a variety of work undertaken by all members of the Order but all are united with the same vision that they are working for the Order and the Church. When they pray they are united as a family under their founder and father, St. Dominic, so that the Dominican praying alone has his prayers strengthened by those of the whole Order and each one's individual prayers strengthen the Order as a whole and so help its work in the Apostolate.

The Apostolic work of the Order could not progress and could not lead souls to the truth without the prayers of all its Dominican members.

The present day Chapters have a greater autonomy than they had in the earlier history of the Dominican Laity. The Chapter Council and President organise the affairs of the local Chapter within the framework of the Constitutions for the Dominican Laity.

The attendance at the community meeting of the Chapter is very important for all members. The actual living of the Lay Dominican each day can be lonely when often one is working with those who do not have the same vision and it is possible to feel alone on the spiritual journey. The Chapter meeting is a time for the Tertiary to renew their enthusiasm, enliven their faith and draw strength and purpose from their companions who have the same love and vision.

The continuous formation of the members of the Dominican Laity is accomplished in various ways, each element being important and influential. We are formed by the example of those around us and by history and tradition. The lives of St. Dominic and St. Catherine of Siena and the lives of the Fathers and Sisters of the Order all show a way of life and portray a quality of life that must influence a person who is seriously pursuing the Dominican way of life.

The various ways in which we are formed are:

a) **By Example**

The lives of Dominican Saints, the present day members of the Order and the Dominican writers, both past and present, show a mode of life to inspire and guide those desirous of living a full Dominican life.

b) **By Association**

The Chapter's members and associated groups and the practices of the Chapter's meetings influence the person who is learning about Dominican life.

c) **By Study**

A reading programme is a learning process in which some people find the most helpful avenue for knowledge about the Order but it is not the only way of learning. There are some for whom a reading programme is a great chore and their process of learning is accomplished better by example and association.

d) **The Grace of God**

To live life as a Dominican is an invitation from God to seek perfection following the particular Rule of the Order. Each individual is unique and it is God, Himself, who sets the path for each soul. The response that each one gives to this invitation is a formation in itself. Remember how Our Lord taught St. Catherine to read the Psalms when she was unable to read, so that she was able to read and pray the Psalms herself. Many times we find that the guidance given to us is from God, through various experiences of life and through trials that are sent to us.

e) **By Prayer**

Once a person realises that they have placed their life and their will in the hands of God, their prayers will be a formation towards a realisation of the vocation that must be doctrinal, social and apostolic.

f) **Observance of Customs of Prayer and Meditation**

It is a fact that over the years the Fathers and Sisters have given constant teaching and example to the Laity and have taught them the observance of the Rule regarding Prayer and Contemplation. It is by following these observances that the Laity will learn to live in the Spirit of the Beatitudes and so grow in Dominican spirituality. We

> learn from each other, we encourage each other, and we help each other, therefore the building of community is very important to the growth of the individual.

The Chapter meeting should not be missed unless it is for illness or something very important. A normal social occasion is not an excuse for missing a meeting. Chapter Council should set dates for meetings early in the year so that Laity will be able to avoid their social engagements encroaching on their meeting times.

TOPIC 5

THE DOMINICAN TERTIARY AS A CONTEMPLATIVE IN MODERN SOCIETY

The sounds of progress in modern society are very hard to drown out and we need periodically to move away to a quiet place to recharge and refresh our faith in and love of God. Jesus moved away from the crowds going onto a mountain, out on the lake and into the Garden of Gethsemane to pray to His Father in Heaven. "Learn of Me" he said, so in our search for God, we must move to a quiet place to become recollected.

Dominicans are contemplatives. The majority of Lay Dominicans are busy people working in a society that is moving with an ever increasing pace. To build an interior life with God, there is not always the physical possibility of moving away to a quiet place. St. Catherine escaped from the distraction by mentally escaping to an 'interior cell' to be with God. Our search for God is endless; as St. Augustine says "Our hearts are restless until they rest in Thee."

God has placed us in this world, in this present age, amongst all the distractions of modern day living. Our search for God must continue in spite of the distraction of today's world. God, who formed us, wills that we should search for Him and long for Him throughout our lives and we will not be fully content until we reach the Kingdom of God. God has placed us where we are and He is there with us. This knowledge should help us to look inward and rest in God in the midst of a noisy world.

Contemplation is reflection, that is, thinking deeply. Contemplation of God is thinking about God and the things pertaining to His gifts to mankind.

Silence and solitude are essential for true contemplation. The Scriptures and the Psalms of the Office are the rich sources of contemplation. It is from these riches of Scripture that contemplation will lead to direct prayer with God. Contemplation will encourage detachment and to be truly united to God there must be a sense of detachment from worldly pursuits. This is a difficult achievement for people who are busy working in modern society. There is a lot of activity, noise and distraction to be in daily combat with, but a person who has a hunger to be united to God, to be absorbed in God, will set a timetable to work from, so that there will be habits formed which will allow part of each day to be given to reflection and prayer.

Prayer is the most important part of the Dominican vocation. Mass, the Sacraments, Morning and Evening Prayer and the Rosary will increase union with Christ. St. Dominic would always carry with him on his journeys, the Gospel of St. Matthew and the letters of St. Paul. Whenever they paused to

rest on the journey he would read, meditate and pray and he would always ask his companions to join him and think about the Lord.

The difficulties that Lay Dominicans face when endeavouring to follow a contemplative vocation are many. Noise is everywhere. Streets are filled with the jangle of traffic. Offices and factories abound with the noise of machines. Homes are beset by the radio and the television, so that to be a contemplative in a Lay life requires a well-ordered timetable to each day and the discipline of being able to keep to a routine. A Lay Dominican does not have the help of a community to assist with keeping to a life of prayer and contemplation so this is why self-discipline is so important. A person is simply dependent on themselves and sometimes this can be lonely. Some spiritual reading each day, if only for a short period, is necessary for the Tertiary to achieve a contemplative spirit.

Dominican Laity cannot be slaves to the fashions and customs of today, but must learn the truth of Christ from the Scriptures and be able to present this truth to others.

The words of the Psalms used in the Office, the gift of the Eucharist and the mysteries of the Rosary are all part of the contemplative's day. We are told Mary pondered over the words of the Angel and the words of Simeon. We, too, must ponder over these things which tell of the beauty and truth of God.

In contemplation we encounter God, and so are led into deep, private prayer with God. Without this true union with God, the Dominican cannot help others to learn about God, for no-one can give what they do not have.

TOPIC 6

LITURGICAL PRAYER

Prayer is essential to the life of the Dominican. In the fundamental Constitution for Lay Dominicans (Montreal 1985) - (10e) states that *'progress in the fulfilment of their inseparably contemplative and apostolic vocation, the Laity of St. Dominic have recourse to the source of liturgical prayer in union with all the Dominican family, also private prayer, meditation and the Rosary.'* Later in Item (13) of the Constitution it states *'one of the principle sources of Dominican formation is liturgical prayer.'*

When a Chapter of the Dominican Laity meets it is a community meeting as a part of the Dominican Order. To be united with the whole of the Dominican family a form of Morning or Evening prayer is said at each meeting. The Chapter, by participating in part of the Divine Office, becomes united with the Church and with the whole of the Dominican Order, each person being a link in the Order presenting praise and petition to God.

The Morning and Evening prayer is composed of Hymns, Psalms and Antiphons. The history of the psalms dates back to the time before the birth of Christ. They were the poems, songs and hymns of Israel. The prophets used them to express all the emotions of man in praising and petitioning God. The Psalms were shouts which expressed the joy, the love, worship, suffering, injury, faith and hope of the people of Israel. We inherited the Psalms from the Hebrew people. The Psalms are the prayers of the Chosen people. They have been used in three periods of time. Firstly, they were the songs of Israel, composed by the prophets who told the story of the people. Then they were used by our Lord Jesus Christ and the Apostles and now in this age they have been adapted for use by the people of God. From the many Psalms used before the time of Christ there was a final collection of Psalms chosen during the fourth century one hundred and fifty Psalms were divided in five books according to the type of Psalm they were in the expression of their sentiment. More than half of the Psalms chosen were attributed to King David.

The Psalms still offer to mankind the deepest, richest, source of prayer. Our Lord used the Psalms as His prayer to the Father. In the Gospel of Luke 24:44 our Lord said: *"This is what I meant when I said, while I was still with you, that everything written about Me in the law of Moses, in the Prophets and in the Psalms has to be fulfilled'.* Throughout the New Testament we see that Christ constantly referred to the Psalms and used the hymns of praise and thanksgiving in prayer to the Father.

The early Church then followed this example of prayer, so that today the prayers of the present Liturgy used in the Mass and Divine Office are an adaptation of these ancient Psalms used by our ancestors in Faith. Mass and Morning and Evening Prayer each day are a source of richness in the spiritual life of the Tertiary. The Lay Dominican saying the Morning and Evening Prayer alone is in union with all Dominicans throughout the world, praising and thanking God and praying for the salvation of souls.

The Hymns, Psalms and Antiphons and the Divine Office were dearly loved by St. Dominic and he constantly encouraged his Friars to pray the prayer of the Church devoutly. St. Catherine of Siena could neither read nor write. She longed to read the Psalms so that she could recite the Office. In spite of efforts to learn to read, she was unsuccessful until she begged our Lord to teach her to read if he wished her to recite the Office. Through Divine help her knowledge of the art of reading was acquired and from that time she read fluently and recited the Psalms, sometimes our Lord walking beside her as she recited them.

For the Dominican Laity to begin using Morning and Evening prayer of the Church, the language and thoughts contained in the Psalms will perhaps appear difficult. Prayer is a very personal experience with God and touches some of the deepest emotions and yearnings of a person. The formality of the Hymns, Psalms and Antiphons may, at first, present difficulties to the Tertiary who is new to Dominican life, but perseverance will be rewarding, for with some practice the beauty of these ancient words will become a rope to which one will be glad to hold each day and unite the person with the Order and the Church in praise of God.

One of the essentials that we have learnt from the prophets is the reverence which they had for the Laws of God and the adoration of His Majesty, God, when speaking to St. Catherine of Siena, through the means of the Dialogue said: *"I provided for you in the Law of Moses in the Old Testament, and in the holy prophets. Before the coming of My only begotten Son, the Jewish people were never without a Prophet to strengthen and lead them so that they knew that God would make them free men".* The Prophet was the instrument of God to pass God's message to mankind before the coming of the Word, Jesus Christ. The four Prophets (called major because of the length of their writings) were Isaiah, Jeremiah, Ezekiel and Daniel. Twelve shorter books in the Bible were attributed to the minor Prophets - Amos, Hosea, Micah, Zephaniah, Naham, Habakkuk, Haggai, Zechariah, Obadiah, Malachi, Joel and Jonah. With the coming of the Word there was a new law to replace the law of the Old Testament. Through the centuries the Church has drawn upon the inspired word of God to inspire the people of God to praise God and to give homage to Him. We are indeed **'A chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God'.**

In the words of St. Paul (*Coloss. 3:16-17).* "Let the message of Christ, in all its richness, find a home with you. Teach each other, and advise each other, in all wisdom. With gratitude in your hearts sing psalms and hymns and inspired songs to God; and never say or do anything except in the name of the Lord Jesus, giving thanks to God the Father through Him". When you as Dominican Laity pray the Psalms, you are voicing the Prayer of the Church, but the real heart of the prayer will be lost unless you make the words of the Psalms echo from your heart. The quality of prayer is more important than the quantity. God looks at the intentions within the mind and heart of the person. Try to keep your time for prayer free from distractions.

STRUCTURE OF MORNING AND EVENING PRAYER

Morning Prayer

Introduction

V. Lord, open our lips
R. And we shall praise your name.

Invitatory Psalm and Antiphon

Hymn

Psalmody

Antiphon 1

A Morning Psalm
Antiphon repeated
(silent prayer)

Antiphon 2

Old Testament Canticle
Antiphon repeated
(silent prayer)

Antiphon 3

A Psalm of praise
Antiphon repeated
(silent prayer)

Evening Prayer

Introduction

V. O God, come to our aid
R. O Lord, make haste to help us

Invitatory Psalm and Antiphon

Hymn

Psalmody

Antiphon 1

A Psalm
Antiphon repeated
(silent prayer)

Antiphon 2

A Psalm
Antiphon repeated
(silent prayer)

Antiphon 3

New Testament Canticle
Antiphon repeated
(silent prayer)

Scripture Reading
(Silent prayer)
Short Responsory
Gospel Canticle

Bendedictus antiphon
Canticle of Zachariah
Antiphon repeated

Intercessions

Invocations of praise

(Silent prayer)
The Lord's Prayer
Concluding Prayer
Blessing

Scripture Reading
(Silent prayer)
Short Responsory
Gospel Canticle

Magnificat Antiphon
Canticle of Mary
Antiphon repeated

Intercessions

Prayers of Intercession
(final prayer always for
faithful departed)

(Silent prayer)
The Lord's Prayer
Concluding Prayer
Blessing

TOPIC 7

A STUDY OF THE RULE OF THE DOMINICAN LAITY

The Rule is the guide for Dominican Laity to achieve the fulfilment of their life within the Order. By following a Rule, the Dominican Laity have a clear understanding of how to attain their goals. When a person seeks admission to an Order they will have some thoughts of what they expect from their life within the Order. They would not, for instance, expect their thoughts and actions to remain the same as before their entrance into the Order.

There must be a change in their aims, a new vision, a more definite purpose to their spiritual life and a desire to link their actions with the apostolic mission of the Order for they have undertaken a new way of life.

It is necessary to make a study of the Rule and what it entails. Since the Fundamental Constitutions are drawn for all Dominican Laity throughout the world, the wording of the Rule is of a general nature. It remains for each province to interpret the needs of its people and to align them to suit the Spirit of the Rule.

Dominican Laity are making a commitment to a life of prayer. This will need a re-arrangement of their day to accommodate the time for prayer. Each person is dependent on their own efforts, helped by the grace of God to deepen their own spirituality.

The Dominican Laity make a commitment to the mission of the Order. The Dominican is challenged to work for the salvation of souls by preaching the truth of Jesus Christ.

Study is a necessary part of the Dominican's life. It has always been characteristic of the Order to follow the ideal, "to contemplate and to give to others the fruits of contemplation".

A background of prayer and study for the active work of preaching was Dominic's vision for his Order to spread the news of the Gospel.

The four priorities of the Order, enunciated at Quezon City and reaffirmed by Father Damien Byrne, OP, Master of the Order, contain the "whole tradition of the Order, not something developed at Quezon City, valid for all branches of the Family but not in the same way". The four priorities are:

1. Our theological and intellectual heritage.
2. Justice and Peace
3. The missionary dimension of the Order

4. The mass media - preaching the Gospel in the language of the day
Preaching and the apostolic mission of the Order apply to the Laity the same as to the other branches of the Order; only the manner in which it applies is different. The Chapter must find ways in which its members can best combat materialistic influences in the local area and work for social justice in their own areas.

Dominican Laity make commitment to the spirit of the Order when they undertake in their profession to obey the Rule of St. Dominic for the Dominican Laity.

Commitment must mean a change in the life of the person aspiring to spiritual perfection in the Dominican Order. Being a lay member of the Order does not weaken the commitment made. The commitment is made for life after some years of serious consideration and a trial period being taken as an active member of a Chapter.

Every effort should be made to understand the meaning of commitment made by Dominican Laity so that in Profession the promise made to obey the Rule of St. Dominic for Dominican Laity will be sincere and the efforts of new Dominicans will increase the apostolic mission of the Order.

TOPIC 8

FORMATION

The training period for the Dominican Laity follows a general pattern for persons interested in following the Dominican Rule, but as each person is unique and should receive individual development the time taken for initial formation may vary.

A person is admitted (Received) to the Order after attendance at a small number of meetings. The Chapter Council votes for the person to be Received into the Order when they consider that the person requesting admission has an initial understanding of the aims and spirit of the Dominican Order.

Once Received into the Order, they then share in all the prayers and spiritual benefits of the Order. For the next 9-12 months they then gain a deeper understanding of what is involved in being a Lay Dominican. Generally, when a person is Baptised, they are young and the sponsor answers for their commitment to Christianity. Catholics mostly receive the Sacrament of Confirmation whilst at school and although sacramental grace is present, as a person, they are not always conscious of an earnest striving to fulfil their Christian commitment. When we look at the obligations of the Lay Dominican, it is a God-given challenge to live a more spiritual life and to follow the Rule and way of life as a Lay member of the Dominican Order.

"They (Dominican Laity) are characterized by a particular spirituality and by dedication to the service of God and neighbour in the Church and in as much as they are members of the Order, participate in its apostolic mission through prayer, study and preaching in accordance with the state of the Laity". *(Fundamental Constitution of Lay Dominicans No. 4)*

The training period involves a temporary Profession for a period of 3 years with the promise renewed each year. After a 3 year period, a person is then eligible to make final Profession.

Undertaking a temporary Profession for 3 years indicates the serious thought required before making final Profession. This allows time to study the spirituality and apostolic mission of the Order so that there is a full realisation of the commitment made for life.

It is said that a vocation to a Religious Order is a call from God. When such a call is given to lay persons to remain in their present state of living and work whilst becoming a member of the Dominican Order, decisions have to be made, thoughtfully, about their spiritual life.

Reception into the Dominican Laity is the beginning of a trial period to live as a Lay Dominican. It is a time to learn about the Dominican Order, its spirit and its worth, and to decide if this is the commitment a person wishes to make.

What is this commitment which is undertaken? Firstly, it is to seek to know what God wants and to try to do it. This is personal holiness and wholeness. Secondly, it is to try to bring others to know and love God.

To achieve the first commitment of personal holiness there must be a strengthening of one's prayer life. Both deep private prayer and liturgical prayer must become a part of each day. Time must be allocated for prayer. Habits must be formed so that contemplation and prayer form part of the day.

Because of the variety of life styles amongst the Laity there will be wide differences in time allocation for prayer and reading, but the intention to follow the commitment made must be earnest and sincere.

The day of Reception is a day to prepare for in a special way. Firstly by prayer and secondly by becoming familiar with the spirit of the Dominican Order, its prayer and its works. Reading about the life of St. Dominic and about other Dominican saints will help the person new to Dominican life to understand the kind of person that Dominican Laity can produce when the life is lived faithfully to the Rule.

An earnest Christian is always thinking of growing closer to Jesus Christ. For the Lay Dominican, their first concern will be to grow thus in personal holiness, increasing their love for God and neighbour. This development in their spiritual life will be helped by learning more about the truths of our faith tradition. This added knowledge will help the Lay Dominican to work more effectively as a member of Christ's Church. By becoming a Lay member of the Dominican Order the person has undertaken a guided course in spirituality which will lead to personal holiness and this knowledge gained can also be communicated to others thus fulfilling the work of the Order.

In the Dominican Laity a promise, not a vow, is made to "live according to the Rule of the Dominican Laity for a specific period or for life". The person who is being Professed should become familiar with the rule and have a complete understanding of the promise that they are making. People should not feel afraid to present themselves for Profession because they do not think that they have reached a particular stage. If they desire to become closer to God, they should continue as Lay Dominicans leaving themselves open to the grace of God, who gives them what they need, knowing that if He has

drawn them to the Order, He will give them the grace to continue. Profession is only the beginning of the journey in Dominican life, and as more is learnt, the more do we see the need to grow in the love of God, hence it is good to renew the earlier promise made to God. The Lay Dominican may be the only contact some people have with God, or means of learning about Him. Hence when they respond generously to the graces given, they carry out the work of the Order.

Dominican Laity should be active members of their own parish. The needs of society can be found in one's own parish. Unemployment, poverty, sickness, loneliness and problems with youth are some of the hardships suffered by people in every parish. The Dominican Tertiary can bring the comfort of the message of salvation as well as temporal help to those in need in their own locality. Care groups and renewal small groups in parishes can be excellent activities for Dominican Laity to exercise their apostolate.

Formation for Dominican Laity
M. Thomson