



ORDO PRAEDICATORUM

# THE DOMINICAN

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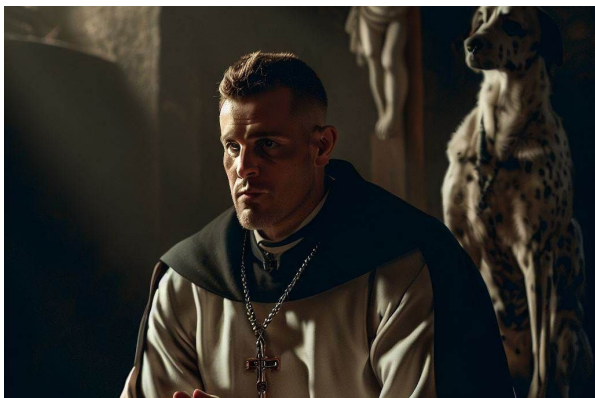
### Dominican Rosary Pilgrimage September 28, 2024

Learn about the annual Rosary Pilgrimage of the Dominican Friars. We gather in Washington D.C. to pray for LIFE.



### What is a Dominican

A look at St. Dominic and what it means to be Dominican.



Mark your  
Calendar  
September  
28  
2024



In 1216 Saint Dominic de Guzman founded the Order of Preachers for the primary purpose of defending the truths of the Catholic Faith through prayer, study and holy preaching. Today, just as in previous ages, the Order of Preachers is called to bring God's Truth to others to help revitalize, support and strengthen their faith through sound theology and the teachings of the Church.

Saint Dominic chose to give his life to Jesus Christ and the Church by dedicating himself to prayer and the preaching of the truth. He was remembered as speaking only to God and of God. Realizing the destructive effects of sin and the theological errors of his time, Saint Dominic made the study of sacred truth, VERITAS, one of the pillars of the Order of preachers. Today in the world around us, life is full of falsehoods. Not only in the secular world but also within the Church we find false shepherds leading the flock astray, false truths, false Gospels. The heresy of today is relativism, social justice, climate change, the world believes it can live without God and the truth of the Gospel. As Dominicans we study the deposit of faith, the Apostolic truths, the Catholic Traditions. We learn from the early Church disciples, from St. Thomas Aquinas, from St. Augustine, we look to the historical record, for the truth revealed by Christ cannot change over time. What was true in 100AD is still true today, the Gospel cannot be changed to meet the sinful desires of secularism.

The motto of the Order is: "To contemplate and to give to others the fruits of our contemplation." The Dominican is first formed through a life of prayer, study and penance before he preaches to God's people.

The many forms of Dominican preaching and witnessing must flow from graces received in interior silence, prayer and study. Saint Dominic realized that one first needed to be filled with the grace of the Holy Spirit before being able to bring His truth to others.

The Third Order of Dominicans is known as the Lay Dominicans. We are Dominicans as fully as the priests, deacons, nuns, and sisters of the Order. Lay Dominicans live in the world as married or single persons choosing a specific path to holiness by freely following a Rule based on the spirit of Saint Dominic. They bring the truth of the Gospel to their families, parishes, workplace and social gatherings, thus permeating all of society. In turn, the members share in the spiritual benefits of the Dominican Order. As Lay Dominicans we can bring the Gospel to places on this earth priests and sisters cannot. Through our individual lives and relationships we can be the Gospel for the world around us.



## The Four Pillars of Dominican Life

### Prayer

We strive to make part of our daily life reception of the Eucharist and the Liturgy of the Hours, along with personal meditation and prayer, including the Rosary. This commitment provides the strength necessary for our way of life.

### Study

Prayerful study prepares us for the mission of the Order: preaching, in whatever fashion our state in life allows or occasions. Scripture, documents of the Church and spiritual and theological writers are the foundation of our continual effort to know the Truth.

### Community

We are brothers and sisters, sharing a common spirit, who nurture and encourage one another. We are a worldwide community, and meet in local chapters. Our communities are governed democratically. Each of us share in our brothers' and sisters' struggle to live the Gospel.

### Apostolate

We are active witnesses, striving to give service, compassion and enrichment to others. We achieve this through our holy preaching, Ministry of the Word, or our participation in various activities or initiatives..



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The Dominican Laity originated in its present form with the promulgation of the first Rule under Munio de Zamora, Master of the Order in 1285. The spiritual origin of the Laity resided within the penitential movements associated with Saint Dominic, who gathered around himself groups of Laity for apostolic work and spiritual and material defense of the Church. The Laity has existed (under various names) as long as the Dominican Order itself, and has always performed specific functions and collaborated closely with the other branches of the Dominican Family.

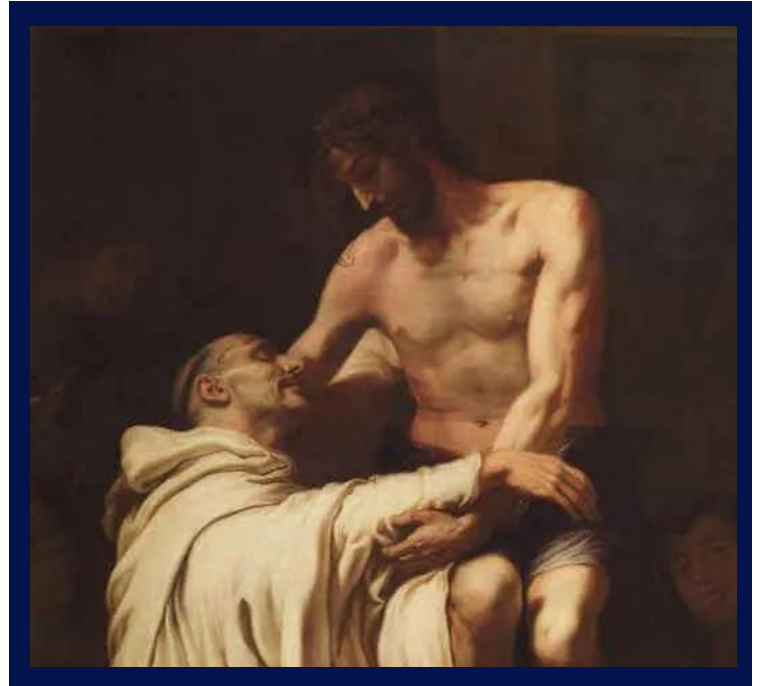
## Ten Benefits of being a Lay Dominican in Life:

1. You become a full member of the Dominican Family as a lay member of a major Religious Order
2. You enjoy a privileged place in the Church
3. You have St. Dominic for your Father and all the Dominican Saints for your brothers and sisters
4. You share in the prayers, penances and good works of Dominicans throughout the world
5. You gain plenary indulgences, under the usual conditions, making a promise of faithfully fulfilling the duties of one's vocation; on the day of admission and on the day of profession, on the feasts of Christmas, Easter, Our Lady of the Rosary, St. Dominic, St. Catherine of Siena, Annunciation, and Assumption.
6. You benefit from the formation conferences
7. You enjoy the society of fervent lay membership
8. In sickness and sorrow you have the support of special chapter prayers
9. Due to the influences of the Liturgy, the Sacraments, and adherence to the Rule, you avoid occasions of sin and rise promptly when you fall
10. These spiritual benefits are perpetual with the Order

## Six Consolations at Death:

1. Your daily rosaries are an efficacious preparation for death
2. On the day you die, if you wear the scapular, or spread it on your bed, you gain a plenary indulgence under the usual conditions
3. You may if you desire, be buried with the full Dominican habit
4. The Chapter will assist at the funeral rites
5. Your soul benefits from the Masses, prayers, and penances of all Dominicans long after your relatives and friends have forgotten you
6. In Heaven, you will enjoy your special relationship with all the Dominican Saints and elect in glory

The next logical question to ask is: What must I do to gain all these benefits? (please remember that these items are not binding under sin). To fulfill the obligation of daily prayer a tertiary should pray the Liturgical Office and five decades of the Rosary.



## Monthly Obligations:

1. Confession at least once a month
2. Participation at the meetings of the Chapter

## Yearly Obligations:

To assist at or have celebrated three Masses for all Dominicans living and deceased  
Fasting on the vigil of the feasts of St. Dominic, St. Catherine of Siena and the Holy Rosary insofar as this may be possible.

## Daily Obligations to Consider:

1. The recitation of the Divine Office (morning and evening prayer)
2. One Our Father, Hail Mary, and Eternal rest for all Dominicans living and deceased
3. Fifteen minutes of mental prayer or reading of the Sacred Scriptures which may replace the recitation of the Office
4. Masses and Communion daily, if possible

## Practices Recommended for Spiritual Growth

1. Annual retreat of three days, or single days of recollection
2. Abstinence on all Fridays of the year, or some special penance
3. Modesty in dress, recreation and avoidance of worldliness
4. Personal apostolate of good works, prayer, or suffering



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It is said that if you've met one Dominican, you've met one Dominican. Dominicans are a diverse group of people with a diverse set of gifts and talents. It is with this diversity that Dominicans find engaging ways to spread the Gospel to the world around us.

Dominicans find great joy in the prayerful recitation of the Liturgy of the Hours. All of our communities pray the office in choir, offering our praise to God throughout the day.

Dominicans embrace a life of the Gospel. Dominicans share in the office of the Apostles by proclaiming the Gospel in every time and place – evangelizing, combating heresy and error, and performing the spiritual works of mercy.

Nourished by our life in common, plus many hours at study and prayer, Dominicans offer our very lives for the sake of preaching the Gospel. What we receive from the Lord, we pass on to others; sharing the fruits of our contemplation, so that all may come to know and love God.

## Prayer

Characteristics of Dominican Prayer

The Eucharist and the Divine Office

Before founding the Order of Preachers, Saint Dominic was intimately involved in the official prayer of the Church.

Everyday he offered the Eucharistic sacrifice, and participated in the Divine Office. Dominic looked to Christ in his perfect prayer to the Father, knowing that it is through such an orientation that mankind begins to be saved. He passed this belief and tradition on to his followers, recognizing that our prayer in common—at daily Mass and in the choral recitation of the Liturgy of the Hours—was necessary for the flourishing of our common life.

## Contemplative Study

In the middle ages, many people saw study as an obstacle to prayer, which was regarded as a pious exercise of the heart. Dominic, however, saw study as an opportunity to enlighten the mind and direct the heart towards God. For the Dominican, study is meant to be contemplative. This is not an emptying of the mind, but a more loving exploration of the created world as it reflects the grandeur of God. In order to do this, one's mind must first be informed by Christ, as revealed in Sacred Scripture and the writings of the Church Fathers and the Saints.

## The Rosary

For centuries the Order of Preachers has promoted the rosary among the faithful, helping establish the Rosary Confraternity and prayer groups around the world. Everyday Dominicans recite at least five decades, fostering devotion to the Blessed Virgin Mary and asking for her intercession. As we pray and meditate on the words and actions of Christ and his mother, we reflect on the mystery of salvation and our mission to proclaim the good news.

## Private Prayer

In addition to our prayer in common and hours of study, Dominicans spend at least half-an-hour in private meditation each day, usually more. This period of mental prayer often occurs during adoration before the Blessed Sacrament, but may be done at any time. It is an opportunity for lectio divina, spiritual reading, silent reflection, or other devotions.

## Study

The Dominican Intellectual Tradition

The Constitutions of the Order of Preachers states that “St. Dominic, in founding the Order, was truly innovative; he intimately linked study to the ministry of salvation” (LCO, 76). Thus for 800 years the Dominicans have fiercely devoted themselves to the rigorous study of Sacred Scripture, philosophy, the natural sciences, and theology. Our study, however, does not remain in the realm of arcane speculation. Instead it is handed on for the salvation of others through our preaching and teaching.

–Study “forms the interior person” and gives life to the exterior practices of religious life.

–Study is useful for others since “we are not able to preach, or give counsel, or sow spiritual truths, unless vigorous study dwells among us.”

–Study allows us to love God more since “the more we know about God, the greater occasion we have for loving and serving Him.”

–Study, especially of the Scriptures, refreshes and comforts the soul of the student.





The Dominicans pay particular attention to the study of St. Thomas Aquinas, O.P., since his works provide a systematic and deeply profound account of creation, human nature, morality, the spiritual life, the mystery of the Triune God, and the person of Jesus Christ. His masterful adaptation of philosophy into his theological work gives his writing an unmistakable depth and clarity in the manner which he is able to speak about God. As perhaps the most brilliant human mind that the Church has ever seen, Aquinas' teaching rings with a trustworthy, authoritative voice throughout every time and place that theology is studied. In fact, the Code of Canon Law exhorts all students of theology "to penetrate more deeply into the mysteries of salvation, with St. Thomas in particular as their teacher" (CIC, 252, §3). Dominicans in every century have adapted, developed, and rediscovered the magnificent thought of St. Thomas Aquinas in their work of preaching the truth of the Catholic faith. Today's Dominicans are sent into the modern world as preachers of the Truth equipped by the vast wisdom accorded to them by the Angelic Doctor, whom his Order now rely on for heavenly intercession.

#### COMMON LIFE

One Mind and Heart in God, "And all who believed were together and had all things in common."  
This passage from the Acts of the Apostles (2:44), which describes the life of the early Christians, also serves as the model and foundation of our life in as Dominicans. In his Rule, Saint Augustine states that "the chief motivation of your sharing life together is to live harmoniously and to have one heart and one soul seeking God." We must strive to be of one mind and heart in God. This goal is only possible when we look to the first community of persons – the Trinity. As such our fraternity is strengthened first and foremost when we come together for prayer.

This fraternity is further supported when we share the work of our brothers and sisters, and when we meet to discuss matters of importance. Learning from our elders, who pass on the wisdom and traditions of the Order of Preachers, as well as their own knowledge and experience, we discover the connection between the quality of our life and the quality of our witness to the world. These periods of common study, conversation and recreation serve as a reminder of our mission. "To be brothers and sisters of one mind through obedience, and bonded by a higher love.



#### MINISTRY

The Life of a Preacher

Saint Thomas Aquinas, O.P., famously wrote in his *Summa Theologica* that "as it is better to enlighten than merely to shine, so is it better to give to others the fruits of one's contemplation than merely to contemplate" (II-II.188.6co). This sharing of what has been contemplated is precisely the kind of preaching typified by the Dominican life. Dominicans are called to a profound life of contemplation in order to engage in contemplative preaching. The term "preaching" is often used today as a broad term to mean many different things, but traditionally, preaching can be understood in four categories: (1) catechetical, which instructs about the faith; (2) moral, which exhorts people to live the faith; (3) apologetic, which seeks to remove obstacles to faith; (4) contemplative (or holy), which seeks to lead the faithful to an encounter with the living God. This preaching "should normally draw the listener toward contemplation," notes Fr. Thomas Phillippe, O.P., in *The Contemplative Life*. The Dominican should be able to play "matchmaker" between God and the faithful; to inspire in his audience the love of God. As our own Fr. Antoninus Wall, O.P., states in *The Mixed Religious State in St. Thomas*: "Preaching passes on to others the interior perfection of contemplation in the most complete manner since it not only moves the intellect to know the truth, but also the will to an affective and effective love for it." For the Dominican, this profound ability to move hearts and minds towards the love of God is brought on through a loving and faithful adherence to all of the elements of the Dominican life.



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## Dominican Rosary Pilgrimage

September 28, 2024

Basilica of the National Shrine of the Immaculate Conception,  
Washington, DC

### Join The Pilgrimage Novena

We're saying a nine-month novena in preparation  
for the pilgrimage. Please join us in praying for the event and  
all who will attend.



Man is a pilgrim animal. Planted upon earth but destined for heaven, he must chart a path of peace through a perilous world. Classic Catholic devotion has long provided for man's pilgrim needs by means of pilgrimage itself. What better way, really, to remind ourselves that we are pilgrims—to wrest ourselves free of contemporary comforts and rise to things eternal—than to do the very thing that we are: to make pilgrimage to a holy shrine, a prelude to the heavenly home prepared for us in the Father's house.

This pilgrim practice has for its exemplar none less than God himself. Christ is the pilgrim par excellence. Son of God, he "came down from heaven." He pilgrimed his way into and out of Egypt, then in and around Judea and Galilee and even into Samaria, and then—at last—Christ resolutely determined to journey to Jerusalem (Luke 9:51) to offer his life on Calvary. Risen from the grave, he ascended to heaven so that we "might be confident of following where he, our Head and Founder, has gone before".

If pilgrimage is a work of prayer—a lifting of the mind and heart to God through the pilgrim's arduous travels—there is indeed a prayer properly suited to our pilgrim state. It is both spiritual and material, devotional and contemplative, repetitive and diverse, flexibly long or short. It is the Rosary.

The Rosary lifts our feeble minds and stony hearts, through the medium of beads, to ponder Christ's own pilgrimage, by which he purchased our heavenly home. Looking upon his joys and lights, sorrows and glories, we see our own in his saving mysteries. There is no situation in life unaccounted for by the Rosary because there is no situation in life unaccounted for by Christ and his grace, given in plenitude to his Blessed Mother. Through his merits and hers, that grace overflows to us, who are now made truly capable of imitating what this blessed prayer contains and so obtaining its promises.

If man is a pilgrim animal, and the Rosary is the paradigmatic pilgrim prayer, it is only right and just to unite the two. **Thus, the 2024 Dominican Rosary Pilgrimage.** A new initiative of the Dominican Friars of the Province of St. Joseph, the pilgrimage kicks off on January 30 with a nine-month novena to Our Lady. It culminates on September 28—the eve of Rosary Sunday—in our nation's capital with a full-day, national event at the Basilica of the National Shrine of the Immaculate Conception, located next to the campus of the Catholic University of America.

It is a thoroughly national affair to honor the Queen whose Son, the King of all nations, desires to bring all unto salvation. It is also a thoroughly Dominican affair, uniting America's friars, numerous monasteries of cloistered nuns, thousands of apostolic sisters, and myriad parishes, apostolates, Lay Dominican chapters, and Rosary confraternities in prayer, preaching, and pilgrimage unto the praise of God and the salvation of souls. Simply, if you love Christ and his Mother—and the prayer of them both—this pilgrimage is for you.

How does one get involved? First, sign up to join in the monthly novena prayer, **offered on the thirtieth day of each month from January 30 to September 28.** Second, share the novena and its prayer cards with others. And third, inasmuch as you are able, make plans to **join us for the main event in Washington, DC on September 28.** It promises to be a day full of grace, drawing all who partake of it in any way yet closer to the One seated upon the throne of grace (Heb 4:16) and the crowned Lady (Rev 12:1) who stands at his side.

Article by Br. Charles Marie Rooney, OP on [DominicanFriars.org](http://DominicanFriars.org)

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