



August 27, 2026



Announcements



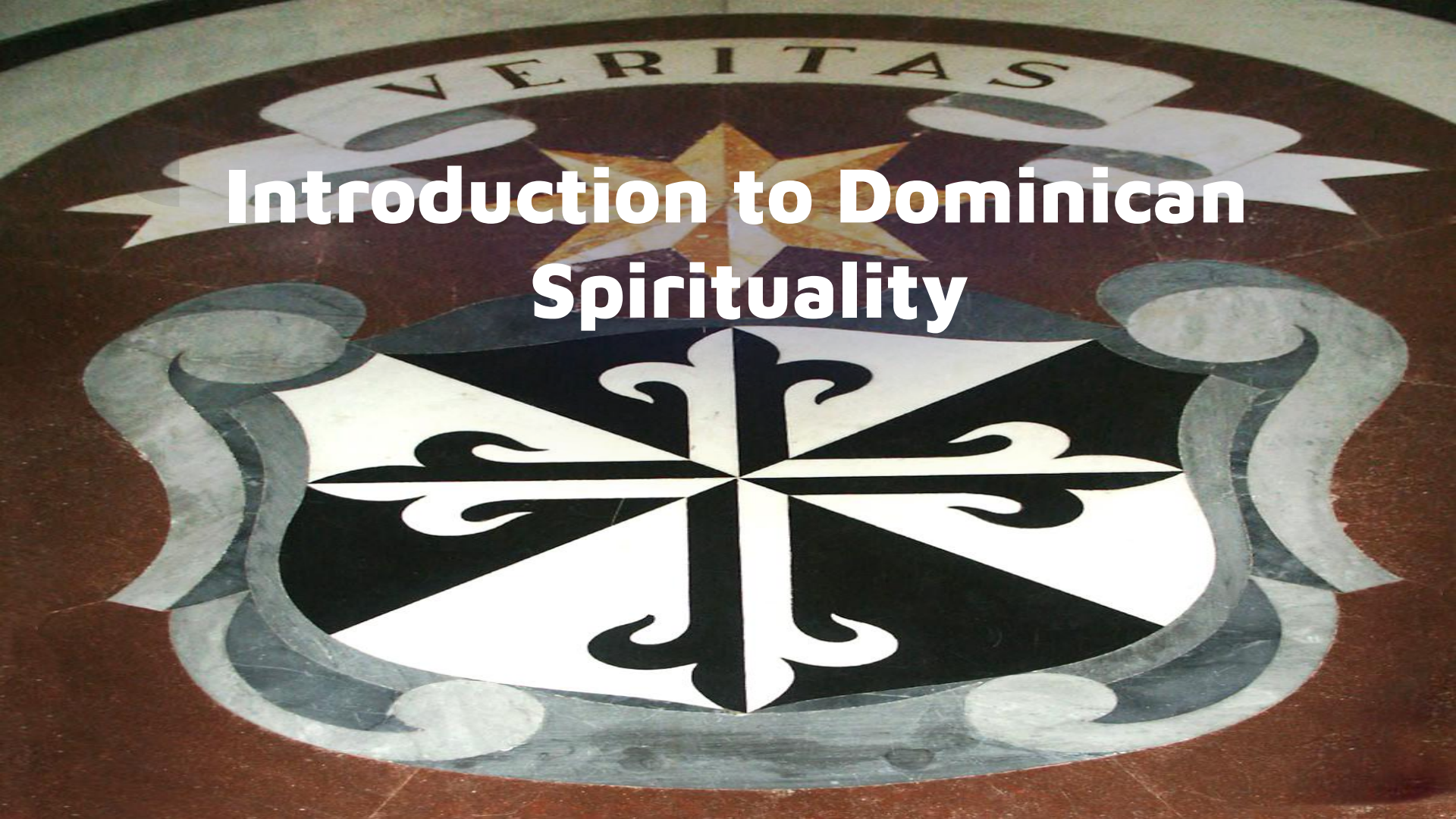
- 1) Next Class is September 10
- 2) Meeting More Regularly
- 3) Ministry Showcase This Weekend



Saint Monica

Feast Day: September 27

Loving and merciful God, we thank you for planting the gift of faith in our hearts. We lift up to you all those in the OCIA process. Strengthen their faith and open their hearts to the fullness of Your love. Help them to persevere through any difficulties and bless them with the guidance of the Holy Spirit as they learn to walk with You day by day. We ask this through Jesus, who is the Way, the Truth, and the Life. Amen.

The background of the slide is a detailed image of the Seal of the Dominican Order. It features a central Maltese cross with black and white quadrants and decorative scrollwork. Above the cross is a five-pointed star. The entire emblem is encircled by a banner with the word 'VERITAS' at the top and a decorative border at the bottom.

Introduction to Dominican Spirituality

Saint Dominic

- Born Dominic De Guzman On August 8, 1170 in the Kingdom of Leon (Modern Day Spain) to a noble family
- Began studies under the Norbertine Order in 1184
- Ordained a priest in 1194
- Ministered to various Dualistic Heretic Sects
- Established first community under the Rule of Saint Augustine in Prouille, France in 1206



Saint Dominic

- Proueille, France's Vision of Saint Mary
- 1215 Moves to small house in Toulouse, France
- 1216 Pope Honorius III Saint Dominic's Order - The Order of Preachers
- Established home base in Rome (San Sabina Basilica)
- Died 1221 in Bologna, Italy (Tomb and Remains)



Four Key Precepts

MINISTRY OF THE WORD,
COMMUNITY, PRAYER, STUDY

From left to right) top row: Benedict XI, Innocent V (Peter of Tarentaise), The Virgin Mary, John of Vercelli, John Dominici, Latino Malabranca; 2nd row: Albert the Great, Christian (Patriarch of Antioch), John of Wildeshausen, James of Venice, James Salomoni, Agnes of Montepulciano, Peter González (St. Elmo), Jerome Cala; 3rd row: Unknown friar, Rose of Lima, Louis Bertrand, James of Ulm, The Head Carriers (Céphalophores) of Toulouse, Vincent of St. Etienne, Francis of Toulouse; 4th row: Vincent Ferrer, Thomas Aquinas, James of Bevagna, Jordan of Saxony, Conrad of Marburg, Ambrose of Siena, Henry Suso; bottom row: Raymond of Penyafort, Antonio (Dominic's eldest brother, priest in the Order of Santiago), Mannes (Dominic's second brother), Peter Martyr, Hyacinth of Poland, Catherine of Siena, Antoninus of Florence. Bottom: St Dominic



Ministry of the Word •

Order of Preachers

- Why the emphasis on preaching?
- Acts 6:2-4



Community

“The Gospel we preach is the Gospel of God’s Kingdom, that is, of true community in the Spirit of Christ. To preach that Kingdom we must live it, so that preaching and living in Christian community are inseparably joined. Thus Dominican community is not a mere means to preaching, but rather it is the very source of the authenticity of our preaching. This implies of course that it is a truly Christian community whose unity is founded not merely in good human relations but in those relations transformed by faith, hope, and sacrificial love. Christ Himself must be the center and His Spirit the binding soul of community.”



Community

- Obedience is the only formal vow a Dominican takes - Obedience to God, The Dominican Constitution and to fellow Dominicans
- Aims to imitate the Apostles

Prayer

- Prayer is a Physical Experience for Dominicans
- Saint Dominic's Nine Prayer Positions
- Historical, Philosophical, Psychological, and Biblical Importance of Physical Prayer
- Devotion to the Rosary
- Prayer is connected to preaching
- The Dominican Rite of the Liturgy





Study

- Study is not an aid to prayer, but a prayer itself
- Devoted study of Scripture
- Expansive study allows for a wider approach to theology
- Saint Albert the Great, Saint Thomas Aquinas
- Combat to the temptations of ignorance
- Study is to be done by loving wisdom, praying, and participating in community dialogue



PART 5: MORALITY AND DESTINY

God created us with dignity, gave us freedom, calls us to love, and ultimately created us for Himself. Catholic teaching on life, sexuality, marriage, hell, and heaven all point toward the same reality: our lives have eternal meaning because we are made for eternal relationship with God.

WHY WE'RE CATHOLIC



OUR REASONS FOR FAITH, HOPE, AND LOVE

TRENT HORN

Ch. 21 - Why We Protect Life

- The value of a human life comes from who we are, not from what we can do.

Ch. 22 - Why We Cherish Our Sexuality

- Catholic teaching sees sexuality not as something dirty to avoid, but as something sacred to be understood and lived according to God's design.

Ch. 23 - Why We Defend Marriage

- Marriage is designed to be a lifelong covenant of love that is both unitive and open to life.

Ch. 24 - Why We Believe There's a Hell

- Hell exists because God respects human freedom, even when that freedom is tragically used to reject Him.

Ch. 25 - Why We Believe Hope for Heaven

- Heaven is not simply "a place we go when we die"; it is eternal communion with God, for whom we were created.

Closing Prayer

