

Class: Introduction to Dominican Spirituality and Discussion on Chapters 21-25 of *Why We're Catholic* by Trent Horn

Objective – *The class objective is to introduce attendees to the major tenets of Dominican Spirituality and get them to practice and understand how Dominican spirituality can be used in their prayer life. Students are also expected to engage in fruitful discussion around the reading assignment.*

KEY TERMS AND DEFINITIONS

1. Veritas – Latin word meaning “truth” or associated with “reality.” This is the core goal of Dominican spirituality, to search for and achieve veritas.
2. Contemplata aliis tradere – Latin phrase meaning “to hand down to others, the fruits of contemplation.” This phrase is core to Dominican spirituality, because that which is received in prayer and contemplation is to be received and then shared with others.
3. Saint Dominic – A Catholic priest who organized the Order of Preachers, also known as the Dominicans.
4. Order of Preachers – A group of religious, priests, nuns, and lay people who follow the ways of Saint Dominic and follow a set of rules that determine their lifestyle.
5. The Rule of Saint Augustine – The monastic rules that the Dominicans follow.
6. Ardor Animarum – Latin for “Zeal for Souls,” this phrase sums up a key component of Dominican spirituality, the desire to save souls.
7. Disputation – The formal method of debating a topic with mutual love for achieving truth without any self-interest or pride. Dominicans strive for truth and must approach each topic with the desire for truth and dispute claims logically to achieve the truth.
8. Marian Devotion – A prayerful attachment to Mary in which special attention is given to reflecting on Mary as an ideal example of faith.
9. Rosary – A devotional prayer tool in which one reflects on the life of Jesus through the lens of Mary. Dominicans share the rosary throughout their mission and are accredited as one of the key reasons the Rosary has become so popular throughout the Catholic Church.
10. Saint Thomas Aquinas – A Dominican friar living in the 1200’s who contributed greatly to Dominican spirituality, Catholic Theology, and Catholic life.

Dominican Spirituality

September 17, 2012 By domcentral

Spirituality

1. Dominican Spirituality
2. The Ministry of the World
3. The Gifts of the Holy Spirit
4. Blessed Osanna d'Andreasi and Other Renaissance Italian Dominican Women Mystics
5. Dominic Cavalca and a Spirituality of the Word
6. St. Antoninus of Florence and Christian Community
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DOMINICAN SPIRITUALITY

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One faith: Many Spiritualities

When we speak of a Christian “spirituality” we simply mean the Christian life (which is life in the Holy Spirit given us by the Father through His Son Jesus Christ) lived with an **emphasis** on certain values. Within the community of the Church there have always been, even in New Testament times, a variety of such spiritualities. One and the same Gospel is proclaimed in the four Gospels and in the epistles of St. Paul, yet each of these writers speaks with a different emphasis, a different spirituality. As long as these different emphases do not become unbalanced and one-sided their variety contributes to the richness of Christian life.

Every Christian is free to choose the spirituality which is most helpful to his or her own spiritual growth, provided that we remain open to other spiritualities which complement and balance the one we have chosen. Among the great historic traditions of spirituality that which expresses the charism of St. Dominic, the founder of the Order of Preachers, has attracted many and been found especially healthy and helpful.

The Four Fundamentals

The revised **Constitutions of the Brethren of the Order of Preachers** in 1969 included a “Fundamental Constitution,” based on a careful historical study of our traditions. This is the most authoritative statement of the permanent features of the Order which St. Dominic founded and thus of his spirituality. An analysis of this statement shows that it can be simplified still further and expressed as the four fundamentals of Dominican life: (1) the Order’s mission of the Ministry of the Word; (2) community life; (3) prayer; and (4) study of the Word.

Ministry of the Word

Dominic was called by God in a special way to the Ministry of the Word — to “preach.” It was from this call that his whole spirituality, his whole emphasis in the Christian life developed and in terms of which it can best be understood. It is important, however, not to misunderstand the term “preaching” as it stands in the title of the Order of Preachers. That is why the revised **Constitutions** use the term “Ministry of the Word” to avoid misunderstandings that have arisen because of the misleading connotations in our times of the term “preaching.”

The first misunderstanding is to take the term “preaching” too **broadly** to mean simply “witnessing to the Gospel” in any of the ways it can be witnessed. The whole of the Christian life is a witnessing to the Gospel and this includes every form of ministry. Vatican II made clear that the ministry of Christ and of every Christian is threefold: (1) the Ministry of the Word (preaching, teaching, evangelizing, prophesying); (2) the ministry of community building (governing, shepherding, social action, charitable works, etc.); (3) the ministry of worship (priestly ministry in the narrow sense of celebrating the sacraments and intercessory prayer). It is confusing to speak of ministries of the second and third sort as “preaching” (although they may

present opportunities for preaching). Only the first is preaching in a strict and proper sense and it was to this Ministry of the Word that Dominic was called.

Dominic made a choice of this ministry and left the rest to others, as did the Twelve when they said, "It is not right for us to neglect the preaching of God's word in order to wait on tables.... We ourselves, then will give our full time to prayer and the work of preaching" (Acts 6:2,4). It is a mistake, therefore, to say that "the Dominican apostolate is anything a Dominican does." To be true to our calling as followers of Dominic, faithful to his spirit, we must choose the Ministry of the Word in preference to any other of the great Christian ministries.

A second misunderstanding of the term "preaching" is to take it too **narrowly** as do those who identify it with the preaching of the homily at the Eucharist by an ordained priest. In the early days of the Order brothers (even novices) who were not yet ordained were sometimes sent to preach, and preaching was often done outside Mass and even outside a church. St. Paul tells us to "preach in season and out of season" (II Tim. 4:2). The place or time does not characterize preaching. Nor is Dominican preaching limited to any one class of people. It should be adapted to meet the needs of all people from the youngest to the oldest, the least educated to the most learned, and must deal with the simplest and also the most profound topics.

Nor is Dominican preaching limited to some one style of communication or some one medium. Its aim is to reach people both intellectually and emotionally, whether by the written or spoken word, or even through the plastic and performing arts, by radio or by television.

What makes preaching really preaching is none of these things but only that it is a **communication of the Gospel Word** in a way that not only moves the heart but also illumines the mind with the light of an understanding, growing faith. It was St. Dominic's special insight that a **true** understanding of the faith is not just for the elite but for every Christian. Strangely, although Our Lord devoted His own ministry chiefly to instructing the people, even the most ignorant to whom He communicated His message in the stories we call "parables," yet throughout the history of the Church it has been the Ministry of the Word which seems to have been the most neglected. We build churches, celebrate the sacraments, perform works of charity, but we neglect to instruct the people. It was this ignorance of their religion which exposed the

people of Dominic's day to the Manichaean heresy and St. Dominic's perception of this great need was the founding inspiration of his Order.

The third misunderstanding about the meaning of the term "preaching" — an error which is encouraged by the individualism of American culture — is the notion that if the purpose of the Dominican Order is to preach, then every Dominican must be a preacher. Certainly, this was not St. Dominic's understanding. Even before he founded his brotherhood he founded a convent of cloistered nuns who did not preach. The nuns of our Dominican family are not any less Dominicans because as contemplatives they are excluded from the active ministry of preaching. Moreover, in the Brotherhood there were always brethren who did not preach, including some who were ordained priests. Preaching is the purpose of the Order **as a community**, not of the its members simply as individuals.

Just as in any army only some of the soldiers are front-line troops and these could not fight without the support of many other soldiers who may never actually engage in a battle, so in the Dominican family the cooperative effort of preaching requires many particular tasks other than the actual delivery of sermons, of which one fundamental task is that of the intercessory prayer and vicarious penance of the nuns, as Dominic so clearly realized.

It is true, of course, that we ought to avoid over-loading our cooperative efforts with a supernumerary bureaucracy. We should seek to free as many of our Dominicans as possible for the direct function of preaching, but none of us should complain or feel that we are second-class citizens because we do not ourselves preach, as long as we are called to tasks which really further and support the work of those who do preach. With St. Paul we should rejoice in their work and say, "All that matters is that in any and every way ... Christ is being proclaimed. That is what brings me joy!" (Phil. 1:10).

Community

The second fundamental feature of Dominic's Order and its spirituality is community life, because Dominic learned from hard experience that the Ministry of the Word cannot succeed as a merely individual effort but requires the team-work of many. Today some young people seek religious life primarily because it offers community living. That motive is healthy, but it was not

Dominic's guiding motive. For him the Ministry of the Word was the primary motive, and the community was an essential resource for performing that ministry effectively. Nevertheless, it is a mistake to oppose these two motives. 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.

Such a community, like every Christian community, is rooted in our baptismal commitment to Christ and achieves its fullest realization in our communion in the Eucharist. If that communion is to be genuine it must express our readiness to support each other in difficulties and to rejoice with each other in achievements. It must truly be a brotherhood and sisterhood in Christ who is ever ready to listen, to forgive, to help, even at the cost of His own life.

A Gospel community can never be satisfied simply with the fulfillment of its duties; it seeks to imitate the Lord by the counsels of a poverty that frees us from caring for things to love persons, by a chastity that purifies our love for persons, and an obedience that submits our own notions and inclinations to the welfare of the community and its mission. St. Dominic, like his contemporary St. Francis, put a special emphasis on poverty, because he knew that no preacher can be believed when he speaks of heaven, when it is only too obvious that he is concerned about things of earth. Unlike St. Francis, however, for Dominic poverty was not the key-note of his spirituality. St. Thomas Aquinas tells us that religious poverty is not to be measured by how little we possess, but by whether we possess only what is proportionate to the end of the Order (**Summa Theologiae** II-II q. 188, a.7 c), i.e. useful for our preaching mission and the kind of life which supports it.

Dominic did not want to make obedience a burden, as is seen from his explicit insistence that the **Constitutions** of his order should not bind under sin. The obedience typical of our Order is not "blind" or servile, but a willingness to cooperate in a common task, to admit that we need to temper our own opinions and impulses by learning to live and work with others. Cooperation is

not contrary to creativity, but makes it possible for the gifts of individuals to bear better fruit. Dominic was noted for the chastity of his life, which made him clear-headed and warmly sensitive to the feelings of others. Since we preach “Christ and Him crucified” (I Cor. 1:23), we must come to know Him intimately in contemplation, and this openness and vulnerability are impossible to those whose eyes are blinded and hearts hardened by lust, like those of whom St. Paul said, “One sees in them men without conscience, without loyalty, without affection, without compassion” (Romans 1:31).

Life in community is necessarily **penitential** in that it requires self-sacrifice. St. Dominic insisted that his community live a life of penance through “regular observance”, that is, by following a pattern of common life which required rigorous discipline of unruly desires for pleasure and comfort, and of a concentration on the mission of the Order. As his own example shows us, however, there was a deeper motive for his own penances which he also wished to inspire in his disciples. Dominic hungered and thirsted to be united with Christ in His offering of himself to God for the conversion of sinners. He accepted and even sought suffering that he might preach Christ’s passion and share in it in order that his preaching might achieve its life-giving effect. In all the great saints of his Order this irresistible desire to join Jesus on the Cross for the sake of sinners is evident. Even if we cannot rise to that height of generosity, still we must at least accept the hardships of our form of life and the frustrations of our ministry in the same spirit.

The conditions of modern life and ministry require that regular observances appropriate to the thirteenth century should be modified. Dominic provided that this could be done in a constitutional way as long as such modification was in the service of the fundamental features of the Order and its mission. Again and again there have been reform movements in our Order seeking to regain the spirit of its founder. Sometimes these movements were unduly influenced by a romanticism that sought to restore the primitive manner of life lived by the first Dominicans. Vatican II has finally taught us that it is foolish to try to turn history backward, at the same time we know that we cannot be true to the charism of St. Dominic unless we find in our times the equivalents to the disciplined and penitential way of life which made him and his first disciples so “Like the Lord” (Dominicus, Dominicani).

Prayer

As Christian community life is the source of Dominican preaching, so prayer is the source of the Spirit of Christ which binds community together. Dominic insisted that when possible our prayer should be liturgical, that is, it should center in the Eucharist and the Liturgy of the Hours, because his whole spirituality was **ecclesial**. He was always conscious that to be Christian is to live as a member of Christ's Body which is the Church (Eph.5: 24), and pray always for its up-building. But Dominic also gave us an example of constant private prayer, often praying far into the night with groans and tears for the conversion of sinners. The little thirteenth century work St. Dominic's **Nine Ways of Prayer** shows how he prayed with his whole being, soul and body. The traditional Dominican liturgy is characterized by its extensive use of bodily gestures: bowing, kneeling, prostrating, processing. Although Dominic often groaned and wept in praying, he could also be joyful in his prayer and used to break out in hymns as he and his disciples, like Jesus and the Twelve, traveled long miles on foot to preach. He always insisted that his brethren sing the liturgy with lively enthusiasm.

Dominican prayer is **contemplative**, which means that it is not limited to petition, but expands to thanksgiving, adoration, and praise of the greatness of the Trinity and the glory of the Crucified. Hence St. Thomas Aquinas could sum up the mission of the Order in the famous formula, "To contemplate and then to share what we have contemplated with others" (**Summa Theologiae** II-II, q. 188, a.6 c.). The **Dialogue** of St. Catherine of Siena, so imbued with Dominic's own spirit, shows us how the great truths of the Creed cease to be mere formulas and become living realities through contemplative prayer.

Our model for this contemplation of the Incarnate Word has always been the Mother of God herself who "treasured all these things [the events of her Son's life] and reflected on them in her heart" (Luke 2:19). Although the legends of its origin in St. Dominic's time are not historical, since at least the fifteenth century the Rosary of the Blessed Virgin Mary has been associated with Dominic's Order. It combines the Dominican use of physical gestures in prayer in the "telling of the beads" with the contemplation of the events of Jesus' life in the presence of His Mother and with her aid.

Central to the Rosary and to all Dominican contemplation are the Sorrowful Mysteries of the Passion. With St. Paul we are "to preach Christ, and Him crucified" (I Cor.1:23) because God revealed Himself most perfectly just where He seemed most concealed — on the Cross. Aquinas

said that he learned more from his crucifix than from any book, and all our saints have made the Cross the chief object of their study and prayer. No wonder then that so many of our mystics have experienced the passion in their own bodies, as did St. Catherine, through the stigmata. The Joyful and Glorious Mysteries, however, cannot be separated from the Cross, and have also been experienced by our saints, some who have had visions of the Divine Child, and others of the final triumph of Christ in the glorification of His Church (the Coronation). Dominican contemplation comes to understand these mysteries not merely in an other-worldly sense but also as illuminating the every day events of our lives and the unfolding of the drama of history (“the signs of the times”). These mysteries are all summed up in the Sacraments, especially in the Sacrament of Reconciliation and the Eucharist. The Sacrament of Reconciliation completes our penance and conversion, and the Eucharist is, as St. Thomas Aquinas says, at once “a memorial of Our Lord’s Passion, a present renewal of His grace, and a pledge of the glory to come”

Study

St. Dominic’s most unique contribution to the development of Christian spirituality was his insistence that the study of the Word of God is not merely an aid to prayer (the monks had always known that in their practice of spiritual reading or *lectio divina*), but is itself an act of worship which sanctifies us. Probably Dominic did not realize that he was thus renewing an Old Testament theme of which the rabbis have always been fond, namely, that meditation on the Law of God is a form of contemplation and worship. For Dominic it was obvious that without such study his brethren could never successfully extend their preaching not merely to simple exhortations (as St. Francis and his disciples did) but to the full range from “milk for babes” to “solid food for spiritual adults” (I Cor. 3:2). If preaching is to reach every class of persons in different times and places and if it is to deal not only with elementary truths but also with the deep mysteries of God, the preacher or teacher must devote him or herself to hard study, according to the talents of each.

Dominican study concentrates on the Word of God, first as that is found in the Holy Scriptures, and then as these Scriptures are interpreted by the Tradition of the Church as this Tradition develops to meet the needs of every age. This, of course, means that we need the assistance of theology. At the beginning of the Order the brethren were forbidden to studying any other subject lest they lose sight of the real purpose of their studies; but St. Albert the Great and St.

Thomas Aquinas led the way to widening studies to include the liberal arts and philosophy (that is, secular subjects in general), not for their own sake but because they saw that this was necessary to develop a theology adequate to meet the needs of the times. All the more today we need a knowledge of many things if we are to understand the Holy Scriptures properly and apply them to the concerns of our age.

St. Francis feared that the pursuit of academic degrees by his little brothers would destroy that humility and simplicity which he so wished them to achieve. He was not mistaken, because experience shows that the desire for knowledge and the power and prestige it brings can be a real temptation to feel oneself superior to the ignorant and inclined to exploit them. Yet St. Dominic knew that there can also be temptations in ignorance and mental laziness, in error and prejudice. The three safeguards for the Dominican student are (1) the love of wisdom; (2) prayer; (3) community dialogue. If we truly love wisdom we will never be content with superficialities, and the deeper we go in our studies the more we will become conscience of our ignorance. If we combine our study with prayer, God will show us how little we really know in comparison with the divine mysteries, as St. Thomas did when he said of the **Summa**, "Compared with what God has shown me in prayer, it is but straw!" Finally, nothing so aids us to balance our ideas and to see how limited is our understanding as the free exchange of our ideas in the community, where they will be criticized and questioned!

One of the chief advantages of Dominican community is this exchange of ideas, where each person can contribute what they have learned, whether from prayer, or from books, or from their work. Dominican life is lived fully only when every community becomes a school where all are teachers and all students. In each of his communities Dominic wished there to be a **rector** who could teach the others, but all have something to give the others of the truth. The motto of the Order is the one word **Truth**. It would be a grave mistake to think that this means simply the abstract truths which can be taught in an academic manner. The Truth in question is not an abstraction but a Person, the Second Person of the Trinity, the Word Incarnate. Our study must all be centered in knowing Jesus Christ by the Holy Spirit. To preach Him is the purpose of our Order, the center of our community life; He is the One we contemplate in prayer and study. It is in Him that all the elements of our Dominican life find their unity. "I am the way, the **truth**, and the life" (John 14:6). Those words sum up St. Dominic's spirituality.

Adore Te Devote - Hidden God

St. Thomas Aquinas

HIDDEN God, devoutly I adore Thee, truly
present underneath these veils: all my heart
subdues itself before Thee, since it all before
Thee faints and fails.

Not to sight, or taste, or touch be credit hearing
only do we trust secure; I believe, for God the
Son has said it- Word of truth that ever shall
endure.

On the cross was veiled Thy Godhead's splendor,
here Thy manhood lies hidden too; unto both
alike my faith I render, and, as sued the contrite
thief, I sue.

Though I look not on Thy wounds with Thomas,
Thee, my Lord, and Thee, my God, I call: make
me more and more believe Thy promise, hope in
Thee, and love Thee over all.

O memorial of my Savior dying, Living Bread,
that gives life to man; make my soul, its life from
Thee supplying, taste Thy sweetness, as on earth
it can.

Deign, O Jesus, Pelican of heaven, me, a sinner,
in Thy Blood to lave, to a single drop of which is
given all the world from all its sin to save.

Contemplating, Lord, Thy hidden presence, grant
me what I thirst for and implore, in the revelation
of Thy essence to behold Thy glory evermore.
Amen.

Lauda Sion - Laud, O Zion

St. Thomas Aquinas

ZION, to Thy Savior sing,
to Thy Shepherd and Thy King!
Let the air with praises ring!
All thou canst, proclaim with mirth,
far higher is His worth
than the glory words may wing.

Lo! before our eyes and living
is the Sacred Bread life-giving,
theme of canticle and hymn.
We profess this Bread from heaven
to the Twelve by Christ was given,
for our faith rest firm in Him.

Let us form a joyful chorus,
may our lauds ascend sonorous,
bursting from each loving breast.
For we solemnly record
how the Table of the Lord
with the Lamb's own gift was blest.

On this altar of the King
this new Paschal Offering
brings an end to ancient rite.
Shadows flee that truth may stay,
oldness to the new gives way,
and the night's darkness to the light.

What at Supper Christ completed
He ordained to be repeated,
in His memory Divine.
Wherefore now, with adoration,
we, the Host of our salvation,
consecrate from bread and wine.

Words a nature's course derange,
that in Flesh the bread may change
and the wine in Christ's own Blood.
Does it pass thy comprehending?
Faith, the law of light transcending,
leaps to things not understood.

Here beneath these signs are hidden
priceless things, to sense forbidden;
signs, not things, are all we see.
Flesh from bread, and Blood from wine,
yet is Christ in either sign,
all entire confessed to be.

And whoe'er of Him partakes,
severs not, nor rends, nor breaks:
all entire, their Lord receive.
Whether one or thousand eat,
all receive the selfsame meat,
nor do less for others leave.

Both the wicked and the good
eat of this celestial Food:
but with ends how opposite!
With this most substantial Bread,
unto life or death they're fed,
in a difference infinite.

Nor a single doubt retain,
when they break the Host in twain,
but that in each part remain
what was in the whole before;
For the outward sign alone
may some change have undergone,
while the Signified stays one,
and the same forevermore.

Hail! Bread of the Angels, broken,
for us pilgrims food, and token
of the promise by Christ spoken,
children's meat, to dogs denied!
Shown in Isaac's dedication,
in the Manna's preparation,
in the Paschal immolation,
in old types pre-signified.

Jesus, Shepherd mild and meek,
shield the poor, support the weak;
help all who Thy pardon sue,
placing all their trust in You:
fill them with Your healing grace!
Source of all we have or know,
feed and lead us here below.
grant that with Your Saints above,
sitting at the feast of love
we may see You face to face.
Amen. Alleluia

Pange Lingua - Sing, My Tongue

St. Thomas Aquinas

SING, my tongue, the Savior's glory,
of His flesh the mystery sing;
of the Blood, all price exceeding,
shed by our immortal King,
destined, for the world's redemption,
from a noble womb to spring.

Of a pure and spotless Virgin
born for us on earth below,
He, as Man, with man conversing,
stayed, the seeds of truth to sow;
then He closed in solemn order
wondrously His life of woe.

On the night of that Last Supper,
seated with His chosen band,
He the Pascal victim eating,
first fulfills the Law's command;
then as Food to His Apostles
gives Himself with His own hand.

Word-made-Flesh, the bread of nature
by His word to Flesh He turns;
wine into His Blood He changes;-
what though sense no change discerns?
Only be the heart in earnest,
faith her lesson quickly learns.

Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
newer rites of grace prevail;
faith for all defects supplying,
where the feeble sense fail.

To the everlasting Father,
and the Son who reigns on high,
with the Holy Ghost proceeding
forth from Each eternally,
be salvation, honor, blessing,
might and endless majesty.
Amen. Alleluia.

Sacris Solemniis - At This Our Solemn Feast

St. Thomas Aquinas

AT this our solemn feast
let holy joys abound,
and from the inmost breast
let songs of praise resound;
let ancient rites depart,
and all be new around,
in every act, and voice, and heart.

So He this Sacrifice
to institute did will,
and charged His priests alone
that office to fulfill:
in them He did confide:
to whom it pertains still
to take, and the rest divide.

Remember we that eve,
when, the Last Supper spread,
Christ, as we all believe,
the Lamb, with leavenless bread,
among His brethren shared,
and thus the Law obeyed,
of all unto their sire declared.

Thus Angels' Bread is made
the Bread of man today:
the Living Bread from heaven
with figures dost away:
O wondrous gift indeed!
the poor and lowly may
upon their Lord and Master feed.

The typic Lamb consumed,
the legal Feast complete,
the Lord unto the Twelve
His Body gave to eat;
the whole to all, no less
the whole to each did mete
with His own hands, as we confess.

Thee, therefore, we implore,
O Godhead, One in Three,
so may Thou visit us
as we now worship Thee;
and lead us on Thy way,
That we at last may see
the light wherein Thou dwellest aye.

He gave them, weak and frail,
His Flesh, their Food to be;
on them, downcast and sad,
His Blood bestowed He:
and thus to them He spake,
"Receive this Cup from Me,
and all of you of this partake."

Verbum Supernum Prodiens - The Word of God

St. Thomas Aquinas

THE heavenly Word proceeding forth,
yet not leaving the Father's side,
went forth upon His work on earth
and reached at length life's eventide.

By false disciple to be given
to foemen for His Blood athirst,
Himself, the living Bread from heaven,
He gave to His disciples first.

To them He gave, in twofold kind,
His very Flesh, His very Blood:
of twofold substance man is made,
and He of man would be the Food.

By birth our fellowman was He,
our Food while seated at the board;
He died, our ransom to be;
He ever reigns, our great reward.

O saving Victim, opening wide
the gate of heaven to all below:
our foes press on from every side;
Thine aid supply, Thy strength bestow.

To Thy great Name be endless praise,
immortal Godhead, One in Three!
O grant us endless length of days
in our true native land with Thee. Amen.