

Scenes from the Life of St. Dominic and the Early Brethren

Window One

Second Scene (Upper): *The Birth of St. Dominic*

Dominic was born c. 1170 at Caleruega in Old Castile in north central Spain. He was the youngest of three sons of Felix de Guzman, a leading noble of the town, and Jane d'Aza, the daughter of a noble Castilian family. Life was austere in that stark, dry region of Spain, where as a local lord Felix de Guzman owned little more than range land, a few flocks of sheep, and the manor house. However, the region was strongly Catholic, and it has been said that the area's majestic monasteries made a strong impression on the young Dominic. Also impressing Dominic was his mother's sensitivity to the suffering of others and her compassion for the poor and the sick.

First Scene (Lower): *The Dream of Blessed Jane d'Aza*

This panel depicts Blessed Jane d'Aza, Dominic's mother, as she dreamed about giving birth, not to a child, but to a large black-and-white hound, which set fire to the world with the torch it carried in its mouth. Blessed Jordan of Saxony wrote, "By this vision it was prefigured that Jane would conceive a mighty preacher, who through the 'barking' of sacred instruction would stir souls to vigilance." The hound with a torch has become a symbol of St. Dominic and his Order of Preachers—Dominicans, *Dominicani canes, canes Domini*, hounds of the Lord.



Window Two

Fourth Scene (Upper): *Selling His Books to Aid the Poor*

Dominic was so moved by the plight of the poor during a famine in Spain in 1190 that he sold his beloved books to raise money for alms. Years before the development of the printing press, these sheepskin volumes were very expensive. Also, they were fully annotated with Dominic's notes from years of study at Palencia. Thus, Dominic's sacrifice was immense. When asked why he parted with his books, Blessed Jordan of Saxony reports that Dominic said, "I do not wish to study these dead skins while people are dying of hunger." Dominic's act encouraged his fellow students to increase their almsgiving and the town to open its granary to the poor. Such practicality combined with true Christian compassion continues to infuse the Order of Preachers.

Third Scene (Lower): *Young Dominic Studying*

Dominic began his formal education at the age of six or seven under the tutelage of his mother's uncle, an archpriest at the church of Gumiel d'Izan. At fourteen, he entered the University of Palencia, where he studied liberal arts and theology for ten years. Jordan of Saxony writes: "So indefatigable was Dominic's zeal to learn and retain the truth [of God] that he would spend almost whole nights without sleep." Dominic's passion for scholarship and study as preparation to spread God's word became one of the primary commitments of the Order of Preachers, for which the combination of spirituality and intellect is just as important today as it was in the thirteenth century.





Window Three

Scene Six (Upper): *Bishop Diego and Dominic*

Dominic's mentor was the extraordinary Bishop Diego d'Acebes, whom Dominic met at the Cathedral of Osma, where the young Dominic had taken vows as a canon regular of St. Augustine. Dominic and Diego became traveling companions, journeying twice to Denmark to help arrange a marriage for Prince Ferdinand of Castile with a Danish princess. In Denmark, Diego experienced the missionary zeal behind the expansion of Christendom to Latvia, Estonia, and the Baltic countries, and he became convinced that he should resign his diocese, give up his worldly goods, and preach to the heathen. Diego begged at the feet of the Pope for permission to resign but was refused. Although he remained a bishop until the day he died, Bishop Diego awakened in others (including Dominic) an apostolic vision of preaching the word of God in poverty.

Scene Five (Lower): *Dominic Converts His Host at Toulouse*

While Dominic and Bishop Diego d'Acebes were traveling through southern France, they came to know several Albigensian heretics, including one with whom they stopped the first evening. Dominic is said to have stayed awake the entire night debating with his host, using love and passionate argument to show him the error of the heresy. By morning, the man had been reconciled to Roman Catholicism. This experience convinced Dominic that his mission should be preaching to save souls.

Window Four

Scene Eight (Upper): *Preaching to the Albigensians*

Albigensians were members of a heretical sect that flourished in the twelfth and thirteenth centuries in southern France and northwestern Italy. The Albigensians believed in two ultimate principles—one good principle and one evil principle—as opposed to the Jewish, Christian, and Islamic belief in the one God. For Albigensians, everything that is material comes from the evil principle. Therefore, the incarnation, crucifixion, and sacraments, all of which involved the material world, were also evil. Their beliefs led them to extreme self-denial; they also disavowed marriage. However, because the Albigensians lived what they preached—austere lives of apostolic poverty—they attracted numerous followers. With the support of Pope Innocent III, Bishop Diego, Dominic, and a small band of followers moved into Toulouse, where the heresy was strongest. There, Bishop Diego broke with church tradition and sent his servants and retinue away, keeping only Dominic, his young subprior. Stripped of their worldly possessions, Bishop Diego and Dominic began their struggle to reconcile the Albigensians to Roman Catholicism through the power of their preaching.

Scene Seven (Lower): *Dominic Receives the Nuns at Prouille*

Dominic's success in preaching against the Albigensian heresy resulted in the reconciliation of many women to the Catholic faith. Dominic sought a home for these women, away from the dangers of the heresy. It is said that while he was praying near Prouille in southern France, he saw a ball of fire. He considered this a sign that Prouille was where he should establish his convent. In 1206, the convent at Prouille received the converted women and became the motherhouse of the Dominican Order. To this community Dominic gave the rule and constitutions that have ever since guided the nuns of the Order of Saint Dominic. Cloistered Dominican nuns the world over, through their prayers and acts of penance, continue to supplement and support the Friars in their efforts to save souls.





Window Five

Scene Ten (Upper): *The Pope Grants Permission for the Dominican Order*

Following Pope Innocent III's promise, Pope Honorius III issued a bull of confirmation to Dominic on December 22, 1216. *Religiosam vitam*, signed by the Pope and 18 cardinals, confirmed Dominic's community of Friars living as a canonical and clerical Order. A month later, the Pope issued a second bull to St. Dominic that crowned the first and completed the confirmation of the Order. *Gratiarum omnium* brought out the special, almost revolutionary character of the Order and gave Dominic and his sons the proud name of "Friars Preachers." Before leaving Rome, Dominic obtained a third bull, which widened the scope of his Order and bound his Friars to the Order of Preachers rather than to any particular church. This bull also granted the Order the unique privilege of preaching the gospel anywhere, without respect to diocesan boundaries, the first such commission in the church. The pope wrote to Dominic, "the brethren of your Order will be...the champions of the faith and the true lights of the world."

Scene Nine: (Lower): *The Pope Dreams of Dominic Upholding the Church*

In 1215, Dominic was in Rome, negotiating with the Pope for the foundation of his Order. Pope Innocent III was less than enthusiastic about yet another new and poorly organized order and was willing to rely, instead, on the established Augustinians and Benedictines. However, one night the Pope is said to have dreamed that the Lateran Basilica, shaken to its foundations, was threatened with collapse. In his dream, as the Pope gazed sorrowfully on this fearful scene, he saw Dominic spring to the rescue and support the tottering structure. Grasping the significance of his dream, Innocent III promised Dominic that he would approve the Dominicans as "an Order of Preachers."

Window Six

Scene Twelve (Upper): *Dominic Receives the Rosary from Our Lady*

At the heart of the Dominicans' longstanding closeness to Our Lady is the story of Dominic receiving the Rosary from the Blessed Mother. While praying in a chapel in Prouille, it is said that Mary appeared to Dominic and presented him with the Rosary, urging him to preach the Rosary to all people as a remedy against heresy and sin. Our Lady taught Dominic how to say the Rosary and assured him that it was a devotion most pleasing to her Son. The Dominicans have preached the Rosary with great persistence, and the widespread popularity of this form of prayer attests to their success. The image of Dominic receiving the Rosary from Our Lady is captured in two-dimensional form in this magnificent window. It is also captured in three dimensions in the Carrara marble sculptures that dominate the War Memorial Grotto, located just across from the main entrance to St. Dominic Chapel.

Scene Eleven (Lower): *Dominic Meets St. Francis*

While Dominic was in Rome in 1221, discussing the future of his Order with the Holy See, he dreamed that he met a stranger. The very next day in a church in Rome, he met the stranger in his dream, St. Francis of Assisi. The two men embraced and talked. Each realized that he had a special role to play in saving the Church. Dominic was reportedly greatly moved by the meeting and begged Francis for the cord from his robe as a keepsake, which, according to legend, Francis relinquished reluctantly. Every year, on the feast days of St. Dominic (August 8) and St. Francis (October 4), Dominicans and Franciscans meet to celebrate the Eucharist together in remembrance of this momentous 13th-century event.



Window Seven



Scene Fourteen (Upper): *A Dominican Teaching at a University*

All monastic orders subscribe to labor and prayer. In many orders, the labor is manual. However, for Dominican Friars, labor has always taken the form of study and scholarship. Dominic's plan was to establish centers of sacred teaching near the world's great universities. Therefore, starting in the thirteenth century, Dominican houses of study can be found close to the leading universities in Paris, Barcelona, Bologna, Cologne, Oxford, and Cambridge. There, Dominican scholars, such as St. Albert the Great and St. Thomas Aquinas, became the intellectual pillars of the Church and of their universities. Dominican Friars have continued to teach at leading universities and colleges throughout the world. Dominican sisters in the United States have founded and continue to administer sixteen colleges and universities. However, Providence College is the only college in the continental United States administered by Dominican Friars.

Scene Thirteen (Lower): *The Dispersal of the Brethren*

On May 14, 1217, Pentecost, Dominic assembled his brethren at Prouille and told them of his intention to scatter them throughout the world. Surprise and consternation greeted the announcement, but Dominic said, "Do not object to this, for I know what I am doing. The world henceforth is your home, and the work God has ordained for you is preaching and teaching." John of Navarre tells of his own reluctance to leave, "Although I was unwilling to go, Dominic sent me to Paris with five clerical brothers and one lay brother to study, preach, and found a priory." The actual dispersal of the brethren took place on August 15, 1217. The Friars departed, probably from Toulouse, "without purse or provision." By the time of Dominic's death, five hundred Friars were settled as far as Hungary, Denmark, and England, and soon after were found preaching in Greece and Palestine.

Window Eight

Scene Sixteen (Upper): *Our Lady Shielding the Dominicans*

Legend holds that Dominic had a vision of heaven in which he saw hosts of ordinary people, bishops, and clerics, but no Dominican Friars. He asked Our Lady, "Where are my Dominicans?" With the help of two angels, she lifted her cloak, the Mantle of Mercy, and there, hiding beneath the cloak, were the Friars. This is the method by which Our Lady shields her chosen Order from the dangers of the world. To this day, Dominicans consider themselves to be under the special protection of Our Lady.

St. Dominic at Prayer (Lower)

From the Dominican nuns at the Monastery of St. Agnes in Bologna and others who knew Dominic well, we know that the saint used nine different postures in prayer. They are described in *The Nine Ways of Prayer of St. Dominic*, written by an anonymous author. 1) Dominic would stand before the altar bowed from the waist, 2) stretch himself out upon the ground face down, or 3) strike his back with an iron chain as a form of discipline and prayer. 4) He might remain with his gaze fixed on the Crucified One with perfect attention, genuflecting frequently, 5) stand erect before the altar with his hands extended in the manner of an open book, or 6) stand with his hands and arms outstretched in the form of a cross. 7) He often stood with his hands stretched above his head and joined together like an arrow. 8) He might also withdraw to a solitary place and recollect himself in the presence of God. 9) Finally, when traveling, he delighted in giving himself completely to meditation and contemplation. Thus withdrawn, he would walk apart from his companions to pray. In this window, Dominic is depicted in a standing form of prayer with his arms extended, a derivation of # 6.





Window Nine

Scene Eighteen (Upper): *The Miracle at Fanjeaux*

In April 1207, at Fanjeaux near Montreal in southern France, the Albigensian leaders and Dominic met for a fifteen-day debate concerning doctrinal truth. After each session, the speakers presented statements of their "authorities" to the opposing side. According to Blessed Jordan of Saxony, Dominic composed the best account of the Roman Catholic position. To test which statement contained divine truth, Dominic and a representative of the Albigensians each threw their writings into a fire. The heretic's papers were consumed immediately. Although Dominic's writings were thrown into the fire three times, each time the flames cast them forth unharmed. As a result of this miracle, Dominic's reputation as a champion of truth spread throughout the region.

Scene Seventeen (Lower): *The Miracle of the Bread*

Dominic and a hundred of his brethren were living in poverty at the Dominican Convent of San Sisto in Rome. One day, Dominic sent two Friars into the city to beg for bread. By noon, all they had obtained was one loaf, and even that they gave away to a beggar. When they returned to the priory empty-handed, Dominic smiled and said, "I see you have nothing, my children," and they answered, "No, father," and told him of the gift to the beggar. Dominic replied, "It was an angel of the Lord." After the brothers had assembled at the bare dining tables, Dominic joined his hands in prayer. In the refectory there appeared two handsome youths with baskets of bread. They served each brother one loaf, starting with the youngest. When they had served all, they disappeared. Dominic said, "Come, eat the bread which the Lord has sent you." This miracle illustrates the faith that is necessary in order to live in true apostolic poverty.

Window Ten

Scene Twenty (Upper): *The Death of St. Dominic*

Dominic died on August 6, 1221, when he was fifty-one years old. In the twenty-five years since his ordination, he had founded a religious order comprised of educated men who could preach the Word of God with passion and intellect. He also had founded a Second Order of Dominican nuns and influenced the subsequent founding of a Third Order of Dominican laity. As he was dying, he said to those gathered around him, "Do not be fearful of my dying, because I will be more help to you after death." Today's Dominicans believe that Dominic is still supporting the Order and they pray to him every day.

Scene Nineteen (Lower): *Raising Young Napoleon from the Dead*

Although Dominic performed numerous miracles, one of the most fully documented involved raising from the dead the nephew of Lord Stephen of Fossa Nuova. The young man, Napoleon Orsini, had fallen from his horse and was horribly crushed. With his hands, Dominic arranged Napoleon's lacerated and mangled body from his head to his feet. Then, Dominic knelt to pray. He repeated the process three times. After the third time, he arose and made a sign of the cross over the body. Standing at the head of the corpse, Dominic raised his hands to heaven and shouted: "Young man, Napoleon, in the name of our Lord Jesus Christ, I say to thee arise." Before the eyes of those who witnessed this spectacle, Napoleon arose sound and healthy.



Windows Depicting Saints

St. Joseph with the Seal of the Dominican Province of St. Joseph

St. Joseph is the foster father of Jesus, the protector of Mary, and the craftsman who builds with his hands. In this window, he is depicted carrying the baby Jesus. He is the patron of the Universal Church and of the Dominican Province of St. Joseph. At the base of the window is the Seal of the Dominican Province of St. Joseph, with its motto, *Veritas*—Truth, also the motto of the College. Headquartered in New York City, the Province of St. Joseph is the oldest of the four self-governing Dominican provinces in the United States. Along with the Diocese of Providence, it founded Providence College in 1917. The Province still operates the College and provides it with highly educated Dominican administrators and faculty members.



St. Thomas Aquinas (c. 1225-1274) with the Seal of the Order of Preachers

In the words of the late Rev. John C. Rubba, O.P., of Providence College, "Christian theology finds its perfect expression in the voluminous writings of St. Thomas Aquinas." Thomas—considered the greatest Dominican scholar—studied under St. Albert the Great and received his doctoral degree in theology from the University of Paris. His masterful summary of Christian theology, the multi-volume *Summa Theologiae*, is considered by Catholics and non-Catholics alike to be the greatest work of medieval scholasticism ever written. In the *Summa*, Aquinas successfully reconciles the writings of the ancients, especially Aristotle, with divine revelation, thus meeting one of the greatest intellectual challenges to Christianity. Father Rubba called Aquinas "a prince of theologians." The Paris doctors, his contemporaries, called Aquinas the "light of the Church." In 1567, Thomas Aquinas was made a Doctor of the Church. In 1880, Pope Leo XIII declared him patron of Catholic schools, colleges, and universities. It is appropriate that this window depicting St. Thomas Aquinas, the Angelic Doctor of the Church, together with the Seal of the Order of Preachers is one of the first windows seen when entering St. Dominic Chapel. The seal, a crusader's shield and cross in alternating black and white, is surrounded by one the mottos of the Dominican Order, *Laudare, Benedicere, Praedicare*—to praise, to bless, to preach.





St. Albertus Magnus [Albert the Great] (1200-1280) [left]

Albert was one of the greatest scientific minds of his time as well as the first German Dominican Friar to receive a master of theology degree. Born into a noble Swabian family, he entered the Order of Preachers against his family's wishes. Albert was regent of studies at Cologne, where he filled more than forty volumes with the knowledge of his day in physics, geography, astronomy, mineralogy, chemistry, biology, and mathematics. In his attempt to deal with the newly discovered writings of Aristotle and the ancients, he was the unquestioned master of scholastic theology until surpassed by his own pupil, Thomas Aquinas. Pope Pius XI proclaimed Albert both Saint and Doctor of the Church in 1931. In 1941, Pope Pius XII proclaimed St. Albert, the Universal Doctor of the Church, patron saint of students of the natural sciences.

St. Catherine of Siena (1347-1380) [right]

Catherine Benincasa is the best known of Dominic's daughters. The twenty-fourth child of a prosperous Sienese merchant family, she was born during a time of religious schism, plague, and political turmoil. As a young woman, she refused marriage, donned the habit of a Dominican Tertiary, and lived in solitude in her room for three years. On Shrove Tuesday in 1367, Jesus is said to have appeared to her and placed a ring on her finger, visible only to Catherine. When she emerged from her seclusion, Catherine dedicated herself to service and Church reform. She went from hospitals, where she nursed the incurables, to the papal palace in Avignon, where she pleaded with the Pope to return to Rome. A great Dominican mystic and spiritual writer, she worked tirelessly for the unity of the Church. In 1970, Catherine of Siena became the first woman to be named a Doctor of the Church. Catherine's short, thirty-three-year life is a concrete example of the Dominican vocation of prayerful action. She is one of the principal patron saints of Europe. For this, Providence College has given her an honored place in St. Dominic Chapel—in the Chapel of Our Lady.



Beato Angelico (c. 1400-1455) [left]

Guido di Piero da Mugello, Fra Giovanni da Fiesole, Fra Angelico was the one of the greatest early Renaissance fresco and panel painters. With a commission from the wealthy and powerful Cosimo il Vecchio de' Medici, he created at the Dominican Convent (Priory) of San Marco in Florence artistic masterpieces that reflected the values of the fifteenth-century Dominican reform movement. Later, he was summoned to Rome to paint in the Vatican. Just as Albert the Great represents the pinnacle of Dominican scientific minds, Fra Angelico represents the greatness of inspired artistic vision. In both men, talent was combined with a deep spirituality and faith.



St. Rose of Lima (1586-1617)

Providence College chose to honor the first layperson of the Americas to be canonized. Rose was a shining example of the lay affiliates of the Third Order of Dominicans. She continued to live at home in Lima, Peru, while dedicating her life to contemplation, penance, and mission. After working ten-hour days to help support her family, she nursed the sick with medicinal herbs she grew in her father's garden. At the end of each day, she would retire to a tiny garden hermitage, which she claimed was "just big enough for Jesus and myself." It was her greatest joy to keep the Lady Altar at the Dominican Church in Lima supplied with the loveliest blooms from her garden. When she died at thirty-one, all of Lima, rich and poor, mourned the death of this innocent. St. Rose is buried in that Dominican Church in Lima.

St. Martin de Porres (1579-c. 1634)

Martin was the mulatto son of a liberated slave woman from Panama and a Spanish lord. Martin was reared in the slums of Lima, Peru, and given a rudimentary education as a barber-surgeon. He entered the Dominican Community at Rosary Convent as a lay brother and pronounced solemn vows nine years later. Martin, who identified with the poor and with animals, founded a refuge for stray dogs and cats and was said to have raised animals from the dead. When he met Juan Macias, the two became the lifeblood of the city, feeding the poor, protecting animals, founding orphanages and schools, and healing the sick. Today, in the United States, St. Martin de Porres is the patron saint of interracial justice and harmony. In addition to this window, Providence College commemorates St. Martin de Porres' life through two statues on the campus, both by the acclaimed Dominican sculptor, the late Rev. Thomas M. McGlynn, O.P. One statue is symbolically located between Martin Hall and the Phillips Memorial Library, while the other graces the McGlynn Sculpture Court on the Lower Campus.



St. Juan Macias (1585-1645)

Juan [John] and his good friend Martin de Porres were born on different continents and were of different races, but their lengthy friendship opened a bright chapter in the history of the early South American church. Juan was an orphan who worked for his uncles as a shepherd in northwestern Spain. As a young man, he immigrated to Peru, where he herded cattle in the Andean foothills. Juan was increasingly drawn to the Church and at thirty-eight years old became a Dominican lay brother. His fervent Rosary prayers and his compassion for the poor drew crowds to him daily. Of the beggars who thronged the Friary gate seeking food and alms, no one ever left empty-handed.



Bartolomé de Las Casas (1474-1566)

Appalled at the enslavement of the Indians, Bartolomé de Las Casas joined the Dominican Order to work for more humane treatment of the Indians throughout South and Central America. He was the first priest to be ordained in the New World (1510). He entered the Dominican Order in 1522. In 1544, he was appointed the first resident bishop of the Mexican province of Chiapas, though conflicts in the New World led him to resign his see by late 1546 and return to Spain, where he continued the efforts which would lead people in all the nations of the Americas to revere him as the apostle to, and defender of, indigenous peoples. Many consider de Las Casas to be one of the first advocates for universal human rights.

St. Elizabeth Seton (1774-1821)

Elizabeth Ann Seton lived every role possible for a woman. She was a daughter, wife, mother, widow, and single parent. She was also a poet, translator, teacher, and musician. After her conversion to Roman Catholicism, Mother Seton established the first congregation of women religious to be founded in the United States, the Sisters of Charity. Canonized in 1975, Elizabeth Seton was the first native-born U.S. citizen to be made a saint by the Roman Catholic Church. In choosing to depict her image, Providence College honors a strong religious woman who, like Dorothy Day, converted to Catholicism and bore witness through service.



Dorothy Day (1897-1980)

This Catholic laywoman awakened the nation to the plight of the poor and downtrodden. The late John Cardinal O'Connor, Archbishop of New York said, "If any woman ever loved God and her neighbor, it was Dorothy Day." Co-founder of the Catholic Worker Movement, Dorothy Day started her adult life as a Communist, then came to embrace a strong Catholic faith. She epitomizes the evangelical side of the Church and its concern for peace and social justice. These same concerns have always been shared by the Providence College community. As a result, the College chose to honor this extraordinary woman.





Dominican Martyrs of the Far East

The Dominican martyrs of the Far East suffered martyrdom in China, Japan, and Vietnam. In China, St. Francis de Capillas and five other Spanish Dominicans were martyred between 1648 and 1748 and beatified by Pope Leo XII in 1893. These Dominicans, along with 114 others who were martyred in China between 1648 and 1930, were canonized by Pope John Paul II in 2000. In Japan, the beatified Dominican martyrs include Blessed Alphonosus Navarette, martyred in 1617; nine other Spanish Dominicans, martyred in 1622; and more than 100 Spanish and native Japanese members of the Dominican family, martyred between 1614 and 1632. The canonized Dominican martyrs of Japan include St. Dominic Ibanez de Erquicia and his 15 companions, who were martyred between 1633 and 1637, beatified by Pope John Paul II in 1981, and canonized by him in 1987. Among this group is St. Lorenzo Ruiz, a lay Dominican, who is acclaimed as the proto-martyr of his native Philippines. The canonized Dominican martyrs of Vietnam include St. Ignatius Delgado and 58 other members of the Dominican family, Spanish and Vietnamese, who were martyred between 1745 and 1862. The 59 Dominican martyrs were among 117 martyrs of Vietnam beatified in 1900 by Pope Leo XII and canonized by Pope John Paul II in 1988.

Dominican Martyrs of Africa

Tertullian, the African Christian, said, "The blood of the martyrs is the seed of the Church." If this is true, the Church and the Dominican Order will certainly grow and flourish in Africa. Thousands of North African Catholics were martyred by the Donatists, the Vandals, and the Muslims. After the Portuguese opened sub-Saharan Africa in the sixteenth century, thousands more died at the hands of native populations. More died in colonial Africa, and still more when the European colonials left Africa. Providence College created this window to show its reverence for those members of Dominican communities in Africa for whom faith came before safety.



St. Mary Magdalen, Dominican Patroness

Mary Magdalen is the prototype of the penitent sinner who is redeemed by faith. Traditionally, she has been identified with the unnamed, sinful woman who anointed Jesus' feet at the house of Simon. Her sins were forgiven by Christ and she became one of his most ardent followers. She witnessed the passion and was the first person to whom Jesus appeared after His resurrection. In this window, a slightly emaciated Mary, a hermitess later in her life, dressed in animal skins, is praying to a crucifix she has made out of branches. Near her is a book representing a meditation on Christ, a skull to remind her of her mortality, and an ointment jar, which symbolizes her anointing of Christ. The cult of Mary Magdalen spread throughout the Western Church in the eleventh century and flourished in the Order of Preachers. At its foundation, the Dominican Order was placed under her patronage. The Dominicans have compared Mary Magdalen's mission of announcing the resurrection to Jesus' disciples to their own mission of preaching the risen Christ to the world. Dominicans, to the present day, honor her as the "apostle to the apostles."





Nativity



Baptism



Resurrection



Pentecost



Coronation

The St. Dominic Chapel Sanctuary Windows

These five windows depict the Birth of the Lord, the Baptism of the Lord by St. John the Baptist in the Jordan River, the Resurrection of the Lord, Pentecost—the Descent of the Holy Spirit upon the Disciples, and the Coronation of the Blessed Virgin Mary as Queen of Heaven.

The College's choice to depict Pentecost and the Coronation of Our Lady reflects its strong Dominican tradition. Dominican Friars and nuns dearly follow in the footsteps of the original apostles who, after receiving the Holy Spirit, scattered to spread the good news of the Kingdom of God. The Blessed Mother is important to Catholics the world over. She is not only the physical mother of Christ, but she is the interceder in heaven for all who appeal to her mercy. Because she presented St. Dominic with the Rosary and continually supports and protects the Order, Our Lady has a place of utmost importance in the hearts of all Dominicans. This last window showing the Virgin Mary taking her rightful place in heaven presents a fitting and glorious finale to the story of the mother of Christ.

Round Windows



Supper at Emmaus (Luke 24: 13-35)

This story tells how the risen Christ revealed himself to two of his disciples. The two men were walking along the road to Emmaus when they were joined by a third man. Repeatedly, the two disciples try to tell the third man about the Crucifixion of Jesus. When the three reach Emmaus and are dining together, the third man breaks the bread. At that moment, the disciples know that their companion is the resurrected Christ.

Christ in Glory with Symbols of Evangelists

In this window, we see Christ surrounded by the symbols of his evangelists: St. Matthew as a winged man or angel, St. Mark as a winged lion, St. Luke as a winged ox, and St. John as an eagle. Christ is holding an open book with the alpha and the omega, the beginning and the end. This image is a classical way of depicting Christ, one that Dominic would have seen in the 13th century. Beyond classical imagery, the connection between the evangelists and the Dominicans is a strong one. The four evangelists, the authors of the four inspired gospels, proclaimed in writing the good news of salvation. Dominic's vision for his Order is based on the study of their writings and the continuation of their proclamation.



The College Seal

The Providence College seal contains the College's motto: *Veritas* or Truth. It is the pursuit of this truth, not in monastic seclusion, but in the world and for others, that is an essential part of the Dominican identity and a primary goal of Providence College.

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