



# Torch-lites

Newsletter of the Dominican Laity

Volume 17, Number 3

ST. JOSEPH PROVINCE

July-Aug-Sept 1982

## Priestly Ministry Within A Wider Concept Of Ministry...

*[As a result of both a practical living out of Vatican Council II's theology of the Church and of the laity and the priest shortage, there is growing literature and practice of many ministries in the Church. The priest has an important ministry within a wider concept of ministries, as well as serve as an enabler of other people's ministries. It is hoped that this article will encourage you to read more on this important issue. (NB—This article, written by Fr. Walter Kern, appeared in PRIESTLY HEART newsletter, January, 1982)]*

### The WORD of GOD

"There are different gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good...But it is one and the same Spirit who produces all these gifts, distributing them to each as he wills" (1 Cor.12:4-11).

## NEW CHARTER PROPOSED

— Fr. Joseph Allen, OP

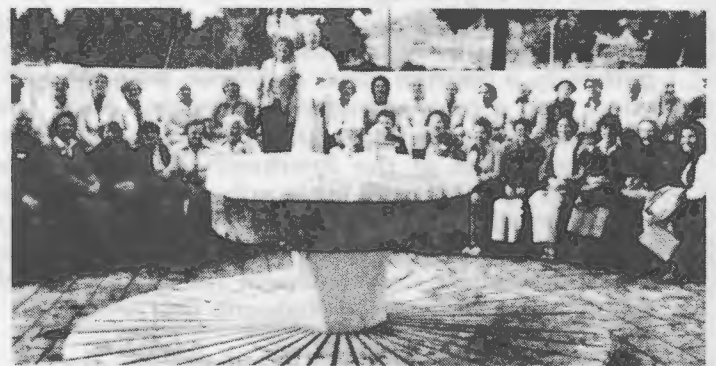
During this past year I have been working with the task force group members of our Dominican Family in preparation for and the facilitating of our National Symposium for the Family. I mentioned this in passing in my Open Letter of January 1982 Torch-lites. I said at that time that our response to the call of the Master of the Order to participate in National Symposia as well as Regional Groupings to participate in the International Symposium to be convened in Italy the week of April 11, 1983 was a serious challenge for all of us. This gathering does not require the presence of all members of the Order, but requires representation from each branch of the Family. What [Cont'd on pg.2]

"Furthermore, God has set up in the Church apostles, prophets, teachers, miracle workers, healers, assistants, administrators, and those who speak in tongues" (1 Cor.12:27-31).

"It is he who gave the apostles, prophets, evangelists, pastors and teachers in the roles of service to the faithful to build up the body of Christ till we become one in faith and in the knowledge of God's Son and form that perfect man who is Christ come to full stature" (Eph.4:11-13).

### MINISTRIES

Ministries: The plural noun is essential. It signifies that the Church of God is not built up solely by the action of the official presbyteral ministry but by a multitude of diverse [Continued pg.3]



February 28, 1982 — Father Joseph P. Allen, O.P. and a group of Dominican Laity and Friends are gathered for the celebration of the Eucharist at the site of the Primacy of Peter, at Galilee, one of the many highlights experienced by the pilgrim party during their sojourn which, as Grace Vesper said, was "a joy to follow in the footsteps of Christ in the Holy Land."

**NEW CHARTER** [Cont'd from page 1] it does require of each of us is a spirit of prayer and participation by reason of our own reflection and local participation.

The National Symposium was held during Easter week in Racine, WI with 60 representatives from all four American Provinces. These representatives included fathers, brothers, nuns of our cloistered monasteries, laity and sisters of the third order.

In the General Chapter of 1977, the fathers expressed their concern for the ideals of the Dominican Family in the post Vatican II Church. They stated:

*The Dominican Order must, at all times, both in its life and in its work, be alert to the great authentic movements of the age in which it finds itself. This contemporaneous quality was a special mark of the original vision of St. Dominic in founding the Order, and imparted to it its original force and freshness. Today it is no less true that the Order must reflect in itself the hopes, the legitimate values, and the rediscovered ideals of contemporary man, if it is to remain a vital force in the spreading of the Gospel.*

*At this time, the Order is confronted with two great movements in the Church and in the world—the emergence of the laity as an indispensable element in the establishment of the Kingdom of God, and the more recent and constantly growing movement towards the liberation of women and the recognition of their equality with men. Indeed, both of these movements are but a fulfillment of the words of St. Paul: "There is now neither Jew nor Greek, neither slave nor freeman, neither male nor female, but all are one in Christ" (Gal. 3:28).*

*The Order of Preachers has in germ anticipated these movements both in its foundation and in its more recent legislation. St. Dominic founded first a community of Nuns, then later the Brethren; not long afterwards, in virtue of his inspiration groups of committed lay people were established, some of whom remained as lay people, others of whom began to live vowed lives in common. Here we see the beginnings of what will later be referred to as the Dominican Family, an association of men and women, of clerics and of laity bound together by a common ideal, a common living inspiration, and a common name: Dominican. Both the the Basic Constitution of the Order and the general legislation of the Brethren call attention to this idea of the Dominican Family, which was lived in a very intense fashion at the Congress of Missionaries in Madrid in 1973, and which finds its most explicit expression in the legislation of the General Chapter of Madonna dell'Arco.*

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*The Master of the Order in his report to the Chapter of Quezon City [Dec. 1977] states that the idea of the Dominican Family is one that has given rise to great hopes within the Order and is expected to be a source of inspiration and creative development for the future. The fact that the notion, Dominican Family, has been widely accepted throughout all the branches of the Order would seem to constitute a special sign of the Spirit working in all those who profess to be sons and daughters of St. Dominic.*

*The branches of the Dominican Family are bound together by a common name and by the common apostolic and spiritual tradition which have their source in St. Dominic. They are bound together also in that all serve, each in its own way, the missions of the Order [cf. LCO 141; Madonna dell'Arco, # 224].*

The beginnings on a National level have opened up for our American Dominicans a task that will include all members of the family. In fact, it will demand your own participation in local and regional meetings which will be set up across the United States. Once these meetings, the locations and times, have been established within our own provincial boundaries, I shall communicate this information in *Torch-lites*. It is hoped that all Dominicans will make every effort to attend one of these meetings.

Contained within this issue of *Torch-lites* is the proposed text of a Basic Charter for the Dominican Family [see page 4]. This text was drafted under the supervision of the Master with a number of Dominicans representing each of the branches of the family. Their names are listed at the end of the text. It will be noted that there was no lay Dominican involved in the draft text. This is not because one was not invited but rather that the laymen invited cancelled out just when the meeting got under way.

Some fifteen members of the National Symposium in Racine worked on the section priestly and lay fraternities [3.2.4], secular institutes [3.2.5], as well as friends and helpers [3.2.6]. As a result of these efforts a revised draft of this section as well as other sections will be forwarded to the Master for presentation to the International Symposium.

As you read over the text I would remind you that this is merely a proposal text and is in no way meant to be an expression of absolute finality. As the work continues in this area I will inform you of the progress.

Albert Barone and Marian Giacalone represented our province at the National Symposium and will continue to work with me on the follow-up details. Marian was selected to be an alternate at the International Symposium. The elected representatives from the United States for the Bologna meeting will be Eleanore Perkins from the Western Province and Ruth Kummer from the Central Province. They will continue to participate in meetings around the United States so as to understand better their role at the Bologna meeting. They will also participate in the annual National Dominican Laity Council Meeting to be held in Washington, DC in late October. It is through this forum that our province [Cont'd pg. 7]

**PRIESTLY MINISTRY** [Cont'd from pg.1.....] modes of service, more or less stable or occasional, more or less spontaneous or recognized and when the occasion arises consecrated, while falling short of sacramental ordination. These modes of service do exist. They include, for example, mothers at home catechizing the children of the neighborhood, the man who coordinates liturgical celebration or reads the sacred text, the woman visiting the sick or prisoners, a parochial secretary, the organizers of a bible circle, the members of a team of adult catechists, the man or woman who acts as secretary to Catholic Action or to an auxiliary movement for the missions. It might even be someone who initiates help to the unemployed, arranges hospitality for migrant workers or someone responsible for the family hearth or for a course in basic literacy. These are just instances of which the last relate, if not to the upbuilding of the Church itself, then to its diakonia. Such modes of service proceed from the gifts of nature or grace, from these callings which St. Paul named *charisms* since they are given for the common good [1 Cor.12:7-11]. They do actually exist but up to now were not called by their true name, ministries, nor were their place and status in ecclesiology recognized. To move on to this double recognition is extremely important for any just vision of things, for any satisfactory theology of the laity. As to terminology, it is worth noticing that the decisive coupling is not priesthood/laity, but rather ministries/modes of community service.

Let us briefly say that Jesus has instituted a structured community which is entirely holy, priestly, prophetic, missionary; it has ministries at the heart of its life, some freely raised up by the Spirit, others linked by the imposition of hands to the institution and mission of the Twelve. It would then be necessary to substitute for the linear scheme, a scheme where the community appears as the enveloping reality within which the ministries, even the instituted sacramental ministries, are placed as modes of service of what the community is called to be and do. The action of Christ and his Holy Spirit are both on the instituted ministries and on the community so that a reciprocity of action holds good between the ministries and the community on the ministers [Yves Congar, O.P., in *My Path-finders in the Theology of Laity and Ministries*, The Jurist, Spring, 1972, pp.169-188].

#### RECENT HISTORY and DOCUMENTS

It was not unprovidential that the investigation into minor orders should cross paths with questions about the laity's share in the mission of Christ and His Church. That this has its roots in the sacraments of initiation was confirmed by the Council itself. Their role in liturgy certainly expanded rapidly in the aftermath of the council. At first, however, not too much thought seems to have been given to any kind of official designation for the ministerial role of lay persons in the Church.

In 1972, Pope Paul VI simultaneously issued documents on the minor orders and on the permanent diaconate. These were the *moto proprio*, *Ministeria quaedam*, and the *moto proprio*, *Ad pascendum*.

In *Ministeria quaedam*, Paul VI suppressed all use of the word orders in connection with the ministries

formerly designated as minor orders. Of these ministries he decreed that those of exorcist and porter should be suppressed, at least as general ministries for the whole Church, while those of lector and acolyte be retained. In keeping these two ministries, he did not wish them to be reserved to clerics or connected with the clerical state. Nor did he wish them to be viewed as offices conferring special status on those instructed into them.

These two ministries, the pope suggests, are important liturgical functions in the life of a Christian community. They are not a share in the priesthood of order but are exercised by lay people in virtue of their share in the priesthood of Christ through baptism. Because of their importance, they need to be exercised by chosen persons and merit a special installation or institution. This, however, is not to be confused with ordination, which is a name to be reserved for the conferring of episcopacy, presbyterate and diaconate. He does, however, maintain one restriction from an earlier tradition, namely, the exclusion of women from these offices.

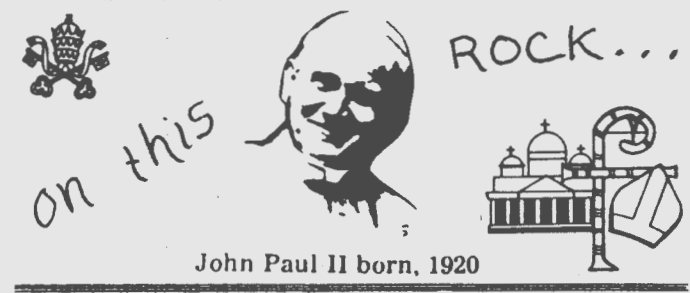
#### MORE OFFICES POSSIBLE

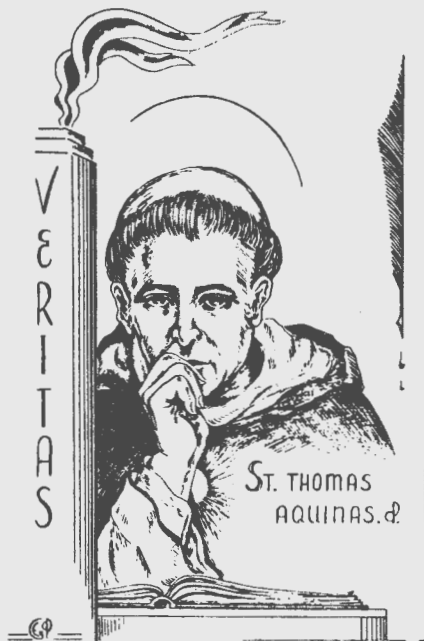
The Pope states, *besides the offices common to the Latin Church, there is nothing to prevent episcopal conferences from requesting others of the Apostolic See, if they judge the establishment of such offices in their regions to be necessary or very useful.* Among such possible offices, he mentions those of porter, exorcist, catechists and the promotion of works of charity.

In January 1973, the Congregation for the Discipline of Sacraments issued an instruction *Immense Caritatis* on facilitating the distribution and reception of the Sacrament of the Eucharist. It laid down that local ordinaries may designate, or permit pastors to designate, some men and women as extraordinary ministers of Communion within the confines of their own jurisdictions. These persons are to exercise their ministry by way of complement to that of priests, deacons, acolytes and lectors. The persons designated for this ministry may be commissioned by a special Church blessing, if the bishop sees fit. This new reality has in the future to be taken into account when there is talk of lay participation in the ministry of the Church.

It is apparent from *Ministeria quaedam* that a role in the liturgy involves responsibilities which extends beyond the boundaries of the liturgical assembly. The lector is expected to take some part in the instruction of the faithful who are preparing for the reception of the sacraments. He is also expected to be aware of the need to make the Work of God known to non-Christians.

[Conclusion of this article will be in next issue...]





Ineffable Creator, who out of the treasure of Your wisdom have appointed three hierarchies of angels and set them in admirable order high above the heavens and have disposed the diverse portions of the universe in such marvelous arrays. You who are called the true source of light and supereminent principle of wisdom, be pleased to cast a beam of Your radiance upon the darkness of my mind and dispel from me the double darkness of sin and ignorance in which I have been born.

You who make eloquent the tongues of little children, fashion my words and pour upon my lips the grace of Your benediction. Grant me penetration to understand, capacity to retain, method and facility in study, subtlety in interpretation, and abundant grace of expression.

Order the beginning, direct the progress, and perfect the achievement of my work, You who are true God and man who lives and reigns for ever and ever. Amen.

[Prayer of St. Thomas Aquinas which he always recited before writing or preaching.]

## BASIC CHARTER FOR THE DOMINICAN FAMILY

[The Proposed Text of the Basic Charter was drawn up by the Commission appointed by the Master of the Order, Fr. Vincent de Couesnon-ge, O.P., in conformity to what is set down in #100 of the Chapter of Walberberg, which states:

"We Commission the Master of the Order, with the counsel of a Commission of experts, to prepare a draft of the "Basic Charter", i.e., text which, according to the instructions of the Chapter of Quezon City (#79) will express the spirit, the charism, and the purpose of the Order for all, and for every group of the Dominican Family".

This draft will be sent to the different provincial groups of the Dominican Family for their study, and then, as far as possible, it will be treated in greater depth in regional meetings. It belongs to the competence of the International Symposium to determine what will be presented to the next General Chapter.

### 1-PREAMBLE

1.1-The *Dominican Family* consists of friars, both cleric and co-operators, nuns, sisters, fraternities of priests, lay fraternities, and members of the Secular Institutes (cf. LCO 19).

1.2-The modern phrase, *Dominican Family*, is a response to the signs of the times: Vatican II and the movement which has resulted from it have tried to give to the laity and to women their proper responsibilities in the church.

In our case, the realization of the *Dominican Family* is a matter of creating this active, fraternal co-operation between brothers and sisters, religious and laity, around the figure of St. Dominic.

This fidelity to the signs of the times is already contained, in germ, in the project of St. Dominic. His preaching brought, first, a community of women, then communities of brothers, both clerical and lay, and communities of sisters. There the word of God was proclaimed in all its Truth, and meditated and celebrated with fervor.

The missionary preaching of Dominic and his far-reaching apostolic influence were based on the witness of evangelical living which emanated from these communities.

1.3-Today, as in times past, the whole *Dominican Family* shares actively in the charism of Dominic, in his love of the Word of God, understood in all its radical originality, apprehended as a word of salvation for all mankind: My God, mercy, what will become of poor sinners?. We face this Word together in our common life, we study it, celebrate it liturgically and bear witness to it.

### 2-THE DOMINICAN VOCATION

2.1-If the Dominican vocation is essentially to bear witness to Jesus Christ by our preaching and by our life, and to worship God in spirit and in truth, it is basically no other than that of the church as a whole. It is therefore not surprising that the diversity of ministries in the church is reflected in the diversity of branches in the *Dominican Family*. In neither case does this diversity contradict unity.

But what is it that makes a Dominican Dominican?

This question is as unanswerable as the question what makes a Catholic Catholic. But, over and above our individual and collective vocations, our different, historically defined, ways of life, our various personalities, there has been for many centuries a genuine interaction between us, thanks to our common devotion to St. Dominic and our fraternal affection for one another, embracing brothers and sisters, clergy and laity alike. As in any other family, [Cont'd on page 13]



# LAY DOMINICANS



## GUIDELINES FOR CHAPTER MEETINGS

### The Nature and Life of the Chapters

[From the Rule of the Dominican Laity]

*As they endeavor to achieve the sanctification of themselves and others, the Dominican Laity spiritually recall and live the paschal mystery of Christ the Lord. They try to carry out, enlighten and order temporal affairs, in which they are intimately involved, according to the Gospel, so that as true witnesses of faith, hope and love they may assist other laymen to fulfill the duties of their Christian lives.*

### Chapter Meetings Are:

1. an expression of our Dominican Community life style;
2. an expression of our spiritual ideas, ideals, values and goals;
3. an occasion of gatherings for the spiritual family of the Dominican Laity,
4. and the first encounter a new comer has with Dominicans in action.

Chapter meetings must not be an occasion of social gatherings solely, with extreme time given to tea, cookies and chit-chat, but an experience toward spiritual development, a time for sharing, questions and answers, and for serious discussion.

### Chapter Meetings—Chapter Life

is suffering from:

1. a lack of understanding of the COMMITMENT to live the Dominican way of life;
2. a lack of enthusiasm in the life FREELY CHOSEN by God's grace;
3. a lack of a sense of COMMUNITY and COMMUNICATIONS with one another,
4. from INDIVIDUALISM verses COMMUNITY: avoid too much individualism; it only promotes one's egoism and destroys the community.

Chapter Council Meetings are to be held regularly, ideally, once a month. All Councillors are expected to attend and participate in discussions, deliberations and decisions.

*Chapter meetings should be planned by the entire Council and its Spiritual Director, with the spiritual needs of the membership a priority. Meetings are a source of spiritual development through community prayers and*

*mutual support in our constant striving towards perfection. Remember: Our Lord has commanded each of us to "be perfect as your heavenly Father is perfect".*

### Chapter Meetings

The Provincial Council believes that a format for spiritually fruitful meetings could be developed, remembering always that there must be freedom and flexibility to serve the needs of all Chapters.

Open meetings with prayer by spiritual director, prior/prioress (or one designated by one of the above).

### The prayer might be taken from:

1. Morning and Evening Prayer Book;
2. A reading from Scripture,
3. Other liturgical sources and/or spontaneous prayer.

### Allow a brief time to:

1. Introduce new-comers, visitors, guests;
2. welcome back members who have been away;
3. recognize those who are involved in some worthy apostolate,
4. mention anything noteworthy and of general interest to membership.

### Brief business meetings:

1. progress report of Chapter Apostolates;
2. report on sick and absent members;
3. report members who have passed away since the last meeting;
4. activities since the last meeting—old and new business,
5. upcoming events—retreats, days of recollection, etc.

[Financial Report given annually, semi-annually, or when deemed necessary.]

Minutes of last meeting can be boring and time consuming (like attending two meetings simultaneously). A monthly letter can highlight the minutes of the last meeting quite adequately.

### Spiritual Activities—

allow the greatest amount of time for these:

1. spiritual talk by priest director, or invited guest speaker, or a member of the chapter in the absence of the above. Topics should vary; being of a spiritual nature, scriptural, the Rule, lives of the Dominican Saints, Dominican Spirituality, prayer, etc.
2. liturgical celebrations such as the Holy Sacrifice of the Mass, or Eucharistic adoration. Liturgies should be well planned and spiritually enriching. Emphasis should be on the Liturgy of the Hours.
3. traditional devotion to the Rosary should not [Continued next page.....]

Chapter Meetings [Continued from page 5 . . .] be habitually omitted, especially during May and October. A recommended practice might be to meet fifteen minutes prior to the meeting to pray the Rosary together.

4. Scripture sharing, perhaps as part of the meeting, or a cause for gathering at a time other than the Chapter meeting, is highly recommended. Consider also the use of the telephone for sharing of the Rosary, prayer, Scripture, etc.

Strive for Unity, Spiritual Growth, solid Dominican Family Relationships. To involve EVERYONE (for all are needed, wanted, and important). If there isn't a task for everyone, then by all means, CREATE ONE.

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## Laity and Holiness

A Guide to Aid Further Study

### Part II

#### The Vocation of the Christian in the World

The design of God as revealed in the Scriptures is to bring the whole human race in general, and every man in particular, into a loving communion with Him. Christ [Col.1:15], is the mediator by whom God realizes His design. Christ is the beginning and end of all that exists [Col.1:18] and, since He has assumed human flesh, in Him humanity and the world grow towards the perfection of love [2 Cor.1:20; 1 Cor.15:28; Apoc.21:1-6; Eph.1:10; Col.2:10] by which the Eternal Kingdom of God will be constituted.

The Church, history and the world receive their meaning and sense insofar as they prepare the way for the Kingdom, insofar as they are taken into this process of love. The Church and the world, both in their own way, in their proper field, prepare the Kingdom. The Church participates directly in the sacred powers by which Christ accomplishes God's design in the world. Christ is the Head of the Church, of all who believe in His name, but He is also the Head of all creation [Col.1:16]. Men shall reach perfect manhood, that maturity which is proportioned to the completed growth of Christ [Eph.4:13] when all things on earth and in heaven are made subject to Him [Eph.1:10 1 Cor.15:24-28].

The Church in her ultimate realization is the love-communion of men with God, of men among themselves in Christ. In this sense the Church is the community of the faithful in Christ, and she is constituted by her members: *Societas fidelium, Populus Dei*.

As has been pointed out before, the Church, when considered exclusively as an institution, tends to become a hierarchy in which the laity is only *materia circa quam* or *materia cui*: the object of the ministry of the hierarchy.

But the laity is not only a passive *materia circa quam*; rather, as living members of a living Body, laymen are necessary to the Church; they take an active part in the whole mission of Christ, of His Body. All the members of the Body are priests with the Head [Heb.8:1; 4:14-16; 10:19-22]. Anointed as we are by Baptism [1 Jn.2:20], He made us a royal race of priests

to serve God, His Father [Apoc.1:5-6].

Following Christ, the priesthood of the members consists, above all, in the oblation in love to the Father, in the consecration of our life to God [1 Cor.6:15, 19], in the rendering of our body [Rom.12:1; 12-13]. In exercising the priesthood – the interior cult – the members of Christ pursue His holiness; in this sense the priesthood of the faithful is a spiritual one and indicates sanctity of life [1 Cor.6:19; 3:16-17]. The exterior cult consists in taking part, receiving, celebrating and administering the Sacraments: the sacramental priesthood of the faithful.

As baptized persons, the laity as well as the priests have an ecclesiastical sacred task. However, the clergy fulfills his task as a matter of authority and leadership, whereas the laity does it without the function of authority and thus without the official priesthood.

All the members are active in receiving the Good Tidings; there is a co-operation of the whole Church in dogmatic life, in the conservation and development of the deposit of Faith. The faithful are brought into the light; they are lights themselves [Jn.3:19; 8:12; 35-36; Phil.2:15]. The faithful have insight into the faith; they are taught by God: *The Holy One has anointed you, and now nothing is hidden from you. . . you have no need of teaching; no lesson His influence gives you can be a lie; they are all true* [1 Jn.2:20, 27]. Some however, i.e., the hierarchy, teach with authority [Mt. 16:19; 28:18; Acts 2:42]; others teach by their actively receiving and living the faith [1 Cor.2:12ff; 1 Jn.2:23ff].

The teaching of the faithful is first of all the lived faith – testimony; – but it also takes the form of exhortation and explanation to others, especially to all who did not receive the Good Tidings.

In the family, the preaching of the Word of God is primarily the duty of the parents by reason of their function in the Church resulting from their marriage. But every layman must be witness to the Word of God, in word and action, wheresoever he lives or goes. He may also be entrusted with the exposition of the Word of God as a lecturer or catechist. Ultimately, the layman who lives the faith has a right to speak; there is place for *public opinion* in the Church.

The laity participates in the life of the Mystical Body, in its organization and its function, and also in the fulfilling of its program and its mission.

The direct mission of the Church, its proper object, is the salvation of all men, the establishment of all men in the love-communion with God; i.e., the apostolate of the Church [Jn.20:21; 17:16].

Besides the direct mission, there is the indirect one, namely, the liberation of the world from evil and the consequences of sin. The whole cosmos is the object of Christ's redemption [1 Cor.3:22-23; Rom.8:21]. The world also, the cosmos, is on its way to complete perfection, to the Kingdom of God [Eph.1:10].

A. The direct mission, the apostolate, is commissioned, first of all, to certain chosen ones, the members of the hierarchy. These are the apostles with authority, who receive at the same time the sacred powers to minister the Sacraments: the apostolate *ex officio*. But the Holy Spirit is also promised to all the members of the Church. All the faithful receive a mission of testimony, of apostolate, guided as they are by the Spirit [1 Cor.12:13; Eph.1:13; Rom 8:14]: the apostolate of the Christian life, *ex spiritu*

[Cont'd page 16]

NEW CHARTER [Cont'd from pg.2] is able to bring a bearing on issues that they wish to have presented both nationally and internationally.

The talks given at the Racine meeting were as follows: Theology, Family, and Dominican Life

Fr. Donald Goergen, OP  
Turning Point in our American Dominican Story

Sr. Mary Nona McGreal, OP  
A Layperson's Share in Dominican Life & Mission

Mr. Stephen Landregan, OP  
Opening the Future to Creation:

A Dominican Response  
Sr. Miriam Therese MacGillis, OP

Collaboration of Dominican Women and Men  
in Ministry: A Prophetic Charter

Sr. Carmelita Murphy, OP

The Racine Dominican Family Symposium was the first of its kind in the United States and hopefully just the beginning in the process of building up the spiritual relationship within our family heritage.

The General Chapter of 1977 held at Quezon City goes on to tell us:

*St. Dominic created his family, not for itself, but to be at the service of the Church and its mission to the world. In terms of human potential, there are vast resources within the Family. We must admit that this tremendous potential is not fully realized through lack of cooperation. The development of an authentic Dominican spirit and of Dominican formation have suffered because of the lack of closer bonds within the Dominican Family. The mutual development of vocations which could have taken place has also suffered. Most seriously there has been a diminished effectiveness of each branch of the Family due to a lack of mutual enrichment between them, leading to one-dimensional developments. It is the genius of the Order that there is in principle a wonderful balance whereby each of the branches of the Family reinforces and supplements the other. But unless this delicate balance is maintained, the total apostolate of the Order suffers.*

*The sons and daughters of St. Dominic have always been conscious that a precious part of their heritage is the great respect that the Family has for the dignity, freedom and responsibility of the individual members. We have always zealously defended this heritage and are anxious now to preserve it in a world of mass-culture in which the individual can be so easily disregarded and even sometimes be discarded.*

*But we might ask ourselves if we have not exaggerated this element to the detriment of other equally important elements of our heritage which, if lost, would perhaps endanger our Dominican vocation. We might ask ourselves why we find it so difficult to impliment and give expression to the communitarian nature of our vocation. Is it because of an exaggerated and distorted notion of individualism? But surely it is a sign of maturity when the individual can enter the social life of a group without fear of losing his or her freedom or identity. Communion and collaboration are the test and proof of a healthy individualism.*

*This is indeed a great moment for the Dominican Order to fulfill that initial vision of St. Dominic, its founder. The two world-wide movements toward an emerging laity and full equality for women coincide in a singular manner with what St. Dominic has sown within the very idea of the Order. That seed and the season for its harvest have at this moment in history come together.*

*Now is the acceptable time for the Dominican Family to achieve true equality and complementarity among its different branches. If we believe that the Holy Spirit truly speaks to us in and through the signs of the times, we cannot ignore this call to develop among all branches of the Order a greater collaboration in all our ministries, and we cannot neglect to undertake efforts to study and promote organic unity between these branches. What lies before us at this time is a challenge to become what St. Dominic had begun: a family joined in unity of life and complementarity of to the Church and the world.*

The challenge has been extended to all of us who call ourselves Dominicans. Are we ready to accept it? Are we ready to play our part in the process of developing a sense of greater unity within the Family? The Master has asked the whole family to work together in a process of building a strong family spirit. We Dominicans of North America have begun the process in Racine and it is now the task of all of us to work together to share and collaborate during these next months in Dominican Family Symposia throughout the United States. However, the work is not complete by merely attending one of the area meetings—it is an ongoing process of mutual support and future collaboration. Just as any human family must work to maintain its unity and family ties, so our Dominican Family must unite in prayer and walk side-by-side to build up and strengthen those ties which St. Dominic united when he first gathered his spiritual daughters in the enclloister in Prouille. The future of St. Dominic's project depends upon all of us if it is to continue to succeed.

I am, fraternally in St. Dominic,

Fr. Joseph P. Allen, O.P.  
Provincial Promoter

N.B.: The following is a summary of our annual Provincial Council Meeting held April 23-25, 1982.

- 1-Reports were given on the National and International Symposiums.
- 2-Father Allen has visited two-thirds of the chapters in the province. He further noted that, sad to say, there has been, in some instances, a lack response and cooperation.
- 3-The Council has voted to re-align the division of the regions. They are as follows: Union City and Summit chapters will now combine with New York City; Rahway, Rutherford and Caldwell will combine with Philadelphia. There are now eight (8) regions in the Province. They are:

1-New England	5-Washington
2-New York City	6-Ohio
3-New York State	7-Kentucky
4-Philadelphia	8-Michigan
- 4-The need to update membership with [Cont'd pg.8]

**A PRIEST FOREVER**

Father, your soul bears the indelible character of Christ's priesthood forever; I can attain to this privilege only in desire. You have the power to consecrate bread and wine into His Body and Blood; I have only the power to co-offer with you. You have the power to forgive sins in His name; I can only forgive those who offend me. You have the privilege of carrying God in your consecrated hands to give Him to others; I can receive Him as food and carry Him to others. You have the privilege of preparing a soul to make its last journey; I can only commend this soul to Him, living and departed. In the fullness of your priesthood, you can make souls soldiers of Christ, as well as other men other christs; I can be a soldier of Christ to fight for His Christs on Calvary's height.

Yes, Father. You are a priest forever; I live and desire forever.

**A MEDITATION**

To live in the midst of the world without desiring its pleasures;  
 To be a member of each family, yet belonging to none;  
 To share all sufferings;  
 To penetrate all secrets;  
 To heal all wounds;  
 To go from men to God and offer Him their prayers;  
 To return from God to men to bring pardon, peace and hope;  
 To have a heart of fire for charity and a heart of bronze for chastity;  
 To teach and to pardon, to console and to bless always.  
 My God, what a life!  
 And it is yours,  
 O Priest of  
 Jesus Christ!

— Lacordaire

**A PRAYER FOR PRIESTS**

Come, Holy Spirit, give us, dispensers of the mysteries of God, a new heart to fulfill our priestly duties towards the Eucharistic and Mystical Body of Christ our Lord.

Give us, apostles and disciples of Jesus, a pure heart to love Him alone, to love Him fully, deeply, and joyfully.

Give us the heart of a child for enthusiasm and fear, a heart that knows evil only to combat it.

Give us, servants of the People of God, a heart big enough to think with Your Church, always open to Your inspiration but closed to every mean, human ambition; a heart yearning to be like the Heart of Christ, embracing the whole Church and all the world; a heart great enough to love all, serve all, suffer for all, forgive all.

Give us a strong heart that is constant when sacrifice calls, happy to beat with the Heart of Jesus and carry out, humbly, faithfully and manfully, the Divine Will.

Amen. — Pope Paul VI

**NEW CHARTER & PROVINCIAL REPORT**

[Cont'd from pg.7] regards to Torch-lites was discussed. No final decision at this time was made.

5-Recommendations were made regarding the RULE, and were submitted for further recommendation.

6-The concept for a Provincial Congress was approved. The site chosen to host the Congress is Rochester, NY; the dates are Aug. 4th thru 8th, 1983. More to come regarding this special event.

7-The next National Council Meeting will take place in Washington, DC Oct. 28 thru 31, 1982

8-The next Provincial Council Meeting will be held in Washington, DC Apr. 22 thru 24, 1983.

The WORLD,  
 LIFE, DEATH,  
 the PRESENT,  
 the FUTURE,  
 all these  
 are yours.



For  
 I am  
 the WAY,  
 the TRUTH,  
 and  
 the LIFE.

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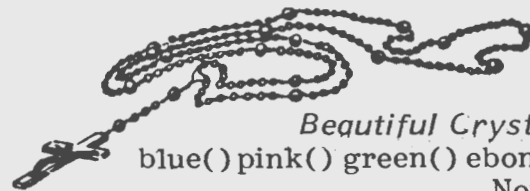
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Part Three of our Biographical Sketches of DOMINICAN SAINTS and BLESSEDS



ST. JOHN OF COLOGNE

In the holy Eucharist Christ is received, the remembrance of his Passion is renewed, the soul is filled with grace and a pledge of future glory is given to us.

St. Thomas Aq.

*A daily visit to the Blessed Sacrament if you can.*

VIRTUE: Faith in the Real Presence

St. John of Gorkum—[d. 1572]—July 9th  
Not too much is known about John prior to his martyrdom. He was a religious of the convent in Cologne and performed his duties as a parish priest in Holland. Anti-Spanish and Protestant soldiers banded themselves into lawless armies and plundered at will. Reproached by the clergy, they turned on the Church and one band of pirates lay siege to the city of Gorkum, capturing it and took revenge on the clergy. John, hearing about the situation, went into Gorkum to dispense the sacraments, and to bring consolation to the priests who were being cruelly tortured. Eventually, he also was taken prisoner.

The priests were repeatedly asked to deny the Real Presence, and just as often as the question was put to them, they refused. Eleven Franciscans, a Premonstratentian, an Augustinian and four secular priests suffered with John the long anguish of protracted martyrdom. The resigned martyrs, after being exhibited to the curious townspeople (who paid to see the spectacle) were finally hanged in an old barn, amid the jeers of the mob. The scene of their martyrdom soon became a place of pilgrimage, where all the Christian world did reverence to the men who were so courageously obedient unto death.



BL. CESLAUS ODROWATZ  
PRIEST

If love is true it must labor; where labor is refused, there is no love.

St. Thomas Aq.

*Pray for those whose country is threatened by enemies.*

Bl. Ceslaus—[1180-1242]—July 17th  
Ceslaus Odrowatz was a close relative, probably a brother, of St. Hyacinth, and shared with him in the apostolate of Northern Europe. Little is know of his early youth. He was born in Polish Upper Silicia, and educated with St. Hyacinth, by his uncle, a priest of Cracow. Both men were ordained priests on the occasion of their uncle's appointment to the bishopric of Cracow. They accompanied him to Rome, where he would be consecrated.

It was in Rome that the two zealous young priests first heard of the work of St. Dominic. The Order was then only four years old, and its eager members had penetrated to almost all parts of Christendom and were pushing into the lands of the Tartars and the Mohammedans. The new bishop strongly desired that some of the friars come to Poland. Since St. Dominic was then in Rome, they went to him for missionaries. Dominic was deeply regretful that he could not send anyone because of the languages of the North. However, he was drawn to the two young nephews of the bishop, and he promised to make them Dominican apostles if they would remain with him.

After their novitiate training, Hyacinth and Ceslaus went home to the North. Ceslaus went to Prague, and other parts of Bohemia, where he founded convents of Friars Preachers and also established a group of nuns.

The life of Bl. Ceslaus, like that of St. Hyacinth, is a record of almost countless miracles of unbelievable distances traveled on foot through wild and warlike countries. Bl. Ceslaus was tireless in his preaching and establishing the Christian Faith throughout the whole North. Many miracles were worked through him while he was alive and after his death

VIRTUE: Intrepid in his apostolate.

Bl. Jane of Aza—[1140-1202]—August 2nd  
Jane of Aza has, from scanty records of history, been identified [Continued next page .....



**BL. JANE OF AZA  
MOTHER OF ST. DOMINIC**

I have studied in the book of the holy Cross more than in any other; it is the book that teaches us all things.

St. Dominic

*Pray that parents train their children in religion.*

**VIRTUE: She trained her sons in religion.**



**ST. DOMINIC DE GUZMAN  
OUR HOLY FATHER  
(August 8)**

**VIRTUE: Truthfulness in word and behavior**

“Behold, my children, the heritage I leave to you: have charity one for another, guard humility, make your treasure of voluntary poverty.”

St. Dominic

*Pray for the gift of veracity.*

as the mother of St. Dominic but history does not have a date for her birth or her death, at least with any certainty.

Legend relates that before the birth of Dominic, Jane beheld a vision in which she saw her son, running as a swift greyhound through the world, bearing a torch in his mouth with which he illumined the world. It was for her to fan and shelter that flame at its very kindling, and to teach this child of predilection the prayers he would say with such rich results for a lifetime of saintly action.

History is silent regarding events in the life of Bl. Jane. Probably there were no great events to record. As the wife of the Castellan of Calaruega, a fortress castle on the border of Christian Spain, she would have led a life filled with the monotony of small things. Tradition relates that her two older sons, Anthony and Manez, were already preparing for the priesthood when Dominic was born. She named her youngest son for St. Dominic of Silos, at whose shrine she was a frequent pilgrim. Pope Leo XII beatified Jane of Aza in 1828. Devotion to her has persisted through the centuries despite the poverty of records. The mother of three priests can safely be judged to have been not only a valiant woman but also a saintly one. Her picture and her life, as that of any mother, can best be seen reflected in her sons.

**St. Dominic, Founder of the Order of Preachers—[1170-1221]—**

**August 8th**

Dominic de Guzman was born at Calaruega, Spain, of the noble family of Guzman around 1170. He was educated by his maternal uncle as a youth and was later sent to the University of Palencia, was ordained and soon afterwards joined the chapter of Augustinian Canons at Osma where he was elected Sub-Prior.

His whole early life is mirrored in this picture of this devout and quiet young priest, happy in the cloister solitude with its double obligation of choral office and teaching the truths of God.

In 1203 his cloister peace was disturbed by the bishop, who summoned him to go on a diplomatic mission. Dominic could not have known it, but the peace of the Spanish cloister was never to be his again. As they marched through France he met the heresy which was to be his principal adversary in life: the teaching of the Albigensians.

St. Dominic founded the Order of Preachers in Toulouse in 1207 and obtained solemn approval from Pope Honorius III in 1216.

The following is a brief summary of some of the significant events in his life:

°The founding of the community of nuns in Prouille in 1206, the first group within the Order. Dominic visited Rome in 1215 seeking approval for the Order and was turned down by Honorius. Later, Honorius changed his mind because of a vision he had of the falling walls of the Lateran Basilica held up by Dominic.

°Our Lady appeared to Dominic according to a tradition and taught him devotion to the Rosary as we know it today; by the preaching of the Rosary, he gained an immense harvest of souls.

°St. Dominic died at Bologna on August 6, 1221. He was canonized by Pope Gregory IX in 1234. His feast was previously celebrated [Continued next page .....

**VIRTUE:** Truthfulness in word and behavior.



**ST. HYACINTH  
PRIEST**

Adversities and difficulties appear sweet to a lover . . . without love nothing works.

St. Thomas Aquinas, Opus 4

*Pray for missionaries who are in difficulties.*

ted on August 4th, but with the revised liturgical calendar of Vatican II it is celebrated on the 8th of August.

**St. Hyacinth—[1185-1257]—August 17th**

Hyacinth was born of the noble family of Odrowatz, in Polish Upper Silesia. He and Bl. Ceslaus, who was either a brother or a close relative, were carefully educated both in learning and piety. Their uncle Ivo took the two young men just newly ordained to Rome for his consecration as the Bishop of Cracow where they lived as priests and canons at the Cathedral.

It was in Rome that these Polish visitors first heard of the wonder-working Spaniard, Dominic, and were present at the miracle he performed in restoring life to the nephew of Cardinal Napoleon. They were charmed with the ideals of the newly-founded Order, and the new bishop begged St. Dominic to send friars to Poland. Dominic had no one to send, since none of the brethren spoke Polish, but his glance fell upon the two young priests in the bishop's party. He gave them the habit, trained them himself, and sent them to evangelize the North.

Hyacinth's life was henceforth an almost uninterrupted series of miracles. He walked nearly twenty-five thousand miles in his apostolic travels, preaching in all of the countries of the North, from Denmark and Prussia to Greece, White Russia, Tartary and Tibet. His progress among these hostile peoples can be explained only by miracles.

Our Lady appeared to him on one occasion to lighten his heavy load and told him that he would die on the Feast of the Assumption. Popular devotion to St. Hyacinth has survived time and many wars in the lands where he preached.

Clement VIII canonized Hyacinth in 1594.

**VIRTUE:** Missionary zeal.



**ST. ROSE OF LIMA  
VIRGIN  
(August 23)**

**VIRTUE:** She changed her daily work into prayer

True prayer is this: a man's mind is totally subjected to God in loving desire and genuine humility.

Ven. John Tauler, O.P.

*Put up with your parents or relatives and pray for working girls.*

**St. Rose of Lima—[1586-1617]—August 23rd**

Rose was the first saint of the New World. She lived in a time quite different from our own. Rose was born in Lima, Peru, April 20, 1586, and was baptized Isabel but was called Rose because a rose was seen to brush her cheek shortly after her birth. It is recorded that she was so delicate a child that her baptism took place immediately after birth and when she was later taken to Church for the solemn ceremonies of baptism, the archbishop, St. Turibius, inadvertently called her Rose.

That Rose understood suffering is recorded in the fact that at the age of three, she endured the pain of surgery without a whimper and commented that Jesus had suffered much more. At another time she was ill with a bad earache. Asked if it hurt very much, she said: *Yes, a little; but our Lord's crown of thorns must have hurt much more.*

At the age of five, Rose cut off her hair and vowed perpetual virginity to Christ. In 1606, after having received a sign from the Blessed Mother that she was to remain in the world as a tertiary, she was clothed in the habit of St. Dominic; she spent the remainder of her life in the practice of austere penances and unceasing prayer in the seclusion of her cell near her home, leaving it only to attend religious services and to perform acts of charity. [Continued next page . . . . .]



VIRTUE: She changed her daily work into prayer.

Rose died on August 24, 1617 and Clement IX declared her Blessed on February 12, 1668. She was canonized three years later, 1671, by the popular opinion of all who had called her St. Rose.

**St. John Macias—[1585-1645]—September 18th**

John Macias was born in Ribera, in Spain, and, when very small, left as an orphan. He was adopted by an uncle who set him to herding sheep. The boy was naturally pious, and spent his spare time saying the Rosary. Our Lady and the Christ Child appeared to him on several occasions.

When John was about twenty, he went to Mass in the Church of the Dominicans in a neighboring city. He thought that this was his vocation in that he was being called to the Order of Preachers right here and now but St. John appeared to him and said that he must go elsewhere. In 1619 he embarked for the Indies, where many Spaniards were going, either to convert the natives or to seek a fortune. He arrived in Lima where he entered the Dominican convent of St. Mary Magdalen. In 1622 he received the habit of the laybrothers.

John was appointed to work with the porter at the gatehouse where the poor came for their daily bread and the rich for advice. Many miracles were worked during his life time through his prayers. At the time of his death, Our Lady, St. Dominic, his patron, St. John and many other saints, came to accompany him to heaven. They were seen by some of the brothers.

VIRTUE: He made twenty visits daily to the Blessed Sacrament.

John was declared and canonized a saint by Pope Paul VI in 1974 and the solemn canonization process took place on September 28, 1975.

[Watch for the next installment of the Saints and Blesseds.]

**- 1983 PROVINCIAL CONGRESS 1983 -**

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**BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS**

**DOMINICAN FAMILY** [Cont'd from pg. 4] we belong to one another, even if it is difficult to specify exactly how.

There are, however, some features which, without being exclusively Dominican, can, when taken together, characterize the Dominican Family:

2.1.1-Above all, there is an openness to the universal mission of the church. We are not Dominicans in order to satisfy our own Dominican needs, but in order to serve mankind.

2.1.2-This service consists particularly in the service of truth, especially revealed truth.

2.1.3-Dominicans are called to fight for the integrity of the Christian life, resisting all tendencies to exaggerate particular aspects, particular virtues, particular qualities. Thus Dominicans have stressed the interiority of prayer against an excessively formalistic piety (St. Catherine, Savanarola), but, against the unduly spiritual, they have stressed the value of vocal, liturgical prayer (especially the great Spanish theologians of the 16th century); against activists, they have stressed the importance of the contemplative life (Bl. John Dominic), but, against the people who were exaggerating the superiority of contemplation, they have stressed the practice of charity of the virtues (St. Thomas, St. Catherine, Bartholomew de la Casas, St. Louis Bertrand).

2.1.4-Dominicans stress more the continuity than the discontinuity between the natural and the supernatural.

2.1.5-The Dominican attitude to life values freedom and personal honesty and responsibility, rather than external conformism and propriety.

### 3-UNITY and DIVERSITY

#### 3.1-The Reality of the Dominican Family

To speak to the Dominican Family is not just to refer to some purely formal association, it involves something more profound and more demanding, the conviction that the Dominican charism is not realized simply within the individual branches of the Family, much less within any individual Dominican; its full development and fruitfulness requires the collaboration of all.

Through our prayer, our apostolate and the witness of our lives, the limits of our different communities should be transcended by the communion in which all the brothers and sisters of St. Dominic are united, in which each one contributes his or her own personal richness to the totality, by living the Dominican charism fully in the branch to which he or she belongs.

There is a single charism, a common mission, lived by different groups, each one of which preserves, within the compass of a genuine collaboration, its own specific orientation and its juridical autonomy.

Within the Dominican Family there are a variety of tasks which are not directly related to preaching, but which are essential if we are to be able to proclaim the Word of God.

#### 3.2-The Different Branches of the Dominican Family

##### 3.2.1-The Nuns

Called into existence by the preaching of Dominic and his beloved bishop, Diego, the nuns can claim to be the first born members of the Dominican Family. Ten years before the foundation of the preaching friars, these women, who desired to leave all things

for God and to associate themselves intimately with the preaching of Dominic and his companions, were gathered together in community. Animated with this same ideal, monasteries of Dominican nuns continue this same tradition in our own time.

Imitating Dominic, as he imitated Christ, the nuns carry on his spirit of fervor, offering to God a continual sacrifice of praise, especially in the celebration of the liturgy. They carry always in their hearts his cry, Lord, what will become of poor sinners?, and strive at all times to speak with God or about God.

The contemplative life of the nuns contributes most importantly to the apostolate of the Order, because insofar as they are truly Dominican their life and contemplation are, of their very nature, essentially ordered to the preaching of the gospel, which is the heart of the Dominican vocation.

Although dedicated primarily to the contemplative life, the nuns are not deprived of a share in the ministry of the Word. By hearing the Word of God, by its liturgical celebration and by living it they proclaim the Word of God by the example of their lives and show prophetically that life hidden in Christ alone means happiness through grace in the present and through glory in the future.

They also offer to the other members of the Dominican Family the support of human friendship and understanding, and so help to contribute an element of feminine sensibility to the theological speculation and apostolic works of the Family.

The nuns have always desired the theological instruction and spiritual ministry of the brothers. They appreciate whatever services are rendered to them by all the members of the Dominican Family, but look to them especially for fidelity to the Dominican charism and the faithful execution of the mission entrusted to them by St. Dominic, which is ever close to the nuns' hearts in prayer. They look to them also for inspiration and encouragement in living in accordance with the ideals of St. Dominic.

##### 3.2.2-The Brothers

Some ten years after the establishment of a community of nuns, Dominic gathered the brothers together in a project which is defined in these terms by a Bull of Honorius III: He, who is ever making his church fruitful in new offspring, and wanting to make these modern times measure up to times past, and to have the Catholic faith propagated, inspired you with the religious plan, by which, having undertaken poverty and made profession of regular life, you have given yourselves to the proclamation of the Word of God, preaching the name of Lord Jesus Christ throughout the world [cf. LCO 11].

The Fundamental Constitution explicates this project, with constant reference to the Primitive Constitutions: The Order of Preachers, founded by St. Dominic, is known from the beginning to have been instituted specially for preaching and the salvation of souls [LCO 12]. We also undertake, as sharers in the apostolic office, the way of life of the apostles in the form conceived by St. Dominic, living with one mind the common life, faithful in the profession of the evangelical counsels, fervent in the common celebration of the liturgy, especially of the Eucharist and the Divine Office, and in prayer, assiduous in study and in perse-[Cont'd next page]

vering in regular observance [LCO 14].

An apostolic life like this is very demanding; in adopting it, the brothers count on the help of the whole Dominican Family, on their prayers and their welcoming acceptance of the brothers, on the richness of contemplative experience which some of them have, and on the valuable social dedication and engagement of some of the others. It is the totality of the Dominican Family which gives preaching the indispensable support of the witness of a living community.

In addition to this, the fraternal understanding of other members of the Family for the brothers, and the hopes they place in them strengthen the preachers in the trials which accompany the preaching of the message of salvation and their growth in their religious vocation.

In return, the brothers share with the whole Dominican Family the fruits of that particular experience of the gospel which comes from being a preacher. And their study and the scientific and intellectual means which they possess, and the confrontation between different points of view which they encounter in their fraternal life, enable them both to share in the riches of their culture and to maintain the critical and evangelical standpoint from which they attempt to view their socio-cultural environment.

### 3.2.3-The Sisters

As a result of a historical process which goes back a long way, numerous Congregations have come to birth in different times and places, inspired by the authentic principles of St. Dominic, with the purpose of proclaiming the name of our Lord Jesus Christ, according to the demands and specifications of the Dominican Family.

Across the centuries we find the phenomenon of a continual and rapid multiplication of these Congregations, which enrich the work of Dominic and extend his mission throughout the world. By their active presence the sisters impress on the Dominican Family a strong urge for renewal.

Each Congregation preserves the institutional independence guaranteed by its own juridical statute, but their Constitutions and works reveal the unity of the Dominican charism in their living out of the essential elements of Dominican life; imitation of the life of Jesus and the apostles, unanimity in the common life, celebration of the faith in personal prayer, the Eucharist and the Liturgy of the Hours, and also study of and reflection on Truth and the Word of the Gospel.

The formula of profession which makes the individual religious members of these Congregations explicitates their status as Dominican and gives them their position as members of the Family. They maintain open, fraternal relationships with the other members of the Family, frequent communication with the Master of the Order, and apostolic exchanges which can lead to joint living out of the mission, which continues the apostolic action of Dominic in the modern world.

The sisters hope to intensify continually their communion with the members of the other branches of the Family and to arrive at a knowledge of them and a dialogue with them, which will enable everybody to live the Dominican ideal in the service of

of the Word. Exchanges, in both personal contacts and in the apostolate, will enable everyone to realize more fully the common Dominican vocation.

### 3.2.4-Priestly and Lay Fraternities

The 1968 Constitutions use new terminology to speak of the traditional Third Order, emphasizing officially its apostolic character, in accordance with the spirit of St. Dominic, with its groups of laity and groups of priests [cf. LCO 149].

The Dominican Third Order was founded officially in 1285, to formalize the links which already existed between various Dominican convents and groups of men and women belonging to the Order of Penance. The Master of the Order, Munio, gave them a clear organization and precise legislation, placing them directly under the authority of the Master, so that they could enjoy the benefits of the Order. Their Rule was approved by Innocent VII, in a Bull of 1405, and promulgated in 1439 by Eugenius IV.

Dominican laity are not religious, and their spirituality is not a kind of version of monastic or conventual spirituality, it is a specifically lay spirituality, which fits them, as Christians, to fulfill their responsibilities in marriage, the family, industry, politics and social and economic dealings with others, according to the charism of St. Dominic, for the salvation of the world.

Our laity are not purely passive members of the Family, they are also active in the religious and apostolic life. As a counsellor, the lay person may be precisely the one on whom the Spirit rests, for the service of the community and the support of his or her neighbor. The intimate contact which a lay person has with the real world means that the lay ministry may some times be more important, in this respect, than the ministry of the priest and religious.

The orientation and government of the fraternities are fixed by their Rule, under which an association of lay people is formed, who are united in the apostolic spirit of St. Dominic and make profession of the evangelical life in a form properly approved by the Order and adapted to their position in the world [cf. LCO 149].

The laity expect all members of the Dominican Family to appreciate that we are all each other's colleagues, sharing effectively in the same rights. The friars should not feel themselves to be superior to the rest, nor should the sisters think that they occupy a more exalted position. As brothers and sisters, we all have the same rank and share the same rights and privileges.

There are also fraternities of priests, who seek to shape their lives and ministries in the spirit of St. Dominic [cf. LCO 149]. They make Dominican spirituality their own and desire to have more profound contacts with the brothers in their convents, to share with them in the richness of the family. The structure and regime of these fraternities are fixed in their Rule [cf. LCO 149].

### 3.2.5-Secular Institutes

These constitute a new form in the life and mission of the Dominican Family.

The members of the Secular Institutes attached to the Order make profession of the evangelical counsels in the world, in the spirit of St. Dominic [cf. LCO 147]. They live in the world and remain canonically lay, but they set them-[Cont'd next page]

**DOMINICAN FAMILY** [Cont'd from pg. ] selves to live out the following of Christ in the school of St. Dominic [cf. LCO 148]. They share in the mission to proclaim the gospel, giving new expression to it in a way adapted to the actual conditions of the world.

They are governed by their own Statutes. They maintain their autonomy, and at the same time they keep in constant relationship and contact with the other groups which make up the Family.

### 3.2.6-Friends and Helpers

In addition to these groups which possess their own Constitutions and Statutes and their own particular form of juridical connection with the Dominican Family, even though they have no formal link with it: the *familiares* who live in our convents, the different people who help us in different ways, the relatives of the brothers and sisters in our convents, the faithful in our parishes, etc., without being strictly members of the Family, all of these contribute to the life and works of the Family. We appreciate their contribution; without it, the Dominican Family would be less complete.

### 3.3-The Role of the Master of the Order

The Master of the Order, as successor to St. Dominic, is the principle and sign of the unity of the entire Dominican Family [cf. Acts of the General Chapter of 1974, #224]. In virtue of this principle, the Master of the Order with his council is responsible for granting affiliation to the Dominican Family, bearing in mind its Dominican tradition and history, and the essentials of its fidelity to the Dominican charism.

## 4-REQUIREMENTS

### 4.1-Formation

The requirement of continual formation and study is a constant element in the Dominican tradition. This formation must be open to everything that favors frankness and open collaboration between the different members of the Family of Preachers. It is from this point of view that our brotherhood is discovered.

But there is an even more important point: mere techniques of participation are insufficient to satisfy the need to root ourselves together in our living tradition. The essential principles of this tradition already exist, we are dealing with an actual reality, not an artificial modern invention. The Family of Preachers must preserve its spiritual roots in a past which is not dead and in a genuine knowledge of the present, and it must also cherish an eagerness for fraternal sharing. This is an apprenticeship which never ends.

### 4.2-Engagement

Our charter is meant to help discern the richness of the Dominican charism and the plurality

of forms of life in which it is embodied. The last General Chapter of the brothers proposed priorities which would, if they were adopted by the whole Dominican Family together, suitably concretize the common witness of the Family and its readiness to respond to the signs of the times.

These priorities re-affirm the true importance of the Order's evangelistic orientation: special concern for those who are alienated from the faith, and attentiveness to the urgent needs of our own time and of all times; in our own particular case, the struggle for social justice, and involvement in the place where our present culture is made and diffused, namely, the Mass Media.

There is a common field here for the engagement of all branches of the Family. The recognition of this field is essential, if our preaching, in our words and in our lives, is to correspond to the demands of the last Chapter, that of Walberberg; prophetic preaching, which pays attention to the poor, rich in that compassion which makes the Christian into a person who listens, who is prepared to study seriously. We have here a valid way actualizing the Dominican charism,

[Proposed Text drafted by the Commission appointed by the Master of the Order, in Santa Sabina, Rome, November 28, 1981.]

The signers were:

*Bernard Bonvin, O.P.*, Prior of the Convent at Geneva and Promoter of the Dominican Family in Switzerland.

*Emmanuel Renz, O.P.*, Provincial Promoter of the Lay Dominicans, Province of Teutonia, and Prior of Disseldorf.

*Simon Tugwell, O.P.*, Regent of Studies for the English Province.

*S. Mary Catherine, O.P.*, President of the Confederation of Monasteries of Dominican Nuns in the U.S.

*S. Beatriz Alvarez, O.P.*, Dominican Sister of the Presentation of Colombia, member of the last General Chapter of Walberberg.

*Juan Jose Gallego, O.P.*, Assistant General, General Promoter of the Dominican Family and President of the General Secretariat of the Dominican Family.



# Laity and Holiness

[Continued from page 6]

It is the mission that follows from the spiritual priesthood and holiness, from a life of living faith.

The lay apostolate also can take on a form of more immediate co-operation with the hierarchy in the apostolic mission of the Church. In many ways the hierarchy makes an appeal for professional work pertaining properly to the layman's competence. The complete dedication of their secular skills to the immediate service of the Church executing her apostolic mission, does not diminish the secular status of the laymen, nor does it require an ordination, but simply an ecclesiastical nomination or mandate. This co-operation can take on many forms, in accordance with the needs of the Church, remaining, however, always lay assistance. This signifies: co-operation with the apostolate of the hierarchy; this apostolate includes mankind with all its problems.

B. The indirect mission of the laity implicates the layman's entire being as oriented towards secular affairs. The layman's secular involvement is the foundation on which rests the specific character of the lay apostolate of the Church. It is precisely in and through his secular commitment that the layman has to continue the redemptive work of Christ, that he can effectuate the *consecratio mundi*. The natural and cultural values in the world must be redeemed. This implies that the Christian layman must consciously commit himself to his secular task, making the best possible contribution to the work of the world, at the same time opening the world for God, giving his human and his professional environment a Christian stamp. It means that he has to work for a Christian attitude in politics, economics, sports, on the social and industrial level. It means also — and here we only indicate the most important, often neglected role of women in the world — a Christian influence on men, children, families, schools, hospitals, fashions, parties, etc. In and through his commitment to this world, the layman has to prepare the Kingdom of God, both in view of the present moment and, as well, with a view to the eschatological character of the world, humanity and the Church.

[Part Three Next Issue.....]

## Torch-lites

Newsletter of the Dominican Laity  
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Faith +  
is conviction  
about things  
we do not see.



## NATIONAL ROSARY PILGRIMAGE For the Sick and Handicapped TO LOURDES

SEPTEMBER 18 TO SEPTEMBER 26, 1982

Spiritual Director:  
Rev. Joseph P. Allen, O.P.  
Dominican House of Studies  
Catholic University, Washington, D.C.



- SEPTEMBER 18 — NEW YORK — 6:30 P.M. Meeting at John F. Kennedy International Airport for Mass, Blessing of the Sick.
- 9:00 P.M. Leave New York via Jet Charter Flight for LOURDES.
- SEPTEMBER 19 — Arrive LOURDES FEAST OF THE ROSARY. Upon arrival transfer to your hotel. The remainder of the day is free to rest. Evening Candlelight Procession.
- SEPTEMBER 20 — LOURDES — Mass will be celebrated at the Grotto of the Apparitions. The sick will be taken to the baths each day. For those able to participate, the Way of the Cross will be made. Afternoon procession of the Most Blessed Sacrament, Blessing of the Sick, followed by Solemn Benediction. Evening participate in the Candlelight Procession.
- SEPTEMBER 21 — LOURDES — Visits will be made to the Holy Mill where St. Bernadette was born, the Locade Mill, residence of her parents after 1864, the "Cachot" formerly used as a jail and where she lived at the time of the Apparitions, the Hospital and Chapel where St. Bernadette received her First Holy Communion and the Parish Church, containing the Baptismal Font where Bernadette was Baptized.
- SEPTEMBER 22 — LOURDES — Mass will be celebrated at the Grotto of the Apparitions. The sick will be taken to the Baths each day and participate in the Blessing of the Sick and Procession of the Most Blessed Sacrament. Evening participate in the Candlelight Procession.
- SEPTEMBER 23 thru SEPTEMBER 25 — LOURDES — Program will follow that of September 23 after Mass at the Grotto of the Apparitions.
- SEPTEMBER 26 — LOURDES — Farewell Mass at the Grotto of the Apparitions and departure by air for NEW YORK — arriving at John F. Kennedy International Airport on the same day. Jet Charter Flight.

All-Inclusive Cost: \$898.00  
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