

ACTS

of the

Fourth European Meeting

of the

Lay Dominican Fraternities

Vienna 2-8 March 1998

FOREWORD

Herewith are the ACTS of the Fourth Meeting of the representatives of the Dominican Lay Fraternities of Europe.

Was it worthwhile publishing them? Was it done from force of habit? On the contrary, it seemed proper for us to recognize the very considerable amount of work that many fraternities carried out, and which was not sufficiently utilized during the meeting. Moreover such material ought to provide a reference point not only for individual fraternities but also for provincial and regional meetings. Furthermore, their quality was such that they could be used both as working tools and for the formation of members by fraternities. In other words, these proceedings are not destined for filing in the various archives of the fraternities but as working instruments for maintaining the momentum that arose out of Vienna.

It is this quality of being a working tool that justifies the publication of these simple notes and outlines of what was presented, for example, by our brothers Gabriel Nissim, from *ESPACES* and Oscar Mayorga, General Promoter for the media.

It seemed useful to us to begin these ACTS with a brief review of previous meetings and the various preparatory steps leading to the Fourth Meeting; and also to appendix to this report a number of relevant documents.

The preparation of these documents and their translation took up more time than anticipated. My thanks to Zaida Da Rocha Ferreira and fr. Eugenio Boleo O.P., who both contributed to the collection and presentation of some of these documents.

The French version was published in time to commemorate the first anniversary of the Meeting and we hope that editions in other languages will follow.

If there are errors in the texts then I ask for your indulgence and forgiveness.

fr. Jean-Bernard Dousse, O.P.,
Member of the Preparatory Team

Fribourg, 8 March 1999

ABBREVIATIONS

AA *Apostolicam actuositatem*; decree on the Apostolate of the Laity Vatican II

EN *Evangelii nuntiandi*, Paul VI, 8 December 1975

LDF Dominican Lay Fraternity

OPL s Members of the Dominican Lay Fraternities

GS *Gaudium et Spes*, Vatican II

LG *Lumen Gentium*, Vatican II

OP *Ordo Praedicatorum*/Order of Preachers

I

Prior Events and Activities

1. Previous European Meetings

2. Preparations for the Fourth Meeting

3. The Preparatory Reports

The first European Meetings

1. Prouilhe 1990

The first meeting arose out of the initiative of the fraternities of France. On 15 March 1989 fr.J-D.Levesque and J. Marchais issued an invitation from the national team of France; below is the text

Dear friends,

Following the agreement of the three provincials of France and the encouragement of the Master of the Order, we should like to propose a meeting of the European Provincial Presidents of the Lay Fraternities and their spiritual assistants. During our last National Council (Paris,18-19 February) this proposal was unanimously approved. The objective of the meeting would be to get to know each other better, to share our experience, to respond to the appeals of the last General Chapters and the recent interventions of fr. D. Byrne (IDI Oct.1988) on the Contemporary Challenges to Evangelization .

We therefore propose the following schedule:

Tuesday: 22 May: arrival of participants in Toulouse, rendezvous at the home of

Pierre Seilhan, visit the Jacobins (tomb of Saint Thomas).

Depart for Prouilhe.

Wednesday- Thursday (Ascension)-Friday 23-24-25 May:

Prouilhe-Fanjeaux-Montreal-Carcassonne.

Saturday 26 May: Departure.

The meeting will cost between 1200 and 1500 Francs each depending on the numbers present.

The working language will be French but it will be possible to speak in English, Portuguese, Spanish and Italian. We shall look into the possibility of simultaneous interpreting. We also hope to have present one of the three Provincials of France as well as a member of the General Curia.

If this proposal interests you please advise us before 30 April so that we may book accommodation with the sisters in Prouilhe, whom we have already contacted. They will be delighted to welcome you. As soon as we have your reply we shall let you know our intentions, which we dedicate to Saint Dominic and Saint Catherine.

A second letter dated 1 December provided further details:

We have so far received replies from 15 provinces, also another two will confirm their participation at a later date.

Our meeting will have the following theme: ***The Dominican Laity in Europe now.*** We suggest the following three headings:

I The current contribution of the laity to the Order.

II The laity yesterday, today and tomorrow.

III The laity and the new evangelization of Europe.

In due course additional elements relating to the above will evolve.

The final report of the meeting is given below:

Following the initiative of the Lay Dominican fraternities of France and in the presence of Fr.Damien Meyer, representing the Master General and Fr.Pierre Abeberry, Provincial of Toulouse and also the representing the Provincials of France, 23 delegates of fraternities and 11 religious assistants from 14 countries in Europe (17 provinces) met in the Dominican monastery of Prouilhe during the week of the feast of the Ascension.

Based on the theme The laity in the Order at the National and European level, the objective of this meeting was *to get to know each other and to get to be known* as Lay Dominicans, friars and sisters of the Order.

For a number of days we shared our experiences together about how we live our Dominican and church life according to the condition of the Church and the Order in our respective countries.

Countries that were represented were Belgium, Denmark, England, France, Germany, Hungary, Ireland, Italy, Poland, Russia, Spain, Sweden and Switzerland.

We considered:

- the profound reality of a common Dominican vocation that transcends frontiers and cultures;
- the considerable diversity in its realization in daily life, and the resources of imagination, perseverance, generosity and fidelity which many of our brothers and sisters continue to deploy to maintain a Dominican presence in a *milieu* that is often both difficult and distressing.

In particular we were struck by the contrasting situations: for example in *Denmark* with its single fraternity and where there have been no houses of friars or sisters since 1972. On the other hand in *Portugal* there are 32 fraternities comprising over 1000 members and where a pastoral mission is developing that aims at the youth and is linked to the Dominicans. There is also a contrast in Eastern Europe: in *Poland* there are 18 fraternities that remained throughout the darkest era alive, devout and apostolic, and which have also kept in touch with their fellow Catholics in neighbouring countries. *Hungary*, has seen aging fraternities, the disappearance of convents and priories, dispersed friars leading a clandestine and difficult life, but since 1989, has found signs of renewal with a fraternity of 5 families (21 children) to which the Vicariate has entrusted the establishment of a pastoral mission for the laity. In *Russia*, which has gone through such upheavals and persecutions, a small group of Dominican laity has survived since the beginning of this century. From this have come two vocations to the priesthood.

There is a further contrast with countries having a *Protestant majority*: (Scandinavia, England, Northern Ireland and Southern Germany) where fraternities, though often aged, are very active in apostolic work; relations with Protestants (mixed marriages), ecumenism, fraternities by correspondence (10 letters per year to 120 members) isolated in *England*; in *Ireland*: the concern with communications: there is the struggle against religious indifference in *Sweden* and *Germany* with the emphasis on prayer and study. As regards the *Latin* countries: Italy, Spain, Portugal and France, there the priories and fraternities are numerous, 167 fraternities in *Italy*, 30 in *Spain*, 32 in *Portugal* and 70 in *France*. There are

specific problems in bilingual and multilingual countries, (*Belgium and Switzerland*) where there are risks of divisions but where efforts are made to maintain unity in formation and apostolic life.

Nevertheless we can note the following throughout the fraternities:

-concern for renewal, welcome for the young, and a desire to assist them in confronting doubts about their engagement.

-that the aging fraternities have managed to maintain the presence of the Order and if, as is the case in other domains, there is a missing generation, new initiatives are emerging: close relations between the various branches of the Dominican family based on the apostolate and preaching with prior formation in *Italy*; the existence of a fraternity of 6 members, *Southern Germany*, comprising 2 brothers 2 sisters a family of doctors that forms a mendicant contemplative community looking after the mentally ill; more emphasis in *Spain* on vocations in a perspective of an evangelical and apostolic life; in *France* the emphasis is on formation and on the youth of all the branches of the Dominican family.

From these reflections based on an all too brief review of common streams, one may infer the following:

-it would be most desirable to establish a closer relation between the various branches of the Dominican family;

-it is necessary to open both the heart and mind to innovative approaches, to the types of new engagements for the Dominican laity;

- care must be taken for developing a solid formation.

as proposed by Italy, the establishment of a **European Council for the Laity**, and the twinning of fraternities.

We were all very touched by the venue chosen for this first encounter, Toulouse, where we sang the *O Lumen* in the home of Pierre Seilhan and visited with much emotion and admiration, the Jacobins after having been welcomed so fraternally by the brothers at Ranguel.

We stayed several days with the sisters in Prouille, the spiritual descendants of the first daughters of Saint Dominic and visited Fanjeaux, Montreal, and Carcassonne where he lived, preached, and laid the foundation of the Order. This immersion in our origin was a factor in our unity and fraternity.

The meeting concluded with this wish, indeed more than a wish, a decision, that there will be a second meeting in 1992, this time in Budapest where our brothers in Hungary have proposed to welcome us. The invitation was accepted with joy and the project is commended to our father Dominic.

The National Team of France

Let us add that on 15 May 1989 the Master of the Order addressed a letter to the participants. The following is its essence:

Lay Dominicans have played an important part in our history especially by prayer and penance. For a long time priority was given to these two exercises because other ministries were not entrusted to lay people. Nowadays, thanks to a better understanding of the common priesthood of all the people of God, we have become aware that Baptism gives every Christian a real responsibility in sharing the apostolate.

The most important change that we notice among lay Dominicans consists in the fact that lay Dominicans, both at local and provincial level, now work as a group. Each fraternity, as a group, has a mission, and this mission should be understood as part of the new evangelization of Europe, so often commented on by His Holiness Pope John-Paul II.

In a very special way, the beatification of Pier Giorgio Frassati, a member of the Dominican Family, which will take place on 20th May next, shows how important is the role of our laity in the conversion of our society; in a special interest in the poor; in a desire for study as part of our vocation.

2. Budapest-Leanyfalu

A first letter of October reported that preparations were well under way. The theme of the meeting was to be The Dominican fraternities and their response to religious sects in Europe .

On 14 February 1992 the coordinator of fraternities in Hungary, Mihaly Szabo, invited delegates to the Second Meeting of the Dominican Laity that would take place between 25-29 May at Leanyfalu, close to Budapest. Each province was requested to prepare a report on the state of the Dominican laity in their respective provinces/countries so that we might all be aware of the prevailing situation there .

The assembly comprised 42 delegates comprising 20 provinces or regions and 17 countries.

A presentation was made by fr. Jean-D.Levesque on the Dominican Laity and the sects . This was followed by the psychology of sects presented by fr. Michael Marsch of Heiligkeuztal, Germany. Fr.Klaus Funke of Berlin stressed the confusion frequently experienced by persons living in the former East Germany, who often are

seeking protection, certitude and fulfillment. Ms Kirste of Munich referred to her ordeal when she belonged to a sect. Ms. Friederike Valentin explained how the Austrian Ecclesiastical Council for Sects operated.

3. Kanie-Warsaw

In accordance with the decision taken in Budapest, the Third Meeting was organized by Poland and took place in Kanie, close to Warsaw, from 22-27 May 1995. The proposed theme was to be **The Dominican Third Order- Consecration of Life for the Consecration of the World** .

52 delegates representing 17 provinces, 2 vicariates of Eastern Europe plus that of Dacia attended the meeting. Of the delegates 32 were lay, including a significant number of young, and 20 priests. The meeting of eastern and western Europe was noteworthy, the former had 30 delegates. Fr. Dieter Zils the Master's assistant for Central and Eastern Europe, represented the Curia. In spite of simultaneous interpretation facilities in 3 languages, exchanges were difficult in view of the 15 different languages that were spoken there.

Some 10 presentations enabled participants to gain an appreciation of the different religious and spiritual situation prevailing in the various countries. However, having the same mission through belonging to the same Order provided a spirit of fraternity that made a dialogue possible in spite of the language problem.

Fr. Edvard Schillebeeckx, the theologian from the Netherlands, had mandated one of the brothers to deliver his views on the nature of preaching and the role of the laity in the contemporary world (refer Appendix I).

The delegates then summarized their conclusions in a letter addressed to the Master of the Order. They requested him to appoint a Promoter General for the Dominican laity who would participate in the work of the international team for preparing the next meeting. In view of the widespread lack of familiarity with the relevant texts of the General Chapters and of the Masters of the Order it was requested that these official texts concerning lay fraternities, and also those relating to the Dominican Family, be collated and presented in the major languages.

Before dispersing the Assembly designated a group of four to organize the next meeting, to be held either in Austria or Lithuania.

Preparations for the Fourth Meeting

1. Kanie 1995

It was decided at that meeting that the next European Meeting would not be prepared by representatives of one country alone but by a multi-European team and so be better placed to respect different mentalities and values.

The assembly therefore elected four persons, together with the Promoter General, who would constitute the preparatory team. Two representative each from Eastern and Western Europe, respectively Sveltana Panich (Ukraine) and Mihaly Szabo (Hungary and who also organized the meeting there), and Zaida Da Rocha Ferreira (Portugal) and fr. Jean-Bernard Dousse, Promoter of the Dominican Family in the Swiss Romande.

As regards the venue there were proposals from both Lithuania and Vienna, Austria.

The date was to be within three years i.e. springing 1998.

2. The preparation

The local LDFs were contacted, particularly in Vienna. A lack of information as to who was responsible there led to some delay and it was only after some 12 months that a positive response was received via fr. Clemens Wehrle from the priory in Vienna. He was immediately co-opted into the team

A first meeting of the preparation team took place in Vienna from 20-23 September 1996.

It was agreed that the theme for the next meeting would be:

Faith in the Service of Life, Who are our Cumans?

The main thrust of the programme was also drafted.

We would urge all the European fraternities to collaborate in the preparation by studying the important documents the Lay Dominicans: two letters from Damian Byrne O.P. the penultimate Master of the Order and Chapter from the Acts of the General Chapter of Avila. A questionnaire would be sent to the Fraternities to ascertain the situation of the fraternities in the different countries. (see the next chapter Preparatory Reports .

All the preparation of the liturgy will be the responsibility of Zaida Da Rocha Ferreira and fr. Eugenio Boleo from Portugal.

It is decided that each Province may have three delegates, including two lay one of which should be under forty years old,

The four official languages of the meeting would be English, French, German and Russian. The reason for this is because translations cannot be easily made in many different languages. Translations will be simultaneous.

One letter of invitation will be sent to the Lay Dominican Presidents of each Province with this first information. A letter giving information and asking for financial support will be sent to the Priors Provincial. This financial help is to create funds for the first expenses incurred before the meeting. (see Appendix II).

The only suitable place for this kind of meeting in Vienna is in the house of the Jesuits situated in Lainz. As regards the choice of dates, we have to accept the only date possible. Therefore we arranged the date from 2-8 March, 1998.

The second meeting of the preparation group will be in Vienna from 4-6 April, 1997. At this meeting more decisions will not be made but we will work on the details of the programme and the organization.

3. The Preparatory Group meets the General Council at Santa Sabina, Rome 17 November 1997

It was the ardent wish of the group to meet both the Master of the Order and the General Council so as to introduce the LDF. Accordingly the recently appointed Promoter General of the Dominican family, fr. Yvon Pomerleau, arranged for such a meeting during the *plenary* of November 1997. The group, elected at Kanie thus met the Curia over a period of three days.

The meeting with the Council and the Master of the Order was a first . After reading the proposals for the forthcoming Vienna meeting (refer appendix II A discussion followed where questions were asked by the group. In addition there were also meetings with a number of members of the Curia.

THE PREPARATORY REPORTS

Preparatory work for the forthcoming meeting was requested from all the fraternities through the provincial presidents of the LDFs. This comprised the study of three basic documents on the mission of the LDF, namely:

- The Acts of the General Chapter of Avila (1986)
chap VI: The Laity in Our Apostolate
- Letters from the then Master of the Order fr. Damian Byrne, on the Laity and the Mission of the Order (November 1987),

-The Ministry of Preaching (20 May 1989)

Arising from the study of these texts six questions were posed. The first three related to the above basic documents and the next concerned how they applied to the actual situation in each country.

The Secretariat received replies from 14 countries containing reports in various stages of development. The organizing team was of the opinion that it was important to make known the gist of these findings, which would serve as a means of allowing the countries to better know each other and so lead to an exchange of information leading to collaboration.

The following countries in alphabetical order replied to the questions below:

Austria (A)	Hungary (H)	Russia (R)
Belgium (B)	Ireland (IR)	Spain (E)
England (GB)	Netherlands (NL)	Switzerland (CH)
France (F)	Poland (PL)	Ukraine (Uk)
Germany (D)	Slovakia (SL)	

These questions were asked:

1. As a lay Dominican what touches you in these three documents, what do you find new in them?
2. In your opinion what are the two or three main ideas emerging from these documents?
3. What seems necessary or possible to apply in your particular case?
4. What changes have you noted in your country since Vatican II?
5. What calls do you perceive from the world around you concerning your faith?
6. To be able to answer the calls from this new world in which you live by your lay

Dominican vocation, what formation is required? What cooperation would you need from the friars and sisters of the Order?

Below is the essence of the replies received. They are grouped according to the questions posed.

First Group of Questions, Documents Studied.

The report from Poland begins with some preliminary observations:

The proposed theme appears to us to be an attempt to prolong the discussion begun in 1995 in Warsaw around the question who are we? a precondition for determining who our Cumans are. Also, it would be difficult to prepare independently Church documents. The three documents that are proposed are relatively old, the latest being May 1989 by the Master of the Order. We were therefore surprised that such important documents of the Magisterium as the apostolic exhortation *Christifideles laici* and on the *Consecrated Life* or for that matter the encyclicals *Ut Unum Sint*, *Veritatis Splendor* and *Centesimus Annus*, (particularly Chapter .3) were not considered. The *Instruction Concerning Cooperating with the Laity* had not then been published but it should not be ignored during the meeting!

Question 1: As lay Dominicans what touches you in these three documents?

What do you find new in them?

- A) -The possibility of participation offered to the laity is recognized, e.g.,
- shared preparation of sermons on Sundays, [
 - the opportunity to discern the signs of the times, and, seek solutions,
 - to assume responsibilities within the Christian community.
 - the opportunity to allow oneself to be open to the Word of God.

(IR) - What is most important and fundamental in these documents is the awakening of the laity to its proper role and specific responsibility within the Church. All Christians by virtue of baptism have the duty and responsibility to spread the Good News. fr. Damian calls this a new ecclesial signs and it has profoundly transformed the life of the Church.

(H) -We must preach the message of Jesus in a manner adapted to modern men and women and respond to their questions and problems by being where the big issues are discussed and where the Church has difficulties.

The key to the success of Saint Dominic was his life-style. Our contemporaries are more sensitive to the witnesses than to the master, they are more influenced by who we are than by what we say.

We must witness the strength of the Holy Spirit when Christians engage themselves in the service of their brothers, when their lives and futures are at stake.

We have a shared responsibility in the Dominican family. Like Saint. Dominic we must be witnesses to hope.

(SL) - Preaching is the charisma given to the Order. It is not only its mission but also its duty. Unfortunately we are today witnessing a devaluation of speech and a loss of confidence in preaching. Why? Our experience matches that was stated in these documents so as to discover three essential points:

- from the perspective of the preacher, his personality and spirituality, the witness of his life; as regards the subject;
- on the one hand some phrases have no meaning: on the other the need to pass on the Word according to its real dimension so as to make it relevant to everyday living; as regards form;
- the ability to adapt the message to the level of the audience. We can then find the answer to our failures as preachers and get the feel for a return to a credible apostolate.

(GB) - Within the framework of renewing the laity within the Church, the Order must recognize what role the laity can play in its mission: by using its talents to influence various aspects of life, including the humanitarian, at the end of the 20th Century. Dominicans are an Order of Preachers and so its lay members must play a full part in the preaching.

(D) - The texts of the General Chapters are well known to the laity and have been applied with enthusiasm and spontaneity, e.g. exhortation 88 of the Chapter of Avila. In the province two new groups have been established in Berlin. There is a renewal of interest in Speyr, Worms, and Vechta.

(Uk) - One of the most important elements of these documents is their emphasis on the formation of the laity for their apostolic mission. In order to announce the Good News in the contemporary world, a solid and multi-sided preparation is required to meet the needs of both the people and the Church. Our brothers, the Friars, have a special role in our formation; praying and working together will assist the laity to feel more the apostolic spirit of the Order. The community also has an important role in this because it is in its midst that the laity can have new experiences of dialogue and listen to different viewpoints.

The second important element is the new understanding of the meaning of preaching. In one sense all activities of the laity can be considered a form of preaching since

Christian witness is preaching. The foundation of our preaching is the sacraments and all preaching finds its sustenance through unity with Christ in the Eucharist.

(F) - The proposed documents respect the spirit of the Council and of John-Paul II on the complementarity of the apostolate of the laity and pastoral ministry; since they remind us of the laity's place that is unique and irreplaceable in the Church because it is immersed in the world.

Within the Order whose specificity is to preach the Word we are exhorted to share together with the brothers and the sisters this news in the world. This preaching is above all the witness of an individual and communal life nourished by the sacraments and lived fully in conformity to the Gospel. It requires initiatives in cooperation with all the members of the Dominican family so as to optimize mutually the knowledge, competence, and know-how of each so as to achieve this preaching community. The Order must rely on its laity that lives in the world unprotected.

The novelty for the laity consists in organizing itself within the Order and the Dominican family, so as to realize jointly, initiatives at the various levels of province, convents and fraternities according to local needs. This is particularly necessary in such places where there is a void or where the Church has difficulties in responding. The world has a great need for action rather than words, as was the case for Saint Dominic at Palencia. One finds two novelties; women exercising charisma within the Christian Community and the creation of new groups in conformity with the spirit of Saint Dominic.

(CH) - In conformity with Vatican II the specific vocation and mission of the laity is highlighted.

The following appear as new elements:

- the joint responsibility of the laity, including women, to make a more human world:
- the search for a more collegial manner of exercising authority:
- the need for exchanging ideas and experience between brothers, sisters and laity:
- the importance of participating in preaching and the need for a relevant formation:
- the pressing need for the brothers to assist in forming the laity:
- the availability of possibilities for new forms of laity.

(E) - In view of their vocation and engagement that the laity make to the Master of the Order, they are recognized as authentic members of the Order of Preachers in their life and mission. Whereas the hierarchy has tended to concern itself with the liturgy and devotion the laity was more concerned with daily life. The latter tended to have a more difficult time. Now the laity has to cope with a society that is often hostile to preaching the values of the Gospel. It is therefore necessary that devotional and liturgical practices be united to daily life.

(NL) - It is reassuring to ascertain the recognition that the laity is a mainstay of the Church and that its demand for greater responsibility is now interpreted positively as a sign of the times .

It is good to see that the Order seeks to give the laity its rightful place.

The full realization of the Dominican charisma is a responsibility of each, individually and communally, In the Netherlands the participation of the laity manifests itself in various ways, often without assuming the form of a traditional structure. Consequently we are encouraged by the fact that the Chapters, particularly those of Bologna and Avila, consider as a sign of the vitality of the Dominican lay ideal the emergence of new lay groups.

The letter of fr. Damian was extensively publicized in this country as soon as it appeared. We had already sensed that the idea that the laity possess in its own rights the Dominican charisma and so its own specificity within the Dominican family, will require a reflection on both the theological and organizational levels. We regret that after ten years there does not seem to be any document prepared by the laity itself to reflect in a responsible and appropriate manner its mission at the end of the Second Millennium.

(PL) - The three documents proposed are within the theology of Vatican II. Nevertheless the attempt to use this theology to revitalize the Order leads to a very liberal interpretation of the doctrines of that Council. We have the impression that there is an attempt to cut our roots and tradition of several centuries. This attempt is linked to the cult of the youth that has emerged since the sexual revolution of 1968. We cannot concede that vitality and fruitfulness depends on Youth. That would be a secular view of reality: on the contrary, the influence of grace does not depend on age but on the cooperation of the subject with that same grace. The Lord Jesus did not choose his disciples because of their age, and Saint John wrote the Apocalypse when nearly a centenarian. One has not to search far into Church history to come across numerous saints who were no longer young, but who answered God's call and cooperated with His Grace

Question 2: What are, in your opinion, the two or three main ideas that emerge from these documents?

(A) - The rediscovery of the Pauline meaning of charisma and that of the universal priesthood; the understanding that deeds not words are a more effective form of preaching.

(IR) - Following on the first question the documents stress that, as Saint Dominic was a *vir apostolicus* , called to preach the Gospel, so are Lay Dominicans called to preach and spread the Gospel. The apostolate of preaching is the reason for their existence. They must preach by example and in any other way they can. It was also

felt that the documents stress the need for proper formation if Lay Dominicans are to succeed in their apostolate.

- The presence of women in the apostolate, after centuries of silence and marginalization.

(H) An authentic evangelization.

- Unity of the Dominican family.
- prayer and study being essential.

(SL) —Collaboration and joint responsibility with brothers, sisters and laity, within the Dominican family for a common mission, yet respecting the specificity of each.

- fraternities having large numbers risk losing the vital elements of friendship.
- mutual confidence and cooperation.
- groups that neither study nor meditate on the Word of God are not true Dominicans.

(GB) - The importance of a life-style reflecting our faith, particularly in our community life.

- The need to attract and widen the means and resources for the youth to be of service to the Lord.

- The need for new broader based groups, sometimes mixed with brothers and sisters, in the task of preaching.

- Such groups, whose numbers should not be more than 20, should cover a variety of interests and ages-see Avila, Chapter, p. 85 (b)

- A need to make sure that as Lay Dominicans we actively engage in questions of morality, justice and peace that influence the society we live in.

(D) - The invitation to always seek unity within the Order so as to act more effectively.

- The importance of a good formation for the laity, preferably by our brothers and sisters.

- so that the groups might live and work more independently within the Dominican family, cf. Avila 94.

- As members of the Dominican Order our external actions come from the heart of the Church. We cannot for superficial motives be subject to the spirit of the present time. This should not prevent a constructive critique, providing this draws us closer to the objectives of the Order and the sensitivity of Saint Dominic. We should nevertheless be attentive to present needs; unemployment, marginalization, the lost and those in search for meaning to their lives: to recognize in the one suffering our brother Jesus Christ.

(Uk) - Three main ideas;

- *The laity in the mission of the Order*: the responsibility of each in the mission of the Church and the various forms of lay apostolates.

- the laity must share the responsibility of preaching with the whole Dominican family.

- *The ministry of preaching*: preaching is first of all a witness of life (EN 41).
- prophetic preaching is the proclamation of the Living God to the whole of humanity. In doctrinal preaching study is not an end in itself but a response to the needs of the people.
- we must study the lives of those we wish to help. Our preaching must be rooted in the sacraments, thus linking the Word and sacraments as objectives of the mission
- The preaching vocation extends to the entire Dominican Family and requires mutual support.
- *The laity within the apostolate*: its role following Vatican II.
- The new fraternities are a sign of the Order's attractiveness for the laity of the present day.
- The need to establish new forms of apostolate for new fraternities.
- The importance of formation and the role of the community in this.

(F) - *The strong influence of Vatican II* that redefined the Church as the People of God and acknowledged the unique role of the laity. The diversification of the ministry is such that it can no longer be the sole responsibility of the clergy but rather, it is shared between all the members of the Body of Christ for the benefit of all. The importance given to the witness of life to sharing responsibilities between the two ministries, it is a matter of cooperation not substitution. All members of the Order are called to develop a synergy to benefit the mission of the Order as a whole.

- *Preaching*: For the laity, living in the world one's faith in Christ is as important as the word. It is the witness of a life inspired by the Spirit. Such preaching takes place wherever one lives. It is nourished by prayer, meditation through reading the Holy Scriptures, the sacraments, fraternal living and a solid continuing formation that we hope will be provided by the brothers.

Such a form of preaching requires, listening and daring. Listening to and ruminating on the Word of God: listening to our neighbours. All this requires humility and patience. To dare break out of our patterns and establish a language that is more comprehensible to our audience.

- *Finally the lack of vitality in fraternities* remains a crucial matter to be dealt with urgently!

(CH) - The full participation of the laity in the mission of the Order is needed and collaboration with the friars and sisters.

- Formation also is of fundamental importance, not only in the spiritual domain e.g. Dominican spirituality, theology, and bible study, but also in practical areas social services, justice and peace. Part of this could be jointly with the friars and sisters.
- The witness of one's daily life makes preaching credible.

(B) - The central element is the Word of God that nourishes prayer, study and preaching. It is placed in direct confrontation with the human situation. It enables and refines listening to one's fellow men. It enables one to be formed.

- The community is the essential scene to realize the above. It is the Word that reunites us and which sends us on enriched by dialogue to bear witness in and through our lives.

- Joint responsibility is essential in the Church and throughout the Order.

(E) - The call to be true witnesses and preachers in the Dominican style both as individuals and as a fraternity. The pillars of Dominican charisma comprise formation, prayer and witness. It is in the light of conversion to Christ that we can discover what our daily Christian life should be. One does not sign up for duty simply out of goodwill but rather out of the desire to lead a life of belief. This transition is achieved by listening attentively to the Word of God. But one must also listen to one's fellow men so as to open the way to hope. (fr. Damian Byrne).

- The lack of young persons in fraternities is a concern.

- Each fraternity or group should choose its particular apostolate. However the reference point must always be Saint Dominic the apostle who combined contemplation and mission in the world.

(NL) — see question 1

(PL) - We wish to underline that again that the main ideas contained in the documents follow the ecclesiology of Vatican II. Unfortunately it attempts to abandon the traditional form of the Third Order for groups of laity. This is an attempt, as it were, to replace the traditional pastoral work by some form of youth service. The plan to establish distinct groups, e.g. elderly, young, students, lawyers, etc., demonstrates a lack of appreciation of the specificity of the lay and religious life. A vocation is an act of special grace from Christ that is addressed to each one independent of the age or profession of the one that is summoned

Question 3: What seems necessary or possible to apply in your case?

(A) - The best sermon is a life lived as Christian. (Charles de Foucauld):

- Lived in one's family and profession:

- a dialogue between clergy and laity: the formation of the laity centering on two questions:

- the specific role of each, and if we can expect the same qualifications for all the laity as regards soundness of dogma and pastoral effectiveness

(IR) - What is expected above all from the Dominican laity is the urge to spread the Good News. It was felt that if they were like Saint Dominic in wanting to lead people to Christ, they would find some way to do so. On the other hand they, like Christ, must be with the people they want to help. We must be ready to listen to our contemporaries, to be in touch with their needs. This is true also of our approach to young people and to those of other churches. Example of Christian living is primordial, but one can also help by sharing in adult education and by catechizing children. The propagation of the use of the Rosary is also suggested as a practical way of deepening the faith in Christ.

(H) - To work towards increasing the communal awareness in the Dominican family.

- new and numerous possibilities for study
- pastoral activities for the young.
- information on sects and their work.

(SL) - It seems to us that above all, we have to start by improving our spiritual life through a more and more serious relation with God; by meeting Him through His words and His Body so as to fill our hearts with Him; for the words of the mouth flow out of what fills the heart (Lc.6.45)

(GB) - Need for continuous and relevant formation that is at the same time apostolic, doctrinal and social. There is the need to be formed in the history and the traditions of the Order.

- Value of studying for building community life.
- Liturgical renewal.
- To be fully engaged in the laity within the context of our church and society.

(D) - Realizing the above (q.2-3), requires the cooperation of the friars and sisters, but taking into account the different situations, e.g. pastoral activities in a metropolis such as Berlin and in the countryside, such as around Speyer.

Problems must be confronted with courage in order to place clear signs in a secular world. In must put our hands on the injury in order to heal, without timidity or resentment, even when the path is arduous.

The Church in Germany is being subject to the hostility of the media; Christians are continually ridiculed. In our opinion the time of turning the other cheek is long passed. As good Dominicans we should be required to open our mouth more often and present well prepared arguments in our defence.

(Uk) - Preaching as a form of witness appears to us as the most important element of our mission. Our words must fit the reality that is lived by people if we are to respond to their needs. We must be open to their problems.

We must learn to listen, accept their life and study their experience so as to preach action rather than words.

A second point is the importance of the community to form us to listen, and also accept different viewpoints.

(F) - The field of activities open to the Dominican family is varied: economic, social, communications, arts, etc; there are also parishes and dioceses where our Cumans can be found! Three major challenges appear to be:

- attract the youth by insisting on what can attract them, particularly as regards our apostolate,

- sects, presenting a challenge to the Order,

- those that risk marginalizing, youths in trouble, the divorced, the unemployed, the lonely, isolated and the elderly, the handicapped etc., the ill particularly those afflicted by AIDS.

- Forms of action need to be invented, they must be based on a consideration of the competence of the members of the Dominican family, the sharing of knowledge and experience, charisma, and acting according to local needs. Action, whether individual or communal depends on formation, prayer, and encounters within the Order.

A formation with several options, doctrinal, biblical, apostolic, social, religious, provided by the brothers, and asked for, also collective study in the fraternity of contemporary and real problems

of our society: all this while taking into account the free time available of those who have other duties.

As regards prayer and retreats, the wish to benefit from preaching by the brothers. The summer sessions at Fanjeaux need to be known and developed. May the fraternities endeavour to sustain through prayer the apostolates of the convents and provinces. To achieve these ends there must also be a sustained effort in communications.

(E) - Lay Dominicans must always and everywhere recognize the presence of God, in whom they have life, movement and being so as to seek and do His will through their daily lives.

- to see Jesus in all human beings and understand their needs.

- to judge correctly the true value of material things.

- that each may exercise his charisma openly so that each fraternity may breathe sincerity and authenticity.

- that ones life may conform to one s words, while aware of limitations but not losing joy in faith and hope

- to find new members, young if possible.

- to ask for the cooperation of the friars for finding new members and sharing their

apostolate.

(NL) - The idea that men and women, friars, sisters and laity in their diversity form the Dominican family needs to be concretized in the Netherlands. We note an aging of groups; on the other hand, there are Dominican projects and parishes, which are increasingly carried out by the laity. During recent years a group of younger persons who desired to find in the Dominican tradition sustenance for their religious development and engagement have organized themselves. The question is asked, how can such initiatives remain if there are no friars? How can they be inspired if that Dominican tradition loses its vitality?

The Provincial Chapter of 1997 accorded priority to establishing a substantial and viable Dominican movement comprising friars, sisters and laity in order to provide the necessary support for a community that would serve the broadest type of evangelizing. However, how does one establish a community that should be so pluriform and viable? Above all how can one construct a lay Dominican body that would offer needed spiritual support and make its presence felt in the Netherlands? How should one formulate a Dominican spirituality that would inspire persons placed in such diverse situations? Has Dominican spirituality something to offer to modern man in his actual situation, in his work place, relations and spiritual search?

(PL) - The Master of the Order's proposal contained in his letter of November 1987 introduces a common formation for priests and laity which is positive and interesting. It is important, necessary and feasible. However, this common formation must begin by prayer: scientific formation should also not be neglected. There should be a rule that the friars should pray for the lay members, as is the case with the sisters. Obviously, this should be reciprocated by the laity.

B. 2nd Group of questions: Practical applications

Question 4: What changes have you noticed in your country since Vatican II?

(A) - A greater participation by all the laity due to more liberty in theology and liturgy, though not all aspirations have been fulfilled.

- transition from the notion of a punishing to a loving God.

- new problems such as growing secularization, tensions between conservatives and

- progressives the defection of the young, lack of clarity in the role of clergy and women.

(IR) - What is understood by the term authority has much changed. Many no longer obey blindly, but ask for reasons. This is true in families, work place, politics and also in the Church.

We now have a pluralist society that wants to respect the opinions of others and is either the cause or the result of this changing attitude to authority.

- The laity is beginning to be more involved in Church activities even in taking the lead, such as in prayer groups.
- Reading, studying, and praying the Bible is now more widespread with Catholics, which has also led to progress in ecumenism.
- There is a significant fall in attendance at Sunday mass, as well as in religious vocations.
- Religious education has not kept up with the pace of general education.

(H) - Little change in the daily life of the Church, save some formal and superficial ones.

- A prophetic teaching.
- Appreciation of the role of the laity.
- More emphasis on community life
- New openings for ecumenism.

(GB) - A more open Church,

- increased engagement of Christians in ecological and humanitarian concerns.
(Refer q. 5 on declining Church influence)
- Recognition by the laity that they are the Church.
- Opportunities for Bible and theology study have multiplied.
- Greater lay participation in a creative liturgy celebrated in the vernacular, and in parish activities.
- The role of deacons.

(D) - More open relations between people and clergy, all manners of problems can be raised. The Church in Germany is becoming a community that has come to terms with itself. This is illustrated in Cologne where there are no taboo subjects in the pastoral dialogue. Lay participation has grown in Parish councils as well as in supra-regional councils.

(F) - Vatican II brought about a formidable dynamic change

- More important lay participation in the pastoral life (liturgy teams) in the parish and diocesan councils, catechetics, chaplaincies, etc.
- Awareness of the role of women.
- More profound commitment,
- increased number of deacons.
- Arrival of new communities.

- More accessible liturgical and sacramental life.
- Mass celebrated facing the community, Saturday vigil Mass, para-liturgical services in the absence of priests. (Dominican assemblies in the absence of priests).
- Rediscovery of the Bible.
- Evolution of ecumenism, inter-religious dialogue, e.g., with Judaism where we discover our roots.
- Development of formation for the laity, particularly in cities, through courses in theology, Bible, Church history, liturgy etc.

However

- there is an increasing drop in the number of priests and in religious practices.
- Fall in religious marriages.
- Fall in attendance at catechism.
- Growing secularization of society. e.g. Easter is now spring holiday All Saints becomes Halloween, Christmas is now a gigantic commercial enterprise etc. All of which makes condition for passing on the Faith and Christian values difficult.

(CH) - Positive Elements:

- greater participation of the laity, including women, in the life of the Church.
- pastoral councils, catechism, liturgy.
- progress in ecumenism at all levels.
- Introduction of a permanent diaconate.
- A new understanding of God of Love and not of retribution

Negative elements:

- indifference of many young persons to the Church, who nevertheless seek meaning and have an interest in new things.
- The primacy of private conscience over the Magisterium, -
- generalized secularism and indifference.
- inadequate catechism for children,
- temptation to confuse the common priesthood of all the baptized with that of the clergy and deacons.
- trend towards wishing to build the Church along the lines of a democracy.

(E) - There appears both with the Master of the Order and the General Chapters a greater awareness of the need to rely on the laity to increase the effectiveness of the Order's mission in the present and demanding time.

As regards the laity they are becoming aware of the era of shared responsibility and the sense of communion within the Church. The presence of women has taken an important and significant character due to their practicality, sensitivity, maternalism, fortitude, etc., dimensions that reveal new aspects of the Word of God, the communion of Christians and the experience of the Kingdom of God.

(NL). - The changes that have taken place since Vatican II are immense. The structure of society; the situation of the Church and its relation to society have been radically modified.

This has had a major influence on theological reflection as, following Vatican II; we must interpret the signs of the times in the light of the Gospel. We wish to retain three particular elements:

1. In our secularized society we no longer have an automatic access to Christian tradition. Institutions which once introduced us to religious traditions no longer fill that role. It therefore is no longer possible to proclaim the Word of God and the significance of the Christian message as before Vatican II. The one who speaks by taking elements of the Christian tradition must demonstrate that this message assists the hearer in leading a good and fulfilling life in an existential context. In other words it is no longer the Church but society and culture that determines where and how religion and theological discourse must take place and establish its credentials. In this sense we are all laity in Holland, each one is confronted personally and collectively with the challenge of how to deal with the world and a lifestyle that witnesses the Gospel message of salvation and liberation.

In this context Dominican spirituality cannot rest content with showing that it is one among many forms in the life of the Church. It must show what it can offer to those seeking a meaning to their lives.

2. During the last thirty years since the Council the laity in Holland has to a large extent sustained ecclesial life in all its aspects. It looks after parishes and other organizations and projects (Some Dominican) not only sustaining a Dominican tradition of prophetic presence, but also presiding at liturgical celebrations. It also, preaches, trains priests for special tasks, practices theology at all levels. The Dominican presence is sustained largely by the laity and their publications provide visibility for that presence.

Thus the distinction between clergy and laity that is made in the documents of Vatican II are not now adequate. If one wishes to refer to the role of the laity within the Dominican family, in the Dutch context, the basis is a credible common responsibility of all the faithful, in words and acts. Consequently all members of the Dominicans Order are needed to promote mission of the Order.

3. Because of these developments, which are most acute in Holland but which also have their parallels in other countries, the theological reflection on the role of the laity in the Church is modified. It has now become ever clearer that the Christian faith and religious life have a primarily lay character and that church ministry manifests its meaning when it supports and makes possible the existence of a Church as the people

(*laicos*) of God in the midst of the world. This manner of thinking should increasingly be the Dominican way of referring to the laity and its place within that family. It would be a big step forward if one did not limit ourselves to thinking of the origin of the Order as the mission given to Saint .Dominic and his companions by Pope Honorius III; rather, we should also consider the context of the major movements in which, in the 12-13th Century, persons from all religious states and particularly women and also genuine laity, were seeking a life of penance so as to lead the *vita evangelica*. Today the Dominican family must again live such impulses in our culture, impulses that already exist. It should not seek its justification through its ecclesiastic statute, nor on the Church's recognition of its various branches.

(PL) - This question is vast. To whom is it addressed? More than 30 years have gone by since the Council. In principle those who are between 50-60 years have lived most of their adult lives after the Council. Our experience as laity in the Church after the Council is closely linked to the years of service of the Primate of Poland, cardinal Stefan Wyszyński. Thanks to him the changes resulting from the Council were introduced calmly in a reflected manner and with the full respect of the age-old tradition of the Church, including the local church, and according to the popular religiosity. Thanks to him the churches of Poland are not empty.

Question 5: What calls do you perceive from the world around concerning your faith?

(A) - How can we experience fundamental religious experiences?

- Need for assistance identifying sects, consumerism, and different ideologies.
- Solidarity with the socially marginalized.
- Assistance to non -practising Christians.
- Resistance to the anti-religious and anti-clerical media.

(IR) - Lay Dominicans must restore confidence to persons inflicted by materialism.

- hope to those who struggle for a sense of life.
- restore the habit of prayer that has been lost.
- Convinced that we all need Christ, they must -find ways to share their faith by a person to person preaching.
- The world needs the living examples of committed persons as a light for the world.
- Lay Dominicans can assist in the preparation of retreats to schools, and also in preparing children for the sacraments.
- They can be involved in the parish liturgy by organizing evening prayers and Sunday masses.

(H) - The consumer society; injustice

- lack; of morality; difficulties in human relations

- influence of the media.
- aging of priests and decline in numbers.

(GB) - Decline in respect; questioning of the teaching Church.

- desire for modernity;
- rejection of authority.
- Fall in the number of Christians
- the rise of Islam.
- Spirituality not necessarily linked to organized religion.
- In society a loss in the sense of community.
- Decline in the Christian influence on morals and ethics.
- Ever-growing gap between rich and poor.

D) - The courage to publicly confess ones faith and as Christians to give the world a credible witness through lifestyle, openness, tolerance towards those who think differently, fraternal charity in daily life. Such a lifestyle linked to a solid formation provides a lay Dominican with the ability to deal with matters that are considered negative in our society.

(Uk) - The world much needs the Good News to be proclaimed, and that He is present in His Church. But he cannot always be found there. It is necessary to help persons grow as members of the Church; this is a community effort. There are few such communities. Our witness is needed as persons living in the world but who do not follow the ways of the world.

(F) - The image of the world: violence; globalization; Islamic fundamentalism; unemployment; marginalization; rise of sects; divorce; sexual permissiveness; aids; suicide; corruption

The world appears as if it can do without God; denial and indifference. The questions arise in times of great trials, or when confronted by persons of real faith. It awaits real replies; it has a profound need for security to face incertitude. The loneliness of the individual is extreme in spite of the existing means of communication for the heart is not in it. Solitude that aggravates a deranged individualism.

The message of the Church is badly transmitted: the mistrust of fundamentalism and institutions is generally destructive. The language of the Church tends to appear irrelevant or outmoded. Silences are equally deep. Scandals within the Church never seem to end. Nevertheless in August 1997 there took place the World Day of Youth which astounded and shed rays of light in the surrounding darkness.

We live in a period of de-christianizing, in which is mixed a search for meaning; of asking about God; a spiritual and religious thirst. The person of Jesus draws renewed curiosity, in 1997 there twice as many books on Him than in 1995.

What are the calls? To which needs must we respond?

The following appear the most pressing:

- a language closer to the audience and its daily preoccupation;
- the desire to meet authentic witnesses, e.g. Mother Theresa, King Baudouin
- a need for warm and joyful dialogue.
- of new communities wherein prayer and fraternity are better lived than in the present parishes;
- encounters at the work site, e.g. the *relais Jean XXIII, at Defense, in Paris*.
- The need for sound reference points in a world that does not have any.

(CH) - First of all, in order to appreciate the calls the laity must not escape from the realities and problems of the world but that they persevere in an active presence at the heart of these realities and there meet the Christ who through them will transform the world (Avila). This requires having to live in tension so as to listen and discern the appeals and the needs that they express

- . Most young Christians are without religious roots and culture.
- There is a great ignorance of the Church and the contents of faith, hence the lack of reference points.
- This great thirst was illustrated by the success of above (re J.M.J. Paris.)
- Thirst for justice. Thirst for being recognized, listened to and loved.
- Thirst for transcendence and quests of all types: through drugs, music, sects, sex etc. which leave no satisfaction.
- Need for communities that are warmer.
- more living liturgies and teaching that corresponds to life and its actual problems.

(B) - The world is in search of meaning. Hence the importance of listening so as to have the right words to respond to the anguish in facing the void. To this end one must be authentic in words and deeds. The concern for persons must be central in a world marked by globalization and the dominance of Finance.

(E) - Indifference of some. Others pretend to have faith but do not feel they have to be bothered with rules. Many believers do not put Christ at the centre of their lives. In Spain the population is 80 % Catholic, of which only 28% practice their faith. The activities of the laity must be rooted in the love of God and not in entirely human considerations.

It is not a matter of escaping reality, but through the laity and with the help of God, to work for changing what is bad into good through perseverance, renunciation, prayer and love for all.

(NL) - We see two main challenges.

1. From the sociological point of view indifference and cynicism characterize Western Europe. Economic and financial considerations dominate. For the individual success and health are the main values. Persons and their destiny are cast aside as if these questions were not worthy of consideration.

In such a situation, a life of faith can be understood as the desire to create a culture of participation and of community; one that *sees* the poor, the refugees, the sick, the women who are treated as commodities, but also all who strive each day and quietly to keep their dignity and culture, who are certain that God has intervened in history.

In our Dominican tradition of prophetic preaching, we are challenged in the words of the Nigerian-British Ben Okri, to make a heresy out of our situation where cynicism is the dominant religion; we seek a likely heresy where cynicism is the god. Of course this heresy may take various forms, looking after refugees, visiting the sick and the elderly etc.

2. A new situation seems to be *emerging* in Holland as regards the religious sphere. After so much progress in secularization during the last decades, one notices a new concern for the sacred, for God and the Christian tradition. Opinion makers are openly talking on religious questions; writers consider the significance of religious tradition. The generations of adults who grew up in this era of secularism and are about to reach parenthood are asking themselves what baggage they wish to pass on, or can pass on as regards the meaning or orientation of life. There are new possibilities for those capable of uniting knowledge of tradition and openness to the situation, for the Dominican tradition of *laudare, predicare, benedicere*, and to put together the opening to grace and critical thought. The challenge will be to find modalities that respond to the aspirations of modern men and women to see the relation between community and individuality, and between a moral orientation and freedom.

(PL) - We are also much concerned by the great danger posed to faith by neo-paganism, e.g. New Age, and above all liberalism that is emerging in the Church. What disturbs us in the Universal Church can be encapsulated as follows; fireworks instead of mysticism, entertainment instead of the spirit of sacrifice and penance; and in the Order, *aliis tradere*, but without *contemplare*.

Question 6: In order to answer the calls from this new world in which you live

by your lay Dominican vocation, what formation is required?

What cooperation do you need from the friars and sisters?

(A) - Refer q. 3, more communion with the friars and sisters, more meetings and activities open to the laity, centering on the Bible.

- the laity, the link with the world; working with the priests.
- the Lay Dominicans as the leaven in the institution of the Church
- should we make more distant or closer the respective competencies of clergy and laity?

(IR) - On reflecting on the question of formation we realized how much we would like to learn and how dependent we are on our Spiritual Promoters. We have turned to the Scriptures and know that formation must be based on a continuous reflection on the Word of God.

- We think that we would like to reflect on the Apostles' creed and on the Lord's Prayer with the help of some background formation.
- We should like help in studying the documents of Vatican II, particularly *The Church in Modern Times (GS)*
- *The signs of the times*, so often referred to in the Rules and Directory, are the questions of which we hear the most, both in society and Church. This must engage our minds if we are to keep in touch with our contemporaries
- Finally we consider that formation also requires a dialogue and discussion with all the members of the fraternity taking part.

Regarding cooperation, the laity need the help of others in the Order when it comes to study. If possible they should share the study programme of the friars and the sisters.

- They should also share with them in celebrating the Eucharist and the prayers of the Church.

(H) - Evaluate precisely the actual situation regarding cooperation.

- establish a programme of study.
- have shared activities
- more intensive participation of the friars and the sisters.

GB) 1. *What call are we getting from the world around us?*

People are crying out for faith, at times in coded language: what is the meaning of life? An increasing search for spirituality, which having rejected formal religion, has no sound foundation on which to build. Desire on the part of the young in particular to see the gospel of love in action.

The young respond to Lay Dominicans who involve themselves in visible care for our world and the people in it. The need to widen resources to be of service to the Lord.

2. *What challenges do these calls make?*

To learn the language of those who make the call trying to understand what they believe and suppose about our beliefs.

- We must be able to get alongside people in their particular situation.
- Recognizing that, in all walks of life, people are seeking to believe in something to hang on to.
- Respecting the dignity of every person, rich or poor.

What formation? (see question 3)

- Not only sound catechesis but also with an appreciation of Church teaching on current ethical questions.
- Formation in the history and traditions of the Order and of Dominican sanctity.
- help with our prayer life.
- We need to read, digest and act in sincerity on our formation so as to fulfill our Dominican vocation.

What collaboration is needed?

a) With the friars and sisters O.P.

- the Order would be poorer without its laity
- the laity have experience of much that is alien to the friars and sisters, and so collaboration is needed at every level eg., in study-days and retreats, seminars, meals, celebrations and pilgrimages, remembering that we never walk alone but pray, think and reflect with one another.
- there should be collaboration in the preaching mission and charisma of the whole Family
- Dominican laity can help the brothers and sisters in their practical needs.
- The Chapter of Avila exhorts the brothers and sisters to be closely associated with its OPLs.

b) With the rest of the Church.

- the laity should take part as ministers of the Eucharist, readers etc.,
- play a more active role in Church affairs and the running of parishes, but they are still often denied the necessary authority. Women must be recognized as having the same opportunities for these ministries.

(D) a)- more profound novitiate is required for the laity with emphasis on the history of the Order, its saints, its mission and preaching, all linked to the necessity of continual study and formation.

b) -Joint sessions with the rest of the Dominican family on such themes as church politics or social problems, (such as for the annual day of our own province of Teutonia.)

c) - Information exchange between the three branches of the Order removes reciprocal fear between them

d) - Joint preparation of sermons or, series on sermons, as the laity can go into sectors of society that are closed to other branches of the order.

Fr. Vincent de Couesnongle, Master from 1974-1983 wrote:

Karl Bath once said that theology was made with the Bible and the newspaper. This is also applies to preaching, and therefore to all of the Dominican apostolate. The laity have a way of reading the newspapers that the friars do not have. For the laity all news echoes through their families, professional, social and political life.

Within the Church the laity must have a functional role; the laity must also have a functional role within the family of Saint Dominic. Is there not here something to thrill, to fascinate young men, women and couples who today, hearing the apostolic call of the Church and the World, but feel too empty of Christ and the Gospel to fully respond and with joy to this call?

(IDI no.212, March -April 1984 ,*The Laity is it just an appendix or an essential organ of the Dominican Family?*)

(Uk) - We all need some form of solid formation that is based on personal prayer, reflection on the Word of God and participation in the sacraments. This is most important in our post-totalitarian situation where our society does not share a common view of theology. The friars and sisters of the Order can help us develop a theological conscience for the laity. In our opinion it would be of more use if the lay fraternities would include different age groups so as to unite the experience of the old with the energy of the young. In such a society formation would be more basic. What is needed in formation is the opening of the personality of each so that the person may find the rightful place in the Church.

F) - In a society that ignores God but yet seeks Him, our first objective in cooperation with the friars is to announce the Good News: to tell the world that God loves us all. Formation (ref.q.3) and cooperation are the means by which we can fulfill our mission.

a) *The aim of formation?* To understand why things happen, the persons we live with, other religions and main premises of spiritual movements, to better know and interpret the Word of God and so live It and then spread It in a mode that is adapted to the environment.

What type of formation and by what means? It can be individual, or fraternal, the latter being ideal for binding a group together. It must be applied in a practical way being aware of the lifestyle of the people. The study of current and social events, (*Cahiers de St Dominic* is well appreciated); meetings with people who are involved with these situations; sessions organized by priories or provinces, are all initiatives to be considered.

b) *Cooperation* is experienced concretely and is the criterion for judging a fraternity. Many commit themselves, engage themselves individually and live humbly and discretely; however, we need to establish and develop a real cooperation, to be together and act together. A new mind set is required, establishing a network or web comprising friars, sisters and laity so as to realize common projects at the local level that take account of the needs, competencies and availability of each. Such projects can be of different span of time. To give an example, in Northern France some initiatives are still current:

- lay participation in the economic administration of the priory.
- active participation with the friars in looking after the homeless
- launching parish groups for prayer and reflection.
- lay participation in pilgrimages, etc.

Psychologically some forms of impediments can cause difficulties in implementing the above. On the one hand the laity may be perceived by the friars and sisters as going beyond their limits, and a just equilibrium is needed between cooperation for the good of the Church and the respect for individual vocations, and having an open and frank attitude. As regards the friars and sisters, they may seek the help of the laity.

(CH) - So as to be able to answer the questions that are asked we need first of all a biblical and theological formation. Also formation in the Dominican Way of going towards our neighbour and God. Learn to read the Signs of the Times. Establish smaller groups and fraternities. Specific formation that is based on different charisms and commitments appears difficult to organize and therefore would seem best left to the initiative of the individual. All this should be conducted with the brothers and sisters.

(B) -What to do? To share within each fraternity what each has to offer according to his gifts.

(E) -A formation is needed that is cultural, human, theological, doctrinal, social and apostolic. Knowledge of Papal, episcopal and Dominican documents. Formation in the Dominican spirit, if possible with the brothers and sisters, which will strengthen unity within the order. Have common apostolic projects. Often the brothers do not propose any thing, nor do the fraternities take initiatives.

(NL) - In addition to what we have already stated on cooperation we wish to add the following: it is urgent for the laity to receive a formation that enables them to feel truly Dominican, and not only part of a Dominican whole. From this Dominican

identity, to act independently and make decisions. How can one develop a truly Dominican project? How does one theologize and preach in a Dominican manner? This requirement was noted at the 1997 provincial Chapter. A discussion on this point at the international level could be fruitful. However the difficulty in establishing a Dominican programme of formation sends us back to a more fundamental question: how can a Dominican movement comprising brothers, sisters and laity having different backgrounds be constituted to so as to develop a meaningful dialogue on the Dominican identity?

Where could one find a consensus on fundamentals that would permit the elaboration of a Dominican theology or parish? Can we find a place where we could discover what Dominicans expect and hope from each other? What do the friars expect from the laity, and vice versa? Are both branches aware that they have a common field of action and proceed from the same mission? On this particular point an international dialogue on the role of the laity and its contribution to the mission of the Order could lead to a major breakthrough.

It might be useful in Vienna to provoke this discussion on the role of the laity and how to give it a stronger awareness of belonging to the Dominican family. Perhaps one should seek a means of following up a reflection on this theme even in the absence of a European meeting of the Dominican laity. Exchanges of views and communications at the international level are therefore of prime importance.

(PL) - As regards Dominican formation it seems obvious that it must rest on the six pillars: the contemplation of the Gospel, doctrinal contemplation, the contemplation of the Cross, devotion to the Eucharist, Our Lady and the Universal Church. This last characteristic of our spirituality is the basis of the others and presumes a comprehensive knowledge of doctrine and total fidelity to the Church. Unfortunately we have the feeling that this sense of Catholicity has vanished from our Order.

As regards the six questions that were raised, the report from Poland has the following general conclusions:

It is necessary to appeal to the members of the Dominican family, particularly to the theologians among the brothers and laity, to deepen their reflection on the theology of the Dominican family. This should be made with the cooperation of the historians and jurists of the Order.

- It is necessary to return to the tradition from which we have sprung. These old traditions cannot be regenerated if they are simply discarded! The Church develops but the essentials are immutable.

- Our Lord did not allow Himself to be influenced by fashion. He did not reject traditions but gave them a new sense, Let us just consider for a moment the rites of

baptism and the customs around the celebration of Easter that He recovered. We must ask ourselves if, in rejecting tradition, we do not risk questioning our very being.

-Who our *Cumans* ? In order to reply to this question we should first of all look around us and start putting some order in our own house. In order to progress to the other Cumans we must begin the spiritual renewal of our own Order

The following is the report from Russia, more precisely from the fraternity of Saint *Anrej*, St. Petersburg, answering the questionnaire in a way that corresponds to their particular environment

Under the Waves

It is difficult to know whether Vatican II had a greater impact on the Church than the events that took place in late 1980 s and early 1990 s in Russia. Up to that time there were only two extant Catholic Churches, one in Moscow and the other in St. Petersburg (then Leningrad), and both were used as show pieces by the then regime. There were no legally recognized structures for the laity and the Dominican vocation could not be expressed. However, these became the bases from which the Church emerged from the ruins and continues to support the people.

Some eight years ago several Dominicans in St. Petersburg decided to get together in order to help the Church and realize their vocation. Their activities were typical of a regenerating Church: the return of buildings, organizing catechism for children, summer camps, library work, and pilgrimages (e.g. in 1991 accompanying some 200 young people to meet the Pope on his visit to Poland), and also distributing literature. We then felt that we were riding the crest of a wave and though the future seemed difficult, we were full of optimism, but one slip and we would not be riding the wave but being dumped by it.

One could present this report as a song of victory or an overture in an opera, but, as the Bible would say, between opera and real life, a great chasm has been fixed.

Some three and a half years ago, more than 20 of us got together to establish the fraternity of Saint Andrej. At present we meet every week and only five or six turn up.

One notices fewer people at church and there is less religious reading, the number of baptisms has also declined, and there are fewer children attending catechism

We do not wish to complain to the Dominican family and ask for further assistance. The causes of our difficulties are mainly internal and only we ourselves can over time resolve them.

Allow me to enumerate some of these problems. One is the destruction of our cultural and religious heritage. Many people do not do not know about fasting during Lent, they do not say their evening prayers and rarely ever go to church with their families. There are many religious charlatans who prey on the vulnerable. There is also a growing number of poor and ill, and a general impoverishment of our society. Making ends meet, even surviving, are the major concern of the majority. But we should mention that even the poorest sometimes are very devout.

One should also mention that our Catholics are generally divided into two groups, Polish and non-Polish. The former have their bishops and protect their national traditions, and so are sheltered by their church, which celebrates in the Polish language. We do not have such traditions in Russia. The language of the books on theology is too technical. There are no Russian Catholic bishops or publications. It is not surprising that the fraternity of *Saint. Andrej* is alienated from the cultural life of a society that has neither found its soul or its cultural energy. Three years ago the average age of members was thirty, now it is around the age of retirement. The decreasing number of young members in the fraternity is disturbing; it is related to internal contradictions, the lack of support for the young and the absence of initiatives, and non traditional brothers and sisters. There is no possibility of working out a strategy,

We have to decide what our fraternity is, to help priests or be an independent organization? The answer is needed soon and it will determine our future.

The young need respect and the ability to find their identity. The fraternity does not offer them that opportunity, nor of coping with temptations of life and resisting them.

Catholics in Russia should be like a tree, their roots should be in the Church and the leaves should provide shelter and oxygen. There are no trees without roots and leaves. Unfortunately the reality is not like that. There is no such unity as in the tree;

each of us is tossed from daily life to the Church and in the turbulence of life we do not receive the support of the Church and so risk uprooting.

Dominicans are wholly in the Church and they face the realities of life, which they cannot be outside of. The problem of our vocation is its non realization; we lock ourselves in the church, in creating a cozy refuge in a small parish or fraternity. We are now under the wave and the sea of life is pushing us in all directions, even when we try to cling to a branch of a tree. The sea is swirling around us and it is difficult to get back on the crest of the wave.

Boris Kovalenco.

II

The Meeting

A. The Messages:

- 1) The Master of the Order, fr. Timothy RADCLIFFE**
- 2) The Promoter General, fr. Yvon POMERLAU**
- 3) The homily of the Provincial,
fr. Hans Ulrich STEYMANS**

On the opposite page is the illustrated message of the Master of the Order.

Message from The Promoter General of the Dominican Family

fr. Yvon Pomerleau

at the opening of the meeting.

The message that our brother Timothy has addressed to us comprises three distinct formulas:

We need your creativity, we need your courage, and we want you to disturb us! I should like to complete these in the following way; we need your creativity in **the Dominican life**, we your courage **for preaching** we need you to disturb us **within the Dominican Family**

We need your creativity in Dominican life.

- v **The pillars of Dominican life.** Following the very example of our father Saint Dominic there are four major elements that structure our lives: prayer, study, community and mission. It is in uniting these four dimensions that our equilibrium, which we are always seeking, is found. If the accent varies from one group to the other, from one individual to another, from one phase of our life to the next, none of these elements can nevertheless disappear without jeopardizing our Dominican identity. How do you as lay persons live these structuring values of the Dominican tradition?
- v **At the service of the mission.** Of the four pillars of Dominican life, mission is the key element; Saint Dominic was above all an apostle. Prayer, study and sharing were all at the service of his apostolate. It is the joys and prayers of our

contemporaries that that we carry in our prayers; it is their questions that motivate our studying; it is to be at their service that we live a communal life. What place does mission have in our lay fraternities?

- ∇ **With pity.** Our father Dominic was driven to tears by the misery of people. Some groups of Dominicans would hold pity as the fifth pillar of Dominican life. **A tender heart is as important as a well-formed intellect.** A warm tone should always characterize our preaching, as with our prayers study and communal life .Are we as laity, brothers, sisters, attentive to the physical, moral and spiritual misery of those around us?

We need your courage for preaching.

- ∇ Preachers in deed and word. As sons and daughters of Saint Dominic our common mission is preaching. Saint Dominic established a family of preachers . The first nuns were considered as the holy preaching of Prouilhe One can preach the mercy of God as well if not better by deed than by words, hence the importance for a Dominican to be committed to justice and peace Nevertheless words have a central place in our Dominican vocation, words that are closely linked to the witness of our lives As lay Dominicans do you consider yourselves to be preachers? What concrete form does your preaching take?
- ∇ **At the frontier of the Church,** It was the dream of Saint Dominic to preach to the Cumans. to bring the Good News to the limits of the known world. These limits are now more of a sociological than geographical nature. The recent General Chapters of the Order invites us to preach at this frontier. What are we doing, laity as well as priests to reach those who are not present at liturgical celebrations?
- ∇ **A preaching full of joy.** As preachers of the Gospel we are called to proclaim this Good News, the proclamation of salvation that is a source of hope and joy. Even though Saint Dominic had the gift of tears he was full of joy and he knew how to share this with his brothers and sisters. Joy is what also typifies us; it is a Dominican virtue. Can we bear witness by a fraternal demonstration of joy to the fact that we are saved ?

We need you to disturb us in the midst of the Dominican Family.

- ∇ **Fully as laity.** As Dominicans you are also preachers but you must be such as laity, fully Dominicans and yet fully lay people. The roots of your mission as preachers are found in your baptism. You are right in not wanting to be

diminished religious and in seeking to develop a certain autonomy vis- -vis the brothers and the sisters. This lay dimension of your vocation must be manifested in your lifestyle, in your vocabulary for describing your institutions, but above all in your type of apostolic and preaching commitments. Are you sufficiently aware of these facts?

- v **A common mission** .The intention of Saint Dominic was to form a family of men and women, of laity and religious, to be at the service of preaching. Our cooperation in the apostolate and preaching is the major challenge that we have to take up. We have to support each other in this task by praying together, in our research and studies, and by sharing our burdens and hopes. What concretely is it that we do for living as the Dominican family and what more can we do?

- v **Making room for the young.** How can we welcome the young and give them their place in the midst of our Dominican Family ? Should we attempt to integrate the young in aging fraternities so as to rejuvenate these or would it be better to support new more homogenous fraternities for the young? The Movement for the Dominican Youth is a new approach permitting the young to live the common mission of the Order in their own way, with their own dimension of prayer, study community and preaching. Do we as lay Dominicans, welcome this renewal in the spirit of our father Saint Dominic?

Summary: during this meeting of the Dominican laity, be creative, courageous, and-why not? — Disturbing !

fr. Yvon Pomerleau O.P..
Promoter General of the Dominican Family

**Homily of fr. Hans -Ulrich Steymans, Provincial
at the Mass celebrated in the Dominican Church of Vienna,
5 March 1998**

**The Three Pillars of Dominican Spirituality;
the Bible, the Rosary, the Intellect.**

The Magisterium of the Church stresses the difference between the lay and sacerdotal state. In Vienna both are meeting in unity. As national representatives of the lay Dominican fraternities we find brothers and sisters, some married and others celibate meeting together with nuns and priests. All belong to the Dominican family. Their different states though, are united spiritually. What is this unity based on? On the model of Saint Dominic and the tradition of the Order. To me Dominican specificity rests on three pillars, the Bible, the Rosary and the intellect.

The Bible

Fra Angelico depicts Dominic sitting with the Bible on his knees. Our father possessed Matthew's Gospel and the letters of Saint Paul. He always read and re-read these, as they are the link with the living Christ. To live with Christ is to live with God. In the first Chapter of Matthew a reference to Isaiah is related to Jesus: and they will call him Emanuel, a name which means God-is-with-us (MT 1.23; Is 7.14) The last sentence of this Gospel confirms this I am with you always: yes, to the end of time. (28.20)

God is with us, Jesus is with us, that is the wonderful news that Dominic, following the apostles, brings to the world. Both Paul and Matthew were theologians. Already both represent the conviction that evangelizing must be theological. Dominic made this requirement the foundation of his community. As Christian Jews Paul and Matthew were subject to the Old Testament laws. For Dominic the first part of the Bible was a source of prayer. Already as a child he had to learn, in Latin, the psalms by heart. Later on the psalms would make up the heart of the choral office and also nourish his meditation.

The Rosary.

The rosary as a form of meditation has become a specific Dominican tradition. It developed at the end of the Middle Ages as the Psalter of Mary. Fraternities of the rosary were formed around Dominican convents. A text from a mystic from our own province, Margaret Ebner, who died in 1351 Gives us an insight into how the Rosary developed. Her spiritual counsellor gave her directives on how to read the mystical writers; one had to recite the *Veni Sancte Spiritus* seven times, pray the *Pater Noster* and the *Ave Maria* seven times, and not read too much at a time.

The Rosary is part of the mystical heritage of our Order. Its murmuring and repetition are as the essence of meditation. It teaches a child-like trust, one need not always tell God something new. Our heavenly Father knows what his children need, but they must call on Him. Childlike though reasonable is the veneration in our Order of the Virgin Mary. As Saint Thomas states in his comments on the Immaculate Conception, there is no place for fanaticism.

The Intellect.

The role of the intellect in our spirituality is based on the requirement by Saint Dominic that our preaching should be theological. According to Anselm of Canterbury, theology is faith seeking understanding, *fides quaerens intellectum*. For a Dominican whether lay or religious, therefore the adage that was current some time

back still holds true; have the courage to use your own intellect! Which we could translate as be creative! have the courage to go off the beaten path! However, to do this can easily lead to conflicts with the ecclesiastical hierarchy, The Magisterium must nevertheless avoid the danger of confusing truth with Theology, or confusing evangelisation with propaganda. From its origins Dominican spirituality follows the freedom of spirit.

The method that the hierarchy used in its attempts to convert the Catarrhs and Albigensians, was surely propaganda? Dominic linked evangelization to authenticity, to live like a heretic and preach like the Church! The courage to use one's intellect, to be in advance of one's time, and not to simply repeat the sayings of the teaching authority, all this can lead to tensions with the hierarchy. This Dominican tradition already began during the reign of Pope John XXI, who in 1277 condemned Thomas Aquinas as a theologian who dared to make dogmas out of falsehoods. Much later on fr. Yves Congar, who would one day become theologian of the Council and cardinal of the Church, was silenced by the Church authorities between 1954 and 1962. It is not a matter of stubbornness but fidelity to the truth! Master Eckhart is an example of this attitude. As the conflict was worsening the search for unity within the Church was for him a more important value than his own proper teachings.

In Summary,

The Bible, the rosary and the intellect are attainable by all who wish to live according to the Dominican spirit. This is not linked to either ordination or even vows. It is rather an expression of a life in Christ that must dare to search continually for the Truth. Any member of the Dominican family, who bases his or her religious life on these three pillars, preaches by word and deed, verbo *et exemplo*.

III

The Meeting

B. The Conferences

fr. Jean -Bernard DOUSSE The Portrait Gallery; Some Great Lay Dominicans.

- Lay Dominican Fraternities before and after Vatican II.

**fr. Clemens WEHRLE: The Situation of the Faith in Europe, or From
Moralism Back to the
Good news of the Gospel**

**Zaida ROCHA FERREIRA & Fr. Eugenio BOLEO: A New Approach to the
Mission of Lay Dominicans.**

The Portrait Gallery

Some Great Lay Dominicans

Fr. Jean- Bernard Dousse O.P.

Dear friends, brothers and sisters in Saint Dominic,

I have entitled this presentation The Portrait Gallery . I am sure some of you will recall Victor Hugo s *Hernani*. There is a scene in it which immediately sprang to

mind when I read the paper of fr. Domenico Abbrescia which he presented at the World Congress of Fraternities, Montreal 1985.

The scene remains engraved in my memory since high school days. Very briefly in order to answer the king's request to hand over to him Hernani whom he is hiding, the duke Ruy Gomez wanders through the portrait gallery of his castle. In front of each portrait he recalls the noble deeds of his ancestors. In front of his own he exclaims; the last one, King Carlos, is my own, thank you! You wish that people would say as they gaze at it, this last one, a worthy son of a noble race, was a traitor who betrayed his own guest! .

The situation is certainly not like that for us, but what I should like to stress is the pride of don Ruy Gomez. He is proud of his forebears and is inspired by their example to remain faithful to a noble tradition. As an introduction to this Fourth Meeting of the European Lay Dominicans would it not be helpful for each of us to do a similar thing? To run through a portrait gallery of the noble family of the laity? To draw, in our turn, from the wellspring in order to discover our forebears, an illustrious lineage of seven centuries, as now it is our turn to continue this history. I have no portraits to hang on the walls but I should like to sketch some figures, to awaken a sense of pride and so encourage us not to let the side down !

I should firstly like to acknowledge my debt to the work of fr. Domenico M. Abbrescia O.P.*- who regrettably died in 1997.

Catherine of Siena

First of all there is the greatest of our forebears who surpasses all others. She was born in Siena on the day of the feast of the Annunciation, 1347, the 23rd. child of a dyer, Jacopo Benincasa and Lapa Piagenti. At the age of six she had her first supernatural vision and at seven made her vow of virginity. At 16 having successfully resisted her parent's plans to marry her off, she became a member of the *mantellate*, as the lay Dominicans were called in Siena and who were dressed in white and black. Her time was taken up between the church and the leper-hospital where she ministered to the sick. She was barely 20 years when she was accorded the mystical marriage to Jesus.

In Siena Catherine was not unnoticed, to some her behavior seemed absurd, to others it was scandalous, others considered her a fanatic. That did not prevent a circle of faithful forming around her, church worshippers, priests, religious, artists, educated gentry, tradesmen and labourers, young and old, simple women and also members of the local aristocracy. This *fine company* as it soon became known, met around

Catherine in order to pray, think, meditate and converse. Though not lacking in feminine charm it was her spiritual beauty that attracted.

When Urban V left Rome to return to Avignon in 1367 Catherine felt inspired by the Holy Spirit and began her political awareness in the Dominican sense, *go and preach!* She had the certainty that she had received from Our Lord a prophetic mission and of being sent by Him. She ceaselessly ministered to the victims of the plague in Siena, 1374, and received the indulgence from Gregory XI, and so began her contacts with the pope. The latter asked her to launch the apostolate of the *holy passage*, a crusade against Islam. It was during this period when she returned to Siena that she comforted the young Nicholas di Toldo at his execution.

When Gregory XI reacted to the Florentine revolt by an interdict on that city its citizen asked to intervene as its ambassador. She travelled to Avignon in the company of her confessor, Blessed Raymund of Capua. The Pope agreed to her request for mercy, but the subsequent behaviour of Florence frustrated her mission.

Meanwhile Catherine had another mission, a secret one given to her by Our Lord Himself, to have the Pope return to Rome. She offered herself as a sacrifice for the success of this mission: *If it is Your will, let my bones and marrow be crushed for Your Vicar on earth!* , such is her prayer in Avignon. Gregory left there on 19 September 1376 and in January next year was back in Rome, but he soon died and his successor Urban VI was badly accepted and revolt was in the air.

The French cardinals and their allies declared his election null and void and elected a new pope, an anti-pope to be precise, Clement VII. Like his predecessor, Urban VI had recourse to Catherine and invited her to Rome to address the Consistory. The burning message of this young Sieneese woman profoundly shook the Sacred College. Implicated in the defence of Urban VI, on 22 February 1379 she renewed her offer of sacrifice: *Give me the grace of distilling my blood and pouring out the marrow of my bones in this garden of Your Holy Church!*

Catherine was exhausted and even more consumed by her crucified love of the Church and for her country than by her physical fatigue: *I have given and consummated my life in and for the Holy Church, which is a singular grace for me.* On the evening of 29 April 1380 at the hour of the passion of her Spouse Christ, Who wished to share with her His sacred stigmata, she died in Rome at the age of 33, in her little house in via del Papa, not far from of the Church of the Minerva where her body now reposes.

We have at least 382 of her *Letters*, lovingly collected by her disciples and the *Dialogue*, dictated when she was in ecstasy and her *Prayers* that were also transcribed by disciples during her ecstasies.

She was canonized by Pius II in 1461, declared joint patron of Italy in 1946, patron of the Catholic Women's action in 1909, and Doctor of the Church in 1970.

The Laity in the 13th Century

One must go back slightly in time. When Catherine, the greatest of our eminent sisters, was 16 years of age in 1363 she entered an existing religious movement, the *mantellate* of Saint Dominic. She was not then the first, and this was an existing tradition, but she would transform it profoundly.

The lay movement in the Church was born in the 12th and early 13th Centuries. It sought to answer a longing for a return to evangelical simplicity. This movement was bubbling, tumultuous and multiform. There were numerous lay preachers having no mandate and whose teaching was not always orthodox. The arrival of the mendicant Orders answered this need. The laity found in them new forms of spirituality meeting their aspirations. According to their individual personalities some were happier with the sons of Saint Francis, others with the Preachers. In order to distinguish between themselves they assumed the colours of these Orders: gray for the Friar Minors, or black for the Preachers. However the laity did not have any approved rules. The 7th Master of the Order, the Spaniard Munoz de Zamora, was the first to provide proper statutes for the laity: in 1285 he promulgated the ***Rules of the Brothers and Sisters of Penance of Saint Dominic***.

Even before this rule one already comes across two members of the laity that are accounted as Blessed; *Albert de Villa d'Ogna* (+1279) and *Zdislava* (+1252). The first was a poor peasant who went from house to house collecting alms for the poor and sick. He built a hospice for them that was later to be called the Saint Albert Hospital. The latter came from a different social background in Bohemia, but also engaged in works of mercy.

Towards the end of the 13th Century we also note that in Italy at this time, *Genevieve and Nera Tolomei*, both were contemplatives animated by a profound penitential spirit. We also find Blessed Benvenuta *Bojani of Frioul*.

From the 14th Century onwards there appeared a new phenomenon, some Penitential sisters grouped together to lead a common life, There was thus no canonical difference between them and the enclosed sisters. The specific difference that Catherine would introduce was her refusal to marry but also a cloistered life so as to live in the world a life of service and spiritual witness according to the spirit and charisma of Saint Dominic. Abbrescia states that Catherine was fully a woman, a lay person, Dominican, contemplative, and apostolic, she embodied the Dominican spirit as no other woman.

As near contemporaries of Catherine one can cite Joan of Orvietto (1264-1306), a lace maker, Blessed Marguerite de Citta di Castello (1287-1320), who was blind and a great contemplative Blessed Villana delle Botti (1332 -1360) a penitent, Blessed Sibillina Biscossi (1287- 1367), a recluse, and Beatrice, the daughter of Giotto.

At the end of the 15th Century there was a change in terminology, the General Chapters of 1481 and 1484 refer to the Third Order of penance of Saint Dominic and to tertiaries.

A Torn Europe (14th-16th Century)

The Great Western Schism (1378-1417) showed the urgency of reforming the Church. Several Tertiaries -women ! -participated in the pre-reform movement that antedates the actual reform process by at least half a century. Some of these follow the example of Catherine. They also play a part in politics, for example: the three Blessed Italians, *Colomba de Reti* (+1501) a peace worker in Perugia, *Madelena Panatierri* (+1503), a mystic who exercised a considerable influence on the friars and novices of Piedmont, *Osanna Andrasi* (+1505) who renewed the marvels of Catherine in Mantuan politics with the Gonzagas. One should also add the name of *Maria Porta* (+ 1520), the mother of Saint *Gaetano de Thiene*, a leading figure in the pre-Tridentine reform of Italy Church and the Counter-Reformation following the Council of Trent (1545-1563).

An English lay Dominican was recently beatified, *Adrian Fortescue* (+1539), a friend of Saint Thomas More and Cousin of Henry VIII s second wife, Anne Boleyn.

In Italy there were a number of blessed that prepared the way for the Catholic reformation by the spirituality of their lives. To name some: *Stephania Quinzani* (+1530), *Lucia de Narni* (+1544), *Catherine Mattei* (+1544) *Lucrecia Cadamosti* (+1545), *Catherine Carreri* (+1557).

There was an important institutional change during this period; the regular Tertiaries whose rule, *The Rules of the Regular Tertiaries of the Sisters of Saint Dominic* had been approved by the Master of the Order Albert de Caussas and Paul III on 13

August 1542. became by a decision of Saint Pius V, regular cloistered tertiaries. *Saint Catherine de Ricci* (+1590) was one of these.

The following are some noteworthy tertiaries of this period: from Spain *Louise de Borgia* (+1560), the Holy Duchess, as she was known, was the sister of Saint Francis Borgia; Blessed *Ossana de Cattaro* (+1565), a precursor of modern ecumenism from present day Yugoslavia; Blessed *Maria Bartolomea Bagnesi* (+1577), the Apostle of Florence.

The 17th and 18th Centuries

During this post -Tridentine era the first person to conduct a renewal of the Third Order was in France, *Sebastian Michaelis* (+1618). He redrafted a Directory that is wrongly known as the *Rule of Micaelis for the Third Order*, because the rule of Munoz de Zamora was still extent and was applicable to both individual tertiaries and communities. The author of the Directory introduced a new typology and observing the signs of the times was sensitive to the beginning of the emancipation of women.

A disciple of Michaelis, *Jacques de la Palu*, had much success when he published a translation of *The Life of Saint Catherine* by Blessed Raymund of Capua. Catherine thus became the symbol of renewal in France whose reformed communities were no longer called fraternities but *Congregations of Saint Catherine*.

At Toulouse the Tertiaries were the first to provide professional help to the sick. It is probable that these inspired Saint Vincent de Paul when he founded the Ladies of Charity.

The Tertiaries were very active and promoted numerous social activities. At Paris, *Marie Lumagne* (+1657) established the Institute of Providence for the young. *Marie Madeleine Combe* (+1692) a converted Calvinist, established The House of the Good Pastor. At Limoges, *Leonard Mercier* (+1651) founded the Saint Alexis Hospital, whereas in Albi *Anne de la Roque* (+1673) was given by the bishop the task of running the hospital.

Mme. de Borret, de Gargas, Catherine de Tossiam, Marie de Blondeau, (+1635), *Marie Paret* (+1674) and *Guillemette Massoulie* (+1706) established homes for former prostitutes, and orphanages. In this they followed the example of Saint Catherine as pioneers in social work, visiting and comforting prisoners.

Let us finish this review with a reference to a great tertiary of that era, *Jacques Olier* (+1657), who founded the seminary of Saint Sulpice.

At that time the Tertiaries were also flourishing in Spain, for example there are two mystics: *Ursula Aguir* (1554-1608), the spiritual daughter of Saint Luis Bertrand a stigmatic and *Speranza Doltz* (1567-1638), a contemplative

Across the Oceans

With Spain we have to cross the oceans. In the Americas we meet another star of the Dominican laity, a worthy younger sister of Catherine, *Rose of Lima* (1586-1617). The life and death of this thirty-year-old woman had a profound influence on the Hispanic world as far away as the Philippines. As with Catherine, Rose is a reference point for both male and female Tertiaries. Among those attached to her we find Juan *de Castille* (+1635), medical doctor and university professor to whom the authorities gave the responsibility of examining Rose; under her influence he joined the Tertiaries, his last wish was to be buried by her side.

Also in Rose's wake there was the Peruvian mystic, *Felicianna de Jesus* (+1664), and *Marguerita de Jesus*, a convert who died at the age of 22. In Colombia there was *Maria Ramos* (+ 1612), the founder of the devotion to her country's national shrine, the Virgin of Chiquinquirá.

On the other side of the ocean there was a terrible persecution in Japan where Dominican missionaries had been working. The hill outside Nagasaki became a horrible killing field between 1617 and 1637 where not even children were spared. Martyrs were numbered in their thousands. In 1867 Pius IX beatified 205 of them, John Paul II also beatified many more, some of them were Tertiaries.

Returning to Europe we find that the Third Order experienced a considerable growth in Italy. In contrast to France we find there much more emphasis on the mystical rather than on an organized apostolate. We find stigmatics, *Angela della Pace* (1610-1662), *Lucia Gonzales* (1617-1648), and *Francesca-Maria Furia* (1571-1645); *Theresa Bernucci* (1623-1656) like Catherine, received the mystical marriage. Other Tertiaries such as *Julia Cicarelli* (1522-1621) and *Catherine Paluzzi* (1571-1645) founded new communities of nuns.

In Ireland there were Tertiaries among the Martyrs of the 17th Century: *Margaret Cashel* (+1647), *Honorata de Burgo* (+1653) and *Honorata Magan* (+1653).

Records abound in the 18th Century. In Spain we find *Josepha Berride* (1658-1717), remarkable for her ecstasies *Maria Casilda* (+1750), a stigmatic, and *Catherina de Saint. Joseph* (1696-1776), known as the apostle of Seville. In the Philippines we

find *Juan de Escudo y Cordoba* (+1710), commander of the merchant fleet and an important organizer of the Tertiaries in Manila.

In Italy there is *Rosa Fialetti* (1663-1717), noteworthy for her ecstasies, visions and her mystical marriage; she exercised a considerable spiritual influence in countering the frivolities of 18th Century Venice.

It was in France that the Third Order was most flourishing, having maintained from the last century its active apostolate. Most important was *Saint Louis Marie Grignon de Monfort* (+1716) the great apostle of the Rosary who strove to maintain the faith through the Dominican devotion to Our Lady. However, there were others; *Catherine Therese Phelis* (+1705), popularly known as the *Saint of Valfleury* who offered herself as a victim of reparation and expiation; *Benoit Rencurel* (1647-1718), the seer of Laus, the guardian of the *Bonne Rencontre*, at that time the most venerated Marian shrine after Loretto.

Further along the line was Blessed *Marie Poussepin* (1653-1744), first a Tertiary later a nun who established her own apostolic congregation, the Dominicans of the Presentation, thus being in the first rank of the great apostles of charity in the 17th-18th Centuries.

Among isolated Tertiaries were leading figures of their generation; the Pole *Marie-Clementine Sobieska* (1703-1735), the spouse of the unfortunate pretender James III. Following her wishes she was buried in Saint Peter's in the Dominican habit. In Italy there was *Rosa Govone* (1716-1776), who attracted much attention beyond the borders of Piedmont on account of her social work. With the Revolution the Order almost disappeared completely in France, however some Tertiaries managed to survive in hiding. There was an abundant harvest of martyrs, among them: *I am a seamstress, and a little sister of the Third Order* affirmed *Barbara Jago*, from the fraternity of Morlaix when she was called to the tribunal. *Perrine Eugenie Demaret* (+1794), a worker, was guillotined in Brest. *Blessed Catherine Jarrige* (1754-1836) risked her life by saving persecuted priests. Among other victims was the sister of Louis XVI, and spouse of *Charles Emmanuel IV of Savoy* (1751-1819), *Marie Clotilde Adelaide Savenia Bourbon de Savoie* (1759-1802) most likely she was poisoned by assassins in the pay of the French. Like her husband and *Ferdinand I Duke of Parma* (1751-1819) she also was a Tertiary.

With the fall of Napoleon (1815) there was a new feeling of liberty and nationalism. In the Americas both the brothers and tertiaries joined in the struggle for independence. In Argentina we find *Manuel Belgrano* (1770-1829), hero of the independence movement and the designer of the national flag; *Cornelio de Saavedra*

(1760-1829), brigadier general, *Martin Miguel de Guemesy Montera* (1785-1821), a notable strategist, and also the parents of the liberator of Argentina, *Jose de San Martin*, a great friend of the Dominicans.

In Peru we find *Jose Bernardo Alcedo* (+1873), musician: the composer of the national anthem *Maria Andrea Parado de Bellido* (+1822) In Puerto Rico, the painter *Jose Campeche*, a mulatto descended from Negro slaves who is considered the greatest 18th Century portrait painter in Latin America.

Returning to France, Lacordaire restored the Order, including the Fraternities. There we find great names in the restoration: *Claude Lavergne* (1814-1887) painter and art critic, the prior of the Paris fraternity *Notre Dame de la Victoire*. *Pierre Jousset* (1818-1910) doctor of medicine and essayist, from the same fraternity. *Louis-Charles Gay* (1815-1892), a future bishop and renowned apologist Another Painter *Louis Ville* (+1909; *Gaston Doussot* (1830-1904) who joined the friars and became the courageous chaplain to the Pontifical Zouaves.

Melanie Calvat (1831-1903), one of the two children that Our Lady appeared at La Salette in 1846 became a tertiary in Italy. In 1858 at Lourdes one finds two Tertiaries, the priest *Victor Chocarne* (1824-1881) and *Marguerite de Blic* (1833-1921), who began in 1872 the national Pilgrimage of France. This event will assume particular significance for the Third Order.

The Tertiaries also were responsible for the realization of the *National Vow* that led to the building of the *Sacre-Coeur de Montmartre* in Paris. It would seem that the idea was first launched by *Alexandre Gentil*; *George Rohault de Fleury* was the secretary of the project and *Emille Keller* in his capacity as a parliamentarian proposed it to the National Assembly where it was unanimously approved. The Cardinal-Archbishop of Paris, *Leon-Adolphe Amette* (1850-1920) and also a fervent Tertiary consecrated the basilica

As a Swiss I should like to mention the first bishop of Geneva-Lausanne since the Reformation Cardinal *Gaspard Mermillo* (1824-1892) who was driven out of Geneva.

The *Risogimento* in Italy also saw some Tertiaries in the Paris Committee for recruiting pontifical zouaves. *Amelie Lautard* offered her life as a victim for Pius IX. Her death two days later in 1866 much moved France.

After the suppression of the Papal States there was in Italy much soul searching. The *Opera dei Congressi* (1874-1910) sought to gather all Catholic forces in defence of the faith and the Church. The Dominican laity were particularly active, especially in the leadership: *Giovanni Acquaderni* (1839-1923): founded Catholic Action and

became its first president, he entered the Third Order in Bologna towards the end of his life. *Giovanni Paganuzzi (1841-1923)* presided at the most flourishing period of the *Opera*. *Giovanni Grosoli Pironi (1859-1937)* was its last president.

In France Frederic Ozanam found his best helpers when he established the Saint Vincent de Paul Society among the Dominican Tertiaries.

Also in France the 19th Century drew to an end with a tragedy that shook the whole of Europe, the fire in Paris destroyed the *Bazar de la Charite*. *Sophie Charlotte Auguste*, the Duchess of Alencon a fervent tertiary, died in attempting to save visitors to the stand of the Dominican novices; her diary found, after her death, revealed a profoundly Dominican soul.

The 20th Century

At the turn of the Century the Master of the Order, *Blessed Hyacinthe Cormier* received numerous personalities into the Third Order, both lay as well as ecclesiastic. Among these were the Anglican convert *Agnes Mc Claren 1837-1913*), the first woman in Europe to become a doctor of medicine, and the maestro *Licinio Refice (1885-1954)*.

Other names included:- *Ermelinda Carravierri (1883-1908)* who entered the convent of Saint Agnes in Bologna. Her diary has some similarities with the *Story of a Soul* of Saint Theresa of Lisieux; *Giacomo Alberione (1884-1971)* the founder of the Paulist family: *Maria-Cristina Giustininia-Bandii (1886-1959)*, the founder of the Union of Catholic Women; *Giacomo della Chiesa* the archbishop of Bologna who subsequently became Benedict XV.

Among Tertiaries killed during the Great War were *Ernest Psichari (1883-1914)* the nephew of Renan, and *Guido Negri (1888-1916)*, known in Italy as the *saintly captain*.

In Russia we find a married couple of Muscovite tertiaries who went through a most extraordinary adventure; *Anna Ivanova Abrikosova and Vladimir Abrikosov* **Orthodox by birth both became Catholics after reading *The Dialogue* of Saint Catherine. However they maintained their links with the oriental rite. They both joined the Third Order and separated as man and wife in order to give themselves entirely to The Lord. *Vladimir* was ordained as a secular priest in 1917 and in Moscow looked after the native Russian Catholics. In 1922 he was expelled from Russia and died in France.

In 1912 *Anna* and some other converts from Orthodoxy established within the Uniate Church a community of regular Dominican tertiaries. Later on in a moment of mystical fervour 17 sisters offered themselves as sacrificial victims for Russia. They were all subsequently found out, arrested and dispersed, mainly to Siberia. There they continued their apostolate in the concentration and work camps. *Anna* together with 10 other sisters was first arrested around 12-16 October 1923, the sentence to disperse the group was pronounced on 19 May 1924.

Other trials followed that of the group and those close to it between 1931 and 1934. All were summarily shot in 1937. *Anna* died of illness on 23 July 1936. There was another trial of three Dominicans in 1935. Finally the remaining five sisters who after their liberation had got together in Maloiaroslavets were again arrested on 30 November 1948 and condemned the following year to 10 years of concentration camp. The main charge against them was *in accordance with the Dominican rules, they worked in a counter-revolutionary manner*, and *the Dominican sisters who on occasion managed to find themselves in the same camp, at times used to get together to propagate Catholic ideas and were considered by the guards to be counter-revolutionary*. In addition to the 24 sisters identified in the documentation researched by Antoine Wenger, there is also one tertiary, a number of priests and faithful close to the sisters, though one cannot determine with any certitude that they were institutionally part of the Third Order. It should be noted that in 1923 the age of these sisters range from 22 to 49.

Returning to western Europe we find that in Italy immediately after the War the Tertiaries played an important role in political life. *Luigi Sturzo (1871-1959)* founded the Italian Popular Party that was the precursor of the Christian Democrats. There were other tertiaries in the movement, *Giovanni Battista Paganuzzi (1841-1923)*, *Giovanni Grosoli Pironi (1859-1937)*, *Antonio Anile (1869-1943)*, *Igino Giordani (1894-)*, *Rimo Vigoreli (1893-1977)*, and many others.

Benedict XV whose pontificate extended from 1916 to 1922 continued to promote the development of the Third Order. On 6 September 1919 he stated;

In the midst of all these grave dangers to the faith and morals of Christians, it is Our duty to warn the faithful and show them the means of sanctification that appear to Us as the most useful and opportune for their spiritual safeguard and progress.

Among these means We consider the Third Order of Saint Dominic as one of the surest and most efficacious; the glorious patriarch Dominic Guzman, who was well aware of the snares of the world and how to overcome them by the doctrine of

the Holy Gospel. He had the inspiration to establish a movement that permitted all classes of people to satisfy their desire for a more perfect life.

We also exhort the faithful of the whole world not to neglect the echo that still reverberates so harmoniously of this perennial and providential voice of this wise Founder; following Our office whose mission is the salvation of souls. We invite these to gather around the holy banner of the Third Order of Saint Dominic, an Order that is decorated with so many flowers of virtue, the most precious of which are those of Catherine of Siena and Rose of Lima. To all its present and future members, We bestow Our apostolic blessing as a pledge of Our paternal goodwill and of heavenly favours and the promise of salvation.

Pius XI, the Pope of Catholic Action, succeeded Benedict XV. His pontificate brought a breath of new life to the Third Order. The cooperation between Catholic Action and the Third Order became a *leit-motif* at all congresses and meetings.

As regards legislation there was a significant development in 1923; in order to adapt the Rule of Munoz to the requirements of the new code of Canon Law published in 1917, the Master of the Order Ludwig Theissling promulgated a new rule for the Secular Third Order Of Saint Dominic. It is worth noting in passing that the Rule of Munzo had lasted the ripe old age of 640 years!

In Italy the period was very rich in personalities, many of whom were linked to Catholic Action; *Pier Giorgio Frassati (1901-1925)* from Turin whose biography had a significant influence on the Catholic youth of the period and is recognized as the symbol of his generation. On the occasion of his beatification on 30th May 1990 the then Master of the Order, Damian Byrne, wrote the following to the fraternities: during his brief life as a Dominican-only three years- Blessed Frassati was the model of the modern lay Dominican His ministry and spirituality were centred on the Blessed Eucharist and on helping the poor His prayer was a call to action. He was not frightened of the world he had to live in He was challenged by contemporary social and cultural movements of the 20th Century He is a man of his century and he knows where the needs are for reform. He is a model of the true Dominican vocation. fr. Damian concluded on the day of his beatification I wish to place the Dominican laity under his special protection.

In his company we can cite some other names, *Igino Righetti (1904-1939)* who together with Jean-Baptiste Montini, the future Paul VI, founded the Catholic *Laureati*. -*Pietro Lizier (1896-1973)* president of the Federation of Catholic Universities of Italy,(IFUCI) and the *Laureati*, *Aldo Moro (1916-1978)* for 30 years deputy for Bari, several times a minister and prime minister, best known for his tragic end.

Among the Nobel Prize winners are found three Tertiaries; the Norwegian *Sigrid Undset*, literature, 1928: her first work was dedicated to Saint Catherine. When the city of Oslo

honoured her with its own prize she laid it the next day at the foot of the statue of Our Lady in the Dominican church of Oslo, the other two are from Argentina, *Carlos Lamas*, for peace in 1936 and *Bernard Albert Houssay*, medicine, 1947.

In the Americas we find; in Canada, *Dina Belanger (1897-1929)* who would become Sr. Marie de Sainte Cecile de Rome, and known for her mystical dairies found after her death. In the United States there was *Rose Lathorp Hawthorne (1851-1926)* who with some other Tertiaries, so touched New York when herself dying of cancer, she offered herself as a victim to the Lord. In Colombia there was *Antonio Jose Uribero*, Minister of Foreign Affairs.

Back in Europe at that time the Civil War broke out in Spain. A number of Tertiaries were martyred, the beatification of three of these is in process, from Barcelona: *Antero Mateo Garcia (1875-1936)* and *Miguel Peiro Victori (1887-1936)* and from Almeria in Andalusia, *Fructuoso Perez Marquez (1884-1936)*. From the documents prepared for the process I should like to provide further details of these martyrs.

Antero Mateo Garcia, married father of eight, of whom two were in orders. A humble railway worker he was an authentic representative of the working class. As a young man he had hoped to study for the priesthood but the situation of his parents prevented this, he was the oldest of nine children. When he arrived in Barcelona seeking work he came into contact with the Dominicans whose church he went to. Together with his wife he joined the Third Order. He was particularly devoted to the Holy Eucharist and the Rosary that was fervently recited in the family. He was threatened at his work when the religious persecutions broke out in Barcelona. On 8 August 1936 he was arrested and taken to the countryside where he was tortured and shot. The only motive for his death was his faith. He had once said to his Carmelite daughter, I have offered my life so that the Kingdom of God may triumph in Spain, I do not think that he has accepted this from me as I am not worthy.

Miguel Peiro Victori also came from the working class. He worked in a spinning mill where he gained the confidence of management that gave him responsibility over some other workers. He too was married and had a family. He had a brother who was a Dominican and one of his sons was to enter the Order. A Tertiary, his colleagues at work testified to his sense of justice, generosity and faith. The only thing that distinguished him from his workmates was his religion, but we did not hold that against him and he was appreciated by everyone. However some considered him a fanatic and backward. It seems that he was denounced and killed by some three or four youths who tried to bring him to their way of thinking. Taking leave of his family as they took him away he said Farewell we meet in Heaven!

Fructuoso Perez Marquez lost his father at the age of ten. His uncle took him to Chile. When he grew up he returned home to look after his mother and his younger

brothers. Some years later he married and had four sons. His talent for speaking and writing led him to journalism to serve the cause of his Lord and Church. He was first of all the editor then director of a newspaper, the *Independencia*. To begin with he was hounded by freemasons and arrested on several occasions. His newspaper was prevented from appearing on several occasions and he was then unemployed. He therefore devoted his time to reading, writing and prayer. One morning four members of the militia turned up at his front door and asked him to follow them. Fully aware of what would happen he just said "If we do not meet again here then it will be in heaven where I shall be waiting for you. As usual on going over the threshold of his home, without any ostentation, he uncovered his head and crossed himself. He was taken to the convent of the Perpetual Adoration which had been converted into a prison and eight days later on 15 August was executed as he shouted "Long Live Christ the King!" As far as he was concerned, recalled a witness, martyrdom was the crowning of an authentic Christian life, the halo of dying for the One that he had always lived for.

Also at that time in Spain one comes across a young woman, *Maria Jesus Arbizu y Perez (1908-1924)*, who asked Saint Theresa of Lisieux the grace of dying young as she did. My wish is to die thus, young and Dominican.

In Barcelona *Maria Teresa Garcia Gonzalez (1908-1952)* was both an active apostle and a silent mystic. She received the stigma, which first of all was visible and then invisible.

In Germany there were *Wilhem Cuno (1876-1933)* a Chancellor, *Hanna Renate Laurien*, a minister of state *Franz Diekamp (1864-1943)*, a theologian, and *Martin Grabmann (1875-1949)*, a medievalist.

In England there was at Ditchling the community of Saint Joseph and Saint Dominic that was formed by a group of tertiaries: *Eric Gill (+1940)*, artist, writer, promoter of social justice and philosopher; *Sebastian Raffalovich (1865-1934)*, of Russian origin, a writer and novelist; *Valentin Kilbride (+1983)*; *Douglas Pepler*, *David Jones*, artist and painter. About that time we also find there *Dorothy Snell (+1932)*, a nurse of worldwide fame and an Anglican convert.

In Italy there were among others, the groups from Calabria and Santa Maria Sopra Mineva, comprising writers, astronomers, historians, and founders of institutions, and the Holy Bishop of Arezzo, *Giovanni Volpi (1860-1931)*.

There were a number of casualties among the Tertiaries in World War II. We can recall three names; in Belgium *Walter Dewe (+1944)*; in France *Suzanne Melot*

(+1944), both victims of the Nazis: and in Italy *Giovanni Dotta* (+1940), an air force officer whose private letters testify to his spiritual and Dominican life.

In France during the War *Ruth Libermann* (+1962) established the International Association of Social Workers.

Key figures were also found during and after Vatican II. In Italy there was the famous mayor of Florence *Pier Giorgio La Pira* (1904-1977). He was also a member of the *Constituante* and then Member of Parliament; a follower of Giorgio Frassati, *Pier Luigi Roeggla* (1939-1962); an actress from Naples, *Titina De Fillippo* (+1963); a writer and a woman of action and initiative; *Maria Anna Saladini* (+1968), a woman who converted her home in Turin into a centre of culture and Dominican apostolate; *Niccoletta Rossi di Montelera*; *Irene of Aosta*, the daughter of the King Constantine of Greece and who was devoted to social work; *Elia Raffaele* (+1981), a politician who was also a great student of Dominican history; *Pasqualla d Errico* (+1988), *the Marshall* who could only view all his social and church activities as flowing from his Dominican life.

A young convert from Albania who chose Italy as his new home, *Caricli Papa* (1930-1965): from Spain a new Giorgio Frassati *Antonio Dauden* (+1951): from Venezuela *Margerita Rivas* (+1938) whom the Press considered an outstanding person; in Guatemala *Conchita Estrada* (+1974) to whom the Church owes so much for her contribution to religion, catechetics, culture and social welfare; finally in the United States the Apostle to the Media, *Bishop Fulton Sheen* (+1980).

A Family Album

We have briefly run through 750 years of the history of the Dominican Laity. For us this is not some long gone story, but that of *our own family history*. We have leafed through this album with love. In the last pages we have come across persons who are almost of our generation, barely our elders and some we might have known. We are entitled to be proud of them, of our ancestors. Are Tertiaries people who are looked at with condescension and even contempt? We should not allow this fallacy to continue; numerous witnesses record the incalculable resources of generosity, compassion, piety, creativity and perseverance that have flowed from the laity that have followed in the foot steps of Saint Dominic.

Today we are confronted with extremely serious challenges, in the social and politico-economic fields; equally, there are moral challenges at the individual and collective level. In the West there is also the problem of passing on the faith to the next generation. Is there now less imagination, courage, confidence and generosity?

We are gathered here to prove the contrary. The long list of our heroes and saints continues to be added to. May it be that it includes the names of those that are with us today, and those that we represent here! May God continue to hear the prayer of our Holy Father, Dominic, as He has done in past ages!

*_This conference was published by its author in; Domenico Abbrescia O.P., *Laici domenicani*, Nicolini editori, Gavirate (VA) 1989,232 p. It constitutes the fourth part; *Saggio storico sui laici domenicani* (p.131-180)

**_In his book *Catholics in Russia based on the KGB Archives, 1920-1960* (DDB, Paris 1998,322 p.) Antoine Wenger refers at length in the first chapter to this group of Dominican nuns. In the second he describes the calvary of Anna Abrikossova .I revised my original text in the light of this important and shattering documentation.

The Dominican Lay Fraternities

Before and After Vatican II

Fr. Jean - Bernard DOUSSE O.P.

Up to date, but Orthodox

Vatican II was a decisive event in ecclesiology, especially in the perception of the Church as the Body of Christ and the different functions of each in that Body. However life began before the law. What was discussed and then promulgated by the Council Fathers between 1963-1965 had been tried and lived much earlier on. Likewise, ecclesial renewal had been prepared by theological studies. As regards the laity and its role in the Church it should be recalled that our brother Yves Congar had carried out some of the pioneering work and this opened the way for a new understanding of this role. We can state that without him we would not be gathered here, and had we been, the agenda to be considered would have been quite different.

In the Dominican laity we can see that the persons we have come across in our Portrait Gallery clearly show how the apostolic spirit of Saint Dominic throughout the ages has inspired his lay disciples to both contemplative and penitential action.

However important were the changes brought about by the Council, they do not alter the essential features of the Dominican laity. John XXIII when speaking to the Council expressed his wish for an *aggiornamento* for the Church. When revising their

constitutions the different orders and congregations made this *aggiornamento* their objective, as did the Dominican laity. Nevertheless it should be underlined that the driving force of this renewal was not so much the desire to apply the Council's orientation as the need to adapt to the new situation in the world and the Church.

Moreover, this process started long before the Council since it was already back in 1949 at the Washington General Chapter that the question of revising the Rule had been first raised: *if it appeared opportune to make some changes to the Rule of our Third Order, then let these be made in clear terms and with the reasons why these should be made so that we may request their introduction to the Holy See, (139.5).* Nevertheless the first revision would only see the light of day in 1964, and the definitive changes would only be formally approved at Montreal in 1985. It is this concern for realism that would seem to explain the number of stages of this work which has gone on for some twenty years and as with the Constitution for the Friars, has not yet been completed.

My intention here is to highlight some of the major elements of the changes that have taken place, more precisely it is to show the evolution of some of these changes that we are witnessing.

There is one dominant reality, and that is the discovery and recognition by the Church of the full participation of the laity, in its capacity as laity, in its mission. By virtue of baptism and confirmation each Christian participates fully in the triple power of Christ as priest, prophet and king. In the same manner, the Dominican laity participate fully in the spirituality of the Order and also in its mission and its specific charisma of preaching.

I should like to develop this awareness and its implication along three lines that the Dominican laity are 1), authentically lay, 2), autonomous and 3), apostles and preachers. I should then like to add some thoughts on the Dominican family.

1. The Dominican Laity are authentically lay

It is notable that the main reproach made in 1964 during the first draft of the new Rule was that it tended to be too religious and monastic and not sufficiently adapted to the mode of life of our tertiaries and laity. (Report of the General Promoter to the General Chapter of 1968).

It is true that the ideal that was put forward by previous Rules strongly resembled the ideal for the religious and that the rules were very similar to the constitutions of religious orders. Fr. Dupuy, O.P. in the encyclopedia *Catholicism* wrote the

following in his article on the Laity; *As a result of various historical factors, the rights of the laity during the Middle Ages remained embryonic, and its spirituality generally remained that of monks rather than its own.* (t.VI,c.1636)

One has only to refer to the old Rules to notice the similarity in the terminology that was used: prior, novice-master/mistress, profession: the Rule of Moon refers to the canonical hours, the setting of night time, silences to be observed in church, fasting and the habit. The rule of Theissling remains close to that spirit but omits chapters on the night hours, silence in the church and the bearing of arms.

The Rule of 1964 still refers to *a certain participation in the religious and apostolic life of the Order* (n.1) but chapter 13 n.48 stresses the secular nature of the tertiaries. They are *fully aware of being called to professing Christian perfection through leading a secular life and working for the perfection of the world. This is the reason why, while rejecting the spirit of this world, the laity perfectly fulfill their secular duties and professional obligations.*

The Rule of 1968 introduces a new terminology; *the Laity of Saint Dominic*. Right from the Prologue the reference to Council decrees is explicit. Their primary commitment is thus found in Article 1 entitled, a true laity having a lay sanctity : *they shall carry out and order all temporal duties in which they are closely engaged, in the light of the Gospel, so that having become true signs of faith, hope and charity they will draw other lay people to fulfill their duties of leading Christian lives.*

The Rule of Montreal begins, n.1, with the affirmation of the Council on the Laity within the Church among the disciples of Christ, the men and women who live in the world participate by their baptism and confirmation in the royal, priestly and prophetic mission of Our Lord Jesus Christ. They have the vocation of spreading in the heart of humanity the presence of Christ so that the divine message of salvation may be known and accepted by all. (AA#3).

The General Chapter of Avila (1986) established a commission to study the *place of the laity in our apostolate*. It declared: *it is specifically by their involvement in the secular affairs of the world that the laity play their essential part in the Church's saving mission* (83 d.).

The following year in a letter to the Dominican laity the then Master of the Order fr. Damian Byrne, commented lengthily and *theologically* on the new rule as well as on the orientation of the Chapter of Avila. I shall quote it. Firstly there is an assessment of the situation; *the Second Vatican Council reflected on a new ecclesial sign- namely- the awakening of the laity to a new period of joint-responsibility and a sense of community. The awakening of the laity to ministry and ecclesial sharing of*

responsibility is a sign of the times with a deep theological significance. It is not simply leadership that substitutes for the absence of priests or pushes him aside, rather it is leadership of lay people, who by special charism and grace feel themselves called to become the animators of their Christian communities in prayer, in the sharing of the Word, and in political and social engagements in works of charity and justice.

He went on to stress a particular and important dimension of this evolution: *in this awakening of the laity to their role in the Church and in society, the presence of women after centuries of silence and marginality, acquires singular importance. The natural talents and special charisma of women infuses a new vitality in the Christian community and reveals a new face of Christian experience.*

He sees the origin of this change in the new ecclesiology that is proposed by Vatican II, which defines the Church as the People of God, in which all the baptized fully share as a matter of right in its vocation and mission.

I shall not stress this point any further, you have all studied the Chapter of Avila and the letter of fr. Damian when preparing for the present meeting. However, I should like to conclude with the very expressive words of the General Chapter of Mexico (1992); *we exhort our brothers and sisters in the laity to deepen their awareness of their lay state by being at the same time the presence of the Church in the world and the presence of the world in the Church* (n.128 a.).

2. The Dominican Laity is autonomous

By this heading I mean that the authority and power of decisions are no longer in the hands of the friars but in the laity s. However, it must be added that the Master of the Order and the General Chapters ensure the unity of the Order as a whole in its dimension of Dominican family.

If we compare the old with the new Rules we can see the changes. In the Rule of 1923 we note: *The institution of the Director of fraternity in the Churches of the Order is exclusively reserved to the Master General or Provincial Prior (n.23). The Director, during his mandate, can carry out all that concerns the direction and the spiritual formation of the brothers. (n.55) Each year the Director and standing members of the Council renew a third of the councillors. With the full council the director shall name the prior and other office holders. (n.60).*

The title of *Director* conveys clearly the reality; he has the principal responsibility, together with his council he decides all- important issues.

What do we read in the Rule of 1964? In n.54, *the office holders of the Third Order are c) the local director of the fraternity*. Chapter XVII refers to the director of the fraternity, who shall be a priest. (62). His role is to *convoke the council of the fraternity and to preside, to propose to the tertiaries the Word of God, admit new members, correct, warn, dispense and absolve according to the Rules. All that concerns spiritual formation and orientation towards action regarding both members and office holders is ipso facto his concern.*

The Rule of 1968 introduces a new terminology that expresses a deep structural reform. The office of *Director* is abolished and replaced by a *religious assistant whose duty is to help, teach, and strengthen the fraternity members in the evangelical and apostolic life according to the tradition of the Order. He also celebrates the liturgy for admitting new members and together with the president, or prior receives the professions of new members to the fraternity.* (n.17 a and b)

The Rule of Montreal states that *the religious assistant, friar or sister has a spiritual and doctrinal function. He/she is appointed by the Provincial Prior after consultation with the Provincial Promoter and the local council of the laity.* (n.21.c.). Articles 16 and 17 specify that it is the *responsible lay person* in the fraternity who with, *the religious assistant*, receives postulants and also, *together with the religious assistant*, receives their temporary or final engagement.

Thus we can observe power passing from the hands of the priest director to the responsible lay person. We also note the presence of a religious assistant who is no longer necessarily a priest, but also may be a sister or cooperator, or even a lay person especially trained for this task (n.92).

Within this perspective we can mention a recommendation made to the friars by the General Chapter of Madonna dell Arco in 1974 that refers substantially to *Lumen Gentium* (n. 37): *Let them recognize and foster the dignity and responsibility of the laity within the Church and the Order; let them have recourse to their prudent counsel, giving them responsibilities and freedom to act, spurring on their courage to undertake deeds with their own initiation, let them respect and recognize the proper freedom that belongs to each in this earthly city* (n 232).

In terms of this evolution there is no longer a Third Order that depends on a First Order but an entity that belongs to what is now is called the *Dominican Family* that comprises different branches according to different callings. The General Chapter of Quezon City (1977) points out that: *the widespread acceptance of the idea of the Dominican Family by all branches of the Order is a special sign of the Holy Spirit working in each one who has the wish to be a son or daughter of Saint Dominic* (n.64).

Following this analysis it continues: sharing a common vocation leads to solidarity for all and binds each to serve the mission of the Order in mutual dependence. Diversity is thus not based on an inequality between members of the different branches of the family, rather, it is based on the fact that the mission of the Order is fulfilled thanks to different and mutual ministries and accomplished through mutual and complementary cooperation (65).

3. The Dominican Laity are apostles and preachers

a) Successive Rules

It is noteworthy that, aside from visiting the sick, helping the needy, defending and spreading the Faith (ch 15) the Rule of Moon does not contain any reference to the apostolate as we would now use the term. The Rule of 1923 contains a chapter entitled Works of the Apostolate and Charity . *Following thus the steps of the Apostolic Patriarch Saint Dominic and the Seraphic Virgin Saint Catherine of Siena, all Tertiaries shall with all their energies and with an ardent and generous heart devote their lives for the Glory of God and the salvation of their neighbours. Mindful of the tradition of our fathers, they shall toil by word and deed for the truth of the Catholic faith, Church and the Roman Pontiff they shall be devoted to works of charity and mercy they shall help the parish clergy in pious works, particularly by instructing children in the truths of Christianity.* (Ch XI).

The Rule of 1964 takes up the above text almost word for word and adds a contemporary note: *shall be militant, preferably in the ranks of Catholic Action* (n.49). What is new however, and merits noting is what immediately preceded; *Tertiaries shall be aware of being called to profess Christian perfection in their secular vocation and to work for the renewal of the world. That is why while resisting the spirit of the world they fully carry out their secular duties and professional obligation* (n.48). Thus the Council's support on the specific mission of the laity is already being mentioned.

The Rule of 1968 entitles the chapter on the apostolate, *The Apostolic Mission*. The laity are invited to assimilate *in the best way possible the profound doctrine of the shared priesthood pertaining to all the faithful, to devote themselves unstintingly to the prophetic service that is also entrusted to the laity so that they may become competent heralds of the Faith. They shall actively participate in ecumenism. Finally, they shall profoundly follow the social doctrine of the Church they shall strive to exercise a Christian influence on their immediate environment and strengthen on earth the rule of justice fraternal love and peace* (n.5).

The Rule now in force specifies that the Dominican laity *is distinguished by commitment within the Church to the service of God and ones fellow men, and they share in the apostolic mission of the Order through prayer, study and preaching according to their lay state* (n.4). The next paragraph maintains the same title as the 1968 Rule,,. *The Apostolic Mission*, in order to affirm that the laity *provide the witness of their faith by the fact that they are aware of the needs of their time and are at the service of the truth. They are attuned to the objectives of the contemporary*

apostolate within the Church and particularly concerned with a genuine pity for all types of suffering in defence of liberty, justice and peace. They are fully aware, concludes the Rule, that their apostolic action must flow from the abundance of their contemplation. (n.5-7).

These are the legislative texts of the Order which by definition are brief and sober in nature. Vatican II and also the General Chapters and the letters of the Master of the Order must elaborate them

b) The Sanctification of the World

First of all I shall recall some affirmations of the Council. As stated above, *the secular character is the proper and particular character of the laity. Their proper vocation is to seek the kingdom of God precisely through managing the affairs of the world that they order according to God. They are called by God to work, as it were, from inside so as to sanctify it as leaven, so as to exercise their duties according to the spirit of the Gospel. In a manner particular to themselves they must enlighten and orient all worldly matters to which they are closely linked so that these continually develop and prosper according to Christ. (LG 31)* The laity are furthermore specially called to *ensure the presence and action of the Church in places and under conditions that she could only exist through them to be the salt of the earth.* It concludes that *the way is open to them so that according to their ability and circumstances they may also participate actively in the work of salvation, which is that of the Church. (33)*

That this has not been fully realized is shown by the recent request of John-Paul II to *further integrate the laity in pastoral work* (Message to the Polish bishops on their *ad limina*, 2 February 1998).

Therefore what the Council affirmed for the laity in general *applies a fortiori* to the Dominican laity, as the Avila Chapter declared (n.85). *It is more specifically by their involvement in the secular affairs of the world that the laity play their indispensable part in the Church's saving mission* (n.83 d). Paul VI in *Evangelii Nuntiandi* summed up the form of activity for the laity; *their proper field of activity in the task of evangelisation is the vast and complicated world of politics and social affairs, of the economy and culture, the sciences and the arts, international life and the mass media . (EN 70)*

Acquiring the necessary competence to fulfill this mission is essential and so is a formation in both the profane and religious realms. As two General Chapters have affirmed, this professional competence in secular matters is required so as to ensure the credibility of the message conveyed by the brothers. In 1971 the General Chapter at Tallaght stated; *the doctrinal mission of the Order of Preachers cannot be fully exercised without the participation and help of a laity that studies the problems of the present world and the questions arising from*

contemporary scientific research, and who at the same time share the spirit of our Order (n 173.1).

c) The Ministry of the Word

The recalling and refocusing of the secular dimension of the apostolate of the laity struck me as an important matter to consider before discussing the specific element of our Order, preaching. The contents of the Instruction from the Holy See of November regarding some questions on the cooperation of the faithful with ministry of priests disturbed spirits and led to some confusion. The group responsible for preparing this present meeting was in Rome at that time; we expressed our concerns to the General Council. The Master of the Order and his Council requested our French speaking working group to look into this document, with the help of fr. Guido Vergauwen, assistant for the intellectual life of the Order, and report back. This will be conducted during the group's next meeting, 22-24 May 1998. However it would seem our fears were uncalled for. Let us now look at our tradition and the recent guidelines that we have from the Order.

The Council opened the way for the laity to participate in the ministry of the word when it affirmed their participation in the prophetic function of Christ. *Christ, the great prophet fulfills His function not only through the hierarchy that teaches in His Name and with His power, but also through the laity, whom He also makes His witnesses by granting them the sense of faith and the grace of speech (cf. Ac 2.18-2; Rv 19.10.), so that the power of the Gospel may shine daily on everyday, family, and social life.*

Further on the text continues: *the laity become powerful messengers of faith in what is hoped for This evangelical action made by the witness of word and deed, assumes a specific character and a particular efficacy from the fact that it is carried out in contemporary society.* (LG 35)

Moreover in the decree on The Apostolate of the Laity, we come across the following powerful assertion: *the Church and all its members, through its apostolate, must first of all announce by word and deed to all nations the message of Christ and communicate His grace. Though this ministry is specially entrusted to the clergy, the laity has its own important role making them contributors to the work for the truth (3 Jn8) This apostolate does not only consist in a living witness; the true apostle seeks all opportunities to announce Christ by word And concludes: It is in every heart to acclaim the words of the Apostle. Woe to me if I do not preach the Gospel (1 Cor. 9:16) (AA 6)*

The ministry of the word as exercised by the Dominican laity has therefore a solid ecclesial foundation. The documents from the Order insist on this aspect of our apostolate. The Bologna Document, the basis for all the Dominican Family, has some powerful words on this subject: *the particular mission we receive is the proclamation of the Word of*

God...Preaching in various forms as understood in the Dominican tradition, is the liberating force most needed in the contemporary world (n 4.1). It underlines the need for a permanent formation for effective preaching, and brings out the following somewhat unexpected observation: *In a rapidly changing world Dominicans listen to and welcome the Word of God already present in the cultures in which we live. We must also be in the vanguard in proclaiming the liberating Good News in diverse cultures. (4.3).*

A little later the Rome Chapter (1983) *is pleased with how the various groups comprising the Dominican Family are cooperating in their task of evangelizing.* It exhorts the friars to *begin or pursue this cooperation with other members of the Dominican Family, for example in the ministry of the Word, in animating spiritual exercise in catechetics, programs of formation, promotion of vocations, in activities pertaining to Justice and Peace. (n 279).*

The Rule of Montreal declares that a Dominican *must be prepared to preach the Word of God... This implies defending human dignity, and life and family. The concern to promote Christian unity and dialogue with non-Christians and non-believers forms part of the Dominican vocation (n.12)*

The Oakland Chapter General (1989) recalls that the *Charism of preaching extends for the good of the whole Church to all members of the Dominican Family. The cooperation between friars, sisters and laity must therefore be considered as a sign of their sharing in the same charism. (n. 47).*

This reflection could go on to the letters and presentations of the various Masters of the Order, in particular the two letters of fr. Damian Byrne O.P. the reading of which formed the basis of this preparatory reflection. It would take up too much time to quote others. You will have the time to reflect on all this during the course of the deliberations during the next few days.

d) A True Ministry

I should, however, just touch on tomorrow's reflection by recalling what fr. Damian wrote in his letter of November 1987. *We are invited to revise our traditional theologies of ministry. The very sacred character of the liturgical actions and the strong association between priestly ministry and authority in the Church have conditioned us to adopt a sacred and liturgical point of view, to give preference to these ministries. In this way the functions and ministries associated with cult occupy the first place in our system of theological values, while more secular ministries are relegated to a secondary place. This must change. Remembering Saint Paul's advice to the Corinthians, it is necessary to recover the communitarian criteria, to validate and give preference to charisma and ministries. Charisma and ministries take on more importance for the Christian in the measure that they build up the Christian community. It helps us to accept the deep Christian meaning of the ministries done by the baptized in the search of a human, more loving and more just society: promotion, assistance, defence of human rights etc.(2 c).*

e) Two Important Elements

Before concluding I should like to mention two important elements that go together with the evolution of the Dominican laity and its participation in the mission of the Order and the Church;

On the one hand the arrival of the **Dominican Family** which results in a new type of relationship between the different branches of the Order, though each in its own manner shares in the unique charism and mission of the Order, namely preaching based on Dominican spirituality. We now have cooperation in the apostolate and in common project of formation so as to have greater effectiveness and unity. Henceforth whatever is written in documents on the Dominican Family also directly concerns the laity.

On the other hand there is also the emergence of the **new role of women**, in both society in general and in the Church particularly. This represents a new manner of tackling all the major questions, including theological, of the contemporary world, but which will bring with it all the richness of perception and analysis of the female personality that is more than purely rational.

Daring to be Faithful

What do we learn from this overview of the legislation of the Fraternities through the successive rules before and after Vatican II ?

1. As regards the friars, the book of Constitutions is continually evolving; each General Chapter brings changes. It seems to me that the lay fraternities are following this example. A new rule had been requested that would be *in the form a fundamental law, and so brief and simple, only comprising general guidelines* so as to better adapt to both time and place. (Bologna 1961, n. 271). This flexibility and capacity for adaptation are needed for an apostolate that can respond to ever-new needs and situations. The essential is to remain faithful to the spirit animating us and the mission entrusted to us.

2. The Church has redefined itself through Vatican II and the laity has both rediscovered itself and in turn gained recognition for participation in the Church's mission. Their identity *as laity* has been recognized; their field of action has been defined, namely to transform the world according to the spirit of the Gospel. It would be an act of infidelity to one's vocation as a lay person and to the will of Saint Dominic if this line of action were not followed. Rather, let us rejoice in this development. May it be for us a source of dynamism.

3. The Church and the Order recognize the diversity of charisms given by the Holy Spirit. Each person must develop their own for the good of the community and humanity. There is an invitation to listen; to listen to the world that we live in so as to hear its calls and to discern the signs given by the Lord: to listen to oneself to recognize one's special charisma and apply it. There is also an invitation to rejoice because of the wealth of diversity, and plurality, of initiatives and talents.

4. In this diversity the ministries are different but , in the words of Saint Paul, there is the same Spirit. Ordained and lay ministries must work together and form themselves mutually. If the laity are to have a spiritual, biblical and theological formation from the friars or the sisters, they in their turn convey to the theologians their secular competencies and knowledge of the world. I believe that places must be created where such exchanges can take place.

5. Once on the way, a halt can allow us to appreciate the distance already covered, and to make sure we are in the right direction. For the Church the Council was a major landmark .It pointed out a path to be followed, a mission to accomplish and suggested the means to getting there. The Order has done the same. Our halt and meeting place for these coming days has the same objective. Having seen the distance covered, we now wish to map out the main points on the road ahead and the objectives to follow, all in the light of the documents given to us by the authorities of the Church and the Order. Let us go ahead in confidence and without hesitation.

6. The Order is alive; the spirit of Saint Dominic continues to move men and women, young and old, and to give rise to new ways of releasing his profound dynamism. Let us not fear new ways of realizing Dominican ideas: There are many rooms in My Father s House !

I should like to finish with the closing words of fr. Damian s letter *IN MISSION TOGETHER: Saint Dominic had no doubt about his mission. He knew himself to be a preacher. We must reclaim this sense of Dominic. Today we should understand ourselves not so much as Dominicans but as Preachers .*

or

FROM MORALISM TO THE GOOD NEWS OF THE GOSPEL

fr. Clemens Wehrle o.p.

I. ANALYSIS

1. The Setting

A. Personal experiences.

Having been a priest, (12 years in Munich and 13 in Vienna) as well as spiritual adviser in Austria, Germany and Switzerland, I have repeatedly faced the distress and affliction of people in Central Europe.

I was born during the War, in 1940, and grew up fatherless as my father returned in 1948 after three years as a POW in the Soviet Union. In 1960 I joined the Order in the Province of Southern Germany and Austria and was ordained in 1968. I have got to know distress at first hand.

Spiritual advisers, both men and women, are wounded healers. It is only because of this that they can help in healing. This affliction exists in our communities and in those we are sent to. I can bear witness to this.

B. The Misery and Needs of Europeans.

What is this distress that is imprinted on the face of Eastern Europeans, and soon I believe to be seen on those of nearly everybody after the fall of the Iron Curtain and the extension of the European Union to the East?

For me it is something like this:

Growing prosperity does not make people more kind hearted and open in their social relations. The more material goods are acquired the more people are possessed by them. So they are increasingly occupied by the desire to get and to

have more. The time left for each other gets less. They grow lonely and isolated. More often they do not find the way to themselves any longer or to each other. So they are no longer able to just be together. They no longer enjoy little things.

What is increasingly in their minds is the obsession with success. This goes with competitiveness, envy, fear and anxiety. The simple things of everyday life are pushed back for the big things, watching television and traveling, say, on safaris.

The higher up the ladder of success and living standards the more difficult it is to just be together; to talk, pray, to thankfully accept life together.

The price to be paid for this way of life is exorbitant. Many people feel lonely and cast out. Tears in the eyes and most of all tears in the heart.

Relations between people go cold, marriages break up, and children grow up insecure, without a home, without feeling loved.

The single /individualistic way of life is increasingly common; I fetch and take all that is useful to me, without consideration for my neighbour. The haste for life and the fear and struggle for survival casts shadows over everything. The pace of living becomes more strenuous and without focus. The basic processes of life are mostly out of sight and forgotten.

These fundamental processes concentrate in the German word *lieben*, (to love). It has the root *lbn*, so the words *lieben*, (loving), *loben*, (praising), *laben*, (nourishing) are related to each other. It is this inner sphere of life, loving, praising and nourishing, or should it be *loving*, *lauding*, *living*? that we are being alienated from, a dramatic process.

To have and to get, and no longer to be related preoccupies and drives the lives of people. This turns us into an exchangeable gadgets in a monstrous machine: love dies, a rigid, unkind controlled, utilitarian world. We can only be frightened, and horrified, of the Brave New World of Aldous Huxley.

C. Retrospective View.

Let us we now review the above, but this time considering the qualities that give our lives a sense of direction, meaning and stability.

Values and ethics are increasingly left to the discretion of the individual in the go for it society; I just do what I like to do. The tendency of self-rewarding is growing; I treat myself according to my fancy, that's nobody else's concern. Solidarity and a sense of responsibility are declining.

Jesus's way of living, acting in solidarity with fellow humans and embracing their misery to the point of feeling forsaken by His Father (Mk.14) is diametrically opposed to public opinion and the media, constituting a provocation, a challenge and stumbling block.

What are lost are values related to God, the guidance of the absolute and any sense of duty.

Love imparts a meaning to life and orients itself towards Our Lord. It has no room for a life focusing on mere usefulness, in a philosophy of pursuing objects; it ceases where any non-rationalist motivation is considered a folly. Love is better than hatred-this is justifiable only theologically . (Max Horkheimer)

Nowadays love risks dying out. As a consequence man loses his infinite value of himself, as the image of our loving God and turns into an unformed object, which needs to adapt continuously. Man no longer lives his unique self, but he just functions. Life is no longer worth living. There are no dynamics for the future, life has no future.

2. Two Situations that confirm the above and the Biblical Vision of a Hopeful Future

Frankfurter Allgemeine Zeitung

On 18 September 1996, three days before our organizing team met for the first time in Vienna, the above newspaper published a demographic article; according to the statistics the population of Germany would be 68.6 million in 2040, a drop of 12.7 million.

These statistics indicate the general attitude to life: Germans do not see a future for children. They do not want them to live a life like the present one that they themselves are experiencing. What is missing is a vision of the future, of hope and meaning.

Der Standard

In its 1997 Christmas edition, the Austrian daily newspaper ***Der Standard*** reported on the Austrian demographic trend; by 2030 only 10 % of the population will be less than 15 years of age!

The same tendency as in Germany can be recognized; a declining birth rate, animosity towards families, lack of emotional shelter . On the other hand what are important are the economy, profit and careers. Life and the future as represented by a child, fall by the wayside.

The outcome of this in Europe is that there is no future because people have no confidence in life. Where confidence is absent, there is no hope. Without hope life has no meaning.

The opposite: Biblical Vision of Hope

In the Old Testament we can discover - and re-discover each year during every Advent —in the sayings of the prophets, visions of the future: Israel dreams of or imagines and projects a great future because hope was burning in the heart of the people.

This hope derived from the loving solidarity with their Lord; he was with them always. He had gone with them through fire and water, had accompanied them and is still with us in our present suffering and misery. He has always longed to bring heaven to earth, and will not rest until this comes about.

A person who believes in the events of the past can live in the present without losing hope for the future. To have hope in the future the present must have roots in the past. Meaning is the fruit of hope, which is nourished by confidence.

Today in Europe there is a lack of confidence, hope and meaning. If these three values can no longer be found in modern Europe, then there will be no future. Europe will drown in cars, TV sets and computers. We shall have fled into a world of illusions.

3. The Background - hidden motives:

A. The reasons for the loss of reality, life and its meaning.

What are the reasons for this loss of reality, life, meaning that we meet everywhere in a Europe, once called Christendom and which now is blind to its future and declares war on love and life? Many Europeans today feel that there are superfluous groups that should be pushed aside; children, the unemployed, the handicapped, refugees and the dying. Europe has developed into an enterprise for eliminating life. Europe needs advocates of life!

In this Europe any one of us may turn superfluous tomorrow: what does this make you or me?

(Hans Magnus Enzensberger).

B. Crisis in Relationships

The eminent theologian Johann Baptist Metz gives us a clue to understanding this situation. He recognizes a profound crisis of faith in God in our European culture. He sees it in connection with the growing indifference to suffering. To be close to my fellow beings, close to myself, close to God, all are related to each other and grow in a mutual process; it is called *the spirituality of relations*.

This also means that if a person has lost the sense of being rooted in God he will also lose his ability to find a way of getting in touch with his suffering neighbour, and even himself. His heart turns into stone. (Ezk.11:19)

Moreover, not being able to hear the tune in oneself makes one incapable of recognizing the heart of the other. This makes one deaf to the tune coming from God,

Seen from this point of view, the place to learn about life and love is within one's own heart and emotions. Both are endangered in the Europe of tomorrow.

C. 20th Century Europe.

If we search for the causes of the losses that have befallen 20th Century Europe we shall better understand the destabilizing of society and of people in our days. We may thus understand the negative forces of our time.

In doing this, I should like to refer the insights contained in *Geleise ins Morgen* (Tracks Towards Tomorrow) by Bishop Reinhold Stecker, *The meaningless of creation and ourselves as creatures.*

I am familiar with both Vienna and Munich, but feel uncomfortable there where I have experienced this alienation. God's creation, His dwelling place, given to us by Him, like us who are its inhabitants, has its own life-imparting rhythm. Time does not extend with monotony, it has its own rhythmic structure. In the course of a day there is night, morning, noon and so on. In the year there are seasons, spring summer, autumn and winter. Each has its own quality and it is good for us to live in tune with these rhythms, to experience the morning as the morning and to receive them as gifts because we are not only inhabitants but also part of creation which carries its traces in us.

Perhaps the commandment not to eat the fruit of the tree in the middle of the garden, the tree of knowledge, (Gn.3) implies just this; admit that you are a creature, respect the limitations you have been designed with, and do not set yourself up as god, under pain of death (Gn.3). Dying in the biblical sense means life is miserable.

Europe at the end of this Century can tell us a thing or two about this impoverishment, in the pride and arrogance by which people ignore the quiet message of the rhythm of life, and so endangering the balance of life, and even the chance of survival.

Alienation because of things .

The booklet *The Papalagi* (The European) critically reviews European society. In it the Pacific Island chieftain Tuiavij from Tiavea observes that the multitude of things have made the Papalagi miserable. In other words we in Europe **have** too much, **produce** too much, and also **throw away** too much.

We do not appreciate the gifts of creation through Our Lord and we do not appreciate the things that we ourselves produce. We behave like spoiled children who have too many toys and so have lost the art of playing.

Every thing has a history and a heart, things want to be discovered. For this we need time and imagination. The Papalagi scarcely have these any longer.

Alienation by loss of interest.

A teacher told me the other day that after less than a fortnight I can tell in the first form whose mother stays home with her child in the afternoon and whose does not. The number of children behaving abnormally increases every year. A cause of this is the lack of empathy and interest by the parents.

Every person is born as an organism. Being human, aware of being one, confident and free, is only possible if the person is looked upon with loving eyes, is experiencing empathy in his/her personal life, and is of interest to someone else; a loving person, a Thou (Martin Buber) giving creature comforts, loving kindness, care, security, and time for discussion.

Empathy, interest, compassion and closeness are fundamental human needs. These are the hearts of flesh not of stone referred to by the prophet (Ezk 11:19). They refer to a life of loving relationship with others. Only in them does a person find a home. In fact I should like to define happiness explicitly as the grace to be able to live at a level of deep relationships.

I should like to offer two more quotations from Bishop Stecher concerning alienating influences;

Alienation by over-information

Information becomes confined to the intellect and does not flow to the heart; on the other hand a true encounter goes straight to the heart. The fundamental error of our times is to replace a meeting of hearts with information. The pursuit of information is sometimes a euphemism for the greed to take possession of something, the greed of power.

When Jesus said to the rich, not young, man go and sell everything you own and give the money to the poor (Mk 10:18-22) the possessions referred to may well have included the power of knowledge that unwittingly turned from a means into an end in itself. This is why his, *our*, conversion is needed.

Alienation by losing faith in God.

As previously mentioned above, **The Setting**, which dealt with the loss of values. If a person loses this last, loving, guarding THOU, if the fundamental feeling for life has become nothing more than a feeling of just being thrown into existence, then horror and despair arise with the question is not man no more than a homeless, tragic existence? There are enough faces around us engraving this question. This increasingly forms the countenance of our post-Christian Europe.

4. The option for a European theology of life, (theology of liberation)

In modern Europe it is things that own people, and not the other way around. Most are locked up in the boundaries of this world and expect life on earth to still their boundless longing for heaven, for God. Thus their way of life gets ever more hectic, strained, egotistic and showing less and less solidarity.

It is the mission of the Church (the Churches) to break up this greedy obsession with worldly life, to unmask the boundless desire of people as the longing for the infinite God, and to bring people home to our secret Lord.

Paul M. Zulehner writes; Will the Christian Churches be able to encourage modern people to dwell in the mystery that has always surrounded them - and thus cross over from the precincts of hidden fear and fright to the fields of confidence, where and only where solidarity that can be relied upon gets a chance?

If the Church operates in a mystagogical way, i.e. if it accompanies people into God's loving mystery, then it will at the same time release those powers of solidarity that makes people able to live in a morally responsible way and influence politics.

(From Zulehner, Die Lage des Christentums in Europa; Konsequenzen für die Neu Evangelisierung , den Katholischen Blättern, 8-9-1993.

II THE REMEDY EVANGELIZATION AT THE MILLENIUM, or FROM MORALIZING BACK TO THE PEACHING OF THE GOSPEL

I should now like to be more concise.

Whenever I have referred to the disintegrating forces of our time I have always kept in mind the reassuring message of the Gospel and also the Old Testament.

In doing so, I have freely followed the insights of Bishop Stecher in his already mentioned book. These insights have occupied my mind since I first heard him speak on the topic ten years ago in the Archbishop's Palace in Vienna.

The first aspect is the alienated man in a Europe afflicted by disintegrating forces. The other is the Good News about Our Lord, saving men and the world and bringing them home; this is an aspect that we may pass on to others.

If our father Dominic had at heart the salvation of souls , or should we say the salvation of people , this could only mean bringing the unsurpassable message to people and telling the world of *God's coming to visit the human being, because*

man has lost his way (theologically, because of original sin): by the Incarnation of Christ God enters into the existence of men and women to bring them home.

Bringing Home

Bringing home is the great gesture of love. It is present in every book of the Bible, from Genesis to Revelation when at the end, He sends heaven to the devastated and endangered world. (Rv.21)The Gospel is not primarily a demand or a commandment, you shall, you must, the Sermon on the Mount should not be understood that way, though we may have misinterpreted it and reduced it to that.

The Gospel is an invitation to share an experience that the poet Hjlde Domin described in these words;

*Cavernous secret God
in which we ve dwelled since time immemorial
and have not known.*

We Dominicans, must make every effort to bring out the Lord s message so that it will again ring out loud and be recognized, and so that it will be understood by us and passed on in its pure form.

In an unsurpassable metaphor we read in Luke (15:11-32) of the two sons, both have gone astray; a waiting, forgiving father inviting them home. One finds the way home; as regards the second the discussion ends with the question, will the father s love also bring home the one who stayed? With which of the three do I identify?

Let me say it again; the Gospel is really a message that offers a sheltering centre, an enriching message demanding only in a sense that. Our Lord s grace only reaches its goal if I participate and cooperate with this Good News.

The vision of a priest or a religious.

The Gospel of love needs loving people if it is to be incarnated . For me this is the idea of what a priest will be in the future, a human being with a heart . This also includes all members of the Order, friars, sisters and lay people in the Dominican Order. A human with a heart, or in the words of Ezekiel , a man with a heart of flesh and not of stone.(Ezk.11:19).

This heart should be compassionate, alive, sensitive and filled with empathy. The opposite would be unfeeling, rigid, pitiless, and manipulative.

Is our formation in the lay communities going in that direction? Are we being formed to be fully human, socially aware and spiritually mature? This last presupposes a theological formation that takes account of all the rest.

The future communities.

Loving people thrive in communities guided by love. We must look on our fraternities, their life-style, their attitudes, from this point of view. Are they intellectual circles? Are they cold debating clubs in which theological fights take place? Are they exotic pious circles? Or, are they more? Places where heart-felt sharing of life's ups and down takes place and so the Church is being lived inwardly and outwardly?

Rites and spontaneity.

And one more thing, loving messages need loving actions; that means spontaneity as well as familiar rites. Feeling at home in religious life is only possible where there are familiar routines, structures and rules. However, anti-institutional sentiment also needs room so that forms will not turn into formalism, or life into routine.

Sects: a serious request.

Searching for a sheltered environment is the key phrase for understanding the attraction of sects at the end of the second millennium. At a time when the established churches are deploring loss of members and defections, many people, mainly young, are seeking salvation and their future in sects. This is a challenge to the churches both regarding their actions and structure.

Why are the dreams of the young by-passed as a matter of course by the established churches? Why are the churches and their structures no longer understood by the searching spiritually homeless? Don't these young feel moved by the existential encounter with the Totally Other any more? (Max Horkheimer); are the established churches manifesting their piety in a manner that is too ritualized and formalized, and so destroying any glimpse of underlying spiritual forces?

Moreover, sects are also an indication of structural deficits in our affluent to have and to want society.

The family as a microcosm (Paul M. Zulehner) is endangered. Parents become alienated from each other and consequently from their children, and vice versa. Broken homes and children living separate lives.

Young people's spiritual needs for a loving, sheltering community drive them into the arms of religious and pseudo religious groups. This again raises the above-mentioned questions on the values and practices of our European churches and society.

What is needed is a change of heart.

Let me finish by quoting Lothar Zenetti;

Ask a hundred Catholics what they cherish most in their faith,
and all of them will answer Holy Mass

Ask a hundred Catholics what they cherish most in Holy Mass,

and all of them will answer, the consecration.
Ask a hundred Catholics what they cherish most in the consecration,
and only a few will answer, the transformation of my heart.
To which I would add, in answer to the immeasurable love of The Father.

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A New Approach to the Mission of Lay Dominicans

Zaida ROCHA FERREIRA and fr. Eugenio BOLEO o.p.

1. INTRODUCTION

At present the Dominican Lay Fraternities are facing a dilemma, on the one hand they and their members are recognized as full members of the Order and so have the same vocation to preach. Moreover it is agreed that the explicit proclamation of the Gospel is essential for evangelizing.

On the other hand there seems to be insoluble difficulties; the lack of institutionalized study, the lack of support and encouragement by most friars of the Order, and above all the fear of assuming the mission of the Order and being recognized, by vocation and commitment as lay preachers

It is not at all clear to the laity in Europe that preaching is their essential vocation and that it requires an adequate formation. This is an urgent challenge in order to live one's commitment to the Order and fulfill one's vocation.

The vocation of the Dominican laity is often presented as comprising three linked elements, prayer, study and community, the core of Dominican spirituality. However, it was the intention of Saint Dominic that these three elements should be the pillars of **preaching**, the spreading of the Gospel.

The heart of the Dominican vocation is preaching. The first Rule of the then Third Order was that of Munio de Zamora in 1285, it refers to the objective of the lay Dominican vocation as defending and propagating the faith. Our present Rule, Montreal 1985, refers to our vocation that according to Saint Dominic and Saint Catherine of Siena, is at once both **contemplative and apostolic**

One learns to walk by walking, likewise one learns to pray by praying and to preach through preaching. Formation for preaching is not solely based on study and prayer, one also needs to experience preaching.

The texts of both the Church and the Order on the mission of the laity and preaching are certainly available, but what is missing for us is the organized practice of preaching.

We persevere in our communal life and wish for a more fraternal life, but what most of us are missing is experience in the Dominican apostolic work by teams.

Our Lord sent His Disciples two by two; so did Saint Dominic and this was not likely a coincidence. Sharing an experience of preaching is not an easy thing to do because such preaching begins with a relationship of truth, charity, prayer, mutual correction, the need for each other, etc., between the preachers themselves. None of this is natural, obvious, or something that can be learnt from books.

One has to experience the interior richness that comes from preaching with one or several companions. One has to experience the many difficulties of such a shared mission; all the temptations of the ego rise to the surface; one has to experience listening in truth and peace, constructive criticism of our preaching, manner of speaking to people, language used, etc. This long road is the best for becoming more humble and poor preachers and for the mission to be full of the presence of Jesus Christ in the midst of the preachers.

Without His presence nothing is possible. This is what helps us- though it is not always obvious! -to realize that what really matters is not the preachers but our Lord Jesus Christ. It is this lived reality that gives evangelical power and daring to the great preachers, especially those of our Order.

Because we are convinced that we must again find this apostolic practice our presentation is divided into two parts;

-a schematic presentation on the essentials of Dominican preaching:

-and a concrete project on preaching in teams.

2. DOMINICAN PREACHING

2.1 - What it is:

Passing on the faith that saves, the **explicit** proclamation of Jesus Christ (EN,22).

The proclamation of an oral message (EN42.2)

A preaching that is prophetic, poor, kerygmatic.

A presentation on the meaning of the Gospel.

A search for the relevance of the Gospel to everyday life.

Addressed primarily to the intellect, but not exclusively so.

2.2 — Objectives:

To make life accord with the Gospel.

To lead to the faith, or to seek to clarify or correct the faith.

2.3 — Requirements:

contemplation,

silence and listening to the Word of God,

personal encounter with Christ,

listening to the voice, but also the eyes and hearts of people (Damian Byrne),

pity towards others,

personal encounter with the other,

the witness of one's life,

poverty (poverty of lay preachers is first of all their condition as Christians without a clerical statute, they are lay people like any other member of the laity).

2.4 - It is not:

speculative teaching.

It does not seek changing behavior (no moralizing)

2.5 - To preach one must know:

the Scriptures + the Creed + the teaching of the Magisterium + prayer:
those to whom we are preaching:
our own capacities and limits.

2.6 - To preach one must have:

faith + hearing + sending + message:

* the mandate from the Church:

* a personal call/the call from Christ: the grace of preaching :

* an awareness of this mission.

Among the many explicit proclamations of the faith, that is the many types of preaching, only the sermon at Mass is reserved to ordained ministers (i.e. bishop, priest, deacon).

There is a multiplicity of other venues open to the laity for preaching.

Their opportunity lies in the fact that they are in the world.

3. THE ESSENTIAL PLACE OF THE WORD OF GOD

3.1 - The word of God must be Studied;

-received,
-studied,
-prayed
-proclaimed

because:

God lets Himself be known (reveals Himself) and acts through His Word.

The Word of God is powerful and achieves all that It wishes.

The Word of God was made flesh in Jesus.

The Word of God is both poor and rich at the same time.;

-poor because the world and his Church are full of words, and

-rich because God acts through it.

3.2 - Where do we now find the power of the Word of God?

It seems that these days the Word of God remains mere words and is no longer able to get through to people.

More often than not in the Church, what is spoken and written seems of little relevance to daily life.

Where do we now find the power of the Word of God?

What words are really powerful today?

The world,(society) is now largely foreign to the Church, and vice versa.

And needs.

3.2.1 -Obstacles to Preaching.

Words have now been replaced by images.

Words are now discredited.

A 2000 year- old message has no relevance or credibility.

Everything is now light , refer fr. Oscar Mayorga below.

3.2.2 - Supports for Preaching:

There is some support found only in the faith.

It is only through faith that we can rely on this word,

If we believe in what has been revealed to us:

*It does not belong to us but to God.

*It is living and incarnated in Jesus. It is effective and does what is promised.

*It is the wisdom of life.

There is support in charity: so as to
see the other with compassion,

See oneself with humility,

recognize in what has gone on before, and even going on now, situations
requiring urgent reconciliation.

There is support in hope and confidence:

The Word of God is effective.

It does what It sets out to do.

It shows the presence of God and the action of Christ in the world.

The Lord does wonders to us and through us.

With Christ we can overcome fear.

It is I, do not be afraid (Jn.6:20)

3.3 - The Challenges:

- *How can the communication of the Word of God become credible?
- *How can the words of mortals communicate the Word of God and bear the action of God?
- *How can Dominican preaching that is aimed at the intellect (reason), penetrate the heart of its listeners?
- *Conquer the fear of lay preaching and the prejudices on the Church and the Christian faith.
- *To rediscover the art of preaching.

4. GROUP WORK

INITIATIVE IN DOMINICAN PREACHING THROUGH TEAM WORK

After the above presentation and the discussion that followed, we can now proceed to a practical exercise on possible preaching initiatives that the Dominican laity could pursue, either in teams or in cooperation with the friars or sisters (mixed preaching).

We are convinced that there are fundamental aspects of our vocation that we can neither understand or deepen if we have not experienced a real preaching mission .It is also most important to experience the fact that lay preaching is feasible, either in a lay or mixed team.

In order to prepare team preaching, we suggest the following work grid that we have drawn up after some ten years of forming lay Dominicans for preaching. Also, after experiencing numerous preaching missions to both the youth and adults comprising both mixed and solely made up of the laity: For us this is a very useful working tool.

We are normally required in our professional lives to achieve a certain level of competence. We need to have the same serious attitude towards our preaching mission and not abandon ourselves to improvisation.

Numerous obstacles must be overcome in order to be successful in team preaching. One must begin by determining likely initiatives.

The mission that has been carried out should be evaluated as this is an important element in orienting our formation as lay Dominicans. We can then ascertain what are the aspects to be improved and where greater competence is required.

Based on our experience both in Portugal and other provinces, we do not consider that new venues for preaching are needed. However what is required is **a new attitude to proclaiming the faith in teams.** We also need to have a new attitude towards initiatives for presenting our cooperation in evangelization in the many places that we know. We need a new vision of ourselves, and not just of others.

We now propose to place you in groups, either by country or provinces. The aim of this is to work out some preaching proposals that you would consider necessary or possible to realize where you live.

We feel that this exercise should fill you with enthusiasm and lead you to dream of truly Dominican missions when you get back home.

Later on, the sharing of our ideas in the plenary session will also be, we hope, a rewarding opportunity for fruitful cooperation between provinces.

Proposed grid

We produce the grid in a English and French.

1-Initiative of the responsibility
Initiateurs du projet

2-To whom is the preaching addressed?
A qui peut-on proposer une predication (destinataires)?

3-Reason?
Motif?

4-Place?
Lieu?

5-What end?

Quel but?

6-What theme?

Quel sujet (theme)?

7-Time available for preaching?

Le temps dont on dispose (1 heure, 1 soiree, 1 weekend,)

8-Team(and function).

Equipe (et fonctions)

9-By what means?

Par quels media?

10-Preparation: -Concerning: the audience + the preaching + the ambiance

Preparation: -Concernant: les destinataires + la predication + l'ambiance

11-The cost?

Les depenses.

We now present the sixteen answers to each question in the grid. This allows us to have a global view of each item of the preparation of the preaching and answer is written in Roman numerals.

1. PROJECT INITIATORS

I -England.

II -England (Council of Dominican Peace Action-D.P.A)

III -Czech Republic (Provincial promoter for preaching, a friar)

IV -Sth. Belgium (Conseil Vicarial des Fraternites)

.

V -Ireland (Shared initiative between laity and friars).

VI -Slovakia (The assistant for the Order and the principal of the Fraternity, sometimes other members of the fraternity).

- VII** -France (Province).
- VIII**-Norway/Sweden (Dacia).
- IX** - Flanders -(Dominican family, province of Saint Rose)
- X** -Hungary (laity and bishop).
- XI** -Switzerland (material aspect, travel PBR, spiritual, French speaking fraternities).
- XII** -Italy(Provincial Council of the Laity in cooperation with the team *Predicazione itineranti* of the Dominican family)
- XIII** -No identification (laity, friars, sisters).
- XIV** -Lithuania(Order in Lithuania, laity).
- XV** -Germany(laity, Dominican family)
- .
- XVI** -Austria(initiative arising from concern for mothers).

2. TO WHOM IS THE PREACHING ADDRESSED ?

- I** - Prisoners.
- II** - General public.
- III** - Parishes without priests.
- IV**- We have available a programme of information and formation for those wishing to discover the spirit of Saint Dominic.
- V** - To a group of young adults.
- VI** - Apostolate in our surroundings, the families, work-place, schools, the sick
- VII** - to such fraternities that are not used to their members actively intervening and to persons wishing to hear the Gospel.

VIII - People involved in the current political discussion around support to families.

IX - For those interested in a chosen theme.

X - To the people in the Church.

XI - A trip; in the footsteps of Saint Dominic, Fanjeaux, Prouilhe. For all ages and open to all.

XII - To lay Dominican fraternities in a specific region.

XIII - People like us who are already active in voluntary work in society and the Church.

XIV- Preaching aimed at intellectuals aged from 24-40 years

.

XV- Churchgoers. To help those looking for counselor assistance, to listen and show the way.

XVI-Dialogue with a young woman of 20?

3. REASON?

I -To share the hopes and dreams of the future. Because as Dominicans it is a necessary part of our vocation.

II -To inform public opinion.

III -To renew, strengthen the faith of Catholics, (retreat).To give non-believers the opportunity to speak about faith

.

IV -To respond to needs either expressed or aroused.

V -To provide a forum or space for young adults to express the spiritual dimension of their lives.

VI -The renewal of the faith, spiritual life, formation of animators.

VII -The Gospel in daily life. Christian interpretation of current events.

VIII -To influence public opinion on the Church s social teaching.

IX - Publicise the relevance of Dominican spirituality.

X - No priest in some churches.

XI -Religious emptiness, but with a thirst for spirituality; return to the sources, with a tourist attraction.

XII -To provide formation for the mission of the Dominican laity.

XIII -We ourselves and our activities need spiritual nourishment. We don't want action only.

XIV - For 50 years the dominant image of the world is one of materialism and atheism. We wish to have a philosophical and Thomistic view of the world.

XV - Day of reflection (and study).Retreats, group meetings, Bible circles.

XVI - Concern over the irresponsible way this young woman uses her inheritance, as this will corrupt her and make her lose her way. We perceive the Dominican charisma differently; its centre is to be a good shepherd, who accompanies people (compassion !) The result is the proclamation or the witness of the faith. Essentially we see in Dominic the incarnation of Jesus, as the Good Shepherd who seeks those who have strayed.

4. PLACE?

I - In prison.

II - Ministry of Defence and its establishments, and outside Parliament

III - A village, especially in a non-Catholic area and with many social problems.

IV -Travelling.

V- A room suitable, but which is not directly attached to, or part of a church building or convent (priory)

VI -The parish, school, the community or the families mass media, on the Dominican level, meeting of the fraternity.

VII - A Christian setting that is not necessarily monastic or Dominican.

VIII - Daily newspapers and local internet forums

.

IX - Heverlee, (near Louvain).

X -In the church.

XI - Fanjeaux-Prouilhe. Departure from Geneva and Lausanne for Swiss Romande

.

XII — The meeting place of the Fraternity easily available to others.

XIII - Open Dominican Houses .

XIV - In parishes, conference rooms at university institutes, school rooms.

XV - Houses or group conference rooms.

XVI - In a Greek restaurant where one cannot be disturbed.

5. WHAT IS THE OBJECTIVE?

I - Because they are wounded in a particular way and often treated as untouchables . Sometimes they have not known love from anybody. Some wish to have someone to turn to and some are seeking a reason for living, a better way of life.

II - The promotion of peace and arms reduction.

III -To help children who have to spend all their summer holidays at home without any activities. To play with them and at the same time to speak to them about the faith and answer their questions. To give believers the opportunity to speak about the faith.

IV -To make known the gospel and the Dominican spirit.

V -To lead these young adults to experience the awareness that Christ calls and is calling each by name.

VI_____

VII -To enable people to discover the presence of Christ in daily life.

VIII - To make people aware that the Church has a social doctrine and that we are all concerned with the situation of the world.

IX — To enlarge the Dominican Family.

X — Eucharistic service with preaching..

XI - A discovery of our roots (return to the source). See the similarity between then and now; sects, confusion, malaise, so as to find a positive response.

XII -To prepare lay Dominicans to be able to preach in teams.

XIII -To express the presence of the Holy Spirit among us, within secular society, in prayer, study and prayer.

XIV -To make known the great names of the Order. Present the truths of Saint Thomas Aquinas, help intellectuals change the way they think. Help them find Christ.

XV -Explain the Scriptures. Present the truths of the Faith, and remove the fear and prejudices concerning the Church.

XVI -To learn responsibility towards oneself, others, and material things.

6. WHAT THEME?

I - Self-esteem. God s love for all.

II -Justice and peace.

III - For adult believers, discussion on prayer in everyday life; for children, a week s game About a kingdom which has lost its king .

IV - Subjects envisaged:

living as a group; the history of God among men; knowledge of the history and tradition of the Order.

V- .A spirituality that is based on the idea of a relationship: with each other, with God, and with nature /the environment/cosmos

VI- According to actual needs: the preparation for the Great Jubilee 2000, the basis of spiritual life.

VII -A subject, to be determined, showing how God accompanies us through our life as he did with the people of Israel and the early Church.

VIII- A current political issue: support of parents who stay at home with their children.

IX-The Truth.

X-The Gospel today, a parable of Jesus.

XI- The signs of the times.

XII -Mission to Fraternities and Fraternities in mission.

XIII To name the grace of God among us in various aspects; depending on what each participant brings.

XIV- Ethics, morals, politics, metaphysics, and Saint Thomas Aquinas.

XV-Prayer.

XVI- Managing inherited wealth.

7. TIME AVAILABLE FOR PREACHING (One hour, one evening, one week-end).

I- As long as necessary in long or short sessions.

II- One day.

III- One week.

IV- Project established over two years; one-day activity (repeated).

- V- One day, with the hope with the hope that it will become on-going.
- VI- Half day per month.
- VII- A weekend.
- VIII- The debate in the newspaper, and on the Net will probably continue 2-3 weeks;
the text short and to the point.
- IX- One day.
- X- One hour
- XI- One week.
- XII- Three hours per month over three months.
- XIII- Once per fortnight aiming to go on longer, two hours per meeting.
- XIV- 2-3 months.
- XV- According to circumstances, in this case, a weekend.
- XVI- One evening.

8. TEAM AND FUNCTIONS

- I -Team of Lay Dominicans - 1 friar and 1 sister for support in prayer, action and burden sharing
- II -Laity, friars and sisters united for Dominican Peace Action (DPA).
- III -2-3 laity, 1 friar to celebrate Mass and for confession.
- IV-The Vicariate for the Laity with outside help according to theme.
- V-One lay fraternity.
- VI -The assistant from the Order and the principal of the fraternity.
- VII -Laity plus 1 friar and 1 sister.

VIII -Five functions:

- 1. monitoring newspapers,
- 2. monitoring on-line fora,
- 3 background and fact collection,
- 4 writers (preachers)
- 5 press relation.
-

IX - Dominican family group comprising friar, sister, nun and laity.

X- Dominican laity.

XI -Four people:

- One each, lay, friar, and sister.

XII -Four persons to act as hosts, prepare meeting, provide hospitality, develop methodology, act as chairman, and assist in liturgy.

XIV -A group comprising friar, professors of theology (Thomistic), students and teachers.

XV -Laity and friars

XVI ..

9. BY WHAT MEANS?

I -Being available, sharing experience, providing relevant documentation etc.

II -Demonstrations, passive resistance, writing letters.

III -

IV -Meetings and direct communications.

V -Presentations through all types of music, visual (art, photography, and video) written and oral words, and discussions, informal prayer.

VI -Personal meeting and contact; monthly letter from Provincial to form and inform.

VII -On-the-spot availability.

VIII -Daily newspapers and local internet fora.

IX -Video of fr. Timothy Radcliffe and witnesses of laity. Conference by a Dominican Theologian. Dialogue with group.

X- Living speech.

XI- Travel, bus and on foot.

XII- Bible, statutes, reports.

XIII- Refer above. Method of working is important, in preaching the medium also influences the message. Audio-visuals may be necessary.

XIV- Journals, magazines, TV, several teaching aids.

XV- Slides, film and creative activities from participants.

XVI- Inter-personal dialogue in pleasant and relaxed surroundings, in room where one is not disturbed.

10. PREPARATION:

Concerning: AUDIENCE + PREACHING + SURROUNDINGS

I- Permission from authority;

a) Learning from the experience of others in this field,

Asking questions about help available after release, i.e. spiritual, temporal social etc.:

.b) Relevant passages in Scripture:

c) Friendship and mutual support, neither critical nor judgmental.

II- Preliminary publicity; study various relevant documents, friendship and mutual support.

III- a) Some months in advance ask a bishop to choose a parish, then contact parish priest and local authorities there.

b) Choose 2-3 missionaries, provide training and material.

c) Go to area, find accommodation and check surroundings.

IV- This programme has been prepared during the last year

V- Advertise through supermarkets, parish newsletters, posters, personal calls; Fraternity to choose Scripture passages for discussion and reflection. Also to learn the language of young adults by becoming acquainted with their songs and stories. Symbols: candles, cross, Bible, water etc. Informal room setting.

VI- Prayer, meditation and study.

VII- For audience, information and communication. For preaching, meeting of animators. Surroundings, care for prayer times, have persons who can sing, play musical instruments: other support, video, slides etc.: aesthetic dimension.

VIII-

IX- a) Publicity in Church media, radio and internet.

b) Invite laity to contribute, namely; a fraternity member with classical style and less conventional members of Dominican family.

c) Prepare leaflet on proposed theme,(laity and friar).

X- Personal contact with people.

- Meditation on Gospel and study.

- Religious songs.

XI- One person conversant with history of the Order. One good singer, and one animator.

XII- Audience; to make fraternities sensitive to formation + listening + communication +,creativity.

Preaching: Study + sharing of Dominican charisma, witness of apostolic life.

Ambiance: to know the human social situation and the environment in which each fraternity lives and works.

XIII —Audience: starting starting with people we know or can invite because we know they will respond to this initiative

When event is running; use local media for announcements and publicity.

Preaching, see 5 and 7 above.

Ambiance, see 7 and 8 above.

XIV -Targeted at intellectual having average to superior preparation. One seminar. for the indifferent, agnostics, believers and doubters.

XV -Include questionnaire with invitation:

- do you experience difficulties in praying?

- What type prayers are there?
- Analyse responses received.
- Send out texts.
- Team meditates and shares its own experience.
- Each explores means, slides, texts, etc.
- Prepare room for prayer sessions.

XVI _____

11. THE COST

What does it cost?

- I** -Travel expenses.
- II** -Travel and printing expenses only.
- III** -For missionaries, cost of board and lodging, plus travel and some publications.
- IV** -No charge.
- V** -Publicity, the hire of the room and light refreshments.
- VI**-Each activity is adapted to the possibilities of the people to whom it is addressed. All pay for themselves and support the common work. As we are short of space and do not have our own press centre we are limited when organizing large meetings.
- VII** -The lowest expenses possible. Donations are for establishing a fund for the next preaching in better condition.
- VIII** -Nothing except time for preparation and the ensuing dialogue.
- IX**-Shared equally with the Dominican province.
- X** -Nil.
- XI** -Between SF 800-900 per person.
- XII** -About Lira 3000.
- XIII** -About \$70 per meeting, part can be asked from participants.
- XIV**-\$6000 per year for production, editing, hire of material and transport.

XV ..

XVI .

5. REFERENCE DOCUMENTS:

1-AA Vatican II: Decree on the apostolate of the Laity (*Apostolicam Actuositatem*)

No.6

: This witness of life, however, is not the sole element in the apostolate: the true apostle is on the lookout for occasions of announcing Christ by word, either to unbelievers to draw them towards the faith, or to the faithful to instruct them, strengthen them, incite them to a more fervent life; for Christ's love urges us on (2 Cor. 5: 14), and in the hearts of all should the apostle's words find echo: Woe to me if I do not preach the Gospel (1 Cor.9: 16).

No.10

: Participators in the function of Christ, priest, prophet and king, the laity have an active part of their own in the life and action of the Church. Their action within the Church communities is so necessary that without it the apostolate of the pastors will frequently be unable to obtain the full effect. Following in the footsteps of the men and women who assisted Paul in the proclamation of the Gospel (cf. Acts 18:18-26; Rom. 16:3), lay persons of a genuinely apostolic spirit supply the needs of their brothers and are a source of consolation no less to the pastors than to the rest of the faithful (cf.1Cor.16: 17-18).

2 . In Evangelii Nuntiandi

Preaching is the oral proclamation of a message.

3 - The Fundamental Constitution of the Order of Preacher;

No.1

The ideal of the Order is to give yourself up to the proclamation of the Word of God, preaching the name of Our Lord Jesus Christ throughout the world .

No.2

The ultimate aim of the Order is preaching and the salvation of souls .

4-

The Fundamental Constitution of the Lay Dominican Fraternities

No 4

As members of the Order they share in its apostolic mission, by study, prayer and preaching in keeping with their state as members of the laity.

No5

they draw strength from fraternal communion, above all to bear witness to the faith, which is theirs, to be sensitive to the needs of people in the present, and to serve Truth.

5-

The General Chapter of Avila, 1986 Chapter VI On the laity in our apostolate:

No.83 F.1

our own proper mission as the Order of Preachers cannot be effectively accomplished unless the laity are responsibly carrying out their own proper mission;

6-

Letter of fr. Damian Byrne: The Laity and the Mission of the Order

No. 3.

The heart of the Dominican charism must be found in preaching, in the kerygma of the Word of God. To be a Dominican is to be a preacher. This is the primary concern of the Dominican ideal.

The specific place of encounter between the Dominicans and the laity is precisely in the charism and ministry of preaching.

7-

Letter of fr. Damian Byrne The Ministry of Preaching

In: *We want to see Jesus:*

If we are preachers, we must be men and women who read, ponder and live the word of Scripture. This meeting with the Jesus of the Gospel, reflected upon and pondered over becomes a living spring for each of us .

In: *Relevance*

Our preaching will not be complete unless it relates the Gospel to people s lives. Faithful to the Gospel, our preaching must also address the questions they ask. This imposes upon us the obligation of listening and being alert to the movements that are taking place in our rapidly changing societies. How can we speak to people s needs unless we share their joys and sorrows? Before we speak we must listen not only to people s voices but to eyes and hearts.

IV

The Meeting

C. Other Presentations

**fr.Oscar MAYORGA: Past and Present Methods of
Communicating - Human Communication Yesterday and
Today**

fr.Gabriel NISSIM: The Mission of the Order in Europe-

Past and Present Methods of Communicating, Human Communications Yesterday and Today

Fr Oscar Mayorga o.p.

General Promoter for the Media

- 1.**
Past and present ways of communicating, human communications yesterday and today.
- 2.** Social communications in the Church during the 60 s. The term that has become current in Mass Media, The Means of Social Communication, MSC.
- 3.** The different phases of social communication;
The mnemotechnic period
 - *the pictorial phase,
 - *the ideographic (hieroglyphic phase),
 - *the phonetic (3000 B.C., the Phoenician alphabet) phase,

For 5000 years new means to exchanging messages have been developed.

4. The objective of social communication;

*Information, to give news or make a chronicle,

*to express ideas or sentiments.

The Bible, an oral tradition followed by a written one,

In Egypt 2400 B .C., international telecommunication messenger service .

In Greece: mural notices and news.

In Rome: album , preaco , subrostani , annali maximi , acta diurna populi urbana .

The Greek and Roman theatre.

The Middle Ages; auto sacramentales (Spanish mystery plays).

Iconography.

Painting, sculpture and architecture.

5.

An incarnational mentality: evangelization and catechizing in terms of social communication.

6.

Printing in the XVth Century;

The Bible, the first book that is printed.

The transition from the Middle Ages to the Modern Era.

The French Revolution and the Contemporary Era

.

7.

The inventions that led to new stages in social communications;

*Lithography.1796

*(Photography 1814

*Morse code 1837

*Linotype 1866

*Telephone, G. Bell, 1877.

*Cinema 1895

- *Telegraph 1909
- *Radio,1920,
- *Short wave 1930
- *Television 1927
- *Transistors, FM etc.
- *Tapes, satellites, video, CD,
- *Internet.

Informative, formative and recreational messages.

8.

Towards a better human communication?

- Recreation
- Dialogue, comprehension
- Communication
- Participation

All this depends on us.

9.

Communicate = to place in communion.

We sometimes use communication only to mean information.

In order to have communication there must be an attitude, empathy = to put oneself in place of the other.

DIAGRAM OF COMMUNICATION
Attitude; empathy throughout the process

12.

Individualization and globalization taking place at the same time.
Weakening of intermediary groups.

13.

Evangelization has had several forms.

Priority; **BE** and you will be able to evangelize!

Being oneself = a medium

14

Policy/strategy;

*Let us start using these technologies ourselves.

*To be formed =to be informed.

*A new area of theology, the communications society.

*Take part in the debate of the era.

The Mission of the Order in Europe

fr. Gabriel NISSIM o.p.

Groupe *Espaces*

1. Europe and Evangelization:

The new situation in Europe:

Examples: *Money/The Economy/Finance

* the media operate at the European level, as do the political decisions influencing them.

*The new freedom. Conflict between equality and liberty.

Question: As a Church what is our position?

The problems no longer end at the national frontier, nor do people. We can no longer think and act only at the national level.

Likewise, we can no longer preach at the national level.

2. Reflecting on the mission of the Order: Spirituality, culture and society in Europe .

The first signpost: Problems encountered in prayer, reflection and mission.

Example:

The Bari Congress on The Order and the Dialogue with Orthodoxy

This dialogue no longer concerns individual countries. One can no longer choose whether or not to deal with this question. This factor must now be taken into consideration, it is a matter of understanding and peace in Europe. The problem has been with us since 1054.

It is a matter of the equilibrium between the churches whether minority or majority, the stand taken by the Order, Catholic and other Western Churches vis- -vis the Oriental Churches.

Question: Are we Christians, contributing to this division or bringing about a reconciliation?

As a result of Bari we must organize debates in order to deepen our theology in this regard. This is an example where *Espaces* can work. There is here a call to the Order for theological reflection, prayer and missionary action.

The second signpost: The richness of experience that we can bring to European institutions.

In a number of areas, we can assist in the building of Europe by bringing elements of reflection and action.

The Churches are no longer tied to the states They have a say like any other group. It is a matter of a new way of taking part and being heard in a dialogue with other points of views. This is the challenge; how to participate in a pluralist society? We can draw on the different experiences of the other branches of the Dominican family.

Question: How does one speak on social problems in a pluralist society?

Urgent example: European unity and diversity. Recently in Cracow in May 1997 and before in 1995 at Mechelen (Malines) we experienced and lived this unity and diversity.

We must face these new problems in the life and prayer of the Order.

The major problem in Europe is how to live together this diversity. Unity in difference, and respecting diversity.

We are confronted with a wounded memory. There are deep wounds. The victory of one spelt the defeat of the other.

We must work for peace, and also reconciliation. We must build Europe for the future generations.

Unity/diversity, a theological question, of prayer and action.

Espaces has the role of a catalyst.

There is a team comprising: a friar = one sister + lay person, and two offices. We have our own budget and we bring out : a report + notes + books. We are ready to support initiatives.

Espaces works entirely as lay group.

Question: What cooperation could be expected with the Dominican laity?

Some questions/observations raised following this conference.

The European Union is based on treaties that at the beginning were simply economic. Hence the difficulty of having a cultural dimension.

To discover the opportunity of life and the risk of death.

To reap where the Spirit has sown.

Art, the link between the visible and invisible; to progress from what can be seen to what cannot.

Inter-activity means that we can intervene. The Church must welcome people as persons. A community cannot be built up unless each has the right to speak.

We must appreciate the distinction between information and communication; in the latter one must be mindful of the reply of the other.

One must understand the media in order to cope with its culture.

Internet is an effective media for transmitting information; the laity can publish their information on it.

V

The Meeting

D. Decisions and Messages

Decisions; Procedure
Structure
Elections
Next Meeting
Publication

Messages; To the Master of the Order
To the Fraternities

The Decisions of the Assembly

The last stage of the meeting was devoted to matters relating to organization.

1 Procedure

Right to vote

1. Only the laity have the right as the friars are either assistants or counsellors and therefore as such are not members of the fraternity.
2. Members that are formally part of a fraternity, in accordance with the Rule of Montreal *-
3. Each entity has only one vote

Voting

By secret ballot

2. Do we want a European Structure for the LDF ?

The assembly was unanimous in its desire for the establishment of a European structure; namely a council to act as a focal point, to represent its interests, for cooperation and the organization of future meetings.

*-The delegation from the Netherlands therefore could not vote as it did not fulfill that condition.

Centralized or Federal (regional) Model?

It was asked whether the members of the Council would be elected by the regions, (federal model), or by the whole Assembly in session. Following a discussion it was decided to adopt a centralized form of representation, thus leaving it up to voters to ensure a diverse representation.

Nevertheless it was suggested that the responsible officers for each country should arrange regional and eventually language groupings, so as to encourage greater communication and cooperation, e.g. the French speaking countries who formed a group after the meeting in Kanie (Warsaw).

Proposed activities of the Council:

1. To be a point of contact and information, with its own secretariat.
2. Propose a more formal structure.
3. Widen contacts and also seek out other groups of the Dominican laity and affiliates.
4. Encourage the European fraternities to form regional groups.
5. Arrange the next European meeting scheduled in 2001 in Bologna.

Mandate given to the Council

1. Establish a directory of LDFs
2. Organize meetings.
- 3 Prepare documentation and promotional material.
4. Facilitate cooperation with other members of the Dominican family; e.g. through participation in the Euro Home Page.
5. The Council to be made up of seven members.

3. Election of the Council

The assembly then proposed possible candidates on a personal not country or regional capacity. Elections then followed.

The following votes were obtained at the first poll:

Peter Benes (1965)	Tchechi	16
Geraldine Flanagan (1968)	Ireland	16
Zaida Rocha-Ferreira (1954).	Portugal	15
Sylvie Vincienne (1950)	France	14
Patricia Robinson	GB	13
Klaus Bornewasser	Germany	12
Jan Frederik Solem	Norway	11
Boris Kovaleno (1958)	Russia	11

The first six were therefore elected A second poll then took place with the following result;

Jan Frederik Solem	11
Boris Kovalenko	9

Jan Frederik Solem was therefore elected the seventh member of the Council and Boris Kovalenko would immediately be elected to replace any member who dropped out.

Organization:

It was decided that the Council would be responsible for organizing itself and designating its own president.(At its first meeting **Patricia Robinson** was elected President).

It should be stated that the elected members together form the European Council of LDFs As such they do not represent their particular region or country but the Council as a whole.

The question was raised concerning an assistant friar for the Council who would be appointed by the Master of the Order. .Fr Yvon Pomerlau received in writing the names of possible candidates.

4. Designation of a LDF representative at the Bologna General Chapter

It will be recalled that when the Preparatory Group met the General Council in Sancta Sabina the Master General and his Council mandated this European Assembly to designate a representative for the General Chapter in Bologna, July 1998. The Assembly agreed to give its Council the task of designating a representative. Accordingly it nominated **Klaus Bornwasser** as the LDF representative to the General Chapter

5.The Next European Meeting

A discussion followed concerning the venue of the next meeting of the European LDFs. The proposal of **Bologna** was retained.

The meeting will be organized by the European Council with the cooperation of the host fraternity.

The actual date will depend on when the Congress of the Dominican Family is to take place.

6. Publication of the Acts of the Meeting

The proposal to publish the **Acts** was approved. The original text will be in French and the regions will be invited to provide translations into other languages as deemed useful.

Message to The Master of the Order

LAY DOMINICAN FRATERNITIES
1Vth European encounter, Vienna, 2-8th March 1998

To Fr. Timothy Radcliffe O.P.
Master of the Order
Convento Santa Sabina
1, Piazza P. d'Iliria
ROMA

Dear Fr. Timothy.

Having reached the end of their Meeting, the 65 Lay delegates and assistants from the Lay Fraternities of Europe, coming from 19 countries (only three countries were absent) and representing about 10,000 laymen and women, would like first to express their gratitude. They thank you for the personal message sent to each participant, which was given out and commented on by fr. Yvon Pomerleau at the opening of the Meeting.

At the preceding encounter, at Kanié/Warsaw in May 1995 we asked you to designate a general promoter for the Lay Dominican Fraternities. You gave us fr. Yvon, who has been very active in both the preparation and realization of our Meeting. We thank you very much. We are delighted to know already that you have decided to designate soon a promoter for the Lay Dominican Fraternities in Europe.

The LDF through having felt slightly forgotten in past assemblies, were delighted by the interest and the participation of the Curia at this Meeting: that of fr. Yvon, accompanied by Sr. Margaret Ormond his assistant, that of fr. Dieter Zils and of fr. Oscar Mayorga. We add that we invited fr. Gabriel Nissim to present to us the work of the group "*Espaces*".

Thank you also for the invitation given to the preparation group to meet you and the general council last November in Rome. Thank you for having given into our care the

job of designating a delegate of the LDF to the General Chapter to be held in Bologna next July.

“Faith in service to life - Who are our Cumans?” That was the theme of our assembly. By rediscovering what we are, lay people committed to our Fraternities, and by analyzing of the needs of the world in which we live, we have become more conscious of our mission as *preachers*.

This research in common, prepared beforehand in the fraternities (written reports came in from 14 countries) allowed us to get closer one to another as participants in the same spirit of Saint Dominic and in the same mission.

At the end of the working session, the assembly elected a European Council of the LDF, formed of seven members. These are: Petr Benes (Tcheque), Klaus Bornewasser (Germany), Geraldine Flanagan (Ireland), Patricia Robinson (Great Britain), Zaida Rocha Ferreira (Portugal), Jan Frederik Solem (Norway), and Sylvie Vincienne (France).

The first task conferred by the assembly on this Council was to designate a representative of the L D F to the General Chapter. Klaus Bornewasser was elected.

As we go our separate ways we wish to assure you, dear fr. Timothy, of our attachment to the Order and our wish to live its mission in collaboration with all the Dominican family.

Viena, Sunday 8th March 1998.

The participants:

Message to the Lay Dominican Fraternities of Europe.

Dear Friends, Brothers and Sisters of the Dominican Laity.

You delegated us to represent you at the IVth European Meeting of the Lay Dominican fraternities in Vienna. After a week of intense work and before leaving, we would like to share with you some of the results of our work.

We were 65 participants, lay and religious assistants, from 19 countries (only three countries did not answer the call) representing about 10,000 Dominican laymen and women. There were four members of the Curia with us. Fr. Yvon Pomerleau, the new general Promotor of the Dominican Family and of the Dominican lay fraternities, who as an opening brought us a message from the Master of the Order, Fr Timothy Radcliffe, who told us:

*We need your creativity.
We need your courage.
We need you to disturb us*

Strengthened by that encouragement and by the preparation work sent in by numerous fraternities (14 countries sent reports), we became more conscious of what we are, Lay Dominicans, of what the Order expects from us and the expectations of the world in which we live. Lay preachers, we are sent to our brothers and sisters to bring them the Good News.

To allow both communication and collaboration between countries, between continents and between the different branches of the Dominican family, the assembly elected for the first time a *European Council of Dominican Lay Fraternities*, made up of seven members. Here are their names: Petr Benes (Tcheque), Klaus Bornewasser (Germany), Geraldine Flanagan (Ireland), Patricia Robinson (Britain), Jan Fredrik Solem (Norway), Zaida Rocha Ferreira (Portugal), and Sylvie Vincienne (France).

As the Master General asked, the Assembly, or more exactly the new Council, delegated Klaus Bornewasser to be the representative of the Lay Dominican Fraternities to the General Chapter to be held in Bologna, next July.

Lastly, Italy proposed to organize the next European Encounter, which will take place in Bologna in May 2001.

the work already undertaken, we have decided to publish the essential parts of the work of this 4th Meeting in the form of *Acts*.

We are looking forward to being able to share with you this good news, We thank the numerous fraternities who took to heart the preparation work that was asked of them. A larger collaboration between ourselves, in the diverse linguistic regions and throughout Europe, should allow us to take our place in the spiritual construction of an united Europe.

United in faithfulness to our Father Saint Dominic, we send you our fraternal greetings and we pass on to you in our turn the call of Master General of the Order:

We need your creativity.

We need your courage.

We need you to disturb us

Vienna, Sunday 8th March 1998.

The participants

IV

Appendices

- I. Message from fr. E.Scillebeeckx for the Meeting at Kanie
- II Letter of invitation. to the Meeting
- III Statement of the Preparatory Group to the General Council,
Sancta Sabina, Rome, November 1997
- IV Result of Statistical Analysis during Meeting
- V Statistics concerning participating countries
- VI Address list of participants
- VII List of publications of various LDFs
- VIII Programme of Meeting

APPENDIX I

Message from fr. Edward Schillebeeckx to the Participants of the Third Meeting of the LDFs, Kanie Warsaw,1995

1. The Dominican family is a whole; lay women and men, married and single, professed and non-professed, who preach in a world that is secular in the best sense of that word. Secular means here that the world takes the tasks that belong to the world, politics, medical and social care, etc. The Church must leave those aside, it has other tasks. Lay Dominicans have their own place and duties in it.
2. Preaching of the Gospel is to bring God's respectful approach to people with no distinction between rich and poor, educated or simple, black and white, East and West, preaching with all the love which is the aim of mankind, to love and to be loved. But only with an awareness of those who hear, young and not so young, believers, doubters, or agnostics. Where do they stand? What are their values? So we and especially lay preachers who are aware of the language of today, must bring the Gospel in terms that relate to the situation of our listeners,
3. Saint Thomas, yes, Saint Thomas lives now further in the theologians of this time, with all the discoveries of rockets to the moon and social abilities. We cannot go back to the time of Saint Thomas, but he would be pleased if he could look in our time and see all the knowledge. The theologians of today are standing on his shoulders and so can look further.
4. Theologians of our time have studied Saint Thomas as well as the modern time, the new discoveries, sciences, the sociological means and media of our time. All this is in good hands of many lay preachers.
5. Modern science has developed new methods and new ways of looking at God. For instance, He is all-powerful but perhaps in ways other than we had thought. Look at the Cross, look at Auschwitz; here God is less all-powerful, He is suffering in Christ, in the victims of today's wars. This is a new outlook on God that we had not yet seen. God is nearer to the suffering and dying women, men and children of our time, our powerless fellow women and men

6. Now my greetings from Holland. It seems difficult to many if I would mention a certain name, but one who knows both the venerable traditions of the Church, the theology and also the contemporary sciences, especially exegesis and sociology. He is a man who lives in my priory, whom I meet daily, with whom I pray and eat and study and talk; Professor Edward Schillebeeckx, a lovely man. He encouraged me to go to Warsaw to meet you all and to explain the way forward for humanity: reality. He asked me to bring you his most cordial greetings.

This is the point of view of Schillebeeckx; in every age the theology of that precise moment is given to the Church in relation to the situation of that moment. Time moves on and theology develops and must continue to develop. We must not go back to the Middle Ages or to the Council of Trent. These were stages that have now been left behind.

Preaching must always be in touch with what is going on at that precise moment, in touch also with the culture and the age of the listeners who are not simply pagans or unbelievers. Formerly we were too quick to give ponderous answers to questions that had never been asked or were no longer asked. Schillebeeckx wants to encourage all lay Dominicans of this great Family, and asked me to bring you his warmest greetings.

P. Jac Mahlmann, o.p.

APPENDIX II

Letters of Invitation to:

A. National and Provincial Presidents

National and Provincial promoters and assistants, of the European Lay Fraternities, April 1997.

Vienna, April 1997.

Dear Friends,

Dear Brothers and Sisters,

In his letter of last November, Fr. Clemens Wehrle gave you the first information concerning the European Meeting of March 1998 in Vienna. He promised you further information in the spring of 1997, here it is.

1. The team responsible for the preparation met together for a second time with Fr. Yvon Pomerleau o.p. Promoter General for the LDF. and the LDF. from the 6th to the 8th of April. They were pleased that our first invitation had received such a favourable response, because at that date there were about sixty inscriptions from twenty countries or provinces.

2. The most urgent now is to start on preparation work in the fraternities. So that the Vienna Meeting may be a faithful reflection of the situation of the LDF in Europe and that it may serve to get a better understanding of what they are and what the Order and the world expects from them; a serious and community preparation at the roots, that is to say in the fraternities, seems to us to be indispensable.

That is why we ask you to send to all the fraternities a copy of the letter enclosed with this as well as the complete text of the three documents proposed, which we enclose also, so that they may study them seriously. Next autumn, please be so kind as to gather together the answers that will have been written, and send them before the 15th of December 1997 to the secretariat in Vienna.

To help arrange regional groups at the Meeting, and to further a follow up in the work, we ask that each national or provincial council of the LDF elaborate a rapport giving a synthesis of the answers prepared by the fraternities. If this task is beyond the concrete possibilities of the fraternities, we propose that the council itself study the questions proposed.

We leave you the responsibility of transmitting the information to the promoters or to the national or provincial assistants. Can we ask you, please, to send to all the communities of Dominican Sisters and Nuns the letter that is addressed to them. For economic reasons, we are sending only one copy to each country.

3. So that your delegates arrive in Vienna not as individuals coming personally, but really as your representatives, it is indispensable that they should be up to date in your reflections, in your situation and of your wishes.

You are perhaps asking yourselves fundamental questions about the LDF, of their status in the Order, their mission. Do not hesitate to spend some time on these thoughts.

To ensure efficient contacts and to ease collaboration, should we not establish a small-scale structure of dialogues in the years between Meetings? It would help a certain continuity, links with LDF from other continents (an international network) an with the Curia in Rome.

You know that the last General Chapter in Caleruega asked the Master General to call a Congress of the Dominican Family before the end of his mandate (in 2001). On the other hand, the next General Chapter (of the Provincials) will be held in Bologna in 1998. That is what we wanted to share with you. We count on your collaboration to distribute rapidly this material to all the fraternities and to encourage them to set to work to answer the questions we have asked, and to work with your provincial LDF council. On the work that will be done everywhere from now until next March much will depend the efficiency of the Meeting. *Anima una et cor unum*: that is the hope that motivates us to do all that is possible so that the 1998 Vienna Meeting will mark a stage in the life of the Dominican Family in Europe. Don't forget to remember this project in your prayers!

The preparation team sends you fraternal greetings,

Svetlana Panich (Ukraine), Zaida Rocha Ferreira (Portugal), Mihaly Szabo (Hungary),

fr. Jean-Bernard Dousse (Switzerland), fr. Clemens Wehrle (Austria)

B.

To all European Lay Dominican Fraternities

Vienna, April 1997

Dear Friends,
Dear Sisters and Brothers,

Both National and Provincial assistants and the Presidents of Lay Dominican Fraternities (LDF) received in November a first letter of information about the next (4th) European Meeting of the LDF. which will take place in Vienna, Austria, from the 2nd to the 8th March 1998.

At the end of the Warsaw / Kanie Meeting, in May 1995, the participants designated a team of four people, representing the whole of Europe, to prepare the 4th.Meeting. This small group met for the first time in Vienna in September with the people in charge locally of the LDF (who are willing to organize the Meeting), and again during the Easter Octave with the General Promoter of the LDF Fr. Yvon Pomerleau. Together, we elaborated the theme and programme for the Meeting.

About twenty countries or provinces have announced their intention to participate in the Meeting in Vienna, giving roughly sixty delegates.

By this letter we ask you for your collaboration, which is indispensable to the success and the efficiency of the Meeting. Your delegates must be able to bring to Vienna the fruits of your research and reflections. If you are not sending a delegation, your reports will enrich our common outlook on our place as Lay Dominicans in Europe today.

The theme that was decided upon: **Faith in the service of life: Who are our "Cumans"?**

Three aspects are planned as the being the basis of the programme:

- 1) The evolution of the place of lay people in the Church and the Order since the second Vatican Council.
- 2) The situation of faith or unbelief in our countries: challenges and questions
- 3) The Dominican charisma and the mission of Lay O.P. in world thus analyzed.

The preparation that we ask of you involves two aspects:

- 1) The knowledge of what the Order's authorities have said these last years concerning the laity and the lay fraternities in the Order's mission. For that, we ask you to read and study the three documents, copies of which you will find enclosed:

- The letter by fr. Damien Byrne, previous Master of the Order, dated November 1987, entitled " That they may Grow";
- His letter of the 20th May 1989 on the subject " The Ministry of Preaching";
- Lastly chapter IV, entitled " The Lay in our Apostolate", from the Acts of the General Chapter in Avila (1986).

To help you in this study and pool the results of your work, please be so kind as to answer the three following questions:

Question 1: As Lay Dominicans what touches you in these three documents?

Question 2: What are, from your point of view, the two or three main ideas that emerge from these documents?

Question 3: What seems necessary or possible to apply in your case?

The second aspect invites you to look at the religious situation where you live. There too we propose three questions to be answered:

Question 4: Since Vatican Council II, of what changes are you aware in your country?

Question 5: What calls do you perceive from the world about you concerning faith?

Question 6: To be able to answer the calls from the new world in which you live in your lay Dominican vocation, what formation seems to be necessary? And what collaboration with the brothers and sisters of the Order?

Your answers should be collated by the person responsible at either national or provincial level at the end of November 1997, then sent to the secretariat of the Meetings in Vienna, closing date the 15th December,

We strongly urge you to ascertain that **each fraternity** - which means **your** fraternity should give the necessary time to this double task during the future meetings. This shared work will greatly contribute in establishing between all the LDF of Europe *one heart and one spirit*, as asked by the Rule of St. Augustine.

In addition, that the year that separates us from the 4th.European Meeting of the LDF be marked by this work in common; that our research may help the joy of belonging to The Order of Saint. Dominic to grow in us and also the will to actively participate in his evangelizing mission.

May the Lord, by the intercession of Saint. Dominic and Saint Catherine, bless and fortify you in hope and love!

The Vienna preparation team 1998:

Svetlana Panich (Ukraine), Mihaly Szabo (Hungary), Zaida Rocha Ferreira (Portugal)
fr. Jean-Bernard Dousse (Switzerland), fr. Clemens Wehrle (Austria)

C. Vienna, April 1997

To the Communities of Nuns and Sisters of the Apostolic Life of the Order of Preachers in Europe.

Dear Sisters,

As we all belong to the large Dominican Family, we wish to inform you that the European Dominican Lay Fraternities will hold their Fourth Meeting in Vienna (Austria) from the 2nd to the 8th of March 1998. The preceding meetings having been held in Prouille (1990), in Budapest (1993) and in Warsaw (1995). The theme chosen for this meeting is:

Faith in the service of life - Who are our Cumans?

All fraternities are invited now to prepare for the tasks for the Meeting, first by studying the recent orientations set out by the Order for the laity and the LDF, then by looking at how and where they live. Knowing the needs and the calls that they have heard, they can put into practice, in a concrete way, their Dominican apostolic mission. What formation would be necessary and what collaboration from the brothers and sisters of the Order should be undertaken? The results of these double studies will form the base for the reflections and the work of the Vienna Meeting.

In order that this preparatory year and the Meeting itself will be a time of grace for the LDF, for the Church and for the Order, we come to you to ask for your prayers.

The participation of the delegates from the East is enriching; if we want to work on a European plane, it is indispensable. But it is only possible if we can provide an important part of the expenses for their travel and keep.

We know that many of your communities are hard up; others have certain means. If you can help us even very modestly, it would be a visible sign of our unity and would render us a great service. You will see below the number of the special bank account.

We are glad to know that we can count on your prayers. We assure you of our unity and affection.

The preparation team

Svetlana Panich (Ukraine), Zaida Rocha Ferreira (Portugal) Mih ly Sz bo (Hungary), fr. Jean-Bernard Dousse (Switzerland), Clemens Wehrle (Austria)

Address of the Secretariat: 4th. European Encounter of the LDF - Dominikaner-Konvent, Postgasse 4, A 1010 Wien. - Tel. 0043 1 512 91 74 - Fax: 0043 1 512 91 74 50.

Bank acc: sterreichische Postsparkasse, Wien I, acc. No. 91930000 Dominikaner Konvent, Europa-Treffen - BLZ 60 0

APPENDIX III

Statement of the Preparatory Committee for the Vienna Meeting to the General Council.

Santa Sabina, Rome 17 November 1997.

Dear Brother Timothy,
Dear Brothers,

Hope is a tremendous gift from God, and when we have hope we can never say, it's not worth the effort! In asking to come here we were hopeful in spite of some less

positive experiences in the past, and we said to ourselves, Who knows? Perhaps it is worthwhile requesting a meeting with the Curia! Brother Yvon took the initiative of conveying our wishes, and so here we are! Thank you for your invitation. It is the first time that an international delegation of lay fraternities is officially invited to Sancta Sabina.

We are the group of four : three laity and a friar. Unfortunately our layman from Ukraine could not be here.

-Mihaly, from Hungary, father of five. His fifth son was named Dominic but he only lived ten days. He was for Mihaly and his wife a real present from God. Thanks to him they both became lay Dominicans. Professionally Mihaly is an engineer.

I am Zaida, also married and have three daughters. I was a university assistant in German literature, I now teach German at the Goethe Institute.

Fr. Jean-Bernard Dousse has long experience in working with the laity, not only as a director but also as a working partner. He also is familiar with the structure of the Order as he has been the Provincial in Switzerland.

The Group of Four is the direct result of the 1995 European Meeting in Kanie, Poland. There at the end of the meeting it was decided that an international team would prepare the next meeting. This group was elected, somewhat of a first for this European work.

As regards the history, the First Meeting of the European Fraternities took place in 1990 at Prouilhe and was organized by the French laity. The Master of the Order could not be present but was represented by fr. Damian Meyer

It was decided to organize a Second Meeting this time in Budapest so that Eastern Europe could be represented. As Mihaly was at Prouille, as I was, he accepted the challenge and the meeting took place in 1992.

The Third Meeting took place at Kanie, outside of Warsaw. At the end of that meeting we addressed a document to the Master of the Order. Among other matters we asked him to appoint a Promoter General for Lay Fraternities. As a result we now have fr. Yvon who is truly interested and committed in helping us, not only in principle but also in practice. We thank you for this appointment, and to fr. Yvon also many thanks.

At the end of the 20th Century the Fraternities do not wish to be some type of antique object belonging to the Order; they wish to be faithful to their charism and provide a response to those who live without hope, dignity, or knowledge of the

Good News. We are not types of spiritual cripples. We are able to preach the justification of our faith and our hope; we can be partners in fulfilling the mission of the Order. Who could be better than we laity who live daily with the joys and sorrows of everyday life, with our parents and children, with our professions, threat of unemployment, the consumer society, the power of money, the lies and the arduous challenge of truth? Who knows better than we do the reality and the language of today's world? And this is the language that people hear and wish to listen to, even when we speak of Christ. We are for this reason, truly happy to have someone like fr. Yvon who listens attentively, ponders over our questions and does not look at us as if we were museum items.

At Kanie moreover, the French-speaking regions, namely France, Belgium (Flanders) *Suisse Romande* and Portugal, which is not French speaking but nevertheless belongs to this group, felt the need to get together so as to reflect on the matter of lay fraternities. Fortunately fr. Bernard Olivier participated in this group. In his previous capacity as General Promoter of the lay fraternities he has had a very long experience. This Paris group has already met four times, fr. Yvon was present at the second. They are always positive meetings because there are questions that we have already clarified or new ones arise. We realize that we face similar challenges.

At Kanie we were of the opinion that we should compile in one volume all the official documents relating to the lay Fraternities since the beginning, 1285. Fr. Jean-Bernard has taken up this enormous task of research and translation. Thankfully it is almost over and a booklet of 200 pages will be published. This is a most important work if one is to study and clarify questions on the laity within the Order.

Again at Kanie we felt the need for dialogue between the various regions in Europe as we have not only much in common, but also considerable differences. These are due to both historical and social factors, not to mention the orientations due to Vatican II. Therefore we think that we should establish working groups by region, the Paris Group being the first step in that direction.

Following this historical introduction we should like to ask some questions, and also share some thoughts.

1. Who are we in the Order, and what from the juridical point of view does the Order signify to us? We ask ourselves if this is the Order of Friar Preachers or if they are

the friars of the Order of Preachers. This distinction is enormously important if we are to resolve questions of identity and structure. How can we understand the jurisdiction of the friars as regards the Fraternities? Where does the authority of the national promoters and local assistants begin and end? Specifically, what are the lay Fraternities in the Dominican family?

2. If we are members of the Order, then we are not subjects but partners. This would have the following implication as regards;
 - a) the choice of promoters and assistants,
 - b) our concrete participation in the mission,
 - c) our participation in the preparation and discussion of items relating to the Fraternities in the General Chapters,
 - d) being included in the General *Catalogus* *

If the laity truly participate in the mission and charisma of the Order, then we have a specific niche in the mission. Lay preaching has a place other than that belonging to the friars: namely in the world whose problems, need and language we know. If the laity are fully preachers, then the document that has just been issued by the Vatican is unacceptable as it denies our mission, We should therefore wish to request to the Order to claim for us the right to fulfill our Dominican vocation. **

3. The decisions of the General Chapters are not only ignored by the laity, they are also ignored by some friars; for example that in the formation of young friars there should be some reference to the laity within the Order, to Fraternities and the Dominican family.

4. We should like to request that, during the Canonical Visitations by the Master of the Order, or his assistants, there also be included a separate **working session** solely with representatives of the lay Fraternities. Difficulties relating to such matters as cooperation and autonomy can then be treated with full liberty.

5. The General Chapter at Caleruega requested the Master of the Order to convoke a Congress of the Dominican family before the end of his mandate. We should like to know at what stage these preparations are, how the congress is envisaged, its objective, type of designation of delegates etc.. Will the lay Fraternities be partners in the organization?

6. The forthcoming Vienna meeting of the European lay Fraternities in March 1998 also aims at preparing for this World Congress. The aim of the organizing group was to assist in reconciling the different modes of perceiving the objective of the lay Fraternities. At Kanie it was apparent that the recent directives of the Order

concerning the lay Fraternities were not known. That is why we *requested* that all Fraternities study three important documents: the text of the Chapter of Avilla and the letters of fr. Damian Byrne on the role of the laity in the Order for preaching.

Also that they analyze the condition of the Faith and the possibilities of evangelization in their own region. We are waiting the responses.

We requested the provinces to each send three delegates, comprising one friar and also a lay person of less than 40 years of age. So far there we have the names of 60 delegates. We have invited the responsible officers from the Americas; we received an apology from the United States and are waiting for the reply from Mexico. We have also invited fr. Oscar Mayorga to speak on communications and also someone from *Espace* so as to inform us on the participation of the Order in the construction of Europe. Of course we have invited fr. Timothy as Master of the Order who sent his apologies as he will be out of Europe at that time. Equally, we have also informed and invited the Archbishop of Vienna, Cardinal Christoph Schonborn o.p., and we hope that our sisters in Vienna will join us in celebrating our Festival of the Nations .

Thank you for your attention, and now we look forward to your response.

*_Herewith is what the delegate from Ukraine wrote on the subject;

If we come to the Order it is only because we have recognized our vocation to participate in the mission of the Dominican family. We are therefore not the weakest part of the Order, or its guests. Neither are we the junior members of the family continually in need of pastoral care from our more experienced brothers . We can be partners in the preaching mission and we can share full responsibility.

If this is not recognized then the Dominican laity will gradually become a somewhat eccentric group of infantile believers who are in constant need of being told what it must do and say.

The typical but erroneous question of the friars is what can we do for you? The question should in fact be; what can we do for each other? If the friars only consider us as part of their pastoral care then the Order will never really be open to the world. It will be a typically clerical structure that will increasingly become closed, egotistical and conservative.

What we can do is to perceive the world in a way that neither the friars nor the sisters can because of their social position. We can provide them with a view of reality that they cannot have because they will never have to face surviving the difficulties of living in the world.

**The Master Order mandated the Paris Group to study the Roman instructions with the cooperation of fr. Guido Vergauwen, Assistant for Intellectual Life.

APPENDIX IV

A rapid statistical inquiry into the situation of Fraternities in Europe

Conducted by fr. Yvon Pomerleau, Promoter General for the Dominican Family.

Method:

1. The statistics that follow are quite approximate as a number of delegates did not have the 1988 figures with them at the Meeting
2. Replies were received from 22 entities , that is in certain cases from countries, others from provinces and vicariates.
3. Delegates from these entities came from;

1- Italy (Ut. Lomb.)	2- Italy (Naples)	3- Switzerland	4- France (Fra)
5- France (Toulouse)	6- Belgium	7- Flanders	8- Netherlands
9- Portugal *	10- Ireland	11- Great Britain	12- Norway
13- Sweden	14- Germany	15- Austria	16- Hungary
17- Lithuania	18- Poland	19- Czech rep.	20- Slovakia
21- Russia	22- Ukraine		

Absent: Spain, Malta and Croatia)

* The fraternities from Portugal did not send any delegates; the two Participants from Portugal were there in their capacity of members of the organizing group

1. How many Fraternities are there in Europe? About 350

By Country

More than 50:	2	(e.g. Italy, Ut.Lomb., 60 and Naples, 53)
20-49:	5	
10-19:	5	
Less than 9:	10	(4 entities have only 1 Fraternity)

2. How many lay Dominicans are there? About 10,000.

More than 500	4	(In Italy Ut.Lomb., 4200, 1700,Naples,)
200-500	6	
100-200	3	
Less than 100	9	

3 Men/women: Approximately 80% women and 20% men

Women outnumber men in all countries except the Netherlands where the ratio is 50%-50%.

100 % women	1
90%	6
80%	3
70%	6
60%	2
No reply	4

4. What are the priorities according to the 4 elements of the Dominican vocation?

(1-4 ; apostolate, community, study, and prayer)

First priority:	Prayer:	12	Study:	5	Community:	3
	Apostolate:	1	No priority:			1

Fourth priority:	Community:	8	Apostolate :	6
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The overall priorities are;

1. Prayer
- 2 Study
3. Apostolate
- 4: Community

5. Do you have in your country a National or Provincial Council?

Yes:	15	No:	7
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6. Do you have in your country a National or Provincial Directory ?

Yes:	17	No:	5
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APPENDIX V

Statistics of theParticipants by countries

	Friars/Sisters	Lay
Italy	2	4
Switzerland	1	2
France	1	3
Belgium	1	1
Flanders	2	-
Netherlands	1	2
Portugal	1	1
Ireland	1	2
Great Britain	1	1
Norway/Sweden	-	2
Germany	1	2
Austria	1	2
Hungary	1	2
Lithuania	-	3
Poland	1	2
Tchequie	1	3
Slovakia	2	2
Russia	-	2
Ukraine	2	3
Curia	4	
<i>Espaces</i>	1	
	25	38
<hr/>		
–		
Total Participants	64	

Appendix VI

List of Participants

Rencontre des Responsables des Fraternités Laïques

Dominicaines d'Europe
du 2 au 8 Mars 1998
à Vienne, Autriche

Liste des Participants

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APPENDIX VII

Reviews and Bulletins published by LDF

Amiti s dominicaines, Bulletin de liaison du La cat dominicain de Belgique-Sud. Trimestriel. Abonnement de l tranger : 450 FB; compte no. 068=2110966-79, Fraterniti s dominicaines, 13 rue de Spa, B — 4020 Liege.

Cahiers Saint-Dominique. Trimestriel. Abonnement de l tranger: 190 FF, par ch que Bancaire l ordre des Cahiers Saint-Dominique . Administration: 29, boul. Latour-Mauboutg, F — 75340 Paris Cedex 07.

Dominicus, Publidazione prioieica della Provincia Domenicana San Domenico in Italia . Abonnement de l tranger: £35,000: C.C,P,n 16056244 Dominicus, Via G.A. Sassi, 3 — 20123 Milano.

Dominikus, Ordenskurier f r die Dominikanische Gemainschafr der Provinz Teutonia.

Emma s, Een blad voor vie met Christus door de tijd willen gaan. Bimestriel. Abonnement: 500 BF; PCR 000-0488788-05 Emma s, Gent of bankrek.

Famiglia domenicana nella provincia San Tomaso d Aquino in Italia . Bimestriel. Abonnement: £15 000; CCP 13422852, casa San Domenico, Via Rossellina, 7 — 85100 Potenza.

Familia Domenicana, Boletin de la Familia Domenicana en Espana.

Abonnement: 800 Ptas. Claudio Coello, 141, 6o, E 28006 Madrid.

Septyni, Vilnius, Lithuanie.

APPENDIX VIII

PROGRAMME of the ENCOUNTER

Theme: Faith at the Service of Life, Who are Our Cumans ?

Place: Bildungshaus Lainz, Lainzer Strasse 138 A 1130 Vienna

Dates: 2-8 March 1998

Languages: German, English, French, Russian: simultaneous translation

Monday 2 March:

	Arrivals
18.30	Supper
19.30	Welcome by fr Clemens Wehrle
20.00	Message from fr. Yvon Pomerleau , Promoter General

Tuesday 3 March: Theme: PORTRAIT of the DOMINICAN LAITY
(fr Jean-Bernard **Dousse**)

09.00	The Great Figures in the Dominican Laity
10.30	Group Work

- 11.40 Plenary
- 12.30 Lunch
- 14.30 The Dominican Lay Fraternities, before and after
Vatican II
- 16.00 fr.Oscar **Mayorga**: Old and New Ways of
Communicating, Communications of today and
tomorrow.
Fr. Gabriel **Nissim**: The Mission of the Order in
Europe.
- 18.30 Supper
- 20.15 Eucharist, presided by **Cardinal Christoph
Schonborn o.p.**, Archbishop of Vienna.

Wednesday 4 March: Theme: The Situation of Faith in the Europe of today
(fr.Clemens **Wehrle**)

- 09.00 Reports by region
- 10.30 Group work
- 11.30 Synthesis
- 14.00 *Excursion to Schonbrunn*
- 20.00 Mass and Vespers

Thursday 5 March: Continuation of the theme

- 09.00 Presentation by fr. Clemens Wehrle
of the present situation in Europe
- 10.00 Work in Groups of the different regions
- 11.30 Plenary
- 14.00 *Visit to Old Vienna*
- 16.30 Visit to Dominican Priory,
followed by Mass and Vespers.
Viennese buffet with the Dominican Family of
Vienna,

Finally followed by organ recital in the priory church, Maria Rotunda

Friday 6 March: Theme: **A New Vision of the Mission of the Dominican Laity**, (Zaida Rocha Ferreira and fr.Eugenio Boleo)

- 09.00 Expose
- 11.00 Work groups according national delegations, elaboration of a realistic project of preaching project for Laity or mixed group.
- 14.30 Plenary: presentation of the projects.
- 20.00 Eucharist

Saturday 7 March: Theme: **Organisational Matters**

- 09.00 General discussion on proposed European Structure.
Election of First European Council
- 14.30 Discussion on next European Meeting
- 17.00 Eucharist and Vespers
- 18.30 Festival of the Nations

Sunday 8 March

Conclusions:

Messages to Master of the Order
Messages to all the European Fraternities.

- 11,00 Eucharist and Closure
- 12.30 Lunch and departure

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