



## Dominican Values

### *Dominican Values: Alive to the Real and the Possible*

*Chrys McVey OP*

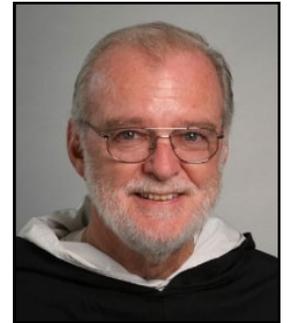
When asked to speak about Dominican values and themes in education, it would be normal to think first of St Thomas Aquinas. He had, in fact, quite a lot to say about teaching and the teacher, and any discussion has to centre on what Aquinas said and on how he himself taught. My first impulse, however, was to look at St Dominic. If the same approach, insights and emphases of the 13<sup>th</sup> century Dominic still find resonance in the government and mission of the Order he founded, then these can surely be found in the thought of the first-generation Dominican, Thomas Aquinas. This was confirmed for me on discovering that Liam Walsh, the Regent of Studies for the Province of Ireland, had done the same thing in an unpublished talk some years ago.<sup>1</sup>

#### **In Dominic's Own Heart**

M H Vicaire, the great Dominican historian, believed the Dominican Order was 'the first strictly missionary Order in the Church,' and the founding of the Order was conditioned by circumstances, but especially by one person's response to these circumstances. 'It is,' Vicaire writes, 'in St Dominic's own heart that we have to look for the first stage towards the founding of the Friars Preacher.'<sup>2</sup> Timothy Radcliffe, the former Master of the Order, has described Dominic's whole life as 'molded by response to situations he never anticipated. This merciful man was at the mercy of others, vulnerable to their needs.'<sup>3</sup>

According to Vicaire, Dominic's most striking gift was this very compassion: his vulnerability to the suffering of others. It is this vulnerability and sensitivity to the needs of others that determined the very structure of the Order he founded: Dominic wept, and

the Order was born. One non-Dominican writer has stated that it was not just the presence of universities that sent early friars into the cities, but also a desire to be, in fact, 'brothers' to the dislocated poor. Jordan of Saxony, Dominic's successor, called Dominic, 'a Gospel man,' and Vicaire develops this image by distinguishing two initial apostolic moments: one 'mission,' the other, 'communion,' and identifies both in Dominic's structuring of the Order.



As a gifted organizer, Dominic had a sense of the Church, an awareness of its structures, its needs, its unity, but especially, its possibilities. It is this awareness of possibilities that led him, in a combination of daring and cunning, to stretch the canonical categories by founding a community, not of monks or canons, bound to one place, but 'friars,' whose 'cloister,' as one contemporary critic complained, 'was the world.' His Order was to be a group of preachers with a universal mission, not delegated by a bishop or subordinate to him within his diocese, but preachers by profession in the Order of Preachers, thus becoming, as the Fundamental Constitution (n III) states, 'consecrated totally to God, and in particular... dedicated in a new way to the universal Church, being appointed entirely for the complete evangelization of the Word of God.' The application, so far, to Dominican education is obvious: it begins with a perception of real need, and the response is a merciful compassion.

#### **Wholeheartedness**

There is a demanding wholeheartedness in this

description that still challenges us today. We, as Dominicans, responding wholeheartedly by our profession in the Order of Preachers, have no other choice than to be wholehearted.

It is interesting to see just how this ‘wholeheartedness’ worked in Dominic’s life. His daring led him to bring into the Church a new form of religious life; his cunning led him to secure papal bulls at every step of the way to protect this new venture. Dominic’s spirituality was, in the words of one of the recent General Chapters, ‘open-eyed.’ Felicísimo Martínez Díez, characterizes this ‘wholeheartedness’ as a

‘spirituality of incarnation. This spirituality is not the result of a *fuga mundi*, but one of incarnation and insertion in the world. Dominic entered and progressed in this spirituality in the measure in which he entered into and progressed in the contact, in the knowledge of, and in compassion with suffering humanity.’<sup>4</sup>

This concern for others as a motivating force for what Dominicans do is preserved in the Book of Constitutions of the Order. Thus, Fundamental Constitution (no I) quotes Pope Honorius’s letter to Dominic, ‘You have given yourselves to the proclamation of the Word of God, preaching the name of Jesus throughout the world.’ It is for this reason that the Order ‘is known from the beginning to have been instituted especially for preaching and the salvation of souls.’ The purpose of our study ‘should aim principally and ardently at this, that we might be *useful* to the souls of our neighbors.’<sup>5</sup>

We also know something of Dominic’s personality from the canonization process of 1234 and from the witness of those who knew him and lived with him. The witnesses speak of him as ‘gentle, patient, kind,’ and ‘a loyal comforter of other people,’ giving instances of each. He was one who ‘wept’ and prayed over ‘what would become of sinners’ (the others), and he structured his Order guided by this concern for others. His trust in God was unshakable: when several bishops and Count Simon de Montfort protested against his sending brothers to Paris, thus reducing their numbers in Toulouse, Dominic replied, ‘Do not contradict me; I know quite well what I am doing.’ But if he trusted in God, he also trusted his brothers. This can be seen in the Order’s democratic form of government. (I remember one old Dominican being

asked what Dominican spirituality was. He immediately replied, ‘It is how we govern ourselves.’) Dominic was also quite clear about where the priority lay. This can be seen by his willingness to grant dispensations from monastic observances for the sake of study geared to mission. Everything, all the elements of common life, prayer, study, monastic observance everything is there for the sake of others, from whom Dominicans, brothers and preachers, take their identity. The General Chapter of Kraków in 2004 testified to this: ‘To enter this other world is to discover ourselves as one small part of a world where the liberating word comes from elsewhere. It comes from those on the margins of society. It comes from those in our world whose concerns are bigger than themselves. To enter this world is to yield the illusion of power in order to be possessed by others. To do so is to learn humility, to be docile before the wisdom and language of others’ experience, where we preachers receive much more than we give.’<sup>7</sup> Just as a preacher must first be a listener, so a teacher must first be a learner.

Liam Walsh’s paper describes Dominic as ‘something of a fundamentalist’ but he explains this in a rather unique way. He speaks of ‘a hermeneutical option in the life of Dominic, coming from his way of encountering the Gospel,’ and he argues that this offers Dominicans today an orientation for dealing with contemporary questions. He believes it is an orientation ‘that has become part of our Dominican spirituality, our Dominican approach to education, and has marked the work of great teachers among us like Thomas... Dominic was a fundamentalist about something that was not of himself nor for himself, but for others.’<sup>8</sup>

### Talking About It Together

Walsh also has some interesting comments on the ‘why’ of Dominic’s preaching against the Albigensian heresy, especially in his description of what heresy is all about. ‘Heresy happens when people stop talking to one another. It does not happen when they simply disagree, even about the things of God. It is when an individual or group breaks off communion and communication with the community of believers, it is when a group believes that it alone is right and the rest of the Church is wrong about a matter of faith that there is formal heresy. In Dominic’s day, the Albigensians and the Catholics had stopped talking to one another. If Dominic stayed up all night talking to an Albigensian innkeeper and his biographer thought it

worth recording the event it must have been because he made it clear that the preaching of the Gospel required him to start talking to the heretics, and to keep talking, all night if necessary. Now you do not keep talking to someone all night if the only thing you have to say to [them] is, “You are wrong.” “If the Gospel is salvation event, and that salvation is for all, it is something that people can talk about together.”<sup>9</sup>

‘Talking about it together,’ is, I would think, a better motto for the Dominican Order than the traditional ‘to contemplate and give to others the fruits of our contemplation.’ Even though this includes the all important ‘to others,’ it overlooks the fact that we also ‘contemplate’ with others – and that, without them there is something missing in our contemplation. The General Chapter of Oakland (1989) witnessed to this:

‘We do not first contemplate and then go out to others. We, called to preach, are first of all called to contemplate with others, to listen, to take our place on the side of those who hear the Word of God. We preachers are not on the side of the mystery, which was never ours to claim. For both of us, preacher and people, the mystery is revealed in new, surprising and unpredictable ways.’<sup>10</sup>

We talk together teacher and student, preacher and hearers and something mysterious happens that both can claim as their own. This is something that St Thomas, in his methodology and perhaps even more importantly, in his spirituality implements to perfection.

### The Truth of Things

Dominicans have long claimed as their motto, *Veritas*. For St Thomas, according to Josef Pieper, in his classic book on Thomas,<sup>11</sup> grasping the ‘truth’ of real things was his true passion. His adoption of the pagan Aristotle against the traditional trends happened because Thomas’s ‘intrepid approach to truth recognized the voice of reality in Aristotle’s work.’ Pieper adds, ‘This same intrepidity made him ask, in his *Commentary on the Book of Job*, whether Job’s bold conversation with the Lord did not violate reverence – to which he gave the almost outrageous answer: truth does not change according to the standing of the person to whom it is addressed; he who speaks truthfully is invulnerable, no matter who may be his adversary.’<sup>12</sup>

This passion for the truth of the real, of things

created, and for the truth about the Creator, is marked by an intriguing tentativeness about the whole project. What is most attractive in St Thomas is his recognition of mystery, both in creation and in God. ‘For us modern Christians,’ writes Pieper, ‘who seldom hear about the incomprehensibility of God, it comes as a cause of alarm when we find our ignorance so boldly and clearly pointed out in the *Summa Theologiae*. For in this “summary” of his teaching on God, Thomas begins by saying: “Because we are not capable of knowing what God is but only what he is not, we cannot contemplate how God is but only how God is not.” Evidently,’ he goes on, ‘Thomas did not wish to withhold this basic thought of “negative” theology even from the beginner. And in the *Quaestiones Disputatae* [it] is even said: *Hoc est ultimum cognitionis humanae de Deo; quod sciat se Deum nescire*, “this is the ultimate in human knowledge of God: to know that we do not know God.”’<sup>13</sup>

The poet, Emily Dickenson, who rarely left her home, yet ‘roamed this world as if it were interstellar space,’ marveled: ‘It is true that the unknown is the largest need of the intellect, although for this no one thinks to thank God.’<sup>14</sup> A later echo is found in Wittgenstein who wondered, ‘It is not how things are in the world that is mystical, but that it exists.’

Timothy Radcliffe, some years ago, on his being awarded an honorary doctorate, spoke about ‘the crisis of truthfulness in our society,’ about what a Christian response might be, and about the role of a Dominican university. He addresses the tentativeness of such a search for truth:

‘How can we ever think about anything if we cannot try out crazy ideas, float hypotheses, and make mistakes? Meister Eckhart, a 14<sup>th</sup> century Dominican, wrote that no one may attain the truth without a hundred errors along the way. We need the freedom for words for which we are not going to be held eternally responsible. Seeking the truth requires times of protected irresponsibility, for tentative exploration.’<sup>15</sup>

The writer, James Baldwin, many years ago, in a radio interview with Studs Terkel, felt that American youth is badly educated, inconceivably badly educated,

‘because education demands a certain daring, a certain independence of mind.

You have to teach young people to think, and in order to teach young people to think, you have to teach them about everything. There mustn't be something they cannot think about. If there's one thing they can't think about, then very shortly they can't think about anything...'<sup>16</sup>

The General Chapter of Kraków defends this 'freedom for words':

'As preachers we are committed to the liberation of language for its true role of serving the truth and exploring the frontiers. As preachers we are committed to an asceticism of care in the way we use language. As preachers we are committed to endless vigilance in defense of language.'<sup>17</sup>

### Seeing Things as They Are

The search for truth is founded in Thomas's belief that everything now receives its existence from God.

'This is why,' says Radcliffe, 'we are able to understand creation and grasp the truth. The one who made the world made our minds too. It is God's world and we are at home in it as God's creatures, made for the truth. As fish were made to swim in water, human beings were made to thrive in the truth. It is our home.'<sup>18</sup>

It is worthwhile staying with this talk a bit longer for several important resonances.

'Seeing things as they are is more than just a matter of opening one's eyes and observing. It requires of us a way of life, which one might call contemplative. We need to be able to open ourselves to what is before us. It is a calm presence to what is other than ourselves, resisting the temptation to take it over, use it or absorb [it]. It means letting the other person be.'

In a previous address at Yale University, some years earlier, Timothy Radcliffe described a university as a place where we learn how to talk to strangers! To let the person be, 'we must,' he says, 'let our minds and hearts be stretched open, enlarged by what we see. Aquinas loved the phrase of Aristotle, that "the soul in

some way is all things." Understanding what is other than ourselves expands our very being. Contemplation is being nakedly and humbly present to the other.'<sup>19</sup>

What is required, Timothy writes, is a 'quietness of mind and time. When Wittgenstein was asked how philosophers should greet each other, he replied, "Take your time." [Unlike the reply given by lyricist Allan Jay Lerner to composer Andrew Lloyd Webber who asked him: 'Why do people take an instant dislike to me?' Lerner replied, 'It saves time.'] '...a spirituality of truth,' writes Timothy, 'would invite us to slow down, be quiet, and let our hearts and minds be stretched open.' He then quotes an obvious favorite of his, Simone Weil, who wrote,

'We do not obtain the most precious gifts by going in search of them but by waiting for them... This way of looking is, in the first place, attentive. The soul empties itself of all its own contents in order to receive the human being it is looking at, just as [the person] is, in all [its] truth.'

This quiet, calm and leisurely presence is the foundation of any friendship, which is central to the Dominican understanding of our relationship with God and each other.' And friendship, he believes is 'the starting point for learning.'<sup>20</sup>

### How Do We Learn?

Thomas's reverence for the truth can be seen, first of all, in the reason why he wrote his great work, and in the gentle way he treats objections to a thesis he is propounding often stating the arguments against his own position more moderately and more logically than the original. He believed that any truth, no matter by whom it was said, is from the Holy Spirit, and that everyone involved was participant in a common search. This search begins in the created reality. James V Schall SJ, in an article on

'Aquinas and the Life of the Mind,' quotes the wonderful book of Chesterton on Aquinas. 'Chesterton begins by pointing out the fact that things in reality are "strange," as he calls them. He calls this "strangeness" the "light of all poetry." What does he mean? He means that the reality, the being of what is not ourselves is simply there to be discovered. Our minds are capable of receiving *what is*, into ourselves,

into our minds. By simply being ourselves, we are in our proper knowing, what is not ourselves. We are concerned with the “otherness” of things, with the fact that they are simply out there and we can know them.’<sup>21</sup>

How does St Thomas go about knowing the things that are out there?

‘Each of Aquinas’s works begins with a consideration of the methodology to be pursued, and his pedagogical interest is clear in all cases. He is not just teaching a subject, he is teaching people, and these are always kept in mind.’<sup>22</sup>

From the standpoint of Thomas’s affirmation of the wholeness of creation,<sup>23</sup> and his concern for his students, it is easy to understand the ease with which he famously recommends bathing and sleeping as remedies against ‘melancholy of the soul.’<sup>24</sup>

Vivian Boland, in an extremely enlightening article, asks,

‘How do [human minds] know what is true and is it possible for them to communicate that knowledge to other human minds with a view to goodness? What happens when human minds meet, specifically in the activity that we call teaching?’<sup>25</sup>

Human beings never meet as ‘minds’ but as embodied minds. We meet each other as human beings.

‘Human minds cannot meet without the involvement of bodies, without feelings, emotions, imagination, memory... With us it is not a matter of pure thought but always an embodied encounter. As such, it always involves signs of some kind, in particular those highly sophisticated systems of signs that we call language. In discussing the human mind, Thomas speaks of it firstly as an image of the Trinity. Following the pattern already established, he speaks not only of the human mind’s capacity for knowledge and truth, but also its capacity for communicating truth with a view to goodness. This is where he talks about what a teacher is (*On Truth*, 11, ‘de magistro’).’<sup>26</sup>

For Thomas, truth is not just an ‘adequation to reality,’ but is also in relation to goodness.

How does Thomas go about teaching beginners? Teaching, writes Pieper, demands above all else the capacity of survey and simplification, and the ability and effort to think from the premise of a beginner.

‘This capacity of true simplification St Thomas possessed to a high degree, and he bent every effort to take his student’s point of view as a premise. The best energies and the best part of his life he devoted not to a work of “research” but to a textbook for beginners, which is nonetheless the result of the deepest immersion into the truth. The *Summa Theologiae* is expressly written for the instruction of beginners, as is plainly stated several times in the preface. In this preface Thomas mentions the boredom produced by the over-familiar, and the confusion experienced by beginners through the excesses of misplaced scholarship.’<sup>27</sup>

Contemporaries report that the teaching method of Thomas fascinated his students through its freshness and originality, and through his gift for probing, grasping, and illuminating reality to its depth. ‘Like a true master, [Thomas] teaches his disciples to think and live on their own.’<sup>28</sup>

### How Do We Teach?

Vivian Boland’s article, ‘What Happens When Minds Meet,’ is very rich, and to anyone interested in what it means for a Dominican to teach, is essential reading. I cannot do justice paraphrasing him but believe it worth trying to share some of his insights on Thomas and teaching. Thomas’s analogy of teaching and learning is taken from the example of the medical doctor, who, while he may be said to restore the patient to health, it is really nature that does the healing with the help of the doctor. So, moving from ignorance to knowledge, from confusion to understanding, the teacher may be said to have brought this about, but it is the person’s own natural capacities for knowledge and understanding that are at work, assisted by the teacher. The teacher assists and encourages, especially by engaging the imagination of the student.

Aquinas believed that each person has not only intelligence or the ability to see connections and make the links that new knowledge requires, but also that a

person is born with an almost innate understanding of universal principles that are not known without experience but are immediately known as soon as experience begins.<sup>29</sup> It is not just that a teacher, like Aquinas, respects people's capacity to think for themselves, but the teacher, from his or her own experience and knowledge assists the thinking process

A teacher has not only to see things well, to see things as they are, but also to see things as they may become. Timothy Radcliffe, in his talk, quotes Fergus Kerr on the gift of seeing things *potentially*:

[Thomas] does not look at the world and see it as simply all that is the case, in itself; rather he sees the world, and things in it, as destined to a certain fulfillment, with appointed ends, modes and opportunities. It is perhaps not too much to say that Thomas sees the way that things are in terms of the way that they ought to be.<sup>30</sup>

Seeing things in their potentiality is certainly one of the foundations for inter-religious dialogue and this is why so much in Thomas's approach seems prescient and contemporary. His concern was searching for a common ground of Christian faith, but he also declared that there must also be another level of theological discourse carried on between believers and those who see a different face of God or who do not accept any truth beyond what human intelligence can discover.<sup>31</sup>

This hopeful approach was expressed in the General Chapter of Providence (2001) in this way:

'Our Constitutions point out the contemplative dimension of study by calling it a meditation on the multiform wisdom of God. To dedicate oneself to study is to answer a call to "cultivate the human pursuit of truth" (*LCO* 77, 2)... [Our] Order is born of this love for truth and of the conviction that men and women are capable of knowing the truth. From the start the brethren were inspired by the innovative audacity of St Dominic who encouraged them to be useful to souls through intellectual compassion, by sharing with them the *miser cordia veritatis*, the mercy of truth. Jordan of Saxony states that Dominic had the ability to pierce through to the hidden core of the many

difficult questions of their day, "thanks to a humble intelligence of the heart" (*Libellus*, no 7, MOPH XVI, Roma 1935, p 29).<sup>32</sup>

The Prologue to this section speaks of the 'mercy of truth' and how Dominican study can and must serve this. It is both meditation and challenge – as are two other passages that are pertinent. The first declares that

'Dominicans share with others the lot of our times. Consequently, Dominican study is marked by dialogue and cooperation in the pursuit of truth. In order to defend the dignity of creation in our own times and in our future, Dominican study seeks to be anamnestic (recollective), recalling the sufferings and injustices of the past along with the riches and achievements of those who have gone before us.'<sup>33</sup>

The second addresses the need for 'confidence.'

'Our confidence to take part in the *quaestiones disputatae* of our day must derive from our confidence that we are heirs to an intellectual tradition which is not to be preserved in some intellectual deep-freeze. It is alive and has an important contribution to make today. It rests upon fundamental philosophical and theological intuition: an understanding of morality in terms of the virtues and growth in the virtues; happiness in the vision of God as our destiny; and a humility in the face of the mystery of God which draws us beyond ideology.'<sup>34</sup>

### **Is There Really a Dominican Approach to Education?**

What then is a Dominican approach to education? There is a Central Asian story about Mullah Nasiruddin, whom a friend comes upon one moonlit night. Mullah is on his hands and knees sifting through the dust in the middle of the street. 'What are you looking for, Mullah?' asked the friend. 'My key,' said Nasiruddin. His friend offered to help him find his key, so he too got down on hands and knees, but after some time, he said, 'Mullah, where did you lose it?' Nasiruddin replied, 'Over there by the door.' The

friend said, 'Then why don't you look over there?' 'Don't be stupid,' said Mullah, 'there's more light here.' A Dominican approach I would characterize as paying attention to what is real, to what is present, right in front of us, all the great 'disputed questions' of the day. I believe that Dominican preaching and teaching is never 'doctrinal,' in the sense of 'telling people the truths.' It is rather listening to them, sharing their questions, as in the delightful and playful dialogue between Jesus and the Samaritan women in John 4. She runs to the village, tells them of her experience, and asks, 'Can he be the Messiah?' Jean-Pierre Torrell OP quotes Nietzsche; 'He who wishes one day to preach should ruminate a long time in silence. He who wishes to bear lightning should remain a long time as a cloud.' This, instead of 'annoying people by having answers to every question,' as was said of the French presidential candidate, Sarkozy.

This implies that we are all involved in a common search, not just for 'my' own good, but the good of all. This compassionate other-centeredness is a kind of friendship, the starting point for learning and, in a way, also its term if being-in-relationship is what the kingdom is all about. This kingdom begins with that typical Dominican attitude of reverencing the individuality of each person and for being able to see the potential of each one.

And that is why it is so important in today's world, where so many people are defined by exclusion, to join with others, especially the excluded, in a common dialogue to discover just what God's purposes are. At least to the extent that is possible. It is terribly important, in this age of demonization, not to yield to the delusion of absolutes, but cling to the truth that is always relative, always relational, always tentative, ever mysterious and beyond our grasp.

'Religions,' said Cardinal Poupard, the president of the Pontifical Councils for Culture and Inter-religious Dialogue, in Moscow in July 2006,

'are open houses that can teach and practice dialogue, respect for the whole person, the love of the truth, awareness of belonging to the one great family of peoples wanted by God and called to live under his watch in shared love.'

The Order was founded to be 'useful' to others, and took the name 'preachers.' It is clear from Dominican history through the ages, that we have taken our identity from those others, for whom we exist, with whom we search, whose questions we share,

and without whom we would not be who we are.

The last teaching of St Thomas, as he lay dying, was given to the Cistercian monks of Fossanova, in an explanation of the Canticle of Canticles, 'that mystical book of nuptial love for God, of which the Fathers of the Church say: the meaning of its figurative speech is that God exceeds all our capabilities of possessing him, that all our knowledge can only be the cause of new questions, and every finding only the start of a new search.'

**Thomas Chrysostom McVey, OP  
1933-2009  
IN MEMORIAM**

***Fr. Chrys McVey, OP, passed away suddenly on Monday, June 29, 2009, while returning from a visit to his brother in the Washington, DC area. In January of 2009, Fr. Chrys McVey delivered this lecture at Ohio Dominican's Aquinas Convocation. It was one of his last public lectures. May he rest in peace.***

***Chrys McVey was a Dominican friar of the Province of St. Joseph. He was born in New Jersey, in sight of the Atlantic Ocean. However, he spent half his life in the deserts of Pakistan, "where," he says, "his education really began." He served there in various capacities--as pastor, novice- and student-master, seminary professor, director of a pastoral institute, executive secretary for the Conference of Religious, and as the first provincial of the newly independent Dominican vice-province of Pakistan.***

***After 40 years in Pakistan, Fr. Chrys was appointed Socius to the Master of the Order, with responsibility for Mission, and served six years on the General Council of the Order in Rome. He remains a member of the Dialogue Commission of the Order and the Order's Commission for the Promotion of Study. He has contributed chapters to many books and has written for international journals on Pakistan, Dominican Spirituality, and Contextual Theology, as well as on the theological implications of the dialogue with Islam for Christian faith and practice. Fr. Chrys recorded several podcasts for the Word, a service of the Order***

of *Preachers that offers audible daily reflections on the Christian scriptures. You can listen to Fr. Chrys McVey's recordings for the Word online here. In the aftermath of the events of September 11, 2001, Fr. Chrys wrote an essay titled "A Christian among Muslims". One concept in this essay was that of going "outside the camp", which he later expounded in an essay titled "Meeting God outside the Camp", given at the Institute for the Study of Religious and Culture in 2003.*

## Notes

‘Between Pluralism and Fundamentalism: Dominican Education for the Third Millennium,’ A Symposium for Dominican Educators in Higher Education, River Forest, IL, 9-11 April 1999.

<sup>2</sup> Cf *The Genius of St Dominic*, ed by Peter B Lobo OP, Nagpur, Dominican Publications, nd, passim.

<sup>3</sup> ‘Letter to Our Brothers and Sisters in Initial Formation,’ *To Praise, to Bless, to Preach*, Dublin, Dominican Publications, 2004, p 481.

<sup>4</sup> *Espiritualidad Dominicana, Ensayos sobre el charisma y la misión de la Orden de Predicadores*, Madrid, Edibesa, 1995, pp 20 ff.

<sup>5</sup> *LCO*, 77, I.

<sup>6</sup> In Simon Tugwell OP, ed, ‘The Canonisation Process of St Dominic, 1233,’ *Early Dominicans, Selected Writings*, NY, Ramsey, Toronto, Paulist Press, 1982, pp 66-85, passim.

<sup>7</sup> *Acta*, 47.

<sup>8</sup> Walsh, op cit.

<sup>9</sup> *Ibid*.

<sup>10</sup> *Acta*, 43, III.

<sup>11</sup> *The Silence of St Thomas*, trans John Murray SJ and Daniel O’Connor, South Bend IN, St Augustine’s Press, 1999.

<sup>12</sup> *Ibid*, pp 20-21.

<sup>13</sup> *Ibid*, p 37.

<sup>14</sup> Letter 471, August 1876, quoted by Paul Berman in ‘The Searchers,’ *New York Times*, 12 October 1997.

<sup>15</sup> ‘Crisis of truth in our society,’ an unpublished address, the Angelicum, Rome, 15 November 2004, p 2.

<sup>16</sup> Studs Terkel, *P.S., Further Thoughts from a Lifetime of Listening*, New York, London, The New Press, 2008, p 47.

<sup>17</sup> *Acta*, II, 53. *Ibid*, p 4.

<sup>18</sup> *Ibid*., p 4.

<sup>19</sup> *Ibid*., pp 4.

<sup>20</sup> *Ibid*., pp 4-5.

<sup>21</sup> *New Blackfriars*, vol 87, no 1010, July 2006, p 401.

<sup>22</sup> Vivian Boland OP, ‘What Happens When Minds Meet? Thomas Aquinas on the Mystery of Teaching and Learning,’ *Doctrine and Life*, vol 56, no 6, July-August 2006, p 7.

<sup>23</sup> Thomas’s early opponents accused him of ‘pagan worldliness,’ to whom he replied: ‘The opinion of those who say with regard to the truth of faith that it is a matter of complete indifference what one thinks about creation, provided one has a true interpretation of God... is notoriously false. For an error about creation is reflected in a false opinion about God.’ Pieper, loc cit, p 36, quoting *Summa Contra Gentiles*, II, 3.

<sup>24</sup> *Summa Theologiae*, I, II, 38, 5.

<sup>25</sup> Boland, op cit, p 10.

<sup>26</sup> *Ibid*., p 11.

<sup>27</sup> Pieper, op cit, p 14.

<sup>28</sup> Jean-Pierre Torrell OP, *Saint Thomas Aquinas*, Volume 2, Spiritual Master, trans by Robert Royal, Washington DC, CUA Press, 2003, p 121.

<sup>29</sup> Cf Boland, op cit., pp14-15

<sup>30</sup> Op cit, p 9.

<sup>31</sup> Cf Walsh, op cit, passim.

<sup>32</sup> ‘Misericordia Veritatis,’ III, 107, *Acta*.

<sup>33</sup> *Ibid*. III, 114.

<sup>34</sup> *Ibid*, III, 115.

<sup>35</sup> *St Thomas Aquinas*, vol 1, Washington DC, CUA Press, 1996, p 31.

<sup>36</sup> [www.evangelizatio.org/portale/adgentes/pepe\\_en040706](http://www.evangelizatio.org/portale/adgentes/pepe_en040706),

<sup>37</sup> Pieper, op cit, p 4

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