God *demand* of them a total offering of themselves, union with Christ crucified. The response may vary, but the willingness to respond is inseparable from the very fact that they are there, making those promises.

Therefore in the virgin consecrated to God the sexual energy which might have been absorbed into God through the gift of self in married union is instead drawn up entirely and directly into union with Christ. It is (as in marriage) not destroyed, not suppressed but transformed; but in this case the exchange of love is with Christ alone. The self-offering must be made with no thought of personal delight or profit, yet (so God works always) the joy which was not desired will be given, such joy as is most often denied on earth to those whose union with Christ is through human marriage.

Both ways are ways of perfection, at least potentially. Both aim at union with Christ because that is the only thing that is worth wanting. Both demand, for their perfecting, the uttermost in self-sacrifice because only by dying to self can we be united with Christ who died for us.

E.K.

II—THE DOMINICAN CONGRESS ON PREACHING, 1957

By SEBASTIAN BULLOUGH, O.P.,
Delegate of the English Province

THE year 1957 marks the seventh centenary of the death of St Hyacinth, apostle of Poland and one of the great Dominican missionaries, in 1257. By way of special celebration a gathering was called in Rome that has no parallel in Dominican history: the first Dominican Congress, with representatives from all over the Order, held with the object of discussing various theoretical, practical and historical aspects of Dominican Preaching, the prime work of the Order. Earlier in the year Fr Theophilus Szczurecki, the Polish 'Socius' or Polish representative on the General's Council, was invited by the Master General to plan this Congress in honour of his great countryman. All the Provincials of the Order were circularized and invited to send a delegate. A series of lectures was then planned, and 'communications' or reports on particular aspects were invited from the Provinces.

The Congress opened on Tuesday, September 17, at the Angelicum, the Order's great international House of Studies in Rome, and the deliberations continued until the following Sunday, September 22, when a Pontifical Votive High Mass of St Hyacinth was sung at Santa Sabina.

There were sixty-seven Fathers taking part, and of these all but ten already resident in Rome had been specially sent by their Provincials for the occasion. Of the Fathers from outside Europe —only Americans and Canadians—some were already resident in Europe, while others came specially. Twenty-seven Provinces were represented, and the friendly meetings which ensued, mostly between people who had never met before, provided the most valuable element in the Congress: informal discussions and exchange of ideas among smaller groups became more frequent as the Brethren gradually became more closely acquainted. In view of the interest of these meetings between members of different provinces, a list of the provinces represented (listed in their official order of precedence) is worth giving here.

1. Spain (i.e. Central Spain): two delegates (one being the resident 'Socius', P. Gómez).
2. Toulouse (i.e. Southern France): a strong contingent of six Fathers.
3. France (i.e. Paris and the North): one representative, being P. Garrigou-Lagrange, resident in Rome.
4. Lombardy: four delegates.
5. Rome: two delegates, and occasional visitors from S. M. sopra Minerva.
6. Naples: six delegates, including Mgr Addazzi, O.P., Archbishop of Trani.
7. Teutonia (the old province of Germany, now Northern Germany): two delegates, including P. Brachthäuser, the Provincial.
8. England: one delegate.
9. Poland: one delegate, being P. Szczurecki, the 'Socius' resident in Rome and president of the Congress.
10. Aragon (south-east Spain): four delegates.
11. Dalmatia (Jugo-Slavia): one delegate, sent specially.
12. Sicily: one delegate.
13. Betica (or Southern Spain): one delegate.
14. Holland: two delegates.

15. Ireland: The Master-General, Fr Michael Browne, and his 'Socius' Fr Thomas Garde, were the two representatives of the Province.
16. The Philippines (the great Spanish Missionary Province): two delegates.
17. Turin: a strong group of five Fathers.
18. Belgium: two Flemish Fathers.
19. St Joseph's in U.S.A. (New York): three delegates.
20. Malta: three delegates.
21. Canada: a large contingent of five Fathers.
22. The Holy Name in U.S.A. (California): two delegates.
23. San Marco in Florence: three delegates, including Mgr Romoli, O.P., Bishop of Pescia.
24. South Germany (including Austria): two delegates.
25. St Albert's in U.S.A. (Chicago): one delegate.
26. Switzerland: one delegate, P. Héring, the Prior of the Angelicum.
27. Portugal (a very recent Vicariate): two delegates, and also their Vicar Provincial who is a Canadian.

Since the social and fraternal aspect of the Congress was so important, a further analysis according to linguistic and national groups is worth making:

Twenty-one Italians
Nine Spaniards
Seven French, five French-Canadians, and one French-Swiss
Eight Americans, and one Englishman
Three Germans, and one Austrian
Three Maltese
Two Dutch, and two Flemish
Two Portuguese
One Pole
One Jugo-Slavian

Thus, although the official language of the deliberations was Latin, and Latin was also frequently used socially, the languages most frequently heard were Italian, Spanish, French, English and German. Thus it was interesting to hear a Dutch Father speaking of preaching to non-Catholic Christians, which was a matter quite outside the experience of the Spaniard; or of the Jugo-Slavian speaking of their complete freedom to preach provided nothing is said of politics, while a German insisted on the import-

ance of plain speaking, and others were astonished that it was possible in this country for a Catholic to belong to almost any political party; and so forth.

The first day's speakers (September 17) after the formal opening discourse of Cardinal Cicognani, as the Holy Father's representative, dealt with the Preaching of Christian Doctrine, which appeared as a characteristic of Dominican preaching. P. Philipon (Toulouse) said that for a Dominican the work of preaching was essentially derived from the monastic life, though in subsequent discussion it was queried whether in fact the regular preachers came from the essentially monastic houses. P. Schillebeeckx (Belgium) showed historically how the doctrinal preaching of the Dominicans was an innovation in the thirteenth century. P. Schillebeeckx at the age of forty-two is greatly esteemed as a theologian and writer.

The second day (September 18), devoted to popular preaching, included the brilliant paper by P. Wunibald Brachthäuser, the German Provincial, who at the age of forty-seven is a very well-known preacher in Germany. He sketched in a practical way the need of understanding and of lucidity in preaching, and explained that a sermon is essentially a dialogue, a conversation between the preacher and the people, in which although the people are silent the preacher is so closely in touch with them that he is all the time answering their unspoken questions and desires. That P. Wunibald is a gifted preacher was plain in spite of the restrictions of Latin, and many of us would have liked to have been able to hear him in his own language. A hope was expressed that at another such gathering it might be possible to hear some actual sermons as examples, since in fact at the congress there was (perhaps inevitably this time) hardly any real preaching heard. P. Wunibald's lecture was considered by many to have been the best of the week. The next paper was read by the present writer on the historical development of Dominican popular preaching, which always had a strong element of instruction. The afternoon of the second day was spent at Castel Gandolfo, where the Brethren joined in a general audience in the court and received a mention among those welcomed by the Holy Father.

The third day (September 19) was devoted to the question of Preaching about Our Lady, and in particular about the Rosary. A paper was read by P. Schölzhorn (Prior of Graz in Austria)

on the Rosary, and one on the history of devotion to Our Lady and the Rosary by P. Salvador y Conde (Spain).

During the Congress the Brethren were split up into small groups and twice during the week the leaders of the groups were asked to present in full session the findings of each group. Among the conclusions of the groups a desire was expressed for more serious training of preachers, some wished for new and better books to provide material for preachers, many called for more skilled instruction in elocution, etc., others again suggested closer collaboration between the lecturers in study-houses and the preachers in the provinces, and so forth.

On this third day we also had the first 'reports' on particular points, of which there were ten in all. Among the most valuable of these was that of Fr Hanley (St Joseph's, U.S.A.) on the practical organization of the two large groups of Fathers in his Province, who were constantly engaged on preaching missions and retreats all over the country, and the selection of young men for this task and their careful technical preparation. A report by P. Pauwels (Holland) on 'Oecumenical Preaching' either to non-Catholics (on the example, he said, of St Dominic to the heretics), or to Catholics to help them to understand the meaning of Christian Unity, filled what would have been a gap in the programme. P. Grion (Lombardy) made a timely reference to preaching that has as its object the encouragement of the people to read the Gospel: it was interesting that this note was struck by an Italian Father. Another Lombard Father, P. Casati, read a report submitted by the Bishop of Bolzano, concerning a particular apostolate in his own Alpine district: the idea of preaching to the holiday-makers (*turistae*) in the hotels. By arrangement with the hotel-keeper a Father would visit the hotel and speak in the evening in a particular room; thirty such gatherings had aroused much interest this summer. A report by P. Ducos (Toulouse) described a special form of parochial mission used in the South of France, when, after long preparation and planning, certain families with suitable accommodation in their houses are invited to gather neighbours in their houses, where the Father then addresses them in an intimate and personal way round the fire. In this way the parish is covered by 'fireside talks' and is prepared over some time for the final part of the mission in church. The plan is fruitful, and P. Ducos described the careful preparation

needed. Plans are now going ahead for the missions of Easter 1959. P. Hensen (Holland) made a report on the particular problems involved in preaching on the radio and television.

The fourth day (September 20) was concerned with the place of Social Ethics in Dominican Preaching, beginning with a paper by P. Spiazzi (Turin), a well-known preacher on social questions. P. Centi (San Marco) then made a masterly sketch of the history of Dominican Preaching on social questions. He began (as was fitting for one coming from San Marco) with Savonarola, the greatest Dominican social reformer. Savonarola himself claimed that his work was essentially in the line of Dominican preaching: the great work of earlier Dominicans had so often been the arrangement of peace between warring factions (to cite only St Catherine), and the denunciation of usury, in medieval times so burning a social question (one remembers Ambrose Sansedoni, for instance). In the sixteenth century slavery was frequently denounced by preachers (one thinks of Bartholomew de las Casas). But it was in more modern times, with the emergence of the modern economic systems, that preaching on the great social issues, contemporary with the great encyclicals, developed fully in the modern sense. And, as P. Spiazzi said previously, we have the principles already plainly laid down by St Thomas on these as on so many other matters. It should be added here that more than once during the Congress stress was laid on the importance of Dominican preachers of today being thoroughly grounded in the teaching of St Thomas, who will still provide them with by far the best material for their work. The rest of the day was taken up with more of the reports described above.

The last full day (September 21) was devoted to the Foreign Missions, and papers were read by P. Gallego (Philippine Province, for twenty-two years a missionary in the Far East) and P. Di Francesco (Sicily). P. Gallego emphasized the Spanish Dominicans' introduction of the method of 'adaptation' to the preaching of the Gospel in China. It was later, he said, that an abuse of the method led to disaster.

The last paper was read by P. Landry (Canada) on the use of radio and television, which should be an extension of the power of preaching but can never be a substitute for the personal spoken word.

On Sunday, September 22, the Mass of St Hyacinth was sung

by the Polish Archbishop in charge of the exiles, in the presence of Cardinal Pizzardo. A fine panegyric of St Hyacinth was preached by P. Spiazzi (Turin). All the Brethren were in the choir at Santa Sabina and sang the Proper and Ordinary. After the Mass the closing session was held at Santa Sabina: Father General made two points: first, he said, our preaching is built on our monastic life in community, and a good community life is essential for good preaching; and secondly, he urged upon us the importance of the regular provision of first-class preaching in our own churches, which should be noted for exceptional preaching. P. Szczurecki then outlined the course of the Congress, and finally Cardinal Pizzardo, speaking in Italian, indicated the dominant need for proper instruction of the people in the truths of the Faith.

Throughout the Congress the meetings were graced by the presence of the two Dominican Bishops mentioned in the list of provinces: Mgr Addazzi (of the Province of Naples) and Mgr Romoli (of the Province of San Marco). One of them presided at each session, and several times the Father General was also on the platform. All the papers, reports and discussions were in Latin throughout, though any language could be used in the small discussion groups.

What were the results of this Congress? Undoubtedly the most valuable elements were the personal meetings and exchange of ideas. Some of the reports made known interesting particular problems and techniques. The papers were for the most part too long and involved, and much time was wasted by elaboration and repetition. These were perhaps defects inevitable in a first attempt, and could be remedied by better organization, and by control and co-ordination of the papers and reports. The hope was frequently expressed that further gatherings of the kind should be held. It was generally felt that more serious technical training of preachers was desirable, and it was several times insisted that the method and plan of St Thomas was still the best way of 'getting across' theology. The German Provincial, for instance, in his fine paper, told of the steadily increasing audiences at a cathedral course of sermons where he had followed strictly the plan of St Thomas' treatise on Grace: it was, he said, exactly what people of today required. The meditation of the Gospel and the frequent praying of the Rosary were two means specially recommended

for the essential deepening of the preacher's own spiritual life, together with the background of regular life and the Divine Office. Certain practical questions were raised in very different ways from the points of view of different countries, the comparison and co-ordination of which are still to be worked out. The most interesting of these would seem to be (1) the proper place of Rhetoric in preaching; (2) the technique and efficacy of preaching the Rosary, and its place in the piety of today; (3) the approach to preaching on social questions or even on political issues (where the approach differs widely in different nations); (4) the position and value of the various Confraternities today, and of preaching in connection with them; (5) the establishment and management of study-circles, discussion-groups, university societies, etc.; and (6) the organization and co-ordination of the preaching and missionary effort in a Province. These things emerged in various papers, reports and discussions, and certainly provided material for thought and perhaps for future co-ordinated discussion.

Preaching is the first task of the Order, and the very fact alone of such a Congress was a matter of the greatest value. Apart from future congresses about preaching, the hope was expressed that similar gatherings might be held regarding other spheres of the apostolate, to co-ordinate Dominican work in the fields of writing, research, reviews, teaching, etc.

The 'Acta' of this Congress are to be published in a special volume, and the thanks and congratulations of the Order go to P. Szczurecki for his work of preparing it, to P. Spiazzi for his labours as Secretary to the Congress, to the Father General for sponsoring the whole thing, to the Prior and Brethren at the Angelicum for offering their hospitality, to the many Provincials who often at great expense sent their delegates, and to the two Dominican Bishops who supported the whole meeting with their fraternal presence.