

LITURGICAL LIFE, THE PENITENTIAL DIMENSION AND INDULGENCES

"My God, my mercy,
what will become of sinners?"

*(Acts of the canonisation
of St Dominic, No 18)*



According to our possibilities, let us follow in the steps of our Father Dominic, at the same time giving thanks to the Redeemer who, on the pathways of life, gave to his servants such a guide, and through his guidance win lead us anew into the light of his holy life.

Let us pray the Father of mercy that under the guidance of this spirit which acts as a beacon light to the children of God, that we too may merit to journey with undivided hearts along the paths traced out for us by our Fathers, and to arrive at the goal of everlasting happiness and eternal joy that he has happily attained for ever.

JORDAN OF SAXONY

In this Jubilee year 2006-2007
For the Dominican Family

At the prayer of Dominic, may this Jubilee year be a time of grace, a time of reawakening and of rediscovery, so that the Gospel may be preached by the life, works and prayer of the nuns, brothers, sisters and laity and by all who are fired by the urgency of preaching the Good News!

Fr. Carlos Azpiroz Costa, o.p.
Master of the Order

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GENERAL INTRODUCTION

Several motives prompted the international Liturgical Commission of the Order, to prepare this number of Info/CLIOP on the theme: "Liturgical Life, the penitential dimension and indulgences"

Recently, the Apostolic Penitentiary requested Institutes of Religious Life to examine what indulgences were accorded to them up to now, with a view to up-dating, to revising or in answer to new requests. In collaboration with the procurator general of the Order, the Commission first of all set to examining the decrees already in our possession for the entire Dominican Family, as well as for the Confraternities and Associations attached to the Order (cf LCO, No 152 and Appendix 4)

Another reason spurred on the Commission to undertake this work, not only that of a presentation of the Indulgences accorded to us, but also of a grouping together of the Order's orientations in the area of the penitential dimension of our Dominican life. Following on the letter of the M.O. fr Carlos Azpiroz Costa of the 29 April 2006, opening the Jubilee novena to commemorate the Order's beginnings (1206-1207), it seemed appropriate to regroup together institutional orientations, Books of Constitutions and ordinations of the brothers, and of the nuns, as well as texts of recent General Chapters (1992-2004) relative to the areas of conversion and reconciliation in our life.

As it will be pointed out on more than one occasion throughout this bulletin, this number of Info/CLIOP does not include as such, schema for celebrations, but rather institutional passages, references to the Word of God, as well as certain prayers whose tone is penitential and which can be found in the *Proprium O.P.* In Appendix none the less, are included the text of prayers or of spiritual orientation, which are in keeping with the content of this bulletin.

After the publication of *Additamenta ad proprium Missalis et Liturgiae Horarum o.P.*, the Commission continues to work on the preparation of the "Book of blessings and prayers" in the Order. Soon, aided by Info/CLIOPS, the Commission will furnish various "Schema for celebrations", as well as , following on the *Liturgical Directory and popular piety*, an inventory of rites and customs in usage in the Order.

This number of INFO/CLIOPS will be available at the beginning of the year 2007. May it be an occasion for the members of the Order's Liturgical Commission, to express our joy to work with and for you.

To the brothers and sisters and to their communities, we wish a holy and happy year, under the patronage of the Blessed Virgin Mary, and the tender protection of our Father Saint Dominic.

I. ORIENTATIONS FOR THE LITURGICAL LIFE IN THE ORDER

Following on Liturgical reform in the wake of the Second Vatican Council, many orientations were given to the entire Dominican Family for the Liturgy and prayer of our communities. These orientations are addressed analogically to the different branches of the Order: friars, nuns, sisters of Apostolic Life, secular institutes, Dominican laity. Below are to be found, after the list of the principal Liturgical books, indications from the most recent General Chapters

A) CONSTITUTIONAL NORMS AND GENERAL INDICATIONS OF THE BOOKS OF THE DOMINICAN PROPER O.P.

LCO no. 56-75	The Divine Liturgy and prayer
LCM no. 74-95	On prayer, Liturgy and Private prayer
LHOP (1982)	MO V. de Couesnongle, "Letter of promulgation" (ed. Lat. pp. IX-XXV III; ed. Fr. 1983, pp. VII-XXVII) General Introduction (ed. Lat. pp. XXI-LXIX) Proposed orientations for Liturgical celebrations in the Order of Preachers (ed. Lat.; pp. LXXV-LXXXV; ed. Fr. 1983, pp. XXIX-XLVI) Complementary remarks. Signification of our Liturgical Celebrations (ed. Lat. pp. 3-22; ed. Fr. 1983, pp. LXXXV-XLI)
MLOP (1985)	MO V. de Couesnongle "Letter of promulgation" (ed. Lat. pp. IX-XIX; ed. Fr. 1997, pp. II*- 22*) General Introduction (ed. Lat. pp. XXIII-XLIV; ed. Fr. 1997, pp. 23*-54*)
PROP (1999)	Ritual fore the Rite of Profession: "Letter of Promulgation" pp. 9-11; General Introduction, pp.19-28
PROUI (2001)	Order for the anointing of the sick and for their spiritual Care, "Letter of promulgation" and "General Introduction".
PROE (2001)	Order of Burial. "Letter of promulgation" and "General Introduction". N.B. Both these sections of the O.P. Ritual, are placed at the Congregation for Divine Worship and the Discipline of the Sacraments since June 2001 "for final recognition". The Letters of promulgation of the MO T. Radcliffe, were published in INFO/ CLIOP No 2004.
MLOP ad (2006)	Addimenta ad proprium Missalis et Liturgiae Horarum OP
RFLD	Rule of the Dominican lay fraternities, ed. D. Byrne, ASOP 95, 1987, pp. 83-88.

A few passages from LCO, LCM, and RFLD, together with some introductory sections to the *OP Proprium*, with a more penitential dimension for Christian and Religious Life follow on the above.

B) EXTRACTS FROM THE MOST RECENT GENERAL CHAPTERS (1992-2004)

In this section are to be found the passages from the last general Chapters, which include a reference to the reality and to the expressions “liturgy” and “prayer”. Passages concerning contemplation, silence or regular life will not be reproduced here. With the exception of certain numbers of the type “ordination” or “recommendation”, these passages are in general extracts from the *proemia* of chapters of the Acts of a general Chapter.

In many cases, it is fitting to place in perspective these orientations with the indications given in the “Introductio generalis” of the books of the *Proprium O.P.* For example, in the Introduction to the LHOP (pp. LXXXII-LXXXIV) are evoked the gestures and symbols of our celebrations in a structural manner, while in the ACG (2001, n.219), realities like dance for example, are presented by way of suggestions.

ACG MEXICO 1992

No 36- Extract from the prologue to Chapter III: “La vie commune” (ed. Fr. pp 34-35)

3.1 Prayer

3.1.1. We belong to a contemplative-apostolic Order, with the richness of its own spirituality, and in which throughout the centuries, many women and men have attained a profound experience of God through prayer. Today, in the midst of a secularised world, and when it would seem that the Order has somewhat lost its contemplative dimension, we discover that many individuals as well as ecclesial and extra-ecclesial movements, yearn deeply for greater interiority and to find their true selves in silence and solitude.

3.1.2. This challenges us in two senses: a) on the one hand, it should move us to react to these new religious movements, whether ecclesial or not, as well as to the great universal religions which to an astounding degree, are the channel today of the search for God for millions of human beings; b) on the other hand, it should stimulate us to rediscover the perennial values of our contemplative dimension, to give ourselves more fully to listening to God in silent prayer, and to know how to offer to the world of today what we possess and what it needs.

3.1.3. This same experience will undoubtedly enrich community prayer and liturgy. In these, we leave space to the Spirit so that it can increase our charity and animate the unity of the community.

3.1.4. In liturgical prayer, we pray “in the name of the Church” (PC 8), and we are “the voice of the Church” (SC 99). However in times of difficulty and change, liturgical prayer may become a place of conflict and of expression of differences. We should be open and docile enough to be able to take on diverse methods, styles and expressions.

3.1.5. It is enriching when, apart from liturgical prayer, the community creates other occasions for community prayer in which we can share our faith in a fraternal way. To pray for a brother breaks down prejudices; to pray with a brother opens up unexpected possibilities. (c.f. Oakland 20)

3.1.6 We must continually discern the authenticity of our prayer and contemplation. The fundamental criterion is the capacity to commit ourselves to the apostolate. If that does not urge us on if it engages us in sterile intimacy or in the simple satisfaction of having fulfilled the law it is neither prayer nor Dominican contemplation. We must build fraternal communities which celebrate their faith and which in constant dialogue, can define their apostolic engagement God's people, welcoming the call to a presence at the frontiers.

Chapter IV Preaching, Justice and Peace

2. 6b.Common Life

The commitment to justice and peace should permeate all our personal and community life. Our vocation as preachers requires this. Thus:

- b 1. Our pastoral care and accompaniment of the life of the people will be a source of discovery of the presence of God in history.
- b. 2. Our prayer and liturgy should be nourished by and at the same time nourish this commitment.

Chapter IV. Preaching Justice and Peace

No. 113. The Rosary

The Rosary is an important form of spirituality in diverse cultures. We recommend that it be revitalised as a way of preaching, keeping in mind its biblical content and its orientation to the liturgy (LCO 67, 11; Oakland n. 65). In this spirit we confirm the ordination and recommendation of the Chapters of Avila (n. 78-79) and Oakland (n. 66-67), noting that a lay person may be Provincial Promoter for the Rosary. An important way of preaching the Rosary is that the community pray it along with the people.

Chapter V The Dominican Family

A. *Brothers no. 122 Exhortation*

We exhort our brothers to practise real membership of the Dominican Family in equality with the other members, participating in loyal and brotherly cooperation:

- a) in programmes of vocations promotion together
- b) in encouraging Dominican spirituality and liturgy
- c) in continuing formation
- d) in common mission projects.

ACG CALERUEGA 1995

43.2 Fraternal and Penitential encounter. A spirituality based on God's mercy and on fraternal relations must help to free us from unhealthy guilt feelings, and to become responsible together for building up a community of brothers, where each is acknowledged for what he is: a person made in the image and likeness of God, one of the "sons of the Resurrection" (Lk. 20.36). Such a spirituality must also colour our fraternal relations. However, these fraternal relations are often blurred by things left unsaid, by prejudices, and by resentments.

Furthermore, it is often impossible for the superior to intervene: there is often no right time or place or way to address issues or to offer correction to a brother, and doing so sometimes runs the risk of reinforcing mutual misunderstanding, and thereby involuntarily reinforcing the tendency towards individualism. On the other hand, bringing these issues to an ordinary community meeting, can turn the meeting into a trial, with all the dangers which that scenario portends, as much for the individual concerned who can be severely traumatised, as for the future of the group itself. As a matter of fact, one can initiate a “scapegoat” syndrome which will not solve anything.

Can we not envisage a fraternal and penitential encounter where difficulties of common life can be voiced in a climate of calm without judgement or condemnation. Here imagination is at play in each community. We suggest for example, the creation of liturgical spaces not necessarily sacramental in which there can be listening and dialogue taking into account the other in his/her community and apostolic context. It might be a liturgy of the penitential type whose objective would be the facilitating of fraternal reconciliation, strengthening the bonds of our friendship and our communion, contributing to the welcoming of brothers who may be in difficulty. It could be for example a place of openness avoiding everything that smacks of superficiality.

Chapter IV

Dominicans of the oriental rite.

In the Ukraine and in Slovakia there are candidates for the Order, including certain priests, who belong to the oriental rite. The Catholic Church of the oriental rite is interested in forming Dominicans of this rite. For this reason we recommend that the Master of the Order and his council together with the Vicars concerned, evaluate the possibility of having a Dominican presence inside the oriental rite.

ACG BOLOGNA 1998

Chapter III: *Formation and common life*

1. Maturity...

2. Prayer and dialogue: The life of prayer with the inner stillness it requires, and the meditation on the Word of God it presupposes, contributes to the self-renunciation that is necessary for becoming mature. It continually refers us to self knowledge and to true solitude. We are confronted with ourselves, invited to take off our masks and to purify our motivations. The life of prayer to be fruitful, has to be authenticated by conversion in daily life: “So when you are offering your gift at the altar, if you remember that your brother has something against you, leave your gift there before the altar, and go first to be reconciled to your brother” (Mt. 5, 23-24). Learning true dialogue with others in community life – with all that dialogue implies of silence, of listening to others, but also of expressing oneself - is another element of formation and of becoming mature.

Recommendation:

110. We recommend that those chosen for work in formation should show signs of the following qualities: a sincere love of people and a love of the Order, even with its limitations; capacity for listening, capacity to accept the younger brothers as they are and to challenge them when necessary. They should be men of prayer whose lifestyles express the basic dimensions of Dominican life, since it is mainly through their lives, that they will preach and form the young friars. (RFG 135-136)

Relationship to God and to one another

122.2. *Prayer.* We are called to deeper prayer, to recognise the presence of God, to reach out to Him and to embrace him from the centre of our being. Our relationship with God, our life of prayer, make it possible for us to open ourselves to the other, and so to live community life. In the exercise of personal prayer, we learn something of the importance of affirming one another, of listening, and of overcoming the fears of faith-sharing. The sharing of prayer experiences, or of some spiritual experience with one or two persons or in small groups, can initiate a new freedom and openness. This helps human development and is a good foundation for a healthy affective life.

Chapter V: The Dominican Family

Proposal of some basic criteria for the aggregation and admission of new groups.

177. As an explanation of these basic criteria we offer the following suggestions...

4) Community of life and prayer, unity in prayer with the whole Order, formation and study for the ministry of salvation and Apostolic works to which they have been called.

Chapter VI : *Government*

Situation of the Brothers who remain Deacons

202. We *recommend* to the Master of the Order to set up a work-group on the permanent deacons in the Order and on the case of brothers who were ordained deacon with a view to priesthood, but who for different reasons, have not been or do not wish to be ordained priests. This work-group composed of qualified brothers, will be given the task of examining the ecclesiological and canonical aspects of this question, after consulting the provincials on their particular situations. It will make proposals at the next general chapter with a view to establishing the policy of the Order in this domain, on a more solid basis, and the place and functioning of the deacons in the life and mission of the Order.

ACG PROVIDENCE 2001

Chapter IV: Contemplative Life – Common Life

The Liturgy (ed. Of the General Chapter, cf. pp. 80-81)

214. It is in the Liturgy that we come in contact with the paschal mystery of Jesus Christ, present and acting among us by the action of the Holy Spirit. The extended arms of the crucified Saviour, embrace the entire universe (cf. John 12, 32). The Cross and the Resurrection of Christ are the veritable foundations of the world's union with God.

215. The Liturgy is first of all and above all, what Christ does in union with his Church. We celebrate the unique event of the Paschal Mystery of Christ and we believe that it penetrates our lives, transforming us into the image of the well-beloved Son. (cf. Rom. 5, 29)

216. The Liturgy leads us to the contemplation of God, incarnate and present in the joy and suffering of humanity. At the same time, the more we contemplate God in our fellow human beings and in nature, the more intense will be our celebration of the Liturgy.

217. An authentic vocation to Dominican life is nourished by the Liturgy. When we celebrate the Liturgy together, it gives us life and feeds us. It helps the community to grow together and to be united. It is the soul of our community life. Even in small communities where the liturgy is perforce simplified, we should see that it is beautiful, accord sufficient time for its celebration, and sing at least some parts of the Office and of the Mass.

218. We come to the Liturgy with our entire person, body and soul, hoping for food for our souls aided by our bodily senses. God works in us through all the elements of the liturgical celebration....This is why we ought to privilege those moments of silence which help us to open up to his presence. We should not be afraid to borrow from the Art world those necessary elements which would express the synergy between God's action and the manner of our response to it.

219. Such elements might come from the dramatic arts, from dance, from the theatre or from music. In using such aids, we ought to be conscious of the richness of these human expressions, as well as attentive to the needs and to the culture of the celebrating community.

220. We are preachers of the Word made flesh. Consequently, it is our duty to do all in our power so that God's message is born in today's society. This is why people expect liturgists to exercise their functions with dignity and beauty, and that by their body language they are attentive to the message they are transmitting. If ministers are not wholly given to what they are doing, they are a distraction to the Faithful, who are not only spectators, but active participants in this divine liturgy.

221. Like wise, since an important part of our liturgical celebration consists of psalms and hymns, we do well to remember the words of Augustine: "When you pray to God in psalms and hymns, let what your voice utters, be echoed in your heart" (Rule 3) Our effort to study the psalms, leads to a greater appreciation of Scripture, which in its turn, makes of the psalms a more fruitful prayer.

ACG CRACOW 2004

a) *Relations with the Master of the Order*

42. *The liturgy is a fundamental point in our life.* Reading fr Yves-Marie Congar's *Journal d'un théologien*, I was impressed to realise how important it was for him, especially in the most difficult moments of his life, to pray the psalms in community, independently of personal preferences concerning the manner of recitation.

43. *The manner in which we celebrate the liturgy* also most certainly reveals the state of the community. Sometimes the celebration of the liturgy is minimal because of the range of other commitments. Of course the times of prayer must be balanced with our daily work, yet these times of prayer are the moments that strengthen the spiritual life of the community. Does the liturgy spiritually nourish us, or is it performed as a duty in a minimal time in order to fulfil an obligation? This is certainly a delicate subject and touches an intimate fibre in each of us – it touches our very relationship with God – but each and every community must discuss this subject and have the courage to make any necessary changes. Fr Timothy Radcliffe always insisted on common prayer, our presence in the conventual church, as a sign of the “visibility” of our life and its relationship with the promotion of vocations.

45. With regard to the liturgical life of the Order, *the Liturgical Commission of the Order* has been renewed in some of its members, and is working seriously and competently on the conservation of the rich patrimony of our liturgical tradition, renewing it always in conformity with the spirit of Vatican Council 11 and that of the Order.

b) *Assembly Documents*

Chapter II: *Preaching* (ed. Fr. P. 26)

103. Preaching emerges from a vital community life in which common study, contemplation and prayer all contribute to its preparation. Having the courage to talk to each other about God, is part of the tissue of our lives. Therefore, while preaching ultimately remains a personal expression, we *encourage* preachers to reflect in community on the liturgical texts, and even better with other brothers, sisters and lay people. We also recommend having, at regular intervals, a critical evaluation of our preaching to facilitate better preaching.

Chapter IV: *Common life*

Community a place of encounter

221. For St. Dominic, an essential means of learning to live in common was the chapter of faults. We have not found any suitable means with a similar purpose to replace the chapter of faults in order to foster the renewal of our personal and fraternal life. Such a gathering would have to recover not only the penitential character of our life, as LCO 7 11 indicates, but also offer to each brother an opportunity to be honest and open with others, making himself vulnerable to their critical but fraternal observations. In other words, he should have an opportunity to speak openly of his emotions and exertions. It is the whole person who should be welcomed in our communities, in such a way that brothers feel open with one another, letting fall the barriers which in great measure can make us strangers to one another (cf. Gal 6, 10). Such space should also be a place for expressing our mutual esteem, recognising in one another the gifts bestowed on us by God's grace and our efforts.

222. For St. Dominic, prayer was equally important, precisely as a part of community life. In prayer, uniting ourselves to Christ the High Priest, we offer to the Eternal Father the praises of all mankind. We also place before him the life of our brothers, thanking him for the gifts they have received, and appealing to him for their needs and infirmities. This fortifies our fraternal bonds and strengthens community (cf. Bologna 122, Providence 203-205)

Community: A place of celebration

223 As friars preachers we are called to be bearers of the Good News. This will only have credibility if people see us as joyful (cf. Jn. 15:11) Therefore joy is part of the preachers' vocation. Thus, a Dominican community must cultivate a well-balanced life for the brethren. Understood in this way, community life improves the quality of our life, opens the way to personal freedom, leads to greater human development and makes our relationships more satisfying. The recommendations of LCO 7 are insufficient in this regard. Our efforts should lead us to know each other in a more personal way, aware that without healthy self-criticism and genuine fraternal correction, our life could wander in ways contrary to the Gospel. To enjoy the quality of life of which we are speaking, we must use means which put the accent on quality. To live together in a place which is outside the normal context, to celebrate feasts and personal events are ways which favour closeness which will unite us more closely in fraternal life.

II- PENITENTIAL DIMENSION IN CHRISTIAN AND RELIGIOUS LIFE

A) GENERAL ORIENTATIONS

The members of the Dominican Family, brothers, nuns, sisters, laity, members of Secular Institutes, are invited, especially in these Jubilee years of the Order, to rediscover the penitential dimension of Christian and of consecrated life.

Several orientations are noted in the liturgical or catechetical books of the Church:

- *The Catechism of the Church*, evoking the role of the Lord Jesus Christ, healer of our souls and of our bodies, points out the role of the two healing sacraments: that of Reconciliation and that of the Anointing of the sick. (CEC, n. 1421)
- *The Ritual of Penance (Latin ed. N. 14)* makes clear the Church's function for the forgiveness of sins.
- The Church at once holy and in need of purification, has to manifest the holiness of God at the heart of the world. As pope Paul VI reminded us in his Apostolic Constitution *Paenitemini*, 17, February 1966 (AAS 58,1966,pp 177-198) in their lives, Christians will apply themselves to a discovery of the virtue of penance, "which aims ultimately at proclaiming that we love God and place our entire confidence in him." (ibid).
- Christians are invited, personally and in solidarity with each other, *to answer the Gospel calls in various ways*: mutual forgiveness, sharing; refusal of injustice and promotion of justice; apostolic engagement; prayer; works of mercy and of charity (cf. *Ordo Paenitentiae*, n. 4) These exigencies are firmly emphasised by the Order, especially following on the Synod of 1974, in its workings on "Justice and Peace".

- The *Roman Ritual* envisages three forms for the celebration of the sacrament of Reconciliation: individual confession; communal celebration with individual confession and absolution, and in exceptional circumstances, community celebration with collective confession and absolution. The same Ritual also provides for “non sacramental penitential celebrations.” (*Appendix 11*) marking the ecclesial character of penance and expressing in a community manner, the firm purpose of conversion, as the Order’s chapters likewise remind us.
- The *Indulgences*, contained in this number of INFO/CLIOP, the content of which will be presented in Part IV, are to be seen in the context of a strengthening of the process of conversion, and as a gesture of solidarity in the mystery of the communion of saints.

B) OUR DOMINICAN LIFE

1) Rule of Saint Augustine

n.4: On fraternal correction

n.6: *On peace between brothers and forgiveness*: “Have no disputes, or if they do arise, end them as soon as possible, lest anger grow into hate, magnify the mote into a beam and make the soul a murderer. For the Scripture says: “He who hates his brother is a murderer” (1 Jn. 3,15). Let any brother who by taunt, abusive language or even accusation of fault offends another, be mindful to remedy the evil he has done as soon as possible by apologising, and let he who has been wronged grant pardon without delay (Mt. 6. 12). If however the offence has been mutual, they must mutually forgive the offence, mindful of the prayer you so frequently repeat, and whose standards you ought for that very reason to hold inviolable.

He however who though often carried away by anger, hastens to ask forgiveness from him whom he has offended, is better than another whose temper more slowly rises, but who only with difficulty is induced to seek pardon. He who will never ask pardon, or who asks it insincerely, is in the monastery to no purpose, though he be not expelled from it. Restrain yourselves therefore from harsh words; but if they do escape your lips, do not be ashamed to offer an antidote to the harm they have done.”

2) Book of Constitutions and Ordinations of the Brothers of the Order of Preachers (LCO)

3. Ordination

11. Several times during the year likewise, will be held a regular chapter in which the Brothers will examine in a manner determined by the conventual chapter, their fidelity with regard to the apostolic mission of the convent and regular life, and will perform some penance. On this occasion, the superior might offer some exhortation on the spiritual and religious life, as well as the admonitions and corrections deemed necessary.

40. Constitution

All the elements constituting Dominican life and organising it by common discipline, stem from regular observance. Among these dominate common life, the celebration of the Liturgy and private prayer; fidelity to the vows, assiduous study of the truth and apostolic Ministry, fidelity to which is facilitated by cloister, silence, the religious habit and works of penance.

52. Constitution

- §I By virtue of their religious consecration and their apostolic vocation, the friars are urged, more than any other member of the faithful, to renounce themselves, take up their cross, and carry the sufferings of Jesus in their bodies and in their hearts, meriting thus for themselves and for others the glory of the Resurrection.
- §II In imitation of St. Dominic, “who while he lived in the flesh, was led by the Spirit, not only in not following the desires of the flesh, but on the contrary, in foregoing them”, the brothers will practise the virtue of penance, chiefly by faithfully carrying out all that pertains to our life.

53. Ordination

- § I.11 It behoves provincial chapters and conventual chapters to arrange according to the different circumstances of place and persons, new modes of penance appropriate to current ways of living, especially during the seasons of Advent and Lent.
- II Each friar will add other forms of mortification in order to carry out fully his duty of penance.

55. Ordination

- §II. The chief forms of penance are: accomplishing spiritual exercises, bearing some mortifications or privations, performing some work for the common good.

60. Constitution

To aid conversion of their whole lives by the virtue of penance, the friars will have frequent recourse to the sacrament of Reconciliation.

83. Constitution

Serious study nourishes contemplation, favours the living out of the counsels with a clear sense of fidelity, constitutes a form of asceticism in perseverance and even in difficulty, and most of all belongs to observance which is an essential element of our lives

142 Constitution

The nuns of the Order, according to the rule of saint Dominic, will consecrate themselves entirely by their contemplative religious life, to that intimacy with God which nourishes the apostolic life of the brothers, as well as that of the other members of the Dominican Family, by giving an example of prayer, silence and penance.

3) Constitution of the Nuns O.P. (LCM)

Hereafter, we shall indicate the beginning only of the numbers alluding to penance and Reconciliation:

The Rule of St. Augustine, nn 40-42.x1 “Brotherly peace and forgiveness”
 LCM,n.1,V: “willingly practising penance”.
 LCM, n. 35,1: regular observance”
 LCM, n, 61-67: works of penance
 LCM n. 72,*II “Chief penances”
 LCM n. 84: Sacrament of Reconciliation. * 11 Community celebration of penance.
 LCM n.85 : “Ordinary Confessors”
 LCM n. 100,*11: Study...a form of asceticism and of equilibrium.

4) Rule of the lay Dominican Fraternities (RFLD)

The historical and contemporary evolution of the Order’s orientations with regard to the Dominican laity, is presented in the following work, available for the present in the French edition only: J. Dousse and B. Hodel (edd.), *Les Fraternités laïques et la mission de l’Ordre des Prêcheurs*. The official texts 1946-1998, Preface of the M.O. T. Radcliffe, Paris, Ed. du Cerf, 2000. Reference too should be made to the PROPRIUM ORDINIS PRAEDICATORUM, 1V. *Ritual, Rite of Profession* ed. MO T. RADCLIFFE, Rome, Third part: “Ordo receptionis et professionis in Fraternitatibus S. Dominici”.

10. To make progress in the living out of their vocation, both apostolic and contemplative, the Dominican laity will have recourse chiefly to the following sources:

- a) A listening to the Word of God and a reading of the Scriptures, especially the N.T.;
- b) An active participation in the Liturgy and if possible at the daily Eucharist
- c) Frequent recourse to the sacrament of Reconciliation.
- d) Liturgical prayer in union with the entire Dominican Family, as well as private prayer, meditation and the recitation of the Rosary.
- e) Conversion of heart by the spirit and practice of evangelical penance.
- f) Assiduous study of revealed truth and constant reflexion on contemporary problems in the light of the faith;
- g) Devotion to the Virgin Mary, according to the tradition of the Order, as well as to Our Father St. Dominic and to St. Catherine of Siena;
- h) Periodical spiritual reunions.

5) In the Liturgical Books of the O.P. Proper

- a) *Letters of promulgation and Introductions*

We refer to the principal argument of this or that passage, without however transcribing the footnotes.

LHOP

“Letter of promulgation , the MO V. de Couesnongle, referring to HUMBERT of ROMANS (*Opera* 11, p 106) and to Paul VI (Apostolic Const. *Laudis canticum* I Nov. 1970: LH 1, p. 16 writes: “Thus, we do not celebrate the Office merely to observe a law, but because energised by the deep conviction of a capital reality, as well as by the ascetic and pastoral value of the latter”. (Letter of promulgation n. 7.) “The call to evangelical conversion, heard in every liturgical action, is also expressed in daily living, for this latter invites us to mutual reconciliation, to fraternal aid, and to that joy which is born of community life.” (n. 9)

LHOP (ed. Fr.)

General Introduction: “These elements, e.g. the generous asceticism constantly required “for daily conversion to the Gospel “(n.68). “Intercession for our personal conversion and for that of all the people, allows us to communicate with the nocturnal prayer and with the cry of saint Dominic: “My God, my mercy, what will become of sinners?” (n. 101)

MLOP

Letter of promulgation of the MO. V. de Couesnongle, n. 15: “In order to be these Brothers of the Word, of the Good News, they must be men of the word, able to live the Gospel in the service and in the engagements which they imply: capable of expressing their faith, capable too of expressing it in thanksgiving and in sacrifice”.

n. 18: the assembly... “occasions of celebrating fraternal reconciliation.”

b) *Books of the O.P. Proper*

MLOP

Ash Wednesday and Holy Thursday, instead of the former custom of reciting the “Penitential Psalms”, a community penitential celebration is suggested – sacramental or not (cf. ed. lat. pp 3, 21)

PROUI

Anointing of the Sick and Viaticum, in the renewed Dominican Ritual, maintains the traditional custom of the “Rite of mutual pardon” with the brother to whom the sacrament is to be administered.

PROP

Ritual of profession; in Appendix, formula of the “general Absolution of Regulars”

LHOP

Excerpta e Libello in Ordine traditarum (cf. ed. lat. pp717 sqq.) inclusion of several prayers , devotional and penitential, the beginning of which will be indicated further on.

6) *General and provincial chapters. Jubilee Years for the Order*

- (a) As well as reminders from the General Chapters about the opportunity for community celebrations of penance for our communities, we might note that in the course of the last general Chapters, celebrations or penitential vigils were organised, as well as pilgrimages on occasion. Several provincial Chapters also took their inspiration from these orientations
- (b) We ought to make our own the reminder of the Master of the Order, brother Carlos A. Azpiroz Costa, in his opening Letter for the Order's Jubilee Year, on the occasion of 800 years since the foundation of the first community of contemplative nuns (cf IDI, n. 443. June 2006, pp. 149-150). In the title of this letter ("Let us walk in fidelity to this first love"), the Master makes reference to the first Letter to the churches in the Book of Revelation (Rev. 2,4): return to the love of your beginnings. It is a powerful stimulus for revision and conversion, for each one and for the communities. The "Message for members of the Dominican Family given at Fanjeaux in May 2006", (cf IDI, *ibid*, p 153) is also a very stimulating motive in verifying our lives.

III. WORD OF GOD, RECONCILIATION AND PRAYER FORMULAE

In order to remember one's faults, or in order to learn what they are, the penitent might place before him, one or other of the texts which appear pertinent: the commandments of God or those of the Church; the sermon of Jesus on the mountain, (Mt. 5-7), the final chapters of the Letters of St. Paul and of St. Peter etc. For communal penitential services, Communities of the Dominican Family ought willingly have recourse to indications given in the *Ordo Penitentiae* (nn. 36-37 and Appendix, pp. 81-115), as well as to the orientations of the Constitutions or the Acts of the General Chapters. This section of INFO/CLIOP contain essentially references to Biblical passages or to traditional prayers of the Order. Another number of this bulletin will carry suggestions for celebrations.

A) BIBLICAL TEXTS:

RECONCILIATION IN THE LIGHT OF CHRIST

1. *Christ calls us to conversion*
 "Be converted and believe in the Good News" : Mc 1, 14-15.
 The lost sheep: Lc. 15, 11-32.
 The lost coin: Lc. 15, 8-10
 The Prodigal son: Lc. 15, 11-32.
2. *Christ forgives sins*
 The sinful woman: Lc. 7, 36-50.
 The paralytic: Mt. 9, 1-8.
 Sinners: Matt. 9, 9-13
 Zacheus: Luke 19, 1-10

3. *Christ washes away sin in his blood*
 “Father, forgive them... this day you will be with me in Paradise”:
 Lc.23,33-43.
 “The proof that God loves us, is that Christ, even though we were still sinners, died for us” Rom 5, 6-11.
4. *Christ gives to his Church the power of forgiving sins*
 “Whatever you bind on earth...” Mt. 16, 19.
 “Whatever you shall loose upon earth...” Mt. 18,18.
 “Receive the Holy Spirit. Whose sins you shall forgive...” Jn. 22-23.
5. *In the name of Christ, the Church exercises the ministry of reconciliation*
 “God has reconciled us to him by Christ, and has given us as ministry to work towards this reconciliation”. 2 Co. 5, 18.

REVISION OF ONE’S LIFE ACCORDING TO THE GOSPEL

1. *Programme of life according to Christ*
 “You will love the Lord your God. You will love your neighbour” (Mc.12, 28-31); The Beatitudes (Mt. 5, 1-11) This text is capital as a point of departure for an examination of conscience, where it is hoped one would bypass the use of a catalogue of sins in order to discover the deep options of our life.
2. *Weakness of the Christian in his/her fidelity to the Lord*
 “The good that I will, I do not” Rom. 7, 14-25.
 “The body is not for impurity, it is for the Lord” : 1 Co. 6,12-20.
 “We know well all that the flesh is capable of...” Ga. 6, 16-24.
 “Let each one speak the truth to his neighbour...” Ep. 4, 25-32.
 “Life in the home: husband, wife, children, servants”: Ep. 5, 21-6,9.
 “If anyone does not work, then let him not eat”: 2 Th. 3, 6-12.
 “You despise the poor” Jam.2, 1-9.
 “Do not speak ill of one another”: Jam. 4, 1-12.
 “Because you are lukewarm, I will vomit you from my mouth”. Ap.3, 14-22.

WORD OF GOD AND COMMUNITY LIVING

1. *The Beatitudes in the life of our communities*
 In March 1983, towards the end of his mandate as Master of the Order, Brother V. de COUESNONGLE wrote a letter on “the contemplative dimension of the Dominican life” (IDI, March 1983). In the section “founding a convent”, he draws a parallel between the Beatitudes and our community meetings.

 “The Beatitudes speak to us of the poor, the meek, the afflicted, of those who thirst for justice, of the merciful and of the peacemakers...and in the discourse on the mountain, we have the different petitions of Christ, appropriate for our mutual relationships: “Whoever is angry with his brother”, “Go first of all and be reconciled,” “Do not be overcome by evil”, “Your Father causes the rain to fall on the good and on the wicked...” “no one can serve two masters...” “Do not be worried...” “Seek first the Kingdom of God...” “Do not judge...” What a lot we can take from these “golden words” of Christ for our life in community. So many different things. And are all from the Gospel? (Would we not have here a sort of *vade mecum* for a perfect chapter?)

2. *Verification and renewal of the community engagement*
- | | |
|-------------------------|-------------------------------------------------------------------|
| Ac 2, 42-48 | Life of the primitive Christian community |
| Rm. 12, 3-13 | Humility and charity in the community |
| 1Cor 1, 10-13; 3, 21-23 | Let there be no divisions among us |
| 1 Cor 12, 3b-7, 12-13 | Diversity and unity of charisms |
| Eph. 4, 1-6 | Seek and conserve the unity of the Spirit by peaceful means. |
| 1 Thess 5, 12-24 | Necessary points about community life. |
| 1 Pet. 3, 8-9 | Be united in spirit |
| 1 Jn 2, 3-11; 3-23 | “He who knows Jesus Christ, is the one who keeps his commandment” |
| 1 Jn 4, 7-8.11-12 | |
3. *Penance. Conversion (Advent and Lent)*
- | | |
|-------------------|--------------------------------------------------------------------------------|
| Is. 58, 1-10 | Your darkness shall be as the light of day |
| Jer . 2, 12-18 | Come back to me with all your heart |
| Mt. 6, 1-6. 16-18 | Almsgiving, prayer and fasting, as the Lord wills |
| Mt. 7, 21.24-27 | It is not the one who says “Lord, Lord”, who will enter the Kingdom of Heaven. |
| Mc. 1, 12-15 | Be converted and believe in the Gospel |
| Mc. 13, 33-37 | Watch and pray |
| 2 Cor. 5, 20. 6,2 | Allow yourselves to be reconciled with God. |
4. *Fraternal correction. Pardon. Reconciliation*
- | | |
|----------------------|-----------------------------------------------------|
| Mt. 5, 23-24 | Go first and be reconciled with your brother |
| Mt. 7, 1-5. 12 | Do not judge |
| Mt. 18, 15-17. 19-20 | Each Christian is responsible for his brothers |
| Lc 6, 35-38 | Be merciful as is your Father in heaven |
| Lc 17, 3-4 | “If your brother repents, forgive him” |
| Jn. 18, 21-23 | Why do you strike me? |
| 2 Cor. 5, 17-21 | I beseech you in the name of Christ: be reconciled. |
| Gal. 6, 1-6 | Carry one another’s burdens. |
| Eph. 4, 29-5,2 | Forgive each other |
| Ja. 5, 16, 19-20 | Confess your sins one to one other. |

B) PRAYERS AND PENANCE

Penitential Psalms

From the earliest Christian times, the Church has made her own the prayer of the psalms. On reading the mysteries of Christ in their poetic verses, the believing communities receive the language which structures the sacraments as well as the signs of the Liturgical year.

A traditional list of seven psalms were set aside as being “more penitential”. A reading of these psalms can aid preparation for the sacrament of Reconciliation, as an examination of conscience, or may be proposed as a sign of conversion and of penance (satisfaction). (*Ordo penitentiae, n.44*)

Ps. 6:	Lord, heal me
Ps 31:	You have taken away my sin
Ps 37:	Never abandon me
Ps 50:	Renew my spirit
Ps 101:	O Lord, hear my prayer
Ps 129:	For with the Lord there is plentiful redemption
Ps 142	Let your Spirit guide me.

Other psalms too can be used with this in view: Ps. 12, 24, 30, 35, 49,72,84, 89,94, 102, 105, 118, 122, 138.

Extracts from the “Libellus precum” of the Order

By way of supplement to the Liturgy of the Hours O.P.(1982), a revised version of the *Libellus precum* was edited. Below are found the titles of prayers with a more penitential tone, which could be used either individually or at a community celebration. References are to the Latin edition:

- Versus de Passione Domini Nostri Jesu Christi (pp. 723-725)
- Oratio ad Christum crucifixum (p. 725)
- S. Thomas Aq: Oratio ab omni religioso dicenda (pp. 731-734)
- Preces in honorem S. Patris Dominici (p. 739)
- S. Albertus Magnus: Oratio “in undecima hora vitae praedicatoris” (pp.743-744)
- S. Thomas Aq.: Oratio “ad veniam pro peccatis impetrandam” (pp.745-746)
- Oratio “Pro obtinendis virtutibus” (749-750)
- S. Vincentius Ferrer: “Adhortatio et oratio de septiformi affectu ad Jesum crucifixum (pp.753-754).

C) NON-SACRAMENTAL CELEBRATION

In the years 1970-1973, when the Church was elaborating the *Ordo Paenitentiae*, with the different modes of celebrating the sacrament of reconciliation mentioned above, the communities of the Order willingly had recourse to these “communal celebrations of penance, sacramental or not”.

Later on, this practice tended to be less frequent. As the LCO and the LCM as well as several general Chapters indicated, it would be a good thing for our liturgical life, to have recourse to this practice, at least at certain times of the year.

For such celebrations, one should choose appropriate texts such as John 13, 1-17, or 3, 1-21, or from the list given in the *Ordo penitentiae* (...) or from those mentioned above. It would be fitting also to provide for a suitable gesture; sprinkling with holy water, lighting of candles, sign of peace, the use in part or in full of the “Verses of the Passion” etc.

In the absence of a priest, the “non-sacramental Celebrations” might be organised in the nuns’ monasteries, in communities of Sisters or in lay groups, guided by those responsible. Organised at privileged times, (Advent, Lent), or on particular occasions (pilgrimages, meeting of Dominican Family), they signify and underline the desire for a communal movement of penance and of prayer (cf *Ordo penitentiae*, Appendix 11). Formulae of “common prayer” and of “blessing” could be used by a lay person. These are indicated in the Ritual.

Alternative prayers for particular times or circumstances, as well as two spiritual texts on metanoia, are given in the Appendix to this bulletin

IV- INDULGENCES ACCORDED TO THE ORDER

A) INTRODUCTION (INDULGENCES, CONFRATERNITIES/ ASSOCIATIONS O.P.)

1. “An indulgence is the remission before God of the temporal punishment due for sins already forgiven, a remission which the well-disposed faithful, and under certain defined conditions, obtains by the help of the Church, which as the minister of Redemption, distributes and applies with authority, the treasure of the satisfactions of Christ and of the saints” (Paul VI, Apostolic Constitution “*Indulgentiarum doctrina*”, 1965: a definition taken up by the Code of Canon Law of 1983, can. 992).

The defined conditions are a spiritual action (pilgrimage or station in a church, prayers, alms etc.) The indulgence can be partial or plenary (can. 993); it can be applied to the living or to the dead. (cn. 994)

2. Following on the Council of Vatican 11, and having recourse to the studies of the historian (B. Poschmann, 1948) and the theologian (K. Rahner 1955, 1967), Pope Paul VI took up the doctrine of indulgences giving its renewal a new impetus and proposing new norms of application. Indulgences are a prayer form and at the same time stem from an act of authority; They are bearers of all the efficaciousness and the intercession of the Church. For his part, Pope John Paul 11, in the context of the great Jubilee of the year 2000, was to underline that one passed from “indulgences” (in the plural) to the Indulgence par excellence manifested by Jesus Christ.

3. For Confraternities and Associations, orientations were furnished by the Apostolic Penitentiary: cf. Mons. Jean-Marie GERVAIS, *Indulgenze e Confraternite*, Parte I- “Gli Elenchi o Sommari di Indulgenze; Parte II – “Per eventi significativi per i quali riesce pastoralmente utile chiedere il dono dell’indulgenza” These texts are published in CONFRATERNITE Oggi n. 14/2003 et n. 16/2004 (Penitenziaria Apostolica, 00120 Citta del Vaticano.)

B) LETTER OF THE APOSTOLIC PENITENTIARY (ASOP 38A, 1967-1968, PP. 576-584)

I.

Revision of indulgences granted to the members of the Order of Friars Preachers 69/67 R

Dear Father,

The Master General of the Order of Friars Preachers humbly requests that, in line with the norm of the Apostolic Constitution “*Indulgentiarum doctrina*” of 1 January 1967, n. 14, the indulgences accorded by the Holy See to members of the aforesaid Order be renewed.

25 October 1967

THE SACRED PENITENTIARY, by special and express apostolic authority, favourably concedes a plenary indulgence to the above-mentioned members, on condition that having fulfilled the usual conditions (sacramental confession, Holy Communion and prayer for the intentions of the Holy Father), they formulate or renew, at least privately, the promise to carry out faithfully the duties of their vocation:

I. For every Institute:

- On the feasts of the Nativity of the Lord, Easter, The Annunciation, The Assumption of the Blessed Virgin Mary, saint Dominic, saint Thomas Aquinas, saint Catherine of Siena and all the saints of the Order (12 November);¹
- O then occasion of a general Chapter;

II. For each community:

- On the feast of the principal patron of the community,
- On the feasts of Saints or Blesseds whose body or important relic is conserved locally,
- At the conclusion of canonical Visitation

III. For each brother:

- On the day he begins the noviciate
- On the day of first profession,
- On the day of final profession
- On the occasion of the 25, 50, 60, and 75 anniversary of First Profession.

The present arrangement stands *in perpetua*, without the need for a further briefing from the Holy See, every contrary disposition notwithstanding.

II

Revision of indulgences granted to the nuns of the Order of Preachers

Dear Father,

The Master General of the Order of Friars Preachers, humbly requests that, according to the norm of the Apostolic Constitution *indulgentiarum doctrina*” of 1 January 1967, n. 14, the indulgences conceded by the Holy See to the nuns of the Order of Preachers, be renewed.

25 October 1957

THE SACRED PENITENTIARY, by special and express apostolic authority, favourably concedes a plenary indulgence to the above-mentioned members, on condition that having fulfilled the usual conditions (sacramental confession, Holy Communion and prayer for the intentions of the Holy Father), they formulate or renew, at least privately, the promise to carry out faithfully, the duties of their vocation.

¹ Today 7th November; cf. *Manuale delle Indulgenze* 1979⁴, Norm 13.

I. For every Institute:

- On the feasts of the Nativity of the Lord, Easter, the Annunciation, the Assumption of the Blessed Virgin Mary, saint Dominic, saint Thomas Aquinas, saint Catherine of Siena and All the saints of the Order (12 November).²
- on the occasion of a general Chapter,

II. For each community:

- On the feast of the principal Patron of the community
- On the feast of Saints or Blesseds whose body or important relic is conserved locally
- At the end of canonical Visitation

III. For each Nun:

- On the day she begins the noviciate
- On the day of First Profession
- On the day of Solemn Profession
- On the occasion of the 25, 50, 60 and 75th anniversary of First profession,

The present arrangement stands *in perpetua* without the need for further briefing from the Holy See. Every disposition to the contrary notwithstanding.

III

Revision of indulgences granted to the members of the Third Order regular³

The indult for members of the Third Order Regular was revoked by the same Apostolic Penitentiary. Each Congregation of Sisters should ask for a special indult. In the request, the following must be indicated:

- place of the General Curia
- diocese
- a list of the eight feasts for which a plenary indulgence is requested, with a recommendation from the local Ordinary.

The days mentioned ought to be listed in order of preference.

Note that the Apostolic Penitentiary intends henceforth to concede the plenary Indulgence on the days indicated below:

I. For every Institute

- on the feast of the titular saint or the principal Patron,
- on the feast of the founder, saint or Blessed,
- on the occasion of a general Chapter,

² Ibid.

³ Cf. ASOP, a. 1967, p. 306

II. For each community:

- on the feast of the chief Patron of the community
- on feasts of saints or Blesseds whose body or important relic is conserved locally,
- at the end of canonical Visitation;

III. For each Religious:

- on the day the noviciate begins
- on the day of First Profession
- on the day of perpetual profession
- on the 25,50,60,and 75th anniversary of First profession.

IV

***Revision of indulgences granted to members
of the Third Order secular of Saint Dominic***

Dear Father,

The spiritual Assistant of the Third Order secular of saint Dominic, humbly requests that according to the norm of the Apostolic Constitution “*Indulgentiarum doctrina*” of January 1, 1967, n. 14, the indulgences accorded by the Holy See to the members of the Third Order, indicated above, be renewed.

25 October 1967

THE SACRED PENITENTIARY, by special and express apostolic authority, willingly concedes a plenary indulgence to the members above indicated, on condition that having observed the usual conditions (sacramental confession, Holy Communion and prayer for the intentions of the Holy Father,) they formulate or renew - at least privately – the promise to observe faithfully the statutes of their particular association

- on the day of enrolling; on the day of profession;
- on the feasts of the Nativity of the Lord, of Easter, of Our Lady of the Rosary, of saint Dominic, of Saint Catherine of Siena, the Annunciation and of the Assumption of the B.V.M.

The present ruling is valid *in perpetua*, without any other Brief from the Apostolic See. All else to the contrary notwithstanding.

V

Revision of indulgences conceded to the confraternities of the Holy Name of God and of the Holy Name of Jesus, Instituted under the aegis of the Order of Friars Preachers

Dear Father,

The spiritual Assistant of the Confraternity of the Holy Name of God and of the Holy Name of Jesus,

instituted under the aegis of the Order of Friars Preachers, humbly requests that, according to the norm of the Apostolic Constitution “*Indulgentiarum doctrina*” of 1 January 1967, n. 14, the indulgences accorded by the Holy See to the above indicated Confraternity, be renewed.

25 October 1967

THE SACRED PENITENTIARY, by special and express apostolic authority, willingly concedes a plenary indulgence to the members above indicated, on condition that having fulfilled the above conditions (sacramental confession, Holy Communion and prayer for the intentions of the Holy Father), they formulate or renew, at least privately, the promise to observe faithfully the statutes of their association:

- on the day of inscription
- on the feasts of the Nativity of the Lord and on the 1 January, at Easter, Christ the King, the Annunciation and the Assumption of the B.V.M. and of saint Joseph the Worker.

The present ruling stands *in perpetua* without a further Brief from the Apostolic See. All else to the contrary notwithstanding.

VI

Revision of indulgences conceded to the Confraternity of Our Lady of the Rosary Instituted under the aegis of the Order of friars Preachers

Dear Father,

The spiritual Assistant of the Confraternity of Our Lady of the Rosary, instituted under the aegis of the Order of Friars Preachers, humbly requests that according to the norm of the Apostolic Constitution “*Indulgentiarum doctrina*” of 1 January 1967, n. 14, the indulgences accorded by the Holy See to the members of the above indicated confraternity be renewed.

25 October 1967

THE SACRED PENITENTIARY, by special and express apostolic authority, willingly concedes a plenary indulgence to the members above indicated, on condition that having observed the usual conditions (sacramental confession, Holy Communion and prayer for

the intentions of the Sovereign Pontiff), they formulate or renew, at least privately, the promise to observe faithfully, the statutes of their Association:

- on the day of inscription
- on the feasts of the Nativity of the Lord, Easter, the feast of the Immaculate Conception, of the Annunciation, the Purification of the B.V.M.⁴ and of Our Lady of the Rosary

The present ruling is valid *in perpetua* without any further Brief from the Apostolic See. All else to the contrary notwithstanding.

VII

Revision of the Indulgences accorded to the Confraternity of Angelic Warfare and of the Cord of Saint Thomas instituted under the aegis of the Order of Friars Preachers

Dear Father,

The spiritual Assistant of the Confraternity of Angelic Warfare and of the Cord of Saint Thomas, instituted under the aegis of the Order of Friars Preachers, humbly requests that according to the norm of the Apostolic Constitution “*Indulgentiarum doctrina*” of 1 January 1967, n. 14, the indulgences accorded by the Holy See to members of this Confraternity be renewed.

25 October 1967

THE SACRED PENITENTIARY, by special and express apostolic authority, willingly concedes a plenary indulgence to the members above indicated, on condition that having observed the usual conditions (sacramental confession, Holy Communion and prayer for the intentions of the Sovereign Pontiff), they formulate or renew, at least privately, the promise to observe faithfully the statutes of their Association:

- on the day of inscription
- on the feasts of the Nativity of the Lord, Easter, the Annunciation, the Assumption of the B.V.M. the Immaculate Conception, saint Thomas and all the saints.⁵

The present Ruling is valid *in perpetua* without any further Brief from the Holy See. All else to contrary notwithstanding.

⁴ This feast, today, has been substituted with the feast of the 2nd February, The Presentation of our Lord ; cf. *Manuale delle Indulgenze* 1979⁴, Norm 13.

⁵ Today 7th November; cf. *Manuale delle Indulgenze* 1979⁴, Norm 13.

VIII

***Revision of the indulgences conceded
to the Archconfraternity of First Communion instituted
under the aegis of the Order of Friars Preachers***

Dear Father,

The spiritual Assistant of the Archconfraternity of First Communion, instituted under the aegis of the Order of Friars Preachers, humbly requests that according to the norm of the Apostolic Constitution “*Indulgentiarum doctrina*” of 1 January 1967, n. 14, the indulgences accorded by the Holy See to members of the above Archconfraternity be renewed.

25 October 1967

THE SACRED PENITENTIARY, by special and express apostolic authority, willingly concedes a plenary indulgence to members above indicated, on condition that having observed the usual conditions (sacramental confession, Holy Communion and prayer for the intentions of the Sovereign Pontiff, they formulate or renew, at least privately, the promise to observe faithfully, the Statutes of their association:

- on the day of inscription
- on the feasts of the Nativity of the Lord, Easter, on the feasts of the Immaculate Conception, the Annunciation, saint Pius X, saint Thomas Aquinas, Blessed Imelda Lambertini.

The present Ruling is valid *in perpetua* without any further Brief from the Apostolic See. All else to the contrary notwithstanding.

IX

***Revision of indulgences granted to The Pious Association
of the living Rosary instituted under the
aegis of the Order of Friars Preachers***

Dear Father,

The spiritual Assistant of the Pious Association of the Living Rosary, instituted under the aegis of the Order of Friars Preachers, humbly requests that according to the norm of the Apostolic constitution *Indulgentiarum doctrina* of 1 January 1967, n. 14, the indulgences granted by the Holy See to members of the above Pious Union be renewed.

25 October 1967

THE SACRED PENITENTIARY, by special and express apostolic authority, willingly grants a plenary indulgence to the members above indicated, on condition that having fulfilled the usual conditions (sacramental confession, Holy Communion, and prayer for

the intentions of the Sovereign Pontiff), they formulate or renew, at least privately, the promise to observe faithfully the statutes of the said association:

- on the day of inscription
- on the feasts of the Nativity of the Lord, at Easter, on the feasts of the Annunciation, the Assumption of the B.V.M. and of the Purification of the B.V.M.⁶ Our Lady of the Rosary and the Immaculate Conception.

The present Ruling is valid *in perpetua* without any further Brief from the Apostolic See. All else to the contrary notwithstanding.

X

Revision of the indulgences granted to the Pious Union of the “Apostolic Order of Jesus Christ the Worker”, instituted under the aegis of the Order of Friars Preachers.

Dear Father,

The spiritual Director of the Pious Union of the “Apostolic Order of Jesus Christ the Worker”, instituted under the aegis of the Order of Friars Preachers, humbly requests, that in accordance with the norm of the Apostolic Constitution “*Indulgentiarum doctrina*” of 1 January 1967, n. 14, the indulgences granted by the Holy See to the members of the said Pious Union, be renewed.

25 October 1967

The Holy Penitentiary by special and express apostolic authority, cordially grants a plenary indulgence to members indicated above, on condition that having observed the necessary conditions (sacramental confession, Holy Communion, and prayers for the intentions of the Holy Father), they formulate or renew, at least in private, the promise to observe faithfully the statutes of the particular association:

- on the day of inscription
- on the feasts of the Nativity of the Lord and of that of the B.V.M the Annunciation, the Seven Sorrows of the B.V.M.⁷ and Saint Joseph (19 March and 1, May)

All these have been granted by mandate of his Eminence.

Sessolo, Regent
A. Lovelli, secretary

⁶ This feast, today, has been substituted with the feast of the 2nd February, The Presentation of our Lord ; cf. *Manuale delle Indulgenze* 1979⁴, Norm 13.

⁷ Today it is feast of the Our Lady of Sorrows, 15th September.

APPENDICES : SOME PRAYERS AND TEXTS

Saint Augustine

Too late have I loved Thee, O Thou Beauty, so ancient and yet so new! Too late have I loved Thee. And behold, Thou wert within, and I abroad, and I searched for Thee, in my deformity, plunging amid the fair forms, that Thou hast made. Thou wert with me, but I was not with Thee. Things held me far from Thee, which unless they were in Thee, were not at all. Thou called to me, and shouted, and burst my deafness. Thou flashed, shone, and scattered my blindness. Thou breathed odours, and I drew in breath, and pant for Thee. I tasted, and hunger and thirst. Thou touched me and I burned for Thy peace.

(Confessions X, 27)

Prayer “Adsumus”

At the IV Council of Toledo (633), this prayer “Adsumus” of mozarab origin, was used. After the reforms of Vatican II, it was inserted in the Liturgical Ordo for the celebration of Councils. For a long time it was used for capitular assemblies of monastic or Canonical communities. Its use is suggested for an important session of a Provincial or of a general Chapter.

We are here before You, O Holy Spirit; we feel the burden of our weaknesses, but we are all united in your name.

Come to us, help us, come down into our hearts; teach us yourself what we should do, Show us yourself the path we should follow; fulfil yourself that which you ask of us.

Be yourself the origin and guide of our decisions, because you alone with God the Father and with his Son, bears a holy and glorious name, do not allow justice to be violated by us, you who love order and peace;

Let not ignorance lead us astray, nor human sympathy render us partial;

Grant that neither duties nor persons influence us,

Keep us close to you by the gift of your grace, so that we may be completely one-ed with you,

And that nothing whatsoever may turn us from the truth.

Grant that, reunited in your holy name, we may learn to be good and strong together,

In such a way that all we do may be in harmony with you, as we await the day when after the faithful accomplishment of our promises, we may enjoy the eternal recompense of the world to come. Amen

Prayers attributed to Saint Albert the Great and to Saint Thomas Aquinas

The “Libellus Precum” reproduced in LITURGIA HORARUM (Proper of the O.P. offices, Rome 1982, pp. 743-756) “Prayers which from the XIV century were attributed to saints of the Order. That of Saint Albert takes its inspiration from the liturgical Lectionary in use at the time; that “attributed to Saint Thomas” is marked by the current of “devotio moderna”

“At the eleventh hour in the life of a preacher” (cf. Mt. 20, 1-16)

Lord Jesus Christ, supreme father of the family,
 You called me to your vineyard in the early morning,
 For you employed me from my youth
 That I might work in religious life
 For the reward of eternal life.

When the day of judgement dawns
 When you pay the workers their wages,
 What will my reward be, I who
 Not only on the public square of secular living,
 But even at the very heart of religious life
 Accomplished nothing all the days of my life?

Lord, you who never weigh our work with human measurement,
 But by the scales of the sanctuary,
 Grant that I may repent
 Even at the eleventh hour,
 And since you are good,
 Grant that my judgement may not be completely unfavourable. Amen

(Cf. S. Albert the Great, Ed. Borgnet, t. 13, p. 353; LHOP, ed. lat.; pp. 743-744)

“To ask pardon for one’s sins”

I, a sinner, present myself before you
 Source of mercy, that you may cleanse me from my faults.
 Son of justice, give sight to one who is blind;
 Eternal physician, heal the one who is wounded;
 King of kings, cover with a garment the one who is poor;
 Mediator between God and man, free this guilty one;
 Good shepherd, bring back the one who has strayed,
 Show, O God, your mercy to one who is miserable,
 Your indulgence to a criminal;
 Your life to one who is dead, justification to an unholy one;
 The anointing of grace to a hardened heart.

Fount of mercy, call back the one who flees from you.
 Draw towards you the one who attempts to escape.
 Lift up the one who has fallen.
 Support the one who is standing, guide the one who is on a journey.
 Never forget the one who forgets you,
 Do not abandon the one who abandons you,
 Nor despise the sinner

In sinning, I have offended you my God,
 I have done wrong to my neighbour,
 I had no pity for myself.

Yes, I have sinned, my God,
 Through weakness against you, the Father Almighty,
 Through ignorance against you, the Son, eternal Wisdom,
 Through perversity against you, O Holy Spirit,
 And thus have I offended the Trinity supreme.

Woe to me, miserable one,
 Oh, I have committed so many faults!
 I have abandoned You, my God!
 I plead for your forgiveness. *⁸

An evil love has taken possession of me; an evil fear has humiliated me;
 I preferred to lose You rather than to renounce the thing I loved,
 I preferred to cause you offence, rather than risk humiliation.
 O my God, how I have offended You in word and in deed,

Through sinning in secret, openly and obstinately.
 So in my weakness I implore you
 Look to your immense goodness and not on my sin,
 Forgive generously my iniquities,
 In helping me to bewail my past,
 And to live as I ought to in the future. Amen.

(cf. S. Thomas Aquinas: Ed. Parme, vol. 24, p. 241; LHOP, ed. lat.pp. 745-746.)

Pope Paul VI: “*The new discipline for the precept of penance*”

The invitation of the Son of God to *metanoia* obliges us, not only because not alone did he preach it, but offered himself as an example. Indeed, Christ is the supreme model for penitents. He wished to suffer not for his sins, but for the sins of others.

When he places himself before Christ, man is infused with a new light, he recognises the holiness of God and the gravity of sin. Through the word of Christ, is transmitted to him the message inviting to conversion, and accords the forgiveness of sin. These gifts are bestowed on him in their fullness in baptism, which configures the recipient to the passion, death and resurrection of the Lord. It is under the sign of this mystery, that all the future life of the baptised is placed.

Every Christian then, should follow the Master, by renouncing himself, carrying his cross and participating in the sufferings of Christ. Thus, transfigured into the image of his death, it becomes possible for him to meditate on the glory of the Resurrection. Likewise, he will follow the Master by living no longer for himself, but for the One who loved him and gave himself for him and also for his brothers, making up “in his flesh what was lacking in the sufferings of Christ for his Body which is the Church.”

(Cf. Apostolic Constitution “*Paenitemini*” 17 January 1966: AAS 58,1966, pp.177-178; *La Documentation Catholique*, vol. 63,1966, pp. 385-403)

* *De bonitate tua conqaeror* ; the latin version presents a difficulty. According to an authority the *Libellus precum* is mistaken ; it is read as *conquaeror*, to ask. and not *conqueror*, to lament.

Patriarch Athanagoras: “The greatness of the sacrament of penance”

Metanoia does not humiliate us, in the sense of a sickly degradation, but liberates us, lightens us, gives us wings, gives us life. It enables us to take hold of our true nature, endless life in the Holy Spirit. This is why the sacrament of penance is so great: we are miserable, but instead of wallowing in our misery, or again, denying it or being complacent about it, instead of changing our despair into hatred of life, we offer everything to Christ, healer of souls and of bodies. The priest is there to vouch for God’s forgiveness and to accord it to us, to sow again the seed of new life in the soil of the heart, and not merely on the surface as with good intentions, where the cares and the riches of the world would soon strangle it as with thorns. Unless the devil, as the Gospel warns us, finding the house empty, comes along to people it with seven other devils, still more cruel... The confessor must know how to discover the light at the very centre of the person. Then, from the “pastures of the heart” as our spiritual men tell us, this light will eventually penetrate the entire being. Little by little, the person is transformed, not in relying on his miserable strength, but in allowing the life of Christ to grow within him.

(Extract from: O. Clement, *Dialogues with Patriarch Athanagoras*, 2nd ed., Paris, Ed. Fayard, 1976, p. 292.

Letter of Savonarola to a novice

By way of conclusion to this number of INFO/CLOP (No. 3 March 2007) on “Liturgical Life, its penitential dimension, and indulgences” we reproduce this letter of Savonarola to one of his novices, the spiritual and regular tone of which are appropriate to every age of Dominican life. We are using the English, Spanish and French version which appeared in *Initialis Formatio Fratrum Ordinis Praedicatorum*. Documenta recentiora, Roma 1999.

To Brother Stefano Codiponte

May the peace of God, which surpasses all understanding, keep your heart in Christ (cf. Phil. 4:7) Detained as I was by many commitments, I have not been in a position to gratify your wish with a reply: neglecting myself, indeed, sometimes I do not succeed in carrying through what I have considered and desired. Now however, detained by your charity and tactless zeal, I really must advise you to proceed in that vocation to which you have been called.

Remember that in heaven you will find only those who are good, while in hell there are only those who are bad; but in this world, the good and the bad are found together, so that you will never find people who are good without also finding bad ones. This is why many who desire to live well, but without placing themselves under the guidance of those who are older, seek the impossible in this world. They wish, you see, to live with the saints, excluding all who are bad or imperfect. And since they do not find it, they abandon their vocation and give themselves over to an aimless life. They are seduced by the devil, they fall into error and sin, and after that return no more to the right way of wisdom.

My son, to live well consists in doing what is good and in putting up with what is bad, and so persevering until death. And who could ever live badly in the company of the saints, if

not one who was perverse and entirely deprived of the grace of God? It does not merit great praise to live well among the good. I say this, mind you, not because those in whose company you find yourself are bad; indeed they are good, even though some may perhaps be imperfect; but rather because you yourself tend to make a beam out of a piece of straw.

Of course you ought to flee those who are bad, even perverse, and be with those who are good; because “you will be holy with those who are holy, and elect with those who are chosen, while with those who are perverse you will pervert yourself” (Ps. 17. 26) But if you wish to flee away from all who are bad, you would have to leave this world! Truly, you have already left this world, and thought immediately to set foot in paradise. But instead of paradise you have entered the ante-chamber of paradise. In the world you lived with scorpions; what happens now in the priory is that you live with the perfect, with the proficient and with the imperfect, but not with those who are evil.

If, in the event, you do come across a brother who is untrue, you ought not to be surprised; indeed it should be the contrary which would surprise you! You will in fact meet some ungodly or perverse persecutor of the good in the house of Abraham, in the house of Isaac, of Jacob, of Moses, of David, and even in the house of Our Lord Jesus Christ. So how can you imagine that there might be in this world a house without a single bad person?

You err, o brother, you are mistaken: this is a serious temptation, the work of the devil, shrewdly constructed. So then, “seek peace and follow it”; “walk before the Lord”; “Humble yourself under the mighty hand of God”; seek the roses among the thorns: “consider the others to be better than yourself”. If you should see something that does not please you, think that it has been done with good intentions: many are better within than they appear to be.

Calm down then, my brother, calm down: practise humility, in submission and in obedience: pray without interruption, and know that the dwelling of the Lord is to be found in peace. Pray for me, and remember me to your master and to your fellow disciples. Fare well.

From Florence, 22 May 1492 fr Girolamo of Ferrara, O.P.

Addressed to his most dear novice, Stefano da Codiponte, Pisa, in St. Catherine’s Priory

