

ARGUMENT

For everything there is a season, and a time for every matter under heaven. — Eccl 3:1

Pope Francis, in his first encyclical, *Lumen Fidei*, tells us that the Year of Faith is about a promise to be remembered, a promise made to Abraham, our father in faith, a promise to make his descendants “as numerous as the stars.” This remembrance, however, “is not fixed on past events but, as the memory of a promise, it becomes capable of opening up the future, shedding light on the path to be taken. We see how faith, as remembrance of the future, *memoria futurae*, is thus closely bound up with hope” (9). Remembrance and hope; or in the mottos of the Second Vatican Council, *ressourcement* and *aggiornamento*.

Dominicana 56 promised an exploration of these two themes. The first volume dealt with *ressourcement*, and therein the brothers reflected on the wisdom of the ages, bringing forth treasures new and old from the past. This issue fulfills the promise of a complementary volume dedicated to *aggiornamento*, or “updating.”

Updating? What has the Dominican Order to do with updating? And, as Karl Barth asked Pope Paul VI: “Updating to what?” Is not this updating the ploy of secularists and modernists, who prowl about seeking the ruin of Catholic souls? Would it not be safer and more salvific to return to some cloistered Catholic mentality? Has not total darkness descended about the modern world such that even a candle would be swallowed up by its melancholic gloom?

Yet, we bear more than a candle and what it uncovers is no mere dross. Blessed John XXIII opened the Second Vatican Council with these words: “Illuminated by the light of this Council, the Church—we confidently trust—will become greater in spiritual riches and,

gaining the strength of new energies therefrom, she will look to the future without fear.” In the light of faith, *aggiornamento* is not a project of updating the Church to the world, but rather updating the world around us to the hidden power of the Church. As Hans Urs von Balthasar explains: “The Catholic Church, if she is to impart her highest values to the modern world, must not meet it as a stranger or as an adversary but rather encounter it from within, assimilating whatever may be valid within its new systems.” This assimilation is not an external grafting on of new ideas, but is done “in such a way that whatever is new would recall older treasures, treasures which have always been present, but were forgotten or which have not yet even been discovered.”

Dominicans in every age have sought to bring the Gospel to bear on the world. The early friars of the thirteenth century made available the riches of piety and contemplation to the inhabitants of burgeoning cities. St. Thomas Aquinas (1224/25-1274) sifted the insights of Aristotle and recast the pagan vision in the more magnificent edifice of Christian revelation. St. Antoninus of Florence (1389–1459) engaged with an evolving economic praxis and solidified the grasp of moral theology with respect to newly discovered monetary tools. Henri-Dominique Lacordaire (1802–61) revealed the merits of political democracy and sought, in the age following the French Revolution, to guide its development by Christian principles. This is *aggiornamento*, and this is what Dominicana 56.2 offers.

In these pages you will meet Br. Gabriel as he reflects on one of America’s most notable modern novelists, David Foster Wallace, as the latter searches for faith. Br. Aquinas will demonstrate the usefulness of sociological game theory to explicate the modern dating scene. Br. Patrick Mary updates social media in his reflection on *Inter Mirifica*, complimenting an enlightening interview with a master of modern communication, Fr. Robert Barron. Brs. Gregory and Henry square off on modern economic theory and practice, and Br. Innocent reflects on e-publications

and an ancient abbey. Urban poetry and Hegel, airport baggage mysteries and entrepreneurial ecclesiology, all things new find a place within the pages of this volume.

A very special act of *aggiornamento* is also included: the first English translated piece of one of our own, a Dominican theologian by the name of Fr. Tomáš Týn, O.P. Fr. Týn's story, found in the introduction to his stimulating piece on tolerance, is inspiring. And it is with great pleasure that we commend his cause to your prayers as his process for beatification progresses in Rome.

Each in his own way, Pope Benedict XVI and Pope Francis have been laborers in the fields of *ressourcement* and *aggiornamento*. In this Year of Faith—called for by Pope Benedict and fulfilled by Pope Francis—we can reflect upon God's providence in these recent times, namely, the gift of two popes uniquely embodying the two themes of the Second Vatican Council! May this issue bring you the confidence that Blessed John XXIII spoke of half a century ago, and may we never be afraid in this modern world to banish the darkness with the pure light of faith.

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