

## ARGUMENT

*Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.*

— Mt. 13:52

Pope Benedict XVI, in calling for a Year of Faith, asked us to imitate the scribe that Jesus lauds in Matthew’s gospel. In *Porta Fidei* the Holy Father juxtaposes this year with the fiftieth anniversary of the opening of the Second Vatican Council, offering us a “good opportunity to help people understand that the texts bequeathed by the Council Fathers, in the words of Blessed John Paul II, ‘*have lost nothing of their value or brilliance.*’”

*Dominicana* 56 aims to do precisely this. Its two issues are thematically guided by the two “watch-words” of the Council: *ressourcement* (Summer 2013) and *aggiornamento* (Winter 2013). Each issue presents reflections by the student brothers in relation to these key notions.

*Ressourcement: quid est?* The twentieth-century French poet Charles Péguy, coined the term to describe the movement:

“From a less perfect tradition to a more perfect tradition, a call from a shallower tradition to a deeper tradition, a backing up of tradition, an overtaking of depth, an investigation into deeper sources; a return to the source in the literal sense of the word.”

*Ressourcement* is a “return to the sources;” the re-grounding and re-appropriation of traditions that shaped an institution. It is a look-back in order to look-ahead. Despite its recent lexicographical birth, Fr. John O’Malley, S.J., says that “some form of *ressourcement* lay behind every reform movement in Western Christianity—and behind every reform movement in Western culture—at least up to the Enlightenment.”

This issue of *Dominicana* serves as an extended argument for the claim that (beyond just our 13<sup>th</sup> century habits) Dominicans are *ressourcement* friars. Br. Thomas sketches a return to reality in modern science with the help of Aristotle and Aquinas. Br. Vincent Ferrer reads Vatican II's *Sacrosanctum Concilium*, highlighting the priority given to traditional forms of chant and music. In the *Disputed Questions*, Brs. Clement and Michael Mary resource Aristotle and the Church Fathers in relation to sports in America. Br. Timothy's interview with american poet Dana Gioia touches upon our connection to the past in prayer and poetry. And, following the Council's call in *Perfectae caritatis* to renew religious life, Br. Pier Georgio translates a beautiful work on St. Dominic's *Nine Ways of Prayer*. These are just a few of the reflections offered in the spirit of reappropriation that you will find in these pages.

The Church's focus on the past does not rule out surprises, and this Year of Faith has provided much that is new alongside the old. First came the almost unprecedented resignation of Pope Benedict XVI, followed by a papal election of firsts: the first Latin American pope, the first Jesuit pope, and the first pope to take the name Francis. At least Pope Francis has retained the Dominican white! Though centered on *ressourcement*, this issue also includes a few surprises: expanded page size, a reformatted *Disputed Questions* section with responses and resolutions, and most stunningly, artwork in color.

May this issue bring forth surprising treasures from the tradition, reconnect us with where we began, and, in the words of T.S. Eliot, allow us to "know the place for the first time."

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