

## GESTA DOCTRINAMQUE

*Let the brothers reflect on and make known the teaching and achievements (gesta doctrinamque) of those in the family of St. Dominic who have gone before them, while not forgetting to pray for them. (Cf. LCO 16).*

### FROM 'SECRET' PRAYER TO MEDITATION

*Antolin Gonzalez Fuente, O.P.*

*Editor's note: In the 2010 General Chapter of Rome (no. 78), the chapter made an inchoation that "oratio secreta" be used in place of "oratio privata" in LCO 40 and 66.1, two major places in the current Dominican legislation where the character of Dominican prayer is described. The following 1981 essay by historian Fr. Antolin Gonzalez Fuente, O.P., provides the historical and liturgical context for this change, helpfully elucidating the connections between the Dominican spirituality of prayer, the Order's legislation, and the Holy Spirit's movement in the Church.*

**T**he liturgical life should ideally be a preeminent part of the Christian life and especially the Dominican life, at whose center it is placed. This liturgical preeminence should also extend to unofficial prayer, which is called 'individual' or 'private' prayer by St. Thomas,<sup>1</sup> or 'secret' prayer according to primitive Dominican tradition. Both official and unofficial forms of prayer ought to influence each other in such a way that both converge in greater plenitude at the celebration of the liturgy, which is the fount of the life of grace.<sup>2</sup>

In this essay we will not treat the relation that exists between liturgical prayer, which is official and vocal,<sup>3</sup> and contemplation, which is so often associated exclusively with private, mental prayer. Proposed in these terms the relation between the forms of prayer is irresolvable, because neither is the essence of liturgical prayer solely vocal, nor are the effects of contemplation found solely in private mental prayer.

We would like to show that there is substantial interaction between the two forms of prayer in Dominican legislation and the traditions of the thirteenth century. The hagiography of the Dominican tradition assures us that there are cases of contemplation within liturgical prayer as well as in private mental prayer. An initial example is found in the life of St. Dominic, who shed abundant tears during the singing of the psalmody.

Dominican tradition distinguishes between three forms of prayer: first, the 'public' prayer of the Church; second, 'private' prayer, both vocal and mental, but always done in common (this is the form that Bl. Humbert of Romans refers to as 'secret' prayer); and third, 'furtive' prayer, prayer done outside of the horarium, which was of an indeterminate character.

The ideal manner of treating this topic would be to examine the detailed testimonies of saints' lives and through them to investigate the ideals of Dominican life. However, legislation will always be the central point from which Dominican behavior is illuminated. Dominican saints are the greatest expositors of Dominican life since they admirably unite a series of qualities that are integral to the portrait of Dominican life that is set forth in Dominican legislation.

With regard to prayer, we must first examine the major differences between Dominicans and the previous traditions of religious life. The influence of liturgical prayer was waning in the religious life of the medieval period, especially in the twelfth century, in favor of the rising influence of non-liturgical prayer.<sup>4</sup> The Dominican tradition of the thirteenth century speaks

abundantly about secret, non-liturgical prayer, thus supplying for the lack of information on the topic from the legislation of the period.

We receive the main points about prayer from St. Dominic: his assiduity in private, personal prayer was as great as his assiduity in liturgical prayer.<sup>5</sup> St. Dominic spent his nights in prayer; he was present for common secret prayer and afterwards would continue to pray in the church,<sup>6</sup> from compline to matins and from matins to the early hours of the morning.<sup>7</sup>

We also know (within the limitations proper to experiences primarily governed by the Holy Spirit) the content of the saint's prayers. The very moment chosen for prayer suggests that the themes of liturgical prayer would be the primary wellspring of his thoughts, spontaneously flowing from the progressive manifestation and incarnation of the mysteries of Our Lord and salvation history as found in the liturgical prayers. The secret prayers he offered after matins and compline must have been filled with the emotions of the liturgy, which would spill over into his most personal prayer.

We also know that St. Dominic shed copious tears<sup>8</sup> during liturgical prayers and that he used liturgical hymns, psalms, and litanies to praise the Lord with a strong voice. When he thought about Christ the Savior he would groan and cry.<sup>9</sup> He would stay kneeling in the woods away from his travelling companions. In all these prayers, he especially interceded for sinners.<sup>10</sup>

Bl. Humbert of Romans also gives ample information concerning 'secret' prayer. Concerning the time during which it was practiced, he says that, according to the custom of the Order, secret prayer is united to compline, the fruit of which is lost to those who do not attend. Humbert says the same of matins.<sup>11</sup>

Humbert analyzes the special importance of these two moments of the day with relation to prayer: morning's matins precedes the day's work and evening's compline follows the day's work. Thus, these are the moments with the least distractions.<sup>12</sup> This also gives secret prayer a relation to the unchanging character of the liturgical prayers of prime and compline, and wisely determines



ERIC ENSTROM - GRACE

its duration: piously reciting the seven penitential psalms and the litany takes twenty minutes. It also supports and strengthens the horarium in which secret prayer is performed.<sup>13</sup>

According to Humbert, secret prayer has certain privileges that the liturgical office does not. It would be useful to consider these affirmations in the context of the thirteenth century and to summarize Humbert's reasons for them. He first points to Christ, who prayed in secret, and the apostles, who left the care of temporal possessions to pray and preach. St. Dominic himself "so frequently spent the night in prayer that he lacked a bed."

With these examples, Humbert recommends private prayer for various reasons. He does not explicitly refer to the communal practice of praying after matins and compline, but rather to secret prayer as a spontaneous result of the official prayer of the liturgical office. Humbert compares it with 'solemn' prayers, "which were at regular hours and constituted the ecclesiastical office," and he

gives some reasons by which secret prayer has some prerogatives over liturgical prayers.

Private prayer is more responsive to our needs because more space is given to petition than to praise, since the solemn petitions of the office can be such that they do not express the intentions of the ones who pray. As St. Augustine said in his prayer: “I am misery, You are Mercy; I am infirmity, You are the Doctor.” According to St. Augustine, secret prayer is divinely instituted: “Your true key to the closed door is prayer to your Father.” Furthermore, Christ more frequently gave us an example of this mode of prayer than of liturgical prayer.

Secret prayer is normally done in a church,<sup>14</sup> and is more mental than vocal: “Many efficaciously pray with this cry: ‘Within I cry, hear me, O God’ (Ps 4).” With secret prayer, one can remain longer in affective love and thereby augment the efficacy of prayer. Vanity is not mixed in with this form of prayer, whereas it may be in public prayer. It is done with more spontaneity because one does not need to have books or companions to pray in secret. When bodily energy is gone, the spirit can still continue to pray, which is not always possible with the Divine Office. “Because these prayers are more necessary, more efficacious for many purposes, and easier to say, it is clear that they have many prerogatives over ordinary prayers, and on this account should be pursued with all devotion.”<sup>15</sup>

Tradition informs us of the content of secret prayer: It is evident that it frequently consisted of psalms and hymns.<sup>16</sup> It also emphasized a great devotion to the humanity of Christ, which was a typical characteristic of the ‘new’ piety.<sup>17</sup> The end of secret prayer is to nurture the devotion of the holy affections and to enliven official prayer with love. ‘Furtive’ prayer also contributes to this.<sup>18</sup>

**P**erhaps the primary consequence of these testimonies from the Dominican tradition is to confirm that private prayer is not arbitrarily connected to liturgical prayer, but can be performed as a continuation of the liturgy. It is the most opportune moment

to nourish the seeds of affection that are abundantly scattered through the liturgical prayers.

Within the legislation of the Order, the first testimony to secret prayer precedes the approbation of the foundation of the Friars Preachers. It belongs to the legislation of the cloistered Second-Order nuns written between 1216-1220, which today is known as the *Institutions of the Sisters of San Sixto in Rome*. This legislation makes reference to an hour after compline and after matins dedicated to contemplation, prayer, and devotion.<sup>19</sup> The legislation of the friars from this period, on the other hand, does not give any explicit reference to this horarium, although it is evidenced in the Dominican tradition.

Unlike the friars' legislation, the contemporaneous constitutions of the cloistered nuns make clear reference to secret prayer. In the constitutions of Montargis (1249-1251),<sup>20</sup> there is a text similar to the legislation of Prouille and San Sixto; and in the 1259 legislation for the entire Second Order,<sup>21</sup> there are more detailed instructions mandating that sufficient time should be given after compline and matins to devote oneself to holy meditations and private prayers. After finishing this prayer, the sisters were to enter the dormitory in silence.

As often in the legislation of the friars and the nuns, the early legislation refers to prayer in discussions of the novices and their instruction. The novices should be shown how to pray and what to pray. The legislation also stipulates that during silent prayers they should not make noises (*rugitus*) that could disturb others. In the medieval mentality, the expression *rugitus* signified a public manifestation of piety, as when St. Dominic performed his solitary prayer in the church.<sup>22</sup>

This text from the year 1220, which forms part of the Order's particular legislation concerning the instruction of the novices, has been repeated in subsequent legislation: 1216-1238,<sup>23</sup> 1241,<sup>24</sup> 1249-1251,<sup>25</sup> 1256-1259,<sup>26</sup> 1259,<sup>27</sup> 1507,<sup>28</sup> 1566,<sup>29</sup> 1690,<sup>30</sup> and 1872.<sup>31</sup> It disappears from the working outlines of the constitutions of 1901 and 1923, but it reappears in 1924<sup>32</sup> and 1926,<sup>33</sup> and it is found in

the constitutions of 1932<sup>34</sup> in a much more amplified and detailed context, which we will investigate later.

It has been said by Dominican authors that it is rather late in the legislation of the First Order that references were made to the obligation of communal secret prayer outside of the official prayer of the Church. The reason for this silence is that it had never stopped being practiced. Notably, the texts that begin to refer to this form of prayer do not present it as an innovation, but as the simple maintenance of an ancient usage.

In the 1505 chapter, we find the first reference to secret prayer in a simple enumeration of the duties and customs of regular observance.<sup>35</sup> It compares secret prayer to the custom of singing the *Salve Regina* after compline, a custom that never deteriorated. This same chapter determined that the duration of the secret prayer, following Master Humbert, would be that of the penitential psalms with the litanies, about twenty minutes each time. A test of the effectiveness of this legislation is the silence that the constitutions of 1507 and 1566 keep on this issue.

In the chapter of 1564, this obligation is recalled, in case it had been neglected at any locale.<sup>36</sup> At this same chapter, reference is made to a change in the time of secret prayer, a custom that was already as old as the Order: during summer, when matins are said in the evening, secret prayer would be done in the afternoon, after none. The chapters of 1569,<sup>37</sup> 1571,<sup>38</sup> and 1574<sup>39</sup> insist on the same, solidifying the place of secret prayer in the horarium and its duration: at least fifteen minutes and no more than half an hour at a time. The local superior was to guard this time with great solicitude.

This prayer is here called “private,” “secret,” and “to the highest degree mental.” As much from the insistence of chapters as from terminology, we begin to see the new currents of Christian piety. In the beginning of the Dominican tradition this prayer was seen more as “vocal” prayer, than “secret” properly. In the chapter of 1611, it is called “mental prayer.”<sup>40</sup>

Fully entering the seventeenth century, we clearly see in the Order the great predominance of extra-liturgical prayer that was mental, ascetic, and of an eminently spontaneous character. This is the height of the great *devotio moderna* movement, whose fundamental lines were being formed before the founding of the Dominican Order at the end of the twelfth century. This same movement coincides with a noticeable decrease in references to liturgical prayer in the legislation of the Order.<sup>41</sup>

Only in this context are we able to understand the text of the General Chapter of 1647, wherein vocal prayer is distinguished from mental prayer as a means from its end.<sup>42</sup> Without a doubt even liturgical prayer, though it is not referred to explicitly, is classified as vocal prayer according to the attitude of this chapter. As a result, after that legislation, common mental prayer was seen as the sole means "to foment and excite the affections toward God." The 1650 chapter's legislation concerns itself with detailing the practice and duration of mental prayer.<sup>43</sup>

The chapter of 1670 gives a truly new direction to this communal mental prayer: it conserves the traditional time for it, but not the traditional mode.<sup>44</sup> It proposes that the material for meditation come from the public reading of a spiritual author, preferably a Dominican, and specifically the works of Fr. Luis of Granada. What is more the chapter, supporting itself with the legislation of the Church of that time,<sup>45</sup> imposes a strict formal precept regarding mental prayer so that the time of prayer may not be shortened to less than fifteen minutes each time and may never be dispensed, and all houses of formation must do thirty minutes of continuous prayer. The chapter affirms that this structure of prayer is "a real path of sanctification."<sup>46</sup>

**F**rom this moment we can say that 'secret' prayer changed from its traditional meaning. It is evident that by putting this form of mental prayer under strict formal precept, it no longer fit into the pattern of Dominican legislation. For this reason, the chapter of 1677 prudently annulled the formal precept, insisting



in exchange on the quintessential value of mental prayer among the means of sanctification.<sup>47</sup>

With this obligation to prayer already so clear, following chapters insist on the care superiors ought to have in maintaining the established times and duration of mental prayer. Thus it appears in the chapter of 1686<sup>48</sup> and, for the first time, in the constitutions of the Order in 1690.<sup>49</sup> The chapters of 1694<sup>50</sup> and 1706<sup>51</sup> propose mental prayer as a means to excite divine love in the soul. The chapter of 1748<sup>52</sup> says that assiduity in mental prayer, as it had been delineated in the chapter of 1694<sup>53</sup> (“without which the fervor of Christian charity and of religious perfection cools and is ultimately extinguished”), would be maintained as ordered by past chapters, and that superiors would have a grave obligation to promote it.

In 1756, the chapter describes mental prayer as the means whereby the soul separates itself from earthly realities and is enkindled by celestial realities essential to the sanctification of religious.<sup>54</sup> On the other hand, for the first time, prayer is disconnected from a liturgical context (something which had already been internally realized) by signaling that mental prayer would be performed twice a day, but not expressly uniting it to matins and compline.

The legislation of 1838 reemphasizes the obligation to mental prayer in all houses for thirty minutes each time.<sup>55</sup> The chapter of 1868,<sup>56</sup> remitting the legislation of 1670,<sup>57</sup> expressly says that it is up to the discretion of the prior provincial to choose the times that seem most opportune for mental prayer in the horarium of the communities in his province. In 1871, the chapter declared that fifteen minutes of the evening meditation could be replaced by the communal recitation of the rosary, which represents an already frequent practice of the Order.<sup>58</sup> The constitutions of 1872<sup>59</sup> reinforce all the prior legislation regarding mental prayer and declare that no one is dispensed from it.<sup>60</sup> The chapter of 1895<sup>61</sup> ordains that those who miss meditation because of being chiefly occupied with apostolic ministry that does not leave them time to dedicate themselves to it will not be penally deprived of the

spiritual benefits of the Order, dismissing earlier legislation to the contrary.<sup>62</sup>

The constitutions of 1901 summarized all the prior legislation while emphasizing its indispensability.<sup>63</sup> It also reinstated the penalties for those who missed meditation, office, office of the dead, etc., without a good reason. The chapter of 1907 repeats the same legislation, especially the indispensability of thirty minutes of daily prayer, regardless of whether it was in common or in private.<sup>64</sup> The chapter of 1920 removed the penalty of being deprived of spiritual benefits for those who missed their hour or half hour of daily meditation, though it remained the strictest obligation.<sup>65</sup>

The constitutions of 1923, 1924, and 1926 repeat the basic text of the constitutions of 1901. Meditation was to be twice a day for half an hour each time, in the morning and evening; in the evening, a quarter hour of this time could be spent praying the rosary in common. In houses of formation the half hour of meditation was mandatory. Those exempted from meditation were travelers, the sick, and those legitimately impeded. (See the legislation of 1923,<sup>66</sup> 1924,<sup>67</sup> 1926,<sup>68</sup> and 1932.<sup>69</sup>)

**I**n all the legislation of the Dominican Order, only the constitutions of 1932 treat in detail the work of the Master of Novices regarding formation in prayer.<sup>70</sup> The only exceptions to this are general references that are given in some legislation, which we will presently treat, and in the details given in the 1690 constitutions treated above.<sup>71</sup> Already in 1923 it was written that, in the novitiate, the master ought to instill in the novices the practice of pious meditation and assiduous prayer.<sup>72</sup> In 1924, an ancient text was incorporated into the legislation stating that the novices should be taught how to pray, what to pray about, and how to do this silently.<sup>73</sup> The same is repeated in 1926.<sup>74</sup>

The constitutions of 1932<sup>75</sup> take up the text of 1923 that the novitiate should be the school of formation in prayer. They do, however, transcend much of the prior legislation and connect

with the teaching of Master Humbert and the tradition of the thirteenth century.

The constitutions detail how the work of the master in the formation of novices is to train them from the very first moment regarding the conditions for vocal and mental prayer.<sup>76</sup> In private vocal prayer: not to disturb others with noise. In public vocal prayer: how to comport themselves with exemplary dignity. In mental prayer: to meditate with humility on the truths of the faith; to examine with reverence the perfections of God; to consider with gratitude His blessings; to contemplate with great affection the virtues of Jesus Christ, the Virgin Mary, and the saints; to foster holy affections; to formulate concrete intentions; and to implore graces.

They were to do mental prayer twice daily, according to their individual capacity and under the direction of the novice master.<sup>77</sup> They were to learn the value of spiritual reading, which they were to do every day.<sup>78</sup> After this legislation there is a list of the acts of prayer: public vocal prayer, both liturgical and extra-liturgical; private vocal prayer, in secret; mental prayer, both common and private; and spiritual reading. Each form of prayer is commended; no one form is to be exclusively practiced, but all are to be given their due time.

The constitutions of 1968 say that novices should be taught with simplicity to dedicate themselves to mental prayer, in conjunction with teachings on the life of perfection and the sacramental life.<sup>79</sup> The chapter of 1955 marks the exercise of mental prayer as very necessary, as much for the contemplative life of the Friars Preachers as for the properly Dominican apostolate, which flows from the fullness of contemplation.<sup>80</sup>

The present legislation of 1968 ought to exude the concepts of the Second Vatican Council and its subsequent spirituality.<sup>81</sup> This legislation affirms that in assiduous private prayer the contemplation of divine things should be sought, including a familiarity and conversational intimacy with God, all of which are not given solely in the liturgical celebration or spiritual

reading. For this reason, the friars were to take great care for their mental prayer.

As this was actually practiced, liberty was given to the individual to choose the material for his private mental prayer. Not so, however, the time of day for mental prayer. The specific legislation gives the power of that decision to the conventual chapter.<sup>82</sup> The liberty is also given so that private personal prayer is not necessarily communal; each person can choose the location of prayer, though not the time. However, this is soon corrected in the chapters of 1977<sup>83</sup> and 1980,<sup>84</sup> which ask that when possible mental prayer is to be performed in common.

**S**o this is a return or at least an approach to the sources of tradition, though without reaching the ideal temporal interaction with the liturgical prayers that personal prayer had at the beginnings of the Order. It will always be the ideal that private prayer be nurtured at the very fount of the liturgy, wherein the soul can be enflamed, and without which liturgical prayer loses much of its efficacy. At the same time, personal prayer nourishes itself on the sentiments that the Church progressively reveals, revolving around the mystery of Christ. By this means, the soul is infused with the unsurpassable efficacy that is given to the official prayer of the mystical body of Christ, as much in the Eucharist and the other sacraments as in the Liturgy of the Hours.<sup>85</sup>

It is clear from the tradition of the Order that at all times its archetypal figures of sanctity have drawn abundantly from all these forms of prayer. Born of the thirteenth century, the Order's life of piety is conformed to that time period, but its eminently liturgical structure is oriented to and prepared by the intensity and preeminence of the liturgical life, which the Church publicly proposes for all today.<sup>86</sup>

*(Trans. Tomás Martín Rosado, O.P.)*

*This essay first appeared in Spanish as “De la oracion ‘secreta’ a la meditacion” in Antolin Gonzalez Fuente, La vida liturgica en la orden de Predicadores—Estudio en su legislacion: 1216-1980 (Rome: Institutum Historicum FF. Praedicatorum, 1981), 184-198. It is translated here with the permission of the Institutum Historicum FF. Praedicatorum.*

*Tomás Martín Rosado entered the Order of Preachers in 2010.*

#### ENDNOTES

1. *Summa Theologicae*, IIa-IIae, q. 83, a. 12.
  2. *Sacrosanctum Concilium*, nn. 12-13, 90; *Motu Proprio Ecclesiae Sanctae*, n. 21; *Perfectae caritatis*, 6ff.
  3. *Summa Theologicae*, IIa-IIae, q. 83, a. 12.
  4. Here is a list of authors who have written more directly on the Dominican tradition and have studied this topic in more depth: Abbrescia, Cáthala, P. Philippe, Régamey, Clérissac, Llamera, Lippini, Colosio, Garrigou-Lagrange, W. Hinnebusch, and Vicaire. Cf. C. Vagaggini, “El sentido teológico de la liturgia,” BAC 181 (Madrid: 1965), 696-753, in which he studies the typical case of St. Gertrude. When writing about the twelfth and thirteenth century, F. Vandenbrouke, J. Leclercq, and L. Bouyer’s *Spirituality of the Middle Ages* says that this period shows the dawning of a new extra-liturgical movement that is fully realized in the fifteenth and sixteenth century. Cf. *Spirituality of the Middle Ages*, 229-233, 299-311, 382-407, and 448-487. See also M.H. Vicaire, *Dominique et ses Prêcheurs* (Freiburg, 1977), 410-430, where he treats the origins of Dominican prayer.
- The major principles of this question have been recognized in the encyclical *Mediator Dei*, nn. 32, 37, and 177. A balanced position on the debate can be found in an article by M. Llamera, “Oración litúrgica y oración particular,” *Teología Espiritual* 15 (1961), 468ff. C. Vagaggini also treats the problem in “Contemplazione nella liturgia e contemplazione fuori della liturgia,” *Rivista di Ascetismo e Misticismo* 7 (1962), 8-34. Also, *Liturgia y vida spiritual*, ed. Mensajero (Bilbao, 1966).
5. Ventura de Verona, *Monumenta Ordinis Fratrum Praedicatorum Historica* [henceforth, MOPH] XVI, 124, n. 3; 127, n. 6.

6. Esteban de España, *ibid.*, 140, n. 21.

7. Bonviso de Piacenza, *ibid.*, 139, n. 20.

8. *Ibid.*, 140, n. 21.

9. See *ibid.*, 139-140, n. 21, A. Walz, "Die Miracula beati Dominici der Schwester Caecilia," in *Archivum Fratrum Praedicatorum* [henceforth AFP] 37 (1967), 5-45 *Vitae Fratrum*, ed. B.M. Reichert, MOPH I (Rome, 1896), 74, pars 2, c. 10. A long description is given in the *Lives of the Brethren* about the times and ways that St. Dominic would pray. It alludes to other liturgical hymns often sung by him (*Jesu nostra redemptio* and *Salve Regina*) with a loud voice and tears streaming as he walked. *Vitae Fratrum Ordinis Praedicatorum*, 105-106, pars 3a, c.7. Cf. *Analecta Sacri Ordinis Praedicatorum* [henceforth AOP] XV (1922), 93ff. S. Tugwell, *The Nine Ways of Prayer of Saint Dominic* (Dublin, 1978).

10. Bl. Jordan of Saxony, MOPH XVI, 12, n. 13; Pablo de Venecia, *ibid.*, 160-161, n. 41; *ibid.*, 179, n. 10; *ibid.*, 184, n. 18; *ibid.*, 139, n. 20.

11. Humbert of Romans, *Opera de Vita Regulari*, ed. J.J. Berthier, 2 vols. (Rome, 1889) [henceforth *Opera*], I:164, I:165.

12. *Ibid.*, 165-166. In the *Lives of the Brethren*, many testimonies are found concerning these first prayers, the horarium, and the manner of performing them. MOPH I: 57, 149, and 166.

13. Humbert, *Opera*, I:165-166, II:94-98, II:147, *Acta Capitulum Provincialium Provinciae Romanae*, ed. Th.-Dondaine A. Käppeli, MOPH XX (1941), 46, n. 20.

14. Humbert gives the same reasons in his commentary on the Rule of St. Augustine for having liturgical prayer in a church: the presence of the angels and saints, the Eucharistic Body of Christ, the fellowship of the brethren, etc. *Opera* I, 174-176.

15. Humbert, *Opera*, I:172-174. See also *ibid.*, II:91-93.

16. Humbert continues by praising the psalms and their value for personal prayer. *Opera* I:182-183. In his commentary on the constitutions, Humbert will give many more points on the use of psalms in communal prayer, II:99-100.

In *De instructione novitiorum*, he clarifies a few of the components of private prayer. Before the summertime midday rest, they would be able to pray during the free time and learn the psalms.

Humbert gives a great list of prayers to be done with psalms. It is recommended that the Divine Office be prayed in private. Night prayers ought to end with antiphons of the Office of the Blessed Virgin Mary. Walking through the convent, the gradual psalms should be prayed. Humbert insists on all this, but he calls special attention to the instruction of the novices on prayer. In the first place, they should not solely use ready-made prayers or psalms, but pray according to the demands of the moment. They should pursue contrition and affection, not many words. They should especially remember those entrusted

to them (community members, family, friends, etc.), sinners, the unfaithful, and their persecutors. They should prefer communal prayer, including both liturgical and communal secret prayer after matins and compline, to prayer in solitude. They should symphonize their hearts with the words their lips pronounce. They should never leave prayer. They should pray on their knees or bowed down, but not prostrate in cruciform position.

17. Cf. R. Devas, "On the History of Mental Prayer in the Order of St. Dominic," *The Irish Ecclesiastical Record* 16 (1920), 177-193. A. Lemonnier, "La primitive spiritualité dominicaine," *L'Année dominicaine* (June 1926), 227-236. "Les prières secretes dans la vie dominicaine," *L'Année dominicaine* (June 1927), 269-276. "À propos de la codification de nos Constitutions," *L'Année dominicaine* (Dec 1922), 363-379.

D. Abbrescia, "Preghiera nella prima generazione domenicana," *Rivista di Ascetismo e Misticismo* 6 (1961), 431.

The *Lives of the Brethren* describes the devotion of a German friar to the wounds of Christ: MOPH I, 160, pars 4a, c. 5. The direct relationship that these incidents have to the previously alluded general state of devotion in the thirteenth century is evident. Cf. J.A. Jungmann, "Die Abwehr des germanischen Arianismus und der Umbruch der religiösen Kultur im frühen Mittelalter," *Liturgisches Erbe und Pastorale Gegenwart* (Innsbruck, 1960), 15-90. I. Herwegen, *Kirche und Seele* (Münster I.W., 1928), 19-41. L. Gougaud, *Dévotions et pratiques ascétiques du Moyen-Age* (Maredsous, 1935).

18. *Opera*, I:30, Bonviso, MOPH XVI, n. 22.

19. "Institutiones Sororum S. Xysti," in AOP 3 (1897-1898), 634, col. 1, l. 16 [T. 5].

20. "Consuetudines Sororum Ordinis Praedicatorum de Monte Argi," in AFP 17 (1947), c. 1, 69 [T. 64].

21. "Constitutiones Sororum Ordinis Praedicatorum," in AOP 3 (1897-1898), 337-348; here c. 1, 339, col. 1 [T. 80].

22. Testimony from Toulouse, MOPH XVI, 184, n. 18; Bl. Jordan of Saxony, *ibid.*, 32, n. 13.

23. "Consuetudines Fratrum Praedicatorum," in A.H. Thomas, *De oudste Constituties van de Dominicanen* (Louvain, 1965), c. 13, 323; 210 (237) [T. 17].

24. "Constitutiones Ordinis Praedicatorum S. Raymundi de Peñafort," in AFP 18 (1948), c. XIII, 40 [T. 42].

25. "Consuetudines Sororum Ordinis Praedicatorum de Monte Argi," in AFP 17 (1947), c. XIII, 74 [T. 67].

26. "Constitutiones Sororum Ordinis Praedicatorum," in AOP 3 (1897-1898), c. XV, 343 [T. 84].

27. "Constitutiones Ordinis Praedicatorum Magistri Humberti," in AOP 3 (1897-1898), c. XIII, 54, col. 1 [T. 104].

28. *Constitutiones Fratrum Ordinis Praedicatorum* (Venice, 1507) f. 29r, a [T. 315].

29. *Constitutiones Fratrum Ordinis Praedicatorum* (Rome, 1566) f. 38r, a [T. 385].

30. *Constitutiones Fratrum Ordinis Praedicatorum* (Rome, 1690) text II, 79, col. 2 [T. 520].
31. *Constitutiones Fratrum Ordinis Praedicatorum* (Paris, 1872) text II, 129, in. 234 [T. 665].
32. *Constitutiones Fratrum S. Ordinis Praedicatorum* (Rome, 1924), 50, n. 73 [T. 829].
33. *Constitutiones Fratrum S. Ordinis Praedicatorum* (Rome, 1926), 78, nn. 72 et 73 [T. 894].
34. *Constitutiones Fratrum S. Ordinis Praedicatorum* 1932, 2nd ed. (Rome, 1954), 56-57, n. 138, I [T. 956].
35. 1564 Chapter of Bologna, MOPH X (V) (Rome, 1901), 64, l. 19 [T. 359].
36. *Ibid.* [T. 359].
37. 1569 Chapter of Rome, MOPH X (V), 91, l. 17 [T. 403].
38. 1571 Chapter of Rome, MOPH X (V), 129, l. 17 [T. 407].
39. 1574 Chapter of Barcelona, MOPH X (V), 161 [T. 408].
40. 1611 Chapter of Paris, MOPH XI (VI) (Rome, 1902), 136 [T. 446].
41. For general information and a bibliography on this development apart from that of Leclercq-Vandenbroucke-Bouyer's already cited work, see C. Vagaggini, "Liturgia e storia della spiritualità: un campo de indagine; Rapporti tra liturgia e vita spiritual," *Introduzione agli studi liturgici: Liturgica* 1, (Rome: Centro de azione liturgica, 1962), 266-267 and footnote 86. P. Salmon, *La Iglesia en oración*, 902-903. *Liturgia y vida spiritual*, ed. Mensajero (Bilbao, 1966), 102-105. J. Leclercq, "Dévotion privée, piété populaire et liturgie au moyen âge," *Études de pastorale liturgie* (Paris, 1944), 149-183.
42. 1647 Chapter of Valencia, MOPH XII (VII) (Rome, 1902), 228-229 [T. 462].
43. 1650 Chapter of Rome, MOPH XII (VII), 286 [T. 465].
44. 1670 Chapter of Rome, MOPH XIII (VIII) (Rome, 1903), 49-52 [T. 478-481].
45. Cf. MOPH XIII (VIII), 50-51.
46. *Ibid.*, 51 [T. 479].
47. 1677 Chapter of Rome, MOPH XIII (VIII), 162 [T. 483].
48. 1686 Chapter of Rome, MOPH XII (VIII), 218 [T. 485].
49. *Constitutiones Fratrum Ordinis Praedicatorum* (Rome, 1690) text. III, declrt. in 'I', 28, col. 2 [T. 507].
50. 1694 Chapter of Rome, MOPH XIII (VIII), 277-278 [T. 544].
51. 1706 Chapter of Bologna, MOPH XIII (VIII), 341-342 [T. 555].
52. 1748 Chapter of Bologna, MOPH XIV (IX) (Rome, 1904), 141 [T. 563].
53. 1670 Chapter of Rome, MOPH XIII (VIII) (Rome, 1903), 49-52 [T. 478-481].
54. 1756 Chapter of Rome, MOPH XIV (IX), 250-251 [T. 566].
55. 1838 Chapter of Rome, MOPH XIV (IX), 399 [T. 585-586].
56. 1868 Chapter of Rome, *Acta Capitulorum Generalium [ACG] Romae* 1868 (Rome, 1868), 74 [T. 587].
57. 1670 Chapter of Rome, MOPH XIII (VIII) (Rome, 1903), 49-52 [T. 478-481].



58. 1871 Chapter of Ghent, ACG *Gandavi 1871* (Rome, 1871), 45-46 (v. t. 587) [T. 597].

59. *Constitutiones Fratrum Ordinis Praedicatorum* (Paris, 1872), declrt. XV, 61-63, nn. 104-106 [T. 660].

60. *Ibid.*, 48-49, n. 73 [T. 638].

61. 1895 Chapter of Avila, ACG *Abulae 1895* (Rome, 1895), 86-87 [T. 690].

62. 1677 Chapter of Rome, MOPH XIII (VIII), 162, 1868 Chapter of Rome, ACG *Romae 1868*, 74 [T. 483, T. 587].

63. *Codex Constitutionum Fratrum S. Ordinis Praedicatorum* (Rome, 1901), 39-40, const. 257-260 [T. 702-705].

64. 1907 Chapter of Viterbo, ACG *Viterbii 1907* (Rome, 1907), 60 [T. 758].

65. 1920 Chapter of Asturias, ACG *Caurii in Asturia 1920* (Rome, 1920), 22, n. 22 [T. 765].

66. *Constitutiones Fratrum S. Ordinis Praedicatorum* (Rome, 1923), 41-42, art. II, n. 227-228; 46, art. VII, nn. 253-254 [T. 786; 811-812].

67. *Constitutiones Fratrum S. Ordinis Praedicatorum* (Rome, 1924), 194, n. 803; 197, art. VII, n. 821; 197, n. 822 [T. 857; 874; 875].

68. *Constitutiones Fratrum S. Ordinis Praedicatorum* (Rome, 1926), 234-235; 237-238, art. VII, nn. 821, 822, 823 [T. 919; 935; 937].

69. *Constitutiones Fratrum S. Ordinis Praedicatorum* 1932, 212, n. 568, II et III; 219, nn. 588, 589 [T. 987; 1015].

70. *Ibid.*, 56-57, n. 138, I [T. 956].

71. *Constitutiones Fratrum Ordinis Praedicatorum* 1690 declrt. in 'I', 96, col. 2 [T. 524].

72. *Constitutiones Fratrum S. Ordinis Praedicatorum* 1923, 17, art. IV, n. 81 [T. 770].

73. *Constitutiones Fratrum S. Ordinis Praedicatorum* 1924, 50, n. 73 [T. 829].

74. *Constitutiones Fratrum S. Ordinis Praedicatorum* 1926, 78, nn. 72 et 73 [T. 894].

75. *Constitutiones Fratrum S. Ordinis Praedicatorum* 1932, 55, n. 133 [T. 954].

76. *Ibid.*, 56-57, n. 138, I [T. 956].

77. *Ibid.*, 57, n. 138, III [T. 958].

78. *Ibid.*, 57, n. 139 [T. 959].

79. *Liber Constitutionum et Ordinationum Ordinis Fratrum Praedicatorum* [henceforth LCO] (Rome, 1968), n. 187, prf. III [T. 1105].

80. 1955 Chapter of Rome, ACG *Romae 1955* (Rome, 1955), 51, n. 57 [T. 1033].

81. LCO, n. 66, prf. I, II [T. 1095].

82. *Ibid.* [T. 1095].

83. 1977 Chapter of Quezon City, ACG *Quezonopoli 1977* (Rome, 1978), 104, n. 196 [T. 1135].

84. 1980 Chapter of Walberberg, ACG *Walberbergi 1980* (Rome, 1980), 100, n. 191 [T. 1148].

85. P. Salmon, *La Iglesia en oración* (English trans. *The Church at Prayer*), 916-922, writes an extraordinary thesis on the irreplaceable value of liturgical prayer as the ideal fount of all other prayer, justly noting that the full potential is, by definition and to the greatest degree, only given in the solemn celebration of the liturgy. The qualitative dominance of liturgical piety is evident: C. Vagaggini, "El sentido," 620-696, ably demonstrates the relations and general interpenetration of liturgical piety and other forms of prayer, as *Sacrosanctum Concilium* nn.2-13 exhaustively proclaims. Cf. A. Duval, "Saint Thomas et le 'Media Vita,'" *Cahiers Saint-Dominique*, 166 (1977), 92-98.

86. H. Clerissac, *Pro Domo et Domino* (Roma, 1959) justly highlights certain details of the Dominican life of piety and its characteristics, which coincide with what a liturgical spirituality proposes by being rooted in the mystery of Christ: "Devotion itself has for its object matters concerning the Godhead," *Summa Theologicae*, IIa-IIae q. 82, art. 2, ad 2. It is evident that in wanting to present a distinctive Dominican spirituality, Dominican commentators have only placed in relief that their 'property' predominantly coincides with the characteristics of the liturgy. This effect can be seen in the supposed Dominican characteristics found in the work of P. Lippini, *La spiritualità domenicana* (Bologna, 1958), wherein the author speaks about such a universal theme as theocentrism; this serves to prove how the preponderance of God's action in the spiritual life acts as a direct vision of the liturgy. C. Vagaggini, "El sentido," 624-629, speaks on the vision of Christ, both God and man, as the Resurrected mediator in whom is realized the life of the Mystical Body and which exists in that of the Virgin as well. He also writes about the similarity of the union of object-subject with an evident theocentrism as summarizing Dominican spirituality, to the union of the God-man. Also, he calls attention to the preponderance and relative equilibrium of the psychological faculties and the evident predominance of the understanding, both coinciding in the intellectual calling of the Dominican (Lippini agrees, 135-158). The same C. Vagaggini (627-628) shows how it is impossible for these generic notes to distinguish a particular spirituality, but these notes remain as the realistic foundation from which Dominican piety is influenced by liturgical piety, as is proven by its most solid devotions (Liturgy of the Hours and Rosary). Cf. P.R. Regamey, "Un Ordre ancien dans le monde actuel: Les Dominicains," *Cahiers Saint-Jacques*, 25 (Paris, 1958). W.A. Hinnebusch, *Dominican Spirituality* (Washington: The Thomist Press, 1965). M.H. Vicaire, *Dominique et ses Prêcheurs*, 410-430.