

ACTS
of the
ELECTIVE GENERAL CHAPTER
of the
ORDER OF PREACHERS

ROME
1 – 21 SEPTEMBER
2010

CELEBRATED UNDER

FR. BRUNO CADORÉ

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LETTER OF PROMULGATION

My dear brothers in St Dominic,

By this letter, I promulgate the Acts of the General Chapter, held in Rome from 1st to the 21st September 2010.

I would like, first of all along with all of you, to express our profound gratitude to Brother Carlos Alfonso Azpiroz Costa who, over the last nine years has served us as the Master of the Order. His attention to each one of us, the care which he showed for the promotion of the mission of the whole Order at the heart of the Dominican Family and with the Family, his engagement with the important situations have been and remain for us all a great testimony to evangelical and apostolic fraternity.

The Acts of this Chapter are headed by a single Prologue on the *Ministry of Preaching*. This demonstrates what is essential to the Order, for each of us personally and for all of our communities. Not only is it essential and states the objectives of our concrete apostolic work but, more radically, it discloses what is essential in animating the heart of our life, we who are 'entirely given over to the preaching of the Word of God'. Is not our response to the Word addressed by God to all humanity, our desire to consecrate our whole life to proclaiming this Word that encounters us in our humanity and to dialogue with it, as He reveals Himself as the way the truth and the life?

In placing *the mission of preaching* at the heart of the vocation of the Order and of each one of us, the chapter wished to recall how preaching constitutes at the same time the centre, the support and the dynamism of the different dimensions of our life. It is on this foundation, sustained by the work of the capitular commissions, that the Chapter defined certain directions for the coming three years. In the interests of the mission of preaching, the Chapter invites us to have the courage to build communities

as living centres of fraternity, of study and of prayer, which may be at the same time, resources of faith and hope and places of hospitality and dialogue for the world. Fired with the desire to preach, we must give each other the means to study so that our communities are both houses of preaching and of study. To best ensure the fruitfulness of our mission, and to promote the greatest possible equity between us, the Chapter invites us to set in place amongst us the most effective means to build up concrete solidarity. In order that brothers everywhere can preach in joy and freedom, an effort has been asked of us over the next six years to adjust our structures, our «holy preachings» to meet apostolic needs bearing in mind the available human resources. In short, if we are always summoned to the same mission of preaching, this imperative ceaselessly calls us to return to the concrete reality of our life as preachers, so that as “preachers”, we are ourselves steadfast in drawing on our own strengths from the grace of the Gospel.

Such is, in fact, one of the principle tasks of a Chapter: by drawing on the experience of brothers from all over the world, and by benefiting from the reflections offered by the capitulars, our mission is actualised and each of us is invited to «drink from his own well», by returning with joy and determination to the heart of his vocation. It is in this spirit that I invite the brothers, the communities and the provinces to take the time and employ the means to read these Acts and to receive them as an invitation to take their full part in the continuing “foundation of the Order”.

Certain *priorities for the common apostolic good* have been defined for the years to come and have been entrusted to the responsibility of the Master of the Order. At the same time, the capitulars underlined how essential it was to our tradition that all, animated by a same desire for unanimity, commit themselves personally to these tasks of reorganisation.

In the light of certain considerations drawn from various experiences, it appeared necessary, to simplify the different levels of organisation of our entities by 2016. It is proposed that Provinces, Vice-Provinces and Provincial Vicariates should be the three types of entity retained in the re-organisation. This «restructuring» will need to be undertaken with time

and care, so that by reconciling better structures and preaching, the gifts and characteristics of each entity may be deployed for the greatest service of the mission of preaching. It is evident that such changes must concern us all, since what is at stake is the good of the whole Order. In particular, we will have to put in place at the heart of Provinces, the most fruitful reciprocal relations with the Provincial Vicariates and the greatest possible collaboration between the entities.

With the same perspective of adjusting forces, needs and means, the Chapter invites us to organise further a greater solidarity between us, so that the most fragile entities may benefit and that the priority projects of the Order may be promoted. The extent to which we shall learn to set underway such a practice of solidarity, will enable us to develop and improve our method of '*fund raising*' for the benefit of the Order, which is a work to which the Chapter calls us.

The Chapter situated itself in the line of continuity with the Chapter of Bogota regarding study: it confirmed the need to continue to evaluate and promote the task of the centres of study in the Order and their mutual collaboration, and to do the same for those institutions falling directly under the jurisdiction of the Master of the Order. These institutions are institutions of the entire Order and it is as such that the support of the Provinces and the availability of their brothers are sought. It is not a question of 'keeping' these institutions because they have always existed nor to maintain a 'reputation'. It is rather a question of promoting and developing these institutions so that they may sustain the priorities for our common mission: the critical knowledge of the works of St Thomas Aquinas, the historical study of the sources of our tradition, a task of primary importance as the Jubilee approaches, the study of the Word, and the research and teaching of Theology. These are so many areas where this 'vocation to study' is found that we must all carry it together for the greater benefit of all, seeking to deploy the best possible synergy between service of the common good and the planting, in the provinces, of the same objectives of study.

The Chapter, with due deliberation, chose not to deal with all the important questions of our Dominican vocation, but rather, to situate

itself in the line of development of previous chapters. For this reason, certain aspects of our life, communal, fraternal, apostolic, are only tackled in passing in these Acts. Apart from being charged, however, with the production of the Acts, a Chapter also provides an important moment to meet the brothers and to build unanimity amongst us, as well as providing an opportunity of discovery – one could almost say ‘contemplation’ – of apostolic engagement one with another, of solidarity with people, and of destinies shared. Certain of our brothers – and they are numerous – are confronted daily by grave difficulties in various situations at the ‘fault lines’ of our world. Others have the heavy task of determining how to deploy their apostolic creativity in relation to this new world, bearing in mind their own needs and circumstances. Some are elderly or sick and, with the help of their brothers, make every effort to turn these latter years into a moment of grace and of intercession for the work of those to whom they passed the tradition of the Order, contributing in this way, to the building of the Order. Others who are younger – and they too are many – are joining the Order intent on receiving this tradition in a creative manner, which all must have the courage to pass on to them.

This diversity of brothers is the strength of our Order, and its joy. In the Order, the worlds of reference and cultures including ecclesial and theological are varied. Our vocation is to make this diversity a place where the Gospel may well up amongst us and be shared, in mutual respect in our difference and particularity, without precondition but welcoming the grace to have all as brothers charged with the same mission. Through this diversity, the Light of the Gospel of truth will be ever more vital, established as the gift of the joyful liberty which makes us free and leads us towards unanimity. It will be well that our desire to become preachers of grace for all of humanity leads us to want to live in the grace of fraternity.

In thanking very warmly Brother Francesco Maria Ricci, General Secretary of the Chapter, my gratitude is addressed to all those who prepared this chapter and enabled its celebration. Through the intercession of the Mother of God and of St Dominic, may God grant us an abundance of the strength of the Spirit, by whose breath we shall desire to be sent into the world as Friars Preachers.

Given at Rome, in our Convent of Santa Sabina, the fifth day of the month of October in the Year of our Lord 2010, the memoria of Blessed Raymond of Capua.

L. S.

Frère Bruno Cadoré, O.P.
Master of the Order

Frère Christophe Holzer, O.P.
Secretary

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under

FR. BRUNO CADORÉ

Master of the Order of Preachers

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¹ Elected prior to constitution of the General Vicariate.

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04. fr. Giorgio CARBONE, Province of St. Dominic in Italy
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18. fr. Simon ROCHE, Province of Ireland
19. fr. Alejandro María LATAPÍ DÍAZ, Province of St. James in Mexico
21. fr. Diego Orlando SERNA SALAZAR, Province of St. Louis Bertrand in Colombia
29. fr. Joseph FOX, Province of St. Joseph in the USA
31. fr. Jean-Jacques ROBILLARD, Province of St. Dominic in Canada
32. fr. Miguel ROLLAND, Province of the Holy Name of Jesus in the USA
35. fr. Pat NORRIS, Province of St. Albert the Great in the USA
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41. fr. Patricio A. APA, Province of the Philippines
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46. fr. Dominic MENDONÇA, Province of India

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16. fr. Manuel UÑA FERNÁNDEZ, Provincial Vicariate in Venezuela of the Province of Betica
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40. fr. Joseph Tran Trung LIEM, Provincial Vicariate in Canada of the Province of the Queen of Martyrs in Vietnam

Socius of Prior Provincial going to a General Chapter

03. fr. Jean Claude LAVIGNE Province of France²

Delegate

10. fr. Jacek BUDA, elected by the brothers of the Province of Poland assigned outside the boundaries of the Province (*LCO* 407, 7°)

Delegates from Convents under the immediate jurisdiction of the Master of the Order

32. fr. Michael SHERWIN, Convent of St. Albert the Great, Fribourg.

38. fr. Charles MOREROD, Convent of SS. Dominic and Xysti, Rome

10. fr. Edmund JASIULEK, Convent of St. Mary Majors, Rome.

OTHER PARTICIPANTS AT THE CHAPTER

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fr. Márcio COUTO, Socius for the Intellectual Life

fr. Prakash LOHALE, Socius for the Apostolic Life

fr. Wojciech DELIK, Socius for the Provinces of Central and Eastern Europe

fr. Javier M. POSE, Socius for the Provinces of Latin America and the Caribbean

fr. Allan WHITE, Socius for the Provinces of Northwest Europe and Canada

fr. José Bernardo VALLEJO MOLINA, Syndic of the Order

Peritus

fr. Philippe TOXÉ, Iuris canonici Peritus (cf. *ACG* 1998 Bologna, n. 196)

Co-operator brothers

fr. Marcel CÔTÉ (cf. *ACG* 2004 Krakow, n. 295)

Members of the Dominican Family invited by the Master of the Order

Sr. Breda CARROLL, Nun

Sr. Sarina PINTAUDI, Nun

Sr. Fabiola VELÁSQUEZ MAYA, President *Dominican Sisters International*

Sr. Rose Ann SCHLITT, Director *Dominican Volunteers International*

Ms. Belen TANGCO, Lay Fraternity

Ms. Yuliya SHCHERBININA, Lay Fraternity

Secretaries

fr. Francesco RICCI, Secretary General

fr. Juan Pablo CORSIGLIA, Vice-secretary

fr. Alejandro CROSTHWAITE, Vice-secretary

² In place of the Prior Provincial of France on his election as Master of the Order

Chronicler

fr. Lawrence LEW

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fr. Vito T. GÓMEZ

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fr. Paul-Dominique MASICLAT

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fr. Carlos QUIJANO

fr. Juan Martín TORRES QUEVEDO

Sr. Laetitia YOUCHTCHENKO

Assistants

fr. Matteo Luigi MONTALCINI

fr. Reno MUSCAT

fr. Domenico SPADAFORA.

ABBREVIATIONS

ACG	Acta Capituli Generalis
CIC	Codex Iuris Canonici
CIDALC	Inter-Provincial Conference of Dominicans in Latin America and the Caribbean
CLIOF	International Liturgical Commission of the Order
CRID	Centre of Research and Inter-religious Dialogue
DSI	Dominican Sisters International
DVI	Dominican Volunteers International
IAOP	Inter-African Conference of the Order of Preachers
IDEO	Dominican Institute of Eastern Studies (Cairo)
IDF	<i>International Dominican Foundation</i>
IDYM	International Dominican Youth Movement = MJDI
IEOP	Inter-European Conference of the Order of Preachers
LCM	Liber Constitutionum monialium O.P.
LCO	Liber Constitutionum et Ordinationum fratrum O.P.
JIP	Iberian Provincial Conference
MJDI	International Dominican Youth Movement = DYM
ONG	Non-Governmental Organisation
SED	Society of Dominican Editors
SWOT	Strength, weakness, opportunity, threat
PUST	Pontifical University of St. Thomas Aquinas (Rome)
UST	University of Santo Tomas (Manila)

CHAPTER ONE

ANNOUNCEMENTS

1. The Master of the Order fr. Carlos Alfonso Azpiroz Costa, by a circular letter dated in Rome on 29 December 2009, convoked, in accordance with *LCO* 413 § II, the Elective General Chapter to be celebrated in Rome from 1 to 21 September 2010.
2. The Master of the Order, in accordance with *LCO* 414, named fr. Francesco Maria Ricci, Province of St. Thomas Aquinas in Italy, Secretary General of the Chapter; fr. Juan Pablo Corsiglia, Province of St. Augustine in Argentina, and fr. Alejandro Crosthwaite, Province of the Holy Name of Jesus USA, as vice-secretaries.
3. The Master of the Order invited the following members of the Dominican Family to assist as invited members to the Elective General Chapter: from the contemplative nuns Sr. Breda Carroll of the monastery of St Catherine of Siena, Drogheda, Ireland and Sr. Sarina Pintaudi, of the monastery of the Mother of God, Bérghamo, Italy; from the apostolic sisters Fabiola Velásquez Maya, of the Congregation of Dominican Sisters of Charity of the Presentation, President *Dominican Sisters International* and Rose Ann Schlitt of the Congregation of Dominican Sisters of Adrian of Michigan USA, Director of *Dominicans Volunteers International*; and members of Lay Dominican Fraternities Señora Belen Tangco of the Philippines and Señorita Yuliya Shcherbinina of the Ukraine.
4. The Master of the Order invited the following members of the General Curia: fr. Márcio Couto, Socius for the Intellectual Life, fr. Prakash Lohale, Socius for the Apostolic Life, fr. Allan White, Socio for North-western Europe and Canada, fr. Wojciech Delik, Socius for Central and Eastern Europe and fr. Javier M. Pose, Socius for Latin American and the Caribbean. Also fr. José Bernardo Vallejo Molina, Síndico of the Order.

5. The Master of the Order invited fr. Philippe Toxé, of the Province of France, as an expert in Canon Law.
6. The Testimonial Letters of the capitulars were examined on the evening of 31 August and the morning of 1 September by fr. Bonifacio García Solís, fr. Quirico Pedregosa and fr. Henri de Longchamps.
7. The Master of the Order, having heard the capitulars, and in accordance with LCO 417 § I, 3°, named fr. Norberto Castillo, fr. Gilbert Narcisse y fr. Jesús Díaz Sariego as editors of the text of the Acts of the General Chapter.
8. The General Chapter began on 1 September 2010 with a Votive Mass of the Holy Spirit, concelebrated by all the capitulars and presided over by fr. Carlos Azpiroz Costa.
9. The Chapter approved the general rules of procedure proposed by the capitulars.
10. On 1 September the Master of the Order presented his *Relatio de Statu Ordinis* (the document had been signed in Rome on 29 April and already sent to the capitulars). It was followed by meetings of language groupings and a questions and answers session, with the Master of the Order, in the chapter Hall.
11. Following the General Chapter of Bogotá (28 July to 15, 2010) the Master of the Order named the following assistants:
 - fr. Bernardino Prella, *Socius for the Provinces of Italy and Malta* (15.10. 2007)
 - fr. Antonio García Lozano, *Socius for the Iberian Peninsula* (18.10. 2007)
 - fr. Olivier Poquillon, *Permanent OP Delegate to the UN* (15.11. 2007)
 - fr. Brian Pierce, *Promotor General for the Nuns* (08.01.2008)
 - fr. Javier Pose, *Socius for Latin America and the Caribbean* (07.02. 2008)
 - fr. Allan White, *Socius for North-western Europe and Canada* (21.04.2008)

- fr. Hilario Siñgian, *Socius for Asia and the Pacific* (10.06.2008)
- fr. Edward Ruane, *Director of DVI* (22.06.2008)
- fr. Wojciech Delik, *Socius for Central and Eastern Europe* (01.10.2008)
- fr. Prakash Lohale, *Socius for the Apostolic Life* (02.10.2008)
- fr. Carlos Rodríguez Linera, *Promotor Gneral for Justice and Peace* (24.10.2008)
- fr. Vito Gómez García, *Postulator General* (07.11.2009)
- fr. Enrique Sario García, *Secretary of IDYM* (2009).

Other Officials fo the General Curia

- fr. Juan Pablo Corsiglia, *Editor of Analecta* (01.07.2008)
 - fr. Gerardo Wilmer Rojas Crespo, *Archivist of the Order* (01.09.2008)
 - fr. JarosBaw Kru[, *Prefect for Ufficio Libri* (2009)
 - fr. Umberto Frassinetti, *Librarian* (2007-2009), afterwards fr. Miguel Itza (2010).
- 12.** The following brothers were consecrated bishops since the last General Chapter of Bogotá (2007): fr. Augustine Di Noia, Titular Archbishop of Oregon City - USA, (16.06.2009) and fr. Paul Nguyễn Thai Hop, of Vinh - Vietnam, (13.05.2010).
- 13.** The Holy Father nominated: S.E. Mons. fr. Jean-Louis Bruguès, previously bishop of Angers, Archbishop *ad personam* (10.11.2007); S.E. Mons. fr. Anthony Colin Fisher, previously titular bishop of Buruni and Auxiliary of Sydney, Bishop of Parramata (Australia) (08.01.2010); S.E. fr. Mons. Dominik Duka, O.P., until then bishop of Hradec Králové, Archbishop of Prague – Czech Republic, (13.02.2010).
- 14.** The Holy Father nominated Mons. fr. Jean-Louis Bruguès, as Secretary of the Congregation for Catholic Education (10.11.2007); frs. Joseph Ellul and Lorenzo Piretto, as consultants of the Pontifical Council for Interreligious Dialogue (21.11.2007); fr. Francolino

Gonçalves, as a member of the Pontifical Biblical Commission (31.12.2007); fr. Jan Sliwa, as a consultor of the Congregation for the Clergy (30.12.2008); fr. Charles Morerod, as Secretary General of the International Theological Commission (21.04.2009); fr. Augustine Di Noia, as Secretary of the Congregation for Divine Worship (16.06.2009); fr. Bruno Alessio Esposito, as Consultor of the Congregation for the Doctrine of the Faith (14.07.2009); fr. Serge Thomas Bonino and fr. Gilles Emery, as members of the International Theological Commission for a further five years (25.07.2009); fr. Miguel Ángel San Román Pérez official of the Chinese section of the Congregation for the Evangelisation of Peoples (18.01.2010); fr. Wojciech Giertych, theologian of the Pontifical Household, as a member of the Pontifical Committee for International Eucharistic Congresses (05.03.2010); fr. Bruno Alessio Esposito, as Secretary of the Supreme Tribunal of the Apostolic Signatura (22.05.2010).

15. The following were promoted as Masters of Sacred Theology between January 2007 and the present Chapter: fr. Francesco Compagnoni, of the Province of St. Dominic in Italy (17.12.2007); fr. Augustine Thompson, of the Province of the Holy Name (17.12.2007); fr. Guido Vergauwen, of the Province of Flandres (02.05.2008); fr. Albert Nolan, of the General Vicariate of South Africa (02.05.2008); fr. Guy-Thomas Bedouelle, of the Province of France (22.07.2008); fr. Johannes Baptist Brantschen, of the Province of Switzerland (19.08.2008); fr. Ignace Berten, of the General Vicariate of Southern Belgium (07.11.2009) and fr. Gustavo Gutiérrez, of the Province of France (07.11.2009).
16. The Master of the Order, with the vote of the General Council, established by a decree of 24 May 2009, and with effect of 8 July 2009, the Vice Province of St. Augustine of West Africa.
17. The Master of the Order, in keeping with *LCO* 398 § III, carried out canonical visitations of the following Provinces and Vicariates of the Order since the last Chapter of 2007:

Province of the Philippines (26.08-27.09.2007), Roman Province of St. Catherine in Italy (10-23.02.2008), Province of St. Thomas Aquinas in Italy (24.02-11.03.2008), General Vicariate of Southern Belgium (17-24.03.2008), Province of St. Dominic in Italy, including the Turkish Vicariate of the same Province (30.03-25.04.2008), Province of Bartolomé de las Casas in Brazil (12-30.07.2008), Province of St. Dominic, Canada (24.08-18.09.2008), Vicariate of East Africa of the Province of St. Joseph, USA (01-08.12.2008), General Vicariate of South Africa (08-17.12.2008), Provincial Vicariate of Rwanda and Burundi of the Province of Canada (01-08.02.2009), Regional Vicariate of West Africa of the Province of France (08-20.02.2009), Province of India (06-28.03.2009), the community of Sri Lanka of the Province of the Philippines (28-31.03.2009), Province of Bohemia (04-12.06.2009), Province of St. Joseph the Worker in Nigeria and Ghana (01-22.09.2009), General Vicariate of Russia and the Ukraine (12-23.10.2009), Province of Slovakia (23-31.10.2009), Vicariate of the Dominican Republic of the Province of Spain, Vicariate of the Province of Toulouse in Haiti, Vicariate of the Province of Ireland in Trinidad, Vicariate of the Province of England in the West Indies, the community of Aruba of the Province of Colombia (01-23.12.2009), Regional Vicariate in Spain of the Province of the Rosary (26.02-08.03.2010).

- 18.** The Master of the Order also visited the following Provinces and Vicariates of the Order since the General Chapter of 2007:

Province of Croatia (8-17.10.2007), Province of Upper Germany and Austria (17-26.10.2007), the Regional Vicariates in Venezuela of the Provinces of Bética and Our Lady of the Rosary (3-15.12.2007), Vicariate of Cuba of the Province of Bética (16-21.12.2007), Province of Malta (27.04-01.05.2008), Vicariates of the Province of Canada and the Province of the Rosary in Japan (14-30.06.2008), Regional Vicariate of South America of the Province of Aragón (30.07-08.08.2008), Regional Vicariate of the Province of Vietnam in

Canada (Calgary) (22-24.08.2008), the community of St. Louis of the Province of St. Albert, USA (09-15.04.2009), some communities of the Province of St. Joseph, USA (15.04-02.05.2009), Province of Colombia (01-13.07.2009), Regional Vicariates of the Province of St. Albert the Great, USA and Germany in Bolivia (13-20.07.2009), General Vicariate of Hungary (10-13.02.2010), The Biblical School of Jerusalem (19.03-23.03.2010), communities of Hong-Kong and Macao of the Province of the Rosary (05-13.04.2010), community of Cairo in Egypt of the Province of France (22-25.04.2010).

19. The Master of the Order, in the last few years, preached the following retreats to the contemplative nuns of the Order united by country or region: to the nuns of the Federation *Notre-Dame des Prêcheurs* in our monastery of Chalais (22-30.09. 2008), the Spanish nuns in Caleruega - Spain (01-10.06.2010), to the nuns of Italy in Rome - Italy (14-18.06.2010).
20. The Master of the Order participated in the funeral of fr. Dominique Renouard († Bogota, 30.07.2007) in Lyon and Éveux, La Tourette, L'Arbresle - France (17-19.08.2007).
21. The Master of the Order participated in the meeting of the Federation of Contemplatives in Spain (Caleruega 14-17.03.2008).
22. The Master of the Order participated in IEOP - Budapest (25-27.03.2008).
23. The Master of the Order participated (by election of the Union of Superiors General) in the XII Ordinary General Assembly of the Synod of Bishops on the topic "The Word of God in the life and mission of the Church" (05-26.10.2008).
24. The Master of the Order participated in the meeting of the Councils of the four Provinces of the USA in Orlando - Florida (28.04-01.05.2009).
25. The Master of the Order participated in the meeting of *JIP* (Junta Ibérica de Provinciales) in León, Virgin of the Wayside (30.05-01.06.2009).

26. The Master of the Order visited the Federal Assembly of the Federation of Contemplatives « Santo Domingo » (Spain) in Caleruega (01-02.06.2009).
27. The Master of the Order took part in the Assembly of MJDI - IDYM in Fátima, Portugal (05-07.08.2009).
28. The Master of the Order took part in the General Chapter of the Dominican Sisters of the Presentation in Tours, France (07-09.08.2009).
29. The Master of the Order took part in the General Council of the Meeting of our Dominican brothers who are Bishops in Caleruega - España (25-30.09.2010).
30. The Master of the Order took part in the *Dies Accademicus*, University of Fribourg, Switzerland (13-15.11.2009).
31. The Master of the Order took part in the Assembly of *CIDALC* in Jundiaí, San Pablo, Brazil (30.01-01.02.2010).
32. The Master of the Order was present at the Papal General Audience when the catechesis was dedicated to St. Dominic (03.02.2010).
33. The Master of the Order paid a fraternal visit to the Dominican Sisters of St. Cecilia in Nashville, USA on the occasion of the celebration of their 150th anniversary (24-26.06.2010).
34. The Master of the Order paid a fraternal visit to the monasteries and communities of the region of the Southern USA: Marbury, New Orleans, Lufkin and Houston (26.06-02.07.2010).
35. His Holiness, Pope Benedict XVI, represented by Cardinal José Saraiva Martins, Prefect of the Congregation of the Cause of Saints, beatified, on the 28 October 2007, the 498 martyrs of the XX century in Spain. The group included brothers, sisters and laity of the Dominican Family – 76 in total – including the ex-Master of the Order Blessed Buenaventura García Paredes.
36. His Holiness Pope Benedict XVI, on 12 October 2008, canonised Bl. Narcisa de Jesús Martillo Morán (1832-1869), a lay virgin, born in Nobol, in the diocese of Guayaquil (Ecuador). As an child and youth she

received her Christian formation in a parish which our Dominican brothers, served for 30 years, and she died among the Dominican sisters in their convent called ‘del Patrocinio’ in the city of Lima (Perú).

37. His Holiness Benedict XVI, on 11 October 2009, canonised Bl. Francisco Coll y Guitart (1812-1875), a professed priest of our Order; he was obliged by the persecuting civil laws of Spain to live a life faithful to the Dominican charism in the condition known as “an exclaustated brother”. He preached indefatigably in the region of Cataluña; he was an apostle to priests, persevering in spreading devotion the devotion of the Rosary and he founded the Congregation of the Dominican Sisters of the Annunciation.
38. During the 3 and 4 of September the capitulars were divided into language and regional groups to discuss possible candidates who could be elected to the office of Master of the Order. The coordinators of the language groups were fr. Mark James, fr. Kevin Saunders, fr. Philippe Cochinaux and fr. Esteban Pérez Delgado.
39. On the afternoon of Saturday 4 September, under the chairmanship of outgoing Master, fr. Carlos Alfonso Azpiroz Costa, a “Tractatus” was held, prior to the election of the Master of the Order.
40. fr. Timothy Radcliffe, ex-Master of the Order, presided at the Mass of the Holy Spirit on Sunday 5 September. Then the vocals, gathered according to the norms of *LCO*, canonically elected fr. Bruno Cadoré, Prior Provincial of the Province of France, as Master of the Order. fr. Bruno accepted the election and in the Chapel of the Chapter he made the prescribed Profession of Faith and Oath of Fidelity. Formal notification of the election was immediately sent by fax to the Holy See:

General Curia of the Order of Friars Preachers
Convent of Santa Sabina on the Aventine
Piazza Pietro d' Illiria 1
00153 ROMA

Rome, 5th September 2010

Your Eminence,

The General Chapter of the Order of Preachers, gathered in Rome at the Salesianum, sends you its most devoted greetings in the Lord Jesus.

This elective General Chapter commenced on the 1st of September, with the celebration of Mass presided at by the outgoing Master of the Order, fr. Carlos Aspiroz Costa.

Today, Sunday 5th September 2010, following the Mass of the Holy Spirit and having invoked the guidance and inspiration of the Holy Spirit in their decisions, the capitular friars began the process for the valid election of the eighty-seventh Master of the Order of the Friars Preachers, according to the procedures prescribed in our Constitutions.

By means of this message to your Eminence, it is with immense joy and sincere gratitude to the Lord that I am honoured to communicate the outcome of the election to the Holy Father, Pope Benedict XVI that the capitular friars have duly and validly elected

Fr. BRUNO CADORÉ
of the Province of France
who has accepted his election.

Together with all the participants of the General Chapter, fr. Bruno Cadoré implores the Apostolic Blessing upon the whole Order of Preachers throughout the world and upon the success of the work of this Chapter.

With devotion in the Lord, I offer my sincere thanks to your Eminence.

Fra Francesco Maria Ricci, O.P.
Secretary General of the Chapter

His Eminence
TARCISIO Cardinal BERTONE, S.D.B.
Secretary of State
Vatican City

Vatican City
Secretariat of State
First Section – General Affairs

The Vatican, 8th September 2010

Reverend Father,

On the occasion of your election at the head of the Order of Preachers, I am happy to communicate to you the fervent wishes of His Holiness, Pope Benedict XVI, with his encouragement and the assurance of his prayer for your intention as you assume your new charge. In constant fidelity to the spirit of Saint Dominic, may the Order continue to pursue its mission that the search for truth may always remain at the service of unity for the good of the Church! Entrusting the fruitfulness of your work to the Virgin Mary, Our Lady of the Rosary, the Holy Father wholeheartedly bestows upon you and upon the friars preachers throughout the world a special Apostolic Blessing.

Rest assured, dear Father, of my cordial good wishes to you and of my devoted prayers to the Lord.

+ F. Filoni
Substitute

Brother Bruno Cadoré, O.P
Master of the Order of Preachers
Rome

41. Following the election of fr. Bruno Cadore, Prior Provincial of the Province of France as Master of the Order, fr. Jean Claude Lavigne was added to the General Chapter in his role as Socius of the Prior Provincial of the province.

42. The Master of the Order, having consulted with the capitulars, according to *LCO* 417 § I, 4°, confirmed the arrangement of the members and presidents of the following commissions previously prepared:

ON FOLLOWING CHRIST (Spanish)

ITUARTE VERDUZCO Gonzalo Bernabé - President

CARA Daniele

DE OLIVEIRA Edmilson

EGGLETON Christopher T.

ESPINEL ARAÚZO Luis Marcos

FRANCO LÓPEZ Jorge

GOMES José Almy

LÓPEZ MILIÁN Estuardo

PAZMIÑO Giovanni

PÉREZ DELGADO Esteban

RODRIGUES José Filipe

SALAVERRY VILLARREAL Juan José

SCHLITT Rose Ann

SERNA SALAZAR Diego Orlando

XERRI John

ON FOLLOWING CHRIST (French)

HOUNGBEDJI Roger - President

ADRIKO Justin

BOILLAT Didier

BUZICKÝ Mikuláš

CANDEEIRO Julio Gonçalves

CÔTÉ Marcel

DE COCK Bernard M.

DERMINE François

DÍAZ NÚÑEZ Jorge Rafael

MOHELNÍK Benedikt Tomáš

PAGNOTTA Santo

PINTAUDI Sarina

SZPREGLEWSKI Jacek

VAGANÉE Domien A.

ON STUDIES (French)

MOREROD Charles - President

BARILE Riccardo
CAPOTOSTO Ciro
CARBONE Giorgio
CHRZANOWSKI Grzegorz
COUTO Márcio
DÍAZ SARRIEGO Jesús Antonio
DO NGOC BAO Joseph
GAVRIC Anto
GELABERT BALLESTER Martín
KROMHOLTZ Bryan
O'CONNOR John
SCAMPINI Jorge
SHERWIN Michael
TANGCO Belen

ON THE MINISTRY OF THE WORD (Spanish)

MARTÍNEZ DÍEZ Felicísimo - President

ALMAZÁN ESTÉVEZ Leobardo
CUADRADO GARCÍA Luis Ángel
DE BURGOS NÚÑEZ Miguel
ESCOBAR VALENCIA Juan José
FERNÁNDEZ ARDAYA Rogelio
FERNÁNDEZ RODRÍGUEZ Félix
GALINDO SILVA Luis
GULLÓN PÉREZ Miguel Ángel
MESA ANGULO José Gabriel
NUNES José Manuel Valente da Silva
PÁEZ OVARES Alexis
RIVERO Manuel
ROLLAND Miguel Bartolomé de Las Casas
TARQUINI Aldo
UÑA FERNÁNDEZ Manuel
VELÁSQUEZ MAYA Fabiola
VOCKING Bernard M.

ON THE MINISTRY OF THE WORD (English)

MENDONÇA Dominic - President

ADILETTA David
BORDOWSKI Andreas
DE LONGCHAMP Henri
GATT Paul

HUANG Celestine
JAMES Mark
LIEM Joseph Tran Trung
LOHALE Prakash
MADUMERE Ignatius
NORRIS Pat
PEDREGOSA JR. Quirico
PÉRENNÈS Jean-Jacques
PRAENA SEGURA Antonio
ROCHE Simon
SHCHERBININA Yuliya
STOOKEY Gerald

ON FORMATION (English)

FARRELL John - President

AKPOGHIRAN Michael
AMIRTHA RAJ Mannes
BUDA Jacek
CARROLL Breda
CASTILLO Norberto
CROTTY Terence
HATEGEKIMANA Prudence
JURIC Stipe
KARUKAYIL Joseph
LA VECCHIA Francesco
MAČURA Damián
MULCAHY Brian Martin
REITZI Gunter

ON GOVERNMENT (French)

LUNG Pascal-René - President

AEBISCHER René
BARNA Máté
BOUNDJA Claver
COCHINAUX Philippe
DONNEAUD Henry
JASIULEK Edmund
LAVIGNE Jean Claude
NARCISSE Gilbert
NGO SI DINH Joseph
ROBILLARD Jean-Jacques
WHITE Allan

ON GOVERNMENT (English)

MASCARI Michael A. - President

APA Patricio A.
CARBALLO FERNÁNDEZ Francisco Javier
CHANNAN James
DELIK Wojciech
GARCÍA SOLÍS Bonifacio
IZZO Dominic
KOBAKINA Peter
NGUYEN TRUONG TAM Thomas Aquinas
POŁAWSKI Krzysztof
RADCLIFFE Timothy
RUSIECKI Maciej
SCHON Dietmar Thomas
SLAVKOVSKÝ Reginald Adrián

ON ECONOMIC ADMINISTRATION (English - Spanish)

LUCEY Patrick - President

BETANCOURTH OSPINA Carlos Ariel
BOKS Antoon L.
CANDANEDO GUEVARA Wilmo Ariel
DESCÔTEAUX André
FORTUNE Carlyle
KREUTZWALD Peter L.
LATAPÍ DÍAZ Alejandro María
MEDIAVILLA GARCÍA Juan Luis
PRUS Wojciech
VALLEJO MOLINA José Bernardo
VOGT Emmerich
WALSH Anthony

DE CONSTITUTIONIBUS ET ORDINATIONIBUS

SICOULY Pablo Carlos - President

BUNNENBERG Johannes
FOX Joseph
GONZÁLEZ IZQUIERDO Javier
POSE Javier M.
TOXÉ Philippe
UKWE Charles

43. The General Chapter approved as moderators for the plenary sessions fr. Yvon Pomerleau, fr. Paul Philibert and fr. Cesar Valero, previously proposed by the Master of the Order.
44. The Socii of the Master of the Order and the Syndic of the Order and other officials of the Order presented their respective reports, which were made available to capitulars.
45. During the Chapter fr. Olivier Poquillon presented a report on its work in the permanent delegation of the Order to the United Nations in Geneva. fr. José Bernardo Vallejo Molina, Syndic of the Order, presented a report on his administration in accordance with the provisions of LCO 569.
46. On September 12th the General Chapter visited the Superior General of the Society of Jesus, Reverend Father Adolfo Nicolás.
47. On September 14 prelates who work in the Holy See visited the General Chapter: His Eminence Cardinal fr. George Cottier, theologian emeritus of the Papal Household, His Excellency Most Reverend fr. Augustine Di Noia, Under-Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, His Excellency Most Reverend fr. Jean-Louis Bruguès, Secretary of the Congregation for Catholic Education, and fr. Wojciech Giertych, Theologian of the Papal Household.
48. On September 15 the Secretary of the Congregation for Institutes of Consecrated Life, Bishop Joseph W. Tobin, C.S.S.R., visited the General Chapter and extended greetings from the Prefect of the Congregation, Cardinal Franc Rode, CM.
49. The General Chapter was formally completed its work on September 21 with a concelebrated Mass. Fr. Bruno Cadore, Master of the Order, was chief celebrant and homilist.

CHAPTER TWO

PROLOGUE

MINISTRY OF PREACHING

Preaching and the Order's identifying sign

- 50.** There are many Dominican symbols: the habit, the shield, the dog with the torch at the feet of St. Dominic. There is only one identifying sign, a type of genetic code if you will, for the members of the Order and the Dominican family; that is the preaching for the salvation of humanity (Fundamental Constitution V), the ministry of the Word (*officium verbi*), the mission of evangelization. The General Chapter, celebrated in Rome wished to remind the entire Dominican family, nuns, friars, apostolic sisters, and Dominican laity, of this identifying sign as we approach the Jubilee Year of 2016. The nuns, specifically dedicated to prayer, participate in the ministry of preaching, listening to the Word, celebrating it and proclaiming the Gospel through the example of their lives. Equally, the co-operator brothers join in the preaching through their faithful living out of their Profession in the Order.

The Fourth Lateran Council lamented, “no one is giving the bread of the Word to the faithful.” Dominic understood that herein lay the root of the problems of the Church in his time. He then decided that this would be his mission and that of his followers. This was a prophetic intuition because the preaching of the Good News is the beginning of the process that leads to faith, to the conversion of a life that is lived centered in the Gospel, the building up of the Christian community, the humanizing of life in the style of Jesus.

This was the specific mission of the Order in a Church that was also in need of evangelization and in a world filled with opportunities but also with foolishness and much suffering. The importance of

our mission demands that we make good use of the Word and of words. (In the prayers for preachers in the old Dominican Missal, the first prayer was to ask for the grace of preaching, the second was to ask for an elegant use of speech.)

There are many varieties of preaching in the Dominican tradition, the homily and teaching, the oral and written word, artistic expression, virtual communication, interpersonal dialogue, living testimony, etc. This is to understand that preaching is not reduced to the sermon or homily. Humbert of Romans spoke of “preaching outside of the preaching.” In stating this, however, we wish to remember that the explicit announcing of the Gospel should be the fundamental aspiration in all of the varieties of preaching. In all of the apostolic ministries of the Order we ought to arrive at this explicit proclamation of the Gospel. This necessitates that the preacher himself believes in the Gospel, as did Mary, “the hearer of the Word.” It also requires that we be open to dialogue and to sharing the Word with others.

Preaching and Dominican life

51. Preaching is not simply a function to be performed, a work or a mission; for the Dominican family preaching is a way of life, a style of life. It is living in imitation of the apostles that Dominic wanted for both himself and his followers. Our commitment as Dominicans is not only to preach, but also to live a life which is in itself a preaching, a way of life which preaches.

Dominic conceived his foundation as a preaching project. He presented this *propositum vitae* to both Popes Innocent III and Honorius III for their approval. This project was presented in such a way that all of the elements of Dominican life would be inspired by the ministry of the Word and oriented in that direction.

This inspiration permits us to speak of Dominican prayer and liturgy, Dominican contemplation and study, Dominican regular observance

and the Dominican Profession of the Evangelical Counsels. Preaching forms the whole of our lives. This explains the close-knit relationship between the vitality of Dominican life and the vitality of the ministry of the Word in the Order. When the evangelical mission is living, all of the elements of our life are also vibrant: prayer, contemplation, study, communitarian dialogue and fraternal life; when all of these elements are vibrant, so too is the evangelical mission.

Preaching and the Community

52. Because the ministry of preaching is so important, Dominic entrusted it to a community. 1) It is the community that guarantees the permanence and continuity of preaching, not leaving it to the whims of certain individuals. 2) It is the community that supports those brothers and sisters in their apostolic works and initiatives, especially in those times when they are tired, in low spirits and tempted to abandon their work. 3) It is the community that bolsters the truth and the transforming power of the Gospel that is preached through its evangelical life (prayer, poverty, sharing of goods, fraternal life, and solidarity with the poor and victims...). 4) It is the community that helps each one to be mutually attentive to the cries of humanity.

In this respect, the members of the Dominican community are morally obliged to live a manner that discredits neither the Gospel nor our preaching ministry. In fact, in the earliest days of the Order, visitors were asked to remove from the preaching ministry those brothers whose conduct did not live up to the Gospel that was preached. The “Hispaniola” community and the sermon of Antón de Montesinos, whose 500th anniversary we are celebrating, is an excellent example of this essential relation between the community and preaching. This prophetic force of Dominican preaching has not always been realized with the same evangelical vigour.

Our preaching, arising from a fraternal pluralistic community in dialogue with itself, should be a healthy sign in a Church and society affected by constant divisions, confrontations and polarization.

Preaching and Dominican formation

53. Humbert of Romans said repeatedly “The only teacher of the preacher is the Holy Spirit.” However, a preacher is not born, but made. Precisely the fundamental work of Dominican formation is “to form a Dominican preacher.” For this reason, zeal for preaching should already be present from the beginning of the discernment of a vocation. Naturally, vocational motivations are not clearly defined at the beginning. They go through many phases throughout life. However if zeal for preaching is not apparent already in the initial formation of the candidate, one could question his vocational option for the Order of Preachers. Call to mind that at the beginning of the Order the best and most efficacious vocational promotion came through the preaching of the brothers. The preaching in the Dominican churches attracted the largest number of new candidates. The examples of Jordan of Saxony and Reginald of Orleans remain paradigmatic.

Preaching should be the criteria, reference and purpose throughout the period of initial formation and in programs of permanent formation. The challenges of formation differ enormously in the diverse entities of the Order given the diverse cultural, social, political and economic conditions of the peoples and continents. This must be taken into account in the formation of Dominican preachers. However, we are conscious that we are forming Dominicans for an international mission, for the universal Church and for a globalized world. Despite feeling at ease first in Osma, then Fanjeaux and then in Toulouse, Dominic did not hesitate in his efforts to gain the approval for a new Order of Preachers which would span dioceses and indeed the world. Dominican preaching is for the Church (*In medio Ecclesiae*). Dominic did not want the preaching to be limited to a diocese, a monastery or a canonical cloister. He wanted it to be universal.

Preaching and study

54. As with the other elements of Dominican life, study has had an essentially apostolic character from the very beginning of the Order. Albert the Great, Thomas Aquinas, Catherine of Siena, Francisco de Vitoria, Bartolomeo de las Casas are good examples of those who studied in the context of listening to the clamour of the world in their passionate search for truth. Their contact with suffering humanity allowed them to break the barriers of narrow thought.

The human heart is desirous of God. There is a certain freedom to be found in the search for truth. The one who contemplates desires to give the fruits of his contemplation. In this sense, study is not simply an academic exercise in dialectics or rhetoric, neither is it an end in itself, destined purely for the accumulation of erudition and knowledge. Dominican study is directed toward preaching. The “House of Studies” is also the “House of Preaching.”

The man of the Gospel (*vir evangelicus*) that Dominic had clearly in mind for himself and his brothers recognized that the purpose of study was intended to foster the preaching. The scope of his studies was limitless. Dominic listened and scrutinized with faith the Word of God. He was attentive to the guidance of the Church as well as paying special attention to the nascent cultures of his times. In relation to these three arenas, study gives us the knowledge of scripture, it reinforces contemplation which makes us friends of God and awakens our concerns for all of the disputed questions which challenge us today, questions about justice, peace, human rights, the suffering of the poor, the excluded, for victims, etc. As a result, study and the search for truth become an exercise in mercy and compassion.

Saint Dominic and the first friars studied in order to enter into contact, debate and dialogue with the heretics using as a base the philosophical arguments of their time. Study continues to be necessary in our own time in the Order, not only for teaching but

also and above all for the ministry of evangelization, to be able to enter into dialogue with current culture. Given that the world is the field in which the Word of God is sown (Mt 13:18), our study should be carried out in dialogue with contemporary culture, with other religions, and always with attention to the needs of the poorest and excluded members of society. We cannot be partners and evangelizers today without a careful study of the world as it is.

As the Commission on Preaching told us in their letter to the Order in 2008, we have to listen to the world before we can preach. Probably St. Vincent Ferrer wanted to say the same thing when he spoke of “preaching after being silent.” We live in a complex world in which the sources of meaning are drying up. For this reason, the preacher must listen attentively to the cultures of our world to be able to discern the signs of the times.

Today human beings are becoming more and more preoccupied about the future. In spite of the advances taking place in science and technology and their subsequent contributions to the economy and overall progress, the human family is unable to achieve a comprehensive development. Massive poverty, unjust inequalities, exclusions and discrimination, bloody conflicts, a multiplication of innocent victims, ecological tragedies, major bioethical questions continue to plague our modern society. The economic crisis has affected even rich countries, highlighting the weakness of the global economic system. Cultures have become more secularized with the transcendent aspect of people’s lives being neglected, especially the young who risk losing the meaning of life. Our consumer materialistic society seeks pleasure while lacking in sense; it is abundant in resources while lacking in purpose and meaning. It is political in orientation while missing a sense of the mystical. This societal model unfortunately serves as the model communicated to other societies. Our evangelization is a call to expose these idolatries.

However, there are also hopeful signs of the times: a growing

sensitivity to ecological and economic problems, the commitment of many people to the causes of justice and peace, human rights, and a spirit of solidarity. There are strong volunteer movements as well as a resurgence of a desire for mysticism, religious experience, a spirit of dialogue between cultures and religions as well as a strengthening of a desire for democratic ideals. All of these are signs that lead to hope and help people trust again in the culture of life. These signs encourage us to continue making of our Dominican preaching, a “grace filled moment” (*predicator gratiae*).

Dominican study must not ignore the important questions and debates in our contemporary society. In the face of these situations, the Order has to meet the challenge of renewing its zeal for preaching with vigour and confidence in the Gospel message of hope. For this to happen we must return courageously to our apostolic priorities.

Preaching and the following of Jesus

55. Just as Jesus was an itinerant preacher so too Dominic followed Jesus in this same style of life. Dominic left Osma and in the face of the new realities he encountered. He decided not to return to Osma but instead to seek new responses. This engaged him in a long personal journey that led to the founding of the Order of Preachers. This new foundation was to have as its project preaching which arose from the community. It was absolutely essential for Dominic that the brothers give living testimony to the Gospel in their lives, faithfully following Jesus (*sequela Christi*). This evangelical style of life that Dominic adopted for himself and his followers would be in continuity with the usual style of life in the Church as practiced in his day. Through this evangelical life, Dominic aligned himself with the little ones and the poor who are the first recipients of the Gospel.

Dominic observed that those preachers who had the capacity to live the evangelical life convinced and moved the faithful. He

decided to enter into his preaching ministry with the credential of living a life in imitation of the apostles. Imitating and following Christ he proclaimed the Gospel with grace-filled words full of mercy and compassion. The first Dominican community in the Americas lived faithfully this model of itinerant preaching, preaching from the depths of their own evangelical life.

To preach effectively requires that one cultivate all of the elements that are essential in following Jesus. The constituent elements of our common life, such as prayer, study, community life, the living out of the evangelical counsels, regular observance—correctly balanced—are vital and indispensable in order to help us remain faithful and fruitful in our ministry of preaching.

Humbert of Romans said that preaching is not the same thing as creating a sermon. A sermon can be committed to memory and repeated. It can also be prepared from good biblical theology. However, preaching is only possible when done from a foundation of faith, from the experience of a believer, from a believer's perspective of reality. So in order to be a preacher one is required to live one's life in the style of Jesus—a true *sequela Christi*—living all of the elements that motivate and nourish faith and contemplation.

Preaching and government

56. The ministry of preaching is the specific purpose of our Order, our life and our mission. It is also the purpose of our government and of the exercise of authority and obedience. Apostolic criteria are foundational in the exercise of government, when it comes to encouraging both brothers and communities in the setting of their priorities, even the opening and closing of missions. Preaching should also be the definitive motive and criterion in the performance of the mission. Similarly, obedience in the Order is above all obedience to the mission entrusted to us by the community. We promised this obedience when we made Profession in the Order of Preachers.

When the exercise of authority and government is neglected, Dominican life and mission are weakened. Responsible government is accountable to the preaching mission. However, in a culture which prizes autonomy and democracy we must rethink and find new means of exercising authority and obedience. The exercise of authority and the practice of obedience in Dominican life, since the time of Dominic, are to be seen in the light of community dialogue. This is the foundation of the law of the Order that Dominic wanted for his followers.

Since the time of St. Dominic, the brethren have lived in convents or houses, have organized themselves into Provinces and have elected a Master as a sign and instrument of the unity of the Order (LCO 396). These three institutions have a special significance and a firm foundation in order to sustain common life and the mission of preaching. In view of the demands and changing circumstances of the mission, we consider it necessary to review the structures that sustain our apostolate: to simplify and clarify them and to define the process of government.

Preaching and economic affairs

57. Dominic de Guzman left us the legacy of poverty and anathematized any brother who defiled the virtue of evangelical poverty. It was not a moral concern that inspired this word of St. Dominic; rather it arose from his zeal for preaching. Evangelical poverty was and still is the principle credential of the Order in its evangelical ministry. However, realism tells us that our life, our formation, our mission, our institutions need money in order to be sustained. This requires that we think and rethink the challenge to evangelical poverty. We are obliged to seek new and meaningful forms of poverty. Fundraising today has become a new form of mendicancy. The memory of our origins can be helpful in our search. “All they had, they held in common” (Acts 4:32). In founding the Order of Preachers Dominic wished to renew the ideal of apostolic life. He

designed this life as a model of preaching, in which not only the Word, but also the witness of personal and common apostolic life were the means of preaching. An essential element of this witness was the common holding of goods and services, a common economy, and a sharing of all things: talents, cultural heritage, human and material resources, all in the function of advancing the preaching mission. Everything was held in common in order that a witness is given to the world of a new humanity intended by the Father and fulfilled in Christ by the Spirit.

Today we are called to manage our financial affairs keeping in mind our commitment to evangelical poverty. We must constantly re-examine our understanding of poverty and our practices regarding the use of material and cultural goods. Today new forms of mendicancy and sharing of goods are to be examined so that we do not run the risk of the privatization of our religious life. We are invited to adopt new habits of sobriety and austerity in a world that is paradoxically filled with shameful waste and inhuman poverty. The growing awareness that the planet's resources are limited has a special significance for us Dominicans in the way we vow poverty and live religious life. In this context, we are called to be witnesses to the Gospel, which liberates us from so many false idols, and invites us to make good use of our material goods and our spiritual and cultural heritage. We must make use of the criteria of the Reign of God and not those of earthly kingdoms.

In our use of our material, cultural and spiritual heritage, evangelical poverty invites us to live to work like most people and to cultivate our own personal habits of sobriety and austerity. We are to share our goods without giving a place to our private finances, to put all of our resources in solidarity with the excluded and the impoverished, to put all our human and financial resources at the service of the preaching.

Profession, Constitutions and our lives

- 58.** The Book of Constitutions represents the best of Dominican life. It is not an instrument disconnected from our own lives. It both expresses the heart of Dominican life and mission as well as mediates this life and our mission. The Book of Constitutions clearly expresses our vocation as preachers of truth, grace and mercy, following in the footsteps of Dominic. This General Chapter wishes to emphasize certain criteria designed to promote the full realization of our life and mission in the different regions of the Order and above all offer some criteria concerning the collaboration between the distinct entities of the Order and the Dominican Family.
- The Constitutions, which we hold in our hands when we make Profession, designates the implications of our Profession in the Order of Preachers. We are preachers by vocation and Profession. For those who have made Profession preaching is not a simple obligation. It is our identity, our reason to be, our vocation. We preach, not as an obligation or because of an external mandate and discipline, but rather because of apostolic zeal, because we cannot, not preach. “Woe to me, if I do not preach the Gospel.” (I Cor. 9:16)
- In all of this, two things are at stake. First, we are called to be consistent with what we have professed. Our Profession is both a public and solemn statement that is pronounced in the name of the Church and to the world. Secondly, we are called to remain faithful to our professed mission as preachers. A life without a fulfilled mission is both empty and a failure. It is therefore important that we attend to the warning given by Humbert of Romans in the 13th Century. “Some brothers never preach because they are always preparing to preach.” We recall with gratitude our old and sick brothers who remain faithful to preaching through the valuable testimony of their evangelical life.
- When most of our life is behind us and we look back, we realize then that our life has been genuinely Dominican if it has been centered in preaching and the apostolic life.

CHAPTER THREE

ON FOLLOWING CHRIST

Context and religious life

59. We declare that we, Friars Preachers, are called by the Lord Jesus to an experience of God, to walk with Him. He is the same Lord who called *Frater Dominicus* (AGC 1998 Bologna, n. 165) and the first Dominican community of Hispaniola. These experiences require novel responses when faced with different and challenging realities. Today's New World also demands of us a prophetic and creative preaching, sustained by a coherent community life.
60. [*Petitio*] We give thanks to God for our communities that are committed in the process of dialogue with today's men and women, especially the excluded, in spite of misunderstandings, threats and even at the risk of losing their own lives. We petition all the brothers to accompany them in solidarity and fraternity, according to their cultural, ecclesial and social context.
61. [*Exhortatio*] We exhort our communities to remember the 15th anniversary of the martyrdom of Brother Pierre Claverie, assassinated in Algeria on August 1, 1996; the 30th anniversary of the martyrdom of our Dominican sisters of Maryknoll, Ita Ford and Maura Clark, slaughtered in El Salvador on December 2, 1980 (AGC 1983 Rome, n. 254); the murder of fr. Carlos Morales on January 20, 1982 in Guatemala; the twenty six martyrs of Congo (13 friars and 13 sisters) in 1964; and the execution of fr. Dominik Barac in Croatia on November 17th, 1945.

Community Project

62. [*Ordinatio*] In order to exclude from our life every element of privatization, relativism and clericalization, but also to recognize

and maintain the true charisms of the brothers, as well as to recover the genuine sense of our communities as *domus prædicationis*, we ordain that in the process of the revision and adaptation of the community project, (LCO 311 § II), each convent or house consider the following:

1. An analysis of the internal and external realities, based on the process of a SWOT analysis, in order to identify those aspects that must be improved, as well as those that must be promoted. The ambiguities of the world must be taken into account, as well as the opportunities that it offers us to live out our charism (AGC 2007 Bogotá, II: *To love the world*);
 2. An evaluation of our life style, confronting it with the Gospel, the Constitutions and the fundamental options adopted in the last Chapters of the Order. This revision ought to indicate the tasks and the high-priority actions of each community for the following years;
 3. A revision of the methods, content and impact of the preaching arising from the community life in its specific context, in order to propose the most suitable strategies to render it more creative, comprehensible, credible and to promote reconciliation in the world of the present day;
 4. A proposal to study strategies relating to topics such as Dominican religious life, theological updating, knowledge-driven society, globalisation, the new technologies, the autonomy of sciences and the arts, bioethics, justice and peace, ecology, *etc.*, and their impact in our common life and mission;
 5. A set of scheduled places and times for penance and reconciliation, in order to guarantee the quality of our human relations, so necessary in our fraternal life.
63. [*Petitio*] We petition priors provincial, priors and superiors to exercise their leadership and animating role in a creative and sustained way so that the community projects may indeed be suitably implemented.

64. [*Commissio*] We commission priors provincial and vice-provincials to review periodically in their regional meetings how the General Chapters' legislation is implemented, particularly in relation to community life as the back bone of our preaching.

Fraternal life

65. Recalling, in accordance with the rule of St Augustine and bearing in mind that Dominic asked of his brothers "obedience and community", we declare that community life is an essential and inalienable element of our charism of preaching.
66. [*Exhortatio*] We exhort all the friars to engage in a process of personal conversion with the purpose of renewing and if necessary, recovering the sense of and necessity for common life so that we neither auto-dispense ourselves from fulfilling our community duties nor deprive ourselves of the joy of living in community.
67. [*Commissio*] Given that formation offers the bases for a suitable experience of our common life, we recommend to those in charge of formation to seek and implement plans and strategies of human formation that include aspects such as the value of truth and justice, the resolution of conflict, team work and interpersonal relationships.
68. [*Petitio*] Given the difficulties that arise from the friars' first assignation after their initial formation, we petition that communities welcome them in a special spirit of openness and trust, and that superiors might accompany them more closely in their process of orientation and incorporation. (Cf. Fr. Damian Byrne, *Letter on First Assignation*).

Evangelical Counsels

69. We declare that the evangelical counsels are means to achieve the fulfilment of the person, through a right relationship with God, with oneself, with others and with material goods. The vows show

the current world, which is abundant in pleasures but lacking in meaning, alternative routes to happiness and quality of life. The evangelical inspiration of the vows makes us free for ministry in the world. This is the prophetic and eschatological dimension of the vows, which brings us closer to those who lack freedom because of the oppression they suffer at the hands of their own brothers; to those who live in loneliness because they matter to no one; and to those who suffer poverty and its dramatic consequences.

70. [*Exhortatio*] We exhort the brothers and especially superiors to accompany, respecting the internal forum (*CIC* 630, § 5), those brothers who are going through critical situations such as loneliness, isolation, sadness, leading a double life, inappropriate sexual conduct, *etc.*, (*AGC* 2004 Krakow, nn. 215-218; *AGC* 2007 Bogotá, n. 182) in order to help them overcome their difficulties and to reintegrate them into our fraternal life.
71. [*Commissio*] We recommend that priors and superiors seek strategies and concrete therapeutic plans, together with the advice of specialists in the subject, to overcome the addictions, dependencies and disorders from which some brothers suffer.
72. [*Exhortatio*] Our vow of poverty must always be a community sign of solidarity and credibility for our preaching (*AGC* 2007 Bogotá, n. 185). In this regard, we exhort the brothers to affectively and effectively live evangelical poverty and the option for the poor and excluded (*AGC* 2004 Krakow, nn. 229 and 238; *AGC* 2007 Bogotá, n. 188).
73. [*Commissio*] We remind all brothers that a lack of austerity, unwillingness to contribute to common funds, private property and personal goods, and a lack of transparency in the common economy are incompatible with our life. We recommend provincials and their councils to confront and resolve these problems (*AGC* 2007 Bogotá, nn. 186 and 188).

The liturgical life and the life of prayer

74. [*Word of Thanks*] We thank the International Liturgical Commission of the Order for the work achieved in respect of the Dominican liturgical life. We encourage the commission to continue this task.
75. [*Petitio*] Recognising that several Provinces have still not managed the translation and adaptation of the different books of the *Proprium Ordinis Prædicatorum* into their different modern languages, we make the following requests to all the Provinces of the Order who have not yet done so:
1. That Provincial and Interprovincial authorities establish contact with the International Liturgical Commission of the Order in order to communicate the names of the brothers who are on their Provincial or Interprovincial Liturgical Commissions and report the current state of their translations of various parts of the *Proprium Ordinis Prædicatorum*;
 2. That the Provincial or Interprovincial Liturgical Commissions, having sent their translations into the General Curia for approval, inform the International Liturgical Commission of the Order so that it can give useful suggestions in helping prepare a more satisfactory translation of texts and presentation of the rites
 3. That information from the International Liturgical Commission of the Order, in particular the bulletin INFO/CLIOP, be distributed among all the Priories and houses of friars, every monastery of nuns and all congregations of sisters and lay fraternities.
76. [*Petitio*] We ask the Master of the Order that the composition of the International Liturgical Commission of the Order be more representative of our diversity (the Dominican Family, continents and cultures), so that its work may take into account the different theological and pastoral approaches in this field.

77. [*Commendatio*] The Rosary has a privileged place in our tradition (cf. Bogota 96). The personal or communal recitation of this prayer (cf. LCO 67 § II) promotes a personal and communal conversion. It opens us to a spirit of poverty and brings us close to the poor. We therefore recommend to our communities that they integrate in their common project an attention to the Rosary and introduce into their apostolic strategies (cf. LCO 311) activities which favour evangelisation through this popular devotion.
78. [*Petitio*] We ask that the term *oratio privata* (LCO 40 et 66 § I) be replaced by the term *oratio secreta*³, in conformity with our Dominican tradition.
79. [*Commissio*] Considering that many friars and even some entities of the Order neglect the common celebration of the liturgy (*Relatio* of the Master of the Order, n. 88), we commission the Master of the Order to send a letter to all of the brothers on the subject of the liturgical life, especially on the *Liturgy of the Hours* in its different daily rhythms, according to the demands both of the law and of Dominican life.

The common life

80. [*Exhortatio*] The tradition of our Order holds that the spirit of participation and common responsibility within the organisation of our religious and apostolic life comes under the regular scrutiny of chapters and councils (LCO 7 § II et 312). It is regrettable that certain entities do not always respect this practice (*Relatio* of the Master of the Order, n. 102). In consequence, we exhort the Priors and Superiors to convoke several chapters each year, as is required by our legislation.
81. [*Exhortatio*] We exhort the Priors and Superiors to emphasise the value of silence, of the enclosure, of the habit and works of penance (LCO 40). Even if these elements are not the most important in our religious life, they nevertheless remain relevant today, ever contributing to the unique and fruitful fulfilment of our apostolic ministry.

3 Humbertus de Romanis, *Opera de vita regulari*, Ed. J.J. Berthier, Roma, 1888, vol.1, pp. 153, 170 et 172. Cf. Mt 6,5-6.

- 82.** [*Exhortatio*] The *Relatio* of the Master of the Order (n. 87) reminds us of the importance in our life of the common table. For this reason, we exhort Priors and Superiors to encourage the friars to its habitual observance.

CHAPTER FOUR

ON STUDY

STUDY IN THE ORDER

83. In our reflection on the role of study in the Dominican life, we return to the General Chapters of Providence (nn. 104-143), of Krakow (nn. 124-160) and of Bogotá (nn. 99-130).
84. Sometimes tensions exist between different conceptions of Theology and of the Church; the brothers too are involved in these tensions. The progress of Tradition and so of preaching implies that theologians reflect on new questions in the light of faith and not content themselves with repeating the old responses. This is a necessary service that the Church expects of the Order, as is witnessed by the fact that St Thomas Aquinas became a Doctor of the Church, despite certain misunderstandings of his work with which he struggled while he was alive and which continued after his death. More recently, Brother Marie-Joseph Lagrange, through his patient and persevering research, rendered the same type of service.
85. [*Petitio*] For this reason, we ask that Postulator General make the cause for the Beatification of Brother Marie-Joseph Lagrange, a model of exegetical and theological research, a priority.

COORDINATION AND PLANNING FOR THE INTELLECTUAL LIFE

86. For the coordination and planning of the Order's intellectual life to be effective, it must be based on a universal vision, taking into account the gifts and needs of the friars and institutions engaged in intellectual apostolates and the urgent need for the renewal of the Order's intellectual life. This coordination and planning must be carried out at the provincial, regional, and global levels. The

Master of the Order is assisted in this (*LCO* 90) by the friars of the provinces, the regional meetings of the regents of studies, the *socius* for intellectual life and the Permanent Commission for the promotion of study in the Order.

Provincial level

87. At the provincial level, this coordination and planning is carried out by the prior provincial (*ACG* 2007 Bogotá, nn. 122-128), assisted by the province's regent of studies (*ACG* 1984 Krakow, nn. 144-160) and by its commission for the intellectual life, in cooperation with the Master of the Order (*LCO* 89).
88. [*Commissio*] We commission the Master and his *socii* to ask the regents during Visitations and to require the regents to place in their annual reports whether the recommendation made by the General Chapter of Providence (*ACG* 2001 Providence, 143: about enabling qualified and willing students to pursue doctoral studies without undue delay) has been followed during the time reported.

Regional level

89. In recent years, there has been a growing awareness of the need for cooperation and planning at the regional level (*ACG* 2007 Bogotá, n. 118).
90. [*Commissio*] Therefore, we commission all the regents of studies in each region to meet at least once during the three years preceding a General Chapter. The regents must choose a coordinator from among themselves.
91. [*Commissio*] We commission the *Socius* for the intellectual life to publicize in advance and world-wide the regional meetings of the regents of study, so that regents from other regions may attend as guests.

- 92.** The principal tasks of the Regional Meetings of regents of Studies shall include:
1. evaluating the presence and availability of friars engaged in intellectual apostolates in the region;
 2. evaluating the financial needs and resources for those apostolates and suggesting regional strategies for sharing or developing them;
 3. developing strategies for collaboration;
 4. facilitating the sharing of services and support structures in the region, such as libraries, printing services, audio/video production capabilities, websites, etc.

World level

- 93.** The necessity of being able to rely on an authoritative and competent consultative body with specific responsibility at the general level demands a knowledge of a particular situation and the definition of the role of the permanent commission for the promotion of studies in the Order (*LCO* 90 § II; *Relatio* du Maître de l'Ordre, n. 61).

SWOT Analysis

- 94.** [*Commissio*] We commission every centre of institutional, advanced, and specialized studies and every university under the jurisdiction of a province or of the Master of the Order to complete a SWOT (strengths, weaknesses, opportunities, and threats) analysis to be sent to the *Socius* for the intellectual life before the next General Chapter.

THE PERMANENT COMMISSION FOR THE PROMOTION OF STUDIES
IN THE ORDER

- 95.** We are reformulating the objectives of the Permanent Commission for the promotion of studies in the Order and we are modifying its composition, by indicating some specific functions and defining the deadlines in view of the elaboration of a truly strategic plan for the intellectual life of the whole Order.

The objective of the commission

96. The Permanent Commission for the promotion of studies in the Order must be able to accomplish the fundamental objectives described by *LCO 90*, that is, to assist and support the Master of the Order in the intellectual mission of the Order, and stimulate and organise the intellectual collaboration of the provinces amongst themselves and with those institutions under the immediate jurisdiction of the Master of the Order.
97. [*Ordinatio*] In consequence, we ordain that the Permanent Commission for the promotion of studies in the Order ensure that the academic centres and centres of research form strategic plans and that the commission assess the application of these plans.

Members of the commission

98. [*Ordinatio*] We ordain that the members of the Permanent Commission for the promotion of studies in the Order be:
1. the *Socius* of the Master of the Order for the Intellectual Life, president of the commission;
 2. the coordinators of the regents from the different regions that compose the Order;
 3. a representative of the academic institutions under the immediate jurisdiction of the Master of the Order, appointed by the Master of the Order;
 4. two other members appointed by the Master of the Order, one of whom at least should be, if possible, linked to our universities.
99. [*Ordinatio*] We ordain that the members of the Permanent Commission for the promotion of studies in the Order appointed by the Master of the Order be appointed for six years.

The principal tasks of the commission

- 100.** [*Ordinatio*] We ordain that the Permanent Commission for the promotion of studies in the Order assist the Master of the Order and the *Socius* for the intellectual life in the following areas:
1. the planning and distribution of human resources and finances of the Order in the area of study (*Relatio* of the Master of the Order, n. 66);
 2. the promotion of the formation of future teachers;
 3. the revision of the *Ratio studiorum generalis Ordinis Fratrum Prædicatorum*;
 4. the evaluation of the « SWOT » analyses of each centre (*ACG* 2007 Bogotá, n. 120);
 5. the preparation of a report on the viability of the centres of study of the Order before each General Chapter;
 6. aid in the preparation of the *relatio* that the *Socius* for the intellectual life must present to the General Chapter, and the definition of the propositions that must be presented to the Chapter;
 7. the creation of a network of libraries;
 8. the verification of the state of publications that depend upon the Master of the Order and to put in place a policy for their publication and distribution.

Starting the commission

- 101.** [*Ordinatio*] We ordain that the Permanent Commission for the promotion of studies in the Order begin its work, in its new form, at the conclusion of the term of office of the current commission.
- 102.** [*Ordinatio*] We ordain that the regions that do not have a regional co-ordinator of regents appoint one before June 2011. This election can take place by correspondence; the one responsible for this process shall be the regent of the oldest Province in the region.

GLOBAL MEETINGS OF REGENTS OF STUDIES

- 103.** The General Chapter of Bogotá (n. 119) mandated a global congress of the regents of studies. This congress noted the need for such meetings in the future. Therefore,
- 104.** [*Commissio*] We commission the *Socius* for intellectual life to convoke a meeting of all the regents of studies of the Order during the year preceding an elective General Chapter. The tasks of this global meeting are analogous to the tasks of the regional meetings of the regents of studies.

INSTITUTIONS UNDER IMMEDIATE JURISDICTION
OF THE MASTER OF THE ORDER

- 105.** The institutions under the immediate jurisdiction of the Master of the Order contribute to the intellectual life of the entire Order: by the formation of teachers for *studia*, and by the affiliation of other institutes...
- 106.** [*Commendatio*] We recommend the development of collaboration amongst all of the academic institutions of the Order, for example, by the exchange of professors or those doing research for limited periods.
- 107.** Like all the academic institutions of the Order, the institutions under the immediate jurisdiction of the Master of the Order are faced with the difficulties of the replacement of academic staff which sometimes threatens their existence in the short term (in the case of the *École biblique et archéologique française de Jérusalem* and the historical Institute) or in the medium term (Pontifical University of St Thomas Aquinas and the engagement of brothers in the faculty of Theology of the University of Fribourg). Given the demands of the lengthy period of an academic formation, this renewal must be planned in good time and demands the expression of solidarity from all the entities of the Dominican Family (*Relatio* of the Master of the Order, n. 61).

108. [*Commissio*] We charge the *Socius* for the intellectual life to put in place a policy of selection of possible future teachers and researchers for the institutions under the immediate jurisdiction of the Master of the Order.
109. [*Commissio*] We charge the Master of the Order to draw up statutes for the « fund for the administration of the entities under the immediate jurisdiction of the Master of the Order ». This fund will have to finance among other things the study bursaries for brothers or sisters in view of their eventual future teaching in the institutions under the jurisdiction of the Master of the Order, or of their eventual future activity in the historical Institute and the Leonine Commission.

École biblique et archéologique française de Jérusalem

110. [*Commissio*] We charge the École biblique et archéologique française de Jérusalem to prepare a report for the next General Chapter on its French identity, taking into account three factors: 1. – the advantage of the political support from the French Republic; 2. – the difficulty in finding francophone professors; 3. – the fact that contemporary exegesis is mostly carried out in English. This report should also indicate the advantage that the École currently enjoys through its presence in Jerusalem, and should make explicit the relation between the Priory of Saint Stephen and the École.
111. [*Petitio*] We ask the Master of the Order to send two brothers as professors to the École biblique et archéologique française de Jérusalem within the next five years.

The Faculty of Theology at the University of Fribourg

112. The engagement of the Order at the heart of the Faculty of Theology of the University of Fribourg is regulated by a tripartite agreement with the State of Fribourg and the Swiss Conference of Bishops. This agreement ensures the ecclesial and civil character of the Faculty. The agreement is due for renewal in 2015 and the parties must communicate their respective positions in 2013.

113. [*Commendatio*] We recommend to the Master of the Order, Grand Chancellor of the Faculty of Theology at Fribourg, that, during the negotiations which proceed the decision on the agreement, he ensure the conditions that allow the Faculty to keep its character of an international centre of theological formation that there are guaranteed to it.
114. In the five years to come, two of the present Dominican professors at Fribourg will retire.
115. [*Petitio*] This is why we ask the *Socius* for the intellectual life to begin now, with help of the brothers at Fribourg, to identify those brothers who could teach at the Faculty of Theology of Fribourg in five years.

The Pontifical University of St Thomas Aquinas in Rome (Angelicum)

116. In the coming five years, a quarter of the current Dominican professors of the Pontifical University of St Thomas Aquinas will retire. It will be particularly difficult to find brothers to assume these positions in the University.
117. [*Petitio*] This is why we ask the *Socius* for the Intellectual Life to begin now, with help from the Pontifical University of St Thomas Aquinas, to identify those brothers and sisters who could teach in the University in the coming five years.
118. [*Ordinatio*] We ordain that the Pontifical University of St Thomas Aquinas include in its « SWOT » analysis and in its strategic plan a study of the possibility of better managing the number of professors, taking into account the local competition from other institutions in Rome and the number of brothers available for teaching in the Order, and with a view to the passage to a single language of teaching, at least in certain faculties or for certain cycles. This should allow the service of a the greater number of students and reduce the cost of salaries.

The Historical Institute of the Order

- 119.** [*Petitio*] We ask the Master of the Order to appoint two brothers to the Historical Institute of the Order as ordinary members before the next General Chapter.

PARTICULAR QUESTIONS

Dialogue with contemporary sciences

- 120.** [*Commendatio*] We recommend that brothers engage in dialogue, from the perspective of theology and philosophy, with the contemporary sciences (social sciences, physics, biology, economics, ecology, health...). This engagement implies that the brothers might be formed in these fields, or might deepen an already existing previous formation.

Society of Dominican Editors

- 121.** [*Petitio*] We ask the president of the Société des éditeurs dominicains (SED), which receives the patronage of the Chapter, to invite all the professional editing houses of the Order to its meetings to broaden international collaboration.

Technology for the Intellectual Apostolate

- 122.** Previous General Chapters of the Order have identified the proclamation of the Gospel through various technological means of communication as a priority of the Order (*ACG* 2001 Providence, nn. 95-99; *ACG* 2007 Bogota, n. 111; *ACG* 1984 Krakow, nn. 93-94; *ACG* 2001 Providence, n. 201).
- 123.** [*Exhortatio*] In light of this, we exhort the friars, in collaboration with other members of the Dominican Family, to use technological means (such as the Internet, and as exemplified by *DOMUNI* [www.domuni.eu] and *Dominicos* [www.dominicos.org]) to extend the limits of their educational apostolates to reach persons who would otherwise be unable to benefit from them.

Dominican Institute of Oriental Studies of Cairo

124. [*Commendatio*] Considering the importance of gaining knowledge of Islam, we recommend that the various entities of the Order make use of the resources of the l'Institut dominicain d'études orientales (IDEO) of Cairo, and that they collaborate in the life of this Institute.

Fundraising

125. [*Exhortatio*] We encourage provinces, all the institutions of the Dominican Family and each brother, to concern themselves actively with fundraising. This is in harmony with our Dominican tradition of mendicancy and becomes ever more necessary notably for promoting both the access of the brothers and sisters to a good formation and the life of our institutions.

Mémoires

126. [*Gratiarum actio*] We remember with grateful thanks the service of theological reflection and research given by Brother Edward Schillebeeckx (1914-2009) to the Order, to the Church and to humanity, and we invite the new generation of brothers to study and know his work.
127. [*Gratiarum actio*] We recognise with gratitude the work for the renewal of moral theology accomplished by Brother Servais-Théodore Pinckaers (1925-2008), who helped us to read the work of St Thomas in the light of the biblical and patristic sources and offered us the theological tools to take up the moral challenges of our time.

CHAPTER FIVE

ON THE MINISTRY OF THE WORD

FORMATION

- 128.** [*Commendatio*] We recommend that all the entities of the Order send new missionaries to some institute or program of missionary formation, whether in the missionary territory itself or in other centers or schools of missionary training, to guarantee an effective inculturation, expressed in proficiency in the use of the language and the adequate absorption of the culture to be evangelized
- 129.** [*Commendatio*] We recommend that all of the centers of formation in the Order include the study of the Theology of Communication as a preparation for exercising the ministry of the Word.

PREACHING TO CHILDREN AND YOUTH

- 130.** The 1986 Avila General Chapter identified the world of the young as a priority of our mission (cf. *ACG* 1986 Ávila, nn. 67-71).
- 131.** As preachers of hope, we are challenged to find creative and effective ways of contact with the young, to encounter them with respect and openness, listen to their deepest desires and aspirations, learn their realities and language, and respond to their search for meaning in the light of the gospel.
- 132.** [*Gratulatio*] We commend the brothers and sisters of the Order who are already engaged in all kinds of ministry to children, teenagers and youth.
- 133.** [*Commendatio*] Recognizing the effective role of Catholic Educational Institutions, particularly those administered by the Order, as places of contact and as platforms of witnessing to the gospel of hope, we recommend to provinces to support the presence and ministry of the brothers in Catholic schools, colleges and universities.

134. [*Commendatio*] For the same above purposes, we recommend to entities of the Order, wherever it is possible, to establish ministries whereby children or teenagers or youth can gather for social, cultural, educational and religious activities.
135. [*Gratulatio*] Recognizing the necessity of bringing the message of the gospel in the world of state-run and private schools, colleges and universities, we commend the pastoral work of the brothers therein already as teachers, chaplains, etc. and encourage others to do the same wherever it is possible.

PREACHING THROUGH MODERN MEANS OF SOCIAL
COMMUNICATION

136. [*Commissio*] We commission the Master of the Order to appoint a fulltime general promoter for social communications, accountable to the *Socius* for the apostolic life; among whose tasks will include:
1. to promote the use of the mass media, especially the use of the internet, within the different entities of the Order;
 2. to support brothers already involved in these ministries and to encourage them to collaborate with other entities;
 3. to develop a database of all the brothers in the Order who are involved in the areas of radio, television, the internet, print media, and film and DVD production;
 4. to develop a database of all the Dominican websites focusing on the preaching of the Word;
 5. to bring together brothers involved in filmmaking and DVD production to see how they can enrich the mission of the Order (see *ACG* 2004 Krakow, n. 96); and
 6. to coordinate the work of the webmaster and all related work on the internet.

137. [*Gratulatio*] We commend the brothers, sisters and the laity of the Order who have developed creative and innovative ways of preaching on the internet by offering online retreats, distance learning, counselling, homilies and promoting vocations. We acknowledge that during the preparation of this chapter and during its proceedings, the creative use of videos and the Internet have shown a way of using modern technology in a cost-effective way.
138. [*Commendatio*] We recommend that each entity of the Order give opportunities to brothers in formation to develop their skills in the responsible use of modern technology (*AGC 2004 Krakow*, n. 233) and to equip them for involvement in the media apostolate.
139. [*Commendatio*] The Order's website is a means for preaching and also provides information about the Order. For this reason it needs to be accessible, attractive and professionally presented. To ensure that the website reflects the face of the Order, we recommend that the Webmaster work under the direction of the Promoter for social Communications.

COLLABORATION AMONG THE ENTITIES

140. [*Petitio*] Given that there are presently some entities which are growing weak numerically - including some with a long history and tradition - while others have become stronger, we petition those Provinces which have vocations to give special consideration to the possibility of the presence and collaboration of their brothers in those entities which need them. Such collaboration ought to be defined through a clear agreement, which specifies what is needed, the special characteristics required, the particularity of the mission, and the terms agreed to initiate the project, and a subsequent periodic evaluation. This collaboration should also be open to other branches of the Dominican Family, in such a way that the mission is strengthened.

141. [*Commendatio*] Respecting the characteristics of each Vicariate and Province, we recommend to these entities to share individual charisms, as well as resources of mind, heart and finance; and where Provinces and Vicariates share the same territory and linguistic area, to address common needs in apostolic collaboration, by pooling personnel and teaching staff and removing obstacles which inhibit movement from one entity to another.

MISSIONS

The Order in Africa

142. Since 1976 IAOP has been a continental structure which has helped develop the collaboration between Dominican entities in Africa in the areas of formation, mission, exchange of students, and overcoming language barriers, and encouraging the learning of French and English.
143. [*Petitio*] We petition the Master of the Order that he may promote and coordinate the continued support of the Order, for established projects, especially SANKOFA in Yamoussoukro, the Dominican Institute in Ibadan and the House of Formation in Kinshasa.
144. [*Commendatio*] We recommend to all Provinces and Vicariates, in particular of those in Africa, to support the mission of the brothers of the house of St. Guillaume Courtet de l'île de La Réunion of the Province of Toulouse, whose territory covers La Réunion, Madagascar, Mauritius, Seychelles, Comores, and to collaborate in their plan of strengthening the presence of the Order in the Indian Ocean.
145. [*Petitio*] We celebrate as a sign of vitality in the Order the celebration in 2012 of 100 years of uninterrupted mission in Africa, which started with the mission in the Democratic Republic of Congo. Other entities have also celebrated 50 years of existence there. We petition that other provinces might consider the possibility of establishing new foundations of the Order in Africa.

- 146.** [*Commendatio*] We recommend that the Province of Portugal stimulate the Dominican presence in Mozambique with some of its friars and with those of other entities who may want to be included.

The Order in Haiti

- 147.** [*Petitio*] We petition the Master of the Order to promote the mission in Haiti. We recommend that the Provinces of Toulouse and Colombia enter into an agreement to send brothers to the Vicariate of Haiti.

COLLABORATION WITH THE DOMINICAN FAMILY

- 148.** The Dominican laity as members of the Dominican Order form one family with the nuns, friars and sisters and share in the apostolic mission of the Order and of the Church. As friars our challenge is to accept and co-ordinate our preaching mission among the members of the Order.
- 149.** [*Commendatio*] We recommend to different branches of the Dominican Family to establish in each entity a school or workshop of preaching open to all members of the Dominican Family and others, empowering them to become preachers of the word in all its forms: liturgical and non-liturgical according to the vocation of each one.
- 150.** [*Commendatio*] We recommend to the leadership of the Dominican Family within the same country or locality to promote and facilitate a common retreat or an assembly for all members of the Dominican Family at least once in 3 years in the entities where it is not done.
- 151.** [*Exhortatio*] In order to reach the hearts of many and especially the young people in our preaching, we exhort all the members of the Dominican Family to use the arts: music, theatre, exhibitions, literature, etc. especially by making use of modern technologies.

DOMINICAN VOLUNTEERS INTERNATIONAL

- 152.** [*Gratulatio*] We joyfully acknowledge the tenth anniversary of Dominican Volunteers International (DVI) as a common mission project of the Dominican Family. We have been able to see the steps taken to make this project viable and we are witnesses of the generous commitment of the volunteers in the five continents. We congratulate both the volunteers' sending and receiving communities, a key element for the success of this project.
- 153.** [*Petitio*] We petition the Master of the Order to continue supporting DVI and we petition our communities to welcome it by sending and receiving volunteers.

COLLABORATION WITH THE DOMINICAN YOUTH MOVEMENT

- 154.** [*Gratulatio*] We joyfully celebrate the progress of the Dominican Youth Movement, its growth in some parts of the Order, and its establishment in new countries, even more so during the last twelve years. We recognize in its groups of young people a sign of hope for the Order, as they live a mission from within the Dominican Family, with diverse ways of belonging to it, but united in a common option for the Dominican values. These values have prompted them to decide to live with Jesus Christ as the centre of their lives.
- 155.** [*Exhortatio*] We exhort the friars, in unity with the whole Dominican Family, to continue to promote preaching among the young, offering their collaboration in accompanying the various groups linked with the Movement and supporting the creation of new ones.
- 156.** [*Exhortatio*] We encourage the young people of our Movement to live even more deeply the ideal of St Dominic in their own lives, and to make a heartfelt commitment as young preachers in the Church, by word and example, with compassion and mercy. Furthermore, we again encourage them to promote their own formation, to be a

source of inspiration for other young people, to associate themselves more closely with a common Statute recognized by the General Secretariat of the IDYM, and to set up an economic fund, which would aid the support and organization of the movement and reinforce the communication between its members.

STEWARDSHIP OF CREATION

- 157.** [*Commendatio*] Recognizing in our world the immensity and complexity of ecological problems and recognizing the new scientific assaults on human life, we recommend that each of our communities in the Order dedicate an annual study meeting to become better informed about the existence and nature of some aspect of the issue of stewardship of creation (human and non-human) in order to incorporate it into our preaching more effectively.
- 158.** [*Exhortatio*] Recognizing the hopeful signs of the advancement of environmental ethics and human ecology in the secular world, we exhort members of the Dominican Family to enter into a more profound discussion with appropriate dialogue partners in society about these issues in light of the Church's foundational and profound concept of stewardship of creation.
- 159.** [*Commendatio*] We recommend that each Regent of Studies identify, encourage and support friars to specialize in the fields of science, medical ethics and environmental ethics either through study programs or the establishment of centers when feasible given the urgent need for the evangelization of culture in these areas of concern.
- 160.** [*Exhortatio*] Recognizing the need to offer a credible moral witness to the world at large, to be a sign of solidarity with those who have less in a world often dominated by consumerism, and to protect the created world for future generations, we exhort friars to be attentive to their actions in community and ministerial life as they impact the created world (e.g., recycling, means of transportation, thermostat control, use of electricity and water, insulation, building "green", landscaping).

INTER-RELIGIOUS DIALOGUE

161. The importance of inter-religious dialogue has been affirmed by all of our last General Chapters (*ACG* 1986 Ávila, n. 22 and *ACG* 2007 Bogotá, n. 82).

New elements in today's context make our commitment to Inter-religious dialogue even more important than before: the growth of violence committed in the name of religion that affects the Christians in several countries, and inappropriate activism of some evangelical groups.

162. [*Commendatio*] We recommend that formators train the friars in initial and ongoing formation to give them at least a basic knowledge of other religions and to promote reflection on the Theology of Religions in our Dominican faculties and centers of studies. Resources from our specialized centers should be used for this purpose.

163. [*Gratulatio*] We commend the valuable work that several individual friars and these specialized institutes of the Order are doing in the area of dialogue with cultures and religions, especially with Islam which has become more necessary during the last years.

164. [*Commendatio*] We recommend to the Provinces to support these institutes financially and with human resources: IDEO (Dominican Institute for Oriental Studies, Cairo), community of Istanbul (Turkey), Center for Peace (Lahore, Pakistan), CRID (Center of Research and Inter-religious Dialogue, Pontianak, Indonesia), "*Cátedra de las Tres Religiones*" (Valencia, Spain), St. Thomas (Avila, Spain).

165. [*Exhortatio*] We exhort the *Socii* for apostolic life and intellectual life to continue to organize the "*Journées Romaines Dominicaines*" where friars and sisters involved in inter-religious dialogue with Islam and other major religions have an opportunity to meet every four years. We ask them as well to provide in such meetings places where human and material resources are needed, such as the Islamic Studies Library at the Dominican Institute in Ibadan (Nigeria).

JUSTICE AND PEACE

166. [*Petitio*] We petition the General Co-Promoters of Justice and Peace to establish an effective international network of information sharing within the Dominican Family and within the Curia at Santa Sabina, by January 2012.
167. [*Ordinatio*] We ordain that the International Justice and Peace Commission write a description of duties and precise objectives for the General, Regional, and Provincial Promoters (*ACG* 2007 Bogotá, n. 69); and to specify the division of labor between the two General Co-Promoters, and present all of this to the General Council for approval by May 2011.
168. [*Commendatio*] We recommend that the International Justice and Peace Commission guide a theological reflection and discussion in all the entities of the Order by the next General Chapter on the Dominican tradition of Justice and Peace apostolate, considering the three main priorities presently established by the Commission.

REGIONAL STUDIES REGARDING SITUATIONS OF CONFLICT

169. [*Petitio*] We petition the *Socii* of the Master of the Order for the different regions, to promote in each region a theological study of the conflicts which exist there, so that the voice of the Order may be heard, in favor of peace, social justice and harmony between peoples and nations.

SCHOOLS OF PREACHING

170. [*Petitio*] We petition the *Socius* for the Intellectual Life to promote the creation of regional schools or centers of preaching in the Order, encouraging communication between them. Equally, we ask that he be in charge of creating a link on the Order's web page to offer to all of the Dominican family documentation on formation for preaching. This ought to include information on the preaching centers already existing in the Order.

V CENTENARY OF MONTESINOS' SERMON

171. [*Petitio*] We *petition* the brothers of the whole Order that on the 4th Sunday of Advent 2011 there be read or preached in all the churches connected with the Order the sermon preached by Antonio de Montesinos on Española on the 4th Sunday of advent 1511, so that it might be a collective commemoration of this act, which defended human dignity in the name of the Church.

CUBA

172. [*Petitio*] We note the success of the *Aula and Center Fr. Bartolomé de las Casas* in Cuba – in operation for 12 years now – as a place for reflection and intercultural dialogue. We petition the cooperation of those entities of the Order, which are in a condition to offer it.

MIGRATIONS

173. We declare that one of the signs of the present times is migration, both at the international level as well as inside of a same country. Migration affects economic, political, cultural and religious changes of peoples and of the entire human race. Presently, Montesinos' question, "These... are they not men too?" becomes more poignant and universal because of the vast number of migrants who are perceived and encountered in very diverse ways, ranging from welcome and solidarity to xenophobia.

174 [*Gratulatio*] We value the various initiatives regarding the study of this phenomenon and the actual support of migrants, especially when they are undertaken in collaboration with several entities of the Order, the Dominican Family and with other Ecclesial instances.

175. [*Exhortatio*] We exhort all of the friars to develop a particular sensitivity, which recognizes not only the tragic conditions of many migrants, but also their hopes and their contributions to the societies which receive them.

Our itinerancy should make us more able to identify with and to

walk with migrants; furthermore, our diverse forms of preaching ought to promote basic inclusion and human rights and to avoid any stereotype that can, in any way, de-humanize the other.

It is important to recognize and to deepen the ways in which migration is transforming, enriching and questioning the Church and the Order so that we can announce the Gospel to all peoples and proclaim that God does not make distinctions between peoples or cultures.

INDIGENOUS PEOPLES

176. As we commemorate the 500th anniversary of the arrival of the Order in the “New World” we recognize that the preaching of the first community in Hispaniola marked a process of recognition of the indigenous peoples:
177. [*Gratulatio*] We congratulate and encourage all the brothers and the Dominican Family to continue with enthusiasm and dedication their missionary preaching amongst indigenous peoples and towns.
178. [*Gratulatio*] In a particular and concrete way, we give recognition to the good work of inter- and intra- cultural dialogues realized by the friars in centers of anthropological and theological investigation, as for example, the center for study in Alta Vera Paz, Guatemala, “Ak’ Kutan - Fray Bartolomé de Las Casas” and many other similar centers in the Americas, where Dominicans seek to better contemplate the face of Christ in the historical and actual life of the autochthonous peoples.
179. [*Petitio*] We petition major superiors in whose territory are these missions to employ every means available to continue supporting the brothers and the communities that generously accompany the indigenous people.
180. [*Petitio*] We petition priors provincial, vice-provincials and vicars involved in mission work with indigenous people to promote the work they do so that the presence of the Order be kept alive in these places and in order to motivate the collaboration of other brothers – even if only for a short period of time – in these missions.

PARISH MINISTRY

- 181.** [*Exhortatio*] Our presence in parishes is a matter that still needs further reflection. The 1983 General Chapter in Rome (nn. 38-42) spoke extensively about the issue of Dominican parishes. Thus, we exhort all the brothers to study once more this document, which is still in effect.
- 182.** [*Commendatio*] We recommend that our communities, which have parishes entrusted to their care, promote as a high-priority: the ministry of the Word, Biblical and theological formation for lay people and religious, as well as an evangelical commitment to the poorest and to reaching out to those who are distanced from the Church. Furthermore, they ought to favor apostolic collaboration in other areas of preaching with local churches, especially in the areas of social outreach, a firm commitment to the defense of human rights, specialized areas of pastoral work, and the theological formation of lay pastoral workers.
- 183.** [*Commendatio*] Inasmuch as our apostolate is a community endeavor, we recommended to the brothers who work in parishes to strengthen the collaboration with the Dominican family there, to ensure the dignity of the liturgy offered there, to harmonize their apostolic service to the People of God with the proper demands of our conventual life, and to make their mission a clearly community endeavor.
- 184.** [*Commendatio*] We recommend that Priors Provincial, vice-provincials and their councils study in detail the real needs of a particular Diocese before undertaking ministry in a parish or maintaining their presence in the ones they already have. We also recommended that they ensure that new ministries are a real community endeavor.

CHAPTER SIX

ON FORMATION

- 185.** The aim of our formation is the making of a Dominican preacher. Distinctive Dominican preaching must be the creative reference point of all other aspects of formation, human, spiritual, intellectual, and pastoral. The common zeal to share the fruits of contemplation of the Word of God provides the environment in which we all grow as preachers, a culture of mission.
- 186.** [*Ordinatio*] Looking to the formation of a Dominican preacher, we ordain that formators and their formation teams are to read and implement the acts of the Chapter of Krakow on vocations and formation (ch. 5) and the *Letter to a formator* from the Chapter of Bogotá (ch. 5). Following our brothers at the Chapter of Bogotá we encourage them “to reacquaint themselves with the rich documentation of the Order on vocations and formation” (*ACG* 2007 Bogotá, n. 197).
- 187.** [*Gratulatio*] We commend the good work presently being done in the mission of forming Dominican preachers at all levels. We now wish to present a variety of means to advance the work of the Chapters of Krakow and Bogotá on formation.

The promoter of vocations and admission of candidates

- 188.** The fostering of vocations strengthens our general pastoral work with youth, encourages young friars to join in vocation promotion activities, involves the collaboration of the Dominican Family and in particular the prayers of our nuns. It also encourages our communities to live visibly the rich dimensions of Dominican life (*LCO* 165 § I).
- 189.** [*Ordinatio*] Based on the positive experience of several entities of the Order, we ordain that a promoter of vocations should be appointed in each Province, Vice-Province, and vicariate (*ACG* 2004 Krakow, n. 265). If possible, the promotion and direction of vocations should be his primary task.

190. [*Exhortatio*] Granted the diversity of candidates entering the Order today, in terms of age, theological, and cultural background, we exhort promoters of vocations and Admissions Boards to scrutinise the suitability of candidates adequately before accepting them for our specifically Dominican form of consecrated life. We cannot ask candidates “to be perfectly motivated, rather they should have the capacity to gradually mature and joyfully integrate themselves into our professed way of life” (*ACG 2004 Krakow*, n. 263).

The formation of formators

191. [*Commendatio*] We recommend that the Master of the Order establish an orientation course for new formators (both novice masters and student masters), so that they too, as formators, might be formed in the context of our common Dominican charism, law, and mission. (*ACG 2004 Krakow*, n. 274).

192. [*Commendatio*] We recommend that there be a regular regional meeting of all formators (*ACG 2004 Krakow*, n. 272; *ACG 2007 Bogotá*, n. 219). This meeting should provide a forum to discuss common formation issues and explore ways of deepening collaboration in the region.

The formation community

193. [*Exhortatio*] In keeping with Bogotá n. 216, we exhort the Prior Provincial, along with his respective council in each entity, to regularly reappraise the community of formation and the environment in which formation takes place, and ensure the necessary congruity between the life we say we live and that we actually live.

194. [*Commendatio*] A house of formation has both the duty and joy to educate brothers in the function of Dominican government. Therefore we recommend the practice, already established in the houses of formation of several provinces, of including those in simple vows in community meetings other than conventual chapter meetings (*LCO* §§ 6-7).

Authentic Dominican Intellectual Formation

- 195.** [*Commendatio*] In order to promote authentic Dominican intellectual formation, especially in those entities where there is no Dominican intellectual centre, we recommend collaboration in this field between different entities in the Order.
- 196.** [*Exhortatio*] We exhort the *Socius* for the intellectual life to facilitate this collaboration in co-operation with the *socii* of the regions concerned and with the Regents of Studies. Among ways of sharing resources could be the exchange of Dominican professors between the various entities.
- 197.** [*Exhortatio*] We exhort formators and professors to be generous if and when needed for the service of nuns, sisters and Dominican laity.

Co-operator brothers

- 198.** [*Exhortatio*] We exhort formators of co-operator brothers to study and implement *LCO* 217-220, *ACG* 2004 Krakow, nn. 248-259, so that the co-operator brothers may realise their distinctive role in the Order's preaching apostolate and their proper part in the life and government of our communities.

Ongoing formation

- 199.** [*Exhortatio*] We exhort all the brothers to acquire the skills that are needed in the contemporary pastoral practice of the Church. In our contemporary situation it is necessary, in relation both to initial and to ongoing formation, that profound attention is given to questions of real maturity, sexuality, behavioural tendencies, and the vow of chastity. Ongoing formation should promote an awareness of the distinction between familiarity and those professional and ministerial boundaries that are essential for effective ministry today (*ACG* 2007 Bogotá, n. 223).

200. [*Exhortatio*] Recognising that formation does not end for a Dominican, for he is always developing, we exhort every brother to cultivate genuine personal maturity, practice of prayer, fidelity to the vows, common life, continual study, and active solidarity with the poor. All are necessary to be a “preacher of grace” and a true witness.

CHAPTER SEVEN

ON GOVERNMENT

RESTRUCTURING THE ENTITIES OF THE ORDER

201. [*Ordinatio*] We ordain the Master of the Order and all brothers of the entities concerned to start a process of reorganization of the structure of government, in order to promote the apostolic mission and regular observance of the brethren. At the end of this process, which should be completed in 2016, there will be, as autonomous entities of the Order, only Provinces and Vice-Provinces. Convents and houses under the immediate jurisdiction of the Master of the Order will also exist. At the provincial level, in addition to convents and houses in the territory of the province, some provinces will have Provincial Vicariates, as well as convents and houses outside of the territory of the province. In light of this reduction in the kinds of entities found in the Order, all currently existing General Vicariates are to follow the procedure recommended in n. 206. Moreover, all currently existing Regional Vicariates are to be designated Provincial Vicariates at the end of this process. Those convents or houses which are not integrated into a Province or a Provincial Vicariate at the end of this process are to be recognized as communities outside the territory of the Province. The Prior Provincial is to make an annual visitation to these communities and may name for such convents and houses a Vicar (cf. *LCO* 345).

AMENDMENTS TO THE STRUCTURES OF THE ORDER AND TRANSITION TO NEW STRUCTURES

202. [*Commissio*] Since definitive changes in the Constitutions of the Order require the approval of three General Chapters, the implementation of the reorganization outlined in Ordination n. 201 will not take effect until 2016. Nevertheless, a period of

transition will be needed with concrete norms and procedures in place. We therefore commission the Master of the Order:

1. to prepare a list of ordinations of the *LCO* that should be modified by the next two General Chapters until this reorganization is approved definitively;
2. to offer assistance and concrete guidelines to the Provinces and Vicariates affected by this reorganization.

203. [*Ordinatio*] With this goal, we inchoate with an ordination the following:

1. *LCO* 257 § I, 1°, that two-thirds of the vocals (25) will be affiliated to the Vice-Province upon its establishment.
2. *LCO* 407 § I, 7° and *LCO* 409-bis, the number “twenty” (20) be changed to “twenty-five” (25).

VICARIATES: GENERAL AND PROVINCIAL

204. [*Ordinatio*] We ordain that the Master and his council no longer establish any General Vicariate.

205. [*Ordinatio*] In order to strengthen Dominican life and mission, we ordain that by 2016 all General Vicariates conform to one of the entities of the Order outlined in Ordination n. 201. Each General Vicariate is to begin a process with the assistance of a *socius* of the Master of the Order to determine what juridical structure would best energize its Dominican way of life and mission.

206. [*Commendatio*] We recommend the following process to General Vicariates in order to conform by 2016 to the reorganization outlined in Ordination n. 201.

1. If the General Vicariate has the requisite number of friars and convents, it may petition to become a Vice-Province. If there are not a sufficient number of friars or convents to become a Vice-Province, the General Vicariate may integrate itself to another Province, or become a Provincial Vicariate, or one or several houses of a Province *extra territorium*.

2. The General Vicariate merge with one or more entities to become a Vice-Province or a stronger Provincial Vicariate.
 3. During this time of transition, all Vicars General and *socii* to the Master involved in such process should be invited to a meeting with the Master of the Order in order to discuss their options and concerns.
 4. The process for each General Vicariate should be evaluated each year in a written report by the Vicar General sent to the Master of the Order so that support and assistance can be offered to the vicariate during this time of transition.
 5. The statutes of the General Vicariate should be revised in light of the reorganization outlined in Ordination n. 201 and the entity to which it will conform by 2016.
- 207.** [*Commendatio*] We recommend that a Province with a Provincial Vicariate with less than 15 vocals or without one convent enter into a process with the brothers of that vicariate to be completed by 2016 in order to determine what juridical structure would best energize its Dominican life and mission. The Provincial Vicariate may be strengthened to attain the proposed requirements for a Provincial Vicariate, or it may integrate itself directly into another Province or merge with one or more entities to become a Vice-Province or a stronger Provincial Vicariate. As part of this process, the provincial and vicariate statutes should be reviewed and revised as needed. Otherwise, the Provincial Vicariate may become one or several houses of a Province extra territorium. In this case, the statutes of the Provincial Vicariate should be abolished.

PROVINCES AND VICE-PROVINCES

- 208.** [*Ordinatio*] In order to strengthen Dominican life and mission, we ordain that by 2016 the Provinces and Vice-Provinces, where this is appropriate, conform to one of the entities of the Order outlined in Ordination n. 201. Each Province or Vice-Province is to begin

a process with the assistance of a *socius* of the Master of the Order to determine what juridical structure would best energize its Dominican way of life and mission.

209. [*Commendatio*] We recommend the following process to Provinces (and as appropriate to Vice-Provinces) in order to conform by 2016 to the reorganization outlined in Ordination n. 201:

1. if the Province does not have a sufficient number of friars or convents to remain a Province it may become a Vice Province or a Provincial Vicariate. In the event that it does not meet the requirements of a Provincial Vicariate, it may become one or several houses of a Province extra territorium;
2. the Province may merge with one or more entities to remain a Province or to become a Vice-Province;
3. during this time of transition, all Priors Provincial and *socii* to the Master involved in such process should be invited to a meeting with the Master of the Order in order to discuss their options and concerns;
4. the process for each Province should be evaluated each year in a written report by the Prior Provincial sent to the Master of the Order so that support and assistance can be offered to the Province during this time of transition;
5. in the event that the juridical structure of the Province or Vice-Province changes, the statutes of the entity must be revised to conform to its new juridical structure by 2016.

RECONFIGURATION OF REGIONS

Bolivia

210. [*Ordinatio*] Recognizing the ongoing progress of collaboration between the brothers of both of their vicariates, we ordain that the Provinces of Teutonia and St. Albert the Great, USA, undertake the steps required to establish the fraternal, apostolic, administrative and economic structures needed in furtherance of the erection of a Vice-Province in Bolivia by 2013.

Venezuela

211. [*Petitio*] Acknowledging progress made in the integration of the brothers of the Common Project into the Province of Our Lady of the Rosary in Venezuela, we petition the Prior Provincial of that province to continue accompanying the brothers, particularly in institutional and complementary studies, in community life, and in the apostolate in the pursuit of the goal of an eventual Vice-Province of Venezuela.

Likewise, we petition the Prior Provincial of the Province of Betica to explore with the brothers of his Vicariate avenues of collaboration through assignments in any of the forms outlined in the Constitutions, while maintaining affiliation to their Province of origin, through offering some of their houses to accommodate one of the stages of formation, or through other means.

Caribbean

212. [*Gratulatio*] We commend the initiative of the brothers of the General Vicariate of Puerto Rico in exploring the option to integrate into one of the Provinces of the United States of America; and we encourage such process, which is in line with what has been said at this Chapter concerning the options to be taken by all of the General Vicariates in the Order.

213. [*Petitio*] Concerning the English-speaking Vicariates of the Province of England and the Province of Ireland, we petition:

1. that the two Priors Provincial strengthen the links between the vicariates and the provinces of origin; that they promote and support community life and common projects in a cohesive and committed manner in order to foster the Dominican way of life and mission; and
2. that each year the vicars provincial with their councils meet to plan common apostolic and inter-vicariate collaboration in furtherance of the goal of integration into one provincial vicariate.

- 214.** [*Petitio*] We petition the Vicars Provincial and their councils of the Vicariates of the Dominican Republic and Cuba to further collaborate in view of becoming a single provincial vicariate in accordance with the process of their provinces of origin in Spain. Furthermore, we support their ongoing collaboration in the projects of formation and in the centers of intellectual life. These entities will continue to require economic help from their provinces in order to carry out their mission.
- 215.** [*Petitio*] We petition the Prior Provincial of the Province of Toulouse to develop full Dominican life in Haiti by the increasing participation of the Haitian brothers in the life of the Vicariate as well as by the support of other provinces and vicariates like Colombia and the Democratic Republic of Congo. We also ask the Prior Provincial to strengthen collaboration with the vicariates of the Dominican Republic and Cuba.
- 216.** [*Commendatio*] We recommend a yearly meeting among the vicars in the region with the *Socius* for Latin America and the Caribbean to explore collaboration and apostolic ministry.

Iberian Peninsula

- 217.** [*Gratulatio*] We commend the brothers of the Iberian Peninsula (JIP) for their participation in the 2016 Project in order to arrive at a new Dominican entity that will strengthen Dominican life and mission in the region.

COOPERATOR BROTHER CONGRESS

- 218.** [*Petitio*] We petition the Master of the Order to appoint a committee of cooperator brothers to organize an international congress of cooperator brothers to focus on the re-visioning and renewal of the vocation and ministry of the Dominican cooperator brother for our time.

GOVERNANCE AT ACADEMIC INSTITUTIONS

- 219.** [*Commissio*] We commission the Master of the Order to appoint a commission to formulate the concrete measures required for the transfer of the University of Santo Tomas (UST) Manila, to the jurisdiction of the Dominican Province of the Philippines, as stipulated in n. 120 of the *AGC* 1995 Caleruega. The work of this commission is to be completed and submitted to the Master and his council for approval and implementation by 2013.
- 220.** [*Commissio*] We commission the Master of the Order to propose changes in the Statutes of the Pontifical University of St. Thomas Aquinas (PUST), within the present process of rewriting the Statutes of the PUST. These changes could include the following:
1. the creation of a Board of Trustees, whose members would be appointed by the Master of the Order as Grand Chancellor of the University. The appointment of the members would be based upon their experience and ability to contribute professional expertise in university governance, including finances, personnel, organization, and planning; and
 2. the appointment of a Vice-Chancellor for the University, who could serve as Chairman of the Board of Trustees.

GOVERNANCE OF LOCAL COMMUNITIES

- 221.** [*Ordinatio*] We ordain that for the approval of the conventual syndic by the prior provincial, in *LCO* 328 the following changes be made:
- § II. - He is appointed by the prior with the consent of the conventual council and the approbation of the prior provincial.
- § III - He is appointed for a three-year period and can be appointed immediately for another three years, but not for a third period except in case of necessity.

CANONICAL VISITATIONS OF THE MASTER OF THE ORDER

222. (*Petitio*) – During the nine-year mandate of the Master of the Order two canonical visitations to each entity are prescribed (LCO 398 § 2). We ask that the Master of the Order preside over one of these, preferably accompanied by the socius linked to the entity and that the other visitation be conducted under the presidency of the socius linked to the entity accompanied by another brother, who need not necessarily be a member of the Curia

ORGANISATION OF THE VISITATION CONDUCTED UNDER THE
PRESIDENCY OF THE MASTER

223. At least six months in advance of the visitation, a questionnaire shall be sent to the Provincial and discussed in his Council. The Provincial shall send back a brief report touching on the following topics:

1. the number of brothers, the number of priories and houses, an age profile of the entity;
2. the types of apostolic activities;
3. the challenges faced;
4. the structures of religious and intellectual formation;
5. a proposed agenda for the visitation;

During the visitation:

6. There shall be meetings with each community and each brother —the manner in which these take place is to be determined by the Master of the Order;
7. There shall be Meetings with the different provincial bodies (councils, commissions etc.);
8. an informal meeting with the Dominican family;
9. visits to one or more monasteries;

As far as possible, in order to ensure a greater unity in the province with its different entities, the provincial and regional vicariates are to be visited during the same canonical visitation by a brother designated by the Master of the Order. Moreover, again is so far as it is possible, the Master of the Order or his delegate shall make a visitation of the other Provinces of the region which share common projects.

The visitation charge shall be sent not later than one month after the visitation.

It is for the *socius* linked to the entity to ensure a follow up on the canonical visitation.

ORGANISATION OF THE VISITATION LEAD BY THE SOCIUS FOR THE ENTITY

224. At least six months in advance of the visitation, a questionnaire shall be sent to the Provincial (cfr. *supra*)

During the visitation:

1. There shall be a meeting with each community;
2. There shall be a meeting with those brothers who wish to meet the visitators, according to the procedures established by the brother who presides at the visitation;
3. There shall be a meeting with the different institutions of the Province.

The conclusions of the visitation are to be sent not later than one month after the visitation.

It is for the *socius* responsible for the entity to ensure a follow up on the canonical visitation.

CANONICAL VISITATIONS CONDUCTED BY THE PROVINCIAL

- 225.** (*Exhortatio*) We remind the *Priors Provincial* of the necessity of conducting *canonical visitations* of their houses of formation each year and visitations of their other communities twice during their term of office (LCO 340). With regard to the reception of the conclusions of the canonical visitation, the General Chapter of Providence proposed a procedure (*ACG* 2001 Providence, n. 457).

PROCEDURES FOR THE ELECTION OF A MASTER OF THE ORDER

- 226.** (*Commissio*) We ask the Master of the Order that, before the next elective General Chapter, a document concerning the process of election of the Master of the Order be circulated to the capitulars. This text might be informed by the following text which has grown out of the experience of previous elective Chapters.

Sessions in language groups

- 227.** (*Commendatio*) Three sessions in linguistic groups shall be held before the *tractatus*. The president of each linguistic group shall be designated by the president of the Chapter.

During the first session:

1. Brothers shall be invited to write the name of one or more brothers they wish to propose for discussion.
2. The president shall announce the names proposed in alphabetical order giving the number of mentions for each name.
3. The president shall then invite the group to discuss each name, once again by alphabetical order of family name.
4. At the end of the discussion, each brother may propose, in writing, a maximum of three names of those brothers whom he wishes to hear during the third session of the linguistic groups.

5. At the Steering Committee meeting, each linguistic group shall present to the president of the Chapter the names gathered by each group along with the number of mentions of each brother.
6. When all the names are known, the president of the Chapter, together with the Steering Committee, shall compile a list of those brothers who have been named and this list shall be distributed to the linguistic groups.
7. If the list contains the names of brothers who are not present at the Chapter, the Steering Committee shall decide by majority vote who will be invited to participate in this process.

During the second session:

1. The list shall be distributed among the linguistic groups who shall choose in writing to hear the five brothers who shall have received the most mentions.
2. The secretary general shall organise the timetable of visits to the different groups.

During the third session:

1. Brothers may listen to the different brothers invited and ask them any questions they wish.
2. At the end of this discussion, the group shall once more decide in writing the names of the brothers they wish to be proposed for discussion in the Tractatus. This list shall then be given in writing to the president Chapter

The Tractatus

228. The *tractatus* shall begin with a prayer

The president of the Chapter shall preside over the Tractatus. A moderator shall facilitate the *tractatus* assisted by another moderator.

The President shall read the list of the brothers already proposed

by the linguistic groups and shall invite the capitulars to suggest other names if they so wish.

The brothers proposed for discussion, again in alphabetical order of family name, shall be permitted, should they so wish, to make a presentation of no longer than 15 minutes to the capitulars based on questions agreed by the steering committee to be posed to all of those named.

After this presentation, the brother in concerned shall be asked to leave the assembly and a discussion shall ensue for a period of 15 minutes, this period may be renewed at the request of a majority of capitulars. Each capitular shall be allowed a maximum of three minutes to express his opinion.

When this discussion is concluded, the brother, if he is a capitular, shall be asked to return to the *aula* and the procedure shall continue until all of the brothers who have been named have appeared.

The *tractatus* shall end with a short prayer to St Dominic.

RECEPTION OF THE ACTS OF GENERAL CHAPTERS

- 229.** (*Exhortatio*) We exhort the Priors Provincial and their Councils to find effective ways, not only to translate and distribute the Acts of General Chapters, but also to make their contents known and applied in the priories and houses of their Provinces, Vice-Provinces and Vicariates (*ACG 2007 Bogota*, n. 227).

THE GENERAL CURIA

- 230.** (*Commissio*) In order that the General Curia may help the Master fulfil his tasks in an effective manner we commission the Master of the Order to evaluate the needs and the challenges presented to the Order so that he may:
1. renew the composition of the Curia and the areas for which the *socii* or the promoters are necessary;

2. clarify the areas of responsibility of each of them and the collaboration necessary between them;
3. consult the provincials of the brothers sought for the Curia before their nomination and the necessary assignations are made.

231. (Commissio) We commission the Master of the Order, in association with Syndic of the Order and the president of IDF, to establish an office of solidarity charged with the task of accompanying the projects financed by the Order. The competence of such an office might include:

1. to define the criteria of eligibility for inclusion amongst these projects and to guarantee transparency in their selection;
2. to assist the formulation of these projects according to professional norms;
3. to assist the promoters of these projects in the area of fundraising, of economic and administrative management, and in particular with accounting and the allocation of resources, and the follow-up of these projects;
4. to pursue sponsorship and partnership at the international level;
5. to distribute information concerning those projects receiving support;
6. to co-ordinate the efforts of the search for funds for these projects in the different regions of the Order;
7. to guarantee that the intentions of the donors are respected and that the benefactors are thanked and recognised for their contributions.

This office could also help with the formulation of other projects not financed by the Order and support the coordination of fundraising by different entities.

THE DOMINICAN LAY FRATERNITIES

232. (*Ordinatio*) « The Order of Preachers is composed of those who, by their profession (for those who follow the evangelical counsels, the nuns and the friars) or through their promise to the Master of the Order (for the members of lay and priestly fraternities who engage in a form of the evangelical life adapted to their condition) are integrated into the Order» (*ACG* 2001 Providence, n. 418). In order to dispel certain ambiguities, we recall that the canonical notion of the ‘religious life’ designates the consecrated life of members of a religious institute as profession of public vows to observe the evangelical councils and a fraternal life in common. In this sense, the definition of religious life is not applicable to the laity who are called to live their participation in the *tria munera Christi* in the midst of temporal realities. This is why it is necessary to promote and assist the formation of a Dominicans laity on the basis of a sound ecclesiology and a theology of the laity.

The lay people who are incorporated into the Order, share in the charism of St Dominic according to « their fraternal unity in the one mission of preaching the Word of God» (*ACG* 2001 Providence, n. 416). At the same time, this unity is realised according to the distinct forms of Dominican life. This is expressed in different juridical forms (cf. Fundamental Constitution, § IX).

Taking account of the distinction, the autonomy and the specificity of Dominican laypeople, and that of the brothers, we ordain that the friars respect our law especially in the following cases:

1. The moral responsibility of the Order: the Order is in no way implicated in or responsible for a Lay Dominican, certainly in the three following situations: public utterances (conferences, publications, internet); his or her actions involving the civil or ecclesiastical authority; any act on his or her part in violation of the law (civil or ecclesiastical) unless these are undertaken with the mandate of a brother having legitimate authority.

2. The government of the Order: if a Lay Dominican is able to participate at one level of government in the Order, by special invitation or as an expert, he or she may not in any fashion habitually occupy such a role in these same instances neither may he or she enjoy the right to vote.
3. The administration of goods: Dominican lay people (or non Dominican lay people) contribute by their competence to the administration of our goods. In the management of our goods, Dominican lay people may in no way act contrary to our laws (*LCO* 555), alienate a good of the Order, or exercise administration outside the regulations of the Order (house, Priory, Province, Order).

DOMINICAN PRIESTLY FRATERNITIES

- 233.** (*Commissio*) We commission the Master of the Order to revise the rule of the Dominican priestly fraternities (*LCO* 149 # II -151), in order that it might better take into account the specific form of life of a diocesan priest.

BROTHERS IN DIFFICULT OR IRREGULAR SITUATIONS

- 234.** (*Exhortatio*) When we make our profession, we ask for the mercy of God and that of our brothers. We cannot preach mercy if we do not give it and receive it in the heart of our Order. Sometimes, a brother may have particular need for this mercy because he has wandered from our common life and from his engagement to live his vowed life. We are bound by our profession to do all possible to welcome once again such a brother to the community of the Order: ‘There is more joy in heaven over one sheep who repents than over the 99 others who remain’. (cf. Luke 15, 7) We must believe in that brother’s vocation and in his capacity to honour his vows even when he thinks it difficult for him to live them. This is an expression of our Christian hope.

At a certain point, however, when his alienation from religious life is so deeply rooted and the common good is endangered, mercy and truth require that his superiors undertake clear measures to resolve this irregular situation, as much for the brother's own good as for that of the Order. It is for this reason that we exhort major superiors to resolve the irregular situations of brothers, by means of a fraternal process. A brother is in an irregular situation when he is not habitually in a house or Priory. *Habitually* means sharing in the common daily life, always excepting the situation of the brother who, for apostolic reasons, or by reason of health, or studies has received written authorisation in advance from his major superior (*CIC* 665, §1; *LCO* 441). The status of those brothers living outside the Priory is to be governed by the statute of the Province (*LCO* 336). Another means of regulating such cases is, in certain circumstances, by exclaustation (*CIC* 686, §1). For other cases (fugitives, brothers who refuse obedience, etc.), having noted that several situations have not been adequately handled and regulated, we exhort major superiors to implement the procedures prescribed by our law (*LCO* 294; *LCO* 45-bis) and by Canon law (*CIC* 694-704). Moreover, according to the gravity of the irregular situations and after investigation by the Provincial, different sanctions might be imposed, being just and proportionate to the difficulty in question: by means of a formal precept; a time of monastic retreat; a ban on publishing and editing in any form; suspension from making public utterances; a ban on engaging in different forms of direction (human, psychological, spiritual); a limitation on ministry; suspension of faculties for hearing confessions (*CIC* 974); suspension of all forms of ministry; a period of physical distancing from the community; suspension of active and passive voice... An admonition (monition) from the major superior might accompany these sanctions. Psychological and spiritual counselling might sometimes be recommended . Attention will be given to assuring objectivity in this process in

order to respect justice and fraternal charity as well as the balance between the strictly penal and remedial aspects of the penalty. The purpose of this ordination arises from a consideration for the common good, for the good of the brother, and of the risks of allowing a situation to worsen, or of scandal falling upon the Order, the Church, and in certain countries, the risk of incurring legal liability.

For certain brothers in difficult situations, discussion among major Superiors with a view to assignation to another entity might present a positive solution for these in difficulty in their original Provinces, having taken into account potential civil and criminal risks.

PREACHING RECONCILIATION AND HEALING

- 235.** Given the ongoing crisis of the sexual, physical, and emotional abuse of minors and other vulnerable persons within the Church, we offer our sincerest sympathies and prayers to all who have suffered so greatly. We are most grieved that some of our Dominican brothers have committed these terrible acts. We beg pardon from our brothers and sisters who have experienced sexual abuse by clergy and religious which has resulted in great trauma and often a loss of faith.
- 236.** [*Ordinatio*] Seeking to be preachers of reconciliation and healing found in Christ (*LCO 2 § I*), we ordain that:
1. Priors Provincial and their councils must ensure that their entity has clear and detailed policies and procedures (*ACG 2001 Providence, n. 266; Letter of the Master, May 30, 2008 Prot. n.50/08/575*), that properly address prevention, pastoral care, and ensure a rigorous application of the norms of canon and civil law in response to allegations of sexual abuse by our brothers so that the rights of the alleged victim and the brother accused are protected and maintained;

2. these policies and procedures are to be in place by January 2012 with copies distributed to the brothers of the entity and one copy sent to the Master of the Order;
 3. all Priors Provincial (major superiors) shall ensure that his entity is in compliance with Safe Environment Programs offered in dioceses or by religious conferences. Where there are no such programs, they are to use the ones most suited to them as formulated by other Dominican entities;
 4. all Priors Provincial (major superiors) are to ensure that the brothers are educated in the importance of clear boundaries in ministry, beginning from the time of initial formation;
 5. until the next General Chapter all entities of the Order are to offer spiritual reparation for the sin of sexual abuse of minors and vulnerable persons by clergy and religious that has traumatized and disturbed the faith of so many (e.g.: a regular holy hour, communal recitation of a penitential psalm, etc.).
237. [*Ordinatio*] We ordain that by January 2011 the Master of the Order with his Council issue norms applying the procedures of the Church in dealing with the crime of the violation of the 6th commandment of the Decalogue with a minor by a cleric, with particular reference to Canon 695.

CHAPTER EIGHT

ON ECONOMIC ADMINISTRATION

- 238.** [*Declaratio*] We declare that in accordance with *LCO 569*, the Syndic of the Order, fr. José Bernardo Vallejo Molina, O.P., presented a report on his administration since his appointment. This report has been approved.
- 239.** [*Declaratio*] We declare that in accordance with *LCO 569*, the Syndic of the Order, fr. José Bernardo Vallejo Molina, O.P., presented the accounts of the General Curia for the financial years 2007-2009. These accounts have been approved.
- 240.** [*Declaratio*] We declare that in accordance with *LCO 572*, the Syndic of the Order, fr. José Bernardo Vallejo Molina, O.P., presented the personal accounts of the Master of the Order. These accounts have been approved.
- 241.** [*Declaratio*] We declare that the Syndic of the Order, fr. José Bernardo Vallejo Molina O.P., presented the following accounts:
1. Angelicum Fund
 2. Solidarity Fund
 3. Saint Dominic Fund
 4. Francisco de Vitoria Fund
 5. Dominique Renouard Fund
 6. Fund of the Master of the Order
 7. Leonine Fund
 8. Administrative Funds for those entities under the immediate jurisdiction of the Master of the Order
- These accounts have been approved.

- 242.** [*Declaratio*] We declare that in accordance with *LCO 571*, that the accounts of the priories and institutes under the immediate jurisdiction of the Master of the Order duly submitted to the Master, were approved by their respective councils. These accounts have been thoroughly studied by the Economic Council of the Order and approved by the Master of the Order and the General Council.
- 243.** [*Ordinatio*] We ordain that in the year in which we gather for General Chapter the *Relatio* of the Syndic of the Order be approved by the Master and his Council after being studied, analysed and recommended by the Economic Council of the Order. The *Relatio* should be presented to the general assembly of the Chapter, together with the *Relatio* of the Master.
- 244.** [*Ordinatio*] We ordain that the Syndic of the Order and the Economic Council of the Order formulate the administrative statute of the Order after consultation with all entities and present it to the next General Chapter for approval (*LCO 553*).
- 245.** [*Commendatio*] We recommend that some canonical visitations of the Master of the Order or his Socii, *Priors Provincial*, Vice Provincials, Vicars General and Regional Priors include an economic visitation where desirable or necessary.
- 246.** [*Ordinatio*] We confirm that the brethren in formation receive training in administrative and economic matters as outlined in Rome and the following Chapters. (*ACG 1983* Roma, n. 193; *ACG 1986* Ávila, n. 175; *ACG 1989* Oakland, nn. 120 y 185; *ACG 1992* Mexico, n. 216; *ACG 1998* Bologna, n. 224; *ACG 2001* Providence, n. 402; *ACG 2004* Krakow, n. 340; *ACG 2007* Bogotá, n. 259).
- 247.** [*Ordinatio*] We ordain that the Syndic of the Order with his Economic Council organize every three years regional meetings on administrative and economic matters with the Provincial Syndics and Provincials, Vice Provincials, and Vicars General (*AGC 2001* Providence, n. 403).

248. [*Ordinatio*] We ordain that the following replace LCO 567:

Priors Provincial, Vice Provincials, Vicars General and heads of institutions under the immediate jurisdiction of the Master of the Order, assisted by their Syndics, are responsible for sending directly to the Master of the Order by 31 August each year the following two documents:

1. The Annual Economic Report. This is a comprehensive presentation of the economic situation of the entity. It shall include details of income, expenses, assets, liabilities, and annual budgets as well as major projects undertaken or planned. If the entity has different vicariates, priories, houses, or institutes, this report shall give details of the economic situation of each one. The format of this report may vary according to local custom but must include all of the information requested above. A sample format shall be available from the Syndic of the Order.
2. The Contributions (tax-deduction) Questionnaire. This is used to calculate the annual contributions from the entities of the Order. On the basis of this questionnaire entities claim their allowable deductions for formation expenses, donations to other entities of the Order and medical and healthcare expenses of the brethren. The questionnaire shall be sent out each year by the Syndic of the Order and its format shall be the same for every entity.

Order contributions

249. [*Ordinatio*] We ordain that the annual contribution of each Province, Vice Province and General Vicariate be assessed according to the formula approved in the Acts of the General Chapter of Bogotá 2007, n. 261. To this formula will be included the medical and healthcare costs with the same criteria as for the costs of formation.

250. [*Ordinatio*] We ordain that the amount that the Master of the Order could authorize as expense without his Council would not exceed the quantity of €50,000.

- 251.** [*Ordinatio*] We ordain the master of the Order establish an assistant to the syndic of the order to assist the syndic and for the purpose of coordinating solidarity and fundraising efforts for mission development projects of the entities of the Order and the institutes and houses under the immediate jurisdiction of the Master of the Order. The assistant would collaborate with the Syndic to effect the following:
1. Assure mechanisms for accountability and transparency;
 2. establish a monitoring and reporting process;
 3. publish periodically (within the Order and to donors and potential donors) information on progress of projects;
 4. coordinate efforts in different regions of the Order for development of the projects mentioned above.
- 252.** [*Ordinatio*] We ordain that the Syndic of the Order make an annual report on solidarity funds to the Priors Provincial, Vice Provincials and Vicars General. (ACG 2007 Bogotá, n. 273).
- 253.** [*Ordinatio*] We ordain that the Master of the Order and the General Council bestow to the Angelicum from the Solidarity Fund up to €1,000,000 for the present major repair work of the Angelicum. (AGC 2007 Bogotá, n. 134).
- 254.** [*Gratiarum actio*] We thank all those who have helped in the building up of the Solidarity Fund of the Order, in particular the Dominican Sisters of Bethlehem in the Netherlands.

International Dominican Foundation

- 255.** [*Gratiarum actio*] We thank fr. Mark Edney and the four US Provincials for their work for the IDF and its fundraising efforts.
- 256.** [*Petitio*] We petition the Master of the Order to appoint a friar full time as president of IDF for the next three years.

- 257.** [*Petitio*] We petition the regions of the Order to actively participate in raising funds for the approved projects of the Order and the solidarity funds of the Order. The office of Solidarity is to support these efforts. We are grateful to the IDF and regions of the Order for their generosity in supporting the approved projects of the Order and the solidarity funds of the Order.
- 258.** [*Ordinatio*] We ordain the Syndic of the Order with the Economic Council and in collaboration with the president of IDF to establish criteria to evaluate the fruits of its fundraising efforts. IDF should be evaluated annually.

Subsidies

- 259.** [*Ordinatio*] We ordain the Syndic of the Order include in the budget of the General Curia an annual subsidy for the following entities:
1. Pontifical University of Saint Thomas (Angelicum) €150,000 destined for ordinary operating expenses.
 2. The Priory of St. Dominic and St. Sixto at the Angelicum €40,000 (Bogotá 2007, n. 276)
 3. Inter-Africa (IAOP) €100,000 proportionately distributed according to the number of the friars of each subregion for the initial formation of the friars.
 4. Asia/Pacific €30,000 for formation projects.
 5. Latin America and the Caribbean (CIDALC) €25,000 for regional projects.
 6. Central and Eastern Europe €25,000 for regional projects.
 7. International Dominican Foundation (IDF) up to a maximum of €75,000 annually, not to exceed fifty percent of the annual IDF budget.

Chapter costs

- 260.** [*Ordinatio*] We ordain that the cost of the General Chapter is to be shared equitably, reflecting the portion in which each entity contributes annually to the ordinary budget of the Order but where no single capitular pays more than 3 percent of the total Chapter costs. Transportation costs are divided equally and administrative costs proportionately. Each capitular pays the actual per diem costs (AGC 2007 *Bogotá*, n. 286).

Appreciation

- 261.** [*Gratiarum actio*] We give thanks to the *Syndic* of the Order, fr. *José Bernardo Vallejo Molina* O.P., for his tremendous contribution to improving the economic administration of the Order.

CHAPTER NINE

CONSTITUTIONS AND *ORDINATIONS*

262. PRELIMINARY NOTES

For a clearer presentation of the changes made by the Chapter to the *LCO*, we follow the same method as was used in the Acts of the previous General Chapters.⁴

The numerical order of the *LCO* is followed. Each number has a sign indicating whether the text has been approved once, twice, or three times:

*** *confirmed constitution* (has been approved by three chapters)

** *approved constitution* (has been approved by two chapters)

* *introduced constitution* (has been approved by one chapter)

(note: The symbol [O] indicates that the approval or introduction of a constitution was made “with an ordination”.)

-- an ordination voted on a second time, abrogating the previous ordination

- an ordination accepted for the first time

[A] abrogated text.

New texts are printed in *italics*.

Since a correct interpretation of the changes made requires a knowledge of the previous text and its history, references to the previous chapters are given with the following abbreviations:

C = Caleruega, 1995

B = Bologna, 1998

P = Providence, 2001

K = Krakow, 2004

Bo = Bogotá, 2007

This chapter made some “technical” changes to the text without

⁴ Cf. *ACG Romæ*, n. 307; *Avila*, n. 188; *Oakland*, n. 208; *Mexico*, n. 248; *Caleruega*, ch. IX, p. 90; *Bologna*, n. 240; *Providence*, ch. X, p. 149; *Krakow*, n. 352 and *Bogota*, n. 288.

altering the substance of the law. The abbreviation “Techn.” signifies changes made to adjust our laws to the *CIC*, to harmonize texts with other parts of the *LCO*, or that are simply editorial changes.

According to the norm of *LCO* 285 § I some ordinations made at the General Chapter of Caleruega (1995) have been approved at this Chapter and have been definitively inserted in the *LCO*. These ordinations, namely *LCO* 191 § III, *LCO* 566 and Acta Calarogæ n. 149 (*LCO* 560 § II), are indicated by the words “Insert. def.”

263. (Techn.)

40. Const. – All the elements that constitute and govern Dominican life through common discipline pertain to regular observance. Outstanding among these elements are the common life, the celebration of the liturgy and *private* prayer⁵, the observance of the vows, the assiduous study of truth, and the apostolic ministry: to fulfill them faithfully we are helped by the cloister, silence, wearing the habit, and works of penance.

264. (Techn.)

66. Const. – § I. - Since the contemplation of divine things and intimate conversation and friendship with God are to be sought not only in liturgical celebrations and in reading scripture but also in diligent *private* prayer, the brethren shall zealously cultivate this type of prayer.

265. (Bo, n.292)

**[O] 93. Const – § III. - The Regent is proposed by the provincial chapter and is appointed by the Master of the Order *for the time period until the following chapter. He may also be proposed immediately for a second appointment, but not for a third. While he is in office ...*

⁵ HUBERTUS DE ROMANIS, *Opera de vita regulari*, Ed. J.-J. Berthier, Roma, 1888, vol. I, pp. 153, 170 and 172. Cf. Mt 6, 5-6.

266.

- 139. Ord. – The brethren shall always remember that their public statements (in books, newspapers, radio and television, *and other media of social communication*) reflect not only on themselves but on their brothers, the Order, and the Church. For this reason, in reaching a judgement they should be careful to foster a spirit of dialogue and mutual responsibility with their brothers and superiors. If their speaking or writing is about controversial issues, they should give special attention to this crucial dialogue with major superiors

267. (C, n. 172; B, n. 251)

(Insert. def.) 191. Ord. – § III. -With the exceptions mentioned in n. 207, the convent where the brother made his novitiate, or where he is actually assigned, has the right to conduct the examination. The examiners are the brothers designated by the prior provincial, or by the prior with his council, *according to what is determined in the statute of the province*. The examination, however, may take place outside the convent of the novitiate or of assignment.

268.

*[O] 257. Const. – § I. - 1° The Master of the Order, with the consent of his council, may establish a vice-province. It ought to have, in the territory assigned to it, two convents properly so called and twenty-five vocals, *two thirds of whom should be members of the vice-province*; furthermore, it should be able to provide from its own resources so that it may have the conditions for the stability of the new province to be established.

2° A vice-provincial presides as major superior over a vice-province; he is elected by the chapter of the vice-province. A vice-province has the obligations and rights of a province.

*[A] § II abrogated

269.

*[A] 258. Const. – § I. – If, for a period of three years, a province does not have three convents or thirty-five voters assigned in that province and habitually living there, the *Master of the Order*, having consulted his council, shall declare that it no longer enjoys the right to take part in General Chapters as a province and shall reduce it to a vice-province in accordance with n.257, unless a general chapter has already been convoked.

§ II. - When ...

§ III. - In regions...

270.

– 285. Ord. – § I. - Ordinations which have remained in force through *two* successive chapters and have been approved in a *third* shall be inserted in the book of constitutions and ordinations. *If they are not inserted, then they are to be considered abrogated, unless they are established once again by a general Chapter.*

271. (Techn.)

318. Const. – It is for the council:

1°-3° (as in the text)

4° to give the ‘de moribus’ approval required by our law for those about to take examinations or to receive orders;

5°-6° (as in the text).

272.

– 328. Ord. – § I. - Any brother with active voice may be appointed bursar of the convent provided he is truly qualified for this office.

§ II. - *He is appointed by the prior with the consent of the conventual council and the approbation of the prior provincial.*

§ III. - He is appointed for a three-year period and can be appointed immediately for another three years, but not for a third period except *in case of necessity*.

273.

*[A] 332. Const. – § I. – After the brothers in the house have been consulted, the superior of a house is appointed for a three-year period by the prior provincial. He can be appointed in the same manner for another three years immediately following, but not for a third time

§ II. – At the end of the three-year period the prior provincial is obliged to appoint a superior within a month. However, a superior of a house shall remain in office until his successor is present in the house, unless the prior provincial determines otherwise.

274. (Bo, 300)

-- 348. Ord. – § I - When a prior provincial ceases to hold office in accordance with n. 344 § I, the vicar of the province, as laid down in the statute of the province will be: either the prior of the convent where the next provincial chapter is to be held or, if that convent does not have a prior at that time, the prior of the convent where the last chapter was held and so on, retrospectively, *or the prior who is senior by profession in the province*, or the prior provincial himself who has left office.

275.

[A] 373. Ord. – Among other things, the provincial council should deal with:

1° the appointment or removal of a *regional prior* and of a *conventual prior*;

2° The presentation or removal of a pastor;

3°-7° (as in the text).

276. (Bo, n. 303)

378. Const. – § I. - In each province there shall be a bursar who shall have charge of the goods of the province in accordance with the norms established for administration.

**[O] § II. - *A brother who has fulfilled this office can immediately be appointed again, but not for a third time,*

*[O] *except with the consent of the Master of the Order.*

277.

*[A] 384. Const. – § I. - *When a province has outside its own territory in some nation or region at least fifteen vocals and one convent properly so called, a provincial chapter can unite them into a provincial vicariate, so that the apostolic activity and regular life of the brothers there can be better coordinated.*

§ II. - The provincial vicariate is governed by statutes established by the provincial chapter, and approved by the Master of the Order.

278.

–[A] 389. Ord. – abrogated

279.

407. Const. – The following are assembled and have votes in an elective general chapter:

§ I. - In the election of the *Master of the Order*:

1°-3° (as in the text)

*[A] 4° vice-provincials;

5°-6° (as in the text)

*[O] 7° a delegate from a province having at least twenty *five* and up to one hundred brothers assigned in vicariates or houses of the province outside the boundaries of the province, elected from among them and by them according to the statute of the

province; from a province having one hundred and one to two hundred brothers assigned in vicariates, a second brother shall be chosen as a delegate and so on likewise;

8° (as in the text)

§ II. - (as in the text).

280.

*[A] 408. Const. - The following are assembled and have votes in a general chapter of diffinitors:

1°-3° (as in the text)

4° delegates elected from each vice province;

5° delegates of other vicariates, chosen according to the norm of n.409-bis, excluding, however, vicars provincial;

6° (as in the text).

281.

*[A] 409. Const. – The following are assembled and have voice in a general chapter of priors provincial:

1°-3° (as in the text)

4° each vice-provincial;

5° delegates of the vicariate, chosen from the vicars provincial according to the norm of n.409 bis;

6° one delegate from among the brothers assigned to houses under the immediate jurisdiction of the Master of the Order if the total of professed brothers is less than one hundred, and two if the total is one hundred or more, elected according to the norm of n.409-ter.

282.

*[O] 409-bis. Const. – Each province which has at least *twenty five* brothers assigned in vicariates or houses of the province outside the boundaries of the province has the right to send one delegate

elected from and by those brothers according to the statute of the province to a general chapter either of diffinitors or priors provincial. An arrangement shall be made by the Master of the Order with his council so that half of the provinces shall be represented in one chapter and the other half in the next.

283.

–[A] 452. Ord. – The following is the procedure for the election of a superior:

1°-6° (as in the text)

7° the tellers and then the voters, one by one, place their folded ballots in an open container:

8°-16° (as in the text).

284.

*[A] 465. Const. – The election of a conventual prior requires the confirmation of the prior provincial (cf. appendix n.20).

285.

*[A]481. Const. - abrogated

286.

*[A] 482. Const. - abrogated

287.

*[A] 483. Const. - abrogated

288.

– 499. Ord. – § III. – If, however, the voters cannot easily gather together, the *election* is held according to the following norms:

1° (as in the text)

2° when the time fixed for receiving ballot papers has elapsed, the prior provincial or the regional prior with his council *or with two tellers approved by the council* shall make the scrutiny according to the norm n.480 § IV, 1°-4°;

3°-5° (as in the text).

289. (C, n. 149)

(Insert. Def.) 560. Ord. – § I. - The entities of the Order shall define, through Chapters or in their statutes, the methods of managing financial assets (administration; management of money, stocks, bonds or similar instruments; bank deposits and transfers) according to the individual conditions of each place.

§ II. - In each province ethical norms shall be established for the assessment and investment of monies. The prior provincial together with his council should see to this task, having consulted the economic council and promoter or provincial commission for Justice and Peace. Taking these norms into account, the provinces and houses should consider in which banks it is right to deposit their funds (cf. § III) and in which companies it is right to invest.

~~§H.~~ § III. - Monies shall be deposited only in banks whose security is established with certitude, and, in accord with the intention of n.555, they shall be deposited in the name of the respective moral person or institute to which they belong.

~~§H.~~ § IV. - The bank shall be chosen by the administrator himself with the consent of the superior. (K, n.384)

290. (C, n. 194, B, n. 287)

(Insert. Def.) 566. Ord. – § I. - Each year, the bursar of the province, *vice-province and general vicariate* must *present* to his *respective* council an accurate and complete account of the revenues and expenses, debits and credits of the same *entity*, of the transactions he has made, and of the economic condition of *the entity*; he *shall also propose* a budget or estimate for the following year. All these reports must be

approved by the *respective* council. Furthermore, the bursar must submit his economic report to the *superior of the entity* each month.

291. (Bo, 261 and 313)

- 567. Ord. – Each year, by the end of August, priors provincial, vice provincials, vicars general, and the heads of institutions under the immediate jurisdiction of the Master of the Order, with the help of their bursars are obliged to send to the Master of the Order:

1° The annual economic report, that is, a complete account of the economic status of the entity. The report should describe in detail the revenues, expenses, assets and liabilities, the annual budget, and projects undertaken or planned. If an entity has several *vicariates, convents*, houses or institutes, this detailed report should be made on the economic status of each one. The format of this report can vary according to local custom, but must contain all the information here requested. To facilitate this, a sample template shall be available from the bursar of the Order.

2° The response to the taxation questionnaire is required in order to calculate the annual contributions from the entities of the Order. It indicates the amount of formation expenses, of medical expenses for brothers in poor health, of donations made to assist other entities of the Order, and how much remains liable to taxation. For this purpose a questionnaire shall be sent out each year by the bursar of the Order and its format shall be the same for each entity.

(NB: The ordination was voted on a second time, abrogating the previous ordination, but keeping the texts accepted the first time: “vicariates, convents” and “of medical expenses for brothers in poor health”.)

292. [*Declaratio*]

We declare abrogated the *ordinationes* accepted from the General Chapters from River Forest (1968) up to and exclusive of that of Caleruega (1995) that have not been inserted in the *LCO* (2010).

293. [*Abrogatio*]

We abrogate the following ordinations of the General Chapter of Caleruega: nn. 53, 76, 86, 139, 148, 159, 160, 161.

294. [*Ordinatio*]

We ordain that the houses under the immediate jurisdiction of the Master of the Order should pay 6% of their income as an ordinary contribution (C, n. 140).

295. [*Ordinatio*]

We ordain that, should a particular emergency arise in the Order, the Master with his council could establish payment of extraordinary contributions up to 10% of the ordinary budget of the Order (C, n. 146).

296. [*Declaratio*]

We declare that the following ordinations of the General Chapters of Bologna (1998), Providence (2001), Krakow (2004) and Bogotá (2007) have been considered as abrogated or fulfilled:

1. Bologna n. 57, about establishing a commission for the mission of the Order in the former USSR.
2. Providence n. 289, about naming a commission of experts to examine the role of the cooperator brothers in the Order and the Order's character as a clerical institute.
3. Providence n. 165, about the PUST reporting to the next Chapter
4. Krakow n. 166, about reviewing and suppressing the single administrator for the Priory and the PUST.
5. Krakow n. 167, about celebrating a conventual chapter *ad modum capituli provincialis*.
6. Bologna n. 187, about a report for the next Chapter on the efficacy of the regional structures of the Order.

7. Bologna n. 203, about the publication of a new edition of the *LCO*.
8. Bogotà n. 240, about placing a Latin version of the *LCO* on the website of the Order.
9. Bogotà n. 240, about naming a commission for the publication of the new edition of the *LCO*.

297. [*Commissio*]

We commission the General Curia of the Order that an *editio typica* be published on the official website of the Order after each General Chapter, which more clearly presents the various types of legislation of the Order, according to its obligatory and/or definitive character (*constitutio approbata et confirmata, constitutio inchoata cum ordinatione, ordinatio « permanens », constitutio « in fieri » (inchoata or approbata but sine ordinatione), ordinatio « in transitu »* (which obliges but is not definitively inserted). This edition should also include a list of all ordinations of the General Chapters not included in the *LCO*, yet in force.

298. [*Commissio*]

We commission that in the preparation of future General Chapters, the General Curia prepare a list of ordinations in force that should be reviewed by the Chapter commission whose material corresponds to its competence.

APPRECIATION

- 299.** The Elective General Chapter of Rome expresses its warmest gratitude to the institutions and to each and every one of the individuals who contributed to the preparation and successful outcome of the Chapter, namely
- the General Curia of the Order of Preachers who hosted the chapter
 - the community of the convent of Santa Sabina for its fraternal hospitality
 - the brothers and sisters who worked so hard - the members of the secretariat, all those assigned to simultaneous translation and translation of texts, those who prepared liturgies, those who wrote the minutes, and all others who according to their particular functions greatly assisted the chapter.

LOCATION OF THE NEXT GENERAL CHAPTER

- 300.** We declare that the next General Chapter, which will be of Diffinitors, will be celebrated in a convent of the province of Croatia, within the months of July and August 2013, the exact date to be fixed later.

SUFFRAGES FOR THE LIVING

- 301.** For Pope Benedict XVI, Supreme Pastor of the Church and most benevolent benefactor of our Order, each province shall celebrate one Mass.
- For fr. Bruno Cadoré, Master of the Order, each province shall celebrate one Mass.

For fr. Timothy Radcliffe and fr. Carlos A. Azpiroz Costa, ex-Masters of the Order, each province shall celebrate one Mass.

For the entire Episcopal Order, for the socii of the Master of the Order, for the Procurator General of the Order, for our benefactors and for the well-being of our entire Order of Preachers, each province shall celebrate one Mass.

SUFFRAGES FOR THE DEAD

- 302.** For the souls of Pope John Paul I and Pope John Paul II, the most recently deceased Supreme Pontiffs, each province shall celebrate one Mass.

For the soul of fr. Damian Byrne, the most recently deceased Master of the Order, each province shall celebrate one Mass.

For the souls of the brothers and sisters of the Order who have died since the last General Chapter, for this once all that is required is that each province should celebrate one solemn Mass for them all together.

When these prescribed suffrages, for either the living or the dead are to be fulfilled, they should be announced publicly and in sufficient time, so that the brethren of the convent where the suffrages are to be fulfilled can participate in the Mass celebrated for this intention.

These are the Acts of the Elective General Chapter celebrated in Rome from the 1st to the 21st of September, 2010. To printed copies of them, carrying the seal of the Master of the Order, the same weight is to be given as to the original texts.

We command the superiors of every province, convent and house to have the same Acts read and published as soon as possible in every convent and house subject to them, and to ensure that they are carefully observed by all.

In the name of the Father and of the Son and of the Holy Spirit.

Given at Rome, in the convent of Santa Sabina, the 21st day of September, in the year of Our Lord 2010.

L. S.

fr. Bruno Cadoré, O.P.
Master of the Order

fr. Gilbert Narcisse, O.P.
Prior Provincial of the Province of Toulouse

fr. Norberto Castillo, O.P.
Diffinitor, Province of the Philippines

fr. Jesús Díaz Sariego, O.P.
Diffinitor, Province of Spain

fr. Francesco Maria Ricci, O.P.
Secretary General of the Chapter

fr. Alejandro Crosthwaite, O.P.
vice-secretary

fr. Juan Pablo Corsiglia, O.P.
vice-secretary

APPENDIX I

His Holiness Benedict XVI

General Audience

Wednesday 3rd February 2010

Saint Dominic de Guzmán

Dear Brothers and Sisters,

Last week I presented the luminous figure of Francis of Assisi; today I want to talk about another Saint of the same period who made a fundamental contribution to the renewal of the Church of his time: St Dominic, the Founder of the Order of Preachers, also known as Dominican Friars.

His successor at the head of the Order, Bl. Jordan of Saxony, gives a complete picture of St Dominic in the text of a famous prayer: “Your strong love burned with heavenly fire and God-like zeal. With all the fervour of an impetuous heart and with an avowal of perfect poverty, you spent your whole self in the cause of the Apostolic life” and in preaching the Gospel. It is precisely this fundamental trait of Dominic’s witness that is emphasized: he always spoke *with* God and *of* God. Love for the Lord and for neighbour, the search for God’s glory and the salvation of souls in the lives of Saints always go hand in hand.

Dominic was born at Caleruega, Spain, in about 1170. He belonged to a noble family of Old Castile and, supported by a priest uncle, was educated at a famous school in Palencia. He distinguished himself straight away for his interest in the study of Sacred Scripture and for his love of the poor, to the point of selling books that in his time were a very

valuable asset, in order to support famine victims with the proceeds. Ordained a priest, he was elected canon of the Cathedral Chapter in Osma, his native diocese. Although he may well have thought that this appointment might bring him a certain amount of prestige in the Church and in society, he did not view it as a personal privilege or as the beginning of a brilliant ecclesiastical career but, rather, as a service to carry out with dedication and humility. Are not a career and power temptations from which not even those who have a role of guidance and governance in the Church are exempt? I recalled this a few months ago during the consecration of several Bishops: “We do not seek power, prestige or esteem for ourselves.... We know how in civil society and often also in the Church things suffer because many people on whom responsibility has been conferred work for themselves rather than for the community” (16 September 2009).

The Bishop of Osma, a true and zealous Pastor whose name was Didacus, soon spotted Dominic’s spiritual qualities and wanted to avail himself of his collaboration. Together they went to Northern Europe, on the diplomatic missions entrusted to them by the King of Castile. On his travels Dominic became aware of two enormous challenges for the Church of his time: the existence of people who were not yet evangelized on the northern boundaries of the European continent, and the religious schism that undermined Christian life in the South of France where the activity of certain heretical groups was creating a disturbance and distancing people from the truth of the faith. So it was that missionary action for those who did not know the light of the Gospel and the work of the re-evangelization of Christian communities became the apostolic goals that Dominic resolved to pursue.

It was the Pope, to whom the Bishop Didacus and Dominic went to seek advice, who asked Dominic to devote himself to preaching to the Albigensians, a heretical group which upheld a dualistic conception of reality, that is, with two equally powerful creator principles, Good and Evil. This group consequently despised matter as coming from the principle of evil. They even refused marriage, and went to the point of

denying the Incarnation of Christ and the sacraments in which the Lord “touches” us through matter, and the resurrection of bodies. The Albigensians esteemed the poor and austere life in this regard they were even exemplary and criticized the riches of the clergy of that time. Dominic enthusiastically accepted this mission and carried it out with the example of his own poor and austere existence, Gospel preaching and public discussions. He devoted the rest of his life to this mission of preaching the Good News. His sons were also to make St Dominic’s other dreams come true: the mission *ad gentes*, that is, to those who do not yet know Jesus and the mission to those who lived in the cities, especially the university cities where the new intellectual trends were a challenge to the faith of the cultured.

This great Saint reminds us that in the heart of the Church a missionary fire must always burn. It must be a constant incentive to make the first proclamation of the Gospel and, wherever necessary, a new evangelization. Christ, in fact, is the most precious good that the men and women of every time and every place have the right to know and love! And it is comforting to see that in the Church today too there are many pastors and lay faithful alike, members of ancient religious orders and new ecclesial movements who spend their lives joyfully for this supreme ideal, proclaiming and witnessing to the Gospel!

Many other men then joined Dominic de Guzmán, attracted by the same aspiration. In this manner, after the first foundation in Toulouse, the Order of Preachers gradually came into being. Dominic in fact, in perfect obedience to the directives of the Popes of his time, Innocent III, and Honorius III, used the ancient Rule of St Augustine, adapting it to the needs of apostolic life that led him and his companions to preach as they travelled from one place to another but then returning to their own convents and places of study, to prayer and community life. Dominic wanted to give special importance to two values he deemed indispensable for the success of the evangelizing mission: community life in poverty and study.

First of all Dominic and the Friars Preachers presented themselves as mendicants, that is, without vast estates to be administered. This element

made them more available for study and itinerant preaching and constituted a practical witness for the people. The internal government of the Dominican convents and provinces was structured on the system of chapters which elected their own superiors, who were subsequently confirmed by the major superiors; thus it was an organization that stimulated fraternal life and the responsibility of all the members of the community, demanding strong personal convictions. The choice of this system was born precisely from the fact that as preachers of the truth of God, the Dominicans had to be consistent with what they proclaimed. The truth studied and shared in charity with the brethren is the deepest foundation of joy. Blessed Jordan of Saxony said of St Dominic: “All men were swept into the embrace of his charity, and, in loving all, he was beloved by all.... He claimed it his right to rejoice with the joyful and to weep with the sorrowful” (*Libellus de principiis Ordinis Praedicatorum autore Iordano de Saxonia*, ed. H.C. Scheeben [*Monumenta Historica Sancti Patris Nostri Dominici*, Romae, 1935]).

Secondly, with a courageous gesture, Dominic wanted his followers to acquire a sound theological training and did not hesitate to send them to the universities of the time, even though a fair number of clerics viewed these cultural institutions with diffidence. The Constitutions of the Order of Preachers give great importance to study as a preparation for the apostolate. Dominic wanted his Friars to devote themselves to it without reserve, with diligence and with piety; a study based on the soul of all theological knowledge, that is, on Sacred Scripture, and respectful of the questions asked by reason. The development of culture requires those who carry out the ministry of the Word at various levels to be well trained. I therefore urge all those, pastors and lay people alike, to cultivate this “cultural dimension” of faith, so that the beauty of the Christian truth may be better understood and faith may be truly nourished, reinforced and also defended. In this Year for Priests, I ask seminarians and priests to esteem the spiritual value of study. The quality of the priestly ministry also depends on the generosity with which one applies oneself to the study of the revealed truths.

Dominic, who wished to found a religious Order of theologian-preachers, reminds us that theology has a spiritual and pastoral dimension that enriches the soul and life. Priests, the consecrated and also all the faithful may find profound “inner joy” in contemplating the beauty of the truth that comes from God, a truth that is ever timely and ever alive. Moreover the motto of the Friars Preachers *contemplata aliis tradere* helps us to discover a pastoral yearning in the contemplative study of this truth because of the need to communicate to others the fruit of one’s own contemplation.

When Dominic died in 1221 in Bologna, the city that declared him its Patron, his work had already had widespread success. The Order of Preachers, with the Holy See’s support, had spread to many countries in Europe for the benefit of the whole Church. Dominic was canonized in 1234 and it is he himself who, with his holiness, points out to us two indispensable means for making apostolic action effective. In the very first place is Marian devotion which he fostered tenderly and left as a precious legacy to his spiritual sons who, in the history of the Church, have had the great merit of disseminating the prayer of the Holy Rosary, so dear to the Christian people and so rich in Gospel values: a true school of faith and piety. In the second place, Dominic, who cared for several women’s monasteries in France and in Rome, believed unquestioningly in the value of prayers of intercession for the success of the apostolic work. Only in Heaven will we understand how much the prayer of cloistered religious effectively accompanies apostolic action! To each and every one of them I address my grateful and affectionate thoughts.

Dear brothers and sisters, may the life of Dominic de Guzmán spur us all to be fervent in prayer, courageous in living out our faith and deeply in love with Jesus Christ. Through his intercession, let us ask God always to enrich the Church with authentic preachers of the Gospel.

APPENDIX II

RELATIO DE STATU ORDINIS

Roma 2010

NOS

Fr. Carolus Alphonsus AZPIROZ COSTA O.P.

S. THEOLOGIAE PROFESSOR

AC TOTIUS ORDINIS PRAEDICATORUM

HUMILIS MAGISTER ET SERVUS

“RELATIO” ON THE STATE OF THE ORDER PRESENTED TO THE ELECTIVE GENERAL CHAPTER

1. In accordance with LCO 417 §II,3 I offer my *Relatio de Statu Ordinis* to the Elective General Chapter which, God willing, will convene in Rome beginning the 1st of September, 2010. The General Chapter, which holds the supreme authority in the Order, is the meeting of brothers representing their Provinces for the purpose of treating and defining those things which are necessary for the good of the whole Order and, as is the case of this next General Chapter, electing the Master of the Order (LCO 405). Upon completion of nine years as Master, it is impossible to limit these pages only to the three years following the General Chapter of Bogotá (2007). I intend to offer some impressions here that I believe are the most relevant. Let me therefore point out some assumptions that will help you read these pages within a larger framework.
2. In discussing this *Relatio* in several sessions with the General Council we have jointly decided to offer a document which is realistic

and at the same time practical by pointing out those issues which need to be addressed and defined in the General Chapter. I will avoid wherever possible theoretical considerations about general topics. I believe that in the Acts of the last General Chapters, especially in the “prologues” to the individual chapters, one can find reflections on various aspects of the life and mission of the Order. These texts, as well as the “Letters to the Order” of past Masters over the last 20 years, have helped us to understand the breadth and length, height and depth of the life and mission of the Order (cf. Ephesians 3:18)¹

3. I would like this report to be read together with the two “Relatio” prepared for the General Chapter of Diffinitors in Crakow (2004) and the General Chapter of Provincials in Bogota (2007). These are published in the Appendices of the respective Acts of the Chapter. The three reports are complementary and together provide a more comprehensive and realistic analysis of the general situation of the Order since 2001.²

4. The **principle of subsidiarity**, which is so important in the government of the Order, invites one to study the other reports which have been prepared for this Chapter, namely:

- a. **The Reports of the Socii of the Master, General Promoters and the other officials of the General Curia** (cf. LCO 430).
- b. **The Reports of the different Prior Provincials, Vice Provincials and Vicar Provincials** will also offer a more complete vision of the state of the Order (cf. LCO 416).
- c. **The List of ordinations, petitions and recommendations of the last General Chapter of the Prior Provincials (2007)** to the Master of the Order or to his Socii and officials of the Curia. It would be good to refer to these in order to illumine this text.

1. I mention these at the beginning of each topic which divides this Relatio to facilitate the study of various issues from the perspectives of the last General Chapters and Masters General.

2. They have been published in the Proceedings of the Chapters and can be found on the Internet (cf. Webpage of the General Chapter 2010).

2007-2017

“WOE TO US IF WE DO NOT PREACH THE GOSPEL!”

(Cf. 1 Corinthians 9:16)

INTRODUCTION

Towards the celebration of the 800th Anniversary of the Confirmation of the Order.

5. From the First Sunday of Advent in 2006 through the Feast of the Epiphany in 2008, we celebrated the Jubilee of the 800th anniversary of the first community of the Order³: the Monastery of Saint Mary of Prouilhe. This jubilee year renewed our appreciation for the presence and vocation of our contemplative nuns who are at the heart of the Order. Deep contemplation of our faith is the root which nourishes our preaching. Thus we have understood more deeply that the authentic renewal⁴ of our nuns is also fundamental to the renewal of the whole Order.⁵

6. Since then we began a novena of years which will end, God willing, with the 8th Centenary of the confirmation of the Order of Preachers through the Bull *Religiosam Vitam* of Pope Honorius III (December 22, 1216). The vocals of the last General Chapter (Bogota 2007) asked that the time between these two anniversaries (2006-2016) be used to renew our vocation (cf. ACG 2007 n.51). The themes which have been proposed for our reflection for each year of this “novena” will serve as the guide for this *Relatio*.⁶

7. Brother Paul of Venice, a witness in the process of the canonization of Saint Dominic, stated that “Master Dominic” invited brothers who accompanied him on his journey with these words: “let us walk and we will reflect on our Saviour”. He also attested that “wherever one met Dominic

3. Cf. ACG 1989 (Oakland) n. 147, 1

4. Cf. Vatican II –The Decree *Perfectae Caritatis* concerning the adequate renewal of religious life.

5. Cf. *Relatio de statu Ordinis* ACG 2007 (Bogotae) n. 208.

6. This was the outline of a brief presentation concerning the situation of the Order offered to our brother Bishops who met for the first time in Caleruega at the end of September 2009; this meeting was held at the request of some of them invited to the XIVth Assembly of CIDALC which met in Santiago de Chile at the beginning of 2004.

he was either talking of God or to God.” Further he confessed that “never was he angry, agitated or disturbed, neither by the fatigue of his journeys nor for any other reason: On the contrary he was always happy in tribulations and patient in adversities.”⁷ This festive framework will help us to walk happily thinking of the Saviour as did our father, Dominic.

In particular I would also note that this year marks the 5th Centenary of the arrival of the first community of friars to the island of Haiti or *Quisqueya*, which in 1492 was given the name *Hispaniola* (the island now shared by the Dominican Republic and Haiti). This anniversary presents us with challenges, questions us about the missionary ardour of the Order and our availability to live itinerancy in following the way of life of the apostles. St. Dominic continues to be our ideal: leaving his native Caleruega, entering into the university environment of Palencia, joining the Chapter at Osma, discovering a new reality in life beyond the Pyrenees, engaging in preaching in and around Toulouse, founding the Order, preaching with his brothers in many cities and regions, feeding his heart with the desire to go to the Cumans.

8. In this context of remembering anniversaries, we are also invited in a few years to celebrate with renewed hope the 50 years since the beginning, development and conclusion of the Second Vatican Council. We are confronted with some important questions. What has been the result of the Council for us? Has it been received in a correct manner? In our reception of the Council, what have we done well? What has been inadequate or mistaken? What remains to be done?

9. Pope Benedict XVI in a speech which could be called “programmatic” makes reference especially to this topic. Without pressing the analogy too far, could we also ask ourselves what we as an Order have reflected upon, treated and defined, in the manner of *inchoatio cum ordinatione* and promulgated in the LCO, since the Bogota General Chapter in 1965 but particularly since the General Chapter of River Forest in 1968.

7. Cf. *Acta Canonizationis S. Dominici* – Ed. A. Walz OP in *MOPH XVI* (Romae 1935) 161.

10. In the same message, the Supreme Pontiff noted that on the one hand there is an interpretation of the Council that might be called “hermeneutics of discontinuity and rupture.” On the other hand is the “hermeneutics of reform and continuity.” It is a renewal in the continuity of the one subject—the Church, which the Lord has given us, which grows and develops in time, but remains always the same; renewal in the continuity of the one subject – the People of God on the road. In the discontinuity of historical events we are invited to discover the continuity of the mystery of the Church, and also the continuity of the charism of Saint Dominic in the Order which he wanted “*in medio Ecclesiae*”⁸.

11. Today, we are faced with an obvious fact: there is a major generational change in the Order. The incorporation of new vocations, the foundation of new Provinces, the presence of the Order in new countries, our preaching in new cultures raises for us new questions, demanding new responses, a new ardour, new methods and new expressions⁹.

12. The generation that was contemporary with the Second Vatican Council and who wanted to put it into practice immediately is now faced with having to accept and hear the questions of those who were born or grew up after the Council. The experience of the immediate post-council period is totally foreign to them; many of their parents have not even transmitted the faith to them. They cannot count on a vital “oral tradition” concerning the appropriateness of the renewal.¹⁰ These friars, our brothers, are questioning today those who preceded them on the road of Dominican life, just as the previous generation questioned their older brothers. Each generational change offers its own lights and shadows, joys and sorrows, hopes and anxieties. The Order requires the sense of freedom, the missionary zeal, creativity and commitment to mature in the field of justice and peace characteristic of a generation which has given so much to the Church. At the same time, many of our

8. Cf. Benedicto XVI, *Discurso a los miembros de la Curia romana*, December 22, 2005.

9. Cf. Juan Pablo II, *Discurso a los obispos del CELAM*, Haiti, 12 de Octubre de 1984; Inaugural address of the 4th General Conference of the Latin American Episcopacy, Santo Domingo, October 12, 1992.

10. Cf. Fr. Jean-Louis Bruguès OP, our brother Bishop, Secretary of the Congregation for Catholic Education, Conference: Formation of the priesthood between secularism and ecclesial models, in *L'Osservatore Romano*, 03.06.2009.

younger friars are expressing the necessity today of a certain visibility, faithfulness to the history and tradition of the Order, and the need for a sense of belonging experienced through a fraternal life in community which celebrates its faith in the liturgy etc. If we really believe that every brother who makes profession inserts his life and history into the life and history of the Order, this means that “the brother”, in a sense, will never be the same and analogously neither will “the Order” be the same for having taken him under her wing.

13. I write to those who know the Order, especially to the communities of their own Provinces. So I see no need for further explanations or details. Faithful to the principle *quod omnes tangit ab omnibus tractari et approbari debet* – in some way expressed in the phrase of Humbert of Romans: “*bonum enim quod communiter approbatur cito et facile promovetur*”¹¹ there comes a key question: **What is it that the capitular brothers need to know about the Order so as to be able to treat, define and legislate with wisdom?** The contents of these pages will, in a prioritized manner, make note of those things which I believe need especially to be taken into account by the Chapter in the present circumstances. Some shadows that may appear today in our way of living the mission of Friars Preachers appear brighter when our vocations shine more brilliantly. That vocation which we have received from God, in the Church, through the Order. The Chapter will try to define, inspire and encourage reform of those things which need reform, to restore those things that need to be restored, to renew those things requiring renewal, to re-found, in the sense of returning to basics, all those aspects of our lives which need to be anchored more deeply in the visionary project of St. Dominic. In different historical contexts through our eight centuries of history, the General Chapters have not been afraid of the freedom to decide the right course of action for these and countless other challenges, all in a spirit of love.¹²

11. Humbertus de Romanis, *Exposito Regulae, XVI in Operade vita regulari* (ed. Berthier I, p. 72); cf. LCO 6.

12. Cf. *Relatio de statu Ordinis* [ACG 2007 (*Bogotae*) nn. 199 y 208].

2007

**“LET US WALK FAITHFULLY IN THE ORIGINAL LOVE SO THAT
WE WILL HAVE LIFE”**

(Cf. Revelation 2:4 and John 10:10)

I. OUR CONTEMPLATIVES¹³

LCO nn. 141-143 and 146

14. The Jubilee year dedicated especially to reflection on our contemplative nuns helped us to remember the logical, historical and theological prominence of the contemplative life in our mission. This celebration greatly contributed to our deeper understanding of the role of our contemplatives in the life of the Order, the love that St. Dominic had for them, the life blood that comes from their support of the Holy Preaching. In addition to the report of the General Promoter of the contemplative nuns of the Order¹⁴, here are some added observations.

15. The General Chapter of 1989 (Oakland) occupied itself especially with the nuns and ordained that the Master of the Order form an International Commission with some very concrete tasks.¹⁵ The commission has been functioning and its members have been rotated according to schedule.¹⁶ Although initially there was some difficulty in accepting the Commission on the part of some nuns and monasteries, over the years (20 years!), the Commission works in accordance with

13. Cf. ACG 1983 (*Romae*) nn.280-281; ACG 1989 (*Oakland*) *Caput VII-De Monialibus*; ACG 1992 (*Mexici*) n. 126; ACG 1995 (*Calarogae*) n. 95; ACG 1998 (*Bononiae*) nn.156-159; ACG 2001 (*Providentiae*) *Caput V-De Monialibus*; cf. ACG 2007 (*Bogotae*) n. 45 “Letter to the Nuns of the Order of Preachers”; cf. Fray Buenaventura García de Paredes: *Letter to the Nuns and Sisters* (25.12.1926) [*Analecta* 35(1927) 122-127]; Fray Aniceto Fernández: *Letter to the Nuns* (12.11.1968) [*Analecta* 77 (1969) 22-25], *Letter for the promulgation of the provisional text of the Liber Constitutionum Monialium O.P. (LCM)* (22.07.1971) [*Analecta* 80 (1972) 368-371]; Fr. Damian Byrne: *Letter to the Nuns presented at the LCM* (14.01.1987) [*Analecta* 95 (1987) 19]; *Letter to the Nuns of the Order* (May 1992) [*Analecta* 100 (1992) 20-42]; Fr. Timothy Radcliffe: *Letter: A contemplative life* (29.04.2001) [*Analecta* 109 (2001) 63-87; IDI 393 (May 2001)123-142].

14. Cf. *Report of the General Promoter of the Nuns to the General Chapter* (B.1).

15. Cf. ACG 1989 (*Oakland*) nn.154-155.

16. In addition to the nuns who serve as members of the Commission (they are changed every three years according to a set plan), since 1989 there have been three General Promoters: Fr. Viktor Hofstetter (1989-1999), Fr. Manuel Merten (1999-2008) and the present Fr. Brian Pierce (since 2008). I would like to extend to them my personal gratitude for their valiant ministry. I make special mention of the General Procurators: Fr. Joseph Nguyen Thang (2001-2004) and Fr. Robert Ombres (since 2004) who have been so generous in the fulfillment of their ministry which addresses and resolves many issues related to our contemplatives.

its guidelines without compromising the authority of the local or federal prioresses.

16. The General Chapter of 2001 (Providence) had a special commission for the Nuns and the Acts encouraged the nuns to ask the Master of the Order to visitate the contemplative communities every two or three years by himself or through a delegate, in virtue of LCM 228 §III¹⁷ Very few Monasteries have actually done so. The vast majority of contemplative communities have not received a visitation in the name of the Master for many years. The communities that have requested this visitation (and still do every three or four years) have been able to confirm its benefits. The others? Perhaps there are still fears or prejudices remaining from the past, due to unsatisfactory experiences.

17. When discerning the present and future of contemplative communities, I have noticed that the formation for, or the way of living within papal enclosure (cf. LCM 37),¹⁸ often emphasizes the material aspects, namely the boundaries within the Monastery building, the rules referring to the enclosure, etc. The enclosure is a means which is intended to secure the end of contemplative life. It is necessary for realizing the very purpose of the contemplative vocation.

We might add a note about the question of the “real autonomy of each monastery.” This, too, must be evaluated, discerned and studied according to current needs given the circumstances that affect monasteries today. This concern about “autonomy” can be very worrying.

Sometimes the appeal to bring in foreign vocations seems to be the only way for a Monastery to survive. Personally, and in principle, I am opposed to this since the Order already has monasteries in these same countries from which come many of the young candidates. It is quite another matter to facilitate the formation of these young religious in the monasteries of their own countries or regions, to favour collaboration

17. *Liber Constitutionum Monialium OP*; Cf. ACG 2001 (*Providentiae*) nn.343-344. This treats canonical visitation (cf. LCM 227 § II: 3) or a visitation concerning an internal matter and the disciplinary laws of the Order, maintaining the rights of the local Ordinary (Cf. LCM 228 § III).

18. Cf. CIVC and SVA, *Instructio Verbi Sponsa* concerning the contemplative life and the enclosure of the nuns (13.05.1999).

and exchanges of nuns according to agreements between communities of different countries or to form young nuns of one country in order to send them to another country to establish a foundation, etc.¹⁹

18. Together with the Congregation for Institutes of Consecrated Life I must stress the importance of the federations, especially those that discharge their responsibilities in animating the contemplative life in various countries or regions.²⁰ The accompaniment of the federation's governing body is vital to addressing the challenges cited above, in particular the isolation of monasteries, aging communities, the formation of young sisters and the lack of vocations in many countries. As a particular note, in addition to formation meetings usually organized regularly by each Federation, in March 2008 in Caleruega (Spain) there was a meeting of solemnly professed nuns under the age of 60 years belonging to the monasteries of the three Federations of the country. I think it was an eloquent sign of hope. Wouldn't this be a good initiative for other countries or regions to follow?

19. The Jubilee Year provided an appropriate framework for our contemplative sisters to undertake many different initiatives, focusing in particular on each monastery. As one of the fruits of this experience, some communities have understood the need to join or merge with others, some have embarked on new foundations, and some communities have been suppressed in order to give birth to others. At present our Curia is attempting to help the new foundations in India, Vietnam and Bolivia.

20. The efforts made in response to the requests of the Providence and Crakow Chapters to some monasteries having "sanctuaries", especially related to the life of our Holy Father Dominic, unfortunately have not reached maturity. Some projects presented by the Master of the Order for these communities were not accepted or have simply not been taken into account.

19. This is what is being done, for example, by the Monastery of the Incarnation in Cangas de Narcea (Spain) in a foundation in India and by the Monastery of Corpus Christi in Farmington Hills (U.S.A.) who are assisting in a foundation in Vietnam.

20. Cf. ACG 1992 (*Mexico*) n. 126. The following Federations of Nuns exist in the Order at the present time: in Spain (with monasteries in other regions): The Federation of St. Dominic, Federation of the Immaculate Conception and the Federation of Our Lady of the Rosary; In Italy (Federation St. Catherine and Federation St. Dominic); in France and other monasteries linked to the Federation of Our Lady of Preachers; in Peru (the Federation of Our Lady of the Rosary); in Mexico (Federation Our Lady of Guadalupe); Japan: Association under the title of "St. Mary" of Monasteries in Japan and in the U.S.A. (Association of the monasteries of nuns of the Order of Preachers in the United States of America).

21. Several letters to the various federations and regions have been sent to accompany the nuns in their vocational journey. In addition to visits to many communities, I have preached retreats for the nuns of various federations and regions.²¹

22. I ask the General Chapter to call upon all brothers, in particular the Priors Provincial, who have the needed expertise and talents to assist the nuns, in what we call the *cura monialium*. In this sense I think it is important that our communities receive contemplative, biblical and theological training appropriate to their life and mission. Our mutual membership in the fraternity of the Dominican Family promotes the role and presence of women. Therefore, certain forms of male dominance on the part of some friars must be overcome which can work against the actual autonomy of nuns in their own monastery.²²

23. Towards the end of his term as Master of the Order, Fr Timothy Radcliffe consulted the monasteries about the need for changes in the LCM under the same procedure indicated in the document (n.182). After studying carefully the requests that were sent, and making the necessary consultations, I judged that it was not appropriate or necessary to continue this process. I am convinced that the nuns, being aware of the difficulties that many communities are going through, have to treat, identify and decide their own future despite the right of the Master of the Order and the General Chapters to make ordinations (cf. LCM 180, 4 and 5). At the present moment the key is not in some possible changes in the LCM, but rather in the Monasteries and Federations that are responsible for renewing and revitalizing their own communities according to their mission in the Church.

24. The beatification of Sister Josefina Sauleda Paulis (1885-1936) the first contemplative martyr of the Order raised to the altars on October 28, 2007, was one of the most eloquent and providential signs of Jubilee 2007.

21. Cf. *Relatio* for the 2007 General Chapter, n. 35; these are added a retreat to the communities of the Federation of Our Lady of Preachers in September 2008, there is a second retreat planned for communities of Spain and one for Italy (both during the month of June 2010).

22. Cf. Instruction *Verbi Sponsa* n. 26.

2008

“MY SOUL PROCLAIMS THE GREATNESS OF THE LORD”

(*Luke 1, 46*)

II. THE HOLY ROSARY, MEMORIAL, THEOLOGY AND POPULAR PIETY²³
(*LCO 39-75; 129 and 153*)

25. The year 2008 was dedicated to the promotion of the Holy Rosary which is our privileged method of prayer that unifies our contemplation and preaching. It is true that the Order promotes the Rosary, not only as a school of prayer and devotion but also as an excellent means of preaching. Beginning with the Apostolic Letter *Rosarium Virginis Mariae*²⁴ and the celebration of the **Year of the Rosary** (2002-2003) a variety of interesting initiatives and activities were carried out in the various provinces.

26. Inspired by this ecclesial event, and after an impasse of some years, in 2007 fr. Louis-Marie Arino-Durand was appointed General Promoter of the Rosary. I sent a letter to the Order to initiate the celebration of a **Year of the Rosary** for the Dominican Family. Brother Louis-Marie Ariño also works with tenacity on the website dedicated to the dissemination and promotion of the Rosary. However, it is imperative to stress the importance of national or regional promoters or Secretariats to promote teamwork within the *Dominican Family*. The working model of some Provinces is worthy of being praised and imitated.

27. I consider it to be important to renew and update the **Confraternities of the Rosary**²⁵ perhaps following the model of the Rosary Teams in France.²⁶ The presence in almost all countries of important Marian

23. Cf. Fr. Aniceto Fernández: *Address on the Rosary* (12.07.1963) [*Analecta* 71 (1963) 304-308]; Fr. Vincent de Couesnongle: *Concerning the Apostolate of the Rosary* (31.05.1976) [*Analecta* 84 (1976) 445-448]; Fr. Damian Byrne: *Letter on the Rosary* (02.09.1985) [*Analecta* 93 (1985) 116-121]; Fr. Timothy Radcliffe: *Conference Pray the Rosary* (90th Pilgrimage of the Rosary, Lourdes) October 1998 [*Analecta* 106 (1998) 319-331]; Fr. Carlos A. Azpiroz Costa: *Letter at the Beginning of the Year of the Rosary* (01.01.2008) [*Analecta* 116 (2008) 9-15]; Letter: *Evangelization of Those Close to Us: A Grace, Rosary Teams* (11.02.2010) [IDI 481 (April 2010) 96 ff.].

24. Promulgated by John Paul II on October 16th, 2002 at the end of the 25th Anniversary of the beginning of his pontificate and to mark the 120 years since the Encyclical *Supremi apostolatus officio* of Pope Leo XIII (1.09.1883).

25. Cf. *LCO* 153.

26. Cf. *Letter Evangelization of Those Close to Us, A Grace, Rosary Teams* (11.02.2010) [IDI 481 (April 2010) 96 ss.].

Shrines invites the whole Dominican family to the pastoral task of promoting pilgrimages which have the aim of promoting prayer, contemplation, study, preaching and living the Holy Rosary.

28. The promotion and preaching of the Rosary also offers us some questions related to our own religious life according to the LCO. Are we losing some sense of popular devotion in the Order? Could not this aspect of our life draw us closer especially to the poor? Is it not true that in some way the devotion to the Rosary and other similar religious practices have helped to form our religious culture? (LCO 39-54)

2009

“IN THE BEGINNING WAS THE WORD”

(John 1:1)

III. SAINT DOMINIC, PREACHER OF GRACE²⁷

LCO 98-105

FOUNDED FOR PREACHING

29. Saint Dominic wanted to found an Order that was expressly made up of preachers. This is our vocation and our mission. Each General Chapter offers us the occasion to ask ourselves with simplicity and magnanimity: “To whom are we sent today?”

30. Various experiences in recent years have aroused in us a renewed reflection about what St. Dominic meant in his desire to found an Order *In medio Ecclesiae*. This perspective has always taught us the need to *Sentire cum Ecclesia*, to live in communion with the Church. How are we serving the Church of today? What difficulties present themselves to us? How do our ideologies influence us on this path? There is no one who can claim not

27. Paul VI, Apostolic Exhortation *Evangelii Nuntiandi* (08.12.1975); Benedicto XVI, *Catechesis in the General Audience dedicated to St. Dominic de Guzman* (03.02.2010); Vincent de Couesnongle: *Conference Quid sibi velit hodie Verbum loqui* (What is the meaning of preaching today?) (20.09.1982) [*Analecta* 90 (1982) 153-159]; Damian Byrne: *Letter The Ministry of Preaching* (20.05.1989) [*Analecta* 97 (1989) 65-72; IDI 269 (September 1989) 114-122]; Cf. Fr. Carlos A. Azpiroz Costa, *The Announcement of the Gospel in the Order of Preachers* (07.11.2002) in ACG 2004 (Krakow) Appendix II; *Message of the Nativity* (30.11.2008) [IDI 467 (December 2008) 271-274].

to possess an ideology. Our birthplace, our education and formation, the various circumstances of life, all of these factors come together to make up our own ideologies. Like a “genetic code”, our culture or way of seeing things goes with us wherever we go. We easily brand as “ideological” the posture of a brother or sister who does not think like us, without acknowledging the ideological burden of our own words or attitudes. The challenge is to maintain the docility to “know when to allow the other to speak” and not confine the breadth, length, width and depth of the Gospel message that we preach to the limited space of our own ideologies.

31. It is here also that the mystery of our communion and mission within the Church and on behalf of the Church manifests itself as shown by the public profession of the evangelical counsels in religious life.

32. This communion implies above all else that we create the possibilities of dialogue and discernment in obedience to the Church and the Order. This pertains to both our own profession of faith and our Dominican Profession. Our religious profession of the evangelical counsels in the Order is both public and solemn, and as such is received “in the name of the Church.” Does not our profession of faith (Creed) and our religious profession (public and solemn vows) theologially precede any other type of “profession” or “professionalism”? (cf. LCO 1§V; 101§ I).

33. In this sense we are faced with many difficulties in the different Provinces and in the whole Order with respect to public interventions and declarations (books, magazines, journals, radio, television, etc.) and the permissions for these publications (books and articles). The space of this *Relatio* is not large enough to enter into a discussion about this issue. However, it is important that the General Chapter updates the criteria that our Constitutions provide as a framework for our publications (LCO 139 7 139bis). Are these texts in the LCO sufficient? Guaranteeing the freedom that the Good News of the Gospel offers us, should not our words of grace and truth be in communion and mature dialogue with our superiors and pastors, as required by the nature of our religious profession and as highlighted in the LCO I §III & §VI?

2010

“AND HOW SHALL THEY PREACH UNLESS THEY ARE SENT?”*(Romans 10, 15)***IV. THE MISSION OF PREACHING²⁸*****(LCO 106-123)***

34. This Elective General Chapter, as I have already reminded you, is meeting at the time in which the Order is celebrating the **500th Anniversary of the first community of friars in America, the New World!** This community continues to serve as a model for us in integrating all of the elements of our life and mission: apostolic life in radical poverty, committed and courageous preaching, the defence of the marginalized and excluded, the denunciation of injustice, the concern of the brothers to offer a common community message, the relationship with the brothers in Europe (the “old world”), especially those who studied and taught at the University of Salamanca, etc. Do the most urgent *quaestiones disputatae* of each and every era remain ours? **“Are you implying that these are not men?”** Fray Antonio de Montesinos asked in his famous sermon for Advent in 1511. He was addressing the oppression and slavery to which many of the original inhabitants of Hispaniola were subjected by many of those who heard him preach. What are the questions that we have to offer to the recipients of our preaching?

35. We are preachers of the Gospel of Jesus Christ. *“And how can they believe in him of whom they have not heard? And how can they hear without someone to preach? And how can people preach unless they are sent? (Romans 10: 14-15)* Fr. Vincent de Couesnongle brings us back to

28. Fray Vincent de Couesnongle, Conference : *The Four Apostolic Priorities of Quezon City and Walberberg* (01.06.1981) [IDI 195 (October 1983) 125-140]; Fray Damian Byrne: *Letter The Challenge of Evangelization Today* (05.05.1988)[*Analecta* 96 (1988) 159-168, IDI 259 (October 1988) 114-123]; Fray Timothy Radcliffe, *Letter Committed to the Mission* (03.04.1994) [*Analecta* 102 (1994) 16-36; IDI 319 (April 1994) 62-80]; Fray Carlos A. Azpiroz Costa, *Letter Walk in Joy and Reflect on Our Saviour-Some thoughts on Dominican Itinerancy* (24.05.2003) [*Analecta* 111 (2003) 259-295; IDI 413 (2003) 151.180]; Congregation for the Doctrine of the Faith, *Doctrinal Note concerning some aspects of Evangelization* (03.12.2007).

the question: “**Where are my Cumans**”? Itinerancy is an essential element in our following of Jesus in imitation of the lives of the apostles. Dominican itinerancy is not an escape, it is not being a vagabond or a globetrotter, it is not about visiting a place out of curiosity or as a tourist, it is about being “sent”. The Chapter must renew the importance of the mission and the notion of being sent. Do we too easily forget the missionary emphasis in our tradition *plantatio Ecclesiae et plantatio Ordinis*?

36. Just as the terms “apostolic life” or “mission” especially summarizes our vocation so the term “evangelization” undoubtedly also describes our way of life. Throughout his pontificate John Paul II insisted on inviting the Church to a “new evangelization.” During canonical visitations in many provinces we met young brothers who feel especially called to this new evangelization. How can we encourage this desire on their part, accompany them, purify and help in making this desire grow?

37. Our younger brothers, especially those who have recently joined the Order, attempt to answer this invitation through new ministries (particularly those that employ modern means of communication). They are brothers who belong to a generation that has brought about a huge cultural change.²⁹ Today we witness new ways of preaching through the Internet, video conferencing, blogs and forums, etc. We must move to support and promote these initiatives.³⁰

38. We have to renew also the classic sense of “mission.” “Mission” underscores the importance of “sending” and the “sender” (Romans 10:16) who, according to our Constitutions is the Master of the Order, the Prior Provincial and conventual Prior. In this respect it is key to take into account, not only the projects themselves nor the personal fulfillment of the brother, but rather the importance of “apostolic planning” at the conventual, provincial and world-wide levels (under the jurisdiction of Local, Provincial or General Chapters.) [Cf.LCO 6-7; 106-107; 405].

29. Cf. Benedict XVI, *Message for the World Day of Social Communications* 2009.

30. To mention but a few: Radio Preaching Forum, Prison Preaching Network and the project Gospel in Action.

39. Certain brothers lack an availability “to be sent” especially to the poorest of the poor, to the mission field traditionally called *ad gentes*, to assume an assignment distant from their own culture even if it is in the territory of their own province. Some are unwilling to move far from their own family, leaving behind the securities that certain locations offer. This lack of generosity or availability often is rationalized in different, curious and capricious ways: a brother wishes to fulfill his own vision of his talents, or a desire for a certain future, including the desire for a career (academic, professional, etc.) At times we present our objections as though they were contrary to our conscience. Rather we confuse our own emotions, sentiments, self-consciousness with a judgement made from practical reason. When we make our profession, placing our hands into the hands of our provincial, our life is raised to the supernatural level of a real act of faith in God in and through the brother in whose hands we made profession. This profession then determines our moral conscience.³¹ Perhaps the superiors are failing as well when they allow a brother to reject an assignment.

40. We return to an urgent yet proportional response to the question: To whom are we sent? St. Dominic wanted to go the Cumans, but in this desire he did not reject his commitment to what the brothers had called him. Yet he never hesitated to send the brothers to the most remote areas. The dialectic that existed between the intellectuals and the missionaries that marked a large part of our history was overcome through the magnanimity of many of our brothers in different ages. The fertile relationship between the missionaries in Hispaniola and the professors of Salamanca remain a model to be imitated.

41. This question touches especially on the government of the Order. If we make our profession of obedience into the hands of our brothers, we have renounced a certain self-determination of our own capabilities

31. Paul VI expressed this important distinction, in my judgment, in a way which is very clear and instructive: The conscience, above all, is the man who reflects on himself, the thinking of the mind, the mirror inside the experience, and is usually psychological: man remembers himself, judges himself, reflects on his own actions by himself, knows himself. From this interior place arises a warning about the proper use of individual freedom, whether it precedes or follows the act, in a sense-it is a creature of the personal will, that is, it concerns the responsible explanation for the man who thinks and is free, this warning is called the moral conscience “(General Audience, August 2, 1972).

and talents. The gifts we have are known by our superiors who send us on mission. What does it mean to have “handed over”, through our profession, the right of self-autonomy to other brothers? Are we conscious that this means that others send us to a mission that we may or may not prefer, “for the needs of the Order and the work of Christ”? (Cf. LCO 271 § III; Formula for an assignment *Appendix* no. 13)

42. The Order is established through Provinces, but we need to be aware of “provincialism”, which makes it very difficult for real and effective planning, collaboration or the “unanimity” necessary to secure the common mission of the Order as a whole. General Chapters inform the Master of the Order as to particular needs or priorities but the follow-up, or practical implementation of these projects can be aborted due to lack of response. The decisions of a Provincial Chapter, revised and corrected by the Master of the Order, are not simply an expression of control but rather they offer a sense of ownership of a Province by the whole Order and its mission in the Church and the world.

43. We are witnessing the gradual weakening of the missionary presence which the Order should never surrender. (I will be referring more specifically to this when discussing government of the Order and the various entities under the LCO.) For example, our mission in Ethiopia, for various reasons, had to be suspended. It is very difficult to initiate and accompany missionaries in some places if they do not really depend on a particular Province. The institutional responsibility for a mission should always be entrusted to one particular province even if other entities join and collaborate in various ways.

44. In developing a new presence in mission territories, would it not be possible to establish the Dominican presence in places where evangelicals abound (as in so many corners of the planet) but where friars preachers are still lacking? Do we sometimes stay in certain places because of “historical inertia” instead of taking up the challenges proper to our own time? In this sense, the Chapter can offer a word of grace and truth that encourages and promotes a more missionary focused training, pointing beyond our “borders”.

45. We were able to open the mission in Equatorial Guinea (Diocese of Malabo). This mission has been entrusted by the Order to the Province of Spain (with the collaboration of the Province of Colombia). Directly following a process of dialogue and clarification, in which the principle of collaboration between the Provinces was re-affirmed, the Order assigned the territory of Myanmar (formerly Britannia) to the Province of the Rosary, with the commitment of collaboration on the part of the Province of the Philippines. There are other frontiers in which we need to strengthen our presence. The Province of Vietnam is opening a mission in Thailand. The Province of India has been formally invited to explore the possibility of beginning a mission in Zambia with the collaboration of the General Vicariate of South Africa.

46. The mission in China has been entrusted to both the Province of the Rosary and to the General Vicariate of China (Taiwan). It is important that Provinces which have brothers who desire to become part of this mission be able to collaborate with either of the two entities involved. The General Curia remains the forum to which entities should refer any further details of their particular situation.

47. Sadly it has not been possible to establish a presence of the Order in Romania. After the Canonical Visitation of the three Provinces of Italy in 2008, I asked that they focus their collaborative missionary efforts to strengthen our presence in Turkey (Vicariate of the Province of St. Dominic) and Greece (Province of St. Thomas Aquinas). We hope they can make a success of it even if they must sacrifice their presence within the territory of the peninsula.

48. It is true that every Province should in principle have a mission outside its own territory. I understand this is impossible for many. Nevertheless, is it not desirable that each Province commit itself institutionally (and not only by way of “occasional volunteers”) to collaborate with other entities which possess either Provincial or Regional Vicariates? The ways of collaboration in these new missionary frontiers are diverse: pastoral, intellectual, formation, etc. Today, I insist, it is clear that no province can divorce itself from the various aspects of our mission as Preachers.

49. Our presence in East Africa has need of more friars who will collaborate with the Province of Saint Joseph. The new Vice-Province of Saint Augustine in West Africa is trying a new experience in Yamoussoukro. Are there any friars who speak or wish to learn French in order that they could join this mission? The Caribbean also has an important missionary presence involving many Vicariates. Are there no other Provinces which would be willing to collaborate? Many entities which have a number of friars in formation need the presence of experienced religious brothers integrated into their formation communities.

50. Even within the territories of some Provinces there is an important missionary presence among the native peoples. I highlight the pastoral area that comprises Chiapas (Province of Mexico), Alta and Baja Verapaz in Guatemala (Province of Central America), Puyo in Ecuador, the region of the Amazon rainforest in Peru, etc. Still, we need a new awakening of missionary zeal. Many remember that before the political changes in Nicaragua in the 80s, several friars of various nationalities came to this country. What happened? Today in Nicaragua there are only six friars! The enthusiasm of the moment is not enough. The missionary spirit of some brother is not sufficient. What is needed is the proper planning of the provinces at the institutional level, governmental decisions and consistency in the efforts to maintain the commitments made.

51. Another dimension which draws our attention is the fact that often we witness cultural changes with some paralysis or act as if such changes did not occur. We complain about new cultural (or anti cultural?) patterns. Nevertheless **do we know how to preach in the context of a secularized society? Perhaps we have become secular, too?** Do we sometimes confuse “enculturation” with a simple or superficial “mimicry”? Do we understand also the challenge of evangelizing the actual culture or cultures? Do we realize that our best preaching is our way of living the Gospel? Are we able to speak about preaching as a community? Can we collaborate when individualism tempts us to privatize our own missionary presence?

2011

**“WE HEAR THEM SPEAKING IN OUR LANGUAGES ABOUT THE
GREAT ACTS OF GOD.”***(Acts 2:11)**V. PREACHING AND CULTURE-COMMUNITARIAN PREACHING**1. Preaching and Culture-Our Study*³²*LCO 76-97; 226-245*

52. The General Chapters have always offered important directives concerning both our own personal study and community study. They have also reflected on the importance of our Study Centres. LCO #92 presents a list of the different types of Study Centres: Institutional Study Centres, Centres of Higher Learning, Centres of Special Studies, Centres for Permanent Formation. The “community” is crucial to the definition of these centres. In this respect two definitions come to mind which, despite the medieval context, help us even today to understand the importance of our dedication to study as a personal and communal activity and hence the importance of our “Study Centres”. We know the words of St. Albert the Great describing our way of life and our understanding of study: “In dulcedine societatis quaerere veritatem”.³³ On the other hand, referring to our Schools (Studia) it is well worth remembering what Alfonso X, King of Castile, wrote: “Study is the coupling, that is to say, the union of teachers and scholars, which happens in a certain place with willingness and understanding to impart and learn wisdom.”³⁴

32. Fr. Damian Byrne, Letter: *The role of study in the Order* (30.05.1991) [*Analecta* 99 (1991) 60-68; IDI 292 (October 1991) 130-139]; Fr. Timothy Radcliffe, *The Spring of Hope-The Study and the Announcement of the Good News* (21.11.1995) [*Analecta* 103 (1995) 385-405; IDI 337 (January 1996) 2-22]; ACG 2001 (*Providence*) Chapter III, *De vita intellectuali – Misericordia Veritatis*, nn. 104-135.

33. Saint Albert the Great, *Liber VIII Politicorum* (Ed. Parisiensis) VIII, 803-804

34. Alfonso X, *The Seven Entries*, 2 Part. Title 31.

53. The foundation and unity of our study, its rationale and its constant support is the Word of God. We read it in the Holy Scriptures, we proclaim it in the Divine Office and the celebration of the Eucharist. We try to penetrate it through our study and to hand it on to men and women of every time and place by preaching so that the divine life may grow in them. But this Word of God, which is one and which lasts forever, is also many faceted and must be translated and interpreted in a way which can be proclaimed and received by everyone, according to their own language and culture. (cf. *Ratio Studiorum Generalis* chap. V and VII). This unity and plurality of our study has very concrete consequences in the organization of our initial formation and in the planning of our Study Centres.

54. St. Thomas Aquinas continues to be “the” teacher and guide in our spiritual formation. His synthesis continues today. It is not a passing trend. The General Chapter of 1980 (Walberberg) insisted on it (ACG 103 n. 5). Twenty years later the General Chapter of 2001 (Providence) also clearly made this point. (ACG nn.104,124).³⁵

55. The last General Chapter in 2007 (Bogota) ordered the convening of a congress of Regents in order to do “strategic planning”. (I choose not to quibble about words as some questioned the use of the word “strategic” in this context.) The central question was to think about, to define and specify a policy concerning study that integrates the needs of the whole Order, the Provinces, and the Centres under the immediate jurisdiction of the Master of the Order, etc.

56. Every friar comes to the Order with a cultural and theological heritage. By not taking into account the studies that our young brothers have already made before entering, some Provinces do not offer enough diversity in their intellectual formation programs. Alternative and supplemental courses could be offered. Possibly the specific talents of the brothers in institutional formation are not sufficiently taken into account. This does not mean opting for a type of “manifest

35. Cf. Benedict XVI, *Angelus* (28.01.2007); conference prepared for the meeting with the Università degli studi di Roma la Sapienza, scheduled for 17/01/2008 and finally cancelled.

destiny” but rather that brothers can be prepared in certain subjects without predetermining their future to a particular place. It is surprising that we venerate figures such as St. Albert the Great and St. Thomas Aquinas. (to name just two of our saints specially devoted to study) without also highlighting their openness to change. Dominican itinerancy is never inconsistent with that expression of Blessed Jordan: “The rule of the friars Preachers is this: *honeste vivere, discere et docere* (live honestly, study, teach); those three things which David asked the Lord when he said *Teach me wisdom and knowledge, for in your commands I trust.* [cf. Psalm 119:66]”³⁶

57. I stated that the theme of “mission” is what gives direction to our studies. This requires the need for greater availability and docility of the brothers when considering additional studies or graduate work. It is for the Intellectual Life Committee with the Regent of Studies to inform the Prior Provincial of the needs and opportunities of the province. The General Chapter of 2007 suggested the need to delineate a “strategy” in the field of study (cultural policy) at the level of the Order in general. I think this also directly applies to each province.

58. Even though a brother feels inclined to study or teach a specific subject, he has to accept the possibility of alternatives as a real mission direction, taking again into account “the needs of the Province and our proper usefulness in Christ”. Along with natural talent and a natural willingness, we are also required to exhibit a supernatural willingness to obedience. I note that many brothers go through a real crisis when asked to study or engage in disciplines or areas of knowledge which they had not previously “chosen”. Occasionally a brother simply rejects a certain “intellectual mission” just because he wants to pursue his own particular interest and nothing else. When superiors yield in these difficult situations are they perhaps impeding both the mission of the Order as well as the brother?

59. Saint Dominic, the young university student in Palencia, during the difficult time of famine, offers us an example. We discover that his

36. Geraldus de Frachet, *Vitæ Fratrum* (ed. Reichert, MOPH t. 1), II pars, cap. XLV, III.

books (studies, academic titles) were not mirrors that reflected his own brilliance, but rather windows which opened on to a better understanding of reality. There is obviously an interest in obtaining degrees or academic honours. As with every good intention, this desire also needs to be purified. Does this desire reflect a real interest for study and preaching? This vocation is purified in the time of initial formation and it continues until our death. The distance between our own desires or expectations and the call to be preachers, which comes from God, is infinite. It is up to the Priors Provincial (and other authorities) to make a decision in this matter after hearing, as noted above, the Regent of Studies and the Commission for Intellectual Life.

60. Given the challenges of our times, characterized by the loss of meaning, loss of values and the weakening of reason (causing both relativist positions as well as a certain fundamentalism) and re-reading the “priorities” that the Order took in 1977 and returned to in 1986, there are “indicators” which I think are both current and prophetic. I wish to note the importance of brothers dedicated especially to Philosophy (2001 ACG nn. 118-120), Scripture and Fundamental Theology.

61. The Order maintains some **Study Centres under the jurisdiction of the Master**. This does not mean that the Provinces are not also responsible for them. The Congress of Regents, which met in November of 2009, was asked to speak to this matter. The capitulars will rely on the information provided by this Congress. I am aware of the enormous difficulties and the need, at times, for complex negotiations whenever a province is asked for a professor to work in one of these centres. It is the responsibility of the General Chapter to provide guidance concerning the Centres given the irrevocable commitment of the Order to them. The Master of the Order by himself cannot offer a final word about the future of each of these centers which, I insist, belong to “the Order” and not to “the Master.” Are we really ready to continue maintaining these institutions under the jurisdiction of the Master of the Order? How can we guarantee this mission when Provinces which have at some time

generously sent professors are no longer able to do so? Other Provinces intent at the same time to maintain and strengthen their own Study Centres don't seem able to give up any of their professors.

62. The Pontifical University of St. Thomas Aquinas (Angelicum).

The last canonical visitation to the community, as well as the General Chapter of Bogota, recommended improving the working conditions of the professors. These have been earmarked as a major budget item for the Order. In due time, according to the statutes of the Angelicum, a new Rector was appointed, and with him a new team. It is key that both the Rector and the Prior of the community work closely together, while respecting the governmental spheres of each. "Guidelines" have been implemented to assist in identifying and calling new professors which also facilitate collaboration between the University and the Master of the Order. Each Faculty knows specifically what its needs are for adding professors. Once a particular brother has been identified to fulfill a particular need, and after dialogue with the respective Provincial, it pertains to the Master of the Order to invite and assign the brother. I must admit that this is not always easy. The rights of the Master are clear in the Constitutions but sometimes it is understood that the Provinces have need of professors to be prepared for their respective Study Centres. Today it is essential to find a way of collaboration so that friars who are professors can teach both at the Study Centres of the provinces as well as those Centres under the jurisdiction of the Master of the Order. Finally, I insist that given the number of brethren and the special composition of the Convent of Sts. Dominic and Sixtus, it is necessary to hold at an opportune time (at least every three years, perhaps coinciding with the election of a conventual Prior) a conventual chapter *ad modum capituli provincialis*, as has been requested by the last General Chapter. (ACG 2007 n.135).

63. The Albertinum, Faculty of Theology of Friburg. In these last years there has been a renewal of the faculty in accord with an established and complex process. I repeat again the difficulties of calling and assigning brothers for this ministry. A sign of confidence in

the Order has been the appointment of Brother Guido Vergauwen as Rector of the University. The Congress of Regents and the Chapter shall give to the Order a word about the presence of the Dominicans in Friburg.

64. The École Biblique of Jerusalem continues to be an important centre for Biblical Studies. In addition to the problems common to other institutions already mentioned, it is important to emphasize that the friars are living in an environment that makes it difficult to find the serenity necessary for their tasks, hence the importance of the Order to support their ministry. The project “The Bible and its Traditions” remains very important, but needs to adapt to real possibilities, especially financial ones.

65. The University of St. Thomas of Manila (Philippines) continues to be the largest Catholic university in Asia. The UST has experienced a turbulent period. The General Curia assisted the University through it, but there are still open wounds. One thing must be clear, both at this University and the other Centres or Institutions where the Master of the Order is the Grand Chancellor. This office is not and should not be reduced to a merely decorative or ceremonial role. Every Centre of the Order needs to assume the mission of the Order in conformity with laws of the Order (LCO, General Chapters, etc.). The process initiated by the General Chapter of 1995 (Caleruega) has not been sufficiently followed up. The next General Chapter needs to offer a clear statement and lines of action to the new Master of the Order in order to resolve certain questions that are still pending. At UST the community of friars has been under the jurisdiction of the Province of the Philippines and the University itself is under the jurisdiction of the Master of the Order. This situation has led to some ambiguity in the government and administration causing many difficulties and misunderstandings. Gradually these problems are being resolved, although the matter has not been completely settled. In this area, I must give special thanks to Brother Quirico Pedregosa for his generous service to the Order, the Province and the University.

66. In concluding this section of the *Relatio* let me say that one of the most important challenges that we must accept may be stated as follows: some provinces with many vocations do not have the human and material resources to train their brothers or to create their own Study Centres (they may not have sufficient formators, teachers, space or financial means). Other Provinces have academic centres, financial resources, highly trained friars, but they have no vocations! How do we articulate a policy in which professors and financial resources are shared in order to ensure the future mission of the Order? What role should these Centres of higher learning under the jurisdiction of the Master of the Order have? How can some provinces offer help to friars of other entities either to be formed or to pursue graduate studies? How can we facilitate the possible presence of teachers from some provinces to help in the Study Centres or houses of formation of other entities that do not have their own resources?

2. COMMUNITY PREACHING: COMMON LIFE³⁷

(LCO 2-16)

67. We cannot emphasize strongly enough that our Order, like every religious institute in the Church, is characterized as such because we make our profession through public vows and live the fraternal life in community (cf. CIC c.607 §2). Our vows are “public” because they have been accepted by our legitimate superiors on behalf of the Church. Our vows are “solemn” because they express the radicality of our commitment to the Gospel as recognized by the Church. (cf. CIC 1192 § 1 and 2). The public testimony that the friars give to Christ and the Church carries within it the *separatio mundi* proper to our own nature and purpose as an Order (cf. CIC c.607 §3).

37. Cf. ACG 1977 (*Quezon City*) *Chap. IV-De vita nostra religiosa in mundo hodierno*; ACG 1980 (*Walberberg*) *Caput IV-De vita nostra religiosa in mundo hodierno*, *Caput V-De Vita Communi*; ACG 1983 (*Rome*) *Caput XIII-De gobierno et vita religiosa*; ACG 1986 (*Abulensis*) *Caput VII-De vita religiosa*; ACG 1989 (*Oakland*) *Caput II-De vita communi*; ACG 1992 (*Mexici*) *Caput III-De vita communi*; ACG 1995 (*Calarogae*) *Caput III-De vita fraternali*; ACG 1998 (*Bononiae*) *Caput III-De formation et vita communi*; ACG 2001 (*Providentiae*) *Caput IV-De vita contemplative-de vita communi*; ACG 2004 (*Cracoviae*) *Caput IV-De vita communi*; ACG 2007 (*Bogotae*) *Caput IV-Passion for the Dominican life-Life of the brethren*. Cf. Fr. Damian Byrne, *Letter Common Life* (25.11.1989) [Analecta 96 (1988) 178-186; IDI 262 (January 1989)2-12]; Fr. Timothy Radcliffe, *Letter The Promise of Life* (25.02.1998) [Analecta 106 (1998) 24-56; IDI 361 (April 1998)82-104]; Fr. Carlos A. Azpiroz Costa O.P., *Letter: All of you are brothers* (08.08.2009) [IDI 474 (September 2009) 181-195].

68. Saint Dominic asked that his brothers live in “community and obedience”. In this preparatory time for the Jubilee celebrating 800 years since the confirmation of the Order, we need to review and remember the theology of religious life by recognizing the deep richness of the word religion/religious: re-elect (elected again) re-link (return to our bonds/ties) re-read. We need to choose again, to reconnect, re-read ... especially those things which relate to the profession of the evangelical counsels and fraternal life in community.

69. In an atmosphere that gradually gives increasing importance to “privacy” have we concealed or watered down the “public” dimension of evangelical life? Sometimes the defence of “privacy” can reduce the “ecclesial” dimension of our membership in the Church to a minimum not to mention our religious life which is to be lived on behalf of the Church. Thus, the meaning and character of the “Church” becomes something debatable or merely a sterile discussion of what this might mean.

70. We often talk of “secularization” or “secularism” in the religious life. (I do not wish to identify concepts or do an analysis of them.) I think the origin of these trends and the precursor of the so-called “indifference of religious life”³⁸ (i.e. reducing religious life to a pale minimum and common denominator) is the privatization of our “public” profession. Without our even realizing it, many dimensions of our religious life expressed in “public” and “solemn” vows are reduced to the realm of the private and therefore considered as optional. In this sense, what does our radical commitment concretely mean in our day? I believe that the provinces and convents have to quietly and seriously discern what this commitment means, even taking appropriate decisions in this regard, according to the responsibility given them in the LCO.

71. Our preaching ought to manifest in some way our style of life as brothers in community. Community life is not “optional” in Dominican religious life. To some extent it is the humus in which our life and mission matures. Community life becomes transparent in our government, and,

38. Cf. *Congregatio pro Institutis Vitae Consacratae et Societibus vitae apostolicae (CIVC et SVA)*, *Instructio “Congregavit nos in unum Christi amor”-Fraternal Life in community (02.02.1994)* n. 46.

we must insist, the quality of community life has to do with the quality of governance. Communities that do not meet, who do not pray together, do not daily share the table and meet to plan, evaluate, treat and define their life together are not fertile. It is remarkable how the fear or objections of superiors in the face of potential conflicts, makes us hide our problems. What is not spoken of in community, in the appropriate time and place, ends up being decided in corridors, outside of the space and time of our meetings, and are resolved only through fragile and changing majorities. It is difficult to understand why so many canonical visitations have to order that at least once a month there should be a community meeting according to the various possibilities that are offered in the LCO (LCO cf. nn 6-7 and ACG 2001. 272-275).

72. In many areas of our society a certain “bipolar” model can be seen which is manifested in philosophical choices, policies and ideologies that are not conducive to real communication (dialogue) or the “unanimity” that is necessary to ensure our life and mission. Certain options are presented as completely opposite, exclusive and excluding (are these perhaps signs or positions of “neo-Manichaeism?”). It is urgent that the brothers find an opportune time and space to talk seriously about this. Theoretically we reject certain dialectics because of our metaphysical realism which flows from both our intellectual formation and our faith. Nevertheless, in practice these same dialectics become, without our even realizing it, models of exclusion (irreconcilable opposites), which are used as “labels” to fight one another. The language and special dynamism of these methods defeat us without our realizing it. Could the Order perhaps offer a sign of its unity (unanimity) in a church that sometimes seems to be submerged in sterile discussions about church, factions and ideologies? The problem is not that there are such discussions, attitudes or ideologies. The problem is that they have acquired, once again, an exclusive tint and do not allow for nuances (i.e., analogy). The particular wisdom of our way of approaching this reality requires discernment.

2012

“GO AND TELL MY BROTHERS...”

(John 20.17)

VI. DOMINICAN WOMEN AND PREACHING³⁹
LCO 144-146

73. The familiar metaphors of the “tree” or even “family” do not exhaust the full depth of the wealth and the sense of mutual belonging which comes from recognizing Saint Dominic as the common Father of all his sons and daughters. The liturgy (lex orandi-lex credendi) in inviting us to celebrate the saints of the Order gives us the ultimate sense of our shared mission. Do we not remember that every November 7th we celebrate the feast of All Saints of our Order? The opening prayer of the feast is an open invitation to share the mission⁴⁰.

74. On May 14th, 2005 in Rome, the foundress of the Missionary Dominican Sisters of the Rosary: **Sister Ascensión Nicol Goñi**, (1868-1940); was beatified. On October 10th, 2007, also in Rome, nine sisters who were martyred in the Spanish Civil War (two from the Dominican Teaching Sisters of the Immaculate Conception and seven from the Dominican Sisters of the Annunciation); were also beatified. Finally on November 22, 2009, in Nazareth, **Madre Marie-Alphonsine Danil Ghattas** (1843-1927), a Dominican Tertiary and foundress of the Sisters of the Holy Rosary, the first native congregation of the Holy Land, was beatified. More than a mere fact from the General Postulator of Order, these events are signs that speak of the fruitful apostolic presence of our sisters.⁴¹ Especially in my travels and visitations, I often witnessed the

39. Fr. Buenaventura García de Paredes: *Letter to the Nuns and the Sisters* [Analecta 35 (1927) 122-127]; Fr. Aniceto Fernández: *Letter to the Sisters* (12.11.1968) [Analecta 77 (1969) 25-28]; Fr. Damian Byrne: Letter “Together in Mission-On Sisters” 10.11.1990 [Analecta 98 (1990) 251-259; IDI (December 1990) 163-172] and the letter “Together in Collaboration-On Collaboration in the Dominican Family” (17.05.1991) [Analecta 99 (1991) 525-528; IDI 289 (June 1991) 82-88]; Fr. Timothy Radcliffe to the Dominican Family (Manila 2000): Message “Praise, Bless, Preach. The Mission of the Dominican Family” (29.10.2000) [Analecta 108 (2000) 264-279; IDI 388 (December 2000) 272-286].

40. Cf. ACG 2001 (Providence) n.429 and the text of the Opening prayer of this Feast.

41. Cf. Report of the Postulator General for our causes for the beatification and canonization to the General Chapter (B.10)

courage and pastoral zeal of so many women in the middle of extreme conditions (in which the friars were not present). For me, this is one of the greatest lessons during these years of serving as Master of the Order.

75. There is a mysterious and intimate relationship between the Word and women. It is the experience of a multitude of Dominican women who are called by name and who have not resisted the fascination of the Divine Word spoken in their lives. They are women who, with the diligence of Mary, carry within themselves the Word across the paths of many human stories, and thereby bring this Word to those who hunger and thirst for the truth that everyone, even those who do not know it, is seeking. This multitude of untiring women, dispensers of the Word, with the hands and heart of a mother, are fertile wombs, a space where God can meet people and people can meet God.⁴²

76. The Synod of Bishops on the Word of God in the life and mission of the Church, held in October 2008, explicitly stated a similar sense of the expression “Word of God” as a song for several voices.⁴³ We must also understand this analogy in the meanings of “preaching”, “proclamation”, “witness”, “evangelization” of the Word (cf. LCO I § III). Preaching is not a reality or an “equivocal term” whose meaning concerns different unrelated things. Nor is it a “univocal term” which is predicated with the same single meaning. I believe that to understand the symphonic richness of the Church we have to return to a deeper sense of the metaphysical analogy of language and of preaching.

77. In this *Relatio* I would like to mention especially the work done in the past fifteen years by Dominican Sisters International (DSI). I think this is the appropriate place to thank our Sisters Margaret Ormond (now Prioress General of the Dominican Sisters of Peace) and Fabiola Velasquez (Dominican Sisters of the Presentation), the current International Coordinator.⁴⁴

42. Cf. Sr. Maria Viviana Ballarin OP, *Serving the Word with the heart and hands of a mother* [Speech to the XIth Ordinary Assembly of the Synod of Bishops on The Word of God in the life and mission of the Church, in DID 466 (November 2008) 244 ss].

43. Synod of Bishops, XII Ordinary General Assembly, *Instrumentum Laboris* n.9; cf. *Message of the Synod to the People of God* (24.10.2008).

44. This year DSI celebrates its VI Assembly and 15 years of existence. Cf. *Report of DSI for the General Chapter* (D.5).

78. Given the autonomy of the Institutes of Feminine Dominican Religious, “aggregated” to the Order (cf.CIC c.580), it does not correspond to our General Chapter to define aspects of government and mission of these congregations. However, the Dominican Sisters are a branch of the Order that continues with remarkable vitality, evident missionary courage, and a deep sense of itinerancy. We cannot deny that many young men are entering the Order because of contacts first made with our sisters in their schools, youth groups, and missions. The sisters invite the brothers to form houses in places where they (the sisters) have been established for some time and the brothers have had no stable presence (for example: Zambia, Zimbabwe).

79. Personally I am concerned about the fate of some native congregations of diocesan right in Africa, Asia and Latin America, especially those which are isolated, and have no collaboration with us in their formation. In some cases they also experience difficulties in maintaining their lives.

80. In various regions of the world, many traditional congregations have undergone a dramatic decline in vocations (especially in parts of Europe, North America and Australia, but not exclusively). On the other hand, the extraordinary creativity and mobility they have used to meet the challenges they face has led them to promote union or merger. I highlight the Congregation of the Sisters of St. Catherine of Siena and its “re-union” in 2005 from two Congregations having belonged to the institute founded by Mother Gerine Fabre, which had to separate for historical reasons (the French and Italian regions). Another recent example is the seven U.S. congregations that have formed the new Congregation of the Dominican Sisters of Peace (April, 2009).⁴⁵

81. After several chapters devoted to a deeper understanding of the relationship between “Order” and “Family”,⁴⁶ I prefer to emphasize the

45. The Congregations which were united were: Dominican Congregation of St. Rose of Lima (Oxford MI) Dominican Sisters, Congregation of St. Mary (New Orleans, LA), Dominican Sisters of Great Bend (Great Bend KS), Dominican Sisters, St. Mary of the Springs (Columbus, OH) Dominicans of St. Catherine (St. Catherine, KY) Eucharistic Missionaries of St. Dominic (New Orleans, LA) and the Sisters of St. Dominic of the Immaculate Heart of Mary (Akron OH).

46. Cf. ACG 1998 (*Bononiae*) n. 148; ACG 2001 (*Providence*) nn. 415-421.

need to grow in reciprocity and cooperation for the sake of the common mission that we have before us. In this sense I believe it necessary to reflect theologically on the dimension of the “gift” and the nature of the “ministry”, promoting cooperation, reciprocity, complementarity and avoiding (in a world that drive us to it) any kind of competitiveness as well as egalitarianism that does not take diversity into account.

82. A deeper theological discernment is also essential on the issue of “*potestas*” without identifying it with the sociological concept of “power.” The experience of the Commission on Preaching has been significant. Many different themes were explored. My fear is that the whole question about preaching could be reduced to the homily in the liturgical celebration, thereby losing sight of the dimension of “preaching” as St. Dominic and the Order have developed it over almost eight centuries of life.

2013

“MAY IT BE DONE TO ME ACCORDING TO YOUR WORD.”

(Luke 1:38)

VII. MARY: CONTEMPLATION AND PREACHING OF THE WORD⁴⁷
(LCO 2-55; 56-75)

83. In our following of Christ we follow the example of Saint Dominic. His example has been updated over nearly eight centuries through the General Chapters, our laws and constitutions and especially in our saints. It is true that the sanctity of so many brothers and sisters is not limited to those that in recent years have been beatified or canonized. Yet it is especially true that in all of them, in a Dominican manner which is genuine and original in every time and circumstance, we admire their preaching as flowing from an abundant fruit of their contemplation.

47. Cf. Sacra Congregatio pro Religiosis et Institutis Saecularibus, Instruction “The Contemplative dimension of the religious life” (12.02.1980); Fr. Vincent de Couesnongle, Conference *The contemplative dimension of Dominican Life*. (30.06.1982) [IDI 200 (March 1983) 33-48]; Fr. Paul Murray, Conference *Recovering the contemplative dimension* (12.07.2001) [ACG 2001 (*Providence*) nn. 246-263].

84. Not every good work is preaching; nor is all preaching evangelization. This is a key issue for initial formation. The General Chapter of Bogota (2007 nn. 208 and 209), while referring to initial formation, offers us many questions that need to be answered in every time and place. The Grace of Preaching must be asked for with humility and searched for with our whole heart. But we must be honest, it requires a lifestyle to support it. This is a key issue not only for initial formation but for all our Dominican life. If we really want to imitate the life of the apostles in the form conceived by St. Dominic, the full sense of the apostolic life demands an abundance of contemplation from which our preaching and teaching must emanate (cf. LCO I § IV). This has very concrete consequences in the organization of our lives, our choices and apostolic priorities, etc. Are we convinced that the common life, the evangelical counsels, liturgy and prayer, study, regular observance, not only contribute to the glory of God and our own sanctification, but also directly contribute to salvation of men and women?

85. Our General Chapter, in this journey of renewal to the Jubilee of 2016, calls us to re-examine the source of our preaching: contemplation. This is not the place to have a discourse on “the contemplative life.” However, during the eighth centenary of the founding of the first contemplative community, all the monasteries of the Order have reflected on the theme “Preaching” and “Contemplation.” With respect to contemplation, some important material has been gathered in response to the following questions: How do I contemplate? What do I contemplate? What can I say to the Dominican Family about contemplation?

86. Reading these responses, which should in no way be limited to the life of our contemplative nuns, leads us to seriously consider the various dimensions of our daily life that ought to be reviewed by the General Chapter. Several of these aspects have also been considered in the canonical visitations to the provinces and communities. All relate to our religious consecration, the sacred liturgy and prayer, and regular observance.

87. The last General Chapters have offered considerations on many of these issues. However, I think it behooves this next Chapter to offer a clear word on the various elements or practices that ensure regular observance: silence, the cloister, the use of the habit, our common table.⁴⁸

We cannot forget that the vast majority of young people who come to the Order today mainly are called by the appeal of community life. Many of them understand our mission, theologically and experientially, as “fruits” of that community life which is manifested through these elements or practices. Many friars from previous generations entered the Order still very young (even having gone through schools run by the Order) and from inside the Order have embraced the world with its many challenges. The new generations come to the Order with many different experiences of higher education, work, professional experiences, very different experiences in the area of sexuality, etc. In this context those who know something of “the world” are looking for religious life to offer them that which the “world” is not able to offer.

88. If I say that our top priority must be the authentic renewal of our apostolic mission, we cannot consider this enormous challenge without pointing to the profound place that the common celebration of the liturgy deserves as among the main “works” of our vocation. Unfortunately, we must humbly acknowledge that we have gradually

48. Cf. LCO 40 *The Constitutions* Ed. 1932 (called commonly by Gillet) refers to the *observantiis monasticis* in agreement with the *Constitutions* of V.M. Jandel [cf. COP 1868-1872: *Declaratio I—De Ordine Praedicatorum* (n. 14); cf. COP 1932 n.4 § 1 and the title of Caput IV. Prima Pars, Liber IV: *DE DISCIPLINA REGULARI ET OBSERVANTIIS MONASTICIS* (nn.591-626)]. In the General Chapter of 1965 (*Bogota*) they changed the expression *observantiis monasticis* to *observantiis regularibus* (in the plural) [ACG 1965 n. 88 (inchoatio) and n. 188 (inchoatio): *DE OBSERVANTIIS VITAE REGULARIS*]. In the Acts of the same General Chapter 1965, CAPUT III was titled: *DE REGULARI OBSERVANTIA* (in the singular). It stands out between the *Admonitiones* n. 228: “Capitulum Generale sollicitum de bono Ordinis et Fratrum, etsi videtur minuisse vel reduxisse quasdam observantias regulares prout errant in Const., nullo modo voluit relaxatione indulgere, sed potius fovere actuosam dedicationem orationi, studio et apostolatui ea mensura quam exigent tempora nostra. “Quod ut feliciter contingat, acriori cum studio exerceatur oportet Christiana mortificatio et diligentiori cura sensus custodiantur” (Paul VI, ad Capitula Generalia Religiosorum, 23 maii 64). Recolant ergo fratres nostril verba Christi: “Orate et vigilate”, et unusquisque sciat se eo magis in virtute progredi quo magis personali mortificatione et oratione deditus erit”.

The LCO promulgated by the General Chapter of 1968 (River Forest) used the expression: **Regulari observantia** (in the singular). The word *observantia* in the LCO is used 13 times and only in the singular. Of these 13 times, seven times it is joined with the word *regularis* [1 § IV; 39 (2 times); 40; 46; 54; 83; 89 § I, 5; 187 § II; 222; 341, 2; 459 § I; ed. 1998 App.5: *Declarations and Protestations*]. The contents of the regular observance are those elements which constitute the Dominican life and which are ordained for the discipline of the community (cf. LCO 40).

made it optional, even sacrificing it on the altar of “work”. So too we have sacrificed our deep need for intimacy with the Lord, both personal and in community; we have lost our “supernatural affect” which we need for our own existence and for the quality of our liturgical life (LCO 56-75). When I say “work” I am not referring to “study”, “preaching” and “mission” because we know, our study and our mission of preaching, is fed especially by the common celebration of the liturgy and in prayer (cf. LCO I § IV). The neglect of this dimension of our lives in many of our Provinces and communities has cost a high price.

89. For several years our International Commission on the Liturgy has continued to work intensely on the publication of our liturgical books (Propers, O.P.) harmonizing our own tradition with the Conciliar liturgical reform.⁴⁹ We have two questions to ask ourselves: has this work effectively and affectively reached our brothers? If some of the responses are negative then one must ask why. Secondly, we have to recognize that in the newer generations there is a new sensitivity for the liturgy. I am referring primarily to basic theological questions and only secondarily to aesthetics. Added to this is also the abandonment of our care for the liturgical life and even, it must simply be admitted, the trivialization of our celebrations that, in turn, has caused an entirely understandable reaction. Have we developed a minimalist attitude regarding the liturgy and communal prayer? (LCO 56-75) Is it fair to attribute this to Vatican II? Since the promulgation of the *Motu Proprio Summorum Pontificum* on the use of the Roman Missal of 1962 (July 7, 2008) there has been some discussion as to its implications in our conventual liturgical life. This has even brought to the fore questions on whether it is possible to use the old *Ritu O.P.*

90. I urge a serious analysis and, oddly enough, a passionate conversation about these issues. We cannot reduce our discussion once again to define the dynamics of our dedication and mission to another manicheism: “good” vs. “bad”, “generation of the ’70s” vs. “new generations”. If we do this, we would not only be rejecting the realism

49. Cf. *Report of the President of the Liturgical Commission to the General Chapter* (B.9).

of the inevitable generational change, but we would be losing some of the richness of the brotherhood, “intergenerational” (between generations) and “intra-generational” (brothers belonging to the same generation). We should not abandon a tradition of *questiones disputatae* as expressed by the General Chapter 2001 or the intellectual mission of the Order as developed in *Misericordia Veritatis*.⁵⁰ This ability to discuss must be alive; it is a trust of which we are heirs.

91. The Synod of Bishops in 2008, dedicated to “The Word of God in the life and mission of the Church” insisted on the importance of prayerful reading of the Word of God (*Lectio Divina*). In logical relationship to the previous Synod on the Eucharist in the life and mission of the Church highlighted the importance of the celebration of the liturgy. Both Synods made reference to the consecrated life, to our celebrations, etc. *Do our conventual churches continue to be centres of preaching, liturgical and community life, and of vibrant apostolic activity?*

92. In the last few years there have been a series of documents published on this theme. The complete lack of consideration of these documents by some brothers has resulted in other brothers wanting to require that they be implemented without fail. Sincerely, we must recognize that over time liturgical practices have developed in many places that are contrary to church rules.

93. In short, we need to regain the profound theological sense, the richness and beauty of our liturgy, and the customs of our Dominican life. This requires discipline. Can we really discuss the liturgy without fear or prejudice and rediscover some meaningful rubrics that have always pointed to the fact that we pray to God with our body as well as our spirit? Will we be able to -recognize the importance of the habit in the religious life and its use in our communal acts? Have we ourselves provoked in some brothers (maybe the youngest members) certain reactions which we can criticize in order to justify our desire that nothing changes?

50. ACG 2001 (*Providence*) nn.104-117, especially n. 115.

2014

**“AFTER THIS I SHALL POUR OUT MY SPIRIT ON ALL HUMANITY.
YOUR SONS AND DAUGHTERS SHALL PROPHECY,
YOUR OLD PEOPLE SHALL DREAM DREAMS, AND YOUR YOUNG
PEOPLE SEE VISIONS.”**
(Joel 3:1)

VIII. DOMINICAN LAITY AND PREACHING⁵¹

LCO 149-153

94. This year we celebrate the 725th anniversary of the first Rule of the Dominican Laity promulgated in 1285 by the Master of the Order Fray Munio de Zamora. The Synod of Bishops for the Consecrated Life (1994) and the Exhortation following the Synod, *Vita Consecrata*, insisted on the need for communion and collaboration with the laity in order to guarantee a renewed spiritual and apostolic dynamism. They also made reference to the “lay volunteers” and “associates.”⁵² Since the approval of the Rule of the Dominican Laity by the Congregation for the Institutes of Consecrated Life, little by little, there has been set into place organized structures of lay fraternities around the world at the provincial or national, regional or continental and general levels. I would like to acknowledge the work of Brother Jerry Stookey and Brother David Kammler in this field. The end of the mandate of the first brother and the beginning of the mandate of the second brother was in the context of the International Congress of Lay Dominican Fraternities (March 2007 in Argentina.) As a result of this Congress a series of “*declarations*” have been approved that are attached to the Rule in order to adapt it to different realities as the Rule allows through the national Directories.

51. ACG 1983 (*Rome*) nn. 282-286; ACG 1986 (*Abulensis*) nn.85-96; ACG nn.85-96; ACG 1992 (*Mexico*)n. 128; ACG 1998 (*Bologna*) nn. 171-177; ACG 2001 (*Providence*) nn.440-446; Fr. Damian Byrne, Letter The Laity and the Mission of the Order (23.11.1987) [*Analecta* 95 (1987) 279-284]; Fr. Timothy Radcliffe, *Message to the Dominican Family (Assembly of Manila 2000): To Praise, To Bless, To Preach. The Mission of the Dominican Family* (29.10.2000) [*Analecta* 108 (2000) 264-279; IDI 388 (December 2000) 272-286].

52. John-Paul II, *Vita Consecrata*, nn.54-56.

95. Now there are further challenges: the promotion of Lay Dominican Fraternities beyond our traditional or lay brotherhoods. The General Chapters of Rome (1983), Avila (1986) and Bologna (1998) have referred to “new groups” or “associations” of Lay Dominicans. Indeed, many congregations of sisters and brothers and even many provinces of the Order, have created groups “associated” with them, or new groups that do not follow the Rule of the Fraternities (former “Third Order”). I believe that little by little, the Promoter of the Dominican Laity must help establish a collaborative network among all the Lay Dominicans and not only for the Lay Fraternities under the Rule.

96. A project was born from the Chapter of Bologna leading to the creation of Dominican Volunteers International (DVI)⁵³. It is one of the works, in its organization and promotion that the friars share with the Sisters (DSI). The fruits of these first 10 years are promising and need to be strengthened. The key to the project is that some Dominican communities “send” and others “receive” candidates. The task of the co-promoters is the coordination of this promising initiative. My special thanks to Sister Rose Ann Schlitt for her patient and generous devotion to DVI.

97. The **International Dominican Youth Movement (IDYM)** has received from the last General Chapters expressions of appreciation inviting the friars communities and provinces to work for its promotion. Let us explore the wealth contained in its very title: International Dominican Youth Movement. Each of these words express some challenges. Being a **movement** allows different groups to aggregate in their style, conformation and way of life even given the differences among them. **Young** people become adults, and they easily change reference points due to changes of place for their studies, work and occupations. **Dominican** as young people often say in the IDYM, is based on the four pillars (community, prayer, study, mission) and is a heritage that must be welcomed, trusted and matured with the help of

53. Cf. ACG 1998 (*Bononiae*) nn. 166-170.

the other branches of Order. In that sense the IDYM requires the presence of formators and those who will accompany, assist, and advise them. The **International** dimension of the Movement must deal with the fact that youth in many countries (especially in Latin America, the Caribbean, Asia and Africa) can not always participate actively in the International Assemblies. The Order must understand that working with young people has a very important vocational dimension. I do not specifically mean “vocations to the consecrated life” but to the human, Christian and Dominican vocation in general. Notwithstanding the Statute of IDYM, we became aware of the difficulty at this time of having an Executive Secretary who is elected or nominated by the Coordinating Team. Therefore, together with Dominican Sisters International, we are working on a different proposal to ensure the permanent presence of a friar and a sister at the General Curia (Santa Sabina) who work together in order to serve members of the Movement and in particular the Coordinating Team. These services will include communication, coordination and organization of activities, provision of materials for formation, etc. always respecting the initiative of the young people elected as Coordinators in the Assembly. At the same time, I believe the IDYM should make efforts to take on many different types of youth groups present in several countries that work with Dominicans, but do not know or feel themselves to be members of the Movement. The IDYM should take a broad view of belonging, and there should not be too many requirements for these groups to be invited since we are dealing with a “movement”.

98. It is worth mentioning the existence of Priestly Fraternities according to the Rule adopted by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. Few provinces have been strongly committed to renewing this branch of the Dominican Family. However there are noteworthy exceptions. The Socius for Apostolic Life has set as one of his priorities to make that Rule known and has promoted initiatives in this area.

2015

**“IF YOU REMAIN IN MY WORD, YOU WILL TRULY BE MY
DISCIPLES;
AND YOU WILL KNOW THE TRUTH, AND THE TRUTH WILL SET
YOU FREE.”**
(John 8:31-32)

“FOR FREEDOM CHRIST HAS SET US FREE.”
(Galatians 5:1)

IX. DOMINIC: GOVERNMENT, SPIRITUALITY AND FREEDOM⁵⁴

99. The communion and universality of our Order also shapes its government. This aids the organic and proportionate participation of all parties to achieve the purpose of the Order (LCO 1 §VII). Dominican government, communitarian in its own way, promotes the participation of all the friars in exercising their freedom and responsibility for the “public good” (*res publica*). The friars who have made their public and solemn profession by the vow of obedience until death have been granted a voice to treat and define in the chapter, at various levels, those things which are necessary to ensure the common good. This involves both participation and responsibility. The legislation of the Order provides ample space for this involvement at all levels: general (General Chapters) provincial (Provincial Chapters, Provincial Statutes) and local (chapters and similar meetings) to assess, decide, define and plan our mission.

100. The culture (indeed various cultures) influence our way of living out Dominican government. We are increasingly aware of diversity, but it is not always easy to reconcile this diversity. Difficulties and very

54. Fr. Timothy Radcliffe, Letter: *Dominican freedom and responsibility-Toward a spirituality of government* (10.05.1997) [*Analecta* 105 (1997) 165-197; IDI (July-August 1997) 135-156]; Fr. Carlos A. Azpiroz Costa, Conference of the same title [*Angelicum* 81 (2004) 431-444]; *Christmas Message 2006* [IDI 447 (December 2006) 269-271]; Fr. Robert Ombres, *Religious Authority in the Friars Preachers as a mendicant Order* [*Angelicum* 85 (2008) 947-963]; CIVC and SVA, *Instruction Faciem tuam, Domine, requiram – The Service of Authority and Obedience* (11.05.2008).

real challenges become more evident, for example, in Provinces with Vicariates or when provinces are carrying out collaborative projects. There is no denying a certain mistrust of authority in Western societies for different reasons and from those in different places. The exaggerated subjectivity in certain countries or regions, as well as corruption and disorganization in others, are attitudes that enter into our way of life and government in various parts of the world.

101. Sometimes it is not easy to find brothers to take on the service of authority. Other times it is expected that the Priors Provincial or local Priors solve all problems. Sometimes the provincial chapters do not make decisions and hand everything over to the new Provincial (a kind of Messiah who is later crucified?).

102. Locally, there are communities in which the prior has to do whatever no one else wants to do. Nevertheless, abundant fruit is borne in those local and provincial communities that dialogue regularly, practice both patience and firmness, persevere in decision making, maintain the habit of regular meetings, exercise discipline in the manner of preparing, celebrating and providing continuity to the chapters and councils.

103. There are obvious “leakages of responsibility” or participation. There are problems where no importance is given to the value of mediations that manifests itself in several ways: lack of response to communications at various levels, request for information or reports, documents, etc. both those which come from the General Curia as well as those that are sent by Provincial Curias or even that communities ask from their brothers.

When one avoids making decisions, especially those which directly touch the friars for fear that peace may be disturbed, one only delays a more serious problem in the near future. Peace is the *tranquilitas ordinis*. A peace without order can lead to everyone doing what he wants and to a situation where no one “bothers” or “interferes” in the lives of others. This can result in chaos, anarchy due to the lack of direction in the life and mission of the Order. Each brother becomes closed in or focused only on “his own” life, “his own” time, “his own”

mission. An order without peace can lead to authoritarianism, a silent complicity and cowardliness, and the impossibility of true fraternal correction.

104. Dominican government is not a “secret” (cf. ACG 2007 Bogotá n. 224). Yet it does presume a theoretical understanding of the meaning and substance of the Constitutions and also wisdom and practical experience in their application. It is necessary to cultivate both dimensions. We lack knowledge of our laws even on topics that are elementary. I hope the new edition of LCO prepared for the General Chapter will be of assistance.

105. Often we hear a certain swiftness to label as “legalism” those things which are simply required as a principle of consistency given the social nature of human beings. Could we understand the liberation of the chosen people from slavery in Egypt without the law of Sinai? To the natural dimension of the law, authority and the common good, is joined the theological meaning of our life in communion with the Church. Far from our way of understanding the government of the Order is the short-sighted legal positivism that we wish to avoid!

106. Our government reflects our theological and spiritual principles, namely the primacy of grace, but not disembodied “spiritualism”; the value of institutions and law, the meaning of law and education for the common good as well as the development of virtue, respect for the individual and freedom. This means that the exercise of government implies these philosophical and theological principles. This is clearly seen when the LCO deals with obedience, but also when it presents the range of rules which make up our legislation (cf. LCO 275) or when describing the office of the Conventual Prior or Prior Provincial.

107. The document “*The Service of Authority and Obedience*” from the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (November 5, 2008) has provided guidance that we should embrace and apply also in the Order.

108. On my visits I have noted that the Acts of the General or Provincial Chapters are not read by most of the brothers. Even, in many cases, the Priors Provincial appears not to feel connected with them when the time comes to implement them. Doesn't this put at risk our ability to govern ourselves?

109. In the same way I refer to the concluding letters of canonical visitations as those made by the Master of the Order or his delegates, or of the Prior Provincial. Are they carefully studied and implemented? Are they perhaps too "indirect"? It seems that if something is not strictly ordered, it is ignored. I daresay that sometimes even the commands are ignored. Thus, the value of the visitation as well as the authority of the one who made it are belittled, while little value is given to that which has been offered for the common good of the entity.

110. In the Acts of the General Chapters, ordinations, recommendations and exhortations given to the Master of the Order and the Curia (Socii and Promoters) are often abundant. I sincerely believe that the General Curia has always worked in order to implement them. What happens to the mandates given to the Provincials, Regents of study or the brothers in general? Are we being irresponsible in our own legislation?

111. As stated above, the correspondence of the General Curia is often not answered by the Provinces. One example is significant, especially given the enormous difficulties that arise in this area. In the Acts of the General Chapter of Providence (2001) each province was mandated to have a policy in dealing with cases of sexual abuse, addictions, etc. How many times have the provinces been asked to submit these policies to the curia? There are provinces that have not yet even written them.

112. In this same manner, the correspondence of the Syndic of the Order and his requests for reports and accounts, all of which are mandated by General Chapters, are not responded to by numerous entities.

113. Acts of Provincial Chapters often do not even refer to the Acts of the General Chapters. Does this mean that the General Chapters—the

highest authority in the Order—are irrelevant? The Acts of Provincial Chapters are often not read by the friars of the Province. Are they perhaps too exhortatory and not directive enough? What is the problem with this? On occasion the Acts of the Provincial Chapters simply are not implemented, or are resisted while waiting for other bodies (an intermediate or an expanded Council, the next Provincial Chapter) to get everything back to how it was before. Is this not perhaps revelatory of a problem in the management of the *res-publica* or the lack of commitment to it?

114. The provincials at times either cannot or will not exercise their proper authority. This is an authority entrusted to a brother through an election and who has been confirmed by the Master of the Order. The Prior Provincial is, according to the law of the Church, the major Superior and Ordinary (cf. CIC 134).

115. Also in the economic sphere we need to think seriously about using or not using the authority entrusted to us. Why is there too often a lack of accountability or clear and transparent accounting according to our own religious statutes on a personal, local or provincial level? The Provinces sometimes do not provide the necessary information to the Curia in economic matters. It happens that there is reluctance to contribute to the common Solidarity Funds, requests for help for others in need, etc. Is it because there is a distrust that the money will be spent properly? At the same time why is it that many loans, generously given by the Curia, have never been compensated because of errors in spending? Then these entities expect that the General Curia should forgive the debt because nothing other can be done. Does this form the friars in clear transparency through timely budgets and accountability? Are the brothers of our various institutions asked to account for their expenses?

116. Sometimes Provincial Councils limit the role of a Provincial rather than sustain, encourage, or confirm him in his proper performance. Is it a fear of authority? Are the Provincials hands often tied? Does not this cause paralysis in good government? Is not this the cause of the refusal to accept certain assignments, offices or charges on the part of the brothers? The

Council certainly has some responsibility in the control of governance of a province, but this is not intended to hinder the necessary decisions of government or of what has been defined in the Provincial Chapter.

117. What we say about the authority of the Prior Provincial may also apply to the government of local communities (houses and convents). Perhaps the lack of exercise of proper authority results in situations of anarchy and chaos in our communities. Once again doesn't this situation also cause some of the privatization of religious life?

THE STRUCTURES OR DIVERSE ENTITIES OF THE ORDER

118. The General Chapters of 1980 (Walberberg) and 1983 (Rome) reviewed the structures of government in order to more effectively ensure the mission of the Order and its implementation. The format provided distinguished institutions which are under the direct authority of the Master of the Order (Provinces, Vice Provinces and General Vicariates) and those under the authority of the Prior Provincial (Regional Vicariates and Provincial Vicariates). For each entity the LCO determines a certain "mathematical constitution" taking into account the number of friars who are vocals, the number of convents, etc. The LCO also determines criteria for the participation of various entities, including the Provincial and Regional Vicariates in the General Chapters.

119. The circumstances in those years are quite different today. At that earlier time, one perceived in the Order a certain optimism, an increase in vocations and a strong missionary push. It was anticipated that some of these smaller entities would develop into a "province" and so assured the implementation of the Order. It could not be foreseen then what we now experience thirty years later. Those chapters certainly favoured a missionary vision of the Order. From this point of view these entities (as well as the convents directly under the jurisdiction of the Master of the Order) were ensured participation at the General Chapters. The present situation calls for serious reflection on this subject, without losing the missionary zeal which different Vicariates bring to the Order.

120. Certain questions arise from the friars, other concerns have come by way of petitions to the last General Chapters. It happens that the structures of government in some Vicariates are not in harmony with the tradition of the Order (promotion of universal suffrage and a style of government through assemblies and not through representatives, etc.) Sometimes, perhaps because of what I have noted above, Vicariates are considered more “democratic” than the provinces to which they belong. There are Vicariates that are smaller than many local communities and yet are given significant autonomy, if not independence. Some wonder about the representation of the Vicariates at the General Chapters. At the same time, there are Vicariates not treated as they should be by their respective provinces. Does this reconcile with the style of government of the Order?

121. Since 1983, the entities that have been erected independently as Provinces were the Province of India (1987 Vice-Province, Province in 1997), the province of Saint Joseph the Worker in Nigeria (Vice-Province in 1985, Province in 1993), the Province of Slovakia (Vice-Province in 1990, Province in 2003), the Province of Saint Vincent Ferrer of Central America (Vice-Province in 1992, Province in 2006), the Vice-Province of St. Augustine in West Africa (2009).

122. Regarding the General Vicariate, we should emphasize the context in which it was formulated by the LCO 257 §II. This marked a special moment of hope in the mission of the Order and the number of local vocations! These General Vicariates were planted by the Order as a first step, without determining the number of friars or conventual communities for their canonical status.

123. Since 1983, no General Vicariate has been established as a Vice Province or Province. Continuing in this situation are the: General Vicariate of St. Pius V in the Democratic Republic of the Congo (1963), General Vicariate of South Africa (1968) General Vicariate Queen of China (1976) General Vicariate of the Holy Guardian Angels in Lithuania, Latvia and Estonia (1993) General Vicariate of Russia and Ukraine (1993), and the General Vicariate of Santa Cruz de Puerto Rico (1993).

124. On the contrary, several provinces have since been reduced to the status of a General Vicariate: General Vicariate of St. Thomas Aquinas in South Belgium (1990); General Vicariate of St. Lawrence Martyr in Chile (1994), General Vicariate of Hungary (1996); General Vicariate of St. Catherine of Siena in Ecuador (2007). There are provinces that given their present circumstances are now considering this possibility. Indeed, the LCO 258 §I provides for the reduction of a province not only to the status of Vice-Province, but also to a General Vicariate.⁵⁵

125. Does the fact that a province is reduced to the status of General Vicariate change its relation with respect to the General Curia? It would seem that in particular the only difference would be in its representation in the General Chapters. How do we ensure more effective accompaniment that is not reduced simply to a change in legal status? Doesn't this change sometimes compromise the integrity of the Dominican life expressed in our way of government? Here again comes into play the style of government based on "universal suffrage" (as in an assembly) and not through friars who are elected as representatives for the Chapter (which builds confidence, esteem, freedom). Is accompaniment sufficient under LCO 395?

126. For several years, the new Priors Provincial were usually invited to the General Curia for the plenary meetings of the Council to present their provinces, discuss issues and be able to meet the Master, socii and other officers of the Curia. Since 2009 we have preferred to organize in Rome a "workshop" for the new Provincials so that they can get to know each other, work together on various topics, and share their experiences about the most important problems or challenges that are part of the ministry for which they have been chosen by their brothers and confirmed by the Master of the Order. There have been excellent results and these will probably continue.

55. Cf. ACG 1998 (*Bononiae*) n. 255; ACG 2001 (*Providence*) n. 483; ACG 2004 (*Cracoviae*) n. 361.

127. In this same line regional meetings have been conducted for Syndics of the Province (or similar entities).⁵⁶ Also at the provincial level meetings have been organized for priors and treasurers, with a similar dynamic. I know, they have been well accepted by everyone and they have been quickly and easily promoted.⁵⁷

128. Many of the difficulties associated with government and administration in strengthening our preaching mission arise from the lack of proper planning of our apostolic life. The friars have to be trained in order to do planning, to coordinate their forces, taking into account the unity, strength and continuity of our mission. This planning must take into account the current needs of the Church and the Province with an eye to possible future problems that could develop. (cf. LCO 107).

129. We cannot re-open a discussion about “small communities” vs. “large communities.” Everything depends on the mission of each community which cannot be uniform in the style of our presence in diverse regions and places. Despite this, the formal convent still favours certain aspects of our life and government: varieties of ministries, the richness of common life, more freedom for itinerancy, possibilities for the study, common prayer, the election of priors, the distinction in convents (with a larger number of friars) between the chapter and council, frequency and rotation of duties, etc. We cannot forget that the province is not defined as a mere collection of houses. It is the Province that guarantees the mission of the Order in one country or region and communities are part of that mission and not “independent abbeys.”

130. At the local level, despite much resistance, I must say that communities who are able to delineate their community project of life and mission more easily promote the common good and the responsibility of the brothers. This type of planning makes us aware of our participation in public affairs (*res publica*) and prevents the privatization of religious life with its consequent individualism. Generally those who do not see

56. There have been two regional meetings of syndics; one for Latin America and the Caribbean (Argentina, August 2009) and one for Africa (South Africa, November 2009).

57. Cf. LCO 6.

the need for planning in the community, are those who do not want anyone to say “anything” about his own activities or ministries.

131. At the level of the Order the General Chapter must consider the *Commendatio* of the last General Chapter and offer a word in that respect [ACG 2007 (*Bogota*) n. 243]. Given that text, some initiatives have been implemented towards the next General Chapter: all of the provinces have been consulted concerning the duration, preparation and the methodology to be used.⁵⁸ It is therefore important that this be evaluated promptly to improve future preparation and the convening of General Chapters.

132. The last General Chapters have identified the need to accompany the processes of various Vicariates that share territory within a country or region. I believe that the next General Chapter should point out a precise term for the cases of Bolivia and Venezuela. While there has been some progress, I think it is still insufficient.⁵⁹

133. Referring to the Caribbean,⁶⁰ a region without autonomous entities other than the General Vicariate of Puerto Rico which is reflecting on its legal status as it is experiencing some difficulties mentioned above. It is necessary that the Chapter suggest an explicit way of collaboration between the entities, with an effective framework of action and realistic timeframes. Collaboration may occur primarily among Hispanic entities (Puerto Rico, the Dominican Republic and Cuba) and English-speaking entities (Vicariate of Trinidad of the Province of Ireland and the West Indies Vicariate of the Province of England). The Vicariate of the Dominican Republic especially after the earthquake, has intensified its presence and help in Haiti. Couldn't we also imagine Haiti within the framework of cooperation of Spanish speaking entities?

134. Two steps are feasible for the Caribbean: the appointment of a Vicar of the Master for the region (until now it is the Socius for Latin America

58. Cf. ACG 1998 (*Bononiae*) n. 194.

59. The Order in Bolivia: cf. ACG 2004 (*Cracoviae*) n. 294 and ACG 2007 (*Bogotae*) n. 232; The Order in Venezuela cf. ACG 2004 (*Cracoviae*) no. 302 and ACG 2007 (*Bogotae*) n. 234.

60. The Order in The Caribbean: cf. ACG 2004 (*Cracoviae*) n. 293 and ACG 2007 (*Bogotae*) n. 231.

and the Caribbean), who could reside in the region and visit the area more frequently and initiate actions in common. The second step could be the organization of a Regional Assembly (*ad modum Capituli*) also counting on the participation of the interested Priors Provincial to take joint decisions to be presented to the Master of the Order.

135. In April 2009 I was able to participate in the Meeting of the joint Councils of the four provinces of the United States of America. This was an experience that had not been done for many years and it was very positive. I recommend that this be repeated every three years, as do all CIDALC institutions, coinciding in principle with the years in which the General Chapters are held. From this meeting could arise weighty and thoughtful requests and proposals to the Order.

136. The General Chapter of Bogotá has asked us to accompany “weak institutions of the Order in order to identify and promote their viability” (ACG 2007 n. 234). A list is not enough. These Provincials may wish to testify to this at the next General Chapter. How is this to be carried out? What is to be done? Are these provinces willing to accept initiatives that come from other provinces? Are we aware that we are talking about the same Order and that no Province can consider itself “independent” from the Order at the universal level nor even from other Provinces?

137. In general the structures of our life that the LCO offers or delineates have proven to be adequate. The problem is that many entities do not act according to what the LCO expects. There is some reluctance to undertake hard things. Have we lost confidence in our own way of life? What are the inconveniences that delay or even paralyse the exercise of that authority? Will we regret only later that emptiness generated by the privatization of our religious life with its consequent individualism?

2016

“WOE TO US IF WE DO NOT PREACH THE GOSPEL”

(*cf. 1 Cor. 9:16*)

X. THE ORDER OF PREACHERS: YESTERDAY, TODAY AND TOMORROW⁶¹

138. The future of the Order continues through our fidelity to our mission as it was loved and lived by Saint Dominic, as approved by Bishop Fulk and as confirmed by Pope Honorius III. Over the history of several centuries, the Order has been known to be faithful to its vocation, to proclaim that our God is alive, that He is the God of life and in Him is the root of the dignity and hope of man called into life.⁶² In this mission we have wanted to bear witness of a life totally consecrated as a sacrifice to God. This has often led us to die in certain places and to be born elsewhere. In this sense, a cloud of witnesses continues to encourage us.

139. We cannot remain paralysed or licking our own wounds. We are not oblivious to the danger of self-pity. We must find new ways and new places to be present! There are Provinces that are struggling, finding themselves in many different circumstances, trying to retain all of their communities without understanding that one must look in new directions.

140. This time of preparation for the Jubilee can be providential for genuine spiritual renewal from which no one can be exempted. This requires a deep reflection and conversion on the part of every brother, every community, every Province, the whole Order.

61. Fr. Vincent de Couesnongle: *Conference Reception and formation of the young* (23.04.1976) [IDI 205-206 (December 1976) 245-262]; Fr. Damian Byrne, *Letter About Formation* (18.11.1991) [*Analecta* 99 (1991) 217-226; IDI 296 (January 1992) 2-12]; Letter concerning *The First Assignment* (24.05.1990) [*Analecta* 98 (1990) 108-113; IDI 279 (September 1990) 98-104]; Fr. Timothy Radcliffe, *Letter: Formation (to our brothers in initial formation)* (13.02.1999) [*Analecta* 107 (1999) 255-278; IDI 373 (May 1999) 104-124]; ACG 1986 (*Abulensis*) n. 137: *Letter to a novice (and to all who have never abandoned their formation)*; ACG 2007 (*Bogotae*) nn. 196-202: *Letter to a formator*.

62. John Paul II, *Discourse to the participants of the General Chapter of Rome* (05.09.1983).

141. The themes we are reflecting on these years since 2007 are meant to be a proposal for our permanent formation which can help us along the way. Where is the Order working well? What do we see in these entities? What do they tell us? Where is the Order dying? What do we see? What does that situation tell us? What is attracting young people to the Order today? What do they need? The tendency to reduce the challenge of vocations to a damning response does not serve us. Sometimes we condemn the young people of "today" who are not like those of "yesterday", the promoters of vocations for not knowing how to do their job, formators because candidates leave, formation communities, or simply the Order because "we say" that we are unable to attract vocations! In many cases we do not think or discern personally about our own lives, about what we have to change.

142. I think in some sense we need not only to discover new means, but also, and perhaps more importantly, to rediscover the authentic "old means." Indeed, that is where the Order is working well. To know how to use our laws and Constitutions can help solve many problems with its system of chapters, superiors and councils, etc.

143. It is true that statistics alone do not manifest the vitality of a province or entity. However, alongside this *Relatio* and other documents and reports are some significant statistics. They somehow indicate where the Order has vocations, the approximate number of friars in training (novices and students, etc.).

144. As I have said above, in many provinces there are a number of vocations but they experience difficulties in forming them given their lack of resources. In other provinces there are no vocations but they have good economic resources. How can these resources be shared when there are places where vocations are knocking on the doors of the Order and are not accepted for lack of means?

145. Another difficulty noted in past General Chapters is the lack of formators prepared for the task. Indeed it is a task that requires much dedication and preparation. In various regions seminars and meetings

have been organized for formators with good results. I believe that the Chapter should insist on these initiatives. At the same time we must use the instruments in many countries or regions that are provided by the Conference of Religious, the particular Churches, etc.

146. Our concerns are also those of the Church. The concerns of the Church are also ours. We should also know the documents, guidelines and suggestions that the Church offers for our reflection with docility (capacity to learn) and without assumptions.⁶³

147. Something that requires a proper review is the attempt to continue improvising various models of formation by changing from time to time the location of the novices or student brothers. Formation itself is a period of many changes, and therefore it requires a certain stability or serene environment so that our novices or student brothers can actually discern their vocation. Surprisingly, while thinking about resolving the issue of formation by changing our young friars from one place to another, our solemnly professed friars (both ordained and non-ordained) fully dedicated to itinerant ministry have many difficulties in being assigned to other sites, especially to houses of formation.

148. The Church and our General Chapters have insisted on the importance and the role of the entire community in the formative process of our brothers (that's why we speak of "formation community"). Have we taken into account this key element of formation? Have we noted that the LCO requires that convents for formation are to flourish with regular and apostolic Dominican life? (cf. LCO 180 § 1 and 215).

149. Formation of our brothers must emphasize the integration of the various aspects of our lives: spiritual formation, intellectual formation, apostolic formation. These are not merely juxtaposed aspects, but they are different dimensions of one and the same vocation. Often we consider these to be separate. We may tend to think that the young friar

63. Among other documents I would point out for example: The Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life: *Directions about Formation in Religious Institutes* (02.02.1990); *Collaboration between Institutes for Formation* (08.12.1998). Congregation for Catholic Education: Instruction about the criteria for vocational discernment in relation to persons with homosexual tendencies before their admission to the seminary or to Holy Orders (31.08.2005) *Directions for the use of Psychological testing in the admission and formation of candidates for the priesthood* (13.06.2008).

is first formed in his religious life, after which he moves to a Centre of Study (possibly not Dominican) and finally he is given experience through various pastoral assignments. How do we integrate these dimensions? This is where the key is found in shaping formation! We must not forget the final objective of all Dominican formation: preaching. This is our mission. The ability to preach must be especially taken into account when discerning the vocation of our friars in formation.

150. Our brothers in formation, especially those who will be ordained, need the necessary helps to purify their intentions. This involves helping them to discover the Dominican religious vocation is fertile soil, the framework, “from which” the priestly ministry germinates and is exercised. Dominican religious life is not simply a means “to get” to the priesthood (as if ordination excused us from the requirements of Dominican religious life). Do we favour this model in the way we live and exercise the priestly ministry in the Order today?

151. Blessed Jordan of Saxony called **Saint Dominic “God’s Holy Priest, admirable confessor and renowned preacher.”**⁶⁴ Our Father put his stamp on the Order (and I do not intend this exclusively for the friars who are ordained). Dominican vocations are to be formed in this dimension of priestly spirituality which characterizes the Order itself. This means that we educate our young people to become mediators and not bureaucrats, advocates and not mere intermediaries, caring and compassionate with sinners without being accomplices, servants of God and of men and women of our time without expecting to be served, defenders of the erring and not their accusers, bridges and not barriers, in short, shepherds of the flock entrusted to us in our various apostolic ministries, and never businessmen or officials.

152. The latest General Chapters have reflected extensively about the vocation of the cooperator brothers. Successive commissions have studied the issue and have offered their findings. Some provinces have responded and have made renewed efforts toward the promotion and cultivation of these vocations.⁶⁵

64. *Prayer of the Master Jordan to Saint Dominic* (incipit).

65. Cf. ACG 1998 (*Bononiae*) nn. 135-145; ACG 2001 (*Providentia*) nn.284-291; ACG 2004 (*Krakow*) nn.248-259.

153. Fr Timothy Radcliffe, as Master of the Order, wrote to all Priors Provincial on the promotion of vocations.⁶⁶ I refer to the text highlighting among other things the importance of having at least one vocation promoter. Provinces that have done this, at the same time have made vocation promotion a priority. The fruits are evident. The cultivation of vocations calls communities to live the rich dimension of Dominican life. Further it strengthens pastoral work with youth, encourages the young friars to join in vocation promotion activities with collaboration of the Dominican family. It also calls for an aspect that we tend to underestimate, namely “the necessary visibility” of our life and mission.

TE DEUM LAUDAMUS⁶⁷

154. We have celebrated 775 years since the canonization of St. Dominic and in concluding this Relatio I wish to reaffirm the 5th Centenary of the first community of friars in America. Those friars, yet few, managed to live in an integrated way the elements and dimensions of our Order. We are filled with joy for the canonization of Fr Francisco Coll y Guitart, brother and priest engaged in itinerant preaching in very difficult times including the secularization imposed by civil authorities. This friar close to the contemplative nuns, the lay fraternities and founder of the Dominican Sisters of the Annunciation is presented in our day as another sign of Providence to the Order. May the Lord through the intercession of Saint Dominic, give us courage for the future to be faithful in our following of Christ, living as the Apostles in poverty and itinerancy.

155. At the conclusion of the mandate that the friars entrusted to me on July 14, 2001, I offer much gratitude to God, Saint Dominic and the Order for this gift and for all that I have received from so many brothers and sisters. In my own *Te Deum*, let me mention just three friars who

66. Letter: *Vocation for the Order*, IDI 379 (January 2000) 2-3.

67. Fr. Vincent de Couesnongle: Letter: *The Spirit of the Future* (06.01.1975) [*Analecta* 83 (1975) 47-48]; Letter: *Three Concerns* (22.12.1975) [*Analecta* 84 (1976) 344-347]; Letter: *On the threshold of 1980-three new concerns* (01.12.1979) [IDI 254 (December 1979) 199-201].

faithfully and generously worked with me in the exercise of this ministry for the Order ... and who now await us in the house of the Father: Brother Jesús Hernando (+January 7, 2002), Brother Dominique Renouard (+July 30, 2007) and Brother Chrys McVey (+ June 29, 2009). Once again I ask for God's mercy and that of the Order, as I did at the dawn of my religious life, but today I do so with greater insistence in realizing more realistically my limitations, mistakes and sins.

156. To my brothers, Priors Provincial, Vice Provincials and Vicars General, to the friars diffinitors, delegates and other vocals of the next General Elective Chapter I dare to say goodbye in the words of the Second Letter of John: "*Although I have much to write to you, I do not want to do so with paper and ink. Instead, I hope to visit you and to speak face to face, so that our joy may be complete.*" (2 John vs.12)

157. To all the other brothers, my sisters both of the contemplative and apostolic life, to the members of the lay fraternities, priestly fraternities and to the other groups associated with the Order, to the youth of the IDYM and to the volunteers of DVI, my gratitude to the Lord.

158. My brothers and sisters in St. Dominic, we must always be conscious of our mission, to sense the meaning of the true and profound needs of all who will receive our preaching. Let us walk in poverty: free, strong and loving toward Christ; fulfilling simply, humbly, with strength, as the Lord wills, our mission of preaching the Gospel and the duty that arises from the circumstances in which we find ourselves. Let us do quickly, well and happily those things which the Church and the world expect of us, even though they vastly exceed our forces and require us to give our life.

Rome, in the Convent of Santa Sabina, seat of the General Curia, April 29th, Feast of St. Catherine of Siena, in the Year of Our Lord, 2010.

Fr Carlos A. Azpiroz Costa OP
Master of the Order

APPENDIX III

ELECTIVE GENERAL CHAPTER

MESSAGES

FRATRES ORDINIS PRÆDICATORUM
CURIA GENERALITIA
Convento S. Sabina (Aventino)
Piazza Pietro d'Illiria 1 – 00153 ROMA

Rome 23rd June, 2010
Blessed Innocent V (Peter of Tarentaise)

His Holiness Benedict XVI

Holy Father,

Upon completing the mandate which was given to me by my religious Brothers nine years ago, allow me to express my feelings to you with filial humility, according to that which Peter wrote of in his first letter: “*Cast all your worries and cares to God, for He cares about you.*”, (1 Peter 5:7) trusting in He whom Saint Catherine did not hesitate in referring to as “Sweet Christ on Earth.”

Today is an opportune day to participate in the General Audience, to send greetings, and give you this letter. In fact, we are celebrating the memory of Pope Beato Inocencio V: fr. Peter of Tarentaise (1224-1276) who was a professor of Sacred Theology in Paris. The General Chapter of 1259 entrusted him – together with Thomas Aquinas and Albert the Great – with the writing of the first *Ratio Studiorum Generalis* of the Order. In 1274 he participated in the Council of Lyons, and was elected as the Successor of Peter – the first Pope of the Order - in 1276. He later died on June 22nd that same year.

Holiness, the Lord has allowed me to know you personally when you were still Prefect of the Congregation for the Doctrine of the Faith. In each of our meetings I have observed your keen attention and interest in all the topics we discussed (...).

I also remember other brief meetings which allowed me, on different occasions, to greet you as pontiff: following the beatification of Sister Ascención Nicol Goñi O.P., at some of the celebrations of the Day of Consecrated Life, on bidding you goodbye every year since 2006 and thanking you for your presence at the Ash Wednesday ceremonies at Santa Sabina, during the two Ordinary General Audiences of the Synod of Bishops in 2005 and 2008 in which you participated (The Eucharist and The Word of God), finally, after the unforgettable General Audience which was held on February 3rd last which you dedicated to Saint Dominic de Guzman. The private audience which was given to me on the 5th of November 2005 holds a special place in my heart (...).

Firstly, I wish to *thank you* for your ministry and for your teachings. Thank you for helping us to develop the cultural dimension of faith thus preventing us from being led into the temptation of relativism or fundamentalism. I would emphasise especially the three Encyclicals and letters among other documents and messages and, why deny it! – The teachings of the Catechism – which for obvious reasons had touched so profoundly all the sons and daughters of Saint Dominic.

With the General Chapter approaching, which God willing will begin on August 31st, this preaching is the best I could have offered the Order given the present circumstances. Therefore, if I may, I will not ask for another message to the Chapter because these teachings have a special and unique value: not only have they been aimed at the gathering of Preachers, but the entire Church, to all men and women of goodwill. Peter of Tarentaise wanted to offer the world precise and precious manifestations of the Order of the Preachers, of Dominic, Albert the Great and Thomas Aquinas.

My gratitude also signifies a sincere apology for perhaps not having attained the standard that Dominic himself would have wanted for his sons

and daughters in *medio Ecclesiae*: contemplatives, friars, many religious congregations, members of secular and priestly fraternities, youth, from the entire Dominican family. I personally ask forgiveness, especially for that which I could have said or not said, done or not done, for not being faithful to the ministry that had been entrusted to me nine years ago.

The gratitude and asking for forgiveness also aspire to the renewal of the offering of my life to God, and to the church, before you: Into His hands I commit my profession of faith and religious dedication of Baptism, Confirmation, solemn vows in the Order and Holy Order (...).

Finally, I pray that God continues to bless you daily, bringing you closer to Him and, through Him, the entire church to Peter's confession of Faith, Hope and Love:

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God.” (Matthew 16:16)

“Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.” (John 6:68)

“And he said unto him, Lord, thou knowest all things; thou knowest that I love thee.” (John 21:17).

Thanksgiving, asking pardon, offering, prayer of intercession. The Eucharist embraces all these perspectives and dimensions of Christian prayer. I am constantly reminded of it by acknowledging it each day in the Sacrifice of the Mass (i.e. I will continue to renew it in my heart). Today, I am encouraged to ask you to remember me before the Lord and before Our Lady of the Rosary.

Requesting the Apostolic Blessing for the whole Order before a next General Chapter, invoking Christ and Mary, I say a simple farewell with a greeting that says it all: Eucharist!

Fr. Carlos A. Azpiroz Costa O.P.
Regent of the Order.

SECRETARIATE OF STATE

First Section: General Affairs

Vatican City, June 26th, 2010

Most Reverend Father:

Inspired by feelings of filial trust and devotion, His Holiness Benedict XVI has asked to kindly forward a letter to celebrate the forthcoming General Chapter of the Order of the Preachers.

The Pope, deeply grateful, responds to this noble gesture of ecclesial communion by asking and praying to God for all the spiritual children of Saint Dominic de Guzman so that, with the same charisma and meekness of the heart of Christ, they may continue to radically transform themselves being loyal to the Gospel, to Tradition and to the Teachings of the Church and, following in his footsteps, that they may be constant in prayer, humble in listening to the Divine Word, strong in hope and fervent in charity and that they may always be encouraged by the example and intercession of the Dominican saints.

With these wishes, and imploring the protection of Our Lady of the Rosary, the Pontiff gives a special Apostolic Blessing which he also affectionately extends to all the brothers of the Order of Preachers.

Reverend Father, I take this opportunity to assure you of my sincere affection in Christ.

+ Fernando Filoni
Deputy

Reverend P. Carlos A: AZPIROZ COSTA O.P.
Master of the Order of Friars Preachers
Santa Sabina Convent
ROME

FRATRES ORDINIS PRÆDICATORUM
CURIA GENERALITIA
Convento S. Sabina (Aventino)
Piazza Pietro d'Illiria 1 – 00153 ROMA

Rome, April 30th, 2010
Feast of Saint Pius V

His Eminence Franc Card. RODÉ,
Prefect of the Congregation for the Institutes of Consecrated Life and
Societies of Apostolic Life

Prot. 50/10/361 Rome 2010

Your Eminence,

Inspired once again by your solicitude for Consecrated Life and your closeness to the Order of the Preachers, I have the joy of communicating to you the following:

God's willing, from the 1st of September to the 21st, the Friars of the Order of Preachers (Dominicans) will gather at an ELECTIVE GENERAL CHAPTER. Initially the Chapter was to be celebrated in Bangalore (India), however after the acts of violence which took place against some Christian communities at the beginning of 2008, the Chapter will be celebrated in Rome (in the *Salesianum*).

At this time we are preparing for the *VIII centenary of the Bull "Religiosam Vitam" of Pope Honorio III with which the Order of the Preachers was founded (1216-2016)*. This is helping us through a profound transformation, while we have reflected each year – since 2006 – on various fundamental themes of our life and mission, trying to be faithful to our first call (cf. *Revelation 2:4*).

The Order gathers at the General Chapter in order to deal with and define, evaluate and plan the different aspects of our vocation as Preachers *in medio Ecclesie* "useful for the salvation of souls" according to the words of Honorio III.

Corresponding to the “*pluricameral Dominican system*” the General Chapters usually take place every three years (for many years they were held annually) in the following manner: *Elective General Chapter* (the Provincial Priors and the delegates of every Province – called diffinitors); *General Chapter of Diffinitors* (delegates of every Province) and the *General Chapter of Prior Provincials* (the Provincials and similar authorities). The three types of Chapter have the same power. The *Elective General Chapter* furthermore concerns itself especially with the election of the Master of the Order.

The first days of the next General Chapter will be especially dedicated to listening, reflection and dialogue through the *Relatio Magistri Ordinis* and other documents prepared for the Chapter. The election of the Master of the Order is also prepared for in this setting. The different Commissions continue working around various themes: preaching and mission, study, fraternal life in community, vocations and formation, government and economy, constitutions, Dominican Family etc.

I am sharing with you this very important moment for the Order humbly asking your prayers and blessing – and if it were possible as well – a message of hope for the Chapter. At the most appropriate time, I will invite you to schedule a visit to our Chapter Assembly (ideally after the election of the Master). Perhaps, you may prefer to reserve your words of encouragement for this moment, reaffirming us in our mission.

In accordance with the *CIC* c. 592, § 1, I attach to this letter my *Relatio*, prepared for the Chapter and the statistics which have been sent to the Secretary of State on the first of April last (with information updated to the 31st of December, 2009).

In gratitude for your interest and dedication to religious life and your special concern for the Order of Saint Dominic, I ask the Holy Spirit to enlighten you in your task of discerning what is the will of God (cf. *Romans 12:2*).

Yours in Christ Jesus,

Fr Carlos A. Azpiroz Costa O.P.
Master of the Order.

PER GLI ISTITUTI DI VITA CONSACRATA
E LE SOCIETÀ DI VITA APOSTOLICA

Vatican City, July 9th, 2010

Prot. n. 38688/2004

Prot. n. YD 15/2010

Dear Fr. Carlos,

I wish to thank you for the letter in which you had the courtesy of communicating to me the programme of the Elective General Chapter of the Order which will take place the next September.

I am very grateful for the opportunity to send my most cordial greetings to you and each of the capitulars, also extending these greetings to all of the members of the Order.

A Chapter assembly always constitutes a central event which spiritually defines and determines the life of the entire Order. The celebration of this Chapter finds you all in preparation for the VIII centenary of the Bull *Religiosam Vitam* of Pope Honorio III with which the Order of Preachers (1216-2016) was endorsed and which is also helping you all with a profound transformation, while you all reflect in turn, on fundamental themes which strengthen your vocation and mission *in medio Ecclesiae* “*useful for the salvation of souls.*”

With you all I invoke the life-giving action of the Spirit which favours the spiritual experience and awakens the dynamics of work seeking solely the fulfilment of the mission of the Order. It will be a most opportune time to re-read your own history, to interpret it universally, and plan a future of hope with God’s favour because it is He who fills our hearts and gives it meaning.

In accordance with the *CIC* c. 592, § 1, you have also sent me the *Relatio Magistri Ordinis* prepared for the Chapter. I thank you for sending it so as to help me better understand the life and the mission of the Order, and the contribution that each one of you have made, will be of great assistance in the revision and apostolic outreach of the Order.

Beloved Master General and Capitulars, with admiration and gratitude for who you are and have done in the Church and for the world, I ask that Our Lady of the Rosary and Saint Dominic sustain your efforts, and that the work of the Chapter bears much fruit to the teaching of the Word of God and to the testament of mercy.

With heartfelt appreciation,

Franc Card. Rodé, C.M.
Prefect

Rev. Fr. CARLOS ALFONSO AZPIROZ COSTA
Master General of the Order of the Preachers
ROME

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