



ACTS

of the Elective General Chapter
of the
Order of Friars Preachers

Held in the
Convent of Saints Dominic and Sixtus
at the
Pontifical University of Saint Thomas
(Angelicum)
Rome

From 29 August to 29 September 1983

Celebrated Under the Authority of
FATHER DAMIAN BYRNE, O.P.
Professor of Sacred Theology
and
Master of the Whole Order

PREFACE TO THE ENGLISH TRANSLATION
OF THE ACTS
OF THE GENERAL CHAPTER OF ROME, 1983

The translation, preparation and printing of the ACTS of the General Elective Chapter of Rome, held in August and September of 1983, under the authority of Father Damian Byrne, O.P., Master of the Order, has been a more complicated process than at first imagined.

The work was undertaken by the Province of the Holy Name (Oakland, California), with translations accomplished by Father Paul Natale Zammit, O.P., and Father Charles Raphael Hess, O.P.; Father Thomas P. Raftery, O.P., gave technical review. Special thanks are tendered to Father David M. Hynous, O.P., of the Province of St. Albert the Great (Chicago, Illinois) for his gracious final review of the translated ACTS.

Preparation of the text and printing were overseen by Brother Norbert Fihn, O.P., and Miss Barbara Gamba. Title pages were calligraphed by Rev. Brother Carlos Rustia, O.P.

The poly-lingual Appendices and the Indices are not included in this translation since both are easily available in the official Latin text.



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of the
Order of Friars Preachers
29 August to 29 September 1983

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I, FATHER DAMIAN BYRNE,
Professor of Sacred Theology
and Humble Master and Servant
of the Whole Order of Friars Preachers,
Greetings and Benediction:

With this letter, I hereby promulgate and declare as promulgated the Acts of the General Elective Chapter which was celebrated in the Convent of Sts. Dominic and Sixtus, Rome, from 29 August to 29 September 1983.

The General Chapter is a time of grace, both in fraternal charity and in community reflection about the fidelity of the Order towards the charism of St. Dominic in today's world, which is troubled in many ways by sin. For this reason, having considered all the things which had been said since the last three General Chapters, some priorities and concrete proposals now have been decreed regarding vocations, permanent formation and evangelization in the various cultures of our time.

Considering the large number of Capitulars and the good results of this Chapter of Rome, we want to thank, with all our heart, the Convent of Sts. Dominic and Sixtus for their hospitality and brotherhood; also all the brothers and sisters who, each one according to his or her role in the solemn liturgy, in the simultaneous translations, in the multiple secretarial jobs, in the upkeep of the house and in the feeding of the brothers, dedicated themselves with concern and diligence.

To make up for a certain omission acknowledged in the Acts, we now declare the suffrages:

For the living: for the Holy Father, Pope John Paul II, Supreme Shepherd of the whole Church and most benevolent benefactor of our Order, each Province is to offer one Mass. For the Master of the Order and for the ex-Master General of the Order, and for the good state of the whole religious institute of Preachers, each Province is to offer one Mass. For the whole episcopal Order and for our benefactors, each Province is to offer one Mass.

For the dead: for the souls of Pope Paul VI and Pope John Paul I, each Province is to offer one Requiem Mass. For the soul of Fr. Aniceto Fernandez, last defunct Master of the Order, each Province is to offer one Mass. For all of the souls of the brothers and sisters of our Order who have died since the last General Chapter, every Province is to offer one solemn Requiem Mass.

When these prescribed suffrages for the living and the dead are to be offered, let them be publicized so that the brethren of the Convent where these suffrages are offered may be notified in time so the brethren may take part in the Masses offered for the above intentions.

Finally, we exhort all of the members of our Order to study the Acts, and all of the communities to gather together and to earnestly study them, so that we may better infuse into our daily lives that spirit of St. Dominic which the General Chapter wanted to intensify in us.

Farewell, and please commend us and our assistants and the whole Order to the Blessed Virgin Mary and to our Blessed Father Dominic.

Given in Rome, in the Convent of Santa Sabina, 27 November 1983, the First Sunday of Advent.

fr. Damian Byrne, O.P.
Master of the Order

L + S
fr. Venturino Alce, O.P.
Secretary

CAPITULARS

Under
Fr. Damian Byrne,
Master of the Order of the whole
Order of Preachers

Immediate ex-Master of the Order:

Fr. deCouesnon, Vincent

Priors Provincial:

Fr. Pirallo Prieto, Santiago: Province of Spain
Fr. Veaco, Jean-Luc: Province of Toulouse
Fr. Bouchet, Jean-René: Province of France
Fr. Lippini, Pietro: Province of Lombardy
Fr. Serrotti, Giuseppe: Province of Rome
Fr. De Cillis, Enrico: Province of St. Thomas Aquinas, Italy
Fr. Pater X *
Fr. Meyer, Karl: Province of Teutonia
Fr. Tugwell, Simon: Province of England (1)
Fr. Potworowski, Walentinus: Province of Poland
Fr. Castro Diez, Domingo: Province of Aragon
Fr. Koudelka, Vladimir: Province of Bohemia (2)
Fr. Zadro, Marinko: Province of Croatia, Annunciation B.V.M.
Fr. Romano, Vincenzo: Province of Sicily
Fr. Cardoso Peres, Mateus: Province of Portugal
Fr. Lobato Casado, Abelardo: Province of Betica

(1) representing the Prior Provincial according to LCO 520, §III.

(2) representing the Prior Provincial according to LCO 258, §III.

* name kept secret for special reasons.

Fr. Struik, Piet: Province of Holland
Fr. Moran, Joseph Patrick: Province of Ireland (3)
Fr. Cuetos Varela, Laudelino: Province of St. James, Mexico
Fr. Cuadros Pastor, Jorge: Province of St. John Baptist, Peru
Fr. Cardona Gomez, Adalberto: Province of St. Louis Bertrand, Colombia
Fr. Motte, Dominique: Province of Lyon
Fr. Riquelme, Julián: Province of St. Catherine Siena, Ecuador
Fr. Garcia Patiño, José María: Province of St. Lawrence Martyr, Chile
Fr. Garcia Extremeño, Claudio: Province of Our Lady of the Rosary
Fr. Avagnina, Carlo: Province of St. Peter Martyr
Fr. Backeljauw, Joris Clemens: Province of St. Rose, Flanders
Fr. Basso, Domingo: Province of Argentina
Fr. Daley, Raymond: Province of St. Joseph, USA
Fr. Cremons, Paolo: Province of Malta, St. Pius V
Fr. Gay, Jean-Marc: Province of St. Dominic, Canada
Fr. McCabe, Terence Stephen: Province of the Holy Name, USA
Fr. Fatichi, Lorenzo: Province of St. Mark and Sardinia
Fr. Kirchmaier, Dominikus: Province of St. Albert, Southern Germany & Austria
Fr. Fandai, Damian C.: Province of St. Albert, USA
Fr. PUNCH, Nicholas: Province of the Assumption, Australia & New Zealand
Fr. Rocha, Mateus: Province of St. Thomas Aquinas, Brazil
Fr. Hofstetter, Viktor: Province of the Annunciation, Switzerland
Fr. Soullard, Robert: Province of St. Thomas Aquinas, Belgium
Fr. Phan-Tan Tanh, Joseph: Province of Queen of Martyrs, Vietnam (4)
Fr. Lopez Francisco, Thomas: Province of the Philippines
Fr. Ebben, Bertrand: Province of St. Martin de Porres, USA

Vice-Prior of Provincial:

Fr. McVey, Chryastom: Vice-Province of the Son of Mary, Pakistan

Vicars General:

Fr. Kamainda, Bakutu: Vicariate General of Zaire
Fr. Nolan, Albert: Vicariate General of South Africa
Fr. Hsue, Simon: Vicariate General of Queen of China

DIFFINITORS

Fr. Aniz Iriarte, Cándido: Province of Spain
Fr. Abeberry, Pierre-Thomas: Province of Toulouse
Fr. Raulin, Albert Jacques: Province of France
Fr. Alce, Venturino: Province of Lombardy
Fr. Camporeale, Ignazio: Province of Rome
Fr. Giordano, Agostino: Province of St. Thomas Aquinas, Italy
Fr. Lohrum, Meinolf: Province of Teutonia
Fr. Ombrea, Robert: Province of England
Fr. Mroczkowski, Michaël: Province of Poland
Fr. Forcada Comins, Vicente: Province of Aragon
Fr. Videman, Matthaëus: Province of Bohemia (5)

(3) representing the Prior Provincial in the election of the Master of the Order.

(4) representing the Prior Provincial according to LCO 520, §III.

(5) representing the Diffinitor according to LCO 52B, §III.

Fr. Lasic, Hrvoje: Province of Croatia, Annunciation, BVM
Fr. Ceravolo, Innocenzo: Province of Sicily
Fr. Fernandes, João Domingos: Province of Portugal
Fr. de Burgos Nuñez, Miguel: Province of Betica
Fr. Vijverberg, Martin: Province of Holland
Fr. Byrne, Conleth: Province of Ireland
Fr. Concha Malo, Miguel: Province of St. James, Mexico
Fr. Alvarado Campo, Gonzalo: Province of St. John Baptist, Peru
Fr. Diaz Camacho, Pedro José: Province of St. Louis Bertrand, Colombia
Fr. de Medeiros, François: Province of Lyon
Fr. Ramirez Maridueña, Luis: Province of St. Catherine Siena, Ecuador
Fr. Fernandez, Félix: Province of St. Lawrence Martyr, Chile
Fr. Sansegundo, Pedro: Province of Our Lady of the Rosary
Fr. Muraro, Giordano: Province of St. Peter Martyr (6)
Fr. Van De Walle, Ambroos Reml: Province of St. Rose, Flandria
Fr. Fosbery, Aníbal Ernesto: Province of Argentina
Fr. Ryan, William B.: Province of St. Joseph, USA
Fr. Cachia, Eugenio: Province of Malta, St. Pius V
Fr. Lapierre, Emmanuel: Province of St. Dominic, Canada
Fr. Raftery, Thomas: Province of the Holy Name, USA
Fr. Urru, Angelo: Province of St. Mark and Sardinia
Fr. Barth, Hilarius M.: Province of St. Aibert the Great, Southern Germany & Austria
Fr. Ingling, Walter A.: Province of St. Albert the Great, USA
Fr. McPhillipa, Brendan: Province of the Assumption, Australia & New Zealand
Fr. Pinto de Oliveira, Carlos: Province of St. Thomas Aquinas, Brazil
Fr. Poffet, Jean-Michel: Province of the Annunciation, Switzerland
Fr. Mathieu, Michel: Province of St. Thomas Aquinas, Belgium
Fr. Nguyen-Cong-Ly, Joseph: Province of Queen of Martyrs, Vietnam (7)
Fr. Rivera, Efen O.: Province of the Philippines
Fr. Every, Louis: Province of St. Martin de Porres, USA

SOCII OF THE DIFFINITORS

Fr. Castaño, Fernsdez José Manuel: Province of Spain
Fr. Therme, Antonín: Province of Toulouse
Fr. Marneffe-Lebrequier, Francis: Province of France
Fr. Blagi, Ruggero: Province of Lombardy
Fr. Esposito, Guglielmo: Province of St. Thomas Aquinas, Italy
Fr. Poh, Werner: Province of Teutonia
Fr. Szymona, Wieslaus: Province of Poland
Fr. Barcelon Maicas, Emilio: Province of Aragon
Fr. Garcia, Trapiello Jesús: Province of Betica
Fr. Lascaris, André: Province of Holland
Fr. Coliins, Laurence: Province of Ireland
Fr. Ulloa Herrero, Daniel: Province of St. James, Mexico
Fr. Sastoque Poveda, Luis Franciaco: Province of St. Louis Bertrand, Colombia
Fr. Cousin, Huguea: Province of Lyon
Fr. Merlino, Francesco: Province of St. Peter Martyr
Fr. Van Nueten, Leopoldus: Province of St. Rose, Holland
Fr. Ceasario, Romanua: Province of St. Joseph, USA

(6) because of illness, his substitute during the Chapter was Fr. Francesco Merlino
(7) representing the Diffinitor according to LCO 520, §II.

Fr. Gourgues, Michel: Province St. Dominic, Canada
Fr. Scanlon, Paul: Province of the Holy Name, USA
Fr. Taylor, John F.: Province of St. Albert the Great, USA
Fr. Gonzalez, Enrico D.: Province of the Philippines
Fr. Finn, Raymond C.: Province of St. Martin de Porres, USA

SOCIUS OF THE PRIOR PROVINCIAL

Fr. de Lafuente Gonzalez, Manuel, Province of Spain

DELEGATES OF THE VICARIATES

Fr. Merino, Juan Manuel: Vicariate of Central America (Costa Rica), Spain
Fr. Colin, Eugène: Haiti (Verrettes), Toulouse
Fr. Halvorsen, Per Björn: Vicariate Daciae (Oslo), France
Fr. Marini, Mario: Vicariate of Brazil (Curitiba), Lombardy
Fr. Meyer, Damian: Vicariate Formosa (Tungkang), Teutonia
Fr. Fergus, Bertrand: Vicariate of Jamaica (Kingston), England
Fr. Blanquer, Manuel Santiago: Vicariate of Panama (Panama), Aragon
Fr. Vazquez Pavon, José Leonardo: Vicariate of Venezuela (Caracas), Betica
Fr. Streefkerk, Cornelius: Vicariate of Netherlanda Antilles, Holland
Fr. Morris, Glenn: Vicariate of India (Nagpur), Ireland
Fr. Diatta, Emmanuel: Senegal (Dakar), Lyon
Fr. Gonzalez, Reatituto: Vicariate of Venezuela (Caracas), Our Lady of Rosary
Fr. Mateos, Florencio: Vicariate of Taiwan (Shan ti Men), Our Lady of Rosary
Fr. Puebla, Ceferino: Province of Japan (Matsuyama), Our Lady of Rosary
Fr. Penez, Stefaan: Vicariate of Uele (Watsa) Zaire, Flanders
Fr. Carpentier, Dominique: Vicariate of Japan (Tokyo), Canada
Fr. Atoyebi, Ayo Maria: Vicariate of Nigeria (Yaba, Lagos State), St. Albert the Great, USA
Fr. Loughnan, Ambrose: Vicariate of New Zealand (Dunedin), Australia & New Zealand

GENERAL ASSISTANTS
OF THE MASTER OF THE ORDER

Fr. Galvin, Peter Martin: for Asia and the Pacific
Fr. Olivier, Bernard: for the Apostolic Life
Fr. Perez Garcia, Juan Manuel: for Latin America
Fr. Walsh, Liam Gerard: for the Intellectual Life

In addition to these, others were also invited to the Chapter, including delegates from Houses under the immediate jurisdiction of the Master of the Order; periti appointed by the Master, and representatives of the Dominican Nuns, Sisters and Laity. These are listed on the page following.

DELEGATES OF THE CONVENTS & INSTITUTIONS
UNDER THE IMMEDIATE JURISDICTION
OF THE MASTER OF THE ORDER

Fr. Castillo Mendiola, Norbert: for the University San Tomás, Manila (Province of the Philippines)
Fr. Creytens, Raymond: for the Historical Institute
Fr. Conus, Humbert-Thomas: for the Pontifical University of St. Thomas in Rome
Fr. Hertz, Anselm: for the University "Albertinum" in Fribourg (Switzerland)
Fr. Refoulé, François: for the Biblical School in Jerusalem
Fr. Wallace, William: for the Leonine Commission

PERITI APPOINTED BY THE MASTER GENERAL

Fr. Trouiller, Louia Mannes: of the Province of Lyon
Fr. Blanco, Pedro: of the Province of Spain
Fr. Gayo Aragon, Jesús: of the Province of Our Lady of the Rosary
Fr. Salguero García, José: of the Province of Spain

INVITED BY THE MASTER FROM THE DOMINICAN FAMILY

Sr. De Lellis, Maria Píera: from Italy
Sr. Balducci, Anna Maria: from Italy
Sr. Benoit, Jeanine: from France
Fr. Cappi, Mario: from Italy
Sr. Wigley, Frances: from South Africa

CHAPTER I

Declarations

1. We declare that the Master of the Order, Fr. Vincent deCouesnongle, by his circular letter of 29 December 1982 (prot. CG50/83/0), in conformity with LCO 413, §II (Walberberg, n. 263) convoked the General Elective Chapter [of Provincials and Diffinitors] to be held in the Convent of Sts. Dominic and Sixtus (at the Pontifical University of St. Thomas) in Rome, under the immediate jurisdiction of the Master of the Order, from 29 August on, in the Year of Our Lord 1983.

2. We declare that the Master of the Order, in conformity with LCO 414, by a letter of 17 May 1982, appointed Fr. Vincenza Benetollo, of the Province of Lombardy, as General Secretary to the Chapter, and, by letter of 4 December 1982, to Fr. Aldo Curiotto, of the same Province, appointed him Under-secretary to the Chapter.

3. We declare that the Master of the Order invited the following members of the Dominican Family to the General Chapter: Sr. Maria Rosaria Spingardi (who, due to illness, has been substituted by Sr. Maria Piera De Lellis) from Italy, from among our Dominican Nuns; Sr. Anna Maria Balducci, from Italy, and Sr. Frances Wigley, from South Africa, from among the the Active Dominican Sisters; and Mr. Mario Cappi, from Italy, and Ms. Jeanine Benoit, from France, from among the Dominican Laity.

4. We declare that on 28 and 29 August, Fr. Santiago Pirallo Prieto, Fr. Jean-Luc Vesco and Fr. Pietro Lippini, appointed by the President (in accordance with LCO 417, §I, 1°) examined the testimonial letters of the vocals.

5. We declare that on 29 August, the Chapter held its preliminary session in accordance with LCO 417, §I, during which the Master of the Order welcomed the Chapter brothers and other members, and spoke regarding the vitality, identity and unity of the Order and of the Chapter. After the ex-Master General, Fr. Humbert-Thomas Conus, Prior of the Convent of Sts. Dominic and Sixtus, spoke.

6. We declare that, in accordance with LCO 417, §I, 2°, Fr. Aldo Curiotto, of the Province of Lombardy, and Pro-secretary General of the Chapter, and Fr. Fabian Giardini, of the Province of St. Mark and Sardinia, were appointed actuaries. To these were added as helpers Fr. Robert Christian, of the Province of the Holy Name, USA, and Fr. Paul Gatt, of the Province of St. Pius V in Malta.

7. We declare that the President, having consulted the Chapter, in accordance with LCO 417, §I, 3°, appointed the following to examine the texts of the Acts of the Chapter: Fr. Robert Ombres, Diffinitor of the English Province; Fr. Vincenzo Romano, Prior Provincial of the Province of Sicily; and Fr. Jose M. Garcia Patino, Prior Provincial of the Province of St. Lawrence of Chile.

8. We declare that on 29 August, the Master of the Order, Fr. Vincent deCouesnongle, began the Chapter by a solemn Mass of the Holy Spirit, concelebrated with songs with more than two hundred friars; Fr. Ayo Maria

Atoyebi, delegate of the Vicariate of the Province of St. Albert the Great in Nigeria (USA), gave the sermon to the friars at the solemn Mass after the reading of the Gospel (cf. Appendix I).

9. We declare that the members of the General Chapter, before the beginning of their work, gathered together according to the different vernacular languages, under the direction of Fr. Josef Essing, of the Province of Holland, that, by friendly discussions, they might know each other better.

10. We declare that the President, after having heard the Chapter, according to LCO 417, §1, 4º, confirmed the assignments of the presidents and members of the 16 commissions, with, however, some modifications.

I. APOSTOLIC ROLE IN THE ORDER

DALEY, Raymond (President)	
GIORDANO, Agostino	MOTTE, Dominique
MEYER, Karl	CARDONA Gomez,
RAMIREZ Maridueña, Luis	Adalberto
Lascais, André	Merlino, Francesco
MC PHILLIPS, Brendan	

II. ORGANIZATION OF MISSIONS IN THE ORDER

DE MEDEIROS, Francois (President)	
LOPEZ Francisco, Thomas	NGUYEN-CONG-LY, Joseph
FERNANDEZ, Félix	Mateos, Florencio
Oliver, Bernard	Therme, Antonio

III. MISSIONS IN AFRICA

EBBEN, Bertrand (President)	
KAMAINDA, Bakutu	FERNANDES, João D.
NOLAN, Albert	Atoyebi, Ayo Maria
Diatla, Emmanuel	Penez, Stefaan

IV. MISSIONS IN LATIN AMERICA

PINTO DE OLIVEIRA, Carlos (President)	
CONCHA Mafo, Miguel	PIRALLO Prieto, Santiago
RIQUELME, Julián	Barcelon Maicas, Emilio
Vasquez Pavon, José Leonardo	Perez Garcia, Juan Manuel
Streefkerk, Cornelius	

V. MISSIONS IN ASIA

MC VEY, Chrysostom (President)	
PHAN-TAN Than, Joseph	SANSEGUNDO, Pedro
Meyer, Damian	Loughnan, Ambrose
Morris, Glenn	Puebla, Ceferino

VI. ORGANIZATION OF THE ORDER TO BECOME STRONGER AND
TO DISTRIBUTE ITS STRENGTH MORE SUITABLY

LIPPINI, Pietro (President)	MURARO, Giordano
CASTAÑO Fernandez, José Manuel	SOULLARD, Robert
RAFFERY, Thomas	Carpentier, Dominique
URRU, Angelo	Gonzalez, Enrico D.
Halvorsen, Per Björn	
Merino, Juan Manuel	

VII. HOUSES AND INSTITUTIONS UNDER THE IMMEDIATE
JURISDICTION OF THE MASTER OF THE ORDER

DE CILLIS, Enrico (President)	ROMANO, Vincenzo
EVERY, Louis	VESCO, Jean-Luc
RIVERA, Efren	Trapiello G., Jesús
VIDEMAN, Mattheus*	
(* assigned as a member of the commission)	

VIII. CULTURAL AND POLITICAL EDUCATION OF THE ORDER

LOBATO Casado, Abelardo (President)	FOSBERY, Aníbal Ernesto
BACKELJAUW, Joris Clemens	CAMPOREALE, Ignazio
BYRNE, Conleth	Cesarrio, Romanus
Esposito, Guglielmo	Gourgues, Michel
Walsh, Liam Gerard	

IX. PERMANENT FORMATION

DE BURCOS Nuñez, MigueI (President)	AVAGNINA, Carlo
DE COUESNONGLE, Vincent*	INCLING, Walter
ANIZ Iriate, Cándido	PUNCH, Nicholaa
VAN DE WALLE, Ambroos Remi	Szymons, Viealaus
LASIC, Hrvoje	Sastoque Poveda, Luis
Biagi, Ruggero	
(* assigned as a member of the commission)	

X. PROMOTION OF VOCATIONS

PATINO Garcia, José Maria (President)	BARTH, Hilarius
ALCE, Venturino	PORTWOROWSKI, W.
MC CABE, Stephen	ZADRO, Marinko
SERROTTI, Guiseppa	Ulloa Herrero, Daniel
Galvin, Peter Martin	

XI. RELIGIOUS FORMATION

GARCIA Extremeño, Claudio (President)	FATICHI, Lorenzo
BOUCHET, Jean-René	LOHRUM, Meinolf
HSUE, Simon	POFFET, Jean-Michel
MROCKZKOWSKI, Michaël	Marneffe-Lebrequier, F.
ROCHA, Mateus	

XII. GOVERNMENT AND RELIGIOUS LIFE

CUETOS, Garcia Laudelino (President)	
CREMONA, Paolo	BASSO, Domingo
LAPIERRE, Emmanuel	OMBRES, Robert
RAULIN, Albert Jacques	RYAN, William B
KOUDELKA, Vladimir	PATER X
Poh, Werner	Collins, Laurence

XIII. JUSTICE AND PEACE

CASTRO Diez, Domingo (President)	
VIJVERBERG, Martin	DIAZ Camacho, Pedro J.
HOFSTETTER, Viktor	MATHIEU, Michel
Fergus, Bertrand	Colin, Eugène
Scanlon, Paul	

XIV. MASS MEDIA

ABEBERRY, Pierre-Thomas (President)	
CUADROS, Pastor Jorge	FANDAL, Damian C.
CERAVOLO, Innocenzo	Cousin, Hughes
Marshall, Giordan	Santiago, Manuel

XV. DOMINICAN FAMILY

CARDOSO Perez, Mateus (President)	
KIRCHAMIER, Dominikus	TUGWELL, Simon
FORCADA, Vicente	STRUIK, Piet
CACHIA, Eugenio	Finn, Raymond C.
Gonzalez, Restituto	GONZALEZ L., Manuel
Van Nueten, Leopoldus	

XVI. POLITICAL ECONOMY OF THE ORDER

GAY, Jean-Marc (President)	
ALVARADO Campo, Gonzalo	MORAN, Joseph Patrick*
Marini, Mario	Taylor, John F.

(* assigned as a member of the commission)

NOTE:

The names of the socii of the Priors Provincial (who do not substitute "in case of necessity"; LCO 526, §III), and the names of the socii of the Diffinitors and of the delegate friars from Vicariates (in accordance with LCO 407, §1, 7°; W 260) are in small letters; in the General Assemblies they had the right to speak, but they had no vote (LCO 410, §1; W 261).

11. We declare that a Central Commission for the Direction of the Chapter, according to the text of the norms regarding the mode of procedure, was constituted with the following friars:

BYRNE, Damian, Master of the Order (President)
DALEY, Raymond - Commission I
LOPEZ Francisco, Thomas - Commission II
EBBEN, Bertrand - Commission III
PEREZ Garcia, Juan Manuel - Commission IV
MC VEY, Chrysostom - Commission V
RAFTERY, Thomas - Commission VI
DE CILLIS, Enrico - Commission VII
LOBATO Casado, Abelardo - Commission VIII
DE BURGOS, Nunez Miguel - Commission IX
ZADRO, Marinko - Commission X
BOUCHET, Jean-René - Commission XI
OMBRES, Robert - Commission XII
HOFSTETTER, Viktor - Commission XIII
ABEBERRY, Pierre-Thomas - Commission XIV
CARDOSO Perez, Mateus - Commission XV
GAY, Jean-Marc - Commission XVI
BENETOLLO, Vincenzo - General Secretary

12. We declare that Fr. Antonino Abate and Fr. Mark De Caluwe were assigned to the technical commission of LCO.

13. We declare that the Master of the Order, Fr. Vincent deCouesnongle, in accordance with LCO 417, §11, 3º, explained the state of the Order and the main events which took place during his regime and since the last General Chapter (cf. Appendix II).

Also, each of the General Assistants, according to LCO 430 (QC 1977, No. 210), the Procurator General, the Postulator General and the Director of Communications Media sent to all the vocals of the General Chapter a critical report of serious problems relating to each one's area of competence.

14. We declare that Fr. Vincent deCouesnongle has completed, these last few days, nine years of supreme government of the Order with a great fraternal concern. The Supreme Pontiff, at the audience of the General Chapter, expressed to him a deep gratitude "for his untiring work" (cf. Appendix IV), and then the General Chapter did the same.

15. We declare that on the day the Chapter began, the Master of the Order sent a telegram to the Roman Pontiff, John Paul II, asking for his apostolic blessing; the Supreme Pontiff replied through Cardinal Agosto Casaroli, Secretary of State. These are the telegrams:

*His Holiness John Paul II
Vatican City State*

The Master General of the Order of Friars Preachers and all the vocals of the General Elective Chapter, gathered in Rome at the University of Saint Thomas, ask Your Holiness for an apostolic blessing, in order that, from this

fraternal gathering, the Dominican members, by following Christ more closely, under the action of the Holy Spirit, may bring forth the fruit of holiness and apostolate for the good of the whole Church.

/s/ deCouesnongle

*To the Most Reverend Fr. Vincent deCouesnongle
Master General of the Order of the Friars Preachers*

The Holy Father, having been greeted with deep reverence and devotion by the Master General of the Order of the Friars Preachers and by all the members of the General Elective Chapter, gives deserved thanks for the honor, and he invokes the nourishing grace of the divine spirit upon their studies. He asks for all that is holy and happy, and he graciously bestows from his heart his blessing upon the Master of the Order and all the others.

/s/ Cardinal Casaroli

16. We declare that the General Chapter sent the following telegram to the brethren living in Vietnam:

"De tout coeur / avec vous tous, Assemblée mondiale dominicaine."

17. We declare that the Chapter sent a telegram of respect to the following: Cardinal Eduardo Pironio, Prefect of the Sacred Congregation for Religious and Secular Institutes; Cardinal Ugo Poletti, Vicar of the Pope in Rome; Cardinal Luigi Mario Ciappi, O.P., Pro-theologian of the Pontifical household; Archbishop Jerome Hamer, O.P., Secretary of the Sacred Congregation for the Doctrine of the Faith; Archbishop Lucas Moreira Neves, O.P., Secretary of the Sacred Congregation for Bishops; and to the Order of Friars Minor. All of these replied, greeting the Chapter and wishing it best results.

18. We declare that, on 2 September 1983, the fifth day of the Chapter, after the solemn concelebration of the Mass of the Holy Spirit, the Capitulars, gathered in formal session, in accordance with our Constitutions, canonically elected as Master of the whole Order Fr. Albert Nolan, Vicar General of the General Vicariate of South Africa, who did not accept the election for serious reasons.

19. We declare that, shortly after the previous election, and on that same day, the Capitulars, gathered in formal session, in accordance with our Constitutions, canonically elected as Master of the whole Order Fr. Damian Aloysius Byrne, Prior Provincial of the Province of Ireland, who, having accepted his election, immediately assumed the government of the Order.

20. We declare that the General Secretary of the Chapter, immediately after the election of Fr. Damian Byrne as Master of the Order, informed by telephone the Secretary of State of Vatican City. The Holy Father, when he received the news, ordered congratulations to be sent to the Master of the Order and to the Chapter, with his blessing to the Order.

21. We declare that, on 3 September 1983, the friars of the Chapter, led by the Master of the Order, celebrated the Jubilee of the Holy Year of Redemption in the Basilica of St. Mary Major, with many of our sisters and communities living in Rome.

After the penitential procession, holy Mass was concelebrated, with the Master presiding. Fr. Raymond Spiazzi, O.P., Secretary of the Commission for the Holy Year, preached the homily, giving ample explanations of the historical, and especially of the spiritual reasons of our pilgrimage. The patronage of the Blessed Virgin Mary and the renewal of the consecration of the whole Dominican Family to her motherly help will accompany us towards the third millennium to continue with fervor "the service of the Word."

22. We declare that the Capitulars and all those present at the Chapter were received in audience by Pope John Paul II. The audience took place at Castel Gandolfo on 5 September 1983 at 11:30, and began with the address of the Master of the Order (cf. Appendix III). An allocution was then given by the Pope in six languages, recalling the fundamental principles of the Dominican religious life and what the Church of today wishes from St. Dominic's sons (cf. Appendix IV).

After the allocution, the Pope expressed his sentiments in a friendly and intimate manner, and wanted us to sing with him the antiphon "Salve Regina." He presented gifts both to the ex-Master and to the new Master of the Order, who, in his turn, presented the Pope with a volume titled Homilies of Blessed Angelico, edited by Fr. V. Alce, O.P., translated into five languages.

John Paul II personally saluted each one present, giving to each a Holy Rosary.

23. We declare that the General Chapter of Rome sent letters to His Eminence, Cardinal J. Ratzinger, Prefect of the Sacred Congregation of the Doctrine of the Faith, concerning the petitions to the Holy See from those of our brothers who have left the Order and seek laicization, that they be treated mercifully and be replied to more rapidly.

24. We declare that, on 12 September 1983, Fr. Emilio Barcelón Maicas clearly explained to all of the Chapter members the current policy of the Order concerning the procedures for those who wish to depart from the Order.

25. We declare that on the last day of the Chapter (29 September 1983) at 1:00 p.m. in the Church of Santa Maria sopra Minerva a solemn Mass was concelebrated at the altar of St. Catherine of Siena, Virgin and Doctor of the Church, and near the tomb of Friar John of Fiesole, called "Beato Angelico," and lately beatified by John Paul II. This liturgy was presided over by Fr. Albert Nolan, who gave a compelling homily.

26. We declare our regret that we cannot list in the official Acts of the Chapter the names of all those friars who find themselves in great difficulties because they want to follow in the steps of St. Dominic.

27. We declare that it has been decided that the next General Chapter of Diffinitors is to take place in Avila (Spain) in the Convent of St. Thomas, of the Province of Our Lady of the Rosary, starting in August 1986.

CHAPTER II

The Apostolic Work of the Order

Introduction

28. Because in this Chapter we want to follow in the spirit of the Chapters of Quezon City and of Walberberg, we are not going to repeat their introductions. But we do ask our friars brethren to study again what the Walberberg Chapter in No. 17 said about our preaching in our century and about the four priorities and what is ordained in Nos. 20, 21, and 22. Let our brethren remember especially the priorities that we are going to describe summarily and concisely so that for some they will become clearer: "catechetics in the de-Christianized world," "promotion of the teaching of the Gospel in the context of various cultures," "justice and peace" and "human communication by means of social communications."

This Chapter deals mainly with the first and second priorities. Acknowledging that the differences in the apostolic activity between regions and Provinces are many, we are happy that in the Chapter some commissions could study questions proper to their own regions, for we need to deal in a concrete way with matters which are of import to the whole world.

This Chapter contains the following parts:

1. The New Places of Evangelization
2. The Institutions in the Planning of the Apostolate
3. The Parishes
4. The Sanctuaries
5. The Rosary
6. Ecumenism
7. Dialogue With the Major Religions of the World
8. The Apostolate for the Youth
9. The Apostolate in the Universities
10. The Mission of the Order in Europe
11. The Priorities of Quezon City and Walberberg
12. The Planning of the Apostolate
13. The Extraordinary Provincial Council
14. Cooperation in Apostolic Works

1. The New Places of Evangelization

Introduction

29. By "place of evangelization" is meant, first, the geographical places where we can find an audience; second, the social and psychological needs of the people; third, the methods of evangelization, such as audio-visual instruments; and fourth, the mentality with which we evangelize.

The apostolic genius of the brethren in many places and at various times has been great. In fact, many, "whether convenient or inconvenient," have traveled to various peoples and nations. Today, however, in many nations, on account of "de-Christianization" and secularization, etc., it is becoming more and more difficult to reach brothers and sisters by preaching, and the apostolic work of single brethren is not sufficient any more. Consequently,

the problem of finding new places for evangelization is coming up more and more in our Provinces.

Declaration

30. We declare that the Master of the Order, Fr. Vincent deCoesnongle, and his Assistant for the Apostolate, Fr. Bernard Oliver, according to No. 33 of the General Chapter at Walberberg, fortunately made a study of the apostolic orientation actually in use in our parishes and sanctuaries and of the new possibilities for evangelization. This General Chapter praises the study for the help the brethren can find in it to stimulate their imaginations.

Recommendations

31. We recommend to the brethren that they look for the places, the opportunities and the situations where we can be witnesses to the Gospel by our presence, our life and our word.

32. We recommend to the brethren that they take notice of the truly human values emerging everywhere in our societies and unite them to the Christian idea of man. Let them use also the study of anthropology and of human sciences so that they may learn to listen to men and to God speaking through them.

33. We exhort the brethren to consider human values and needs that these days are found in many spiritual movements and that are very important for the youth, such as peace, justice, ecology and unemployment, and to use them in view of giving their witness to the truth of the Gospel and of the Christian tradition.

34. We declare that in our society the people manifest the desire to learn how to pray and how to meditate. We therefore recommend to the brethren that they prepare places where they can experience again the meaning of the Dominican mystical tradition and recommend that they prepare appropriate conditions in which to offer the people such a tradition.

35. While the youth seem to lose contact with the older generations, and in addition lack the power to carry out a dialogue among themselves, we recommend to the brethren that they open suitable places for young people where they can meet with one another and can talk with older people.

36. We know that many people look to our convents to be places for dialogue about many topics, even those that are not theological (for example, about human communication, about social questions, about human culture, etc.), and even about the questions and opinions of the people themselves who come to us from different cultures, religions, generations and classes. We recommend to the brethren that our communities themselves become new places of evangelization and that the dialogue mentioned above be well-organized.

2. The Programs for the Planning of the Apostolate

Recommendation

37. If we really want to put a new life into our apostolate, by finding new places for evangelization and by following new methods of preaching, the brethren must prepare themselves to respond to the new spiritual needs of the people, even if these brethren are already assigned to some institutions.

For this reason, we recommend that these programs, which, in our ministry, by their very nature require absolutely a prolonged and stable presence of the brethren, should not be accepted unless the essential principles of the Dominican life can be preserved in them.

Wherever possible, the ordinary administration of those programs should be given to competent lay people, taken especially from the Dominican Family, so that the energy of the brethren can be applied to their own specific apostolic activities.

3. The Parishes

Introduction

38. Since parishes constitute a major part of our apostolate, the General Chapter of Walberberg commissioned the Master of the Order and his Assistant for the Apostolate that a study should be made about "the apostolic orientations actually in force in our parishes and shrines" (W 33).

It is noteworthy that from the beginning parishes were ignored in our legislation and for a long time suspect; afterwards they were tolerated, and finally they were approved (LCO 127-128).

The critical and conditional manner of their approval (cf. W 17; C 5 and 47) is due partly to the multitude of parishes assigned to us and partly to the great variety of parishes, which is such that the name itself, "parish," given to them seems nearly equivocal.

Recommendations

39. The parishes assigned to the Order must tend to acquire the following characteristics:

a. Our brethren who are active in parishes must exercise their pastoral ministry according to the spirit of the Order, giving themselves to doctrinal preaching adapted to the circumstances of today, fostering among the faithful knowledge of the Bible and lively liturgy and making them participate in it actively.

b. They must strive that the laity, both men and women, especially the young, be trained in such a way that they become leaders of the faithful. They should also share in the ministry of evangelization and other tasks that are not exclusively the office of the priest.

c. Let them give witness, both individually and as communities, of effective solidarity with the poor (LCO 31, §II), and to all those who, for whatever reason, are placed at the fringe of civil society.

Also, as evangelical men, let them always give themselves towards those who belong to other Christian churches or to non-Christian religions or who have been alienated from the Christian faith.

d. The brethren, fed as they are by fervent inspiration, which comes from Dominican community life, should give themselves actively to the pastoral ministry in such a manner that in a spirit of self-abnegation they will offer a sincere image of that pluralism that seems to belong to the Dominican charism.

40. Let the parochial ministry of the brethren, along with the administration of the sacraments, be a true evangelization earnestly accomplished (LCO 105, §1, 2, 3).

41. We recommend that every request made to us by bishops in view of taking care of souls in new parishes be carefully examined, according to the needs of our religious life and without hindering the multiplicity and the itinerant type of our apostolate. Such parishes are not to be easily accepted nor permanently, but ordinarily only for a time and in writing; and let them be reexamined periodically by the Provincial Chapter.

42. We recommend to the brethren who work in the parochial ministry that they consider their task as truly apostolic and Dominican, and consequently let them be provided with adequate preparation and continuous renewal (cf. RSG 80-84).

4. The Sanctuaries

Introduction

43. The brethren's ministry of evangelization is exercised in a special way in circumstances in which popular piety is manifest (there are 56 shrines and innumerable popular parishes, etc., intrusted to the Order). Pastoral activity there reaches a multitude of faithful whose Christian life, however, is not sufficiently formed in many cases.

Recommendation

44. We recommend that the brethren use great care in the following matters:

a. Transform gradually and step by step our sanctuaries by eliminating every kind of manipulation and commerce, so that they be truly

- privileged places, where the ministry of evangelization and reconciliation is performed

- signs of God's presence

- centers of Christian renewal by the aid of devotion to and imitation of the Blessed Virgin Mary

- witness of solidarity by which the money collected is used mainly to help the poor

b. Have recourse also to modern sciences, which are of the greatest help to understand better the meaning of symbols and of the intimate religious experience of pilgrims, so that the catechetical instruction may reach its effect by a new method.

c. Vivify intrinsically the expressions of popular piety by means of truly evangelical preaching, which corresponds to their hope for justice and fraternity.

d. Rethink the relation between the evangelical form and the moral principles that manifest themselves in the popular piety, keeping in mind that the Gospel does not destroy but changes and perfects cultures and makes blossom "the Seeds of the Word" that hide in them.

e. Train our student brethren to acquire divine wisdom, which is revealed to children and to simple souls, and assume a mind and a heart truly evangelical in the ministry of preaching.

5. The Rosary

Recommendation

45. Faithful to our tradition concerning the recitation and the preaching of the Holy Rosary, we assert again what the General Chapter at Quezon City declared (QC IV, 58).

For this reason, we recommend the practice and the spreading of the Rosary also according to the new methods that foster a more efficacious contemplation of the mysteries, keeping in mind that the Rosary is not only a devotion but also an instrument of preaching.

However, the pastoral needs of the faithful must also be considered.

6. Ecumenism

Introduction

46. The division of the Christian churches is a constant scandal and causes the greatest harm to the Christian faith. Since our Order had its origin somehow from this kind of apostolate, the ecumenical apostolate is very appropriate to the charism of the Order of Preachers.

The ecumenical apostolate in our Order in recent years has been weak, although some brethren, in various Provinces, do excellent work in this kind of apostolate. We therefore recall LCO 123 and 130 and RSG 67-71. Besides, we offer the following exhortation and recommendations.

Exhortation

47. We exhort our brethren to start and continue a way of purification of heart from sins. In this way, we become freer of prejudices of culture and history, which hinder the unity of the Church.

Recommendations

48. We recommend to the brethren that they use willingly the fitting occasions when they can collaborate (e.g., for justice, peace and charity), pray and give common witness of the faith with our separated brethren so that our friendship with them will be increased.

49. We recommend to the Assistant to the Master of the Order for the Apostolate that he foster among brothers active in ecumenical ministry familiarity with one another so that their insufficient energies be united and strengthened.

50. The aggressive methods of sects which do not hesitate to seduce simple people, especially those who are still drawing from the source of popular religiosity, in many regions and by methods incompatible with Christian faith, are especially inimical to ecumenism. We recommend, therefore, that the brethren resist these methods and always cultivate true ecumenism.

7. Dialogue With the Major Religions of the World

Introduction

51. The previous chapters clearly stated the need to review the works of the Order among those who do not belong to the Christian church. In this field, we certainly can think of many who in our times have left or never knew the exercise of some faith in God. But we cannot put aside the existence and activity of many great religions of the world. They, just as we, fight that the religious values might survive, notwithstanding the attacks for secularization and materialism. They too witness to the presence of God in those who truly believe.

Our contacts with the followers of other religions are known as "dialogue." True dialogue is a conversation in which both parties clearly and sincerely speak of what they believe, reverently and with a sincere wish to listen and to understand the belief of the other party. It is necessary to know the belief of the others. True dialogue does not come from the reading of books, but from the experience of those persons who have a lively faith. In the same way, true preaching consists in giving to others the opportunity of seeing and experiencing our lively faith.

Vatican Council II (Nostra Aetate 2) exhorts us to pursue this dialogue "with prudence and charity" according to the ecumenical principles, which require "an effort to put aside words, judgments and acts that do not correspond according to justice and truth to the condition of the separated brothers" (Unitatis Redintegratio 4).

Our Order in the course of its history had relations with those of other religions, and not always good relations. In this we are not different from the whole Church. For this reason, since the Church has already done this, we too must examine our history in this matter to remove the sorrows and suspicions that still exist in people of other religions toward the Order, and to determine practically what we ought to do in the future.

The decree Nostra Aetate makes special mention of Judaism and Islam, to which we Christians are related in a special way. In Judaism our roots are found and in both religions there are brothers and sisters who with us worship the one and the same God. We also have the tradition of the Scriptures in common. Wherever our Order exists, there are other religions with whom we should keep dialogue; besides, we have to see to it that our life and faith become intelligible to the followers of these religions.

Without doubt, dialogue with the people of other religions implies profound and serious questions that concern the whole Church. It would have been proper to the charism of the Order if we had been able to give a valid contribution to the theological investigations that try to give a basis to the relations already established with the many followers of all religions.

Recommendations

52. We commend what our brothers have done in this area and urge them to pursue this work joyfully.

53. We recommend to the brethren that they read carefully two decrees of Vatican II--Nostra Aetate and "Guidelines on Religious Relations With the Jews." These documents contain many principles of dialogue.

54. We recommend that the formation of the brethren, both initial and permanent, be done in such a way, especially in the universities and centers of studies of the Order, that the brethren be instructed in the faith of major world religions, especially those that are more widespread in the areas where the brethren exercise their ministries. Moreover, the brethren should be offered opportunities, insofar as possible, of having concrete experience concerning the manner of life of those religions that will foster a deeper understanding of these people.

Commissions

55. We commission the Master of the Order to institute historical investigations which would clarify what has been done by our brothers in different ages concerning the followers of other religions.

56. We commission the Master of the Order to organize a study of the theological questions which arise in dialogue.

Exhortation

57. We exhort all of the brethren that, on discovering in the midst of their own society the presence of sincere faithful of alien religions, they follow their vocation so that it can be understood by the faithful of those religions.

8. The Apostolate for Youth

Commission

58. We commit to the Master of the Order and to his Assistant for the Apostolate the preparation of a general exposition for the next General Chapter

about the activities and the existing methods of our apostolate among the young, so that the following can be known:

- a. the reality about this apostolate in the Provinces and in the Vicariates of the Order
- b. new needs and possibilities of this apostolate in our time and in the various regions (for instance, the religious movements of our time)
- c. that adequate methods be proposed according to our charism and priorities

9. The Apostolate in the Universities

Recommendation

59. We recommend to our brethren who are active in the apostolate in both Catholic and civil universities as teachers or chaplains to consider their own ministries as very necessary for the evangelization of the intellectual world and to persist generously in that truly Dominican task, especially given contemporary circumstances.

Commission

60. We commission the Assistant of the Master of the Order for the Apostolate to prepare for the next General Chapter of a study of the actual situation of young students, especially as regards the possibilities of catechetics in the various regions of the world.

10. The Mission of the Order in Europe

Commissions

61. We commission the Master of the Order and his Assistant for the Apostolate that, within and not beyond the year 1985, they call together the brethren and the sisters exercising their ministry in Europe and examine comparatively with the other parts of the world the social, cultural, and economic conditions extant there that produce the religious dispositions of European peoples and require an adequate Dominican apostolate.

62. We commission the Master of the Order the use of adequate means to restore our Order in Hungary and in Czechoslovakia.

11. The Priorities of Quezon City and Walberberg

Recommendation

63. In order that we can carry out in our ministry the priorities proposed by the General Chapter of Quezon City (15) and defined by Walberberg (17B), we strongly recommend that planning in this area take place in Provinces and Vicariates, according to LCO 106 and 107 (cf. W 1980, 200).

12. The Planning of the Apostolate

Recommendation

64. To determine the planning of the apostolate and later to judge its effects, we recommend that meetings be held in a convenient manner in Provinces and Vicariates, in which as many solemnly professed as possible can participate (cf. W 28).

13. The Extraordinary Provincial Council

Ordination

65. Cf. No. 356 bis., Chapter XVIII, p. 138.

14. Cooperation in Apostolic Work

Recommendations

66. We recommend a wider and more frequent collaboration between brethren and sisters of the Order in the apostolic works, especially in the office of preaching and teaching of theology and in the development of new methods of preaching.

67. We especially exhort our sisters to use efficiently the preaching possibilities offered to them in spiritual exercises, in the renewal of parishes, in the extralitururgical celebrations of the Word of God and in the visitations of families.

CHAPTER III

The Mission of the Order in Africa, Latin America, and Asia

The time has arrived, God providing, when we have to pass from verbal expressions and customs hiding under the word "missions," which are now obsolete, to the notion of the mission of the Order, which is more in accordance with the Gospel and with the fundamental Constitution.

68. Since God's people, which is the Church, is rich in diversity, the task of evangelization must be accomplished in a perfect acknowledgment of and respect for the various cultures and their ways of feeling.

Declaration

69. We declare with gratitude that in the Congress of Madrid, celebrated from 20 to 26 September 1982, many friars and sisters, with great fervor, seriously dealt with the preaching of the Gospel in the countries of the Third World, and presented this Chapter with clear proposals for those countries.

Recommendations

70. Recalling again that most important point of the text of LCO 98 and 108, we approve the following proposals of the Congress of Madrid and we earnestly recommend that all the brethren:

--Give preferential option for the poor, and, while they offer them the Word of God, let them listen to the voice of the humble.

--Openly consider justice as an integral part of the preaching of the Gospel.

--Defend and strengthen the new kind of communities in the Church (for instance, so-called de base communities flourishing in Latin America and in Africa), and try to train lay ministers for these communities.

--Look for new forms of apostolic collaboration of the whole Dominican Family.

71. A critical analysis of social reality, already several times recommended, is very important for the adequate and efficient work of evangelization. We recommend two forms of such analysis: the form of knowledge from the data of experience, by which the way of living and acting of the brethren is known, and also the form of scientific study requiring a deeper reflection. However, critical analysis must be made in the light of the Gospel and worked out in the context of the prayer, inquiry and thought of the community.

72. We recommend to the brethren always to insert themselves truly in the local church and firmly intend to keep to the proper charism of the Order.

Therefore:

a. In choosing a new foundation, it is always to be preferred to be able to help the needs of the churches that live in poverty.

b. Those places where the Dominican Family is already established are to be preferred.

c. The contracts we have or we are going to have with the bishops must serve what pertains to our charism.

Exhortation

73. Acknowledging how few are the laborers of the Order in the harvest, in order to render the apostolic work more efficient, we exhort the friars:

a. Stimulate among the young brethren the "missionary" vocations (for instance, send them for some time to those places where they could experience the apostolic needs). There are cases where civil service, which is permitted to the young instead of the military service, works better for the apostolic formation of the young brethren.

b. Pay particular attention to cooperating with the communities of the Dominican sisters, both in the exercise of the apostolate and in the formulation of its program.

c. If in some country there is a more urgent priority, even if only for a time, that requires the cooperation of the whole Order, the brethren of that country should ask the Master of the Order to declare that the priority is one of urgency for absolutely the whole Order, as the brethren used to do at the beginning of the Order. In this way, the Provinces will be able to judge of the degree of urgency.

Recommendation

74. We recommend to the brethren especially the care of immigrants and of all of those who are excluded from their country--to defend their rights, to give them the goods necessary for life and to preach the Gospel to them as the duty of the Order.

Commission

75. We commission the General Assistant for the Apostolate that he foster the cooperation among the friars who work with evangelical charity among the above-mentioned people and that he help the study of the questions that regard them.

Exhortations

76. We exhort the brethren to promote the progress of the associations already existing (CIDAL, Inter-Africaine, Asian-Pacific Dominican Conference) and, where it seems appropriate, to start new associations.

77. We exhort the Priors Provincial and the Vicars to facilitate the participation in the so-called "Journées Romaines Dominicaines" and, at given times, to have the brethren invited by the Secretariat in order to foster relations with Islam.

Proclamation

78. We proclaim solemnly the union of spirits of all of the brethren of this Chapter with our brethren who, in order that the truth of the faith can be preached, find themselves in hard and often extreme difficulties, and are deprived of freedom and sometimes of life itself.

Declaration

79. Where it is said "Prior Provincial" in LCO concerning the formation of the brethren, it must be understood as "major superior," unless something else is explicitly stated.

CHAPTER IV

Missions in Africa

Introduction

80. The Church, it seems, grows faster in parts of Africa than in other parts of the world. The African Church also reaches a degree of maturity where it is most convenient that it should be promoted to a deeper understanding of the Christian faith adapted to its own circumstances. The Dominican Order, which is given primarily to study, investigation, analysis, theological meditation, community life and prophetic preaching, especially in this time could give the African Church help without which the churches in those countries would suffer.

To those who look at the confusion, both social and political, that the African people currently suffer, besides neocolonialism, economic dependencies, many ideologies deviating from the truth and various oppressions that are tearing them apart, it will become clearer how well-timed is a wider promotion of the life of our Order and of ministry. In South Africa especially, it is a fact that most serious circumstances prevail where the blacks are nearly dehumanized under the regime call "apartheid," which tries to crush also the neighboring countries, both economically and militarily. For such injustices, accomplished as if in the name of Christianity, God's people are driven to a truly painful confusion.

In the immense African regions there are very few brethren of our Order. Besides, of the 158 professed brethren resident there, only 87 are African natives. However, there we have a nearly infinite opportunity for the marvellous increase of vocations and for attraction to the Dominican life everywhere manifest among the African nations.

Up to now the whole Order has done little in terms of taking root in Africa. Of the brethren who during the first ten years of this century were in Africa, many died, left the Order or returned to their countries. Consequently, of the missionaries who were there in 1965, only 30% remain. For the great part, the presence of the Order in Africa is unplanned and too little coordinated. It is not sufficiently recognized that Africa is a unique land, having its own culture, which expects from the Order a unified and coordinated approach, nor have we sufficiently understood the great importance of the African countries for the life of the Church and of the Order.

This Chapter intends that, in the future, sufficient provision be made for Africa, which has been neglected for too long, and it hopes that the Church existing in those countries will prosper.

Recommendations

81. We recommend to the Master of the Order that he appoint an Assistant for all African Affairs.

82. We recommend that a peritus in African Affairs from Africa be appointed for the General Chapter of 1986.

Thanksgiving

83. We thank those brethren and Provinces as well as the various congregations of Dominican sisters in whom the spirit of our Holy Father Dominic was incarnated or in whom it is being incarnated now for the African people.

84. We give thanks to Fr. Vincent deCoesnongle and to the brethren residing in Africa for the foundation and the initial progress of the organization Inter-Africaine, which gives the opportunity for fostering fraternal unity, sharing various experiences and collaboration among brethren.

We give ardent thanks to them for the foundation of institutes in which the young Dominicans receive formation (the Institute of Philosophy in Ibadan and the Institute of Theology in Kinshasa).

Exhortations

85. The General Chapter exhorts all the Provinces, especially those in Europe and North America, to work hard for the promotion of the Order in the African countries as a priority especially appropriate to our times.

86. We exhort the Provinces to work for the introduction of the Order in those parts of Africa where it does not exist, and they are not few, and to help its increase and its progress where it already exists. Let them keep in mind that, to foster the formation of Dominicans in Africa, it is required to give economic subsidies and to send professors there, and that a certain sacrifice is demanded from those Provinces.

Congratulation

87. We praise our brethren and all other members of the whole Dominican Family residing in South Africa who, although they face more serious dangers, unafraid, however, they have willingly taken up the task of promoting justice in those areas and have made themselves defenders of civil rights for those who are oppressed by the apartheid regime. While we congratulate them for their witness, we proclaim ourselves firmly bound to them.

CHAPTER V

The Mission of the Order in Latin America

Introduction

88. "What Peter de Córdoba, Anthony de Montesinos, and Bartolomé de Las Casas taught us are lessons of humanism, spirituality, and dedication in favor of the dignity of men. These brethren, all of whom came to preach Christ the Savior, to defend the dignity of the indigenous, to proclaim their inviolable rights, to foster integral promotion, and to teach fraternity, as we are men and children of the same Lord and of God the Father," (1) are exhibited to us in the document Puebla as "intrepid fighters for justice and messengers of the Gospel of Peace." (2)

Our Order in Latin America is gathered to retrace and to incarnate the options and customs of the evangelical brethren who were there as our first preachers. Through them, the spirit and image of St. Dominic became manifest.

Our mission is based on and expressed in the community life of the options and customs and is forced to a coherent formation. Therefore, the mission, communion and formation in the present historical moment constitute the most urgent priorities of the Order in Latin America.

A. The Mission of the Order

89. The mission of the Order in these countries, imbued by Catholic culture, is to be accomplished amidst cultural, social and religious difficulties; however, we have in front of us some facts of the socio-economic order that are contradictory and cause scandal (3):

--increasing distance between the poor and the rich

--abuse of man's life, dignity and inviolable rights

--marginal and dependent conditions

--social inequalities that indeed cause conflicts and armed conflagrations

--political regimes opposed to full participation by citizens or who advocate a status of dependency and marginalization

These facts are neither casual nor accidental, but rather the result of economic, social and political structures and of dominant ideas (ideology) in opposition to the Creator's design and man's dignity, even if other causes concur as well. (4)

The Church declares that this kind of reality constitutes the state of social sin. (5) She solemnly orders that "social justice" be promoted in all parishes of the world (6); that the "dignity of the human person," the "obligations of those joined in society" and "temporal goods" be ordered "according to the order established by God" and be proposed as an integral part of Christian preaching. (7)

The evangelical witness of the Friars Preachers of the sixteenth century urges us not to become insensitive in the present situation of Latin America. These Dominicans, in fact, put "together rights and facts" (8) defending the dignity of the indigenous, denounced abuses and injustices and put to the test the principles by which this situation was justified, and they did not hesitate to condemn the oppressor and, at the same time, provoked the theological renewal of the time.

Their method of preaching the whole Gospel is recognized in a threefold manner:

--by evangelical freedom and independence in the face of all systems of oppression, ideology and political faction

--by prophetic spirit as befits the fundamental charism of the Order

--by appropriate judgment of the "political" dimension of the Word of God, which will not remain indifferent before men's needs in its cultural and historic content

In feeling with the Church, our brethren yesterday and today preach the Gospel of reconciliation, announcing to everybody integral liberation, and wanting to save both oppressed and oppressors, but only after the oppression has been truly removed. In this way, the brethren are of great service to Latin America and to others, showing both by words and deeds the methods of establishing justice and peace older and stronger than modern ideologies.

Exhortation

90. We exhort communities, Vicariates and Provinces to apply with precision to the situations of Latin America the dispositions of the General Chapter regarding the analytical method of discovering the roots of every injustice, whether institutional or not.

Recommendations

91. We recommend that all of the communities work and submit for revision the program of their apostolate according to the dispositions of the latest General Chapters, also taking into consideration the desires of CIDAL (Venezuela and Chile) and the Congress of Madrid (1982). Let the method and time of putting into practice these prescriptions be decided at the fraternal discussions foreseen by the constitutions for this purpose (LCO 100, §IV).

92. We recommend that, once an option has been made for justice and for the poor, we should plan to revise and transform our institutions (parishes, schools and sanctuaries), our communities and places and modes of our preaching. We should not plan to assume new ministries, but rather aim to improve our preaching so it may become both evangelical and free from institutional pressures. In this way, our preaching and our various ministries will become the signs of our effort to help create a society which is more humane, more just, more united and more evangelical in Latin America.

B. Participation as the Foundation of the Missions of the Order

1. Ecclesial Participation

Introduction

93. The Church in Latin America, in which one-half of the Catholics of the whole Church live, gives us at least these positive signs:

--In the documents Medellin and Puebla, the Church is depicted as deeply involved in the work of evangelization.

--There is likewise present the strenuous task of reflection in order that there be a contextual theology open to today's problems.

--A favorable disposition of spirit, moreover, flourishes for the increase of forms of life and for participation in the mystery of the Church [promotion of the laity; new ministries; and communities of fundamental churches (for example, CEB)].

There are, however, "shadows" that prompt various questions:

--Intraecclesial and pastoral tensions arising from various ecclesiological conceptions.

--Different interpretations of the sociopolitical reality arising from various ways of formulating the relations between the Church and the political power, between the Church and state.

--Multiplication of sects and of religious movements, often of political and economic movements which serve the utility and the needs of men and women and which foster alternative forms of religion alien and contrary to the evangelical options.

Our first brethren of the sixteenth century gave themselves completely to the preaching of the Gospel of Jesus Christ and to the founding of the Church and of the Order in these countries. They learned the indigenous languages, wrote grammars and catechetical books for evangelization and respected the local cultures and customs. Their admirable way of traveling, both personal and institutional, reminds us today of their simple way of life and consequently of their apostolic disposability.

Later, our Order lost its apostolic vigor the more it took refuge in a concept "interior" to itself, because, among other things, it concentrated on its practically exclusive anxiety of claiming its privileges and social position.

2. The Ingrafting and Insertion of the Order

Introduction

94. The brethren and all communities are exhorted to foster daily a deeper communion with the local Church and hierarchy, making available to it what the Dominican charism offers to the service of the Church.

Commission

95. We entrust to the Provinces, Vice-provinces, Vicariates, and General Curia to undertake the following two orientations in the ingrafting and insertion of the Order in Latin America:

a. Insertion in the local churches is to be regulated by the principle of preserving the necessary autonomy of the programs and options of the Order, in view of passing on our special charism and without assuming institutions and works alien to that charism.

b. The foundation of communities and of Vicariates, as well as their revision or suppression, must be done according to the vital options and our function of evangelization, which was commended by our last General Chapters. Anarchy and independence foster fragmentation of the Order and weaken our vigor of ecclesiastical communion. In fact, foundations made without coordination with the general policy of the Order poison our fraternal communion and somehow foster division in our Order.

3. Communion of the Order

Introduction

96. We acknowledge our effort for the communion of life, habits, values and options in the cultural pluralism of forms. However, there are signs among us of the fragmentation of the Order:

--inorganic multiplication of structure with mutual collaboration or integration

--different ways in which the options of the last General Chapters are accepted

--different anthropological and ecclesiological conceptions

In our early communities of Latin America we find profound examples of communion. In fact, we find:

--a community that thinks of the mission and of the modes of presence without one's mind and heart (communitarian discretion)

--a fraternity in which each one affirms his personality by concord and participation in the ways of thinking, deciding and preaching (9) of his community

Recommendation

97. We recommend that the Provinces, Vice-provinces, and Vicariates include in their statutes the principle of periodic mobility of the brethren. This is the way to avoid the harmful immobility of our institutions, apostolic options and ways of life.

Exhortations

98. We exhort the General Assistant for Latin America, as the President of CIDAL, and the Presidents of the four regions of CIDAL, that, in their own

dialogue with all concerned, they strive for and promote congresses of special groups of apostolic action (of university professors, brethren working in MCS, brethren who minister among the poor, etc.) to put into practice in their proper jurisdictions the options of the Order. These groups are to prepare a description of their contributions and their results for their own communities and with their major superiors.

99. We exhort the major superiors to promote frequently these congresses among their brethren in order to foster fraternal communion.

Ordination

100. Recalling the ordination by the Chapter of Walberberg (No. 78), we command that all communities should formulate the programs of their apostolic life and activity at least once a year. Such programs, prepared by all, put into practice and amended, should vivify the values of our charism and should try to coordinate the activity started by individual brethren with the purpose of community. This way of operating is to be included in the statutes of the Provinces, Vice-provinces and Vicariates.

Recommendations

101. We recommend to the General Assistant for Latin America that he be an untiring promoter of collaboration among all of the brethren. Such collaboration can be carried out in different ways. Practical programs of collaboration, specifying priorities, times, persons and means and economic subsidies, should be the object of study in the regional congresses of CIDAL.

102. Since the number and the progress of sisters in Latin America are daily increasing, we recommend to the Master of the Order that he find out about the possibility of appointing a Coordinator (male and/or female) of the Dominican Family, after consulting the Assistant for Latin America and the regional federations of the sisters.

4. Formation in This Region

Introduction

103. With joy and hope, we acknowledge the increase of vocations, but, at the same time, we notice the need of persons and of the means necessary for those vocations to be formed in their own cultural context. Among these deficiencies are the following:

--the small number of formation personnel and professors

--different ideas about initial and integral formation

--the presence of those to be formed in the communities that lack means and apt conditions

Besides, there are some negative facts in the permanent formation, such as:

--Lately, it was thought that formation was finished once the institutional course was completed.

--Activism and administrative work often hinder serious study.

These negative factors create an insensibility on the part of certain brethren toward historical changes, a neglect of study and reflection, so that the assimilation of apostolic "aggiornamenti" does not come about.

In this region of the world, the first communities of the Order were centers for reflection and study. Also, those communities willingly cultivated the participation of the laity in search of the truth. These centers were quickly converted into conventual or Provincial houses of study, from which, in turn, the Latin American universities in great part owe their origins.

Recommendation

104. We recommend to all of our communities, both local and regional, to examine in good time the means and ways to put into practice all that was decided by the General Chapters of Quezon City, Walberberg and Rome regarding study and formation.

Exhortation

105. We exhort the Provinces, Vice-provinces, and Vicariates to constitute at least one center of studies and professors. However, the brethren who work at those centers should not neglect the pastoral ministry.

Commission

106. We commission to the General Assistant for Latin America the following:

a. Promote meetings of brethren who could call together and direct congresses, courses, etc., for our regional communities to foster the permanent formation of our brethren.

b. Investigate the possibility of establishing a Center of Higher Dominican Studies in Latin America, after consulting the General Assistant for the Intellectual Life. Both the group and the Center must offer their services to all members of the Dominican Family. (10)

Exhortations

107. We exhort the major superiors of the regions of CIDAL to convoke a congress of those who are responsible for formation or who treat of the questions common to formation, especially to adapt to these regions the ratio generalis of formation.

108. We urge that the so-called initial formation of the brethren, notwithstanding their small number, be done in its own region and culture. Consequently, we exhort those Provinces, Vice-provinces, and Vicariates responsible for these matters the best means and ways of collaboration.

109. We exhort all the brethren, but especially those who are still in their initial formation, to study earnestly the history of our brethren in view of finding in it the example of the whole Dominican life.

110. We strongly recommend to our brethren who work directly with indigenous people to learn their languages and to come to know and to respect local cultures and customs, in imitation of our first brethren and in view of announcing to Gospel in a way best adapted to these regions.

Thanks

111. On the occasion of the approval of the erection of the Vicariate of Central America to a Vice-province, the General Chapter gives fervent thanks to the Province of Spain for fruitful work in the introduction of the Order in that region and in other regions of Latin America.

Footnotes

(1) Sermón de Juan Pablo II en Santo Domingo (25/1/79). AAS, LXXI,154.

(2) Doc. PUEBLA, 8.

(3) Doc. PUEBLA, 28.

(4) Doc. PUEBLA, 30.

(5) Doc. PUEBLA, 28.

(6) CIC 528, 1.

(7) CIC, 768, 2.

(8) B. de las Casas.

(9) Cf. Carta del MOP a los religiosos de América Latina con motivo del 5º Centenario de fr. Pedro de Córdoba (ASOP, XLVII, 35-38).

(10) Cf. CICAL de Chile (1983).

Chapter VI

The Mission of the Order in Asia

Introduction

112. The Church in Asia works within special conditions. It is a young Church and, because it is not yet rooted enough in independent cultures, it is regarded by many as alien. Few of these great populaces belong to it and, among those who do, serious differences are evident. Such conditions confront our Order too in those areas, and we are scarcely experts in this. What is required from us is a profound change of mentality as well as the dropping of many of our customary practices; but, in so doing, our Order itself will be truly renewed.

The greatest part of Asia is marked by governments dedicated to national security or programmed democracy, as well as military governments and communism. Many in these densely populated lands are young. Women there are treated as inferior. A high percentage of the people are poor and illiterate, conditions which are scarcely compatible with huge military budgets, and the poor are forced to serve the desires of the rich. The local church is greatly affected by these conditions, in addition to the native spiritual traditions and rich national cultures. Although the cultures are very old, they are undergoing a certain evolution.

In such circumstances, we are called to enter into dialogue with the native people in such a way that we fully instruct and learn from one another in a combining of the spiritual and intellectual riches offered by each. We Dominicans must be ready listeners to the great Asiatic religious and seek to become aware of the mystery of the Word of God already operative among them. We also are called to conversion to hear the Word of God in unaccustomed ways. We are changed by those with whom we deal when we hear Jesus calling us in the Scriptures in different situations. This listening should be considered a kind of contemplation in which we recognize more fully the deeper meaning of world events and of the different movements of ecclesiastical renewal. Contemplation is a listening that precedes our preaching and forms our whole way of life. It implies moreover deep analysis of the structures by which our society and human life are ruled and our critical investigation of our own customs and structures.

The greater part of Asia is reduced to a kind of slavery by the domination of both capitalist and communist systems, with a great disparity between rich and poor, between oppressor and oppressed. Since we should have the greatest concern for these matters, we endorse the recommendation of the Congress of Madrid. "Devoted to the truth that sets us free, we commit ourselves to confront and expose the great injustices caused by political and economic lies. We will acquire and make available tools for analysis and action. We especially dedicate ourselves to the cause of peace through disarmament" (cf. Madrid Conclusions: Asia §5, p. 203).

Therefore, we need to discern what we must do in such conditions and how we can give witness for the poor: does our lifestyle separate us from them? Does it affect or inhibit our solidarity with them?

Ordination

113. We ordain that, because of the special importance of social analysis and the need for coordination, Priors Provincial and Regional Superiors of the Asian-Pacific region establish local Promotors of Justice.

Exhortations

114. We exhort the brethren working in the Asian and Pacific regions to pay strict attention to the decisions and priorities proclaimed by the Federation of Asian Bishops, especially those that refer to the dialogue with the popular religions or to solidarity with the poor.

115. We exhort the brethren working in Asia to examine attentively their own participation in some public educational systems, that no such systems keep and serve only chosen people who oppress and despise the poor.

116. Again, we exhort them to offer their participation in nonformal education, because such education offers conditions and faculties to those who live at the margin of society and who have evolved less far, those among whom we live and with whom we often directly share life.

Recommendations

117. We recommend the erection of an international community of brethren in Korea, either under the direct jurisdiction of the Master of the Order or under the jurisdiction of some Province. We strongly ask the Provincials not to hinder the brethren who have such a vocation.

118. We recommend to the Master of the Order that he examine the possibility of a foundation of brethren in Indonesia.

Denunciation

119. We recall that in the beginning of its history the University of Santo Tomás of Manila started so that the peoples of Asia could be evangelized and so that from the body of professors and students would become heroic messengers of the Gospel, among whom are our martyrs in China, Japan and Vietnam. We very much desire also that in our time the University of Santo Tomás of Manila take on the strenuous and important work of evangelization of the people of Asia.

Recommendation

120. We recommend that the Institute of Oriental Religion and Culture of the University of Santo Tomás of Manila plainly serve the local churches of Asia, enriching them with men and women well-formed and trained in dialogue and in the witness of life.

Announcements

121. We announce that the Master of the Order, Fr. Vincent deCouesnongle, after careful consideration and with the consent of the General Council (LCO 257), did formally erect, on 4 December 1982, the Vice-province of Pakistan under the patronage of "Ibn-e-Mariam" (the Son of Mary).

122. We call to mind No. 42 of the Walberberg Chapter: "Since the sixteenth century, the Order of Friars Preachers has been apostolically active in the vast territory of China.

"Through the agency of the Province of Our Lady of the Rosary, established for the missions of the Far East, our brothers, freely coming from many nations, labored in China for three centuries without interruption. Later, the Provinces of Germany and of St. Joseph (USA) joined in the work of evangelization. Our Order enriched the Chinese Church through the blood of its first martyr, Blessed Francis de Capillas, and provided its first Bishop, Gregory Lo.

"With the change of regime, the work of evangelization has been forbidden in China since 1950, and the Order has moved its resources and gathered in other areas, namely Taiwan (Formosa) and Hongkong. There are now on the Island of Formosa a General Vicariate, two Provincial Vicariates and several congregations of Dominican women.

"From the public contacts which are beginning to be restored, we know that a fervent and active Christianity survives and flourishes, in most difficult circumstances, throughout continental China and especially in the territory entrusted to the care of our brothers.

"What will happen in the future and how the socio-political contingencies of China will approach the possibilities of evangelization, we cannot say; a well-founded hope, however, seems to be dawning that the doors to the work of evangelization, with God's aid, will reopen. The General Chapter of Walberberg declares that the Order means to continue its historical evangelizing activities among the illustrious peoples of China as soon as conditions become favorable.

"Therefore, we urge the Provinces and brethren to raise their minds to this problem so that remote preparation may begin to make us ready and willing to renew evangelization when the time established by God for China arrives."

Chapter VII

The Organization of the Order

Introduction

123. Knowing that the missionary activity of the Church should seek the insertion of the faithful and of Christian life into the local Church and that they should be rooted and grow in their own culture;

knowing also that this action impels us to the formation and fostering of the Order growing within the local Church so that responsibility and direction for the Order locally passes to its own members ("as quickly as possible let Dominican vocations be promoted that the implantation of the Order may become stable and an indigenous Province can be erected and live"; LCO 119, §III),

we wish to clarify, insofar as the diversity and changeability of our missionary actions permit, the norms and structures suitable for reaching these goals and the different stages and sequence to be observed in evolution to this end.

We consider the first stage to be the erection of a Provincial Vicariate when several brothers are sent from the Province of origin to begin the presence and ministry of the Order in a particular region or nation, with statutes formulated by the Vicariate and approved by the Provincial Chapter to regulate this initial stage. Provision is made for initial structures and the election of the Superiors (cf. LCO 389).

The second stage is a Regional Vicariate in which a large number of members are implied and community life is provided for in accordance with LCO 119. In this stage, limited autonomy is foreseen, and certain rights and obligations of the Vicariate are recognized together with a real but somewhat diminished relationship with the Province of origin.

The third step is a Vice-province. For this is required a still larger number of brethren, a more developed community life, a certain stability in growth and a well-founded hope of growing into an indigenous Province. In this stage, all rights and privileges of a Province are provided, with the exception of equal representation in General Chapters, according to LCO 257.

An exceptional stage in this evolution to meet special circumstances is the erection of a General Vicariate immediately under the authority of the Master of the Order. This stage would seem to have been used to meet two particular needs:

- a. to promote the visible presence and growth of indigenous Dominican regular life
- b. to attain greater unity in missionary action

Since the circumstances appropriate to this stage are varied and exceptional, we consider that this decision should be left to the prudent judgment of the Master of the Order in accord with LCO 257, §II.

Our Constitutions already recognize the importance of any missionary activity in areas where the Church and our Order already exist but where they cannot meet all of the current needs for evangelization in those areas (cf. LCO 108, §II). In this way, we recognize the fitting presence of Vicariates to serve the local Church even where Provinces of the Order already exist. The goals of such Vicariates, their relationship to the local Provinces and among themselves are not very clear in the minds of the brethren as stages to insert and promote a new Province. These Vicariates are actually included in our legislation, but we feel that the task of examining their particular situation needs the special attention of the next General Chapter.

We also wish to recall those special aspects of our missionary structures often included in the petitions sent to this Chapter which are important in realizing our missionary goal and which have not been treated adequately by previous Chapters or which are not in accord with our rules and norms. We urge all our brothers, especially those who are responsible for missionary affairs, to encourage progress in these matters and the fulfillment of our laws. We wish to point out that the Master of the Order speaks in the name of our General Chapters whenever he fosters and encourages the fulfilling of these norms.

We remind our brethren that cooperation not only makes our efforts more effective but also leads to that unity which will be necessary to a new and autonomous Province.

The forms of this cooperation are varied and many. For example:

- cooperation of two or more Vicariates in the same region or nation
- cooperation of Vicariates with the Province in whose territory they are located
- cooperation of the Province of origin with its Vicariates
- cooperation among Provinces of origin having Vicariates in the same region
- unification of Vicariates at the appropriate time and place to promote our goal

With regard to the evolution of an indigenous, inserted and autonomous Province, the following are important:

- the cultural rooting of our life and ministry in the local Church
- the promotion and formation of indigenous Dominican vocations to serve that local Church
- the introduction of indigenous Dominicans into all aspects of religious life and ministry, including administration and government

--the formation of mainly indigenous Dominican communities, since in these communities indigenous vocations can be better demonstrated, affirmed and promoted

In these times, which are marked by a greater awareness and importance given to the universal mission of the Church, we feel that the Order ought to hear the voices of our indigenous brothers and of all those engaged in our missions which can direct the path of our pilgrimages. The Order, to be sure, is made up of already existing Provinces, yet we always live with the actual expectation of our Provinces in the making. For this reason, we have sought to provide a proportionate representation of that part of the Order which is still evolving in Provincial and General Chapters.

From this perspective, we ask all to understand and implement the Acts of this Chapter and of the preceding Chapters to promote the structures and goals of our missions.

Commission

124. Considering the petition of the brethren who work in Central America, we entrust to the Master of the Order, with his Council, that, considering the conditions of that region, he erect a Vice-province in Central America.

Exhortation

125. We exhort the Master of the Order and the brethren who work in the Carribean to foster a greater coordination of work in the region and to establish new forms of organization, including juridical ones among those involved.

Commission

126. We entrust the Master of the Order to institute a Special Commission to clarify the state of the cooperator brethren in the Order. Cooperator brothers should be included in this Commission.

Confirmation

127. We confirm the ratification of No. 267 made by the Walberberg Chapter, and this has the approval of three Chapters.

Chapter VIII

Houses and Institutions Under the Immediate Jurisdiction
of the Master of the Order

A. Common Norms

Recommendations

128. The Convents and Institutions under the immediate jurisdiction of the Master of the Order are as follow:

- a. The Convent of St. Sabina, Rome
The Convent of Sts. Dominic and Sixtus, Rome
The Convent of St. Stephen Protomartyr, Jerusalem
The Convent of St. Mary Major, Rome
The Convent of St. Albert the Great, Fribourg, Switzerland
The Convent of St. Thomas Aquinas, Manila
The Convent of Sts. Bonaventure and Thomas, Grotta Ferrata
The Student International House of St. Thomas, Rome
- b. The General Curia
The Pontifical University of St. Thomas, Rome
The Biblical School (Ecole Biblique)
The College of the Apostolic Penitentiary
The University Theological Faculty of Fribourg, Switzerland
The University of Santo Tomás, Manila
The Leonine Commission
The Historical Institute
The Liturgical Institute

These are to be considered as the determined patrimony of the whole Order, and therefore they must be helped by all of the Provinces and Vicariates of the Order according to their capability (cf. W 44), especially by assigning to them brethren who are periti and by offering money specifically for them.

129. All of these Convents ought to be in every way and before all else communities of brethren who are assigned by the Order to exercise specific functions of the apostolate of the Order and not merely as residences of professors or men of learning working for some institution; to begin with, therefore, all those things which are foreseen in the LCO for conventual life and regular observance are to be preserved. The brethren should enjoy a humane and pleasant life in the communion of established fraternity, redolent with their Dominican conversation. The institutes named above should bear witness that our apostolate emanates from religious consecration and a life of prayer and study.

Ordinations

130. (1) That cooperation between the Provinces and the aforesaid entities may be promoted, a Committee made up of representatives of those entities is to be established which, under the presidency of a brother delegated by the Master of the Order, shall examine the needs of these entities and, as

frequently as seems expeditious, shall elaborate a concrete program for the coming period and propose solutions and report these to each Province.

(2) The Provinces, in their turn, and the Vicariates will give them some brethren according to the needs of each of those entities and according to the norms agreed upon by the Master of the Order and the Priors Provincial (W 44).

131. The Provinces that give brethren to these entities, so that they can do this willingly, will receive equitable compensation for their students (for instance, in scholarships, by diminishing the price they pay for room and board or registration fees, etc.).

132. Let those brethren who give their full time to the above-mentioned institutions be assigned in those Convents or in nearby Convents. The assignment of the brethren to a Convent under the immediate jurisdiction of the Master of the Order must be made according to the special rules agreed upon by the Master of the Order and the Priors Provincial in order to protect the peculiar needs of those Provinces (for example, the return to the Province, holiday time, lectures to be given in their own Province, etc.).

133. The brethren who do not help these entities full-time remain assigned to their own Province or Vicariate. The conditions of their cooperation is to be regulated by norms that have to be confirmed by the Master of the Order.

134. Let the brethren assigned to these Convents be provided for in the same humane way as in all of the other Convents of the Order (cf. LCO 337), especially in cases of infirmity or psychological difficulties.

135. The brethren assigned to Convents under the immediate jurisdiction of the Master of the Order are to reserve absolute priority for their task and not accept easily other ministries, and then only with the permission of their respective Superiors. Anyone accepting a ministry under any title must give account to his Superior, according to our Constitutions.

136. Let all brethren assigned to Convents under the immediate jurisdiction of the Master of the Order have health insurance for illness or old age, according to the laws proper to their nations (W 159; extension of the ordination).

137. These entities should have a place adapted for the retired brethren assigned there, who, according to the Master of the Order and the Prior Provincial, cannot return to their Province and do not require special medical care.

138. The brethren assigned to these Convents, when they reach old age and can no longer exercise their activity: (1) let them be fraternally invited to return willingly to their Province, (2) let them retire elsewhere with the consent of their Provincial or (3) if they are displeased with these alternatives, let the possibility of remaining in the Convent of their formal assignation be discussed between the Master of the Order and the respective Prior Provincial, after having heard the interested brother (cf. W 146c).

139. For Convents in Rome under his own jurisdiction, let the Master of the Order delegate some competent brother who, after making sure that our legislation is being observed (LCO 436, §1, 580), can rightly manage them according to the civil laws of the Republic of Italy and obtain help or subsidies foreseen by the same legislation for their extraordinary maintenance.

B. Single Houses and Institutions

Convent of St. Sabina/General Curia

Introduction

140. The Convent of St. Sabina is recognized as the house of the Master of the Order, his assistants, officials and staff who serve the whole Order. So that conventual life may be carried on, insofar as possible, with regular and fraternal harmony, it should be organized after the model of a Priory under a Vicar of the Order after consultation with the Conventual Chapter; the respective posts of all officials of the Convent shall be clearly determined and their competency clearly spelled out.

All the brothers assigned there are subject to the Master of the Order and the departments of his Curia as regards the special functions committed to them; they are subject to the Conventual Vicar in all other matters.

Recommendation

141. (1) While we approve of and praise the efforts already applied in improving the services and the other structures of the house, we recommend that such efforts continue with the help of the Order.

(2) Therefore, we order the conventual Vicar with his Council to find ways more adapted to increase the income of the Convent so that the economic plan of the Order in the course of time will not be too aggravated.

Congratulations

142. We appreciate the work of Fr. Bernard Scammacca for the good of the Order and in the restored edifices of the Curia and of the Basilica of St. Sabina; we heartily thank him, hoping that he can continue in this work for a long time.

Convent of Sts. Dominic and Sixtus/Pontifical University of St. Thomas Aquinas in Rome (PUST, "Angelicum")

Exhortations

143. Acknowledging the truly remarkable efforts that since the last two General Chapters the Order have been accomplished about the organization and the achievement of living conditions, both in the Convent and at the University, we repeat what was proposed and declared at Walberberg in No. 129 and we exhort them to continue in the same direction with all possible energy.

144. That the religious and fraternal life of the brethren be harmoniously fostered, we recall the institution of the Internal Commission for the Coordination of the conventual and the University Life, already ordained by

two Masters of the Order (cf. the decision of the General Council of 24 July 1974, Prot. 740730/PI, and the conclusions of the canonical visitation of the last Master of the Order), strongly recommending that it be quickly put into action. Let the Commission immediately establish appropriate norms regarding the fulfillment of its office to be approved by the Master of the Order and faithfully applied.

Recommendations

145. We appreciate the great service of this House and University for the religious and doctrinal formation of the students, and we desire that that same possibility of enjoying the services becomes fully accessible to all of the Provinces of the Order. For this reason, we recommend to continue those efforts already begun to create the conditions for a community of brethren to be instituted near this University, where solemnly professed students, from different Provinces of ours, can cultivate religious life well-adapted to their state and according to our Constitutions (cf. LCO 221 sq.), allowing for certain exceptions according to the judgment of the Superiors.

146. As we applaud and approve the Board of Directors for PUST established in No. 141 of the Walberberg Chapter, we strongly hope that it will continue in its work, establishing bonds with the Committee mentioned above (cf. Common Norms 3, §1) and with the Internal Commission of No. 144.

Ordination

147. We ordain that the International Hostel of St. Thomas (Rome, via degli Ibernese, 20) and the PUST building annexed to it (Largo Angelicum, 1/a and via Panisperna, 167) as soon as possible be united to the Convent of Sts. Dominic and Sixtus and to PUST as one (cf. W 156). Their destination is to be determined by the Internal Commission, mentioned above (No. 144).

Confirmation

148. We recall and confirm the ordinations of the General Chapter of Walberberg, Nos. 134-140 and 145.

Convent of St. Stephen Protomartyr in Jerusalem (Ecole Biblique)

Declaration

149. The decree by which the Apostolic See gave power to the Biblical School of Jerusalem to give the Doctorate in Sacred Scripture acknowledges the scientific character of the School and its universally acclaimed prestige and excellent service to the Church.

Recommendations

150. We are gratified that this same school, through an agreement with the Theology Faculties (Catholic and Protestant) of the University of Strausburg, can now confer the doctorate in the so-called "third cycle" in Sacred Theology (with specialization in Sacred Scripture).

151. We desire that conditions be considered for an agreement whereby the possibility would be given to candidates presented by PUST to study at the Biblical School and to obtain there the degree of Doctor in Biblical Theology.

Exhortations

152. We exhort the Priors Provincial to send to the Biblical School those brethren who are to take superior biblical studies.

153. Given the economic difficulties that the Biblical School is at present suffering, we ask that from now on the whole Dominican Family give to it adequate help.

Convent of St. Mary Major/College of the Apostolic Penitentiary

Introduction

154. Knowing that the Sacrament of Penance and its administration hold a high place in the preaching of the Word and a ministry in full coherence with the charism of the Order (cf. LCO 105, §III), we strongly hope that the Master of the Order will concern himself to send competent brothers there who are fit to administer that sacrament according to the renewed directions of Vatican II.

Recommendations

155. Considering, however, the last part of the recommendation of Walberberg Chapter No. 47, we recommend to the Master of the Order that he obtain from the Holy See a temporary contract regarding this Penitentiary; it will be the responsibility of every General Chapter to review this contract in the pastoral planning of the whole Order.

156. We recommend to the Master of the Order that he foster an action of fraternal consent between the Province of Rome and the brethren of the Apostolic Penitentiary by which those brethren can enjoy those conditions which best satisfy their needs.

Convent of St. Albert the Great/Theological Faculty of the University of Fribourg in Switzerland

Declaration

157. The Bishops of Switzerland and the government of the Canton of Fribourg desire that the Order continue in the exercise of its task in the Theological Faculty at the University of Fribourg. Consequently, the contract of the Order regarding that task is now being renewed.

Recommendations

158. The General Chapter asks that the contract that would confirm the Master of the Order as the Great Chancellor, preserving the dispositions of the University itself, be formulated in such a way that the required rights to fulfill that responsibility of the Order, quite burdensome already, should be formulated effectively and without impediments, especially as regards the appointment of professors.

159. That the role of the Grand Chancellor entrusted to the Master of the Order retain its importance in the Theological Faculty of the University of Fribourg, a strong presence of professors from the Order must be maintained in that Faculty.

160. In that position, the Master of the Order has to take care not only of the professors living in the Albertinum, but also of those who live in other Convents of the Province of Switzerland, especially in the Convent of St. Hyacinth in Fribourg.

Convent and University of Santo Tomás Aquinas of Manila

Recommendation

161. We recommend that the mutual understanding and collaboration between the Provinces of Our Lady of the Rosary and the Philippines, particularly in the revision of the statutes of the corporation and of the University of Santo Tomás, be pursued and fostered, and that the Province of the Philippines develop sufficient support and encourage the formation of professors so that at an opportune time, as judged by the Master of the Order with his Council, that Province can assume full responsibility of said University, preserving its juridical autonomy and Dominican character.

Therefore, we urge the Province of the Philippines to increase its presence in the University by increasing the number of professors and officials so that a greater responsibility for the affairs of the University can be entrusted to that Province.

Convent of Sts. Bonaventure and Thomas at Grotta Ferrata/Leonine Commission

Congratulations

162. We congratulate those of the Friars Minor and those of our Order for their fraternal living and religious communion in the same house.

Thanks

163. We heartily thank and encourage the Leonine Commission, occupied with the critical edition of the works of St. Thomas Aquinas. The fruit of their labor, highly praised by all of those specialized in scientific investigations, is of the greatest honor to our Order.

Exhortation

164. Although we wish that the Commission be always helped by lay researchers, whose collaboration is dear to us and very important, we exhort the Provinces to help the work of our brethren on the Commission in the following ways:

a. Let them raise successors who would be substituted for those members of the Commission, especially those from Europe, who are nearing an age when they can no longer exercise their professional activity. To obtain successors to them it is not necessary to have immediate recourse to periti, nor to youth who have just finished their institutional studies. The Commission can be helped by those who are in middle age who are able to read the Latin language of the Middle Ages and who are ready to dedicate themselves to a methodic and assiduous study. These devoted people, to be able to render the Commission fruitful work, must undergo an internship for at least one year.

b. It would be of great help in the editing of the works of St. Thomas if the communities and the institutions of the Provinces bound themselves to buy those works by a standing order.

The International Living Home of St. Thomas, Rome

165. cf. Ordination 147.

The Historical Institute

Congratulations

166. While we congratulate the brethren of the Historical Institute for their full and fraternal integration in the community of Sts. Dominic and Sixtus, we desire incorporation in PUST of a research institute for the spreading of the history of the Order and its spirituality and of the illustrious men who in the domain of culture and of doctrinal tradition of the same Order became famous.

167. We congratulate the brethren of the Historical Institute for their work of great value. In a special way, we are grateful to Fr. Thomas Kaeppli, son of the Province of Switzerland, for the example of this investigation, who for many years loved and inspired the Institute. His memory will remain famous in times to come for his work, "Writers of the Order of Preachers in the Middle Ages."

Recommendations

168. We recommend to that Institute that it develop more its relations with these centers of Provinces, as it was already asked in the Chapter of Quezon City (106), as well as with the experts in the history of the Order.

169. In the same way, efforts should be continued to perfect the arrangements of the members of the Institute and to strengthen the continuation of this historical investigation in the Order (ad hoc cf. Ord. A, No. 4).

Ordination

170. We ordain that the Liturgical Institute be considered as a section of the Historical Institute for the scientific investigations of the liturgy of our Order. As regards the promotion of the liturgy and of the prayer life by putting into practice the wish of the General Chapter of 1974, No. 16, we commit to the Master of the Order to take care of such a commission.

Congratulations

171. We offer heartfelt thanks to our brother Ansgar Dirke, President of the Liturgical Institute, for works which have brought great enlightenment to our times.

Declaration

172. We make known that Fr. Vincent Romano, Prior Provincial of the Province of Sicily (responsible for the liturgical editions for the work accomplished with Fr. Dominic Dye, Prior of the Convent of St. James in Paris, who is specialized in liturgy), have edited the Proper of the Saints and the Blesseds, of the Liturgy of the Hours and the Supplement of the Missal, as well the Lectionary, gave a report that was approved by the General Chapter. To them and to many other brothers and sisters who are most deserving for their contribution to this work, we offer heartfelt thanks.

173. We declare that Commissions VII, VIII, and XVI have heard from the following brethren representing houses and institutes under the immediate jurisdiction of the Master of the Order:

St. Sabina: J. J. Gallego and P. Blanco

Albertinum: A. Hertz, C. Pinto de Oliveira and J. M. Poffet

Sts. Dominic and Sixtus/PUST: H. T. Conus, N. Wojciechowski,
J. Salguero, J. Gayo, L. G. Walsh and J. M. Gay

University of Santo Toma, Manila: N. Castillo and C. Garcia Extremeño

Convictus, Institute St. Thomas: A. Urru

Ecole Biblique: F. Refoulé

Leonine Commission: W. A. Wallace

St. Maria Major: M. Giraudo and F. Bednarski

Chapter IX

Cultural Policy of the Order

A. Introduction to the Texts on Studies

174. Many things that are very good and still valid concerning study in the Order, concerning the present-day situation and our doctrinal difficulties, are contained in the Acts of the Chapter of Walberberg (103 sqq.). We urge the brethren to read all of these things diligently, especially when our motivation to study and its apostolic aim are treated. "When the desire to preach is weak among us, it is almost impossible to promote the life of study. The difficulties which are everywhere noted with regard to study in the context of permanent formation often come from this weakness of motivation. An undefined apostolic motivation is not sufficient. Our preaching is that of those who 'in accordance with the tradition of the Order are specially set aside to cultivate the human inclination toward truth' (LCO 77, §II), which certainly cannot be accomplished without study." (W 103, 20)

It is clear enough that our study and mission, a profound knowledge of the Word of God and its proclamation, are interrelated. Reflecting on the priorities set down by the last Chapters, and especially the importance given to our pledge to promote social justice, the brethren must not think that our steadfastness in this resolve will damage our doctrinal mission. Actually, it is a question of particular, and indeed, at the present time, of more urgent forms of Gospel testimony and proclamation. And just as with all other forms to which we ought to be open according to the requirements of place and time, these also must be employed in a way suited to our proper charism, that is, marked by critical clarity and profound investigation, a serious effort having been made to see clearly and appreciate well the consequences of the difficulties and attendant hardships and also to see clearly and to appreciate new ways adapted to the investigation and proclamation of the Christian mystery in this situation. Moreover, just as all other forms of apostolic obligation, so also our obligation, for example, to justice, demands study. A Dominican style of pledging ourselves to the cause of justice must be found, just as a Dominican style of preaching, of catechizing and of theologizing is recognized.

Because our study is directed toward the service of mission, of preaching and of the priorities set forth in the Chapter of Walberberg, it requires certain forms of organization both when there is question of the introduction of studies and of institutional studies and when investigation or permanent formation is considered. It was especially in this sense that the "Cultural Policy of the Order" was treated in the Chapter of Walberberg and is developed here. Therefore, after making a number of announcements with regard to this matter, we consider only those things that concern institutional and investigative studies with relation both to the individual Provinces and to the whole Order.

B. Institutional Studies

Announcement With Exhortation

175. In the report of the Assistant for the Intellectual Life in the Order, we read, "In ten Provinces of the Order, there is no Institutional Center of Studies concerning which we have material introduced (85, §III, 6-7), in the Acts of the General Chapter of Quezon City and legislation in the Chapter of Walberberg (227). In 36 others, there are centers which vary in form from a small group of professors and students with a minimum of intellectual activity being carried out in common to a fully independent center or faculty conferring various academic degrees. Some of our centers were increasing the number of courses; in others the number was being reduced as necessity demanded. This ability of our centers to expand and to cut back according to circumstances has its advantages. Indications are found that better attention is being given to philosophy in our centers, but it is not yet evident that systematic theology is more solid than it was five years ago. All of our centers are trying to introduce our students to the works of St. Thomas, but in general an adequate method is still being sought."

Moreover, we strongly urge our brethren to pay careful attention to those things concerning institutional studies that were initiated by the General Chapter of Walberberg (227-228) and approved in this Chapter.

Announcements

176. We announce that the Assistant General for the Intellectual Life, Fr. Liam Gerard Walsh, submitted to the General Chapter a critical report on the state of studies in the Order, and that it was examined, approved and much valued.

177. We announce that the Capitular Commission on the Cultural Policy of the Order examined and heard the report of the moderators of the centers of studies and investigation under the immediate jurisdiction of the Master of the Order:

1. President of the Leonine Commission, Fr. William Wallace
2. Director of the Historical Institute of the Order, Fr. Raymond-M. Creytens
3. Director of the Ecole Biblique de Jérusalem, Fr. François Refoulé
4. Rector of the Pontifical University of St. Thomas Aquinas, in the City, Fr. José Salguero
5. Prior of the Albertinum Priory and Professor in the University of Fribourg, Fr. Anselm Hertz
6. Rector the the University of St. Tomás, Manila, Fr. Norbert Castillo

178. We announce that the Faculty of Philosophy of PUST organized a Scientific Convention on Philosophy on the occasion of its first centenary in

1982. With gratitude to all of our brethren who collaborated in its preparation and to all who assisted in its celebration, we greatly appreciate the testimony to the importance of philosophy in the intellectual life of the Order that arose from that convention.

179. We heard with pleasure that the Assistant for the Apostolic Life, Fr. Bernard Oliver, fulfilled the assignment given to him by the Chapter of Walberberg (125) when he gathered in Geneva, Switzerland, a small group of brethren who were expert in political philosophy and who came from different parts of the globe to examine under various aspects and to discuss the influence of Marxism in the modern world in which the mission of the Order is carried out (cf. QC 108).

180. We announce that in the new Code of Canon Law (253, §111) our brother, St. Thomas, is explicitly recommended as a Magister in the penetration of the mysteries of salvation.

181. We announce that on 11 February 1982 the Master of the Order, together with the Prior Provincial of the Province of Regni, entered into an agreement with the Archbishop of Bari and the Episcopal Conference of Apulia with regard to conducting a Section of Ecumenico-Patristic Greco-Byzantine Theology, named after St. Nicholas of Bari, and that it was approved by the Congregation for Catholic Education on 11 February 1982 for seven years as an experiment.

182. These are the names of the Masters in Sacred Theology mentioned in LCO 97, §1, 4°:

Fr. Esteban Gomez, Spain
Fr. José Salguero, Spain
Fr. Michel Labourdette, Toulouse
Fr. Raymond Tournay, France
Fr. Dominique Barthelemy, France
Fr. Benedetto Prete, Both Lombardies
Fr. Benedetto D'Amore, St. Thomas Aquinas in Italy (Roman)
Fr. Gerbert Meyer, Germany
Fr. Kenelm Foster, England
Fr. Marceliano Llamera, Aragon
Fr. Piet Dunker, Netherlands
Fr. Leonard Boyle, Ireland
Fr. Colman O'Neill, Ireland
Fr. Enrico di Rovasenda, St. Peter Martyr
Fr. Norbert Luyten, St. Rose in Flanders
Fr. Jan Hendrik Walgrave, St. Rose in Flanders
Fr. Philip F. Mulhern, St. Joseph, USA
Fr. William J. Hill, St. Joseph, USA
Fr. Mark Said, St. Pius V in Malta
Fr. Peter-P. Zerafa, St. Pius V in Malta
Fr. Louis-M. Regis, St. Dominic in Canada
Fr. Jean-M. Tillard, St. Dominic in Canada
Fr. James A. Weisheipl, St. Albert the Great, USA
Fr. Benedict M. Ashley, St. Albert the Great, USA
Fr. Carlos-J. Pinto de Oliveira, St. Thomas Aquinas in Brazil

183. We announce that, in the various regions where our Order has Vicariates and exercises missionary activities, a number of centers of studies for institutional formation in their regions already have been established in accordance with the recommendation made by the Chapter of Walberberg (144). This has happened in the Solomon Islands, Brazil, Venezuela, Bolivia, Ibadan, Kinshasa and Puerto Rico.

C. Systematic Theology, Philosophical Formation and the Study of St. Thomas Aquinas

Recommendations

184. Three commissions were given to the Master of the Order by the Chapter of Walberberg with regard to systematic theology (118), philosophical formation (119) and the study of St. Thomas Aquinas (119). In carrying out these commissions, philosophical formation especially moved the spirit since it seemed to be more urgent. We commissioned the Master of the Order, following the method already developed for this discipline, to begin to effect what was recommended for the other two.

185. Saving further directives with regard to the study of St. Thomas, it seems to us that it is immediately necessary that:

a. The Provinces recognize and actually make provision with regard to the urgent necessity of forming experts in the teaching of St. Thomas and in its historico-cultural context, because the number of brethren who enjoy the formation that prepared them to hand on this teaching is constantly decreasing while new young experts are not taking their places.

b. PUST prepare a special Center of Thomistic Studies in which teachers of St. Thomas can be scientifically and methodically formed for the future. The Thomistic section of the Faculty of Theology at PUST can evolve in this direction with the collaboration of the Faculty of Philosophy and the Instituto S. Tommaso (Centre de Hautes Études et Recherches sur saint Thomas D'Aquin).

186. We are pleased with what has already been done to promote philosophical formation. Taking into account "that philosophical formation is necessary for having criteria for judgment, for attaining a personal synthesis and to carry out theological investigation," the Chapter of Walberberg entrusted the Master of the Order with two commissions (103, 3e, and 119).

The first was to ask the Provinces of the Order for a report on their ways of pursuing philosophical studies. This commission has been accomplished. A list of questions was sent regarding the teaching of philosophy in institutional studies, and 27 Provinces responded.

The second was to set up a concrete program of philosophical formation for our institutional studies in accordance with the mind of the Ratio Studiorum Generalis (RSG; 25-27). Following this recommendation, and at the request of the Master of the Order, the Permanent Commission for the Promotion of Studies in the Order examined questions regarding philosophy in institutional

studies in three sessions in which experts from the philosophical centers of PUST, Valladolid and Chieri participated.

187. The Permanent Commission for the Promotion of Study in the Order did not think that the words "concrete program" used in the Walberberg text were to be interpreted in the sense that a program worked out in all details should be imposed on the entire Order. Moreover, the RSG itself left to each Province the charge of elaborating its own curriculum of philosophical studies adapted to its cultural state and context and to its needs and resources.

Therefore, the Commission decided to prepare a dossier that would be useful to the brethren who have care of institutional philosophical studies in the various Provinces and to give them assistance in drawing up their own concrete programs required by the Walberberg Chapter. Therefore, this dossier opened the way for the investigation of the major aspects of philosophy, such as the criteria, requirements and options necessary for initial formation. Hence, this dossier presents fundamental principles both for fostering preliminary analyses and for deciding those things that are required so that each Province has its Ratio Studiorum Particularis (RSP), which is made clear in its options, tested in its decisions and made concrete and concordant with reality in its prescriptions.

Ordinations

188. The Provinces must now get to work. Therefore, we ordain that each Province:

a. Seriously think through the function and importance of philosophical formation.

b. Determine in accordance with the prescription of the RSG the criteria, requirements and essential elements of the philosophical formation to be given to its students.

c. Draw up an RSP for philosophy to be sent to the Master of the Order before the end of 1985.

189. To complete this task, the Provinces can be helped by:

a. The dossier prepared by the Permanent Commission for Study in the Order. Hence, we commission the Assistant for the Intellectual Life to send it to the Provinces as soon as possible.

b. The advice and assistance of an expert. Hence, we commission the Master of the Order to gather a group of experts who will be ready to help the Province.

190. What has been ordained above also pertains to those Provinces that are totally or partially incapable of taking care of philosophical formation by themselves. It is for them to weigh carefully the type of philosophical formation they want to give their students and to decide where to send them to study.

C. Non-Christian Cultures and Religions

Recommendation

191. In accordance with the ordination of the General Chapter of Quezon City, 104, the text "Non-Christian Culture and Religions" to be placed in the RSG of the Order and elaborated by the Permanent Commission for Study in the Order was submitted to the Capitular Commission on the Cultural Policy of the Order for examination.

We recommend to the Master of the Order that this text be revised by a number of experts in light of those things that are said in this Chapter with regard to dialogue with non-Christian religions (51 sqq.) and placed in the RSG of the Order after No. 71.

E. Introduction to the Methods of Analyzing Society

Ordination

192. So that what was prescribed with regard to the introduction of the brethren to the methods of the analysis of the social reality prescribed in the RSG, 29-32, and what was recalled to the memory of all in the ordinations of Quezon City, No. 20, and of Walberberg, Nos. 21 and 113, will be put into practice, we ordain that all of the elements be explicitly included in the RSP that are required in these circumstances so that the brethren can know well the scientific instruments of the analysis of the social reality both in institutional studies and in permanent formation. Before approving the RSP of the Provinces, the Master of the Order can ask the judgment of experts in this field (for example, the Regional Promoters of Justice and Peace).

F. Formation in the Social and Economic Sciences

193. An adequate introduction to the social and economic sciences is prescribed in accordance with RSG 29-32.

a. With reference to economics, it is of no little importance that the brethren be trained to understand the problems of this kind that they meet in the exercise of their apostolates.

b. It must also be taken into account that all of the brethren need an adequate formation in economics so that they can make decisions with a clear judgment and with responsibility when financial matters and the administration of the goods of the community are discussed. Hence, this formation must be diligently attended to.

G. Examinations for Hearing Confessions

Recommendation

194. In the reports sent to the Master of the Order by the Priors Provincial concerning the examinations for hearing confessions (cf. W 23), difficulties have been found with regard to the second examination especially. Therefore,

the Provinces are asked to take this second examination seriously and either to give it as prescribed in RSG 156-160 or to formulate another method that is connected with permanent formation (for example, by instituting a week of studies or something similar). This alternative method is to be approved by the Master of the Order and placed in the RSP.

H. Form for the Report on Studies

Ordination

195. The new form for the report on studies, prepared by the Master of the Order in accordance with the commission of the Chapter of Quezon City (109) and approved at Walberberg (107), has not yet been sent to the Provinces. We ordain that this be done as soon as possible, because it is of great importance that an inquiry be duly made so that adequate information can be had with regard to the state of the intellectual life in the Provinces, their studies and the progress and effectiveness of their centers of investigation.

I. Dogmatico-moral Theology

196. No. 11 of the Walberberg Chapter is clarified as follows: "The plurality of theological systems, provided that it is developed without damage to unanimity with regard to revealed truths, rests upon the wonderful fullness of the mysteries and takes its origin in the diversity of the cultural, scientific and philosophical context and of the very process of theological reflection, and consequently opens up a variety of aspects and methods of theology.

"These perspectives should not be considered as opposed to one another but as tending toward the penetration of the same inexhaustible mystery."

L. New Legislation on Studies

197. Heeding the legislation initiated by the Chapter of Walberberg without ordination (195-230 and 232), we ask the Provinces to continue with their experimentation in accordance with this legislation, putting its prescriptions into practice as the Acts of the Chapter encourage, with due permission of the Master of the Order.

Although this new legislation was approved without ordination, and because difficulties in its application can require some modifications as has already been seen, we ordain that the Provinces seriously evaluate this legislation and be able to inform the next General Chapter of its advantages and disadvantages.

Duly weighing these experiments, the next General Chapter can proceed to confirm, modify or revoke this legislation.

M. The Faculty of Social Sciences at PUST

Ordination

198. We are of the opinion that the Faculty of Social Sciences at PUST has not made enough progress in solving its problems, especially with regard to the requirements for the admission of students and to the number of teachers from our Order. Indeed, we have not been shown that the Order has at hand at this time all that is necessary to solve these problems.

Therefore, we ask that the administration of PUST look into this question with the greatest care, with the help of experts if necessary. If the Board of Directors comes to a negative decision, we direct the Master of the Order, in accordance with the pertinent laws, to take care that what is found to be of value be carried out by other means (for example, in the Faculty of Philosophy and partially in the pastoral section of the Faculty of Theology).

N. Symposia and Congresses of the Order

Recommendation

199. We recommend to the Master of the Order that, in accordance with the petition of the Philosophy Symposium held at PUST in November, 1982, the Assistant for the Intellectual Life make the effort to convoke periodically other symposia and congresses on themes that pertain to the whole Order at the present time. The organization of such events is committed to some individual from these institutes, as the need arises.

O. Theological Investigation

200. Recalling with gratitude the declaration of the Chapter of Walberberg (126) stating that investigation carried out especially in the theological disciplines constitutes an essential element in the mission of the Order, we urge all of the brethren to have it in mind, especially when they render service for the cause of the Gospel in regions where the culture, situation and conflicts demand an attentive reading of the signs of the time.

201. We strongly wish that the conditions which the petition of the Chapter of Walberberg presented to the Sacred Congregation for the Doctrine of the Faith (128) can be applied everywhere, always preserving the principles of freedom of theological investigation and plurality in ways and methods where there is question of penetrating into the Christian mystery.

202. Among those who have affected the course of theology in the past ten years, it is evident that our brethren M.-D. Chenu, Y. Congar and E. Schillebeeckx have been outstanding. They have been very frequently discussed among the cultivators of theology and in the popular media of social communication.

We freely testify that, in an exemplary manner, they have attempted to fulfill what is spoken of in our constitutions (LCO 79-80) and, especially by their lives, study and dedicated investigation, testify to the "creative fidelity" required by the Chapter of Quezon City (cf. n. 85, 1, C) with the desire of serving the Church, notwithstanding the difficulties.

Therefore, we thank them from our heart, because they have assisted the whole Order to fulfill its "prophetic" mission better, by which the Gospel of Jesus Christ is proclaimed everywhere, taking into account the conditions of men, time and place (LCO Const. Fund. V).

P. The International Society of Saint Thomss (SITA)

Recommendation

203. Appreciating highly the International Society of St. Thomas Aquinas, which has the goal of promoting the doctrinal presence of St. Thomas in the Christian world and even in the non-Christian world, we recommend that its

mandate be pursued and intensified according to its Articles of Foundation. Taking this occasion, we recall the service of Fr. Aniceto Fernández, former Master General of the Order, Fr. Benedetto D'Amore, Secretary General of the Society, and Fr. Abelardo Lobato, present Director, and we thank them from our heart.

Q. Sources of Dominican Spirituality

204. We are happy to find the sources and principal texts pertaining to living the spiritual life in accordance with the Dominican tradition making their appearance in critical editions and in various languages. We encourage the brethren carrying out this work to continue it.

We strongly recommend collaboration among editors in different cultural regions in critical editions of sources and original texts. The brethren of the Historical Institute of the Order and the Archivist of the Order also should willingly assist them.

Moreover, our centers where the study of spirituality is especially cultivated should expertly attend to the investigation of the reflection on Dominican spirituality and offer courses in this material, especially for the good of the Dominican Family.

Recommendation

205. So that the members of the whole Dominican Family can be appraised of the works and articles recently edited and to be edited in the future, we recommend that the Master of the Order have bibliographical information on Dominican spirituality reach the Order regularly in a way to be determined by him.

Chapter X

Continuing Formation

206. Considering that many brethren, notwithstanding the strong desire of the Provinces and Vicariates of the Order, place little or no importance on continuing formation, the General Chapter has decided to speak practically about its proposals, about its methods and about its directors.

A. The Purposes of Continuing Formation

207. The fundamental purpose of continuing formation is the renewal and maturing of the brethren in accordance with the different stages of their life, so that they can be prepared to proclaim the Word of the Lord to the people who are marked by the circumstances of the modern world.

So that the brethren can take a part in continuing formation, it is very important that, at the beginning of and during the course of the session, attention be paid to the experiences and personal concerns of the hearers in the doctrinal, apostolic and religious spheres.

To achieve this end, the following requisites are set down:

a. In the selection of topics, the moderators should attach great importance to what the brethren say their interests are.

b. First of all, the actual state of theology should be elucidated and an intense return to the reading of and meditating on Sacred Scripture should be promoted, by which all theological reflection should be nourished.

c. The brethren should strive to have a deeper knowledge of contemporary philosophy, human sciences and social analysis so that they can become better informed on the aspirations, the place and lifestyle, and the economic and social milieu of those with whom they communicate.

d. In the sessions and gatherings on continuing formation, the brethren should present their questions, experiences and findings, which should all be discussed in common.

e. A knowledge and interpretation of the signs of the times permits the moderators to show their questioners how the evolution of the world ought to help men, women and children live the Gospel in their own conditions and states.

f. The brethren ought to learn to listen to others. In this way, they are able to learn what others are thinking, what they are asking. Experience itself will convince them that without constant renewed efforts it is impossible to communicate with others in the same idiom.

g. They ought to study the Word of God in such a way that this Word will mark their lives more day by day. Therefore, they will better understand how to answer the question every Christian should put to himself each day: "How can I live the Gospel in circumstances that are always changing?"

h. When sessions on continuing formation are organized and when experts are selected, attention should be paid to these different suggestions as the occasion requires.

B. Modes of Continuing Formation

208. So as to accomplish all that has just been said, all religious and communities should receive favorably the declarations and recommendations that follow:

a. In the charism of Dominican life, the local community is the place foremost in the continuing formation of the brethren, for in it the personal progress of the religious is developed and maturity is acquired. For this reason, we strongly advise the communities as follows:

--Hold meetings for study and reflection on different aspects of the Order (cf. LCO 88, §1; W 81 and 90).

--Participate in assemblies for formation on various levels--provincial, interprovincial, Dominican Family, diocesan, etc.

b. All religious, whether priests or cooperators, being aware that they are members of the community, should feel themselves given to the work of continuing formation whatever their activity might be--educative, pastoral or even administrative--for the common life and community meetings prevent self-sufficiency and even marginalization.

--The brethren should strenuously and diligently prepare themselves so that local and Provincial communities can cooperate in continuing formation with a spirit of creativity.

--Moreover, the community should be well-disposed toward the religious when they experience the need of a sabbatical--a week, a month, a year--for the purpose of nourishing reflection and formation, as indicated in the RSP.

c. Moreover, we strongly urge the Priors Provincial to consider the task of continuing formation to be of great importance, to bring up this subject in the assemblies of superiors and to make effective decisions after weighing the matter carefully.

The principle points to be weighed and executed by the Priors Provincial are these:

--A commission or something similar ought to be set up to be of assistance to the Prior Provincial with regard to continuing formation.

--Periodic meetings, seminars and workshops should be organized.

--Care should be taken with regard to the preparation of a number of brethren to act as animators of or experts in continuing formation.

--The possibilities of adapting the examinations for confessions to the demands of continuing formation should be explored.

C. Moderators of Continuing Formation

209. There are a number of Promoters of Continuing Formation who within the scope of their office are bound to promote continuing formation in different ways and with varying degrees of responsibility (cf. QC 85, 2). The principal moderators are the conventual community and the Provincial community (or the Vicariate and the Regional community).

a. In the conventual community, those who assume the office of promoting continuing formation are the conventual Prior (cf. LCO 299 and 88), the conventual Lector (cf. LCO 88, §II) and the conventual Chapter (cf. LCO 311).

b. In the Provincial community, those who assume the office of promoting continuing formation are the Prior Provincial, the Provincial Promoter of Continuing Formation and other brethren who are appointed to assist the Provincial Promoter.

210. In the conventual community, the conventual Lector (LCO 88, §II) has as his office the promotion of continuing formation as an assistant to the Prior. The conventual Lector is elected by the conventual Chapter for three years and is confirmed by the Prior Provincial. Besides those things that are in LCO 88, §II, and 326 bis, it is the duty of the conventual Lector to:

--Promote reflection and study in the religious, apostolic and teaching life that it seems should be considered (cf. LCO 307 and 326 bis; W 244).

--Encourage the participation of the brethren in assemblies, formation courses, etc., whether they are held in their own Convent, in the diocesan Church or in other centers.

--Foster enthusiasm so that our convents can be, in fact, "centers of reflection" from the religious, pastoral and doctrinal points of view.

--Work out a local program of continuing formation with the community each year.

Ordinations

211. We ordain that, in the triennial report made by the conventual Prior, information on and evaluation of the continuing formation of the community be included.

212. We ordain that the Provincial Chapters decide how the expenses provided for continuing formation, either by the local community or by the Provincial community, should be paid.

213. We ordain that the Provincial Chapter name a Provincial Promoter of Continuing Formation who will perform his duties as determined by the Chapter. The Provincial Promoter of Continuing Formation is the collaborator of the Prior Provincial in fulfilling this office. He is an ex-officio member of the Commission for the Intellectual Life of the Province. The Regent is also a collaborator in continuing formation.

It is the duty of the Provincial Promoter to fulfill, among other things, the following duties:

- a. Work out annual programs of continuing formation for the whole Province.
- b. Establish a relationship with the conventual Lectors and the Superiors for the needed coordination of Provincial and conventual programs.
- c. Enter into communication with other centers and institutes of continuing formation and also with experts in this discipline.
- d. Have a meeting at least once a year with the conventual Lectors.
- e. Where possible and opportune, see to the creation of a Provincial or Interprovincial Center of Continuing Formation from which religious, the Dominican Family, priests and other faithful can benefit.

Exhortation

214. We urge the Priors Provincial in their canonical visitations to obtain due information about progress in continuing formation and, if serious deficiencies are found, to remove the causes.

Commission

215. We commission the Master of the Order, as his prudence directs, to promote a meeting of Provincial Promoters of Continuing Formation as soon as possible in the various cultural regions, so that the intention of the Order in this matter will be fulfilled exactly.

Chapter XI

The Promotion of Vocations

Declaration

216. The actual state of vocations is a cause of serious concern for the whole Church, not only with regard to their number, which is always insufficient for the needs, but also and principally with regard to their quality.

It is known that the religious and priestly vocation usually arises from communities grounded in faith and charity. Our Order is called to fulfill its proper ministry of the Word in a communitary fashion in contemplation, in study and in the preaching of the Gospel, so that the local and the universal Church will indeed be planted and strengthened everywhere.

Without this real and generous engagement with the local Church with regard to its various and crucial problems of the present day (for example, structures that impede the search for virtues and Gospel values; mores defrauding even the desire for truth and justice; ignorance; de-Christianization; materialism; marginalization; and poverty), we cannot be called and really be cooperators in the ministry of the Apostles. Moreover, we will not be capable of helping these ecclesiastical communities so that their faith might be increased and vocations encouraged.

The present-day crisis of secularization and its consequences truly do a great amount of damage to vocations, but we cannot blame them as the only cause. St. Dominic likewise lived through many bad religious crises; nevertheless, he was able to give light to the world and attract men and women to preach the truth of Christ out of the contemplation of the Word of God.

Therefore, we confess that secularization is not the only cause of the decrease in vocations of those coming into the Order, but that some of our Convents lack a true community life (cf. Fund. Const, §4).

During these past years, we have detected some increase among young men with regard to the values proper to the religious and priestly life. Through the power of the charism of the Order, many young men have been attracted to it because they judged the apostolic form of life conceived by St. Dominic to be a true alternative.

Young people today are more sensitive to friendship, onerous service to one's neighbor, community life, the spirit of prayer, Gospel values, etc. Can our communities and each of the brethren manifest all of these things actually and with a sincere heart? Are not the vocations to the Order that should be encouraged and fostered perhaps impeded by our apathy with regard to the problems of modern society and our lack of compassion with regard to those who need the Word of God?

These problems demand that one's own vocation be recognized as the highest gift of God and a sign of hope for the salvation of the world.

Where we find brethren today sharing charity with one another and with all, brethren and communities fervent in prayer, honestly dialoguing with modern cultures and philosophies and illuminating them with the light of the truth of the Gospel, embracing all in preaching faithfully with the Church, especially those whom the Lord's words on the Mount call blessed, vocations exist.

Therefore, it is necessary that each and every one of our communities renew its life and so present our charism as a perennial invitation, principally to young people aspiring to the Dominican life.

Exhortation

217. We urge all who belong to the Dominican Family, especially those who exercise the apostolic ministry among the young, to dedicate their own lives gladly to the encouragement of new vocations for the Church in the spirit of St. Dominic.

Recommendations

218. Let each brother make his own the promotion of and constant concern for vocations, as found in LCO 165.

219. We recommend that one or more brethren be named in each Province or Vicariate who will dedicate themselves entirely to this office, because it is not enough to promote vocations; it is also necessary to guide and form them by means of a program prepared for this purpose and frequently revised.

220. Moreover, the promotion of vocations in Vicariates should be so pursued that the good and true planting of the Order in that nation or region might continually grow.

221. We recommend that Houses and communities be prepared to receive kindly those who wish to know and experience our life before their novitiate. (It is seen by experience that an arrangement of this kind has been fruitful in some Provinces.)

222. We recommend that our communities of formation actively cooperate in the promotion of vocations by means of a program well-prepared beforehand, because the witness of the young is effective for the young.

223. We recommend that proper support and aids be used to sustain the work of vocations.

224. We recommend that the Provinces give attention to so-called late vocations during the pursuit of the apostolate, especially among university students.

Chapter XII

Religious Formation

Exhortation to the communities

225. Confirming what the General Chapter of Walberberg wrote in the preface to the chapter titled "Vocation in the Order," in treating of religious formation, we want to add some things that we entrust to all of our communities, but especially to those that have the care of the initial formation of the brethren.

We joyfully receive the increase that has taken place in the majority of the Provinces, even though it is small. This fosters our hope, but also gives rise to certain questions in our communities where the number of older brethren increases daily.

What are those who come to us looking for? What can we offer them? What about our ability to respond to the expectations of those who come to us and to satisfy the needs of their formation for the apostolate in this contemporary world? We are certain that their formation can be achieved if together with those who are to be formed we again find an ever new significance and importance of our Dominican charism.

But what are those to be formed looking for? Is it not to live according to the integral Gospel, to communicate to others their union with God and human beings and to give themselves to the preaching of this Gospel to the whole world? And don't these very things, communion and mission, belong essentially to our Dominican life?

All of these things are not to be offered in the abstract, that is, in words and theory, but in reality and in life, and indeed both by our communities where religious and apostolic formation is carried out and in other communities in which the brethren will be assigned once their formation is complete. As a consequence, our communities should follow the form of the integral Gospel and respond to the spiritual needs of present-day society. To achieve this goal, our communities ought to pursue a continuous conversion that fosters this religious life, these apostolic concerns and this communication of the brethren among themselves.

Therefore, those communities will be capable of imparting formation in which prayer and the study of sacred truth will constitute the milieu in which the contemplative character of our Order will be clearly and vividly evident. We speak of prayer participated in by all of the brethren and not practiced because of mere obedience to the law--prayer, that is, by which the whole community gives itself over to hearing the Word of God by which it is inwardly moved to the proclamation of the Gospel. We speak of the assiduous study of the truth as something essential and necessary for our life and mission. These communities of prayer and study and of fraternal life should also occupy themselves with attentive listening to the men and women of our times, to whom our preaching is directed, so that they may be able to know their true and real problems.

If our communities are such, then it will come about that our brethren who need religious and apostolic formation will acquire it little by little and gradually, and at the same time they will be able to respond adequately to the vocation given to them gratuitously by God.

For this reason, we call upon our communities, because in great part the perseverance of our brethren who are to be formed depends upon the community. Then the formers and those to be formed will become one in acknowledging the truth that Bl. Reginald expressed in beautiful words when he was dying, "I think that I have merited nothing in this Order because it has satisfied me too much."

Recommendation

226. We call to mind Chapter II of the Acts of the Chapter of Walberberg, "The Adaptation of Our Activities in the Apostolic Office to the Exigencies of Modern Times," and, in light of this, we recommend to our formation people that our novices and students form and preserve a true solidarity with the poor. During the time of spiritual and apostolic formation, they should be introduced to and instructed in reflection on the social and cultural situation in which they live. In this matter, the activity and zeal of the brethren of the whole community is of great importance.

Ordination

227. Walberberg 83 is to be changed as follows: "We ordain that, when the Ratio Formationis Generalis takes effect, the Provinces immediately compile or correct their Ratio Formationis Particularis."

Commission

228. The commission that was established by the Master of the Order to revise the RFG (cf. W 91) gathered a large number of RFPs, remarks of Provinces that as yet did not have RFPs and documents on formation. They made a synthesis of all of these things and presented it for examination by the Capitular Commission for Religious Formation.

Therefore, we are grateful to the Commission that prepared the material for the Chapter. Its principal points were approved and can be used for the final redaction. The remarks and commentaries of the Capitular Commission on Religious Formation can be found in the document written to prepare this compilation. Besides, we think that a Chapter on the role of the religious community should be added.

Likewise, we strongly recommend to the Master of the Order that the compilation of the RFG be entrusted as soon as possible to a number of brethren who are expert.

Chapter XIII

Government and Religious Life

Recommendations

229. We recommend to the Master of the Order that the Syndic of the Order be present in General Chapters as an expert of the Commission on Finances.

230. We recommend that the Provinces provide in their local Province Statutes for some participation in Provincial Chapters of the brethren who are still in the period of formation.

231. We recommend that some of our Faculties of Theology and of Canon Law make a scientific and historical examination of the question of our Order's exemption and make their conclusions known to the brethren.

Acceptance

232. The name "Province of the Kingdom" (Naples) shall be changed to "Province of St. Thomas Aquinas in Italy."

Commission

233. We commission the Master of the Order to take steps through the Liturgical Commission to have the liturgical celebration of Bl. Henry Suso and of Bl. John of Fiesole be made obligatory memorials.

Chapter XIV

Justice and Peace

Preface

234. The last General Chapters and also the Madrid Congress of 1982 stirred our consciences with regard to the very great importance of the questions of justice and peace for our mission of evangelization. And, as we tread the paths indicated by the Synod of Bishops in 1971, "action for justice and participation in the transformation of the world clearly appear to us to be a constitutive element in the preaching of the Gospel, that is, of the mission of the Church with regard to the redemption and liberation of the human race from every state of oppression" (cf. QC 19/5).

This Chapter insists upon this orientation by proposing that our Order pursue the following options--the option for the poor, the option for justice and the option for peace.

A. Situations That Challenge Us

a. The last Chapters clearly placed before the Order the priority of social justice. However, it appears evident to us that many brethren consider such questions as topics reserved for specialists and as passing fads.

b. The situation of misery, poverty and dependency in which a very great part of society is found today constitutes a continuing violation of human dignity. This situation of injustice is truly a social sin to be denounced by us untiringly.

c. However, a more serious and urgent question comes from the ever wider and deeper gulf between the poor nations (oppressed and dependent) and the wealthier nations (considered free). In the poor nations themselves there exist very great disparities between the different parts of society.

d. Among the wealthier peoples, economic crisis follows upon an abundance of material things. A new kind of poor arise--the young, the old, the immigrants, the unemployed, those who are found to be physically and socially handicapped, the marginalized, etc.

e. Poverty of this kind is neither accidental nor by chance. Indeed, the mechanisms of modern society themselves work together to make the rich richer and the poor poorer. Above all, more powerful nations, multinational societies, international economic organizations, even the privileged minorities of poor nations in that way keep for themselves dominion over natural and human riches to exploit them for their own advantage.

f. Such a situation constitutes true violence continuously imposed upon the poor. They respond to this violence either with more violence (terrorism, physical and psychological torture, degradation, theft, rape, etc.) or with withdrawal and despair (suicide, drugs, alcohol, sects, etc.).

g. Further, injustice bears new names: the disappearance of persons because of political repression; the increase in the number of refugees and of those who are deprived of freedom of opinion, speech and religion; the destruction of indigenous cultures; etc.

h. In this modern age, which glories in scientific and technical progress, an increasing disregard for human rights manifests itself. Such progress does not serve the development "of all human beings and the whole human being" (Paul VI), but rather generates new forms of oppression (social and racial discrimination, marginalization, new types of slavery, torture, etc.).

i. Mass media themselves also participate in the oppression of the poor, for by means of them wealthier nations extol consumerism and stimulate artificial needs that alienate human beings. They exercise colonialism, which destroys the values proper to the indigenous peoples by introducing foreign lifestyles.

l. In many nations, the so-called ideology of "national security" brings in unusual forms of militarism, for they do not defend the supreme autonomy of their own nations, but rather the armies become instruments against their own fellow citizens through arbitrary detention, torture and all kinds of violations of the human person. The stronger foreign nations withdraw their aid and often use these military systems for their own advantages and privileges, indeed in the name of Christian culture, but not of Christian life, which leads to true liberty.

m. A still more serious danger threatens humanity, and that is the arms race, especially the nuclear arms race. Because of this, the nature of war is changed fundamentally: it does not in fact offer an adequate solution to any conflict, even a limited one, but rather it has effects following upon it beyond anything that can be thought or imagined. The expenditures that are made freely to prepare for and to prevent war are the greatest scandal before the poverty and want of the world.

n. All of these things considered, the Christian faith cannot be lived and preached except in necessarily conflictive situations having many political implications that must be discerned, judged and taken up in a responsible way.

o. In the modern world, where traditional Christian values are no longer accepted in themselves, the very credibility of religious life disappears altogether. The religious commitment no longer appears as an evangelical sign of and witness to the "following of Christ"; it weighs carefully its whole prophetic character.

B. Points for Reflection

p. All situations of injustice that bring about poverty and support oppression challenge both the Church and the prophetic charism of the Order to a daily struggle. Our option for the poor and for justice is a sign of and a motive of credibility for our life and preaching.

q. In fact, as preachers of the Gospel, we ought to have in mind that our option for the poor is an option of God himself of whom we preach: The poor person cries out; God hears him and sets him free. To proclaim the poor "blessed" (as in the Magnificat and the Beatitudes) is to announce to them the hope of the Messiah, who came especially for them and lived with them, incarnate in their conditions, to set them free.

r. To proclaim the Gospel to the poor is above all "to be evangelized by them" (Madrid, Conclusion 2), the "elect" of the Kingdom of God. To identify with them as Christ did constitutes at the same time our "following of Christ" and our denunciation of poverty as a "social sin."

s. Our poverty, freely adopted in true solidarity with the poor, can take on a meaning other than simply renunciation of material goods; our obedience can denounce all domination and abuse of power, since our society exalts an obedience that is only passivity and resignation, but not true responsibility; finally, our celibacy can be a sign of the rejection of that sexual life in which the person is demeaned and considered as a mere object and the countersign of the attachment to another person in his or her integrality.

t. Seen in this light, our religious life is a path of continuing conversion. The integral Gospel of Jesus Christ is never "a reality fully acquired"; for the critical revision of our mode of personal and community life ought to respond to a critical analysis of our apostolic commitment.

u. Our option for justice and the poor demands a denunciation of unjust structures and a struggle to establish fraternity and reconciliation for the world and an effort toward our own conversion. Not to opt for the poor is to fall into the danger of making an option for the rich.

v. It is necessary also to point out prudently the mutual dependence existing between poverty, the violation of human rights, systematic exploitation of the arms race and international financial organizations. These new situations of oppression give rise to new moral problems whose mechanisms must be known in their profound causes and real effects.

z. While the arms race speeds up, the danger of militarism also grows. For this reason, our ties with armed forces can appear either ambiguous or even contradictory. We should conduct our reflection in a critical manner and in the light of Church teaching about peace.

C. Conclusion

In the Chapters of Quezon City and Walberberg, the Order put social justice among the priorities of its role. Now we also invite the brethren and sisters to make again the option for the poor, for justice and for peace. This invitation ought not to touch only our brethren who live in poor regions but ought especially to affect those who live in wealthier nations. Let them truly hear the words of the Apostle to the Ephesians (6:14-15):

"Stand, therefore, having girded your loins with truth, and having put on the breastplate of justice, and having your feet shod with the readiness of the gospel of peace."

Let them be converted in fact and hear in their hearts Christ calling with the voice of the poor. Let the whole Dominican Family feel itself called to by the outcries of our time, and thus will be fulfilled what was said prophetically [Psalms 85 (84): 10-11]:

"Justice and Peace have kissed. Truth has sprung up from the earth, and Justice has looked down from heaven."

Announcement

235. We announce that the Coordinator General for Justice and Peace and likewise the Regional Promoters presented information to the General Chapter on the office entrusted to them. We approved the text and congratulate them on their work for peace and justice.

Recommendations

236. We recommend that in each Province the Provincial Chapter or the Prior Provincial with his Council appoint a Promoter for or a Commission on Justice and Peace and determine its duties.

237. We recommend that all of the Provinces budget a certain sum each year for the cause of justice and peace and also for the support of the activity of the Provincial or Regional Promoter or Commission (cf. W 24).

238. We recommend that in the Provinces and Vicariates a prominent place be given to the formation of the "critical conscience" of the brethren both in initial formation and in continuing formation. This is fostered greatly if both the religious and the communities have a part in plans and concrete activities for justice and peace.

239. To foster and to sustain better the spirit of renewal in the communities and a more effective presence of our brethren among the poor, we recommend that each Province and Vicariate make a critical examination of the following:

- a. the quality of witness given by the communities of the Province or Vicariate
- b. the conditions proper to the region concerning justice and peace
- c. the public positions taken that seem necessary to preserve the rights of human beings (cf. QC 21 and W 22)

240. We recommend that, in apostolic planning, the Provinces and communities keep in mind the options taken by this General Chapter. Therefore, they should deem preferable those places and forms of apostolate in which the questions of justice and peace are being raised.

241. We recall and confirm what was said by the General Chapter of Walberberg concerning the work to be done by Provincial and Regional Promoters of Justice and Peace (17, B, 3). However, they are cautioned that they cannot fulfill the task entrusted to them without the help of the brethren.

242. The following are activities that we recommend be put into practice:

a. promotion of theological studies on problems regarding justice and peace, especially regarding new aspects touching nonviolent resistance and nuclear war

b. publication and communication of information concerning more serious cases of injustice

c. promotion of formation regarding methods of analysis of reality, in each grade of studies, to detect the causes and recognize the evolution of the unjust of our society

d. protection of the rights of human beings, especially with regard to the rights of powerless groups or cultures, either of immigrants or of refugees, and with regard to freedom of religion

e. sensitivity to the dangers inherent in the progress of arms and in the proliferation of nuclear weapons

f. appropriate evaluation of the credibility of ecclesiastical institutions with regard to an advantageous pluralism in theological investigations

243. Therefore, we recommend to our brethren that they:

a. Be in solidarity with the poor by sharing their life with them, that is, time, efforts, anxieties and hopes.

b. Participate in the peace movement by bringing to it the inspiration proper to the Gospel.

c. Exercise personal civic responsibility so that the policies of each nation can become better with regard to the victims of our society and with regard to poor nations.

d. Open the doors of communities to the new poor (that is, the refugees, the migrants, the marginalized, etc.), and strive for more just legislation.

e. Assist young men who opt for unarmed military service where this is possible.

244. We strongly recommend that communities, especially Superiors, give aid and assistance to the brethren who are working for justice and peace (W 25). In this service, we further recommend collaboration with our sisters in the Dominican Family, inasmuch as they frequently commit themselves to work for peace and justice.

245. We recommend that those responsible for selecting and forming vocations consider the attitude of the candidates toward apostolic work and their sensitivity with regard to dedication to peace and justice.

246. We recommend that every Province offer its students a fundamental program on justice and peace so that they can become familiar with social reflection and theology. Immediate contact with the poor and with their efforts to overcome their state of poverty will further this formation.

247. We recommend that the Provinces assist the brethren who intend to complete higher studies in the social sciences and social theology, so that our Order will be able to overcome its actual lack of experts in theologico-social reflection.

248. So that our option for the poor can become effective, we recommend that the communities and the brethren review their lifestyle (for example, with regard to food, money, conveniences, etc.) and that they adapt their actions to the demands of justice and peace.

249. We recommend that the brethren remain attentive to situations of injustice that sometimes might arise in the loins of their communities and that they be careful about the quality of their relations with those who work for us.

250. We recommend that our brethren dedicate themselves especially to the promotion of women both in society and in the Church.

251. We recommend that our brethren ask the advice of experts when there is question of investing our money, so that we can avoid having our savings support wars, oppression and death itself.

Commissions

252. Since geographical distributions of the regions that are assigned to the individual Promoters of Justice and Peace have changed, we recommend that the Master of the Order appoint a second Promoter for Latin America and that others be confirmed according to evident need.

253. We recommend that the Master of the Order establish a commission to clarify the following:

- a. the structural ties of the Order and the Church to the armed forces
- b. the consistency of the option for justice, peace and the poor, and the connection of the Order and the Church with the armed forces
- c. the effectiveness of our ministerial labor within military structures
- d. the possibility of establishing new forms of pastoral service for the military that do not demand our integration into military structures

We recommend that he make known to our whole Order the results of this inquiry.

Declaration

254. We remember Brothers Carlos Ramiro Morales Lopez and Tito de Alencar Lima, and Sisters Maura Clark and Ita Ford, who died for justice, and declare our solidarity with our brethren and sisters everywhere who proclaim the Gospel in extreme circumstances or suffer in silence for the sake of the Gospel itself.

Chapter XV

Mass Media

255. What was said by the Chapters of Quezon City and Walberberg concerning mass media seems to be suited also to the present day when, principally because of the progress of the science of electronics, the technical instruments of communication are so multiplied that they now begin to affect almost all social life, both of the whole world, by means of intercontinental satellites, and of local and even family groups among whom the use of both micromedia and mesomedia is evident.

It is clear, however, that up to now "we have been far from the effective use of mass media in which there is great potential to serve evangelization better" (W, 21). Therefore, we urge the brethren to read again the texts of the last two Chapters and to put them into practice.

Furthermore, we advise the brethren to prudently be aware of how strongly the media act both upon those who use them and upon those who receive what is communicated by means of them. Therefore, being mindful of our office of truth in service of preaching the Gospel, we recall to the minds of the brethren the following, without, however, wanting to stir up excessive anxiety:

Ideological manipulations of which the media are guilty:

a. Some political powers misuse them to oppress the people and to reduce them to servitude.

b. Sometimes they are restricted to giving information in such a way that they always act in favor of the ruling parties.

c. It can happen that consumerism is promoted through the media, so that ever new idols are presented to the minds of human beings and unheard of necessities are suggested at by which man becomes denatured.

The media can be so controlled by the power structures both of the capitalists and of the communists that:

a. They keep the poor and the oppressed from using the media.

b. A certain cultural colonialism is exercised by means of them, favoring a transculturalization participated in by only a few, which depreciates the values promoted among the indiginous peoples for a long time.

Riches, power, violence and sex are often so extolled through the media that only these things begin to be judged important and only through these things is the meaning of life understood.

Although such dangers and abuses actually exist, we must not fear where there is no fear. No fatal or inexorable power is inherent in the media. We must use them carefully, so that our apostolic actions do not turn people away from the service of the Gospel to the service of an alien power, and so that we do not even unconsciously desert Gospel options and associate ourselves with the power structures under the pretext that it is only by so doing that we are given access to the media. But, because others misuse them, it is of the greatest importance that we use them well "for the creation of a new

international order of information for the service of the poor" (Madrid 1982, 184). The very power of the media that permits the unjust to oppress more harshly and to strengthen their power more inevitably can also serve the Gospel, insofar as all peoples can be called more widely and effectively to the liberty of the sons and daughters of God.

Announcements

256. We announce that many brethren and sisters have already taken up the task of applying the media to our apostolate. It seems fitting that the whole Order plan its activity in this matter in detail:

a. Brothers more suited to such a task should be dedicated to this kind of work.

b. Brothers so dedicated should be adequately formed for undertaking this task more expertly.

c. Provision should be made for information to be more effectively disseminated to the whole Order.

257. We also announce that the Dominican Center for Mass Media (DCMM) made a report on its activities for the last three years, and that the Chapter duly examined and approved it.

258. We pay our thanks to Fr. John Mills for organizing the DCMM, which seems to be of great importance for the apostolate of the Order and for the relations that the Order has with international organizations dedicated to the media, although there remain some problems (see No. 261 below).

259. Following in the footsteps of preceding Chapters, we gratefully acknowledge the role played by I.D.I. in disseminating information and in promoting sharing among the members of the Dominican Family. However, we want I.D.I. to do more to form and to express the truly public opinion of the Order.

Exhortations and Recommendations

260. We urge the brethren to do the following:

a. Use the media in accordance with the charism of the Order to call to account injustices, to assist the poor and the marginalized, to give a voice to those who are being silenced and to promote plans for laying the groundwork of a new society under the Gospel.

b. Willingly cultivate ecumenical collaboration in this matter, given that not a few opportunities are presented for the cooperation of the faithful of different Christian churches in the media.

c. Call to account by your apostolic activity of every kind the schemes by which the media are improperly manipulated.

d. Proceed with discretion in choosing the media that will serve each communication, so that we choose those more suited by their personal characteristics and to the nature of the things to be communicated, and, likewise, that are suited to the times and social milieu and afford greater

effectiveness in proclaiming the Gospel (for example, photocopiers, pamphlets, comics, etc.).

e. Recognize the efficiency with which the media act on the minds of people and seek true expertise in handling them so that they can guide people to the service of the Gospel rather than have them carelessly submit themselves to the power of the media.

f. Prepare yourselves to counsel those who work with the media.

261. We recommend that the DCMM be permanently established at Santa Sabina and that the office of the Director include the following tasks:

a. Make all of the brethren, including the members of the General Curia, more sensitive to the media.

b. Coordinate and stimulate the activity of the Promoters of the Media.

c. Propose programs of formation (cf. No. 265) and provide a sufficient supply of pedagogical and technical tools useful for such formation.

d. Represent our Order in organizations established for the media.

e. Advise the Master of the Order, his assistants and other moderators of the Order on the use of public media (e.g., the press), as occasion demands.

262. So that these things can be better put into effect, we recommend that the Director of the DCMM have the right of assisting at the General Council and that the necessary facilities be given him at the General Curia.

263. We strongly urge the Priors Provincial and the Regional Vicars to provide carefully for the instruction of the brethren in the use of the media and for the problems arising from the apostolic use of the media.

The Chapter of Quezon City (32) ordained that a brother be appointed by every Province to promote the apostolate both in and with the mass media. We, for our part, trying to prevent the class of promoters from being noted for useless fecundity and also wanting the cooperation of the brethren to be fostered, ordain that the Provinces consult among themselves as to the appointment of national and interprovincial Promoters whose office it will be, together with the DCMM, to:

a. Attract the brethren to work willingly in and with the media, recognizing the importance of the media and observing what has been said above.

b. Encourage vocations among those who work with the media.

c. Make efforts to have the programs of formation actually implemented in the Provinces and show themselves ready helpers in their implementation.

d. Coordinate the mutual communication of information and of programs and aids (for example, audio and visual cassettes, slides, etc.).

Commission

264. We commission the Master of the Order to concern himself with the appointment of the said Promoters and of the issuing of statutes for them, and especially to see to it that their budgets are so coordinated that the poorer regions are not loaded with undue burdens.

Ordinations

265. We ordain that the moderators of initial and continuing formation, together with the Director of the DCMM, set up programs of formation, in accordance with Ordination No. 32 of the Chapter of Quezon City, by which the brethren can be better instructed about the media.

266. We likewise ordain that the regents of studies put into practice what has been set down in this matter in the Ratio Studiorum Generalis.

267. With the help of the DCMM and the national or interprovincial Promoters for the Media, the moderators of formation ought to take care that the students and other brethren have some direct and practical experience with the media:

a. Learn the language of the media and the principles by which their operations are governed.

b. Know how to detect the opportunities and the dangers latent in the media.

c. Learn to instruct others in the future--adults, adolescents and children--to use the media without contributing to the alienation of human beings.

d. Learn how to adapt wisely the media to their apostolic ministry.

Exhortation

268. We urge that theological investigations of the media be promoted both in the Dominican centers of studies and in secular universities in accordance with the scientific and intellectual tradition of our Order. Among other things that can be suggested, we indicate the following for example: whether the media aid or impede the proclamation of the faith; what ethical values the media promote within the culture; what influences the media have on social relations; what is the philosophy of the media; etc.

Chapter XVI

The Dominican Family

A. The Bologna Document

Announcements

269. We announce that a Symposium of the Whole Dominican Family, provided for by the last two General Chapters (QC 68 and W 96), was held at Bologna, 11-16 April 1983.

270. We likewise announce that a commission of experts established by the Master of the Order prepared the draft of the Fundamental Charter, which was subsequently sent out to the different groups of the Dominican Family (W 100). Many observations were received and revised, and a text was prepared by the General Secretariate of the Dominican Family and then presented to the international Symposium. The development of the Dominican Family, which successive General Chapters greatly fostered (MA 224-238; QC 64-84; W 92-102), reached a certain culmination at Bologna, where delegates of all of its branches from almost the whole world were gathered. Such a congress, indeed, never before had taken place in the history of the Order.

After long and laborious discussions held among the participants of the Symposium, the delegates agreed to publish the "Bologna Document," concerning which a declaration of the Symposium should be noted: "The title 'Charter' does not seem appropriate for a document which is not juridical but ought to express the reality of the Dominican Family" (ASOP 1983, 91).

Such a consensus of the entire Dominican Family presents a matter of enormous historical importance, although the document published by it speaks only in the simple words of our Holy Father Dominic and of the vocation of the different branches of his Family, and also of the relationships existing between them. The Master of the Order concluded the speech that he gave at the beginning of the Symposium with these words: "This assembly, elected by the national secretariates, directly represents the Dominican Family. For that reason, it enjoys full freedom of discussion. At the official instance of the different branches, it will be able to propose ideas and new aspirations. Each group and each entity, then, will, in accordance with its own statutes, see what is appropriate to do."

Relying on these words, we present the Bologna Document to all of the brethren as something of great importance, which no one can take lightly in the future.

Declaration

271. It must be noted that the evolution of the Dominican Family has not yet reached its goal. For this reason, in the Bologna Document, it was treated not as an institution, but as a kind of movement, and, because that movement lives especially in local regions, the movement itself is affected in different ways by different local circumstances. Moreover, since there still exist many questions to be discussed between the members of each group concerning the Dominican identity of each group, the nature and various aspects of the whole Family cannot yet be definitively delineated.

Therefore, the aforesaid Document on the Dominican Family by no means represents the last word, but rather calls us patiently to correct and perfect the text. Because the Document has no juridical force, it does not prevent the brethren from criticizing it freely. However, because it was published by the whole Dominican Family, it is not granted to any branch of the Family either to approve it or reject it on its own.

Exhortations

272. Therefore, we urge all of the brethren to scrutinize the Document studiously and critically, comparing it with what has been said in LCO and in the Acts of the General Chapters, with the individual experiences of all who belong to the Dominican Family and with what has been published and will be published by theologians who are expert in the history of the Order. Taught by critical experience and study, we will in the future be able to state in more detail what has been put, perhaps too generally, into the Document.

Examining the Document by study and practice, the brethren should especially have in mind the following:

a. the vocation of St. Dominic, contemplating and giving to others the fruits of his contemplation

b. the fraternal unity embracing all who have a part in the Dominican Family (the principle and sign of which is recognized by all to be the Master of the Order), and the autonomy, equality and interdependence of all of the different groups

c. the fidelity of each branch to its particular vocation, that is, of the clerical and cooperator brethren, the nuns, the sisters and members of secular institutes, and of fraternities of priests and lay people (cf. LCO Const. Fund., §IX)

d. fidelity in preaching the Gospel and, as long as the poor are hungry, as long as peace is subverted, as long as minorities are hated and held in oppression or are persecuted, constancy in pursuing the justice of God

273. We urge all of the brethren to send their observations on the Bologna Document, both congratulatory and critical, to the General Secretariate of the Dominican Family.

Recommendation

274. We strongly urge the Secretariate of the Dominican Family to promote further investigation of the theological, juridical and historical foundations of the concept of the Dominican Family. (N.B.: the official text of the document is included in Appendix VI of the Acts of the Chapter.)

B. Promoting the Dominican Family

275. We announce that the Chapter received with approval the report of the work of the General Secretariate of the Dominican Family during the past years. Likewise, we recommend that the work of this Secretariate be promoted.

276. To foster real and practical fellowship and complementarity between the different groups of the Dominican Family, national, regional and even local

secretariates should be promoted where they exist and established where they do not exist, insofar as is possible.

277. We declare that not only brethren but also sisters of our congregations and lay men and women of the Dominican Family, duly formed, can exercise the office of Director in the fraternities.

278. We recommend that the office of teaching in the Dominican institutes of studies be exercised not only by the brethren but by members of the other groups of the Dominican Family.

279. We congratulate the cooperation among all of the groups of the Dominican Family in evangelization, and strongly urge the brethren to pursue or to begin this cooperation with other members of the Dominican Family (for example, in the ministry of the Word; in the direction of retreats, movements of spirituality and groups of youth; in catechesis; in programs of formation; in promoting vocations; and in works of justice and peace).

C. The Nuns

Exhortation

280. We strongly urge our brethren to follow in the footsteps of our Holy Father Dominic and to serve our nuns willingly and with great generosity in pastoral ministry, in continuing formation and in the promotion of vocations to the contemplative life.

Announcement

281. We announce that the Constitutions of our nuns have been corrected by them and now await definitive approbation by the Sacred Congregation for Religious.

D. Lay Dominicans

282. We announce that the Promoter General for the Laity submitted a report to the Chapter and that it was approved by the Chapter.

283. We recommend to the Master of the Order that, as soon as possible, an International Congress of the Laity of St. Dominic be held in which a study should be made with regard to the adaptation and renewal of the rule of the fraternities.

284. We announce that in different Provinces new consociations of the laity have been erected under the care of the Order. We recommend that statutes for such consociations of a new kind be approved by the Provincial Chapter of the brethren (thus, they can share in the Dominican Family in a broader way).

285. We likewise urge the Provincial Promoters of Lay Fraternities or the Provincial Promoters of the Dominican Family to look for suitable structures by means of which the laity who wish to associate themselves with the Dominican Family in different ways can be taken into this Family.

286. Finally, we commission the next International Congress of the Dominican Laity to discuss the evident need of creating new forms of consociations and

make known their wishes and proposals to the General Secretariate of the Dominican Family.

E. Beatifications

287. We announce that Fr. Innocenzo Venchi, the Postulator General for Beatifications and Canonizations, sent a report on the work accomplished during these three years, and that we approved it.

288. We likewise announce with gratitude that Pope John Paul II, by apostolic letters given on 3 October 1982, motu proprio, granted the liturgical cult of John of Fiesole with the title of "Blessed."

289. We likewise announce that the decree on the virtues of the Servant of God, Hyacinth Cormier, was published on 14 May 1983 by the Sacred Congregation for the Causes of Saints.

290. We likewise announce with gratitude that Fr. Venturino Alce prepared a very beautiful book on Bl. John of Fiesole on the occasion of this General Chapter.

291. The General Chapter greatly recommends that the cause of the doctorate of St. Antoninus be promoted, and also the cause of the canonization of Bl. James of Ulm, the cause of the beatification of Girolamo Savonarola and his companions and the cause of the beatification of Samuel Mazzucchelli.

292. The General Chapter earnestly recommends that the cause of the beatification of Bartolomé de las Casas be promoted.

293. We likewise announce the publication of the critical edition of the opera omnia of the same Bartolomé de las Casas, a Spaniard, by the Instituto Fray Bartolomé de las Casas, prepared under the direction of Fr. Isaac Pérez, which we have examined and highly praise. Furthermore, we recommend that all of the Provinces of the Order subscribe to it.

Chapter XVII

Financial Policy of the Order

Introduction

294. For the first time, the Capitular Commission that is in charge of financial questions was called the "Commission on the Financial Policy of the Order." This title better describes the task of this Commission, which was formerly called the "Commission on Finances."

Finances do not consist solely in the examination (i.e., computability) and scrutiny of various sums; they are an integral part of the global policy of the Order and at the same time its expression in material things and in the administration of money.

What was always true is today more true, since the Church and the Order manifest a greater sensitivity to the demands of justice and peace in the world and the aspirations to true solidarity with the poor. These signs of the times cannot but affect financial practices in the Order.

Certainly, our financial condition has some influence on our commitments, performance and options, for our financial practices should be in conformity with our words and be a concrete expression of our aspirations to justice and solidarity among ourselves and with the poor in the present-day world.

To work out the financial policy of the Order, the General Chapter constantly had in mind these intentions and concerns. What it proposes here follows from these things, so that we can come to action even if little by little.

The service that the financial practices of the Order can render in the pursuit of greater justice requires that we overcome our way of judging on our own, even if this seems to us to be legitimate. It requires also greater cooperation between Superiors and financial administrators. Finally, it requires in all better information, deeper investigation and keener rectitude.

Announcements

295. We announce that the Syndic of the Order, Fr. Louis M. Trouiller, presented a report on the accounts of the General Curia and of many of the institutions of the Order, and that the General Chapter approved it. The Chapter also expressed its thanks to Fr. Trouiller for his tremendous work in the preparation of the above-mentioned reports.

296. We announce that a report on the receipts and expenses of the Master of the Order was presented and approved.

297. We announce that the Commission set up by the Walberberg Chapter (169) fulfilled its task under the chairmanship of Fr. Augustine Wallace. We thank the Commission, which made the financial condition of the Leonine editions more sound.

Ordinations

298. We ordain that the 196,622,941.00 Italian lira to repay the Angelicum for the expenses of the General Chapter be distributed as follows: that 147,466,941.00 Italian lira (75%) be considered a special contribution to the

Angelicum made by the Order; that, within five years, the rest be repaid by the Angelicum in accordance with the accounts of the different expenses, so that 26,622,000.00 Italian lira be given to the Convent of Sts. Dominic and Sixtus and 22,534,000.00 be given to the Pontifical University of St. Thomas.

299. In No. 160, §4, of the Chapter of Walberberg, the words "and the General Council" shall be deleted.

300. We ordain that the sum beyond which the Master of the Order cannot give permission to spend without his Council is \$25,000.00 USA (cf. LCO 592).

Commission

301. We commission the Master of the Order to assist the moderators of the Ecole Biblique who are examining the financial structure and policy of the Institute, looking for new sources of revenue for their needs and trying to increase the number of students.

Ordinations

302. We ordain that the total of the ordinary budget for the year 1984 be \$675,800.00 USA. Of this total, \$536,560.00 USA is to be contributed by the Provinces.

303. Each year, beginning with 1985, the contribution can be increased, but not above 10% of the taxes of the previous year in national currency. We ordain that the tax is to be paid in USA dollars according to the official rate of exchange (New York), which the Syndic of the Order will indicate.

304. Furthermore, it is necessary to have a schedule of taxes for extraordinary expenses. We ordain, therefore, that the sum of \$75,000.00 USA be provided for extraordinary expenses for each of the following years, to be paid by the Provinces.

305. The general expenses for the Chapter (\$91,000.00 USA) are paid proportionately by the General Curia and the individual Provinces in the way set down in the Chapter (cf. LCO 575, II, 2°).

306. We ordain that, in the future, the travel expenses for those going to the General Chapter be prorated, so that every Capitular actually pays the same amount of money for travel from wherever he comes.

Chapter XVIII

Constitutions and Ordinations

Introductory Note

307. For a clearer presentation of the changes in LCO made in the Chapter, the same method will be followed as in the Acts of the General Chapter of Walberberg (cf. 183).

The numerical order of LCO is kept. For every number, proper signs indicate whether the text has been approved for the first, second or third time.

- *** confirmed constitution (having three Chapters)
- ** approved constitution (having two Chapters)
- * inchoated constitution (having one Chapter)

(Note: The notation [O] indicates whether the approbation or inchoation of the constitution was made "with an ordination.")

- ++ ordination voted for a second time
- + ordination voted for the first time
- [A] abrogated text

(Note: new texts are underlined. Also, because a good interpretation of the changes made demands a knowledge of the previous text and its history, references to preceding Chapters are given with the following abbreviations--Quezon City 1977 = QC, Walberberg 1980 = W.)

308. Considering the declaration made by the General Chapter of Walberberg (184) relative to LCO 276, §I, the Chapter of Rome also has changed some texts technically without changing the substance of the law. The abbreviation "Tech" designates the following changes:

- a. to accommodate LCO to the new Code of Canon Law (cf. LCO 168, §II; 180; 195, §II; 201, §I; 204; and 210)
- b. to harmonize new texts with other numbers of LCO (cf. LCO 253, §I; 257, §I; 330)
- c. for a simple editorial change (cf. LCO 308, §II; 348, §II-III; 480, §IV, 8°)

Moreover, the General Chapter of Rome decreed that in the new edition of LCO the word "Prior" should be inserted in 548, §I; 561; 563, §II; 566; and 567, so that the reading will always be "Prior Provincial."

Changes in LCO

309. (QC 194; W 188)

*** 61 Const. §III - When, for a just cause, the Liturgy of the Hours cannot be celebrated in choir, it shall be carried out in another suitable location especially so that the faithful can participate actively in the liturgical prayer of the brethren.

310. (QC 195; W 189)

*** 63 Const. - All brethren are bound to the celebration of conventual Mass and the Divine Office in choir. Everyone shall be mindful of this common obligation. Those, however, who cannot be present at the community celebration, if they are not solemnly professed, shall say at least Lauds and Vespers privately.

311. (QC 196; W 191)

*** 66 Const. §II - All of the brethren are to spend at least one-half hour daily in mental prayer at a time to be determined by the conventual Chapter and, insofar as possible, in common.

312. (W 193)

++ 73 Ord §II, 2° - each brother who is not a priest shall participate in one Mass.

The same shall be done in the Convent of his assignation, if a brother has been assigned outside his Province of affiliation.

313. (W 195)

** 89 Const. §I - (as in LCO).

* §II - In this task he shall be aided by a Commission on the Intellectual Life of the Province. The members of this Commission are the Regent of Studies, who is its President, the Promoter of Continuing Formation, the principal moderator of each center of institutional studies for that center and others who are selected from among the moderators of centers in accordance with the statutes of the Province, from among the conventual Lectors and from among the experts. It shall be the duty of this Commission, under the authority of the Provincial, to

- 1° Propose and apply the ratio studiorum particularis of the Province.
- 2° Coordinate the activities of the center of studies of the Province.
- 3° Organize sessions of study and conferences.
- 4° Help the conventual Lectors and foster their collaboration.
- 5° Report each year about these matters to the Provincial Council.

* §III - He shall also be aided in this task by the Provincial Promoter of Continuing Formation, who is to be appointed by the Chapter and whose duties and commitment are to be prescribed by the Chapter.

** §IV - An analogous method for promoting studies shall be established for the Vicariates of the Province in their statutes.

314. (W 196)

** 91 Const. §1 - Although the intellectual life should flourish in every Convent, nevertheless there should be centers where brethren can dedicate themselves to study in a special manner.

§II - A center of studies in the Order is a community of brethren who apply themselves to study full time and in a stable manner; it shall be established

with at least three brethren endowed with the necessary qualifications; and it shall be furnished with a suitable library and other resources, as well as with stable economic support.

§III - A center of studies can be a part of another community, namely a conventual community. It can count among its members brethren from other Convents.

§IV - The rights and obligations of any center of studies of a Province, and even the manner in which it is governed, is to be included in the ratio studiorum particularis of the Province and approved by it.

§V - Centers of studies in the Order should be respected for truly scientific value and should establish relationships with similar institutions and the university world of the region.

315. (W 197)

** 92 Const. - Among the centers of studies which should exist in a Province, these are the principal ones:

1° a center of institutional studies, which is a community constituted of the students of the Order and the professors who direct their basic philosophical and theological studies according to the tradition of the Order;

2° a center of higher studies, which is a community of brethren who offer a curriculum in which academic programs at least of the level of the licentiate are taught; such are the ecclesiastical and university faculties which belong to the Order itself or which are placed under its care;

3° a center of special studies, which is a community of brethren who apply themselves to research, publications and programs in some special area, even without an actual teaching program;

4° a center of continuing formation, which is a community of brethren who investigate and either prepare or provide suitable programs on everything which pertains to continuing formation, especially for those who exercise a ministry in the Church.

316.

* 92 bis Const. - The moderators of the center are named according to the statutes of the center. The relation between the Regent and the moderators is determined in the statutes. The moderators, or at least a part of them, are ipso jure members of the Commission on the Intellectual Life of the Province. The head of the Center of Institutional Studies can be the Regent himself, in which case another moderator of a center may also become a member of the Commission on the Intellectual Life of the Province.

317. (W 199)

** 93 Const. §I - In every Province there shall be a Regent of Studies who shall, under the authority of the Prior Provincial and with the counsel of the Commission on the Intellectual Life of the Province, according to the statutes of the Province:

1° Promote and coordinate the total intellectual life of the Province.

2° Maintain special care for the Center of Institutional Studies of the Province and see to it that the ratio studiorum of the Province and other legislation of the Order are observed in that center.

3° Collaborate in implementing the program for continuing formation established by the Commission on the Intellectual Life of the Province.

4° Collaborate with the conventual Lectors in the promotion of study in the Convents of the Province.

5° Assist other centers of studies in the Province, according to their proper statutes, and foster collaboration among them and with the Center of Institutional Studies.

6° Assist the Provincial in solving doctrinal questions.

7° See to the planning of the intellectual life of the Province and to the preparation of specialists required for the Province and for the study centers of the Order.

§II - For anyone to be nominated for the office of Regent, it is required that he:

1° Hold an academic title required for professors of a center of higher studies.

2° Have some experience of teaching, especially in the theological disciplines.

3° Be noted for his dedication to study and doctrine.

§III - The Regent is proposed by the Prior Provincial with his Council, after consulting the Commission on the Intellectual Life, and is appointed by the Master of the Order. During his time of office he:

1° is an ex-officio member of the Council of the Province;

2° is the ex-officio Chairman of the Commission on the Intellectual Life;

3° has a financial subsidy in the budget of the Province;

4° cannot be named to offices that draw him away from the discharge of his duty.

318.

112 Ord.

§I - [A] Superiors shall be more concerned about establishing Convents in the missions than about retaining territories, so that the brethren, with the greatest liberty according to the proper charism of the Order, can apply themselves to the ministry of the Word.

319. (QC 197; W 204)

*** 142 Const. - The nuns of the Order, according to the plan of St. Dominic, dedicate themselves totally in their contemplative religious life to communion with God, whereby the apostolic life of the brethren as well as of the other groups of the Dominican Family is nourished, while the nuns provide a witness of prayer, silence and penance.

320. (Tech)

168 Const. §II - Those who have been separated from our Order or from another religious institute can be admitted to the Order, after the consent of the Council of the Province has been given, the following are required:

1° admission by the Prior Provincial, if those in question have been novices;

2° admission by the Master of the Order, with the consent of his Council, if those in question have made temporary profession, the prescriptions of Canon 690, §I, being observed.

[A] 3° permission. . . .

321. (QC 198; W 209)

*** 173 Const. §I - When the examination of the candidates is completed, the Board is brought together and, by secret vote, renders a judgment on the admission or rejection of the candidates.

§II - The Chairman of the Board then presents a complete report on the proceedings to the Prior Provincial, to whom it ultimately pertains to decide about the admission of the candidates, in such a way, however, that he cannot admit someone rejected by the special Board.

322. (W 211)

** 178 Const. §II - [0] The novitiate begins when so designated by the legitimate Superior, in accord with No. 175. Notification of the date designated and of affiliation (Nos. 267 and 268) shall be entered in the book of admission (see Appendix 6) and signed by the novice and two witnesses.

323.

* 178 Const. §III - [0] The novitiate lasts for at least one year. According to the determination of the Provincial Chapter, this year can be interrupted or divided into parts, in such a way, however, that a full novitiate will be completed within a space of two years. One or more time periods of special formative activity for completing the formation of the novices can be spent outside the novitiate community. In all of these things, the prescriptions of Canons 648 and 649 are to be observed.

§IV - (as in LCO).

324. (Tech)

180 Const. §I - The novitiate ought to be made in a Convent canonically established for this purpose by a decree given in writing by the Master of the Order, with the consent of his Council, in which Dominican regular and apostolic life actually flourishes.

§II - The Master of the Order, with the consent of his Council, can, in particular cases and by way of exception, grant that a candidate make his novitiate in another house of the Order, under the guidance of a proven religious who will take the place of the Master of Novices (cf. Canon 647, §2).

§III - A Major Superior can permit that a group of novices stay in another house of the Order so designated by him for a determined period of time (cf. Canon 647, §3).

325. (W 213)

** 182 Const. §II - Masters of Novices remain in office until the date designated by the following Chapter for the new Masters to assume office.

326. (Tech)

195 Const. §II - This profession is ordinarily made for three years; according to the statutes of the Province, this profession can be made for one or two years, but in such a way that it must be renewed to complete three years (cf. Canon 655).

327. (W 216)

** 197 Const. - For the validity of the first profession, it is required:

[O] 1° that he who is about to make profession has completed his eighteenth year of age;

2° that profession is not made before the anniversary date of the beginning of the novitiate, unless it is anticipated with a dispensation of the Prior Provincial, but not beyond fifteen days;

3° the consent. . . ;

4° the consent. . . .

328. (Tech)

201 Ord. §II - Those who, bound by perpetual vows, or even solemn vows, transfer to our Order from another religious institute with the permission of the Master of the Order and their own Superior General, and with the consent of the councils of each, cannot make solemn profession except after a three-year period of time and always after the completion of the novitiate, the Superior General of the original institute having been informed of the three-year trial period to be fulfilled in the Order (cf. Canon 684, §1-2).

329. (Tech)

204 Ord. - Simple (Temporary) vows cease:

1° when the time for which they have been taken or renewed has elapsed;

2° by an indult to leave the Order obtained from the Master of the Order with the consent of his Council (cf. Canon 688);

3° by dismissal from the Order made in accord with the norm of Common Law (cf. Canon 694-704).

330. (W 218)

++ 207 Ord. §I - When a brother has spent the year immediately preceding solemn profession, which can be computed for a cleric as a scholastic year, in a Convent of his own Province, the Prior Provincial can admit him to profession if the vote of the Chapter and the vote of the Council are both favorable, or if the vote of at least either is favorable, but not if both are contrary. In houses where, according to No. 333, the Council is not distinct from the Chapter, another vote is taken by the Council of the Province, or by the Council of the Vicariate in a Vicariate.

§II - When a brother has spent the aforesaid year outside of his proper Province, the vote of the Chapter and the vote of the Council are only consultative. In this case, however, a vote of the Council of the Province of affiliation is always required. If it is favorable, the Prior Provincial can admit the brother to profession, but not if it is contrary.

§III - (as in LCO).

331.

+ 208 Ord. - Solemnly professed brethren who are assigned in a Convent outside of their own Province for the purpose of study do not have a voice in the Chapter when there is question of the admission to profession of brethren of other Provinces; however, they can be consulted before the vote of the Chapter and Council if there is question of the profession of student brethren from other Provinces living with them in the Convent.

332. (Tech)

210 Ord. - Without any delay, solemn profession must be made when the day comes on which the time for which temporary profession has been made is completed, unless, with a dispensation of a Major Superior, it is anticipated for a just cause, but not beyond three months (cf. Canon 657, §3). But, if the time of temporary profession has been legitimately extended and temporary profession has been renewed by the religious, all that must be observed being observed, he can be admitted to the making of solemn profession legitimately even before the time has elapsed for which the prolongation has been made.

333. (QC 199; W 219)

*** 217 Const. §I - Upon completion of the novitiate, the cooperator brethren shall spend three full years in a Convent so designated for their formation, under the care of their own Master for Spiritual and Cultural Formation and under the care of the Regent or some other suitable brother appointed by the Prior Provincial with his Council for Intellectual and Professional Formation.

334. (W 223)

** 230 Const. - It pertains to the Master of the Order to:

1° Establish centers of institutional studies.

2° Appoint regents.

3° Draw up the ratio studiorum generalis, promulgate it and modify it suitably to meet changed contemporary circumstances.

4° Approve the rationes studiorum particularis.

335. (W 225)

** 231 Const. - It pertains to the Prior Provincial to:

1° With his Council, determine the more suitable manner to provide for the formation of the brethren, keeping in mind what is said in No. 234.

2° With his Council and hearing the Commission for Intellectual Life, propose the Regent of Studies to the Master of the Order.

3° Prepare in sufficient number professors suitable for the intellectual formation of the brethren.

4° Appoint brethren to the office of teaching in the center of studies of the Province in accordance with their statutes.

5° Submit the ratio studiorum particularis to the Master of the Order for approbation.

336. (W 226)

** 232 Const. - If possible, institutional studies shall be made within the Order according to the special characteristics of our study (LCO 76-83). However, if it seems opportune that they not be completed within the Order, a Province, with the consent of the Master of the Order, shall arrange a more suitable manner for attending to the formation of the brethren, preserving always fidelity toward the doctrinal tradition of the Order.

337. (W 227)

** 233 Const. §I - Each Province shall have its own center of institutional studies to provide the students of the Province an intellectual formation according to the tradition of the Order and also of the Province. The assembly of the professors in the center, constituted according to the ratio studiorum particularis of the Province under the presidency of a moderator, has the responsibility for the institutional studies of the brethren even if they take their studies outside of the center itself or even outside of the Province.

§II - A center of institutional studies, in which the whole curriculum required by the ratio studiorum generalis of the Order is to be provided by the center itself, shall demonstrate in the best possible manner intellectual formation according to the tradition of the Order. Insofar as possible, Provinces are to establish and strengthen such centers.

§III - In places where, because of a reduced number of students or lack of suitable professors, or because of the advantage of collaborating with other institutions for the good of the Church, a Provincial center of studies does not provide a complete curriculum, and the students, with the consent of the Master of the Order, attend institutions or departments not belonging to the Order, a center should provide, nevertheless, some courses or exercises for the students, so that they can have a real experience of study within the community of the Order, especially on topics that pertain to the doctrinal tradition of the Order.

§IV - When students are sent for institutional studies to centers of higher studies of the Order, or to centers of institutional studies of another Province, they are to remain assigned to the center of institutional studies of their own Province; they are to return to it at least for some experience of studies within their own Province; and they are to be subject to the assembly of professors of that center for planning and coordinating their studies.

338. (W 228)

** 234 Const. - Cooperation in the institutional studies within the Order can be accomplished by:

1° Constituting in a particular nation or region, No. 233 being maintained, an interprovincial center of institutional studies in which the total curriculum according to the ratio studiorum generalis of the Order can be provided for the brethren of several Provinces. In such a center, with the strengths combined, more numerous and better qualified professors can be selected to give a better formation and to promote scientific advancement. Such centers should be erected, insofar as possible, as centers of higher studies. In the establishment and government of these centers, the prescripts of the rationes studiorum generales and particulares shall be observed.

2° Providing in the center of one Province a part of the curriculum (for example, by providing the philosophical formation for the students of two or more Provinces), and another part in the center of another Province. This collaboration is to be governed according to the particular statutes agreed upon by the Provinces.

3° Offering to Provinces that send students to the center of another Province some participation, at least consultative, in the government of that center.

4° Sending students to centers of higher studies of the Order, especially international centers, No. 233 being maintained.

339. (W 229)

** 235 Const. - In the government. . . (as in LCO 232).

340. (W 230)

** 236 Const. - The moderators of the center of institutional studies shall be appointed in accordance with the statutes of the center itself.

341. (W 232)

**237 Const. §1 - A center of institutional studies is directed by the assembly of professors under the presidency of the moderator. In the Convent of studies, it is the duty of this assembly to promote everything that pertains to study while always maintaining concern for the integral formation of the brethren. It shall be the task of the rationes studiorum particularis to determine which teachers belong to the assembly pleno iure and what is to be the manner of participation of the students in this assembly.

§11 - The moderators of the center are subject to the Prior Provincial in the exercise of their office. They are subject to the Conventual Prior in all things that pertain to religious life and community discipline.

§III - The professors and students, under the authority of the moderators, shall work together willingly to promote study.

342. (Tech)

253 Const. §I - A Province is made up of at least 3 Convents of which at least 2 have 10 vocals. Moreover, the total number of the vocals of the Province must be at least 40.

343. (W 233, Tech)

** 257 Const. §I -

[O] 1° The Master of the Order, with the consent of his Council, can establish a Vice-province that has, in the territory assigned to it, 2 Convents properly so-called and 25 vocals; furthermore, it should be able to provide from its own resources for maintaining the conditions stated for founding a new Province.

2° A Vice-provincial, elected by the Chapter of the Vice-province, presides over the Vice-province as a major superior. A Vice-province has the rights and obligations of a Province.

344.

* 257 Const. §II - [O] In a territory belonging to no Province or Vice-province, because of local needs and in the well-founded hope of implanting the Order in a permanent way, the Master of the Order, having consulted the brothers assigned to the Vicariate and likewise the Council of the Province, can, with the consent of his Council, establish a General Vicariate with a determined territory, governed by statutes developed by the Vicariate and approved by the Master of the Order with his Council.

In this case, the brethren of the Vicariate having been heard, a Vicar General is appointed for the first time by the Master of the Order for four years.

Relations between this General Vicariate and other Vicariates that might exist in the same place shall be determined in accordance with No. 395.

345.

* 258 Const. §I - [O] If any Province for a period of three years shall not have 3 convents or 35 vocals, the Master of the Order, having heard his Council, shall declare that it no longer enjoys the right of participating in General Chapters as a Province and shall reduce it to a Vice-province, in accordance with LCO 257, 1, unless a General Chapter has already been convened.

§II - (as in LCO).

§III - (as in LCO, cf. W 235).

346. (W 237)

** 277 Const. - Inchoations made in General Chapters do not begin to have force until they have been approved and confirmed by two other Chapters and

have become constitutions, unless, perhaps, the inchoation was made by way of ordination.

However, inchoations contrary to constitutions are not to be made with an ordination except rarely and for an urgent cause, which must always be declared expressly by a Chapter.

347.

* 297 bis Const. - [O] In dealing with matters, that factor has the force of law which, the majority of those who should have been convoked being present, receives the absolute majority of votes, that is, which exceeds one-half of the votes, invalid votes and abstentions not being counted.

348. (Tech)

308 Const. §II - When there is question of admission to profession, all solemnly professed brethren have a vote and should be convoked, in accordance with No. 208.

349.

* 310 Const. - [O] It pertains to the Chapter to:

- 1° Elect the Prior and also the Socius. . . .
- 2° Give consent. . . .
- 3° Vote. . . .
- 4° Send to the Provincial Chapter. . . .
- 5° Elect a conventual Lector.

350. (W 242)

++ 312 Ord. §V - When there is a question of admission to profession, there must be present at least one-half of those who have a voice and reside habitually in the Convent.

351.

+ 317 Ord. §I - (as in LCO).

§II - (as in LCO).

§III - The Syndic shall always be called to participate in the deliberations of the Council, although he does not have a vote unless he is already a member of the Council.

§IV - Other officials of the Convent are to be called that they may be heard by the Council when there is question of matters that pertain to their office.

352.

* 326 bis Const. §I - [O] The conventual Lector is elected by the conventual Chapter for three years and confirmed by the Prior Provincial.

353. (W 244)

* 326 bis Const. §II - [O] It is the duty of the conventual Lector, in accordance with the determination of the Provincial Chapter, to:

1° Promote the study of the questions connected with the program of those matters the conventual Chapter has decided (No. 307) are to be done in the apostolic life.

2° See to it that the conventual Library is updated and supplied with the necessary books.

3° See to it that the decisions of the Commission on the Intellectual Life of the Province are put into practice in his own Convent.

4° Promote conferences on contemporary questions.

5° Assist the Prior in promoting the continuing formation of the community.

354. (Tech)

330 Ord. - The Prior is to appoint a Sacristan, a Librarian and other officials as he deems necessary.

For each official, the Provincial Chapter is to determine the conditions, term of office, duties and whatever else is useful.

355.

+ 332 Ord. §I - The Superior of a house is appointed for three years, after consultation with the brethren of the house, by the Prior Provincial or by the Regional Prior if there is question of a brother assigned in a Regional Vicariate and unless the statutes of the Vicariate provide otherwise. He can be appointed in the same way to another three-year term immediately following, but not to a third.

§II - The three-year period having elapsed, the Prior Provincial or the Regional Prior. . .(as in LCO).

356. (Tech)

348 Ord. §II - When the Prior Provincial ceases to hold office for other reasons, the Vicar of the Province will be the Socius of that Prior Provincial until the day immediately before the vigil of the beginning of the Provincial Chapter, from which day the Vicar will be the Prior of the Convent where the next Provincial Chapter is to be held, or, if that Convent does not have a Prior at the time, the Prior of the Convent where the last Chapter was celebrated, and so going back. This last norm also is to be observed when there is no Socius.

§III - When the Prior Provincial is impeded from the exercise of his jurisdiction, recourse is to be had to the Master of the Order. If recourse is not possible, the Socius of the Provincial becomes the Vicar of the Province, as in §II above.

356. bis.

+ 348 Ord. §IV - A Prior Provincial who because of ill health is prevented from fulfilling his duties properly, without hope of recovering his health within six months, shall resign from his office.

+ §V - If he cannot communicate his will to resign or is unwilling, the socius of the Prior Provincial should convoke the Provincial Council and preside over it even without the Prior Provincial. This Council can have recourse to the Master of the Order, who shall convoke an extraordinary elective Chapter (LCO 531, §II) or appoint a Vicar of the Province as a Vicar of the Master of the Order.

357. (W 253)

++ 362 Ord. §IV - The Acts shall be written in Latin or in a modern language accepted by the General Council, and five copies certified by the signatures of the President, the Diffinitors and the Actuary, and, by the seal of the Province, shall be sent to the Master of the Order as quickly as possible so that they can be examined and approved.

If the Acts are not written in one of the languages accepted by the General Council, a translation is to be made into Latin or into one of those languages and five copies of the translation sent to the Master of the Order with the addition of two copies in the original language.

After corrections have been made, the Master of the Order shall send a letter of approval along with the text to the Province. One copy of the Acts shall be sent to the archives of the Order and another to the Analecta of the Order to be published in abbreviated form.

358. (QC 202; W 254)

*** 366 Const. - Provided they are assigned to the Province or are sons of the Province assigned to Convents under the immediate jurisdiction of the Master of the Order but not belonging to the General Council, the following belong to the Provincial Council:

1° . . . (as in LCO).

359.

+ 370 Ord. §I - The Syndic of the Province shall always be called to participate in the deliberation of the Council, without having a vote unless he is a member of the same.

§II - There shall be present at the Council, that they may be heard, the Masters of Novices, of Students, and of Cooperator Brothers; the directors of schools and colleges; and other officials of the Province when there is question of things pertaining to their office.

§III - as in §II (LCO 370).

360. (W 256)

[A] 375 Ord. §II.

361. (W 257)

+ 375 Ord. §11 - In this Council, all those things are to be treated which shall seem useful for the good of the Province; and specifically, careful examination shall be done as to whether the ordinations and exhortations of the last Provincial and General Chapter have been put into practice.

362.

* 384 Const. §I - [O] When a Province has at least 15 vocals and 1 Convent properly so-called in some nation or region outside of its own territory, the Provincial Chapter can unite them in a Regional Vicariate so that the apostolic activity and the religious life of the brethren can be better coordinated there.

§11 - It belongs to the Regional Vicariate to:

1° Have its own statutes, approved by the Provincial Chapter.

2° Hold its own Chapters, in accordance with the norm of the statutes of the Vicariate.

3° Admit candidates to the novitiate and to first profession.

§111 - However, admission to solemn profession and to sacred orders is reserved to the Prior Provincial, in accordance with LCO 206-209.

363. Ordination - We ordain that in LCO the Regional Vicar shall be called "Regional Prior."

364.

+ 385 Ord. §I - The Regional Prior presides over the Vicariate and, besides the faculties set down by the Provincial Chapter, has the right of:

1° assigning the brethren who are in the Vicariate;

2° confirming a conventual Prior in accordance with the norm of LCO 467, and appointing Superiors of houses in accordance with the norm of No. 332, unless the statutes of the Vicariate provide otherwise;

3° participating ex-officio in the Council of the Province, unless it has been determined otherwise in the statutes of the Province;

4° participating ex-officio in the Provincial Chapter (cf. No. 352, §I, 1°).

§11 - (as in LCO).

365.

+ 386 Ord. §I - In every Vicariate there shall be a Council whose consent or counsel the Regional Prior shall seek concerning major matters in accordance with the statutes of the Vicariate.

§11 - The number and the manner of the election or appointment of these Councillors shall be determined by the statutes of the Vicariate.

366.

+ 388 Ord. - The officials of the Regional Vicariate shall be appointed in accordance with the statutes.

367. (W 260)

** 407 Const. - [O] The following are assembled and have a voice in an General Elective Chapter:

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

- 1° ex-Masters of the Order;
- 2° each Prior Provincial;
- 3° for each Province, a Diffinitor of a General Chapter, saving No. 258;
- 4° Vice-provincials and Vicars General;
- 5° a socius of the Diffinitor of a General Chapter from Provinces having at least 100 professed religious, excluding, however, those who are assigned to Vicariates;
- 6° a Socius of the Provincial going to the General Chapter, from Provinces having at least 400 professed religious, excluding however, those who are assigned to Vicariates;

* 7° [O] from a Province having at least 10 and not more than 100 brethren assigned in Vicariates or houses of the Province outside of the boundaries of the Province, a delegate elected by them, in accordance with the statutes of the Province; from a Province, however, having from 101 to 200 brethren assigned in the Vicariates, another delegate shall be elected, and so on.

368.

* 407 Const. §II [O] In transacting business, after the election of the Master of the Order:

- 1° the newly elected Master of the Order;
- 2° ex-Masters of the Order;
- 3° each Prior Provincial;
- 4° diffinitors of the General Chapters;
- 5° Vice-provincials and Vicars General;
- 6° Socii of Priors Provincial and Diffinitors and delegates of the brethren from Vicariates that have taken part in the election.

369.

407 Const. §III.

370.

* 408 Const. - [A] [0] In a General Chapter of Diffinitors, there shall be assembled and have a voice:

- 1° the Master of the Order;
- 2° ex-Masters of the Order;
- 3° Diffinitors elected by each of the Provinces;

4° delegates elected by each of the Vice-provinces and General Vicariates;

5° delegates of the Vicariates, elected in accordance with the norms of No. 409 bis, excluding, however, Regional Priors and Vicars Provincial.

371.

* 409 Const. - [O] In the General Chapter of Provincials, there shall be assembled and have a voice:

- 1° the Master of the Order;
- 2° ex-Masters of the Order;
- 3° each Prior Provincial;
- 4° each Vice-provincial and Vicar General;

5° delegates of the Vicariates, selected from among the Regional Priors and Vicars Provincial in accordance with the norms of No. 409 bis.

372.

* 409 bis Const. - [O] Each Province which has at least ten brethren assigned in Vicariates or houses of the Province that are outside of the boundaries of the Province has the right of sending one delegate elected from among them in accordance with the statutes of the Province to the General Chapter either of the Diffinitors or of the Provincials. This selection shall be made by the Master of the Order with his Council in such a way that one-half of these Provinces will be represented in one Chapter and the other one-half in the other.

373. (W 261)

** 410 Const. §I - [O] Certain assistants of the Master of the Order, chosen by the Master himself, shall be present with the right to speak but without voice.

§II - A delegate from each Convent permanently under the immediate jurisdiction of the Master of the Order, and a number of experts so designated by the same Master of the Order, can be convoked and heard, without having the right to vote.

374. (W 262)

** 412 Const. - This is the order of General Chapters: an Elective Chapter, a Chapter of Diffinitors, a Chapter of Priors Provincial, and so on.

A new series of Chapters begins with a Chapter of Election in accordance with the aforesaid order, even if an election of a Master of the Order takes place before the nine-year period has been completed.

375. (W 263)

++ 413 Ord. §II - A General Chapter shall be convoked by the Master or Vicar of the Order through a circular letter eight months before the day the Chapter is held. In it, prayers for the successful outcome of the Chapter shall be indicated.

376. (W 264)

++ 415 Ord. §IV

1° Questions to be proposed to a General Chapter by those who have the right and faculty are to be sent to the Master of the Order six months before the Chapter is held.

377. (QC 210; W 267)

*** 424 Const. §11 - The Master of the Order can convoke his Councillors to ask their counsel and opinion when it seems good to him, even if it is not required by any law.

378.

436 Ord. §1 - The Syndic of the Order has care of all goods in accordance with the norms set down for administration (as in LCO).

+ §1I - He shall always be called to participate in the deliberations of the General Council, but without having a vote unless he is already a member of the Council.

379.

* 440 Const. - [O] In order for one to enjoy active voice, saving the conditions set down by common law, it is required that he be solemnly professed.

380. (QC 212; W 269)

*** 443 Const. §11 - When there is question of the election of Superiors, that one may be elected or postulated, besides the conditions set down in §I, it is required that he be a priest and actually approved in the Order to hear confessions.

381. (QC 213; W 270)

*** 457 Const. - In order for one to enjoy active voice in the election of a Prior, besides the conditions set down in Nos. 439 and 440 and saving No. 458, it is required that he be directly assigned to the Convent where the election is held.

382.

* 465 Const. - [O] The election of a conventual Prior needs the confirmation of the Prior Provincial or of the Regional Prior if there is question of a brother assigned in a Regional Vicariate and unless the statutes of the Vicariate provide otherwise.

383. (Tech)

480 Ord. §IV -

8° In the last scrutiny, however, whether it be the second (6°) or the third or fourth (7°), only those two can be presented who received the greater number of votes in the preceding scrutiny, saving No. 450, §III.

In the case in which one of them has to be postulated, two-thirds of the votes are required, and if he does not receive them the other is held elected.

384.

* 490 Const. §III - [O] The Provincial Chapter can determine, in its Statutes of the Province, that the right to elect a Socius of the Prior going to the Provincial Chapter belongs also to those Convents which, for six months before the Chapter is held, have only eight vocals.

385. (QC 215; W 278)

*** 490 Const. §IV - The brethren of a Convent that does not have a sufficient number of vocals to elect a Socius of the Prior going to the Provincial Chapter are joined to a college to elect a delegate.

386. (QC 216; W 281)

*** 497 Const. §I - Saving No. 491, §II, the following elect a delegate going to the Provincial Chapter, provided that they enjoy active voice (cf. Nos. 440 and 441):

1° brethren directly assigned to houses of the Province;

2° unless the statutes of the Province determine otherwise, brethren directly assigned to Houses or Convents under the immediate jurisdiction of the Master of the Order, always excepting those who belong to the General Council;

3° brethren indirectly assigned outside of the Province, provided that they are not Superiors.

387.

+ 498 Ord. §II - The Provincial Chapter can determine in its statutes that the number of vocals in each college be not fewer than 8 nor more than 19.

388. (QC 217; W 282)

*** 514 Const. §I - So that one can be elected a Diffinitor of a Provincial Chapter, besides the conditions set down under No. 443, it is required that:

1° He was not a Diffinitor in the Provincial Chapter immediately preceding.

2° He was not the Prior Provincial who completed office immediately before the Chapter.

3° He be assigned to the Province or be a son of the Province assigned to a Convent under the immediate jurisdiction of the Master of the Order, provided that he does not belong to the General Council.

§II - (As in LCO).

389. (QC 219; W 287)

*** 522 Const. - So that one can be elected a Diffinitor of a General Chapter or a Socius of the Diffinitor or of the Prior Provincial, it is required that he:

1° Be a son of the Province or have been assigned to it for six months, even if he is not a son of the Province.

2° Not have been Diffinitor or have been an Elector under the same title in the General Chapter immediately preceding.

390.

* 567 Ord. §I - Each year, the Prior Provincial shall send a report to the Master of the Order drawn up by the Syndic of the same Province in the same way set down in No. 566 above, and already approved by the Provincial Council.

§II - Furthermore, each year, the Prior Provincial shall send to the Master of the Order a response to the questionnaire on major financial matters prepared by the Syndic of the Order and approved by the Master of the Order.

391.

+ 609 Ord. §II - In this contract, however, the Prior Provincial with his Council can give consent up to the sum determined by the Holy See for each region (cf. Canon 638, §3). Otherwise, recourse to the Master of the Order is required.

Final Notes

These are the Acts of the Elective General Chapter held in the Convent of Sts. Dominic and Sixtus from 29 August to 29 September 1983, copies of which, printed and fortified with the seal of the Master of the Order, shall be treated with the same fidelity as the original text.

We command each and every Superior of Provinces, Convents and Houses to have the same Acts read and published in their entirety before the religious community in each and every Convent and House subject to them as soon as possible.

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

Given at Rome, in the Convent of Sts. Dominic and Sixtus, 29 September, in the year of our Lord 1983.

fr. DAMIAN BYRNE, O.P.
Master of the Order

fr. ROBERT OMBRES, O.P.
Diffinitor of England

fr. VINCENZO ROMANO, O.P.
Prior Provincial of Sicily

fr. JOSÉ-M. GARCÍA PATIÑO, O.P.
Prior Provincial of St. Lawrence, Chile

fr. VINCENZO BENETOLLO, O.P.
Secretary of the General Chapter

fr. ALDO CURIOTTO, O.P.
Pro-secretary General, ab actis

fr. FABIO GIARDINI, O.P., ab actis

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