

OAKLAND
1989

Oakland 1989

ACTS OF THE GENERAL CHAPTER OF PRIORS PROVINCIAL

Translation of the French and Latin passages by

George G. Christian, O.P.

In collaboration with

Richard L. Christian

March 1990

Dominican Fathers and Brothers
Province of St. Joseph
141 East 65th Street
New York, N. Y. 10021

FATHER DAMIAN BYRNE
Professor of Sacred Theology
Master and humble servant
of the entire Order of Preachers

By these letters, I promulgate and declare promulgated the Acts of the General Chapter of priors provincial held in Oakland, California, in the Convent of St. Albert the Great from 18 July to 8 August 1989.

Each general chapter, as befits its proper inspiration, seeks to bring to mind for the good of the Order some essential elements of our life. Thus, the recent Chapter intends in a special way to alert the brothers about the common life and preaching: because "the ministry of preaching is a communitarian act and primarily belongs to the whole community; whence, in early days, the convent was called "sacred preaching" (LCO 100 I).

At the same time, the preface to the chapter on Studies recalls that the link between studies and preaching, both of which are sacred, should bring about a traditional effect that is adapted for today (cf. LCO 77 I), namely, the study of truth in order to preach the truth.

As will be evident from the texts, these elements find their full import in the links between themselves and other elements by which the proper life of the Order is constituted. It is under this light that the Acts of the Chapter are to be read. In this way, even the labor of preceding chapters does not cease to be, because from chapter to chapter, our Order, from the heritage of Our Holy Father Dominic, can find a new creativity for the proclamation of the Word of God in "a mission without limits." In like manner, the four priorities selected and recommended for our time are links to each other and to the charism of the Order (cf. Acts of the General Chapter of Quezon City, 1977, n. 15).

The Chapter of Quezon City found it opportune to propose a special section on nuns. The presence and work of four of these [at this Chapter] makes all the more clear how the diverse composition of the Dominican family finds its unity in the intimate union of contemplation and preaching of the Divine Word. This is why brothers, nuns, sisters, and laypersons, all of whom claim their name from Our Father Dominic, need to meet together so that, for one reason or experience or another they learn better "to speak with God or about God."

I urge every brother to read and study these Acts, and to bring about in practice what has been recommended or mandated. The results are noted in two worthy effects: the ballots (votes), which were almost always unanimous; the participation in the Chapter of representatives from all provinces, and this in an official capacity, which for almost fifty years (since 1938) has not been possible for various political reasons.

Farewell in the Lord; by your continual prayers, may you entrust the entire Order of Preachers -- the Dominican family -- to the Blessed Virgin Mary and to Blessed Dominic our Father.

Given in Rome, at the Convent of Santa Sabina, on the 14th of September in the year of Our Lord 1989.

--Father Damian Byrne, O.P.
Master of the Order

CHAPTER I

ANNOUNCEMENTS

1. We announce that through circular letters dated 25 November 1988, given in Rome, the Master of the Order, Fr. Damian Byrne, according to LCO 413 II, called this Chapter of Priors Provincial, to be celebrated in Oakland (USA) in the Convent of St. Albert the Great, of the Province of the Holy Name, to run from 19 July and following in the year 1989.
 2. We announce that the Master of the Order, in keeping with LCO 414, appointed in letters dated 15 May 1989 Fr. Allen Duston of the Holy Name Province in USA as Secretary of the General Chapter, and Fr. Brendan McAnerney, of the same province, as Assistant Secretary of the General Chapter.
 3. We announce that the Master of the Order invited to the General Chapter the following members:
 - a. representing nuns
 - Sr. Mary Ann Dunn, from the USA
 - Sr. Mary Kain, USA
 - Sr. Mary Paul St. Pierre, USA
 - Sr. Elena Sandoval Villareal, Mexico
 - b. representing sisters
 - Sr. Renilda Cade, USA
 - Sr. Patricia Jelly, USA
 - Sr. Kristin Wombacher, USA
 - c. representing the Dominican laity
 - Bud Cockerton, Canada
 - Doris Stukes, USA
- All of these persons are to take part in the Commissions and have the right to vote; in plenary sessions, they have the right to address the gathering.
4. We announce that on 18 July the preliminary session of the Chapter will be held; during this session, the Master of the Order will present his greetings to the capitular fathers and to the members of the Dominican family.
 5. We announce that, according to LCO 417 I, 2, were named as notaries for this chapter: Fr. Dominic DeLay and Fr. Theodore Faulders, both from the Province of the Holy Name.
 6. We announce that, according to LCO 417 I, 3, the presiding officer, on advice from the Chapter, designated as editors of the Acts of the Chapter:
 - Fr. Manual Una Fernandez, of the Province of Betica
 - Fr. Mark de Caluwe, Province of St. Rose in Flanders
 - Fr. Richard Guimond, Province of St. Dominic in Canada
 7. We announce that on 19 July His Excellency John S. Cummins, Bishop of Oakland, opened the Chapter with a sung Solemn Mass of the Holy Spirit.

Principal concelebrants with him were:

His Excellency Thomas Kelly, O.P., Archbishop of Louisville
His Excellency Raul Vera Lopez, O.P., Bishop of Altamirano.

Fr. John G. Flannery, of the Holy Name Province, preached a sermon to the brothers after the reading of the Gospel.

On the same day, at the morning session, Their Excellencies Thomas Kelly and Raul Vera Lopez addressed the capitulars in a fraternal manner, greeting them kindly and offering thoughts on the gifts and needs of the Order.

8. We announce that the presiding officer, on hearing the capitulars, as required by LCO 417 I, 4, confirmed the appointments already made of presiders and members of the eight Commissions with some minor changes.

9. We announce that the Commission for the Administration of the Chapter, according to the norms for this matter, is composed of the following brothers:

[as in the Latin text].

10. We announce that the Master of the Order, Fr. Damian Byrne, according to LCO 417 II, 3, gave his report on the status of the Order and detailed the principal events regarding its life which have occurred during his administration and since the last General Chapter.

11. We announce also that every Assistant to the General, following LCO 430, sent to all the vocals of the General Chapter a critical report of the weightier problems in their respective spheres of responsibility. The Postulator General and the Assistant for the Media sent a report of their activities.

12. We announce that the Chapter has approved the report of the Postulator General; furthermore, the capitulars thank the Postulator for his clearness in matters hagiographical; the extent to which the distinct settings of the Servants of God and the Blessed, which he describes, really express excellent examples of the mission of the Order, suited for our times; moreover, in some circumstances, they seem to fulfill the hopes of our provinces, in view of the upcoming fifth centenary of the evangelization of Latin America.

We recommend the introduction of the cause of Bro. Anthony de Valdivielso, third Bishop of Leon in Nicaragua, who died on 26 February 1550.

13. We declare that the Chapter has approved with pleasure the report of the Liturgical Commission of the Order concerning its research; furthermore, we charge it with continuing its work.

14. We announce that the previous volumes (9 and 14) of the Critical Edition of the Complete Works of Fra Bartolomeo de las Casas, have already appeared. The complete works will consist of 14 volumes.

15. We announce that on the 19th of July the Secretary General of the Chapter addressed a telegram to the Roman Pontiff, John Paul II, in which he requested his Apostolic Blessing.

This is the telegram:

To His Holiness John Paul II
Vatican City

The Friars Preachers gathered in General Chapter at Oakland, California, thank you for your paternal solicitude toward the Order; hoping to follow more faithfully in the footsteps of Our Holy Father Dominic, who flourished as a renowned messenger of the Gospel, we humbly request your prayers on our behalf and ask for your Apostolic Blessing.

--Allen Duston, O.P.
General Secretary

He responded:

With a grateful heart, the Supreme Pontiff sends to the General Chapter of the Order of Preachers his fraternal greetings and best wishes; moreover, he hastens to offer the assembly his warm and prayerful words and best wishes for a fruitful outcome of the meeting; he prays earnestly that divine light and strength be given to each participant, for the effective results of their deliberations on the whole Order, and grants willingly his Apostolic Blessing.

16. We announce that the General Chapter sent copies of its deliberations to...[as in the Latin text]. All of these gave their greetings to the Chapter along with their wishes for excellent results.

17. We announce that the Chapter completed its work with a concelebrated Mass on the Feast of Our Holy Father Dominic. His Excellency John R. Quinn, Archbishop of San Francisco, with the capitulars and many members of the Dominican family, celebrated the charism and virtues of the Founder in the Church of St. Dominic, San Francisco, on the 8th day of August 1989. After the reading of the Gospel, Fr. Damian Byrne, Master of the Order, gave a homily.

THE COMMON LIFE

ORDINATIONS

38. In order to facilitate the common life insofar as it is a sign of our mission as well as our enrichment, we ordain that each community, with all the brethren cooperating, prepare a syllabus of their apostolic activities. The point of this exercise is to identify those individualized activities that are not consonant with the community plan. This document is to be revised periodically (LCO 6), and among other points, must contain: the aim of the community mission, an outline and evaluation of its activities, the time and order of prayer, a conjunction of time and order, the place and times of silence, the time for rest and vacation of the brethren, and financial questions.

The syllabus of the community must be: realistic, integral, attainable, desirable, and stable.

39. Keeping in mind the recommendation of the Chapters of Rome and Avila concerning the mobility of the brethren (R 97; A 43), we ordain that provinces, vice-provinces and vicariates establish principles governing the movement of the brethren so as to avoid their permanence [stability], which in our institutions turns out to be very detrimental by closing the options of individuals for apostolic works and modes of life.

40. We ordain that provinces, vice-province and vicariates prepare as soon as possible a plan for institutional formation [Ratio formationis particularis] (RFG 327).

41. Concerning brothers who legitimately reside outside a house of the Order, we prescribe:

- a. that every year priors provincial review the status of brothers who with legitimate permission live outside a house of the Order;
- b. that before permission is given for a brother to exercise an apostolate outside our own houses in serving a diocese (except in the case of an apostolate exercised in the name of the province (cf LCO 107) the prior provincial must petition the bishop of the said diocese that the diocese itself assume full responsibility for the life and ministry of the brother in question;
- c. that every brother who seeks permission to live outside the Order (except in those cases in which permission is sought to exercise an apostolic ministry) must submit in writing a declaration that he assumes full responsibility in the civil sphere for all his actions, so that the Order remain totally immune from any responsibility for his actions.

42. Regarding brothers who illicitly reside outside a house of their province:

- a. the Order declares itself released from any responsibility in civil courts for actions taken during the time of their absence;
- b. if during the year of the illicit absence no action was taken to rectify the status, we ordain that the prior provincial proceed according to CIC 696, 697 and 699.

CHAPTER III

PREACHING

STATUTES

44. During pre-novitiate training, an express declaration is to be made to each postulant that the aim of the Order is preaching; to gain admission to the novitiate, the candidate must have, among other criteria, an aptitude for preaching and the intention of engaging in it.

45. The curriculum of houses of study must impart to our students a specific preparation for preaching, both theoretical and practical, and offered on an annual basis.

46. Provinces and vicariates must be greatly concerned that the preaching of the Order -- especially itinerant preaching -- shine forth with a renewed vigor not only by responding to invitations, which may sometimes seem inappropriate, but also by proposing other forms of preaching. Consequently, they should arrange to have some brothers assigned to this type of preaching; furthermore, they should relinquish those ministries which only marginally conform to the charism of the Order; nor should new ministries be easily assumed (LCO 112, 128; R 41; A 77).

47. The charism of preaching touches the entire Dominican Family for the good of the Church. The collaboration among brothers, sisters and laypersons ought to be a sign of the sharing of this charism (R 66). To this end, our communities must offer to those who work with us in preaching the Word of God an appropriate and practical doctrinal formation.

EXHORTATIONS AND COMMENDATIONS

48. We recommend that the Provinces designate one promoter of preaching whose duties will entail coordinating the ministry of preaching, supporting the establishment of preaching teams, working in conjunction with those responsible for initial and on-going formation for a truly prophetic preaching, of stimulating collaboration among brothers, sisters and Dominican laypersons as well as between provinces within the same geographical area.

49. Preaching is ineffective if it is not accompanied by the testimony of one's life. That is why we exhort the brothers to live with consistency their personal consecration to God, and to be a sign of the Good News of the Kingdom which they preach.

50. Inspired by LCO 100, we invite the Brethren to communicate their gifts of faith and knowledge, their religious and apostolic experience, to reflect together on the pressing topics being debated in the society, and together as a group, to prepare their different forms of preaching.

51. In order that our preaching be anchored in the concrete reality of today's world, we exhort the brothers and communities to "engage in a lively interchange" (LCO 99 II) with people, to share in their living conditions, especially that of suffering, to dispose themselves in an attitude of dialogue and of listening, becoming receptive to all, so that preaching might flow simultaneously from listening to God in prayer and listening to the people (cf. Master of the Order, Preaching.)

52. We know full well that many of the faithful are partakers of the sacraments but not necessarily evangelized. We recommend to the brothers that they remain faithful to their role in enlivening and building up the faith. If faith is to lead to sacraments, it ought to come first and have as its goal to raise up believers.

53. While emphasizing the link which exists between word and sacrament (LCO 105), we recommend that the brothers always include in the celebration -- and not simply the administration -- of the sacraments a preaching appropriate to enlighten and nourish the faith, in view of a fruitful reception of the sacraments.

54. We recommend that the brothers preach at every public Mass, even if only briefly, as during the week. They should let no opportunity to preach pass by, not only for the benefit of the listeners but also to allow themselves to be gradually transformed by the Word they preach (cf. Master of the Order, Preaching).

55. Within the ministry of preaching, let the brothers, in union with their community, not fear to denounce individual sins and the forms of sin which lead to injustice and violation of human dignity and human rights, keeping always in mind the preferential option of the poor and the marginalized (A 32, 33). In those cases when this prophetic preaching, echoing the Gospel, leads to protests, denunciations, and even threats against a particular brother of community, we earnestly request that priors provincial as well as the brothers in concert offer active and public support. We invite the brothers to become attentive to the voice of God who speaks from within tumult, or conversely through the silence of all those who live in want, oppression or despair.

56. An enduring program of formation for preaching ought to be the concern of all brothers and all communities. Independently of whatever appropriate initiatives might be taken at a local level, we exhort the diverse persons concerned to come to a consensus so as to organize at a provincial level, or at an interprovincial level, workshops for continuing education, at once theoretical and practical. These will allow the brothers to renew their methods of preaching, to adapt themselves to new audiences as well as to the mentality of younger generations, to use in competent fashion modern techniques.

57. Our serious efforts towards helping our diversified members grow as a Dominican family contribute also to our preaching in a world which has not yet discovered how men and women, laypersons and clerics, can bring about community. For this reason, we recommend:

- a. that programs of initial formation provide for study and teaching of patriarchy and sexism, as well as the meaning of "inclusive language";
- b. that the brothers be thereby sensitized to these questions and that this subject area become part of the preparation for preaching;
- c. in this same spirit, regular reunions of brothers, sisters and laypersons should be held to discuss Scripture, living experience, and current events. Let the sharing of faith be a top priority in this fraternal preparation for preaching.

58. Knowing that the media play a major role in our society, we exhort the brothers, after an appropriate preparation, to use them for the sake of evangelization.

Discontin

PCS

NCS
69. In order to work in the media, a professional competence either in journalism or in the area of artistic production is indispensable. For this reason, we ask that the moderators of initial formation identify the brothers who display these aptitudes and direct them early enough so that they may be able to acquire the required competence.

NCS
60. We ask the moderators of initial formation and those of continuing education that they organize levels of formation specific to the media, through interprovincial cooperation, if need be.

61. We encourage the brothers and sisters who engage in journalism, radio, T.V., publication, in the arts and in the world of culture, to pursue their task in the service of the Gospel.

62. In conformity with LCO 100 III, we exhort conventual priors and superiors to consider presenting preaching as a high priority in order that a community as a whole recognize its responsibility.

63. In conformity with LCO 341, 2, let the priors provincial, during their canonical visits, verify "the zeal of the brothers for preaching," and not neglect to mention this matter in their report to the Master of the Order.

THANKSGIVING

64. We thank the Master of the Order for his letter on "the ministry of preaching." We hope that it will be the object of a profound reflection not only on the part of each brother but also on the part of communities as a whole.

COMMENDATION

65. The Rosary is an important form of popular spirituality. We recommend that it be revitalized as an instrument of preaching while taking into consideration its orientation to the liturgy (cf. LCO 67 II). In this spirit, we confirm the ordination and the recommendations of the Chapter of Avila:

STATUTE

66. The general promoter of the Most Holy Rosary is to cooperate effectively with provincial promoters in spreading the Rosary, without excluding new forms of this devotion, for this pertains to him as his primary duty (A 78 I).

In order that the brothers fervently preach the practice of the Rosary and that day-by-day it become more vigorous, they should promote associations of the Rosary. Accordingly every province must have its own promoter of the Most Holy Rosary who will exercise his functions according to local circumstances. If for a just cause the promoter resigns, the prior provincial should appoint to this office another person chosen from among sisters or laypersons (A 78 II).

RECOMMENDATION

67. We enjoin those who hold responsibility for the institutional formation of brothers that they impart to these brothers accurate information concerning the history, theology, and spirituality of the Most Holy Rosary, by which they may more aptly be filled with the Dominican spirit and be better prepared for apostolic preaching.

CHAPTER V

PRIORITIES

ORDINATION

69. We ordain that the four priorities established by the Chapters of Quezon City, Walberberg, Rome and Avila, which we summarize in the following manner:

1. catechesis in a de-Christianized world
2. evangelization in the context of diverse cultures
3. justice and peace
4. human communication by means of public communication

are to be maintained as priorities in today's apostolate (QC 15; W 17b; R 28; A 28).

D. Justice and Peace

ORDINATIONS

89. We recommend that in each province or vicariate a promoter of peace and justice be established by the chapter of the province or of the regional vicariate, or by the prior provincial, or a regional prior with his council; all these brothers, along with the promoter, are to state the goals to be attained (A 47).

90. We ordain that all provinces and vicariates in their economic planning arrange for a certain portion of funds to support the cause of justice and peace and to cover the expenses of the provincial or regional promoter (cf. QC 22b; W 24; R 237; A 48).

91. [See the translation from the Spanish for the first paragraph.]

We ordain that brothers cannot assume the pastoral office of military chaplain without the consent of the prior provincial with his council and the authorization of the Master of the Order.

92. We ordain that there be included in the RSG and RSP:

- a. either in the initial formation or in the permanent formation, an opportune initiation to the methods to be used in the analysis of society;
- b. manifestos, strictly composed, concerning the problems relating to justice and peace, setting forth also the social relationships to theology.

E. Public means of communication [The Media]

ORDINATION

100. We ordain that in each province and vicariate there be a promoter for public means of communication, appointed by the chapter of the province or the regional vicariate, whether by the prior provincial or the regional prior with his respective council.

CHAPTER V

STUDIES

COMMENDATION

110. We offer our fraternal praises to those brothers who devote themselves totally to theological research, and we exhort them to pursue their work with trustworthiness and perseverance even under difficult circumstances, so that Sacred Theology may be renewed, the better to supply the needs of the People of God in our age.

EXHORTATION

111. Recognizing the great importance of Study Centers for the intellectual life of a province, we exhort provinces, vicariates, or unions of them, if possible, to be concerned with establishing such institutes.

COMMISSION

112. We charge promoters of the intellectual life with the task of composing a syllabus of all our institutes of doctrinal research; this list should detail all areas of specialization.

RECOMMENDATIONS

113. We renew the ordination of the General Chapter of Avila (n. 124) concerning the necessity of updating the Ratio Studiorum Generalis as soon as possible. We charge the Assistant to the General for the Intellectual Life to begin the revision by requesting from each province of the Order a copy of its particular syllabus of studies [Ratio Studiorum Particularis] (or its equivalent) along with comments concerning both documents.

114. We charge the Assistant for Intellectual Life with seeing that the Preface of a new RSG contain the following:

- a. the necessity of maintaining appropriate relationships between philosophy and the other human sciences, between the intellectual life and apostolic ministry, and between the general norms and their adaptation to the particular settings of provinces;
- b. the importance of having all branches of theology united in a synthesis of some kind;
- c. the need for the integration of philosophy and theology.

115. We recommend that there be a collaboration among provinces for the purpose of intellectual and religious formation, especially among neighboring provinces. This collaboration should allow for the regent of studies of either province to serve as regent for the other, with the consent of the councils of both provinces. He may be invited for consultation by the other province, but without the right to vote. At least once a year, he should consult with the other province.

116. We recommend that the Assistant for Intellectual Life foster collaboration between regions and promote the increase of programs for the intellectual life which are in keeping with the particular needs of each region.

117. We recommend that the Assistant for the Apostolate, in collaboration with the Secretary General of the Order, prepare a roster of Dominican family members who are involved in specialized apostolates: e.g., for immigrants, refugees, or persons with AIDS. This roster should promote significant collaboration and avoid isolation [separateness].

118. We recommend that all provinces, with regard to institutional formation and continuing education, give sufficient weight to the Blessed Virgin Mary in her relationship to the mystery of Christ and the Church (Lumen Gentium, VIII). Attention must be paid to liturgical principles, to ecumenical dialogue, to current changes in the world, and to fitting devotion.

119. The better to foster a dialogue between faith, on the one hand, and culture and science on the other, we charge provinces with providing brothers to engage in secular research in secular universities as well as in our own and in scientific institutes; we further charge provinces with the duty of promoting the work of those brothers who labor in secular universities and in scientific institutes.

120. We direct promoters of the intellectual life to include in the general syllabus of studies (RSG) instruction in economics, not only for students undergoing institutional formation but also for those engaged in continuing formation. There are four urgent reasons why this change should be considered in a new RSG:

- a. in order that we may more effectively be preachers of the Gospel, well-grounded in culture, we need to understand the proper conditions of our hearers who live in a world greatly influenced by economic forces.
- b. the purpose of our preaching is the conversion of people, so that they might work together in transforming unjust structures. The friar preacher must therefore have accurate knowledge of the causes of that injustice, so that he may understand and denounce them.
- c. our vow of poverty obliges us to appreciate accurately the importance of the goods which we have.
- d. every friar ought to receive basic instruction in economics that will prepare him to handle administrative duties in the community.

DECLARATION

121. Knowing full well the favorable report they received according to LCO 97 I, 4, and acknowledging with gratitude the outstanding value of their works in Sacred Theology, we nominate the following brothers to the rank of Master of Sacred Theology:

Pierre Marie Gy, O.P., of the Province of France
Bernard Rey, O.P., of the Province of France
Herve Legrand, O.P., of the Province of France
Claude Geffre, O.P., of the Province of France

CHAPTER VI

INSTITUTIONS UNDER THE IMMEDIATE JURISDICTION OF THE
MASTER OF THE ORDER

PREFACE

122. The possibility that the Order maintain international projects for research and teaching outside the framework of provinces presupposes that the provinces are disposed to provide brothers, and, in certain cases, financial support. It is becoming increasingly difficult for the Order to maintain such centers which depend not on provinces but directly on the Master of the Order. In fact, the number of brothers trained for research and higher education has become more limited.

The Chapter is aware that the diminution of personnel available for such purposes could eventually lead in coming years to pullbacks by the Order from one or another of these centers.

The following centers depend directly on the Master of the Order: the Ecole Biblique in Jerusalem; the Faculty of Theology at the University of Fribourg in Switzerland; the University of St. Thomas in Rome; the University of Santo Thomas in Manila; the Historical Institute of the Order; and the Leonine Commission for the publication of a critical edition of the works of St. Thomas. These centers and institutes, long considered as tasks confided to the whole Order, must today take into account limited personnel rendered less available by reason of provincial projects or projects of the Order in certain regions. Nonetheless, for years to come, they need to count on support from qualified brothers who are recognized in their specialties.

The work of these study centers must be carried out according to exacting standards that will insure the success of their programs and enhance the renown of the Order. The willingness of provinces to furnish brothers for these centers will depend in turn on the quality of the projects of each of these centers and the possibility for the researchers to continue their work and publication in a climate of fraternal cooperation.

Each of these centers has a history and regional characteristics which influence its existence and its programs. The Order requires that these institutions be motivated by a concern for work of high quality but recognizes also that there are varying influences which affect the type of work achieved by each center. Thus, the evaluation of each center or institute must take into account the way in which it responds to the needs and the constraints of its own particular context.

A. The Ecole Biblique

DECLARATION

123. We declare that the Chapter has accepted and approved the report of the state of affairs and activities of the professors at the Ecole Biblique of Jerusalem; we rejoice in the activities of this school which favors research and publication of the works of its professors, in its development of specialists in biblical studies, but also because the brothers of this community participate in ecumenical and interreligious relationships.

COMMENDATION

124. We commend the provinces, especially that of France, which supply professors and officials to the Ecole Biblique, a heavy burden which they have assumed in favor of that school.

PRAISE

125. The Chapter offers its praises to the Ecole Biblique on the occasion of the centenary of its foundation (1990), soon to be celebrated.

B. The Albertinum, Fribourg

COMMENDATION

126. It is evident that the Master of the Order has himself assumed the burden, in the name of the Order, of insuring an appropriate supply of professors for the Faculty of Theology at the University of Fribourg; but this would not have been possible without the positive consensus of provinces, especially those which have a certain affinity with the University by reason of language or culture. Accordingly, while the capitulars express heartfelt thanks to the Province of Switzerland, they also praise the collaboration of other provinces in this matter.

DECLARATIONS

127. We declare that the Chapter was informed and has approved the report concerning the common life and ministries of the brothers in the Convent of St. Albert; indeed the Chapter wishes to thank this community for providing basic necessities to the Master of the Order and for helping the brothers needing an education.

128. Announcing the centenary (1989-1990) of the foundation of the University of Fribourg, the capitulars -- remembering that the brothers have participated from the very beginning in the daily activities of this institution -- proffer their best wishes.

C. The Pontifical University of St. Thomas

129. The capitulars strongly praise the Administration and Professors of the Pontifical University of St. Thomas (PUST), led by the Master of the Order and the advice of his Curia, for having compiled the acts of preceding General Chapters. The better to satisfy the wish of the Order in preserving the university's identity as a privileged institute to teach the sciences and as a source of research especially as regards the doctrine of St. Thomas, the present Chapter presents the following to those same authorities:

STATUTE

130. In order that it be strong in the guidance and merits of academics, we order the assembly of professors of PUST not only to remain strong in the work of teaching but also to make better known the evidence of its research studies through published documents.

RECOMMENDATION

131. The foremost and exclusive duty of the professors of PUST is to occupy themselves with scientific work and the task of teaching tirelessly in the University (cf. Statutes of PUST, art. 46-48). As proof that this illustrious work is to be preferred above external obligations, appropriate remuneration is to be made to the professors, lest they suffer want; subsidies should be provided from payments made by other parties (cf. A 163).

132. We recommend again, in the spirit of the Chapter of Walberberg (n. 143) that the professors of PUST, in overseeing the works of the students and in granting honors, more clearly express the dignity of the University.

133. We charge the Prior of the Convent of SS. Dominic and Xystus and his Council to proceed diligently in the investment so well begun of funds provided by civil authorities, that they may increase to benefit the diffusion of academic culture and to bring about the projected repairs of University buildings.

COMMISSION

134. Recalling the words of the Chapter of Avila (n. 185), we thank the University for reducing expenses; once again, we charge the University and its Administration with the task of holding down expenses from now on. We ask, moreover, that a better numerical proportion between students and faculty be established.

135. In order that the University library offer wider services to faculty and to students (e.g., a revamped disposition of rooms to preserve and repair books, etc...), we request that at their first meeting, the Directors of the University prepare a technical report for the Master of the Order concerning the operation of the library and the restoration of rooms in question, as well as details of the projected expenses.

136. In order that PUST enjoy fully its status as a University, insofar as this offers greater possibilities in selecting and accepting professors, greater time ought to be given the professors for their scientific research as well as the economic means for them to help their convent or province of assignment. We enjoin the University authorities to prepare a statement concerning the remuneration of each professor, based on individual conditions, keeping in mind the economic consequences which will arise. We also ask that before the first meeting of the Board of Directors, University authorities submit to the Master of the Order an agenda which will promote discussion among the members.

137. We direct the Administration of PUST to prepare, with all due discretion, an analysis of the circumstances and conditions by which the Faculty of Social Sciences is financed. Since the usefulness of the study of sociology in the Order is everywhere recognized, and since we are convinced that this type of discipline in recent times requires ever-increasing instruments which at this time the University lacks and the Order only with great difficulty would be able to supply, we request that the University and its Directors find solutions more in keeping with the University's aims and the funds of the Order.

ORDINATION

138. It is the task of the Board of Directors to consult in appropriate ways with those who administer the University, and to see to it that the statutes of the present Chapter are followed (W 141).

For this reason, we ask the Rector and the Academic Senate of PUST to prepare a report concerning the assembly of persons and the University's economic status, as regards quality and limitations as well as steps to avoid hazardous ventures. After having first been re-examined by the Directors of PUST then reviewed by qualified personnel, this document is to be presented to the General Council.

COMMISSION

139. We request that this same General Council then submit the document presented by the Board to an appropriate and exhaustive examination, along with the reports of other institutes under the immediate jurisdiction of the Master of the Order.

We direct the General Council to inquire whether the provinces of the Order can, for the next five years, provide teachers for those institutes now under the immediate jurisdiction of the Master of the Order.

We charge the General Council with the task of providing to the next General Chapter, based on the data, a realistic policy for maintaining those diverse institutions or some other common options so that the entire Order may plan for the future, keeping clearly in mind the capabilities of the provinces.

D. The Leonine Commission

THANKSGIVING

140. We esteem very highly the truly prodigious work already completed by the brothers on the Leonine Commission in editing the works of St. Thomas Aquinas. We congratulate all the brothers who pursue this task and disseminate their results, aided by other experts, some even from outside the Order, as now happens to be the case.

E. The University of Santo Tomas, in Manila

141. We acknowledge that the chapter has heard the priors provincial of both the Most Holy Rosary and the Philippine Provinces concerning the status of the University of St. Thomas of Manila. Keeping in mind the words of the more recent General Chapters, we reaffirm the eminence of this university for the mission of the Order in the region of Asia and the Pacific. Its ecclesiastical faculties have special import for the Church in the Philippine Islands. We congratulate the brothers working in the Philippine Islands. We congratulate the brothers working there; even though their numbers are smaller than previously, they carry the burden of teaching and administering the university in a praiseworthy manner, in spite of current social and cultural changes. The collaboration between the provinces of the Philippines and of the Most Holy Rosary flourishes to the good of the University. We exhort other provinces and institutes under the direct jurisdiction of the Master of the Order to receive with good will and according to their means this University's petition for help, v.g., in the matter of visiting professors.

F. The Convent of St. Mary Major

142. We acknowledge that the Chapter has received data from the Convent of St. Mary Major in Rome which shows clearly that its brothers devote themselves with great care to celebrating the sacrament of reconciliation. Recognizing the great value of this sacramental apostolate, the Chapter recommends that the Master of the Order along with the brothers of that convent undertake a study of how this ministry could better respond to the renewal of the sacrament of reconciliation as proposed by the Congregation for Divine Worship and the Sacraments. The Chapter recognizes also the difficulty of supplementing the corps of confessors, when necessary. Accordingly, it is important that the Order clarify the value of this ministry in the actual context of the Church, so that the role of confessor may be more evident for the future.

G. The House of St. Thomas, in Rome

143. The Chapter acknowledges having received a report from the House of St. Thomas in Rome, and thanks the brothers of that house for helping students, especially those attending the Pontifical University of St. Thomas in Rome.

H. The Convent of Santa Sabina

THANKSGIVING

144. The General Chapter thanks Fr. Bernardo Scammacca who for many years has labored with perseverance and skill in public relations, for having brought to completion the immense task of repairing the Basilica and Convent of Santa Sabina.

I. Centers of Higher Studies

145. Recalling the Ordination of the Chapter of Avila (n. 131), we commission the Master of the Order, before a new Chapter is celebrated, to convoke along with the Assistant for the Intellectual Life of the Order all the delegates from the Centers of Higher Studies immediately under his jurisdiction.

THANKSGIVING

146. We are indebted to the Master of the Order and to his Council for having brought to a successful outcome the fund-raising campaign for PUST and the Ecole Biblique (according to the mind of the Chapter of Avila, n. 187); from our hearts, we challenge the provinces of the Order to work strenuously for this same purpose, according to their abilities, after consultation with the director of fund-raising.

CHAPTER VII

NUNS

DECLARATION

148. We declare ourselves hopeful in taking steps that will direct us to a deeper understanding of our common Dominican heritage, whose root is found in one common Father and Founder, and in one and the same mission: "There is a variety of gifts, but always the same Spirit, one charity, one mercy. The task of brothers, sisters, and laypersons of the order is 'to spread throughout the world the name of Our Lord Jesus Christ' (Honorius III, 18 January 1221); nuns, however, seek, ponder, and invoke this Name in secret, so that the Word which came forth from the mouth of God will not return empty, but will prosper in its appointed tasks" (Constitutio Fundamentalis Monialium 1 II).

All of us at one and the same time come together in the ample bosom of the Dominican family and make up that family, even as we take part in its riches; we must therefore acknowledge our mutual connection as well as the autonomy of each group.

The Chapter recalls to mind the vision of the Order handed down by St. Dominic and exhorts brothers and nuns to express it anew as they strive to adapt it to modern times.

DECLARATIONS

149. We announce that the Master of the Order increased his humble prayers for the Holy See to approve formally the Constitutions of the Nuns of the Order of Preachers, and that these Constitutions were finally approved and confirmed by the Congregation for Religious and Secular Institutes on the 7 November 1986, and subsequently promulgated by the Master of the Order, Fr. Damian Byrne, on 14 January 1987.

150. We report with gratitude that for the first time in the series of General Chapters, this Chapter of Oakland has established a commission for nuns.

151. We announce to the Chapter, that by mandate from the Master of the Order, Fr. Malachy O'Dwyer will be making a canonical visitation of monasteries in Latin America.

152. We announce that in these latter times some monasteries, in a missionary endeavor, have labored strongly to establish new monasteries as fresh transplants for the Church. Seeing in this the grace of God, the Chapter rejoices with great joy.

153. We declare our awareness of the great progress made by some monasteries, and of the anguish of others for lack of vocations, as is happening among the brothers in many places.

CHAPTER VIII

ADMINISTRATION

DECLARATION AND COMMISSION

164. In his report on the status of the Order (IV - Cooperator Brothers), the Master of the Order explained how he fulfilled the mandate of the General Chapter of Avila (n. 168) concerning the status of cooperator brothers who lack passive voice in the election of superiors. Many other orders and religious congregations share our concern that cooperator brothers might be able to assume the office of superior. In recent years, however, no progress has been made either in the opinions of experts nor in the practice of the Holy See. Nonetheless, the CRIS (Congregation for Religious and Secular Institutes) has given a dispensation to allow one of our deacons to be named superior of a house, and two cooperator brothers to become subpriors of institutes. It has been called to our attention that in clerical institutes the power of jurisdiction seems to be connected to the power of ordination. A study presented to the capitulars, however, makes it clear that among experts in canon law there is no firm evidence that the power of jurisdiction of local superiors is necessarily connected to Holy Orders. There is, therefore, a possibility that the Holy See could grant dispensations in such cases.

In view of this opinion, we commission the Master of the Order:

- a. that he exert himself to bring about changes in these matters as well as in the practice of the Holy See;
- b. that he maintain contact with the highest moderators of orders and congregations who are concerned about this question;
- c. that he consider favorably petitions made by provinces seeking dispensations for cooperator brothers and transmit them to the Holy See.

165. We declare that documents transmitted by fax machines are taken to be truly authentic and official documents. Even so, the original documents are to be transmitted, until further notice.

166. In the next general chapter, official languages, over and above Latin, will be Spanish, English and French, but in such a way that brothers, even while speaking Italian, will be able to communicate [viz., through the use of simultaneous translations], as was done in the General Chapter at Oakland.

COMMISSION

167. We commission the Master of the Order to prepare for the capitulars of the next General Chapter (1992) a critical evaluation of the structure of the General Council [Generalitia], as outlined in LCO 424-438.

This evaluation is to contain the experience of the Master of the Order himself and of his Assistants concerning the structure of the Curia as well as comments from priors provincial concerning the efficiency of our General Council.

In his prudence, the Master of the Order may name a task force or obtain the data in some other way.

COMMUNICATION

168. As regards n. 153 of the Acts of the General Chapter of Avila, we call the attention of interested brothers to the answer given by the Pontifical Commission for the Authentic Interpretation of Canon Law on 29 April 1986 (cf. A.A.S., 4 December 1986, p. 1324).

COMMENDATION

169. A number of institutes of consecrated life have in the recent past been moved to appropriate elements of our Dominican life, among them, the Dominican liturgy with the 1962 rite for Mass and Office.

We place our confidence in the Master of the Order and in the provincials concerned, in developing or seeking a dialogue in all good will with these institutes, and we thank the Master for his vigilance and the undertakings he has made in favor of the patrimony, the interests, and the unity of the Order.

We do, however, wish to reaffirm the importance and the sense of the liturgy in the life of the Order. Liturgy is not only the expression of Dominican spirituality and its charism, but constitutes one of the important signs of its profound unity and of its community with the universal Church.

Impelled by an authentic sense of tradition, such as Pope John Paul II recalled in "Ecclesia Dei Adflicta" (A.A.S. 80, 1988, p. 1496), the Order celebrates the Office and the Eucharist in conformity with the principles of a renewed liturgy established by the Vatican II Council, as well as by current legislation of the Church.

Accordingly, we recommend that superiors, provincials in particular, encourage the brothers to put into practice with perseverance and confidence this renewed liturgy and to insure that communities remain faithful to the spirit of the determinations contained in the Constitutions and the Acts of General Chapters, while avoiding poorly thought-out innovations as well as an anachronistic return to the past.

We recommend also that the Liturgical Commission pursue the work of renewing Dominican liturgical texts and usages with proper traditions which the Order has never abandoned. The Commission has already accomplished this in a remarkable way with the "Proper of the Order" for the celebration of the Divine Office.

170. Before approving aggregation to the Order or to the Dominican family of an institute of consecrated life (CIC 580), we recommend that the Master of the Order and the General Council verify that the institute in its aim, its spirit and its constitutions is in close harmony with our Dominican tradition as they are expressed in our Fundamental Constitution and by the recent General Chapters, and in particular, as they are stated today in the four great priorities of the Order.

CHAPTER IX

ECONOMIC ADMINISTRATION

ANNOUNCEMENTS

172. We declare that the Syndic of the Order, Fr. Francisco Zamarron, in conformity with 560 of LCO, has presented a report concerning the General Council and many institutes of the Order, and that this report has been approved by the General Chapter.

173. We declare also that Fr. Francisco Zamarron, as administrator of the "Angelicum Foundation", has submitted a report of his administration to the Chapter, which gave its approval.

174. We declare that the Master of the Order presented to the Chapter a report of his receipts and expenses, as required by 572 LCO; this report was approved.

THANKSGIVING

175. The Chapter extends its thanks to Fr. Francisco Zamarron, the Syndic of the Order, for his tremendous work in preparing the above-mentioned reports.

176. The General Chapter also thanks the Economic Council of the Order for its administration since the previous chapter.

ORDINATIONS

177. We ordain that, according to LCO 573 I, the total ordinary budget of the Order for 1990 is \$962,500 in U.S. funds. Of this sum, \$723,110 in U.S. funds is to be remitted by the provinces.

178. Each year, starting with the year 1991, contributions may be increased but will not rise above 10% of the previous year's tax, computed in the national currency.

179 We ordain that the provinces of Eastern Europe are to pay their taxes in the national currency but other provinces in U.S. dollars, at the official New York exchange rate, as will be indicated by the Syndic of the Order.

180. We ordain that, according to LCO 573 I, the General Council establish a fund to cover the extraordinary expenses incurred in restoring and ameliorating its building along with the annexes. This fund will be endowed from a 10% annual surtax on the provinces, namely, \$96,250 in U.S. dollars.

181. We ordain that, according to LCO 592, \$40,000.00 U.S. is the greatest amount which the Master of the Order is allowed to spend without the consent of his Council.

182. We ordain that the expenses of those travelling to the General Chapter be the same averaged amount, so that each capitular, no matter whence he came, will in fact pay the same amount for his trip (cf. R 396; A 180).

183. We ordain that, in those years when a General Chapter is to be celebrated, [the following] stands: "The report of the Syndic of the Order is to be approved before the Chapter by the Economic Council of the Order" (R 99; A 184).

185. We ordain that, during the course of studies for institutional formation, the brothers be taught administration and economics so that, on the one hand, they may develop a greater sensibility for the economic aspects of our life, and on the other, be better prepared and skilled to assume responsibility as well as the office of procurator in our communities (cf. R 193; A 175).

COMMENDATIONS

186. Vicariates and regional priories are to transmit their answers to the questionnaire from the Syndic of the Order to their respective priors provincial, who will then relay them to the Master of the Order. These responses must first have been approved by the council of the vicariate (cf. LCO 567 II; R 390).

187. We decree that, during visitation of convents by priors provincial and of provinces by the Master of the Order, the financial books and documents relating to economic administration be examined. If necessary, priors provincial and the Master of the Order may enlist the help of specialists in these matters.

188. In their particular statutes, provinces are to determine the term of office for administrators of school, universities, and scientific centers.

189. We decree that all correspondence of provincial syndics to local procurators and vice versa be sent to the superiors; a duplicate of the document is to be sent to the respective procurator.

190. We decree that in every province there be ethical norms concerning the investment and placement of funds. The prior provincial with his council must concern himself in this matter, after hearing the economic council and the provincial commission for justice and peace.

Keeping these norms in mind, provinces and houses should be wary of the banks in which they deposit funds, and of the companies in which it would be opportune to invest.

191. Once again, we recommend to all provinces that the responsibility of the economic council be carried out with great care, according to LCO 579 and 581. In these days, economics more and more are seen as a truly integral part of our mission both as its support and more importantly as a sign of our life under the vow of poverty.

192. We also recommend that for a better fulfillment of economic norms in the whole Order, all details proposed by the Syndic of the Order be followed in dealing with balances, inventories, and all other matters which pertain to major economic transactions.

193. We recommend again that the Procurator of the Order provide provinces with the formula by which contributions to the Order are to be computed. He should, moreover, provide access to an index of contributions to interested provinces.

COMMISSIONS

194. We recommend that the Master of the Order inquire as to the possibility of obtaining contributions to the Order from vicariates (from their acquired funds). These contributions are to be considered separately from the province of origin, always keeping in mind equity and justice.

195. We recommend that the Master of the Order, with the help of the Economic Council of the Order, research ways to determine annual contributions on a better basis, more closely approaching equity.

196. The better to complete this task, the annual report of provinces, etc., must be prepared according to the following schema: total receipts, final tally of the previous year's credits and debits, and general receipts.

197. The response to the emended text, called a questionnaire, is to be sent to the Master of the Order at the same time.

A. Pontifical University of St. Thomas in Rome

THANKSGIVING

198. The General Chapter holds in grateful memory Fr. Jesus Gayo, who devoted much time and energy of his life in the Order to the administration of the Universities of the Order in Manila and in Rome. We owe to his labors several improvements of great moment in the reorganization of PUST.

ORDINATION

199. We call to mind n. 185, 3, of the Acts of the General Chapter of Avila and once more ordain that the economic business of the Pontifical University of St. Thomas in Rome be conducted according to the projected annual budget. This should be the case for the University as a whole and for each faculty and each institute. Based on the previous year's experience, ordinary and extraordinary projected expenses are to be listed separately.

In the course of the year, expenses ought to be examined regularly as they relate to the budget, so as to avoid a deficit at the end of the year.

COMMISSIONS

200. We enjoin the authorities of PUST to prepare a plan of investments so that the expenses foreseen may be spread over a five-year period. This plan is to be presented for approval at the next session of the PUST Board.

201. The 1983 Chapter of Rome ceded space in the Largo Angelicum 1a to the service of the University. As the house becomes more and more emptied of its inhabitants, we charge the authorities of PUST to prepare a plan for its use; this plan is to be presented to the Board of PUST at its next session.

B. The Albertinum, Fribourg

APPROBATION

204. We approve the proposed plan for the reconstruction of the exterior walls of the Convent "Albertinum" in Fribourg and agree that the work ought to be completed as soon as possible.

CHAPTER X

CONSTITUTIONS AND ORDINATIONS

[Changes in LCO -- previously distributed]

DECLARATIONS

283. The General Chapter of Oakland extends its gratitude to the Province of the Holy Name for the hospitality and fraternity shown to the members of the Chapter. We are grateful also to all the brothers who, each according to his proper role, worked with concern and diligence in offering simultaneous translations, and in editing and duplicating texts.

LOCATION OF THE NEXT GENERAL CHAPTER

284. We announce our decision that the next General Chapter, an elective one, will be held in Mexico City, beginning the first week of July 1992.

SUFFRAGES FOR THE LIVING

285. For His Holiness Pope John Paul II, Supreme Pastor of the entire Church, and most benevolent benefactor of our Order, each province is to celebrate one Mass.

286. For Fr. Damian Byrne, Master of the Order, each province is to celebrate one Mass.

287. For all bishops, for the Ex-Master of the Order, Fr. Vincent de Couesnongle, who because of illness was not able to attend this Chapter, for Assistants to the Master of the Order and the Procurator General of the Order, as well as for our benefactors, and for the well-being of our entire Order of Preachers, each province is to celebrate one Mass.

SUFFRAGES FOR THE DEPARTED

288. For the souls of Pope Paul VI and John Paul I, deceased Supreme Pontiffs, each province is to celebrate one Requiem Mass.

For the soul of Fr. Aniceto Fernandez, O.P., the last Master of the Order to die;

For the souls of brothers and sisters of the Order who have died since the last General Chapter;

For this time we impose only that each province celebrate one Solemn Requiem Mass for all combined.

When these suffrages are to be fulfilled, whether for the living or the dead, the fact is to be published on a bulletin board so that the friars of the convent involved, having been advised in a timely manner, may be able to participate in the celebration for this intention.

These are the Acts of the General Chapter of Priors Provincial celebrated in the Convent of St. Albert the Great, Oakland, from 19 July to 8 August 1989.

Printed copies of these acts are to bear the seal of the Master of the Order and must accurately reflect the original text.

We direct the superiors of each and every province, convent and house to have these acts read and distributed as soon as possible in each convent and house subject to them, and to see that all the acts are faithfully observed.

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

Given at Oakland, in the Convent of St. Albert the Great, on the day of the Solemnity of Our Holy Father St. Dominic, 8 August 1989.

L. + S.

--Fr. Damian Byrne, O.P.
Master of the Order

Etc.

Oakland 1989

ACTS OF THE GENERAL CHAPTER OF PRIORS PROVINCIAL

Translation of the Spanish passages by

David A. Butler, O.P.

May 1990

Dominican Fathers and Brothers
Province of St. Joseph
141 East 65th Street
New York, N. Y. 10021

CHAPTER II

THE COMMON LIFE

THANKSGIVING

19. We are grateful to the Master of the Order for his letter on the Common Life for its excellent content and for what it has meant in the encouragement of the life of the brethren and the communities as well as for the work of this Chapter.

COMMENDATIONS

20. We recommend that the friars frequently have special times for community prayer in order to celebrate the fraternity and share the faith. These special times of community prayer are opportunities to learn from one another and to preach to one another, sharing one's own experience of faith (Master of the Order, Common Life 2).

21. Faithful to our Dominican tradition and endeavoring to reinstate the meaning of the chapter of faults, we recommend to the friars that several times a year, especially during the seasons of Advent and Lent, they have a community chapter of faults. These chapters can be a good time for direction and fraternal correction (LCO 7; Master of the Order, Common Life 3).

22. We recommend to the friars who work in the same area that they hold meetings, get-togethers and spiritual retreats in common in order to share experiences, to take seriously and reflect together its meaning from the point of view of the faith (Master of the Order, Common Life 2-3).

23. We recommend that the communities set aside time for meetings and fraternal get-togethers in order to encourage the sense of oneness of the brothers and to create forms of cohesion which they have from a common faith that carries over to a happy deep fraternal friendship (W 77b).

24. We recommend to the Provincials that they organize adequately the Canonical Visitation so that going beyond mere formalism, it may be a means of revision and encouragement for the apostolic and community life.

25. Given the close relationship in the tradition of the Order between study, mission and common life, we recommend to the communities that they incorporate study as an essential element in the community's endeavor, accenting once again its role in our contemplative life, its importance in the apostolic life and its ascetic and stabilizing aspect. These essential elements of Dominican study should be valued as a service to God and to the world (RFG 7, 1; LCO 76-83).

26. "Given the fact that the preaching ministry is a community task and is primarily incumbent on the whole community" (LCO 100), we recommend to the friars that they periodically have community meetings in order to share apostolic experiences and consider these experiences together in the light of the faith in such a way that an apostolic endeavor should start in the community and be backed by the community (Master of the Order, Common Life 4). A community preparation for the homily can be a good experience of reflection and life in common.

27. We recommend to the friars that the collaboration with the Dominican family in each region and in the country be not restricted solely to meetings and internal questions but also, where possible, necessary steps should be taken to arrive at common plans and teams for evangelization and catechesis between the different branches of the Order, including the laity.
28. We congratulate those communities which have opened their liturgy to the Dominican laity and we recommend to all the other communities to give the opportunity to the laity to participate in the Liturgy of the Hours and in the Eucharist.
29. We recommend that the friars dedicate themselves actively in the theological formation of the Dominican laity, especially in the field of professional ethics. This endeavor should include spiritual formation and a collaboration in appropriate ministries.
30. We recommend that during the formation of the friars they be given a complete as well as a succinct program, both theoretical and practical, of the Dominican life and of the ministries for the nuns, as well as for the sisters and the Dominican laity.
31. Since all the communities and each friar are called to encourage vocations (LCO 165), we recommend that one or several friars be named as vocational promoters in each Province, Vice-Province or Vicariate, with a plan that must be frequently revised. Every community should know this vocational plan. Where it is possible, the community itself should name its own vocational promoter.
32. We recommend to those responsible for the selection and formation of our vocations that they keep in mind the interest and awareness of the current apostolic work, especially peace and justice (R 245), and the dialogue with the great religions of the world (A 35).
33. Given the need of a strong preparation in the humanities as well as a strong Christian preparation for the candidates to the Dominican life, and taking into consideration the positive experience of those places where the pre-novitiate program is already being carried out, we recommend the establishment of the pre-novitiate in the Provinces and Vice-Provinces in accord with their needs and taking into consideration their own situation (RFG 32-42).
34. We recommend that where the number of those in formation, whether it be in the novitiate or in the studentate, is small and does not permit a good common life among them, that the formation be carried out jointly with another Province or Vicariate (RFG 28).
35. We recommend that the novitiate year be made in a community that is distinct and separate from the studentate. It is good, however, that during the year the novices would be able to meet with the student brothers in order to make easy their future integration.
36. We recommend that those in formation during their time of formation should participate prudently and slowly in situations and practical pastoral programs in the communities which carry out a hands-on pastoral program, so that they may become familiar with and become part of the apostolic plan of the Province (RFG 76-76).

37. We recommend to the Provincial Superiors that the first assignment after institutional studies should be made with special care in order that the brothers may be able to incorporate themselves little by little into the common life and into the apostolic program of the Province. The young religious should be assigned to the communities which are more apt to support them in their Dominican life. These communities should be eager to receive them and make them part of their common life and apostolic ministry. On the other hand, we ask that the young religious being assigned should take on this assignment as one more step in their formation and that they should be disposed to accept the assignment readily.

CHAPTER IV

PRIORITIES

PREFACE

I. Priorities In General

68. 1. A Plan of Priorities. The Order of Preachers, which shares in the Church the apostolic life (LCO 1 IV), ought to be always in the act of mission and to place itself at the forefront (A 22).

In order to achieve this purpose we reaffirm, together with the last General Chapters, the four apostolic priorities, namely:

1. Catechesis in the de-Christianized world.
2. Evangelization in the diverse cultures.
3. Justice and peace.
4. Human communication through the means of social communication (cf. QC 15, 5; W 17; R 28; A 28).

2. Priorities And The Youth. The situations and the current problems demand that these priorities be put in force among today's young people (A 67). The young people are the future of society, the Church and the Order. Sensitive to the cultural changes, they are the hope of a new world; but at the same time they are left out of our societies by a manipulation of the "mass media". If we want an unobstructed open future, we must take action to assure confidence and allow them to partake of our common situations.

3. Interrelation Of The Priorities. The principal priority among the priorities for us is to live "giving ourselves completely to the evangelization of the Word of God" (Honorius III, cited in the Fundamental Constitution, III). The four priorities are not able to be separated from each other nor can one be chosen at the expense of the others. On the contrary, all of them complement each other, for each one responds in a special way to the most urgent needs of today's peoples in that which pertains to the preaching of the Word of God. Each Province and each one of us should constantly bring to his culture the needs and urgencies of the Good News, which were offered once before in a special culture. Bearers of a world-wide vocation, in our mission we find ourselves preaching in different cultures. Today's evangelization must take into consideration two new elements: one is that the means of social communication stirs up a conflict among all the cultures on earth, and the second is that the search for a new world-wide balance discovers the increase of injustices, of unequal situations, and of poverty. Why can't an intelligent effort be made to formulate a new catechesis which would permit a transformation of this world as well as its evangelization? Why can't we work with the "mass media" to build a world that is less unjust and more in accord with one another? How can the Good News of Jesus be preached without cooperating with those who defend life and human dignity?

4. Rooted In The Tradition Of The Order. These priorities are not something new but belong fully to the charism and the living tradition of the Order.

They take their meaning from the Gospel message that Dominic Guzman brought to life and proclaimed in his time.

We continue to point out some elements that show our roots and our best legacy; we call upon our historians to complete the living memory of the mission of the Order.

4.1 In Saint Dominic's Life. When the Church faces great obstacles in her endeavor to reach out to those distanced from her, Saint Dominic is successful in bringing to the faith many of his contemporaries; he creates new ways of religious life and new methods of preaching that match the new conditions of society in his time (the development of the cities); profoundly shaken by a deep compassion, he chooses a common poverty and engenders the respect for each person in his growth and in his decisions; professing mobility, he goes forth to meet the needs of the people and sends his brothers to the most important university centers.

4.1 In The Life Of The Brothers in the 13th Century. The Order is born in a time of tensions and conflicts, both in society and in the Church, and she places herself in the forefront without fearing the danger or the conflicts. Moved by the Gospel, the first brothers give themselves over to a new social organization: simple, fraternal and democratic. Those preachers open a new world to scientific thought and a theology of their time that takes up Aristotle, discovered by means of the Arabs. They also participate in the social movements of their time, for example, in the establishment of charters for the new cities.

4.3 The Brothers In The 16th Century. The first brothers having arrived in Latin America and in the Far East take the side of the oppressed by defending their rights. Thrust into their cultures, they learn the languages and they take on in their preaching artistic expressions as well as pedagogical methods of evangelization. Their community commitment to justice helps in the formulation of international law.

4.4 The Modern Era. Throughout history, in spite of painful deficiencies, many brothers and sisters have known how to reactivate the spirit of Saint Dominic. These, in which we recognize great figures of the Order, have taken a courageous stance, frequently with risk, against the violators of justice and of cultures in the excruciating historical happenings in the Church. The four priorities are surely the fruit of our distinctive origin.

II. Priorities In More Detail

First Priority: Catechesis In A De-Christianized World

5.1 The Reality. In many regions previously Christian there are persons who live without any reference to Jesus Christ. In industrialized societies the ways of life leave little room for the faith and reduce it to a private matter; in this context the teaching and the practices of the Church go on losing influence. And in some countries of the Third World the great masses of people, especially workers and young people, leave the Church not finding in the Church sufficient support for their just aspirations; on the contrary, in other Third World countries the Church represents a great hope.

5.2 The Threat. This situation cannot intimidate us; it is a threat to our vocation.

The key to a re-evangelization is that men and women must discover Jesus as a real person and as Lord of history. This catechesis has to reach children, young people, families, university students, workers, farmers, the poor, etc.

The end of such an instruction in the faith is, on the one hand, that the persons should live the experience of God and as such should learn to free themselves from all types of slavery (drugs, sexism, racism, nationalism, practical materialism, etc.) and on the other hand, that the laity should take on their missionary vocation and should commit themselves to build the Reign of God in society.

5.3 Tasks For The Order. In these contexts the catechesis of the Dominican family will be marked by the following characteristics:

1. it has to be Paschal, that is, it must proclaim the dead and risen Christ, it must have a call for personal conversion, motivating the transformation of the world;
2. it must be placed on the firing line (A 22); and
3. it must promote the lay ministries (R 39b).

Second Priority: Evangelization Among The Different Cultures.

6.1 The Meaning Of The Priority. According to the Second Vatican Council, the term "culture", in its widest sense, is the aggregate of the representations, knowledge, rites, laws and institutions through which the societies establish a rapport with the world and with God (cf. Gaudium et Spes 53). The fact that the expression of these elements is carried out differently in different societies gives rise to the diversity of cultures.

As a fact, in speaking of "cultural politics" the General Chapters use the term "cultural" in two senses that are complementary. Certain texts insist on the need of study and intellectual labor; other texts call the brothers and sisters to pay close attention to the diversity of the cultures and to their development with the end of making the Gospel live (QC 15.5; W 17; R 28; 174; A 28). We join together these two tendencies affirming the need of a special intellectual force and one of study in order to understand the cultures in their diversity, to analyze the consequences of this diversity and to let the Word of God make its voice heard. Therefore in this way do we speak about "evangelization among the diversity of cultures".

6.2 Nowadays we must point out two great cultural challenges. The first concerns the traditions of the great religions of Asia, Africa and the Christian traditions of the great majority of Latin America, which are strongly defended both as to their origin and as to their values. The second challenge comes from the industrialized societies of Europe, North America and the great cities of the Third World, characterized by modernity whose results are secularization and pluralism.

The Church must be disposed to the hearing of new words from the Spirit in the new cultural situations (cf. Jn 14, 26; 16, 12) and discover, for example, the values of solidarity and the richness of the traditions in some cultures, and the values of autonomy, liberty and responsibility born of modernity. No culture of itself is able to express the totality of revelation; each one of them presents an opportunity for a new richness in the expression of the Good News.

6.3 The Task Of The Preachers. The Order is called to serve the birth of culturally new faithful on diverse continents. This requires:

1. Compassion, which in this case means that the local communities must have a feeling for the people (Mc 6, 34), in a positive attitude of dialogue and appreciation for their cultural values (W 17; A 3);

2. Enculturation, that is, the process by which each one of the cultures expresses, according to its own way, the Christian faith in the interaction which is established between the one who evangelizes and the one who is evangelized (EN 20); and

3. Study, it is worth saying, the proper intellectual life of the Order, demands to be formed, to investigate and discern the values of the societies in order to make human dignity disposed to the acceptance of the Good News of Jesus (LCO 76-77; R 71).

Third Priority. Justice And Peace.

7.1 Diagnosis. In the field of justice and peace we as evangelizers state, among other things, two facts which seem important to us.

The first, the increasing concern in the world of the respect for human rights, which constitutes a sign of the times (John Paul II, Sollicitudo Rei Socialis, n. 26).

The second, the progressive break-down of the conditions of human life especially in the poorest countries. This fact is made manifest in the problem of the land and in the use of natural resources, unemployment, apartheid and racism, the traffic in narcotics and in the arms race, corruption and the external debt, institutionalized violence, ideologies of hatred and exclusion and a disrespect for human life, the frustration and the collective apathy of the poor deprived of their hopes; also, one must add the syncretism, the sectarianism and the religious fundamentalism which legitimize the unjust situations. These and other structural situations are the true "social sins", for they oppose God's plan and the development of the nations (John Paul II, Sollicitudo Rei Socialis, nn. 35-37 and note 65; R 234).

7.2 The Need. Justice continues being an essential element of the preaching of the Gospel (Synod Of Bishops, 1971, Justice In The World, Introduction); therefore, the Church in society must demand the promotion of human dignity and the place for her to exercise her ministry of evangelization (John Paul II, Sollicitudo Rei Socialis, n. 41).

For our Order, "without the commitment for justice and peace, it is not possible to have a knowledge and the practice of the Kingdom nor to have an authentic 'evangelization'" (A 22.1). From information received, we see that in the Provinces and Vicariates the awareness of the ministry of justice and peace has advanced; nevertheless, there exist communities and brothers who still do not see the relation between the choosing of justice and the evangelical mission of the Order.

7.3 Prophetic Practice. For the actions in favor of justice and peace to be prophetic signs in the midst of the world, they must possess these most important characteristics:

1. They must be communal, that is, they must be explicitly integrated in the projects of the communities whether they be local, provincial or regional (W 76.5; R 96).

2. They must be brought out, that is, based upon the analysis of the social situation and upon biblical and theological sources (QC 20; W 21; R 128; 192-193; 234-238; 246-247; A 49; 61; Damian Byrne, Instruction to the General Chapter of Oakland, in "De Justitia Sociali"); and

3. They must support the brothers and sisters who risk their lives by taking part in associations or movements in support of human dignity (W 25; R 244; 254; A 55).

The Fourth Priority: Human Communication Through The Means of Social Communication.

8.1 The Situation. Today more than ever in the history of man, all peoples and cultures have the possibility of information in common, rapid changes and constant interactions. This positive fact is due principally to the "mass media" which in using their own language create a different society and a different culture.

At the same time the media of social communication frequently promote anti-Gospel values and serve economic interests, ideological and political interests far from the common good; the majority of the communication firms are in the hands of powerful groups (R 255-268).

8.2 Toward An Answer. The Church's evangelization today is faced with a world where most familiar speech is the speech of the "mass media". Not to take this fact into consideration is to deprive many men and women of the Good News of Jesus. If the Church does not use this speech, she betrays her mission.

On the other hand, communication pertains to the essence of the Preachers' vocation (LCO 1 I). Happily we are discovering that the realization of the importance of these means are increasing in our Order. In fact some brothers and sisters are present in the field of social communication. For example T.V., movies, radio, theatre, periodicals, magazines, etc. Nevertheless we still have not taken up fully the actual challenge of the "mass media"; besides we sense a lack of communication and organization among the members of the Dominican family in this field. (A 72 11).

8.3 Guidelines for the Order of Preachers' Communication. We are immersed in a world in which every human being is a communicator of life or death. The fact is given within a process in which there are no spectators, only actors. The vocation of the Order nevertheless calls the Preachers, that is, communicators with these proper characteristics:

1. Communicators with conviction, that is to say, the most important thing is to live in the midst of the people the common life freely chosen from the Gospel; it is to accept the prophetic ministry of preaching in the style of Saint Dominic (LCO 1 IV; RSG 46); is to assume the catechesis in an de-Christianized world; without this conviction there is no authentic communication;

2. Communicators with a new vision, that is, who discover in the happenings of the cultures what favors and what hinders the coming together of human society and the Reign of God; they perceive the truth and the lie in communication (RSG 74); and they define their proper contributions to the challenges of a new society loved by God (RSG 1 XV; 17); and

3. Communicators with freedom, that is to say, not bribable in the promotion of justice and in denouncing the abuses against human dignity; they should be capable in the selection of instruments and technical means in order to have a better and more ample communication (LCO 104; A 72 II) and be creative in transmitting the Word of God by intelligent ways to today's men and women.

A. Priorities in General

COMMENDATIONS

70. We recommend with insistency that at the next Provincial Chapter or Vice-Provincial Chapter these priorities must be studied in the apostolic program (LCO 106, 107), for which purposes it would be expedient to set up a pre-chapter commission.

71. To carry out in practice the apostolic program in accord with the priorities of the Order and afterwards to evaluate their results, we recommend that general assemblies be held in each Province and Vicariate, where possible every two years (W 28).

72. We recommend that the centers of higher studies in the Order should integrate the philosophical and theological questions in their course of studies which the priorities put forth and which have been taken up by our General Chapter. Equally do we recommend that these centers of higher studies carry out intense studies which support the theological reflection and the practical pastoral activities in our Provinces that conform to the priorities.

B. Catechesis In A De-Christianized World

73. Remembering the directives of the General Chapter of Avila (cf. A 68-71), we recommend to our brothers and sisters that they should dedicate themselves to the work among the youth, especially the university youth, as a special place for their apostolic activity.

74. We recommend that, in order to push forward our apostolic priorities, there should be established a more ample collaboration with the Dominican family, and that the laity should put in practice and increase their talents in the service of exploration and common action.

75. We recommend that the Dominican laity widen their field of action by means of an adequate theological formation in such a way that they should be, each time more, carriers of a word of faith that is creative and freedom bearing in the different situations and is an answer to the new questions that are arising.

76. We recommend to the brothers and to the Dominican family that they revise the current catechetical material taking out all those expressions which show a discrimination by reason of race, sex or any other type of discrimination.

77. We recommend to the Dominican family that, following the example of Saint Dominic, they should meet head on in an intelligent and creative way the different forms of "fundamentalism" which are gaining more and more followers.

EXHORTATION

78. We exhort the friars that they include in their preaching and in their catechetical labors the rich traditions of the Order, by making effective use of different artistic expressions.

C. Evangelization Among The Diversity Of The Cultures

COMMENDATIONS

79. The faith is always lived in a particular culture. Therefore we recommend to our brothers and sisters that they exert a great effort in carefully distinguishing, as much in their way of living as a Christian as in their effort for evangelization, that which comes from the faith and that which comes from a culture and from the individual history of the culture.

80. We recommend to our brothers and sisters a deep reflection upon the so called term "modernity". Condemnation and fear do not dispose one to a correct evangelizing attitude. Therefore, as it is fitting to clearly denounce the dangers; it is also necessary to discover the positive elements.

81. From the beginning of the Order, some of our brothers dedicated their lives to research and teaching in the universities. Nowadays, the universities are privileged places of interaction between the values of the Gospel and the social changes. The important questions of the social changes are able to be clarified and put forth in the universities with all their complexity. It is here where theological and pastoral research and teaching take on a certain urgency and a special force. We back the Provinces which support the brothers who fulfill the priority of evangelization in the special context of the university ministry as professors, researchers and chaplains.

82. Testifying to the importance which Islam is acquiring in the contemporary world, we recommend:

a. That it must be insisted upon the immediate and permanent formation of a knowledge of Islam and Islam's confrontation with Christianity.

b. That the different Provinces keep in mind the petitions which they are able to receive to uphold the establishment of the faith in the Moslem world and therefore they should foster the preparation of brothers to work in that field.

83. We recommend that in the initial formation and in the permanent formation a study of the different cultures should be made particularly in those cultures which are the most influential in fact of the diverse geographical contexts. The consequences of the encounter of the cultures will be analyzed paying attention to the processes of cultural domination.

84. We ask the brothers and sisters of the European countries that they carry out everything necessary (commissions, colloquies, congresses...) in order to define the Order's mission in the new European community of 1992. We deem as very necessary a greater coming together and interchange between the European Provinces in light of this context (A 52).

We wish that particular attention be paid to the following points:

- a. The primacy conceded to economics is able to put in doubt the social security systems.
- b. The spirit of competition can increase the number of the poor.
- c. The struggle for the world market can bring about a disinterest for the Third World.

DECLARATIONS

85. The General Chapter faced with the need and urgency of evangelization among a diversity of cultures wishes to bring out some sensible points as regards mission:

- a. It is a fact that in certain local churches the brothers and sisters are suffering increasing difficulties in their collaboration with some bishops.
- b. It is desired that the proper mission of religious men and women should be better recognized by the bishops.
- c. It is wished that the announced publication of the "Universal Catechism" should be an occasion for bringing out the fundamentals of the faith and the hope that each nation, enlivened by the Holy Spirit, must be expressed in the genius of their proper culture.
- d. It would be desired that the teaching of the Church, especially in moral matters, should be based more on the need and on the evangelical call than upon a characteristic philosophy of a particular culture.

86. We declare that in fulfilling what was ordered at the General Chapter of Avila (A 31) there took place during the month of October 1988 in the city of Coban (Guatemala) a meeting of Dominican friars and Dominican sisters concerning native pastoral matters. The final statement has been sent to this Chapter. We are grateful and we are appreciative of the work done by our brothers, encouraging them to continue these meetings.

87. We declare that the Third Congress of our Mission in the Third World (Asia, Africa, and Latin America) will take place in Mexico City in the second week of September 1991 (cf. A 30).

88. We declare that the new gathering of the "Meetings of the Roman Dominicans" will be held in Rome in August 1989. We confirm our support for the brothers and sisters who work in the Moslem world.

D. Justice and Peace

ORDINATIONS

91. In certain countries, the Armed Forces are not in the service of the law, peace and justice, but on the contrary are in the service of political, social and racial powers... We remember the recommendation of the General Chapter of Avila (A 63) which asks the brothers who are military chaplains that they not accept any commitment which could hurt the promotion of justice and peace. If the need of an apostolic mission brings some brothers to exercise the office of military chaplains, they should always be seen as witnesses to the Gospel and builders of peace. We ask that they do not support in any way an unjust force and an unjust order.

COMMENDATIONS

93. The preaching and the promotion of justice is by its nature a public act which has ecclesiastical political implications. We recommend to the brothers and sisters that they be aware of the fact that both our word as well as our silence have political and social consequences (cf. A 60, 62).

94. We recognize the work done by the general and regional promoters of justice and peace, and we encourage them to continue their endeavor in accord with the norms of this Chapter.

95. We recommend that the Provinces or neighboring Vicariates which are in the same circumstances set up inter-provincial commissions of justice and peace under the presidency of a coordinator.

96. We recommend that each one of our communities set up in their annual budget a sum of money designated to help the poor and to cooperate in programs of development among the most needy countries (A 56).

97. We recommend to our brothers and sisters that they participate in the movement known as: The Conciliar Process for Justice and Peace and the Integrity of Creation (W.C.C.) and that:

a. They should show a great respect for the environment as something created by God, and they should foster justice and peace as also the fraternity and the harmony with nature and nature's resources.

b. They should take part in the fight against those activities which do damage to the quality of life and threaten human existence.

c. They should contribute to the profound understanding of a theology and a spirituality of creation seen as an integral part of the Good News of salvation.

EXHORTATIONS

98. In the face of frequent conflicts among countries or ideological blocks, we ask our brothers and sisters that they rise above all sense of extreme nationalism and support with an evangelical spirit every search for a peaceful solution founded on the efforts and the mediation of international organizations.

99. We exhort the brothers that they should stand up with constancy for the rights of refugees and immigrants as well as for racial and cultural minorities.

E. Means of Social Communication

COMMENDATION

101. In those places where radio is one of the mass media's great reaches into the popular areas, the participation of the brothers and sisters should be brought to the service of evangelization and to the service of integral formation.

COMMISSIONS

102. We commission to the Master of the Order the reorganization of the Dominican Center of M.C.S. so that it can respond to the present needs of the Order and to the changing times (cf. QC 33, 35).

103. We commission the editors of the RSG and RSP that they include a program of initial formation and permanent formation concerning M.C.S. paying particular attention to the following:

- a. To learn to listen to the people
- b. To teach to read analytically and critically the language of M.C.S.
- c. To awaken a critical sense which allows an interpretation of the intention and the real objectives of the messages which we receive from M.C.S.
- d. A technical preparation for the use of those medias.

F. Presence of the Order

COMMISSIONS

104. We commission the Province of Our Lady of the Rosary that a house of our Order be founded in Korea.

105. We commission the Province of the Assumption of the Blessed Virgin Mary in Australia and New Zealand that a house of our Order be founded in Indonesia.

106. We commission the Assistant for Apostolic Life to collaborate with the aforementioned provinces with the view of starting the Order in Indonesia and in Korea. Furthermore, we commission all the Provinces that they help, as they are able to, so that this work well begun can succeed.

EXHORTATION

107. On the occasion of the Fifth Centenary of the Evangelization of America which will be celebrated in 1992, Pope John Paul II officially called for a "New Evangelization". This happening is a challenge to the Order of Preachers, especially the existing Provinces in Latin America. For which, we are invited:

- a. To examine the process of the first evangelization, recovering the rich legacy which the first Dominican brothers left us (cf. R 88).
- b. To assume the Pope's proposal of a new evangelization in its vigor, methods and content, keeping in mind the reality of injustice and poverty in which our countries live, in order to create a "Latin American confirmed in its christian vocation, free and fraternal, just and peaceful, faithful to Christ and to man" (John Paul II, "Discourse in Santo Domingo", October 12, 1984).
- c. Nevertheless, we exhort the Dominican Family to take on this challenge, putting into practice the priorities and directives of the last General Chapters.

THANKSGIVING

108. We take up what was said by the General Chapters of Walberberg, Rome and Avila concerning the presence of the Order in continental China. By means of

the Provinces of Our Lady of the Rosary, Germany and Saint Joseph in the United States of America, the Order carried out in times past a labor of evangelization of great merit in China. We are grateful for the efforts made up to the present time and we encourage the aforesaid provinces and the General Vicariate of the Queen of China in Taiwan to continue making every effort possible in order to maintain contacts with our old missions in China and to seek there the permanent foundation of the Order.

CHAPTER IX

THE ECONOMIC POLICY OF THE ORDER

INTRODUCTION

171. In the attainment of the principal end of our life and mission, economic means and instruments are not foreign both in the special way of our manner of thinking and in our form of life. It is more, as the General Chapter at Rome states (n. 297), they are a concrete expression of the worldwide government of the Order.

Our wish is to clarify certain ambiguities and make precise what we think and wish in our style and witness of life. To do this we present four reflections which we believe necessary in order to make better our apostolic loyalty in these times and circumstances in which we live and in the service of men to whom we are obligated. Four reflections which we want to show the relevance of the economic life with the four priorities of the Order, which are the connecting thread of the whole Introduction and the subsequent determinations.

I. The Economy and Our Life

The Chapter of Avila (n. 169) affirmed that in our life as Dominicans, the economic theme is not very popular. This affirmation is certain and at the same time worrisome for its implications in our apostolic mission, in our preaching and in our witness. The fact of disinterestedness for material things and a certain preoccupation for material things has created in many communities a lifestyle at times inconsistent with the Gospel which we are endeavoring to preach. In other cases an ignorance of economic realities has led to a notable lack for the common good by not knowing how to judge the effort and the fruit of the work produced by the brothers.

To pretend that economics is not counted as a part of a new culture which is significant for today's society is a grave error which from our judgments of the value of economics makes for a preaching that is false and lacking authority. Today the Church and we Dominicans have a word to be said in the field of economics which is an evident challenge and which has been turned to a new "frontier" which we must evangelize.

The ideologies which form the base for economic thought decidedly influence today's man and his form of life. The unclearness of the Church's economic doctrine obliges us to study thoroughly the foundations of the economic world, to analyze their consequences, to live them in our communities and to preach them and explain them from our contemplation of the faith. A theology of economics is necessary if one wishes a formulation of the Church's economic thought with the pertinent analytical and critical study of the causes of economic inequalities and the causes that leave others outside the mainstream, with subsequent dependencies and exploitations.

A great part of our communities are suffering the lack of competent persons both in the correct administration of material things and in the successful carrying out of their plans for mission, as in the taking a position in the face of all that is contained in the economic reality. Therefore we vehemently urge our brothers to become competent in the urgent matters and the problem matters which are presented in the field of

administration and in the field of economics. In this need, as in so many other needs in our life and in our mission, it will be necessary to have the help and advice of our brothers and sisters in the Dominican laity.

II. The Solidarity, Sharing and Participation of Material Goods.

In the Order it is noted each time with greater force the awareness toward the poor which has made a change in the same lifestyle of many brothers and many communities. It is the result which comes from the taking on of the priorities set forth in the last General Chapters in whose light the needs of others are better perceived and it becomes apparent that material goods are by their nature destined by the same design of God for all men (IIa - IIae, q. 66, 2.).

This happy and effective proof is united to that of stating that there also has increased the sharing among our communities and among our Provinces. It could not be any other way since such a sharing would not be real if it did not show itself in a concrete way among us. Nevertheless, in the interior process we must still travel much more. It is easier at times to be worried about exterior problems because they entail less while in our own backyards there are bad inequalities which damage equity and justice. The overcoming and the correction of those situations should be the first sign of sharing.

On the other hand however, in order for this solidarity and sharing to really be operative they must come about from the reasonableness of our community projects, provincial projects and projects of the whole Order by always keeping in mind the needs of the poorest. Because we would want the horizon of our solidarity and sharing to have no limits but reality places upon us the need to limit the help to programs which are set forth from our priorities without which we could attend to other needs with an excessive diversification.

Notwithstanding this, our solidarity must be converted into the continual motive of the will of our brothers and our institutions in order to move us to give to the others not only from that which is our abundance but also from that which would be able to mean the first layer of our own resources (cf. Sollicitudo Rei Socialis, n. 31).

The preferred options of the Order, the debts and obligations toward the persons and entities which they serve and are present in distinct parts of the world especially those parts which are effected by the same situations of the society in which they live because they are exerting a great effort towards the betterment of men, to the development of their own culture, to the building of the local Church or to the promotion of native vocations these activities must always be included in our solidarity. John Paul II in the aforementioned Sollicitudo Rei Socialis (n. 26) insists that there is increasing in society the awareness of a common destiny and that opens for us in an extraordinary way the field of participation and the field of communication of resources.

III. The Function Of The Procurator In The Community

As a third point we want to reflect on the function of the procurator in our communities and on their projects.

We are able to state that there are very few administrators in our communities who are well trained, and many times their role is only that of a bookkeeper or that of some amateur in monetary procedures.

This fact makes it urgent to rescue and to re-evaluate the mission of procurator within the community.

In the Order, the administrator exists by reason of his apostolic mission. His office is one of service, one of diaconate for the community, and as such he should help the community in that which is relevant to community works and community projects which are ordered to the fulfillment of its mission. For this reason it is demanded more and more a great qualification since the function of the procurator is an active function which comes alive in the carrying out of that which has been planned by the community. His formation and knowledge will be of great use to all the brothers.

That function would not be complete only by a technical help, the communication of the projects or the carrying out of the projects, should be above all a service of equity by bringing about justice into the heart of the life in common. The work of the administrator is included into and is given standing in the mission of the community, which has as its end the preaching of the truth, the formation of the conscience and the promotion and help to the poorest (cf. CIC, n. 1254, 2).

IV. Our Economy And Justice

Today more than ever it is necessary to affirm that the economy in the Order must be intimately and inseparably united to justice. We cannot be untrue to our calling when it comes to the economic relationship that we have with the persons who work for us and are subject to contract, or when it comes to the planning of our financial income from our works, or when it comes to the investment of our money or our resources. It is a demand which comes from ethics and morals and from our commitments as men of the Church.

We must be conscious of the fact that the fruit of our work must serve exclusively our mission, which mission is expressed with all clarity in concrete priorities, and by that token it is absolutely reprehensible that we should cooperate directly or indirectly with evil. The co-responsibility of the administrators with the whole community will be to appear as credible signs before a world that is too far alienated from ethics and justice in their economic activities.

This significant presence is made real in the knowledge by means of exact information which information should proceed from reliable economic facts, from whence a banking institution or an investing society or group is using its economic power to further acts contrary to the Gospel, contrary to human rights, contrary to justice and contrary to peace. Our reaction relative to this information within the prophetic nature of our mission should be to carry us, if it should be necessary, to a denunciation of such activities.

A. The Pontifical University of Saint Thomas "In Urbe"

COMMISSIONS

202. We ask the authorities of the P.U.S.T. that in a year's time from the publication of the Acts of this General Chapter they should present to the Council of the General a complete and detailed study of the possibility of obtaining from the Italian Government a recognition in financial matters, with the purpose of participating in the subsidies and exemptions which are granted to educational institutions.

203. We ask the Prior and the Council of the Convent of the Saints Dominic and Sixtus that in a year from the publication of the Acts of this General Chapter they should present to the Council of the General, a complete study of the cost "per capita" of the religious who live in the Convent (professors, students, guests, etc.). This study must distinguish clearly what are the expenses for operating the Convent (food, medicines, shoes, etc.) and what are the expenses for the structure (ordinary maintenance of the building, taxes, electricity, water, salaries, etc.).

C. The House of Pierre Seilhan - Toulouse

DECLARATIONS

205. We declare our gratitude to all those who generously helped the undertaking of the Province of Toulouse in acquiring for the Order the house of Pierre Seilhan.

206. We declare that with the financial help given by all the Dominican family the house called that of Pierre Seilhan, the cradle of the Order, was acquired.

COMMISSION

207. We ask the Council of the General together with the Society which administers the Pierre Seilhan house, that both make a study of the possibility to set up some Institute of the Order there (e.g., Historic Institute, Leonine, etc.). They should keep in mind the ordinary and extraordinary expenses which would be needed.