

*G. P. Carroll OP*

# Acts

Elective General Chapter  
**Order of Preachers**

Mexico  
July 1 to 31, 1992



Fr Timothy Radcliffe  
Professor of Sacred Theology  
Master of the Order

Rome  
Curia Generalitia at Santa Sabina  
1992



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## LETTER OF PROMULGATION

My dear brothers in St Dominic,

In this chapter we heard new voices. We all became aware that the Dominican Family is truly spread throughout the world. One of the most moving meetings was when our brothers from Africa shared with us their situation, the social and political crisis of their countries and the promise of new life and growth in the Order. We also heard about more strongly than ever before the voice of Central and Eastern Europe, as they emerge from years of suffering and seek to discover what it means to be a Dominican in a transformed world. Our brothers from different parts of Asia helped us to see how diverse are the situations in which we must live our vocations. Our Constitutions give us a freedom to incarnate the Gospel in fresh ways in other cultures, and at this Chapter we saw that this is a freedom we must grasp.

In these *Acta* you will find fine documents which are worth studying. But our first priority was not so much to produce many more words as to ask how we might live out the vision of the most recent chapters so that our words may not be empty but carry the authority of lived experience. Time and again in this chapter we affirmed the need to co-operate in specific concrete projects, especially in the area of formation. This desire for co-operation found expression in the establishment of the Council of Europe, which consists of the four Assistants of the Master for Europe and the Assistant for the Apostolic Life, to foster and promote the Mission of the Order in this Continent which is searching for a new identity.

In this Chapter we became aware just how great are the issues which our Church and our world must face. Questions were raised as to whether our General Chapters are organized so as to best facilitate a deep and open discussion of these matters. This is a

matter of the first importance for one of our gifts to the universal Church is that we are an Order that has always kept its unity, whatever the tensions, and so we should be a place in which the search for truth, in the confidence of mutual charity, should always continue.

We therefore concluded the chapter with a debate as to the organization of future Chapters.

Finally I would like to thank the Province of Mexico, and the whole Dominican Family in Mexico, for the wonderful hospitality we all received during our stay in their country, for the dedication and efficiency with which they worked to make the Chapter a success. I cannot find words enough to express our gratitude, especially to Laudelino Cuetos, the provincial, and Carlos Mendoza Alvarez, the secretary general.

I hereby promulgate the Acts of the General Elective Chapter of Mexico from July 1 till July 31,1992.

Your brother in St. Dominic,  
Given at Santa Sabina, Roma, September 22,1992

FR TIMOTHY RADCLIFFE, OP  
Master of the Order

FR JESUS MARTIN, OP  
Secretary General of the Order

L. + S.  
Prot. num. 50/92/656

# MEMBERSHIP

Under  
FR TIMOTHY RADCLIFFE  
Master of the Order of Preachers

*Former Master of the Order*  
fr **Byrne** Damian

## *Priors Provincial*

fr **De Leon Lastra** Juan Jose, Province of Spain  
fr **Abeberry** Pierre, Province of Toulouse  
fr **Marneffe-Lebrequier** Francis, Province of France  
fr **Pierbon** Francesco, Province of Lombardy  
fr **D'Amore** Francesco Eugenio, Province of Rome  
fr **De Cillis** Enrico, Province of St. Thomas Aquinas in Italy  
fr **Doczy** L. Zsigmond, Province of Hungary  
fr **Merten** Manuel, Province of Germany  
fr **Marek** Tadeusz, Province of Poland  
fr **Fuster Perello** Sebastian, Province of Aragon  
fr **Duka** Dominik, Province of Bohemia  
fr **Bosnjak** Mato, Province of the Annunciation B.V.M. in Croatia  
fr **Monteleone** Elio, Province of Trinacriae (Palermo, Italy)  
fr **Gallego Salvadores** Juan Jose, Province of Portugal  
fr **Una Fernandez** Manuel, Province of Betica  
fr **Struik** Piet, Province of the Netherlands  
fr **Jordan** Thomas, Province of Ireland  
fr **Cuetos-Varela** Laudelina, Province of St. James in Mexico  
fr **Mejia Power** Jose Luis, Province of St. John the Baptist in Peru  
fr **Diaz Camacho Pedro** Jose, Province of St. Louis Bertrand, Columbia  
fr **Lintanf** Jean Pierre, Province of Lyon  
fr **Orellana Vargas** Luis, Province of St Catharine of Siena in Ecuador  
fr **Fernandez Rodriguez** Felix, Province of St. Lawrence Martyr in Chile

fr **Gonzalez** Pedro Luis, Province of the Holy Rosary  
 fr **Marcato** Pio Giuseppe, Province of St. Peter Martyr  
 fr **De Caluwe** Mark, Province of St. Rose in Flanders  
 fr **Scampini** Jorge, Province of Argentina  
 fr **Ertle Thomas**, Province of St. Joseph in U.S.A.  
 fr **Frendo** George, Province of St. Pius V in Malta  
 fr **Guimond** Richard, Province of St. Dominic in Canada  
 fr **Flannery** John C., Province of the Holy Name of Jesus in U.S.A.  
 fr **Urru** Angelo Giuseppe, Province of St. Mark in Sardinia  
 fr **Ruf** Gregor Max, Province of Southem Germany and Austria  
 fr **Goergen Donald**, Province of St. Albert the Great in U.S.A.  
 fr **Halstead** David, Province of the Assumption B.V.M. in Australia  
 and New Zealand  
 fr **Perez** Juan Manuel, Province of St. Thomas Aquinas in Brazil  
 fr **Dousse** Jean-Bernard, Province of the Annunciation B.V.M. in  
 Switzerland  
 fr **Chau Tran** Joseph Dinh, Province of Queen of Martyrs in Vietnam  
 fr **Castigador** Honorato, Province of the Philippines  
 fr **Philibert** Paul, Province of St. Martin de Porres in U.S.A.

*Vice-Proprials*

fr **Channan** James, Vice-Province of Pakistan  
 fr **Aragon Marina** Rafael, Vice-Province of St. Vincent Ferrer in  
 Central America and Panama  
 fr **Thesing** Gilbert, Vice-Province of St. Joseph in Nigeria  
 fr **Lobo** Peter, Vice-Province of India

*Vicars General*

fr **Berten** Ignace R., Vicariate General of St. Thomas Aquinas in  
 Belgium  
 fr **Nengende** Mavabonga, Vicariate General of Zaire  
 fr **Spruyt** Carel, Vicariate General of Southern Africa  
 fr **Hou** Joseph, Vicariate General of Taiwan

*Diffinitors*

fr **Pirallo Prieto Santiago**, Province of Spain  
fr **Brugues Jean Louis**, Province of Toulouse  
fr **Bedouelle Guy**, Province of France  
fr **Lippini Pietro**, Province of Lombardy  
fr **Piccari Tarsicio**, Province of Rome  
fr **Tarantino Tommaso**, Province of St. Thomas Aquinas in Italy  
fr **Leszkovszky Pal M.**, Province of Hungary  
fr **Meyer Karl**, Province of Germany  
fr **Sanders David**, Province of England  
fr **Barwacz Alojzy**, Province of Poland  
fr **Tudela Bort Juan Antonio**, Province of Aragon  
fr **Lasi Vjekoslav**, Province of the Annunciation B.V.M. in Croatia  
fr **Matranga Pietro**, Province of Trinacriae (Palermo, Italy)  
fr **Femandes Pedro**, Province of Portugal  
fr **De Paz Castano Herminio**, Province of Betica  
fr **Kuhlmann John**, Province of the Netherlands  
fr **Clifford John Brendan**, Province of Ireland  
fr **Ituarte Verduzco Gonzalo Bernabe**, Province of St James in Mexico  
fr **Almonte Guz Lindor Lazaro**, Province of St. John the Baptist in Peru  
fr **Balaguera Cepeda Jose Antonio**, Province of St. Louis Bertrand in  
Columbia  
fr **Durand Alain**, Province of Lyon  
fr **Fernandez Iglesias Roberto A.**, Province of St. Catharine of Siena  
in Ecuador  
fr **Rios Vivanco Miguel Angel**, Province of St. Lawrence Martyr in Chile  
fr **Ajates Alonso Jose Luis**, Province of the Holy Rosary  
fr **Gilardi Constantino G.**, Province of St. Peter Martyr  
fr **Backeljauw Clemens-Joris**, Province of St. Rose in Flanders  
fr **Collins Gabriel Nestor**, Province of Argentina  
fr **Farren John Aquinas**, Province of St. Joseph in U.S.A.  
fr **Micallef Vincent**, Province of St. Pius V in Malta  
fr **Gelinas Yvon**, Province of St. Dominic in Canada  
fr **Scanlon Paul**, Province of the Holy Name of Jesus in U.S.A.  
fr **Marchionda James**, Province of St. Albert the Great in U.S.A.

fr **Wallace** Martin Joseph, Province of the Assumption B.V.M. in  
Australia and New Zealand  
fr **Lobo de Moura** Sergio, Province of St. Thomas Aquinas in Brazil  
fr **Schenker** Adrian, Province of the Annunciation B.V.M. in  
Switzerland  
fr **Lana** Tamerlane, Province of the Philippines  
fr **Finn** Raymond C., Province of St. Martin de Porres in USA.

*Socii to the Diffinitors*

fr **Lago Alba** Luis, Province of Spain  
fr **Van Aerde** Michel, Province of Toulouse  
fr **Cadore Bruno**, Province of France  
fr **Casali** Michele, Province of Lombardy  
fr **Marma** Salvatore, Province of St. Thomas Aquinas in Italy  
fr **Hohmann** Bernd, Province of Germany  
fr **Dybowski** Miroslaw, Province of Poland  
fr **Bosch Navarro** Juan, Province of Aragon  
fr **Vinklarek** Jaromir, Province of Bohemia (in accord with LCO  
520,II)  
fr **Derksen** Karl, Province of the Netherlands  
fr **Kirke** Peter, Province of Ireland  
fr **Ulloa Herrero** Daniel, Province of St. James in Mexico  
fr **Villa Hincapie** Guillermo Leon, Province of St. Louis Bertrand in  
Columbia  
fr **Biot** Francois, Province of Lyon  
fr **Braekers Marcel**, Province of St. Rose in Flanders  
fr **Daley** Raymond, Province of St. Joseph in U.S.A.  
fr **Cadrin** Daniel, Province of St. Dominic in Canada  
fr **Duston** Allen, Province of the Holy Name of Jesus in U.S.A.  
fr **Svoboda** Maximilian, Province of Southern Germany and Austria  
(in place of a diffinitor according to LCO 520,II)  
fr **Dahm** Charles, Province of St. Albert the Great in U.S.A.  
fr **Dinh Nghi**, Province of Queen of Martyrs in Viet-Nam  
fr **Gonzales** Enrico, Province of the Philippines  
fr **Rodriguez** Alberto, Province of St. Martin de Porres in U.S.A.

*Socii to Priors Provincial*

fr **Barriales Ardura** Joaquin, Province of Spain  
fr **Farrell** John, Province of England (after the election of fr Timothy Radcliffe, he became a diffinitor)

*Delegates from Vicariates*

fr **Oregui Arregui** Luis Maria, Province of Spain  
fr **Grandoit** Frantz, Province of Toulouse  
fr **Voreux** Jean-Pierre, Province of France  
fr **Ferreira Sales** Cristovam, Province of Lombardy  
fr **Vargas Rojas** Lucio, Province of Germany  
fr **Darius** Vincent, Province of England  
fr **Kasjanienko** Andrej Dominik, Province of Poland  
fr **Colome Angelats** Rafael, Province of Aragon  
fr **Turrado Carracedo** Tomas, Province of Betica  
fr **Josepa** Adolfo, Province of the Netherlands  
fr **O'Loughlin** Casimir, Province of Ireland  
fr **Ugwuegbulam** Nzamujo, Province of Lyon  
fr **Fuertes Agundez** Jeronimo, Province of the Holy Rosary  
fr **Neira Zamora** Eladio, Province of the Holy Rosary  
fr **Rodriguez Alonso** Ramon, Province of the Holy Rosary  
fr **Gallant Robert** Paul, Province of St. Rose in Flanders  
fr **Herrera** Hector, Province of St. Joseph in U.S.A.  
fr **Pomerleau** Yvon, Province of St. Dominic in Canada  
fr **Terceros Mendoza** Pedro Roger, Province of St. Albert the Great in USA.  
fr **Rankin** Robert Paul, Province of the Assumption B.V.M. in Australia and New Zealand  
fr **Ha** Vincent Lu, Province of Queen of Martyrs in Vietnam

*Other Participants at the General Chapter*

*Assistants to the Master of the Order and Syndic*

fr **Avagnina** Giovanni Carlo, for Italian-speaking Provinces  
fr **Cardoso Peres** Mateus, for Intellectual Life  
fr **Hynes** Flannan, for Latin America

fr **van Merrienboer** Edward, for Apostolic Life  
fr **Zamarron** Francisco Javier, Syndic of the Order

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

fr **De la Rosa** Rolando, Convent of St. Thomas Aquinas in Manila  
fr **Giordano Sabato** Agostino, Convent of Saints Dominic and Sixtus  
in Rome  
fr **Sigrist** Rene Marcel, Convent of St. Stephen in Jerusalem

*Guests of the Master of the Order from the Dominican Family*

sr. **Sandoval Villarreal** Maria Elena, National President, Federation  
of Dominican Nuns of Santa Maria de Guadalupe in Mexico  
sr. **Loza Mendez** Imelda, from the Monastery of Saint Catherine of  
Siena, in Morelia, Mich.  
sr. **Lopez Zendejas** Rosa Mana, from the Monastery of Saint Rose of  
Lima, in Puebla, Pue.  
sr. **Garcia Duran** Maria Elena, from the Monastery of Maria Reina,  
in Tampico, Tams.  
sr. **Alvarez** Maria, Prioress General of the Congregation of  
Dominicans of Christian Doctrine  
sr. **Guerrero Sosa** Adriana, Congregation of Dominicans of the  
Queen of the Holy Rosary, San Miguel de Allende, Gto.  
sr. **Castro** Maria Carmen, Congregation of Dominicans of Saint  
Thomas Aquinas, Azcapotzalco, Mexico, D.F.  
mrs. **Amaral do Azevedo** Lilia, lay Dominican from Brazil  
mr. **Mandujano** Hector, lay Dominican from Mexico

*Supporting Staff At The General Chapter*

*Interpreters*

fr <b>Alison James</b>	fr <b>Pierce</b> Brian
fr <b>Candanedo</b> Wilmo	fr <b>Quintero Mosqueda</b> Salvador
fr <b>Cote</b> Michel	fr <b>Rausis</b> Philippe Emmanuel

fr **Henne** Philippe  
fr **Pacheco** Juan Carlos

fr **Rivard** Guy  
fr **Tatum** Gregory

*Adscripti*

fr **Amado Luarco** Carlos  
fr **Bernal Jimenez** Arturo  
fr **Bernal Ricardez A.** Eleazar  
fr **Bravo Gonzalez** Pablo Miguel  
sr. **Cea Bonilla** Alicia  
fr **Chicas Palacio** Hector  
fr **Delon Carsolio** Arturo  
fr **De Longchamp** Henri  
mr. **De Villa Noe**  
fr **Diaz Nunez** Jorg Rafael  
fr **Garcia Fernandez** Femando  
sr. **Giron Hernandez** Zenaida  
fr **Hernandez Resendiz** Francisco  
fr **Lahpi Diaz** Alejandro Maris  
sr. **Lopez Perez** Hilda  
fr **Martin** Jesus  
fr **Martinez** Jose Luis  
sr. **Mata** Rosana  
sr. **Ramos** Yolanda

sr. **Mendoza Vazquez** Gabriela  
fr **Naves Olivas** Oscar  
fr **Padrenan Godoy** Raul  
mr. **Peraza** Jorge  
sr. **Rafferty** Veronica  
mr **Ramos** Carlos  
fr **Raya Rubio** Juan Manuel  
fr **Rayon Delgado** Gustavo  
dr. **Romero Galvan** Jose Ruben  
fr **Romo Cedano** Pablo  
fr **Rubio Guerrero** Luis Javier  
fr **Sainz Luna** Jose Juan  
fr **Sanchez Soto** Domingo  
fr **Sigala Martinez** Fernando  
mrs. **Tello de Peraza** Lidia  
fr **Villarreal Acosta** Ricardo  
fr **Zavala Hernandez** Angel  
fr **Zepeda Moreno** Francisco J.

# CHAPTER I

## FORMALITIES

1. Denuntiamus per suas litteras circulares die 30 mensis octobris anno Domini MCMXCI, Romae datas, magistrum Ordinis fr DAMIANBYRNE ad normam LCO 413,II, Capitulum Generale Electivum indixisse, celebrandum in sede Conferentiae Episcopalis Mexici, Lago de Guadalupe, in suburbio Mexico, diebus 1 mensis julii et sequentibus anno Domini MCMXXCII.
2. Denuntiamus magistrum Ordinis, ad normam LCO 414, fr Carlos Mendoza Alvarez, Provinciae S. Iacobi in Mexico, secretarium generalem capituli instituisse lictens diei 30 mensis octobris 1991, necnon frateres Francisco Quijano Leon et Oscar Mayorga Dardon, Provinciae S. Iacobi in Mexico, vice-secretarios generales.
3. Denuntiamus magistrum Ordinis sequenha membra Familiae Dominicanae ad capitulum generale invitasse: ex parte monialium ordinis in Mexico: Sor Maria Elena Sandoval Villarreal, Sor Imelda Loza Mendez, Sor Rosa Maria Lopez Zendejas y Sor Maria Elena Garcia Duran, ex parte sororum vitae activae: Sor Maria Alvarez, Sor Adriana Guerrero y Sor Maria Carmen Castro, e laicatu dominicano D. Lilia Amaral do Azevedo e Brasilia et D. Hector Mandjano e Mexico.  
Hi omnes cum voto commissionibus participaverunt; in sessionibus plenariis ius habuerunt ad loquendum.
4. Denuntiamus fratres Thomam Ertle, Mark De Caluwe et Piet Struik die 30 junii, hora 18a, litteras testimoniales vocalium examinasse.
5. Denunbamus die inceptiois capituli generalis electivi secretarium generalem capituli, fr Carlos Mendoza, sequens telegramma mississe ad Romanum Pontificem, Johannem Paulum papam II:

*"Fratres Praedicatores in Capitulo Generali Electivo Mexici congregati, gratias Sanctitati Vestrae agentes pro litteris ad fratres capitulares missis et paterna sollicitudine erga Ordinem, optantes ut per semitas Sancti Patris Dominici progrediantur fidelius, qui Evangelii nuntius eximius exstitit, humiliter petimus ut pro nobis oreets regamusque benedictionem Vestram Apostolicam."*

fr Carlos Mendoz Alvarez, O.P, secretarius generalis

6. Denuntiamus designatos fuisse ad normam LCO 417, I, 2, in huius capituli actuarios: fratres Fernando Garcia Fernandez, Carlos Amado Luarca et Jose Juan Sainz, Provinciae S. Iacobi in Mexico.
7. Denuntiamus praesidem, audito capitulo, ad normam LCO 417, 1, 3, designasse revisores textuum actorum capituli: fratres Michele Casali, Socium Diffinitoris Provinciae Utriusque Lombardiae, Felix Fernandez Rodriguez, Priorem Provinciale Provinciae S. Laurentii M. de Chile et John Aquinas Farren, Diffinitorem Provinciae S. Ioseph in SFAS.
8. Denuntiamus die 1 julii magistrum Ordinis capitulum incepisse sollempni Missa in Basilica Guadalupensi.
9. Denuntiamus die 3 julii fr Raul Vera Lopez, OP, episcopum Civitatis Altamirano in Mexico, fratribus capitularibus sermones praedicasse, ratione habita futurae electionis magistri Ordinis.
10. Denuntiamus praesidem, audito capitulo, ad normam LCO 417, 1, 4, confirmasse distributionem iam factam membrorum et praesidum novem commissionum, sine ulla mutatione:

COMMISSIO I: DE FORMATIONE

<b>Gonzalez Pedro Luis</b> [ <i>Praeses</i> ]	<b>Mejia Power Jose Luis</b>
<b>Braekers Marcel</b>	<b>Merten Manuel</b>
<b>Cadore Bruno</b>	<b>Micallef Vincent</b>
<b>Clifford John Brendan</b>	<b>O'Loughlin Casimir</b>
<b>Colome Rafael</b>	<b>Oregui Luis Maria</b>
<b>Cuetos-Varela Laudelino</b>	<b>Pierbon Francesco</b>
<b>Chau Tran Joseph Dihn</b>	<b>Rios Vivanco Miguel</b>
<b>Darius Vincent</b>	<b>Rodriguez Alonso Ramon</b>
<b>Duston Allen</b>	<b>Sanders David</b>
<b>Fernandez-Iglesias Roberto</b>	<b>Scanlon Paul</b>
<b>Fernandes Pedro</b>	<b>Svoboda Maximilian</b>
<b>Flannery John</b>	<b>Una-Fernandez Manuel</b>
<b>Gelinas Yvon</b>	<b>Vargas Lucio</b>
<b>Gilardi Costantino</b>	<b>Villa-Hincapie Guillermo</b>
<b>Lobo Peter</b>	<b>Lopez Rosa Maria</b>
<b>Marek Tadeusz</b>	<b>Loza Imelda</b>

COMMISSIO II: DE VITA COMMUNI

<b>Scampini Jorge</b> [ <i>Praeses</i> ]	<b>Lasic Vjekoslav</b>
<b>Aragon-Marina Rafael</b>	<b>Lintanf Jean-Pierre</b>
<b>Bosnjak Mato</b>	<b>Marchionda James</b>
<b>Brugues Jean-Louis</b>	<b>Monteleone Elio</b>
<b>Castigador Honorato</b>	<b>Perez Juan Manuel</b>
<b>Farren John Aquinas</b>	<b>Rodriguez Alberto</b>
<b>Fuertes Jeronimo</b>	<b>Alvarez Maria</b>
<b>Fuster-Perello Sebastian</b>	<b>Guerrero Adriana</b>
<b>Lago Alba Luis</b>	<b>Sandoval Maria Elena</b>

COMMISSIO III: DE PRAEDICATIONE

<b>Cadrin Daniel</b> [ <i>Praeses</i> ]	<b>Herrera Hector</b>
<b>Ajates Alonso Jose Luis</b>	<b>Hohmann Bernd</b>
<b>Balaguera Jose Antonio</b>	<b>Hou Joseph</b>
<b>Barriales Ardura Joaquin</b>	<b>Ituarte-Verduzco Gonzalo</b>

**Barwacz** Alojzy  
**Berten** Ignace  
**Biot** Francois  
**Bosch Navarro** Juan  
**Channan** James  
**Collins** Gabriel Nestor  
**Dousse** Jean-Bernard  
**Duka** Dominik  
**Durand** Alain  
**Farrell** John

**Goergen** Donald  
**Gonzales** Enrico  
**Grandoit** Frantz  
**Guimond** Richard  
**Halstead** David

**Jordan** Thomas  
**Josepa** Adolfo  
**Kasjanienko** Andrej D.  
**Kirke** Peter  
**Lobo de Moura** Sergio  
**Marcato** Pio Giuseppe  
**Meyer** Karl  
**Rankin** Robert Paul  
**Tarantino** Tommaso  
**Terceros-Mendoza** Pedro  
Roger  
**Tudela Bort** Juan Antonio  
**Van Aerde** Michel  
**van Merrienboer** Edward  
**Voreux** Jean-Pierre  
**Amaral Do Azevedo** Lilia

#### COMMISSIO IV : DE FAMILIA DOMINICANA

**Neira** Eladio [*Praeses*]  
**Abeberry** Pierre  
**Ferreira Sales** Cristovam  
**Kuhlmann** John  
**Lippini** Pietro  
**Pirallo Prieto** Santiago

**Sassu** Ottavio  
**Turrado** Tomas  
**Orellana Vargas** Luis  
**Manujano** Hector  
**Garcia** Maria Elena  
**Castro** Maria del Carmen

#### COMMISSIO V: DE ORDINE IN AFRICA

**Pomerleau** Yvon [*Praeses*]  
**Ertle** Thomas  
**Marneffe-Lebrequier** Francis  
**Nengende** Mavabonga

**Ugwuegbulam** Nzamujo  
**Spruyt** Carel  
**Thesing** Gilbert  
**Gallant** Robert Paul

COMMISSIO VI: DE CENTRIS STUDIORUM

<b>Schenker Adrian</b> [ <i>Praeses</i> ]	<b>Fernandez Felix</b>
<b>Almonte Cruz Lindor</b>	<b>Giordano Agostino</b>
<b>Bedouelle Guy</b>	<b>Manna Salvatore</b>
<b>De la Rosa Rolando</b>	<b>Philibert Paul</b>
<b>De Paz Castano Herminio</b>	<b>Piccari Tarsicio</b>
<b>De Leon Lastra Juan Jose</b>	<b>Sigrist Marcel</b>
<b>Derksen Karl</b>	<b>Urru Angelo Guisepe</b>
<b>Diaz Camacho Pedro Jose</b>	<b>Vinklarek Jaromir</b>
<b>Dybowski Myroslav</b>	<b>Cardoso Peres Mateus</b>

COMMISSIO VII: DE CURIA GENERALITIA

<b>Gallego-Salvadores Juan Jose</b>	<b>Avagnina Giovanni Carlo</b>
[ <i>Praeses</i> ]	<b>Dihn Van Nghi</b>
<b>Casali Michele</b>	<b>Finn Raymond</b>
<b>D'Amore Francesco Eugenio</b>	<b>Struik Piet</b>

COMMISSIO VIII: DE CONSTITUTIONIBUS ET ORDINATIONIBUS

<b>De Caluwe Mark</b> [ <i>Praeses</i> ]	<b>Ha Vincent Lu</b>
<b>Backeljauw Clemens-Joris</b>	<b>Leszkovszky Pal M.</b>
<b>De Cillis Enrico</b>	<b>Ruf Gregor Max</b>
<b>Frendo George</b>	<b>Wallace Martin Joseph</b>

COMMISSIO IX: DE POLITICA OECONOMICA ORDINIS

<b>Dahn Charles</b> [ <i>Praeses</i> ]	<b>Lana Tamerlane</b>
<b>Daley Raymond</b>	<b>Matranga Pietro</b>
<b>Hynes Flannan</b>	<b>Ulloa Daniel</b>
<b>Zamarro Francisco-Javier</b>	

11. Denuntiamus normas de modo procedendi statutas esse a commissionibus una cum commissione centrali capituli, composita ex sequentibus fratribus:
 

Timothy Radcliffe	Carlos Mendoza
Pedro Luis Gonzalez	Jorge Scampini
Daniel Cadrin	Eladio Neira
Yvon Pomerleau	Adrian Schenker
Juan Jose Gallego Salvadores	Mark De Caluwe
Charles Dahm	
  
12. Denuntiamus a commissione centrali fratres moderatores pro sessionibus plenariis Capituli nominatos esse:
  - fr Mateus Cardoso tamquam praesidem et
  - fr Mirosław Dybowski adsistentem,
  - fr Daniel Ulloa tamquam praesidem et
  - fr Bernd Hohmann adsistentem,
  - fr Allen Duston tamquam praesidem et
  - fr Jean-Louis Bruges adsistentem.
  
13. Denuntiamus magistrum Ordinis, fr Damian Byrne, ad normam LCO 417,II, 3, in scriptis rationem dedisse de statu ordinis, atque principales eventus et efflagitationes, qui suo mandato durante ab ultimo capitulo generali occurrerunt, exposuisse.  
Ad normam LCO 430 adsistentes generales et syndicus Ordinis idem fecerunt.
  
14. Denuntiamus die 5 iulii 1992, quinta die ab initio capituli, Missa sollemni de Spiritu Sancto concelebrata, fratres vocales congregatos ad normam LCO canonice elegisse in magistrum Ordinis fratrem Timothy Peter Joseph Radcliffe, Priorem Provinciam Provinciae Angliae, qui electionem accepit et immediate regimen Ordinis suscepit.
  
15. Denuntiamus eundem magistrum Ordinis, fratrem Timothy Radcliffe, post electionem suam Romanum Pontificem

certiorem fecisse sua de electione acceptata, mediante instrumento Fax documento transmissio ad Civitatem Vaticanam, ita se habente:

“Santisimo Padre:

Mis hermanos dominicos reunidos en Capitulo general en la Ciudad de Mexico me han elegido el dia de hoy como Maestro de la Orden, por lo que tengo mucho gusto en comunicar a Su Santidad esta noticia a la vez que imploro sus oraciones para que el Senor me permita servir a mi Orden y a la Iglesia en la mision que me ha sido encomendada.”

Filialmente en Jesucristo Nuestro Senor

fr Timothy Radcliffe, OP  
Maestro de la Orden

Cui respondit:

“Su Santidad Juan Pablo II agradece profundamente el atento mensaje de adhesion enviado por Usted al ser elegido Maestro General de la Orden de Predicadores, a lo que corresponde con su cordial felicitacion, a la vez que le recuerda en sus plegarias para que el Senor le ilumine siempre en la guia de todos los miembros de esa amada Orden, a la que imparte con afecto la bendicion apostolica.”

Angelo Cardenal Sodano  
Secretano de Estado

16. Denuntiamus magistrum Ordinis die suae electionis nuntia mississe ad cardinales Ordinis Praedicatorum: fr Mario Luigi Card. Ciappi, fr Jerome card. Hamer et fr Lucas Card. Moreira Neves.
17. Denuntiamus die 14 julii A.D. MCMXCII, hoc Capitulo generali electivo occurrente, Revmum. fr Vincentium de Couesnongle, ex-magistrum Ordinis, filium provinciae Lugdunensis, transisse ad gloriam in civitate Tolosana; et sequenti die, ab omnibus capitulanibus missam de “Requiem” celebratam esse.

18. Denuntiamus durante Capitulo magistrum Ordinis commissionem specialem "de vicariatus" instituisse, cuius membra fuerunt: ffr Dahm Charles, praeses, Channan James, Turrado Tomas, Fuertes Jeronimo, Micallef Vincent, Darius Vincent, Ha Vincent Lu, Gonzalez Enrico et Hynes Flannan.
19. Denuntiamus durante Capitulo magistrum Ordinis commissionem specialem "de cooperatione provinatarum" instituisse, cuius membra fuerunt: ffr De Caluwe Mark, praeses, Abeberry Pierre, Marneffe-Lebrequier Francis, Pierbon Francesco, Marcato Pio et Avagnina Carlo.
20. Denuntiamus textum de V centenario Capitulo praesentatum esse a commissione speciali cuius membra fuerunt: ffr Aragon Marina Rafael, praeses, Lago Juan Jose, Abeberry Pierre, Perez Juan Manuel, Berten Ignace, Ituarte Verduzco Gonzalo, Durand Alain, Biot Francois et Lobo Sergio.
21. Denuntiamus tertium Congressum missionis Ordinis in Asia, Africa, America Latina Oceaniaque celebratum esse in Agua Viva (Mexico) diebus 21-29 septembris 1991 (cf. Avila, n. 30 et Oakland, n. 87) contentione adistentis magistri Ordinis pro vita apostolica, commissionis de vita apostolica atque familiae dominicanae in Mexico.
22. Denuntiamus provinciam Hispaniae conventum venerabilem S. Patris Dominici in Caleruega restaurasse adiuvantibus Familia Dominicana, Curia Generalitia necnon diversis provinciis Ordinis. Pariter centrum studendae spiritualitati erecta est, patens specialiter pro omnibus membris Familiae Dominicanae.
23. Denuntiamus editionem criticam "Opera Omnia" (14 volumina) fratris Bartolome de Las Casas finitam esse.
24. Denuntiamus ad capitulares visendi causa venisse Mons. Samuelem Ruiz Garcia, successorem fratris Bartolome de Las Casas in diocesi San Cristobal de las Casas (Chiapas, Mexico). Magister Ordinis renovavit promissum adiumenti fratrum huic diocesi incolarum indigenarum et mestizarum.

25. Denuntiamus capitulum generale salutationes personales recepisse D. Mons. Jeronimo Frigione, delegati apostolici in Mexico, D. Mons. Adolfo Suarez Rivera, praesidentis conferentiae episcopalis Mexicanae, D. Mons. Manuelis Samaniego, episcopi ecclesiae localis Cuautitlan, D. Mons. Antonio Lopez-Avina, presidentis sedis conferentiae episcopalis Mexicanae et Placido Reitmeier OSB, Abbatis Abbatiae Tepeyac.
26. Denuntiamus capitulum opus suum perfecisse in Missa concelebrata die 31 julii in ecclesia S.P.N. Dominici, Mexico, adstantibus compluribus membris Familiae Dominicanae. R. P. Timothy Radcliffe, magister Ordinis, post lectionem Evangelii homiliam habuit.

## CHAPTER II

# ON FORMATION

### A. INTRODUCTION

27. 1. In recent times the Order has worked at developing its principles of formation, and now invites us to keep them before us as we find them expressed in the RFG, the RSG, the letters of Fr Damian, the recent General Chapters and the documents of the Church. We underline some of the challenges for formation today so that these may be a source of hope and renewal for the mission of the Order.
2. The formation of the brothers is ongoing and holistic and covers several different stages (RSG Art. 2, N.V). This single process of formation finds its unity in the purpose of the Order: the mission of preaching. It is a reality that touches not only those in initial formation, but all the brothers and communities of the Order; outside of this context, we cannot speak of formation (Const. Fund. LCO 1, IV).
3. Formation is a challenge to constantly find new ways of expressing the charism of Saint Dominic which is characterised by unity and plurality. These are the signs of its continuing vitality. A unity which comes from following Jesus Christ and giving witness together to his gospel and a plurality which is found in the richness of people and cultures among which the Order carries out its mission of evangelization (LCO 108).
4. We want to underline that there is no one model of formation in the Order but what is important is a fidelity to the charism which enriches us, producing ever new

forms of life (LCO I, VIII; 109, II). The process of initial formation is intimately linked to the whole province's commitment to the personal, communitarian and apostolic renewal of its members.

**B. OBJECTIVES**

1. Young people come to us drawn by love of community life, poverty, prayer and preaching. They challenge us to really believe in religious life and to have open hearts and minds. One of the tasks of formation is to pass on to them the best of our tradition, i.e., being faithful disciples of Jesus Christ according to the charism of Saint Dominic. They learn to identify with him so that they can undertake freely and responsibly, with us, the prophetic mission of the Order. This is expressed at the present time by commitment to justice and peace, catechesis in a dechristianised world, evangelisation in different cultures and through creative use of the media for social communication (Oakland [1989], n. 68).
2. Taking into account the life experience, generosity and enthusiasm of the young, we are challenged to accompany them, with respect, in their formation. This means developing in a holistic way all the dimensions of personality, namely, the human, spiritual, intellectual and pastoral, so that they become truly gospel men, preachers of hope. This process of growth and life is essential for us all.

**C. CONTEXT OF FORMATION**

1. Formation occurs in a context which is determined by historical, social, political, economic and religious forces, which affect young people and the communities of the Order. In a society often marked by conflict and confusion, Dominican life offers a sign which challenges this society and offers a meaning to life.

2. We recognise that our communities are not always a sign of hope to the young, because radical fidelity to the charism of Saint Dominic is not easy to live. This creates inevitable tensions which should be maturely faced by all the brothers in order to find a balance. How do we harmonise contemplative and apostolic life? How do we live the vow of poverty in a setting where the very structure does not help? How can we commit ourselves to chastity, accepting that affectivity is a constitutive part of the person? How can we live the vow of obedience while affirming our own personality and freedom? How to maintain in the church the prophetic spirit? How do we find a common study project in a period of theological pluralism? And finally how do we arrive at a community interpretation of the signs of the times when our points of view are so different? All this implies that the Dominican way of life involves a continual process of learning which enables us to become free people and disciples of the Gospel.

#### PROPOSALS

28.
  1. Formation should be the priority in the provinces and vice- provinces. The initial and permanent formation programmes must follow the Order's guiding principles. Those who are responsible for formation and those who are being formed must take account of the basic requirements of inculturation.
  2. We need to build up fraternal communities which celebrate our faith, and which, in constant dialogue, discern their apostolic commitment. They need to be sensitive to our vocation to work in frontier situations (Avila, n. 22).
  3. We invite masters of students and of novices and the directors of the pre-novitiate to meet in language or zonal groups to follow intensive courses of formation and to exchange experiences (RFG 139), Where possible

they should invite those who are responsible for formation in different branches of the Dominican family to participate in such courses.

4. The effectiveness of our preaching is closely linked with the priority we give to young people in our apostolic projects. And not only because it involves our own survival but also it is with them that we have to build the society and the Church of the future (Avila, n. 67; Oakland, n. 69, 2).
5. We note that some entities in the Order have many vocations but lack formators, while at the same time others have formators and lack vocations. We encourage the entities to help each other, taking into account the question of cultures, and to use our resources intelligently in order to build the future of the Order together.
6. Where there are few in initial formation, it is advisable that the provinces or vice-provinces consider sending them to other entities. This will ensure that they are integrated with other young people, are accompanied in their formation and fit well into the culture.

#### THE FIRST STAGES

At this point we wish to say something about the different stages of initial formation which, according to the spirit of our Constitutions, concerns both clerics and cooperator brothers.

#### PRE-NOVITIATE

29. The experience of many entities and the recent guidelines of the Church and the Order show the usefulness of a time of pre-novitiate, whose purpose is to clarify the Christian, religious and Dominican vocation of the candidates (RFG 32-42; Letters of the Master of the Order on the Pre-Novitiate, 1987, and on Formation, 1991; guidelines for formation in religious institutes

from the Congregation for Institutes of Consecrated Life and for Societies for Apostolic Life, nn. 42-44).

#### NOVITIATE

30. a. The Novitiate consists of one year specially dedicated to the encounter with God, with self, with others and with the tradition of the Order. The “desert experience”, which develops in us the capacity for interior solitude, makes this encounter possible. But this does not mean being cut off from the life of the community or the province. The novice takes part in this in the way appropriate to this stage of formation (LCO 177-178).
- b. The formation community and the novices should dedicate themselves fully as a community, to living the essential elements of our Dominican life (LCO 180). The novices should gradually internalize the values and attitudes of Dominic’s apostolic charism.

#### STUDENTATE & FORMATION OF COOPERATOR BROTHERS

31. a. This stage is characterized by the challenge facing formators and students to live responsibly those elements proper to Dominican life, where study occupies a privileged place, where the person develops a balanced maturity, where one faces the inevitable tensions of our life and learns to confront one’s ideals with reality (RFG 67-85).
- b. It is the responsibility of the formation community to accompany the process of growth in the Dominican ideal and apostolic zeal of those in formation, as they gradually become more involved in the apostolic project of the community and the Province (RFG 159-168).

- c. We consider that these two challenges can only be handled if there exists a fraternal relationship with the formator and the formation community and if the person is known and appreciated, his freedom respected, and friendship is valued inside and outside the community as a help to the spiritual life.

#### FIRST ASSIGNATION

- 32. Given the importance of the first assignation it is advisable that the superiors, when assigning the brothers, take the following criteria into account:
  - the aptitudes and wishes of the brothers;
  - the needs of the Province and of the Church;
  - the apostolic project of the community of assignation;
  - the quality of fraternal life;
  - the real possibility that one or more members of that community can accompany the brother who is assigned;
  - the community's plan for permanent formation (Letter of the Master of the Order on the First Assignation, 1991).

#### PERMANENT FORMATION

- 33.
  - 1. At this stage everyone must ask: "How do we continue to form ourselves." An authentic reform of our community and apostolic life is urgent if we are going to attract young people to join us (Report of Damian Byrne, Master of the Order to the Chapter of Mexico, 1992).
  - 2. In order to respond to the new needs of the world and to be able to dialogue with the cultures that are emerging, we should always be open to study and renewal, since the Word of God and compassion for humanity urge us to adopt permanent formation so as not to betray the hope of the people.

3. Permanent formation continues throughout the life of the friar preacher, in an attitude of discipleship (LCO 251 bis and ter; RFG 206-215; Guidelines for the Formation of Religious Institutes from the CRIS, nn. 66-85).
4. There is a special need for permanent formation in those provinces where there are no vocations. The lives of the brothers here can be given hope and renewed when they are prepared to recognize new places for preaching.
5. Some aspects of permanent formation that we wish to underline are the following:
  - a. *Religious life in itself*

Dominic was concerned for the needs of the people outside the Church and he encouraged his brothers to live the apostolic life as austere as the heretics did, but to teach the doctrine of the Church. With this approach we can find a source of inspiration for renewing our communities according to the Gospel.
  - b. *Study*

We need to be attentive to contemporary research in philosophy and theology.
  - c. *Relationship with the Church*

We have to exercise the prophetic function of religious life within the Church. Each community should ask itself about its relation with the local Church so that they give the specific service for which we have been founded.
  - d. *To know how to speak to the world*

This requires that we have a good knowledge of both the dominant cultures and those which are emerging so that we can announce the Reign of God and denounce those styles of living which are contrary to the Gospel.

6. Taking into account the challenge of permanent formation in the provinces, we suggest that provinces share their experiences by publishing them in I.D.I.

*In conclusion,*

We at the General Chapter, faced with all the challenges and responsibilities of formation, want to bear witness to the confidence that the Order places in all of us, brothers and communities, young and old, that together we may take up these challenges in our mission. It is God himself, Saint Dominic and the sufferings of so many throughout the world which impel us to this mission.

#### APPRECIATION

34. We thank Fr. Damian Byrne for his letters on Formation and the First Assignment sent to the Order during his time as Master, and for the stimulus these have given to all the brothers.
35. We thank the brothers who with diligence, patience and hope have taken up the challenge of formation in these last years in our different entities. We encourage them to continue fulfilling this very essential service to the Order.

# CHAPTER III

## ON COMMON LIFE

### INTRODUCTION

36. We shall treat the following issues that challenge us all today, having taken into consideration some experiences and questions of special concern to us, and using as a basis the documents on Common Life promulgated by the General Chapters of Walberberg (1980), Avila (1986) and Oakland (1989), as well as the letters of Fr. Damian Byrne on "Common Life" (1988) and on "The First Assignment" (1990), since we consider that these reflections are still valid today.

1. COMMON LIFE AND "MISSION"

- 1.1. EVANGELIZATION AND COMMUNITY

- 1.1.1. We have been called to the "integral evangelization of the Word of God" (Const. Fund. I and III). "The ministry of preaching is a communitarian task and pertains primarily to the whole community" (LCO 100). In this sense, Oakland reaffirmed that the call to live in common is at the heart of our vocation, since it is community that characterizes each aspect of our life and ministry, that is, prayer, study, the vows and observances (Oakland, n. 18, 3.1).
- 1.1.2. The community is in itself "holy preaching" (LCO 100). This invites us to remember that a Dominican is sanctified by being a "preacher", which implies living all the essential elements of our life, "solidly interlinked, harmoniously balanced and

mutually life-giving" (Const. Fund. IV). The description, "preaching," we apply above all to the whole community, and to the brothers who are members, with each one fulfilling different functions. The common ideal is lived out in complementarity.

- 1.1.3. Dominican life has a particular form that creates a way of being in the Church, and offers original elements towards the formation of a church community that is more participative, open and democratic.

## 1.2. THE TENSION BETWEEN COMMUNITY AND MISSION

- 1.2.1. It is normal that Dominican life encounter a constant tension between community and mission. The fundamental problem is this: How can we get our community life to give strength to our mission and at the same time, allow our apostolic work to enrich the life of the community? We think that the common method for overcoming this tension should be the Community Project.
- 1.2.2. We observe today a plurality of forms of Dominican life, reaching from the more classical mode to the small communities inserted in poor areas. The important thing is that they all live the essential elements, offering sometimes new models for creatively living the same charism. All should be prophetic signs and attractive models for living and announcing the gospel to our contemporaries.
- 1.2.3. Without the due integration of the dynamic between mission and community life, our communities run the risk of becoming apostolically dead. A community that is closed in on itself, primarily concerned with the security of its members, does not reflect the spirit that Saint Dominic, the apostolic man, wished to implant in the Order.

### 1.3. COMMON LIFE AND VOCATIONAL INVITATION

- 1.3.1. According to LCO 165, II, "the life and apostolate of each one of the brothers and of the community is the first invitation to embrace Dominican life." The ability to attract members is a good criterion by which to judge the quality of our common life.
- 1.3.2. In our changing and complex world, it is necessary that our communities have an attitude of openness and evangelical solidarity which keeps us sensitive to the concerns of people today, especially of the young, appreciating their values, understanding their originality, and accompanying them in their difficulties.
- 1.3.3. A characteristic of the present generation is the occasionally excessive search for security in the affective, economic, social and spiritual spheres. Candidates should discover in our communities and gradually accept a form of life centred on the dedication of one's life to the mission of evangelization.

### 1.4. COOPERATOR BROTHERS

- 1.4.1. Since Madonna dell'Arco and Quezon City, the LCO have clarified the vocation of the brother cooperator. Thanks to their work which is complementary and in solidarity with that of the priests, the cooperators "who partake of the apostolate of the Order due to their profession" (LCO 219, II) enrich our common life. In our legislation, whatever is said about the brothers in general is applied to the cooperators also, except in those cases where the clerical or presbyteral character is mentioned explicitly (Const. Fund. VI and IX).
- 1.4.2. Since the whole Dominican community is apostolic, the life and ministry of the cooperators is likewise. "The brother cooperators participate in the apostolate of the whole community not only by their work of providing for the needs of the convent, but also in ministry as such" (LCO 100, II).

- 1.4.3. In recent years, the brother cooperators have served in different fields, both religious and civil (e.g., catechetics, academic teaching, nursing, economy, journalism, etc.) and some have been ordained permanent deacons.
- 1.4.4. Confirming all these elements in the definition and state of the brother cooperators, especially their formation in the faith, we note that the occupations of carpenter, mechanic, engineer, and general helper, which serve the community directly, are also legitimate forms of life for the cooperators. The example of Saints Martin de Porres and John Macias confirm our conviction.

#### 1.5. OUR OLD AND SICK BRETHERN

During all the ages of our life, we Dominicans are preachers. But at times, sickness or age limits partially or totally our ability to participate in direct ministry. Even so, all can contribute to the life and mission of the Order with their presence, prayer, wisdom, example, and wealth of experience. The older brethren deserve our veneration and gratitude, without forgetting that we are also in the process of growing old (cf. Oakland, n. 18, 3.9). (We treat of this issue in an appendix to these Acts).

## 2. THE PERSON IN COMMUNITY

### 2.1. PERSON AND COMMUNITY

- 2.1.1 Only the human person was created in the image and likeness of God. Only he/she is called to enter into communion with the Trinity. Therefore we find "a certain resemblance between the union of the three divine persons and that of the children of God in truth and love" (GS 24).

- 2.1.2. Dominican community requires that the brethren dedicate themselves fully to it; without this commitment it weakens and loses vitality. But each brother, in turn, needs the community for his vocation to follow Christ to be fully realised. "The subject and end of every social institution is and should be the human person, who by his/her very nature, has need of life in society" (GS 25).
- 2.1.3. In the majority of our contemporary societies, the relationship between the person and society is undergoing considerable changes and Dominican common life is no exception. Given these circumstances, the Order must have "the strength of spirit to renew itself" (Const. Fund. VIII).
- 2.1.4. In the search for harmony between the needs of each brother and those of the community, we wish to point out three challenges: individualism, affectivity and double membership.

## 2.2. INDIVIDUALISM

- 2.2.1. Recent General Chapters denounced the exaggerated individualism in the behaviour of the brethren (cf. Oakland, n. 18, 2.2; Walberberg, nn. 76, 6 and 77).
- 2.2.2. There exists an individualism that is death-dealing to community life. The undue increase in the "private life" of the brethren is contrary to the sharing of goods and responsibilities (LCO 35; cf. Letter of Fr. Damian on Common Life, 5).
- 2.2.3. The Order has always promoted "in an outstanding way, the responsibility and personal gifts of each brother" (Const. Fund. VI). This practice should facilitate our dealing successfully with this challenge today.
- 2.2.4. The fall of the communist ideology and the ambiguities of the capitalist system have brought with them disillusionment and a withdrawal from military action. We are witnessing the appearance of a new individualism. In some societies we find women and men more concerned with their own fulfilment than with a commitment to great causes.

- 2.2.5. In our Dominican life, the "private life" of each brother is further increased by the demands of society and of apostolic and professional life (schedule, place of work, personal budget, modern technology).
- 2.2.6. In order to handle this challenge well, we need, within our communities to:
1. value our religious consecration in all its dimensions.
  2. take into account the relational and communitarian aspects as constitutive of the person.
  3. draw up and periodically evaluate the Community Project.
  4. live out all the essential elements of the common life.

### 2.3. AFFECTIVITY AND COMMON LIFE

- 2.3.1. As Fr. Damian Byrne wrote, "we all need air, food, sleep, and education, but above all, we need love. We all need to experience the authentic care of the other members of the community, their affection, esteem and friendship" (Letter on Common Life).
- 2.3.2. "By practising chastity, we shall gradually and more effectively reach purity of heart, liberty of spirit and the fervour of charity" (LCO 26, 11). We are invited to total dedication to mission and to community, making ourselves "all things to all people" (LCO 28, II).
- 2.3.3. The community for us is a place for sharing, for exchange and for mutual service (LCO 2, 3, 4). Our first service is to give the support of fraternal love, in imitation of Dominic (LCO 28, II).
- 2.3.4. The affective equilibrium of the brothers is expressed, intensified and expanded in community life. The celebration of the liturgy, cordial sharing, the common table, shared silence, delicate and respectful gestures, joyfully celebrated feasts, and friendly relations, are other factors of equilibrium and harmony. The acceptance and support for our apostolic

activity on the part of the other brothers is a source of joy and interior peace.

- 2.3.5. Our mission implies for each one and in different degrees, relationships, whether in the apostolate or in friendship with people outside the community. It is to be desired that these relationships be accepted by the community.
- 2.3.6. If our communities are not places of happy living together, where it is a pleasure to live, "the brothers will look outside" (Fr. Damian Byrne) for other more welcoming human or spiritual communities. Even though our brothers are not necessarily our friends, we owe them at least the care that we give to our friends.
- 2.3.7. It is an illusion to think that the question of affectivity and common life will be solved by forming "homogeneous communities," established by mutual choice on the basis of common sensitivity; this would deny the essential factor of otherness and the indispensable pluralism which makes for the richness of our Dominican communities.

#### 2.4. DOUBLE MEMBERSHIP

- 2.4.1. Our Dominican community does not exhaust our capacity for relationship. We belong to a family, a country, a society, where we have rights and obligations.
- 2.4.2. The apostolic life also gives rise to bonds with groups, movements, and ecclesial communities. These may often require a substantial part of our time, interest and care. Some professional or directly apostolic commitments involve our brothers deeply.
- 2.4.3. All this is good, but concern is felt when this dedication prevents a brother from being available, psychologically or physically, to his Dominican community. We may then speak of a conflictive double membership.

- 2.4.4. Passionate commitment to a diocesan apostolate, to the animation of some movement, or dependence on any other group, should never lead to a merely formal or empty membership of our Dominican community.
- 2.4.5. A particularly delicate case may arise from a deep commitment to a very structured spiritual movement. If a brother finds in such a movement his place of prayer, reflection, or fraternal relations, he runs the risk of being uninvolved in community life and the specific mission of the Order.
- 2.4.6. This phenomenon of conflictive double membership is an issue and a challenge for our communities. If the brothers seek and find their spiritual and affective fulfilment outside, is it their fault only, or is it because the community does not sufficiently provide for these needs?

### 3. SOME ELEMENTS OF OUR COMMUNITY LIFE

#### 3.1. PRAYER

- 3.1.1. We belong to a contemplative-apostolic Order, with the richness of its own spirituality, and in which throughout the centuries, many women and men have attained a profound experience of God through prayer. Today, in the midst of a secularized world, and when it would seem that the Order has somewhat lost its contemplative dimension, we discover that many individuals as well as ecclesial and extra-ecclesial movements, yearn deeply for greater interiority and to find their true selves in silence and solitude.
- 3.1.2. This challenges us in two senses:
  - a) on the one hand, it should move us to react to these new religious movements, whether ecclesial or not, as well as to the great universal religions which to an astounding

degree, are the channel today of the search for God for millions of human beings;

- b) on the other hand, it should stimulate us to rediscover the perennial values of our contemplative dimension, to give ourselves more fully to listening to God in silent personal prayer, and to know how to offer to the world of today what we possess and what it needs.
- 3.1.3. This same experience will undoubtedly enrich community prayer and liturgy. In these, we leave space to the Spirit so that it can increase our charity and animate the unity of the community.
- 3.1.4. In liturgical prayer, we pray "in the name of the Church," and we are "the voice of the Church" (SC 99; PC 8). However in times of difficulty and change, liturgical prayer may become a place of conflict and of expression of differences. We should be open and docile enough to be able to take on diverse methods, styles and expressions.
- 3.1.5. It is enriching when, apart from liturgical prayer, the community creates other occasions for community prayer, in which we can share our faith in a fraternal way. To pray for a brother breaks down prejudices; to pray with a brother opens up unexpected possibilities (cf. Oakland, n. 20).
- 3.1.6. We must continually discern the authenticity of our prayer and contemplation. The fundamental criterion is the capacity to commit ourselves to the apostolate. If prayer does not promote this commitment, if it remains only internal or simply satisfies legal obligations, then it is neither Dominican prayer nor contemplation.

### 3.2. AUTHORITY-OBEDIENCE

- 3.2.1. Today our problem is how to make authority operative without falling into the defects of authoritarianism and servile obedience, and how to respect each person's own space without bringing about the disintegration of the community. Our kind

of system is not one of imposition, but rather tends towards consensus, which implies co-responsibility. This presupposes that the brethren seek above all else the "common good" (LCO 20), and that the superiors know how to listen willingly "without prejudice to their authority to order what has to be done" (LCO 20).

- 3.2.2. It is necessary that we rediscover that the "principle of unity is obtained through obedience" (LCO 17, II) and that since our obedience is directed to God and to the gospel, it is exercised "under the direction of the superiors who, through their human ministry, take the place of God" (LCO 18, I). Everyone, superiors and subjects, must serve the Gospel (Walberberg, n. 62, 4.A).

### 3.3. CHAPTERS: SYSTEM OF GOVERNMENT

- 3.3.1. In order to reach a consensus which leads to unanimity, it is necessary to utilize all the mechanisms proper to our form of government. In this sense, the conventual chapter is a privileged occasion.

- 3.3.2. For the Chapter to function it is required:

- a) to create a climate of dialogue, respect, sincerity and mutual listening;
- b) to procure the participation and co-responsibility of all;
- c) to prepare an annual program of these meetings, determining their frequency and deciding the agenda beforehand;
- d) to ensure that the agenda does not treat of legal aspects only, but rather of what affects the work and life of the brethren, or what is of common interest, beginning with community discernment and the way of living our mission and common vocation.

- 3.3.3. The competence of the Chapter includes the elaboration and periodic evaluation of the *Community Project* (cf. Walberberg,

n. 17, C; Oakland, n. 38; LCO 100 and 311). A Project expresses what we want to be and do and it is concretized in objectives to be achieved in the short or long term. It integrates and rationalizes the tasks, avoiding dispersion and lack of focus. It affirms the community principle over and above individualism that disintegrates. It gives dynamism to life and allows for an evaluation of what has been achieved. It is the necessary point of reference for the direction of the community. It should be worked out in community dialogue, in the light of the Constitutions and recent General Chapters, and should be in tune with the Provincial plan and priorities.

#### 3.4. SMALL COMMUNITIES

- 3.4.1. Our constitutions make the convent the basic unit of our Dominican life and as an exception, the house. However, the small communities are sometimes the only possible way of the Order being present.
- 3.4.2. The brethren who live in these communities, in virtue of obedience and giving help to needy local churches, or working on one of the "frontiers," need our support and encouragement. Small communities, overburdened with pastoral work, do not always facilitate study and common life. These situations require continuous discernment.

#### 3.5. FRATERNAL CORRECTION

Unanimity in fraternity that we invoke as a gift of God is achieved thanks to the efforts of each brother and of the whole community. We experience how fragile this is in daily life. A clash of opinions, an imprudent judgment, a wrong use of personal freedom, are enough to create situations which, if they are not corrected immediately, can lead to irremediable divisions (cf. Fr. Damian Byrne, *Common Life*). As every Christian, each brother is called to follow the teaching of Christ: "If your brother sins against you, go and admonish him in private" (Mt 18, 15ff).

#### RECOMMENDATIONS

37. We recommend that communities use some of their meetings to study aspects of community life, including those in our Constitutions and in the documents mentioned in the Prologue, trying to apply it all to the concrete situation of each community.
38. We recommend that the communities and each one of the brother diligently cultivate, in the light of the Constitutions, both private prayer (LCO 66-68) and community prayer (LCO 57-65); that they discover the great richness of expressions contained in the liturgical books, and promote other more lively and creative forms of prayer in common, being respectful of the sensitivity of all (cf. Oakland, n. 20).

#### ORDINATION

39. We ordain that in community planning (project communautaire), besides the plan for the apostolate (cf. Oakland, n. 38), there also be a plan for the community's interior life, regarding observances of the Order and ways of living them (cf. LCO 40).

#### RECOMMENDATIONS

40. We recommend that Provincials include as an element to be treated with all the Brothers in canonical visits to convents and houses, the evaluation of the community's project so that "this can serve as a way of reviewing both apostolic and community life and of going beyond the formalities of the visit" (Oakland, n. 24).
41. Following the recommendation of Oakland (n. 21), we recommend that "the brothers hold community celebrations of penance several times a year, especially during Advent and Lent."
42. We renew the Oakland recommendation (n. 22) to the effect that "brothers who work in the same zone should organize meetings, socials and spiritual retreats in common."

#### DECLARATIONS

43. We ask the Vocation Promoters to be attentive to the spectrum of vocational possibilities open to our cooperator brothers.

#### COMMISSION

44. We commission the Master of the Order (cf. Avila, n. 168; Oakland, n. 164):
  - a. to be attentive to signs of change in regard to the status of cooperator brothers, who lack passive voice in the election of superiors, and in regard to the praxis of the Holy See;
  - b. to maintain contact with the supreme moderators of orders and congregations interested in the question;
  - c. to consider benignly the petition of provinces requesting dispensation for cooperator brothers, and to forward it to the Holy See.

#### ORDINATION

45. We abrogate Oakland ordination, paragraph 42, a. The text therefore remains as follows:

As far as brethren illicitly living outside the houses of their province: if within a year of illegitimate absence nothing has been done to rectify their status according to the law, we ordain that the prior provincial proceed according to CIC 696, 698 and 699.

#### RECOMMENDATIONS

46. We recommend that Provincials, keeping in mind the principle of mobility (Oakland, n. 39), assure that the pastoral charge of small houses be the responsibility of the entire provincial community and not of just a few, even if these offer themselves willingly for this service.

47. We recommend that provinces explore possibilities for collaboration with regard to the issues of assisted living and acute care, especially within the Dominican Family.
48. We recommend that both initial and continuing formation programs integrate principles and concepts of the aging process into the experiences of all brothers.
49. For those brothers who express the wish to die in a Dominican house, accompanied by the community, we recommend sensitivity, respect, and serious consideration of this desire.

#### APPRECIATION

50. We thank Brother Ignatius Perkins, Province of Saint Joseph, U.S.A., for the significant contribution he has made in the field of health, aging and fraternal care, which has been a source of inspiration for the Appendix on *Health, Aging, and Care in Community*.

## CHAPTER IV

# ON PREACHING

Given the work of preceding General Chapters, the priorities of the Order and actual situations and challenges, the Commission on Preaching considered many/various questions concerning the apostolic life of the Order:

- secularization and spiritual quest;
- ecumenical and interreligious dialogue;
- inculturation;
- justice and peace;
- the media;
- the mission of the Order in Europe
- new foundations;
- other matters.

### I. SECULARIZATION AND SPIRITUAL QUEST

#### 51. Dear Brothers,

We write to you from the General Chapter in Mexico City about the holy preaching and the future of our common mission. We live today in a world of many contradictions. On the one hand, it is a world notable for its secularization. This sometimes leads to a deadly secularism. On the other hand, the desperate search for meaning has produced varied religious responses. We find a spectrum that runs from religious fundamentalism through various sects to the New Age

movement. These often bear little relationship to true or prophetic religion. Surely this situation addresses the heart of the Dominican vocation! While people search for truth, have an obvious mystical yearning, and seek a deeper social commitment, how can a Dominican stand idly by and yet claim to be in the tradition of Thomas Aquinas, Catherine of Siena, Eckhart, or Bartolome de Las Casas? These Dominicans help us to keep our balance, to be socially conscious, mystically grounded, and theologically reflective, never emphasizing one of these to the exclusion of the others.

And what of Dominic himself? Did he too not witness religious movements leading willing hearts astray? This fact together with his own zeal and compassion were key factors in the birth of the Order of Preachers. His inspiration has obviously touched some of our brothers and sisters who are already responding with new projects to meet this need. These projects range from prayer groups where there is a faith-sharing and Bible-study, inter-faith sharing, formation for lay preaching to social action and political resistance groups, etc.. We admire them and hasten to imitate them.

Our willingness to do so is born of a confidence that somewhere in the Dominican heart are the requirements to meet this urgent calling. The seeds of our tradition are ready to burst forth again into flower if only there were courageous and generous hearts to house them.

To be true to the intuition of our Founder we need to emphasise the strengths in our spiritual tradition:

1. Mobility — to be ready without excessive material, cultural, and intellectual baggage;
2. Concern and respect for people, especially those who are far from the faith — to be ready to meet people where they are;
3. Openness — whom do we welcome to join us and preach with us? From whom do we learn and to whom do we listen?

What is more, we never act alone. We are community people. We are gradually overcoming our fear of communicating with each other by the sharing that takes place in the community preparation of homilies. Our readiness to undertake community preparation lies at the heart of the renewal of our preaching. Those who absent themselves miss much. Similar sharing with the laity has proved to be mutually enabling and enriching. By this means the experiences of men and women will find their way into the proclamation of the Word. We shall also enable others to speak their faith and to preach. A community which claims to be a community of the Word, a Word that is heard and contemplated together, a Word that nourishes our lives, urging us to live and act in a new way — is not this an ideal base from which to come forth with energy and courage and walk supportively with others? With this and much more besides we have something more substantial, life-giving and saving to offer to those people seeking a spiritual path.

But what of those whose secularized environment has not encouraged any obvious spiritual activity in their lives? This must surely be one of our greatest concerns today. Aware that interest in or commitment to the world does not of itself imply a turning from God, we cannot help but notice that for many the religious space in their hearts has already been invaded by some other “values.” With sadness we also have to note that many of these were once church-goers! This raises questions about both our liturgies and our preaching! And perhaps too about the quality of our community and indeed even about the depth of our spiritual living. We could despair or we could answer our own sincere yearnings for conversion at this deep level. We may not be far from that poverty of spirit experienced by every preacher who knows what Christian hope truly means.

While attending with renewed zeal to those who come to our churches, we will feel called to go to the “highways and

byways" to seek out those who are unaware of their real needs. We will be happy to meet them where they are and if necessary, like St. Dominic, to spend the whole night with the innkeeper in dialogue. If we have grown used to a comfortable lifestyle, that will have to change. In our heart of hearts we want to be effective preachers and this is why we will be prepared to lose much of our present lives to find them again. We will be trying to listen and thus our preaching will take on new forms.

We ourselves are the first to become aware of the times when we are not authentic. It is not a pleasant experience! Yet our authenticity is the first requirement that our secularized world will expect from us. The humble truth that is in us is already a good starting point. Even a vessel of clay can contain this "treasure" as St. Paul reminds us. The gift and the power come from God. One feels that a community of compassion and truth will be truly blessed.

Let us take heart and remember that this path has been trodden before, leaving us a tradition which is our proud inheritance. And so, brothers, the challenge of our times, whether it be the secular mentality or the religious aspiration that has often gone astray, seems to offer a perfect challenge for the Dominican vocation.

*From your brothers at the General Chapter in Mexico.*

## II. ECUMENICAL AND INTER-RELIGIOUS DIALOGUE

### INTRODUCTION

52. 1. To preach within the “new frontiers” (Avila, n. 22) means to preach the unchanging gospel in a new way. We cannot approach other brothers, other churches, other cultures as if they were lacking in values. Our preaching also needs the experience of listening, of receptivity, and of compassion.
2. Dialogue is part of our preaching. When we offer the gospel, we receive a response — negative or positive — which, if we know how to interpret it, opens up new perspectives. “Others” are no mere receivers or passive subjects. As subjects, when they respond, ask or challenge, they make us deepen our own understanding of the gospel. To take seriously and respect the person being evangelized is a sure sign that our preaching is not proselytism.
3. The Order of Preachers, which participates in the apostolic life of the Church (LCO 1, IV), assumes and reaffirms the challenges which are found in:
  - the secular ideologies from the frontier of religious experience, (Avila, n. 22, 4);
  - the major universal religions from the frontier of Christianity, (Avila, n. 22, 3);
  - non-Catholic confessions; and
  - the sects from the frontier of the Church (Avila, n. 22, 5).
4. The recent Chapters of the Order have exhorted and recommended the brothers especially to engage in ecumenical and inter-religious dialogue, in fidelity to

the spirit of the second Vatican Council, as expressed in *Unitatis Redintegratio* and *Nostra Aetate* and in some recent documents such as *Redemptoris Missio* and in the ecumenical experience of the Church.

5. We outline below our vision of ecumenical and inter-religious dialogue, the difficulties and urgent priorities that we perceive, and finally, we offer some recommendations with a view to appreciating and increasing our participation in the dialogue with the churches and with the believers of the major religious traditions.

#### A. ECUMENICAL DIALOGUE

1. The plurality of the Christian traditions is enriching but the lack of communion and divisions are a scandal to believers and unbelievers (LCO 123).

The project of the new evangelization which is a prophetic sign for us, will only be viable if it is done within an undivided Christian world. For this reason, the urgency of Christian unity, rooted in theology and pastoral motivations (Jn 17:21), calls us to a renewed ecumenical dialogue which opens us to hope.

2. The Order of Preachers offers in the field of ecumenism a theological reflection that should be intensified. There are as well some brothers at the grassroots who live the signs of unity and reconciliation. This allows the mutual discovery of our true identity of being separated brethren. Such "practical" ecumenism has its own great value.

All the Dominican Family should feel this ecumenical call as something very closely related to our charism.

B.

INTER-RELIGIOUS DIALOGUE

1. Dialogue with the major religions of humankind was called for by the Second Vatican Council. Christianity shares with them the experience of God and transcendental human values. This is evidently one of the signs of the times desired by the Spirit.
2. The Chapter of Avila (n. 22, 3) asked itself if the Order had assumed this challenge and outlined the characteristics that urge us to do so: the strong influence they exert on contemporary people; how they call into question the absolute pretensions of Christianity; the self-criticism that they impose on us in regard to inauthentic attitudes and models used in our mission. All these questions need to be responded to with serious theological reflection.
3. Several of our Chapters have insisted on the necessity of increasing study and dialogue with the major world religions, in accordance with the spirit of the declaration *Nostra Aetate* of the Second Vatican Council.

The geographic universality of the Order facilitates the contact that our brothers can have with the members of the world religions, especially with Judaism, Islam, Hinduism, and Buddhism. The brothers of the Asiatic Provinces are particularly sensitive to this reality which is assumed by the Order of Preachers.

4. Relations with Islam are a major concern of the Dominicans in Europe, Africa, Magreb, the Middle East, and the East.

This concern is stimulated by recent developments of Islam in the modern world:

- the expansion of Islam in many parts of the world;
- the proliferation of fundamentalist currents within Islam, whose influence is particularly felt, after the

events in Iran, in the Arab world, and has had repercussions in Europe and in other parts of the world;

- the difficulty that confronts our brothers who work in the Eastern Churches – Chaldeans, Syriacs, Copts, and Maronites
- has threatened the existence and the venerable traditions of these Churches;
- the growing number of emigrants of Muslim origin (Magreb, Turkey...) in Europe, with all the problems that this implies from the point of view of the meeting of cultures and of problems of integration.

The fact of emigration places the Muslims in a minority position in countries where the culture and religion are different. This reality could be propitious to Islam being challenged by modernity and laicism. This very debate has already begun in the heart of Islam. The intercultural experience brings about an important evolution as well on the Christian side: it is essential for Dominicans who are witnesses to these profound changes in society, to learn about Islamic culture and religion, so that they themselves can enter into contact with the Muslims and help Christians to do the same. It is an essential task for the life of the Church and for the animation of the Christian faith in today's Europe.

#### C. DIFFICULTIES AND URGENT PRIORITIES

1. We observe a general cooling in the dynamic of the ecumenical movement which is particularly noticeable in Catholic-Orthodox relations. At this moment, the theological dialogue between the two churches is blocked, and the solution depends mostly on the Uniate problem. These divisions and these discords are signs of our fragility and of sin. The gospel calls each of our

Churches to be really faithful to its own authentic tradition. In the same way, some documents, fruit of the Mixed Commissions of the Catholic Church and the reformed churches of the 16th century, have not been approved by the hierarchies. This gives rise to ambiguity which does not help the ecumenical cause in any way.

2. This perspective at the level of the universal church is evident as well in the Order. We make our own the words of the Rome General Chapter: "In recent years the ecumenical apostolate has been very weak in our Order, in spite of the excellent work done in this field by some brothers in different Provinces" (Rome, n. 46).
3. The development of the phenomenon of indifference and of atheism, clearly denounced by the documents of the Second Vatican Council and our own General Chapters, and the phenomenon of secularization, urge the necessity of this apostolate in the Order today, as well as of convincing preaching that announces always that Christ is the integral salvation of humankind.
4. The proliferation of sects and New Religious Movements (NRM) are an unprecedented reality in the religious history of the West. Clearly many different movements are covered by this terminology, and to understand them we require rigorous study and great discernment. The sects and NRM present a challenge to the Catholic Church and to the other Christian churches in their pastoral approach, evangelization, ecumenism and eschatology. The trend towards fundamentalist forms makes difficult, if not impossible, any open, coherent, profound and theologically correct dialogue.
5. The African or Afro-American religions, and some religious movements such as spiritism, have experienced in recent decades considerable growth in many countries, especially in Latin America. We cannot remain indifferent to the questions raised for the Church by their numerical

expansion, nor can we dispense ourselves from the effort to understand them and dialogue with their representatives.

#### RECOMMENDATIONS

53. We recommend that our brothers who are taking institutional courses of studies should undertake serious investigation of the major religious traditions, and that they equip themselves for ecumenical and inter-religious dialogue in which the Order should take an ever greater role.  
To this end, the inclusion should be encouraged of the subjects of ecumenism, protestant and orthodox theology, initiation in the history of religions and the phenomenon of the sects and fundamentalism in the *Ratio Studiorum Generalis* (LCO 130, II).
54. We exhort the brothers to work and cooperate with national and diocesan ecumenical organisms wherever they live.  
In a special way we call for work with the representatives of the Ecumenical Council of Churches.
55. We exhort the brothers to maintain a spirit of fraternal and frequent communication towards those members of the Dominican Family who live in isolation with the separated brethren or in areas where other religious traditions predominate, or in very difficult situations.
56. We exhort our Dominican Centres which work in the ecumenical and inter-religious fields to increase their efforts. To this end, we recommend that the Master of the Order and the Provincials invite the brothers to continue in this task, and make it possible for some of them to do specialized studies.
57. We recommend that the Order extend its participation in the *Journées Romaines Dominicaines*. Every four years in Rome, (the next meeting will be held in the summer of 1995) this event gathers together members of the Dominican family who work

in countries of strong Muslim presence or with the Muslim immigrants in Europe. The purpose is to share points of view and experiences of sisters and brothers from India, Pakistan, Indonesia, Philippines, Black Africa, the Arab world, Israel, and Europe. The secretariat which has the task of preparing these *Journées*, should be concerned to widen the audience, facilitate the attendance of as many sisters and brothers as possible who are interested in participating, and coordinate work and research into the major religions throughout the Order.

58. We recommend that in the Mediterranean region, cooperation be concretized among the different Dominican Provinces of Spain, France, Italy, Malta, Croatia, and the Vicariate of the Arab world, who are involved in relations with Islam and with immigrants of Muslim origin. They should share their reflection and participate in work sessions and systematic interchange of information and initiatives connected with this area.
59. We recommend that the Master of the Order be in contact with the brothers who are experts in Jewish-Christian dialogue — in particular, the brothers of the Saint Isaiah House in Jerusalem — in order to appreciate and deepen the role which the Order may play in meetings and dialogue between Judaism and Christianity.
60. We recommend that, in order to ensure the continuity of the specific work done in the Church by IDEO (*Institut Dominicain d'Etudes Orientales* of Cairo) cooperation be organized between the Province of France and all the Provinces of the Order for the purpose of training and assigning qualified brothers to the community of Cairo so that this work be guaranteed. This same recommendation was presented to the Chapter of Avila (1986), and was renewed in the General Curia in November of 1989, so far without results. The urgent need continues to exist.
61. We support the work that is being done in the ecumenical field in the following Dominican Centres:

*Istina* (Paris), *S. Irene* (Lyon), *Centro San Nicola and Istituto San Nicola* (Bari), *Institut d'Etudes Oecumeniques* (Fribourg), The Dominican School of Philosophy and Theology in the Graduate Theological Union (Berkeley), *Centro P. Congar de Documentacion Ecumenica* (Valencia), and *Centro a la Unidad por Maria* (Toledo).

In the inter-religious field in these Dominican Centres:

*Institute of Oriental Studies* (Manila), *Dominican Centre for Interreligious (Christian-Muslim) Dialogue* (Lahore), *Institut Dominicain d'Etudes Orientales* (Cairo).

III.

INCULTURATION

INTRODUCTION

62. This Chapter is a living experience of the universality of our Order, with brothers from all the continents, representing by their place of origin or mission the fermenting power of the Gospel in the diversity of races and cultures. The reflections that follow are the result of the sharing and witness of brothers from India and Pakistan, from Africa and the Amazon forest, from the Caribbean Islands and Guatemala, from Aotearoa (New Zealand), and from Europe.

A.

THE GOSPEL AND CULTURES

1. The inculturation of the Gospel, called for on many occasions by His Holiness John Paul II as an indispensable condition for the New Evangelization, brings us to contemplate the mystery of the Incarnation as a paradigm for our preaching. The Word made flesh in a history, in a people, in a specific culture, shows us the way to follow and to announce Christ.
2. As persons dedicated to preaching, all members of the Dominican Family listen attentively to the God of history in order to collaborate in a continuing Pentecost that makes known the good news of the reign of God.
3. It is particularly meaningful for us today, that the Church was born in the midst of an ethnic and cultural pluralism and also that theology, spirituality and liturgy were nourished by different traditions.
4. We see today that in the sixteenth century, the evangelizing event of Our Lady of Guadalupe called the Church to a way of inculturation-incarnation that even yet has not become fully implemented. After five centuries of presence of the Gospel in Latin America,

where this General Chapter is being held, there still does not exist an indigenous Church that is truly autochthonous.

5. Likewise, the evangelization of China was frustrated because of cultural barriers.
6. Africa, always the most forgotten continent, robbed of millions of its children through the trade in human flesh, was divided unjustly by the colonizers. The evangelization undertaken at the end of the nineteenth and beginning of the twentieth centuries was done as a “civilizing” stripping, without any respect for cultural values. In spite of the efforts being made in many countries to inculturate the Gospel, the results are minimal because of cultural dependence and economic factors.
7. In Asia, the continent of ancient cultures and religions, with only three per cent Christian, the Church has paid a lot of attention to inculturation based on a Catholicity that allows plurality in cultural expressions within the unity of the faith. In some places, the inculturation of the Gospel shows more clearly in life, liturgy and prayer, spirituality and theology, religious life, art and witness, all of which are increasingly closer to the identity of the people.
8. In the Magreb, the work of evangelization is impeded by the strengthening of Islamic fundamentalism. The values to be emphasized here are witness of life, praise, inculturated presence and inter-religious dialogue.
9. The contemporary world — with the emergence of a new culture of universal communication, the crisis arising from the urbanization in the Third World and migration to the First World, the resurgence of traditionally oppressed cultures, scientific and technological advances, the unjust political and economic international order, the fascination for human power — offers us great challenges and possibilities.

## B. APPROACHES AND GUIDELINES FOR ACTION

1. Every culture is a social process which is reaffirmed or transformed, grows or is weakened, according to its relationship with other cultures and forces. Each one has strengths and weaknesses of which it should be critically aware. Every person develops her or his identity in a deep relationship with a culture.
2. All the members of a culture have the right to be subjects of their history and faith and consequently, the principal agents of the inculturation of the Gospel. Every people has the right to recreate liturgy, spirituality, theology, pastoral planning, and ecclesiastical discipline from their own cultural roots, giving these new expressions by using their creativity and resources.
3. Anyone who aspires to announce the Gospel needs, above all, to love the person to be evangelized, to know him or her with the heart (Puebla 397) and trust fully the power of the Gospel and the action of the Spirit, which invite the people of each culture to encounter salvation in their own way. We need to know how to approach people with respect and an attitude of listening and learning, to be stripped of the baggage of our own culture (without overestimating it) in order to avoid all ethnocentrism and colonialism; to use the language and symbolism of those to be evangelized, incorporating the specific values of the other culture.
4. Evangelization is necessary for all cultures, from those that do not know the Word to those that are the result of the means of social communication, from those that were born in the Western Christian civilization to those that are considered the result of postmodernity.

C.

SOME NEEDS

1. To create specialized centres for cultural research in each continent or region.
2. To investigate the historical experience of the Church in its pluricultural origins and development, and analyze the effects of the schisms and predominance of the Latin culture.
3. To develop an ecclesiology (Oakland, n. 85, d) that responds to the demands of inculturation and opens up new ways of evangelization.
4. To continue to develop contextual theologies that enrich the Church because of their complementarity with other theologies.
5. To study especially the recent experiences of evangelization in Africa and Asia.
6. To integrate the study of cultural anthropology in initial and permanent formation.
7. To analyze pastoral needs that arise from the inculturation process.
8. To make pastoral options for oppressed or endangered cultures, so that the Gospel can renew their search for meaning and dynamic restructuring.
9. To denounce the principle of exclusion of the other (the poor, the indigenous, women, blacks, etc.) as being incapable of having access to the fullness of Christian life.
10. To seek out the establishment of the Church and of the Order of Preachers, recognizing that they are universal and, therefore, are neither white nor European, and are called to adopt new forms in different cultures.

#### EXHORTATION

63. We call upon all the members of the Dominican Family to grow in the missionary dimension of our vocation, as a response to the urgency with which the Gospel of Jesus Christ, as the credible Word of salvation, needs to be announced in and from all cultures.

#### RECOMMENDATION

64. We reiterate the invitation of the previous Chapters (Quezon City, n. 15, 5; Walberberg, n. 17, B,2; Rome, n. 200; and Oakland, nn. 79 and 83) to deepen the theological questions concerning the inculturation of the Gospel.

#### DECLARATION

65. The General Chapter expresses its recognition of and support for those bishops and pastoral agents in Latin America, Asia, and Africa who struggle to achieve the full inculturation of the Gospel and the emergence of churches in the local culture, in communion with the Universal Church.

## A. THE CHALLENGES

66. 1. Just as in the time of the European conquest of what was to be called Latin America and its inhabitants, Dominican preaching is faced with the challenge posed by the historical situation in which we live. In the present as in the past, millions of women and men suffer the lack of recognition of their dignity and value as human beings (Oakland, n. 68, 4).
2. We have surely witnessed enormous changes in recent years: in Europe and in the part of Asia formerly under Soviet domination, opportunities have arisen for democracy and freedom. However, this freedom is seen as an important responsibility in a difficult context.  
  
In fact, in many countries, in Europe as well as in Asia, Africa, and Latin America, democracy is more apparent than real, or else is threatened by different forces or by the widespread indifference of the people in the face of the management of public affairs.  
  
There exists today only one world superpower. Though it is true that this superpower has contributed to the destabilization of the Soviet bloc, and made possible the breakup of the communist dictatorships, this same superpower intervenes all too often in other parts of the world, especially in Latin America, to the detriment of the freedoms of the people.
3. Perverse economic systems, communist dictatorships and regimes inspired by neo-liberalism prevent the majority of human beings and their families from satisfying their primary needs. Many women and men emigrate in search of casual labour in countries more developed than their own, with the risk of being excluded and becoming objects of hate, rooted in deep racism and

xenophobia. The inequality of opportunities and of situations as well as the aggravated increase of misery will accentuate this general phenomenon of migration in future years. Internal disequilibrium within the rich countries will increase, particularly since unemployment is structural.

4. In many countries, if not in entire regions, development and wealth benefit a minority only and separates them to an ever greater degree from the majority. Many forms of poverty are present everywhere in the world. These processes are heightened by the current use of high technology, which contributes to the accumulation of power in the hands of a few.
5. If it is true that, for the present, the threat of nuclear war is remote, the risk of conflicts remains. The awakening of nationalities in certain countries clashes with the repression of the dominating powers and is translated in terms of violence whose destructive process no one seems able to control. Even though the nuclear disarmament treaties have been signed, the developed countries (and sometimes poor countries) go on creating still more sophisticated and powerful arms, in the conviction that they have the duty to intervene wherever in the world their interests appear to be threatened.
6. On the other hand, the irrational and unlimited exploitation of natural resources threaten the future of humanity. Earth, water, and air are riches that should not be exhausted by the people of today to the detriment of their descendants.
7. All these world problems affect in one way or another all the countries of the planet, more than ever interdependent with one another. They cause people to fear one another and to close in on themselves with their privileges. Couching themselves under false securities, they neglect the requirements of justice. No one can consider himself

or herself protected from various forms of injustice or violence.

8. On the other hand we must recognize that there are still too many Christians who align themselves with the dominant values of the rich nations, who are insensitive to the cry of the impoverished, wounded and exploited person, and show little concern for the risks now facing the future of humankind. This is contrary to the priority choice in favour of the poor proclaimed by the Church in following the requirement of Jesus Christ himself who identified himself with the poorest in the great Parable of the Last Judgment (Mt 25:31-46).
9. Thus every threat to humans, to their life, dignity and liberty, constitutes a challenge for our preaching (Quezon City, n. 19, 4). The gospel word, today as always, proclaims Christ, the New Person, who calls all persons to rise up, to take their own destiny in hand as well as that of the communities to which they belong, with their particularity and originality.
10. In spite of all the failures and desperation around us, our preaching proclaims that God, the Totally Other, has taken flesh in Jesus, source of all justice and peace. Going beyond all forms of false securities, our preaching wants to bring hope to the world.

#### **B. PROPOSALS**

In the face of present challenges, our Order confirms its option for the poor, for justice and peace (Rome, n. 234, Avila, n. 45 and 46). Every brother, community and province must assume the defence of the poor and suffering, realizing that his Dominican vocation is at stake. Work for justice and peace and participation in the transformation of the world are clearly presented to us as a constitutive dimension of the preaching of the Gospel (Synod of Bishops, 1971; Quezon City, n. 19, 3;

Avila, n. 45; Oakland, n. 68, 7.2). It is not simply a question of a moral view, but of our very faith in the God of Jesus Christ (Quezon City, n. 19, 6; Rome, n. 234 B). This is why we are called to preach justice.

Our General Chapters have offered a valid and enlightening reflection in the area of justice and peace (Quezon City, nn. 19-27; Walberberg, nn. 17, B.3 and 23-25; Rome, nn. 234-254; Avila, nn. 45-66; Oakland, nn. 68, 89-99). In addition, the Order has made significant advances in this direction. The difficulties that remain call our attention to the great wealth of resources and evangelizing potential of the Dominican Family.

Our intention is not to repeat what has been well said already. Our aim is to present some proposals for animating the life and mission of the Order in the field of justice and peace, in accord with the orientations of our recent General Chapters.

#### 1. PROPOSALS FOR ANIMATION

The objective is that each brother and community, local and provincial, grow in awareness of and greater commitment to justice and peace. To this end:

- a. We recall that the general promoter and the regional promoters of Justice and Peace assume as their task among others to coordinate, animate, communicate experiences and propose initiatives (Quezon City, nn. 26 and 27; Walberberg, n. 17, B.3). The general promoter should participate in and where suitable, arranging meetings by geographical or cultural zones. The General Chapter should evaluate the results.
- b. We insist on the increasing value of interprovincial meetings in Dominican regions — be they of promoters, or of sisters, brothers and Dominican laity — to study common issues, draw up objectives and decide on projects. It would seem advisable to have an annual meeting open to all and to create provincial projects to deal with common problems.

- c. We should establish reflection and study teams at provincial and interprovincial levels, or promote participation in those that already exist, as in the case of the North-South Dominican Working Group (Avila, n. 39).
- d. We strongly emphasize that the Provincial Chapters, the prior provincial and the promoter should animate and coordinate the activities of justice and peace within the province (Rome, nn. 236 and 237; Avila, n. 47; Oakland, n. 89).
- e. Each community should reflect annually on its attitudes and options in the field of justice and peace in order to decide on concrete commitments. The implementation of the same should be evaluated periodically.
- f. We should make more use of the communications media which facilitate the easy rapid exchange of information about problems and possible common options (Avila, n. 53). It is advisable to coordinate efforts with the brothers who are working in the social communications media.
- g. The cooperation of the Dominican Family becomes ever more imperative in order to guarantee greater effectiveness in the different levels of our commitment to justice and peace.
- h. We propose the creation of teams of sisters, brothers and Dominican laity to work in the promotion of the different aspects of justice and peace. It is desirable that these teams be open, as far as possible, to people who suffer injustice.

## 2. AREAS OF ANIMATION

### a. Formation.

These indications are valid for each brother in his formation, whether it be permanent or initial, even if some points are more directed to the brethren in their initial formation.

- a.1. Justice and peace are a constitutive dimension of the formation of every friar preacher.
- a.2. The Dominican should see in the poor and suffering the face of God, and live that compassion which our father Saint Dominic learned from the following of Christ. In this way, theological reflection will be nourished by mercy and conventual life will not be used as a refuge from the challenges and demands of reality.
- a.3. The brothers in formation, as indeed all Dominicans, should become aware of and be affected by the social conflicts, the poverty and the marginalization endured by so many women and men, due to the structural injustice of the society in which they live. Thus they can become, as preachers, authentic builders of justice and peace. The formators should ensure that the brothers in formation get the necessary human, spiritual, intellectual and pastoral preparation that corresponds to this challenge.
- a.4. Dominican theological reflection should be nourished by the Word of God lived in our commitment to the poor. The option for the poor is not simply a moral behaviour. It touches the identity of God who reveals Himself to us and is a constitutive element of our faith.
- a.5. Those in formation should have a personal contact with the reality of poverty, suffering and injustice. To this end, we ask that they be present in a committed way in poor and marginalized areas, working with the brothers who serve there. The formators will help them evaluate theologically and pastorally their experience (Rome, n. 246).
- a.6. We recommend to our brothers formators and those in formation that they pay special attention to the particular situation of marginalization and discrimination experienced by women in the Church and in our society (Rome, n. 250; Avila, n. 51), ethnic and cultural groups and immigrants (Oakland, n. 99), as well as discrimination

on the basis of religion and against black people, indigenous people, and people of mixed races.

**B. COMMON LIFE**

The commitment to justice and peace should permeate all our personal and community life. Our vocation as preachers requires this. Thus:

- b.1. Our pastoral care and accompaniment in the life of the people will be a source of discovery of the presence of God in history.
- b.2. Our prayer and liturgy should be nourished by and at the same time nourish this commitment.
- b.3. Our properties should not separate us from the most needy. In sharing them, we join in their struggle and destiny (Quezon City, n. 22, b; Avila, nn. 48 and 56; Oakland nn. 90 and 96).
- b.4. We should find forms of poverty that bring us into solidarity with the poor and suffering, in accord with the conditions of each situation (Rome, n. 234, B.5).
- b.5. The commitment to the dispossessed and margined allows us to have a more real vision of society.
- b.6. Our community meetings should benefit from adequate information and reflection in the area of justice and peace, in such a way that they facilitate the preparation of our preaching, which should always be communitarian.
- b.7. We should keep close to and support the brothers and sisters who defend justice and promote peace with greater dedication or in more difficult circumstances (Rome, n. 244; Avila, n. 55).
- b.8. We should avoid in community any kind of injustice or violence, as much inside as in relations with those outside (Rome, n. 249; Avila, nn. 54 and 59).

- b.9. Our community should be a real school of justice and peace for its members and for those around us. Let us not forget that justice and peace is a commitment for the whole community.

C. ACTIVITIES TO FURTHER JUSTICE AND PEACE

We point out only some activities. The evangelical imagination of our brothers will no doubt find many more.

- c.1. In each province have at least one community in a poor or marginated area.
- c.2. Participate in the solidarity networks that already exist, and support their formation where they do not.
- c.3. Support those movements that further democracy and freedom in different parts of the world.
- c.4. Support, individually and as a community, projects, movements and options in the area of justice and peace (Avila, n. 62).
- c.5. Support especially the Centres of Human Rights that already exist and cooperate in the creation of new ones where necessary.
- c.6. Pay special attention to the problems of justice and respect for human rights within the Church (Walberberg, n. 17, B.3.f; Rome, n. 242, f).
- c.7. Participate in those non-governmental organizations (NGO's) that are in harmony with our mission and in other initiatives of civil society.
- c.8. Take an active part in national and international forums in order to eventually make our contribution and influence public opinion.
- c.9. Participate in those struggles that seek to achieve just changes in public legislation.

- c.10. Participate in movements for the defence of the integrity of creation, according to the orientations of the General Chapter of Oakland (Oakland, n. 97).
- c.11. Participate in peace movements, support those that have conscientious objections to military service, cooperate according to our charism in the reflection about problems of war and armies, in line with the indications of our General Chapters (Rome, nn. 243 and 253; Avila, nn. 62 and 98).

#### RECOMMENDATION

- 67. In different countries our Dominican sisters, brothers and laity are at this moment under threat of death because of the violence which ravages their countries, and on account of their option for the poor (Haiti, Peru, Brazil...). Other Dominicans share with their peoples the horrors of war (Croatia, Rwanda...). Our Chapter wishes to express solidarity with these sisters and brothers. We are proud of their faith and their courage.

We ask that all members of the Dominican Family undertake every possible action which might contribute to their safety, and to promote the conditions of a just peace.

#### DECLARATION

- 68. We support our sisters and brothers who work with and among the indigenous peoples of Latin America, fighting for their physical and cultural survival.

We would like to congratulate, and manifest our support for the meeting that was held by indigenous Dominicans in Cochabamba, Bolivia, in January, 1992. They can count on our support, and we ask them to continue to organize meetings of this kind.

## A. INTRODUCTION

69. If the Order has made the media a priority, it is because of the essential link that exists between the media and the preaching of the Gospel in all its forms.

For our message as all messages needs a vehicle: a voice, a text, an image. Thus the media include the loudspeaker and the computer, the radio-cassette, newspapers, the audio-visual techniques, television by satellite, the movies, means that continue to multiply, to improve and to become more widespread.

But the media are much more than vehicles; they have fashioned a new culture, with a new language. If it is obvious that in order to evangelize new people we need to learn first of all their language and to be initiated into their culture, this requirement also applies to the new media culture (Quezon City, n. 28, 5). When we speak of re-evangelization we often mean the evangelization of a new culture. Young people especially, born into this culture, are our new "Cumans." Also, some of the media allow us to carry the Gospel message to all without distinction of class, and to reach the men and women who are far from the Church.

If the preachers or the theologians can learn this new language in order to understand this new culture, they can increase enormously the efficacy of their work.

The situation is certainly very different from one region or country to another and according to the media used. But the importance of the problem is the same everywhere. It is up to the communities and to the regional entities to find the best means to respond to the needs and challenges of the region.

The brothers cannot be everywhere and it is no longer necessary. There are limits that are difficult to overcome. Among these

are those imposed by legislation or economics. Communication can also be manipulated to serve power or ideologies. There exist, however, many small ways that can contribute effectively to the spreading and the penetration of the message we wish to transmit, and where it is easy to know how it has been received.

Training on how to use the media well is not only a matter of technique. Everyone has had their spirit, heart and judgment formed by the great works of their own culture. We cannot ignore the masterpieces of the new media culture.

Like all other cultures, this culture brings new ethical problems to human beings. It is therefore essential to train the brethren in a critical approach to the media. But it is also a new task for the theologians to study these problems and to contribute to the elaboration of a media ethic, from the perspective of the viewer-listener as well as that of the producer-broadcaster.

In this new culture, the arts occupy an important place. The artistic creations of many brothers and sisters, in painting and music, in poetry and sculpture, are authentic forms of preaching as still is the case of the work of Fra Angelico.

The brothers of the Chapter are conscious of all that has already been done since the media were accepted as a priority by the Order. They recognize, however, that in numerous provinces many of the ordinations and recommendations made by previous Chapters have not yet been implemented.

The Chapter reiterates all the decisions of previous Chapters on this subject and invites the brothers to refer to them: Quezon City, nn. 28-32; Walberberg, n. 17, B.4; Rome, nn. 255-268; Avila, n. 72,III; Oakland, nn. 58-61, 68.8, 100-103. It only wishes to highlight a few key issues.

B. THE PROMOTION OF THE MEDIA  
IN THE MISSION OF THE ORDER

RECOMMENDATIONS

70. At the time of its inception the Dominican Centre for the Mass Media fulfilled a real need. Today a centralized organization of this type no longer promotes the Order's involvement in the media in a satisfactory way.

We therefore propose that the Master of the Order suppress this Centre and that its responsibilities be passed on to the Assistant for the Apostolic Life. A brother with expertise in this area would be a member of the Commission for the Apostolic Life and would advise the Assistant in this area.

71. The Assistant for Apostolic Life shall consider the media as a priority. However, the real work must take place at the provincial level. The Assistant will therefore encourage those provinces which do not yet have a Promoter for the Media to select one (Oakland, n. 100). More than being a specialist, he must be convinced of the importance of the media and capable of encouraging and stimulating the brothers of his province.
72. The Assistant for Apostolic Life, as well as the provincial promoters, shall organize at their respective levels regular meetings of either promoters or brothers and sisters involved in the media.
73. The Promoter shall cooperate with the Regent to ensure the formation of the brethren in this field (Oakland, n. 60). He will use suitable opportunities to sensitize the brothers to the importance of the media and of their proper use for our mission.
- He will encourage those brothers who are gifted either for work in the media or for artistic creation to develop their gifts in the service of evangelization (Oakland, n. 59).

#### DECLARATION

74. According to the Catalogue "Dominicans in the Social Communications Media" (1992), there are some 600 brothers involved in media work, roughly one-twelfth of our total number. This number should not mislead us: most of these brothers (62%) work as writers and only 26% work in the electronic media. The presence of the brothers, however, in the media world remains globally modest. This should rather encourage us to be present wherever possible, including modest forms of media: local radio stations, local bulletins and newspapers, cassette recordings of religious and liturgical music, etc.

#### C. MEDIA AND COMMON LIFE

##### RECOMMENDATIONS

75. Given the link between teaching and media, we ask that the work of the brothers in the media be a part of every community project (Oakland, n. 43).
76. We invite the communities and the priors to recognize the apostolic work of these brothers and to provide them with all the support that they need. At the same time we invite these brothers to do everything in their power to contribute to community life.

#### D. MEDIA AND EVANGELIZATION

##### DECLARATION

77. We observe in many countries, even in the First World, that a social injustice exists in the distribution of the media and in the access one has to them. Certain geographical regions are

underprivileged. Budget cuts are usually implemented to the detriment of less populated or poorer regions. As a result, particular cultures are crushed by the larger media and are deprived of the possibility of expressing themselves on the air or in the press. Thus economic power exercises a certain dictatorship and imposes its own culture, one that is often death-dealing and without hope.

In granting monopolies or by censure, governments can also manipulate information or contribute to disinformation.

#### RECOMMENDATIONS

78. In order to respond to this situation we strongly encourage the brothers to use the written or electronic media to proclaim the Gospel; in this way they will be bearers of hope (Oakland, n. 68, 8.2).
79. In accordance with the priorities of the Order, we encourage the brothers who work in religious publishing. They should thus continue to make their own contribution to the mission of the Church for the promotion of the quality and the freedom in theological debate and the service of the intellectual understanding of the faith.
80.
  - a. We ask that the media be used to support and aid participation in pastoral work among the indigenous and in remote areas, and that they take the Gospel to areas that we could not otherwise reach.
  - b. It is true that under ordinary circumstances it is preferable that we be present in the public media. We nevertheless ask the brothers to be attentive to the regions and to the category of persons that are marginalized with respect to the media. This sensitivity can take the form of placing small scale media in their service, or of promoting their rights.
  - c. We invite the brothers to pay special attention to youth for whom media language is their native tongue, in

- order to bring the Gospel to them and to help them discover hope in this language which is often the only one they know.
81. a. We invite the brothers to contribute, through the media, to the work of inculturation by defending the cultures and the values of the peoples that are threatened.
  - b. The brothers should use the media to support the education, the promotion and the defence of human rights.
  - c. The media should be available to all and thereby be a prophetic sign in the Dominican spirit as is said in Chapter of Oakland (68, D.8.3). The interventions of the brothers and sisters must be free, convinced and convincing, bearers of a new vision.
82. Evangelization through the media can only be communitarian for us. We invite the brothers to collaborate extensively within our communities, with the sisters and the laity of the Dominican Family, and with all the relevant groups in the local church.

E. COMMUNICATION WITHIN THE ORDER

DECLARATION

83. a. Communication is one of the foundations of our community life and of the relevancy of our preaching. It provides necessary information and makes collaboration and cohesion possible in the pursuit of our common objectives.
- b. We must recognize that this communication is often very inadequate in our communities, in our provinces, and in the Order as a whole; documents that should be known to all do not always reach the friars.

#### APPRECIATION

84. We thank the Dominican Centre for Mass Media for the work that it has accomplished; a special thanks goes to Fr. John O. Mills for his publication of the directory, "Dominicans in the Mass Media." Recommendations
85. We recommend that all the brothers, but especially those who are involved in the media become acquainted with the above-mentioned directory and make use of it in facilitating dialogue and collaboration among persons involved in media activity.
86. We commend the efforts accomplished by I.D.I. in bringing a wider spectrum of information on the life of the Order in the world to the Dominican Family. We encourage the provinces to submit to this periodical any information that would be of general interest. We thank Fr. James Lobato for his work with I.D.I.
87. We encourage provinces to exchange their newsletters with one another. This is an efficient means of mutual stimulation and encouragement.
88. We suggest that the *Analecta* cease its publication of pontifical documents, as these are readily available in other publications.

VI. THE MISSION OF THE ORDER IN EUROPE

89. The brothers from Eastern Europe present at the Chapter addressed the following message to the capitulars. The Chapter expresses its solidarity with these Provinces, some of which face the difficult challenge of reconstruction, while that of Croatia is severely tested by the war.

The particular characteristic of this Chapter of Mexico is that, for the first time since the war, all the delegates of Europe have been able to attend (Dominicans from Czechoslovakia, Hungary, Poland, Croatia and the former Soviet Union). We owe this first to the grace of God and then to the democratic change in the countries previously under a communist regime. The Church and the Order invite us to read the signs of the times: for this reason we cannot let such an event pass by without comment:

1. The communist ideology was the most cruel of our time. It has been responsible for millions of deaths as well as immense material and spiritual losses. This ideology has failed but not without suffering (deaths in Poland, Romania, Hungary, Slovenia, and now war in several countries which formerly were Yugoslavia and the Soviet Union).
2. With the fall of communism, the Dominican Provinces hitherto reduced to silence have been reborn (Czechoslovakia, Hungary, and the Polish vicariate in the ex-Soviet Union). After fifty years of silence, the sons of Saint Dominic have come out of the catacombs to live the charism of Saint Dominic and, especially the priority of priorities: the preaching of the Good News of "the Truth that sets us free" (Jn 8). However, in Hungary, the recovery of a true Dominican life is rendered more difficult by the fact that the Province has not been able to get back any of its houses.

3. Prolonging a difficult history, the former Yugoslavia is torn at present by a tragic war, consequence of the communist era, threatened by Serbia and Montenegro against Croatia and Bosnia-Herzegovia, in spite of international interventions and efforts of peace forces in the countries concerned. Meanwhile Croatia and Bosnia-Herzegovia have been recognized by the United Nations as independent states. This war which began two years ago has already claimed more than a hundred thousand victims. The number of wounded and shot is unknown. More than a million people have had to leave their homes. More than four hundred Catholic churches have been destroyed as well as numerous mosques, kindergartens, hospitals, works of art; even cemeteries have been profaned. This war has affected the Dominican Province of Croatia in a special way. Convents and churches in Dubrovnik have been seriously damaged.

We who are participating in this Elective Chapter of Mexico, greet with joy the formation of the Dominican Council for Europe as well as the nomination of a special delegate for the Polish Vicariate in the former Soviet Union, who will attempt, as soon as possible, with the General Curia, to help the brothers in these regions towards living a true Dominican life.

We carry in our hearts the mission of the Order in Europe, where if communism has practically disappeared, there are none the less profound consequences in the mentality; after fifty years of a dominant ideology, mentalities do not change from one day to the next.

As sons of Saint Dominic who always showed his compassion towards all suffering, we wish to express our thanks to all the Dominican family for the solidarity which has been shown in many ways. We ask for prayers for a just peace in Europe and for the success of the mission of the Order in Europe.

A.

EASTERN EUROPE

The General Chapter calls the attention of the whole Order and more particularly of the different Provinces of Europe towards the new situation in which the brothers who live in the countries of Eastern Europe find themselves.

Our objective in making the following recommendations is to allow the provinces of Eastern Europe to reach, as soon as possible, their autonomy in economic matters, which is particularly urgent today among all the other necessary means to fulfil their mission. To this end we appeal to the solidarity of the entire Order towards the Provinces of Eastern Europe.

1. RECONSTRUCTION

- a. This solidarity is necessary so that the brothers can obtain the material means to live in community and above all in places suitable for their needs.
- b. Likewise it should be arranged that the brothers have access to libraries which should be set up or renewed in a major way, with more recent works.
- c. We ask the Provinces of Western Europe to receive brothers for formation from the countries of the East.
- d. We ask the European brothers, especially the younger ones, to make exchanges between East and West for visits, especially in holiday time, so that all can acquire better mutual understanding and build the bonds which will be the basis of our future collaboration in the heart of Europe.
- e. We wish that the Council for Europe, created by the Master of the Order, assure the coordination of all the activities and initiatives of collaboration between the Provinces of Eastern and Western Europe. During its next meeting at Easter 1993, the Council for Europe should draw up a plan of action in this area.

- f. The Chapter invites the whole Dominican Family to be in solidarity and to collaborate with the Province of Croatia as it tries to help the million refugees fleeing from regions where war is rampant.

#### RECOMMENDATIONS

90. We recommend that the Master of the Order do what is necessary so that the brothers of Hungary can recover some of their former convents, which they need, especially that of Budapest, or other buildings that would fulfil their needs.
91. We recommend that some brothers go to teach for a limited time in the Provinces of Eastern Europe, according to their needs.
92. We recommend that in the work of reconstruction, in which the whole Dominican Family helps, the brothers of the Eastern Provinces should pay special attention to the orientations expressed in this General Chapter and in previous Chapters. With special emphasis on:
  - engaging in and deepening a constructive dialogue with our Christian brethren who are not in full communion; in spite of the past and of the responsibilities on both one side and the other, the Orthodox communities ought to find their place in this ecumenical dialogue.
  - being concerned to contribute in their way to the efforts being made by people of good will, believers and unbelievers, to rebuild society on the basis of liberty, justice and peace.
  - being watchful that the resurgence of nationalities does not lead to new outbursts of violence.

2. MISSION IN NEW FOUNDATIONS

RECOMMENDATIONS

93. We recommend that the Assistant for the Apostolic Life, who is President of the Council of Europe, study the possibilities of new foundations in some countries of Eastern Europe.
94. We recommend that, for the Eastern Vicariate of the Province of Poland, a brother be invested with the authority of delegate of the Master of the Order to facilitate relations with the civil and religious authorities for the territory of the former Soviet Union.
95. We wish that brothers be sent to the Eastern Vicariate of the Province of Poland with the purpose of creating one or more international Dominican communities, and with the assistance of the Master of the Order and the Assistant for Apostolic Life.

B. WESTERN EUROPE

96. The mission of the Order in Europe consists in witnessing to God and the Gospel in a pluralist and intercultural society strongly marked by secularization. For this reason we should:
  - call forth and nourish faith by the preaching of the Word of God, animate Christian communities and discover the contemporary spiritual aspirations, while respecting all other convictions;
  - encourage ecumenical dialogue with Christians of other confessions, so as to tend towards true communion;
  - enter positively into the debates about society with a view to strengthening democracy, liberty and participation of all, based on human rights;
  - witness to the value of the human person in all their dimensions, including spiritual ones, against the predominance of material and economic values;

- take sides firmly with all those who are victims or excluded from society (poverty in all its forms, cultural marginalizations, racism, etc.);
- give value to the sense of the universal in order to develop openness, dialogue, and solidarity with the Eastern part of Europe as well as with the Third World.

## RECOMMENDATIONS

In order to better promote the mission of the Order in Western Europe, we make the following recommendations:

97. It is advisable to develop exchanges of Dominican professors among the different centres of formation scattered throughout Europe, in such a way that regular or occasional teaching on the staff of another province becomes common practice.
98. Exchange of brothers in formation should be increased among all the provinces, be it for brief visits during the holidays or for longer terms corresponding to the time of study. Mutual acquaintance and frequent contact among the brothers from student days onwards would seem indispensable to build up the future of a Dominican European network.
99. We invite the brothers from different provinces to inform each other about their respective apostolic experiences. Ignorance about what apostolic works are being done in provinces of other countries represents an undeniable loss to our collective dynamism.
100. In the same sense we encourage the mobility of brothers within Europe, in such a way that some can go to work in other European provinces than their own.
101. We consider that the Congress on the Mission of the Order in Europe should continue the work it has begun. The way in which to do this needs to be clarified.

102. We recommend that the Council for Europe consider setting up a permanent reflection group on our mission in Europe.
103. We strongly encourage the project of a European Dominican Centre in Brussels, established so as to highlight the concern for ethical and theological questions related to the construction of the European community and to allow the brothers and sisters of different countries who share this concern to relate to one another.

104. On a number of occasions, our Order has been invited to implant the charism of Saint Dominic within local churches in countries where it is not now present. These invitations come from various sources and have their own conditions that must be considered individually but it is possible to speak of a general policy to guide our consideration of these invitations.

Our religious vows are considered "missionary vows" in that they require of us a willingness to serve the universal church in all parts of the world. Also, since the beginning, Dominic dispersed his friars, so that they might commit themselves wherever the demands were most urgent. This is why we are invited to retain this same freedom in respect to buildings, even structures, and to be constantly ready to be transferred: mobility must remain a characteristic of the Order in the service of its mission. The fact that our profession is to the Master of the Order, and not to a particular province, clearly points to this universal mission. Our Constitutions (cf. nn. 108-120) speak of our mission vocation in general terms but this General Chapter wishes to give a special emphasis to our missionary character.

These invitations test the health of our provinces in that they challenge us to rethink our present apostolates and respond to new situations of mission. To make one of these new foundations can be an occasion for unity and vitality within a province. These invitations allow for many creative ways in participating in the universal mission of the Order. It is possible for some friars to serve for a short time while others may serve for a more extended period of time. Each project will offer its own set of options but all are a call to new life within our Order.

It is the responsibility of the entire Order to implant the gift of Saint Dominic in new locations. This is already true within our Provinces, where we are invited to get involved in places that are becoming true spiritual deserts. This is also true of distant lands. The Assistant of the Master for Apostolic Life is given special care to animate our mission vocation on the international level but his ministry is not possible without the cooperation of the provinces. To cooperate in mission activity will require that some provinces look at their present apostolic commitments and make adjustments. Some provinces might have to consider joining together with other provinces so as to free members for mission activity and retain the requirements of provincial life (LCO 253). Others may have to adjust their apostolic endeavours to allow for brothers to go to new locations.

In the selection of the location of new foundations, we should choose those places where prophetic preaching, solidarity with the poor, teaching and theological formation are possible and needed. Brothers selected to make these foundations should be known for their ability to dialogue with other cultures and for their respect for the people of God where they will serve.

True to our tradition, as expressed by Jordan of Saxony and as found in the *Libellus*, that Dominic sent the first friars to preach and found convents, our new foundations from their beginning should welcome local vocations. Brothers selected to go to these foundations must be open and able to take the roles of formators according to the norms of the *Ratio Formationis Generalis* which stresses the need for inculturation. Without local vocations we cannot speak of the implantation of the Order within a local church (cf. *Third Mission Congress Reflections*, Mexico, 1991).

In light of these requirements we propose the following to guide the new foundations of our Order:

#### COMMISSION

105. We commission the Assistant for the Apostolic Life to work to implant our Order in countries where we are not now present. We recommend that priority be given to those places where the apostolic priorities of our Order can be realized and where it is possible to welcome local vocations.

#### RECOMMENDATIONS

106. We recommend that provinces who do not have mission locations now consider this aspect of our preaching vocation in their provincial planning process. If a province is not able to take on a new foundation by itself, we recommend that these provinces seek ways that they can cooperate with other efforts to implant the Order in new locations.
107. We recommend that Asia, Africa, and Oceania be made priority areas for new foundations of our Order. When a new foundation is considered it is important that the founding province consult with other Dominican entities that are working in the region so that better coordination in our efforts is achieved.
108. We recommend that the brothers making new foundations study the recent documents of the General Chapters and of the Master of the Order regarding our mission of preaching, evangelization, studies, and formation as a preparation for their mission activity.
109. We encourage our young brothers to consider the work of making new foundations as a possible future ministry.

#### APPRECIATION

110. We wish to express our thanks to those provinces who in recent years have with courage made new foundations of the Order. We ask the continued cooperation of all to make these efforts a success.

VIII. OTHER MATTERS

A. DOMINICAN FAMILY AND PREACHING

COMMENDATION

111. We commend and support our Dominican sisters and lay Dominicans who have undertaken the mission of preaching. We also commend the Congregations of Dominican women who have established promoters of preaching, and the efforts to promote collaboration in preaching between women and men, such as the Parable Conference for Dominican Life and Mission in the United States, the Logos Retreats in Ireland, etc.

EXHORTATION

112. We remind our brothers of the ordinations of Oakland (nn. 44-47) on preaching and we encourage them to invite the other members of the Dominican Family:
- a. to prepare themselves for the ministry of preaching,
  - b. to take advantage of opportunities to preach,
  - c. to embrace the mission of preaching with a commitment to act in collaboration with others.

B. THE ROSARY

113. The Rosary is an important form of spirituality in diverse cultures. We recommend that it be revitalized as a way of preaching, keeping in mind its biblical content and its orientation to the liturgy (LCO 67, II; Oakland, n. 65). In this spirit, we recall the ordination and recommendation of the Chapters of Avila (nn. 78, 79) and Oakland (nn. 66, 67), noting that a lay person may be Provincial Promoter for the Rosary. An important way of preaching the Rosary is that the community pray it along with the people.

C. OUR PREACHING AND THE SANCTUARIES

RECOMMENDATION

114. Among the various places we preach, more importance is now being given to the pastoral work in churches given to our charge.

For this reason, reaffirming what was said in the General Chapter of Rome, nn. 43 and 44, we recommend:

- a. promoting the dignity of pilgrims peregrinos, especially the poorest ones, by means of the value of their religiosity mediante la valoracion de su religiosidad and an attitude of listening, acogida, and service.
- b. integrate the pastoral work of the sanctuary with the pastoral work of the local church.
- c. evaluate in each entity the progress of this pastoral work, according to these principles, in light of Rome, nn. 43 and 44, and the conclusions of the congresses recently celebrated on this theme: Congreso Internacional de Santuarios, in Rome (February, 1992) and Congreso Latinoamericano de Santuarios, which met in Quito (May, 1992).

D. FR. MARIE-JEAN JOSEPH LATASTE

RECOMMENDATION

115. By his courageous apostolate among former prostitutes and among women in prison, by his sense of compassion, by his understanding of religious life, Fr. Marie-Jean Joseph Lataste (1832-1869) set a real example of the charism of Saint Dominic. The process for his beatification was begun in 1937. We ask that the cause be reactivated and pursued.

# CHAPTER V

## DOMINICAN FAMILY

### INTRODUCTION

116. The last thirty years have seen the recovery and the development of the phenomenon of the Dominican Family. The General Chapters, from Madonna dell Arco (1974) onwards, bear witness to this. The Document of Bologna (1983) marks an important point in the growing awareness and in the evolution that is still going on. The fact that many men and women, though differing in their way of life, discover in Saint Dominic a model and inspiration to announce together the Good News of Jesus Christ to today's world, should fill us with joy. It is a reason for hope. This movement, in fact, occurs as one very relevant to our times.

We can see in it some of the signs of the times, such as the promotion of women, the renewal of the value of baptism and the promotion of the laity. It also answers the needs and cries of a world, our world, that is similar in many ways to that of Dominic's: profound economic, social, and political changes, proliferation of sects and religious movements, disorientation of minds, a relaxation of moral values, and the need for a new evangelization.

The Dominican Family has its roots in the project and practice of Saint Dominic himself. Our historians in their research point out that besides the foundation of the nuns of Prouille (1207) and of the order of friars (1215), some laity and even married couples in the year 1207 offered "themselves and their properties, to God, to Blessed Mary, to all the Saints, to the Holy Preaching, and also to Dominic of Osma and to all the friars and sisters who exist today and who will exist in the

future" (*Monumenta Diplomatica S. Dominici*, ed. J.W. Koudelka, O.P., vol. 25, pp. 15-16, Rome, 1966).

Several documents of the period speak of the newly-born Order as "Ordo Predicationis," which seemed to include laity as well as sisters and friars, in one and the same membership for one and the same mission (cf. Paul-Antonin Amargier, O.P., Marseille, 1990). This idea of family, which existed from the beginning though not fully shaped, was soon enriched by the publication of the Rule of Munio of Zamora (1285) and with the juridical addition of the laity, and later — after the slow evolution of the concept of the Third Order — with that of the sisters of apostolic life.

At the present time, the reality of the Dominican Family has been emphasized by the former Master of the Order, Fr. Damian Byrne, who has dealt often with the theme, in such documents as "The Laity and the Mission of the Order" (November 23, 1987), "The Challenge of Evangelization" (May 25, 1988), "The Ministry of Preaching" (September, 1989), "Mission Together" (November 10, 1990), "Working Together" (May 17, 1991), and "Letter to the Nuns" (May 24, 1992). These documents ought to be carefully read and given mature reflection by all members of the Family.

This Chapter is happy to recognize that many of the decisions and exhortations of the legislative organisms and of the Masters of the Order have been welcomed and put into practice and have brought about, in spite of the decrease of vocations, a revitalization of the Dominican Family. It is not our intention now to state over again all that has already been said and implemented. We simply wish to call attention to some more important points, and to make a few clarifications, for the purpose of increasing the vitality of our family, open to a future full of possibilities, as well as of commitments.

The needs of the modern and post-modern world offer a wide field for evangelization. Dominican spirituality, when it is known, attracts many women and men today, especially

young people. We cannot be in accordance with the apostolic priorities established by our General Chapters, unless we work together as friars, sisters, clerics and lay people, inspired by the zeal of Saint Dominic, so that we can respond to the challenge of the second millennium: to announce to all, in every place, Jesus Christ, friend and saviour of humankind.

The Dominican Family then, consists of friars, nuns, sisters in apostolic life, members of secular institutes, priestly fraternities, and laity who belong to fraternities or new groups accepted by the Order. In the past perhaps, we have emphasized the diversity rather than the identity of the Dominican Family. This very diversity could be our strength, if it is placed at the service of our common charism, which consists essentially in that the Word of God is prayed in common, studied in common and, above all, preached in common.

Thus, as if arising from a tree planted beside living fountains, the branches of the Dominican Family are numerous. Each one has its own character, its special status, its autonomy. However, since all participate in the charism of Saint Dominic, they share the very same vocation to be preachers in the Church, discovering their mutual responsibility based on equality — in complementarity and mutual cooperation — and accepting the joy of giving but also of receiving and of learning from each other. The Dominican Family finds its source and sign of unity in the Master of the Order, successor of Saint Dominic. He guarantees incorporation into the family and promotes fidelity to the spirit of Saint Dominic.

To cooperate means to work together. This is applicable to any family, and more so when we speak of the Dominican Family, which has in common “the special mission of preaching the Word of God” (Document of Bologna, 4.1). The Chapter, therefore strongly emphasizes the common dignity and equality of all who belong to the Dominican Family, women and men, laity and clerics, and encourage whatever cooperation already exists and that has given such inspiring results, with

a view to intensifying and extending it to every field, especially in the ministry of the Word, teaching, initial and continuing formation, presence in the communications media, promotion of vocations, defence of justice and peace, prayer and liturgy celebrations together. In this way, because of its unity and diversity, the Dominican Family will be a prophetic sign for today's world, as we enter into a family, are formed as a family and are in mission as a family.

No authentic cooperation can take place without planning. For this reason, this Chapter underlines the importance of setting up organisms and structures at international, national and local levels (*Madonna dell' Arco*, n. 237; Quezon City, n. 79; Walberberg, 99; Rome, 275), which will be representative of all the Dominican Family, with the purpose of improving relations within itself, and of promoting effective and permanent cooperation, at the same time respecting the autonomy and appreciating the richness of the various branches. Such organisms, although they have no juridical power, are however, an invaluable help to achieving the ends which the Dominican Family is called on to pursue in our times.

We may conclude by saying that our family should be the result of our communion of life, of fraternal relations, of our common projects, of cooperative efforts, and of generous help and gift of self. Our relations should be gratifying and life-giving, beyond the mere bonds of friendship or understanding. To be Dominican Family means, and commits us, to leave behind attitudes of esteeming any branch more than another, and to avoid any type of dependence or domination.

For the Dominican Family to become a lived reality and a project, it is absolutely necessary that the sense of identity and membership begin in the first years of formation. Beginning in these years, the young people should learn to share times of prayer, reflection and study, work, initiation into and projects in mission. This will ensure that the family will really be a

sharing of life.

Today, as in Saint Dominic's time, we need to live out the true concept of Dominican Family, so that the sense of membership may give rise to the feelings and reality of a fraternal bonding that will lead us to share mission.

#### DECLARATION

117. The Dominican Family consists of several branches: friars, nuns, sisters in apostolic life, secular institutes, fraternities of priests and of laity, whether they belong to the fraternities or to new groups and associations approved by the Provincial Chapter or by the Provincial with his Council, in line with the General Chapter of Avila, n. 89.

#### RECOMMENDATIONS

118. We ask the competent organisms that in affiliating congregations of religious in apostolic life or of new associations into the Dominican Family, the criteria for affiliation be applied rigorously, so as to avoid having as members congregations or associations that have little in common with the spirit of the Dominican Family.
119. In order to better protect the unity and encourage the cooperation between all the branches of the Dominican Family, we ask that a General Promoter of the Dominican Family be appointed. This promoter should have the following attributes, among others:
  - a. preside over the International Secretariat of the Dominican Family;
  - b. encourage the implementation of the decisions of the General Chapters about the Dominican Family;
  - c. further the setting up of local and regional secretariats and promoters of Dominican Family;

- d. promote the growth of the Dominican Family on the basis of unity in our vocation, charism and mission;
  - e. encourage better relations between all the branches of the Dominican Family;
  - f. support initiatives of cooperation between the branches of the Dominican Family;
  - g. cooperate with other organisms of the Dominican Family that already exist, such as Conferencia Interprovincial Dominicana de America Latina (CIDAL), Confederacion de Dominicas de America Latina (CODAL), Dominican Leadership Conference (DLC), etc.;
  - h. ensure coordination with the Assistants of the Master of the Order in areas of common interest, related to the life and mission of the Dominican Family.
120. We recommend that Promoters of the Dominican Family be appointed at local, regional or national levels.
121. We recommend that in accord with previous General Chapters, in places where they do not already exist:
- a. there be established a Conference (Association, Council) of Major Superiors of Dominican Sisters and Brothers and the President of the Dominican Laity at national and/or provincial levels.
  - b. in the same way, that there be established at the same levels, Secretariats of the Dominican Family which will exercise the functions delegated to them by the Conference (Association, Council) mentioned above.

A. BROTHERS

EXHORTATIONS

122. We exhort our brothers to practice real membership in the Dominican Family in equality with the other members, participating in loyal and fraternal cooperation:

- a. in programmes of vocations promotion together,
  - b. in encouraging Dominican spirituality and liturgy,
  - c. in continuing formation, and
  - d. in common mission projects.
123. We exhort our brothers that in regard to the nuns (contemplative sisters) they be available:
- a. to give service as chaplains or assistants,
  - b. to help in initial and continuing formation,
  - c. to participate in times of prayer with them,
  - d. to orient them in the priorities of the Order,
  - e. to give them material help when necessary.
124. Likewise, we exhort the brothers in regard to the sisters in apostolic life, to cooperate:
- a. in promoting their growth in Dominican spirituality,
  - b. in participation in reflection groups,
  - c. in formation for the mission of the Order, and
  - d. in the planning and implementation of common projects of evangelization.
125. In regard to the Dominican Laity, we exhort our brothers and especially the promoters and assistants that they commit themselves to:
- a. the revitalization of the lay fraternities, urging them to attend to their own "aggiornamento" /updating;
  - b. to encourage the development of new forms of Dominican laity, especially in the search for a more intensive community life;
  - c. to assist them in the development of their Dominican spirituality;
  - d. to cooperate in formation of lay people for mission in the Church, the Order and the world;
  - e. to participate in common mission programs.

B. SISTERS IN CONTEMPLATIVE LIFE  
EXHORTATION

126. We exhort our sisters in the contemplative life:
- a. to work towards forming federations where they do not exist
  - b. to join them where they already exist,
  - c. to establish the union of Federations,
  - d. to establish common novitiates and houses of study on the national or international levels,
  - e. to promote permanent formation in collaboration with other branches of the Dominican Family.
  - f. to develop communication and exchange of information between themselves and within the Dominican Family, and
  - g. to adopt the priorities of the Order and to participate in its mission according to their contemplative identity.

C. SISTERS IN APOSTOLIC LIFE  
EXHORTATION

127. We exhort our sisters in apostolic life:
- a. to unite in associations/conferences/federations, thus contributing to the unity of the Dominican Family;
  - b. to establish, where possible, common centres and teams for both initial and continuing formation;
  - c. to take part in the activities of the Dominican Family;
  - d. to participate in prayer meetings, reflection, and in the planning of common projects of the Dominican Family;
  - e. to participate in the common formation programs, not only as students but also as teachers;

- f. to participate along with the other members of the Dominican Family in the mission of the Order in accord with the priorities established by recent General Chapters.

D.

LAITY

EXHORTATION

128. We exhort our lay brothers and sisters:
- a. to deepen their specific lay vocation to be church in the world as well as being presence of the world in the church;
  - b. to become aware of their real membership in the Dominican Family in moral equality with the other members;
  - c. that the lay fraternities accept new groups of Dominican laity that have arisen, in accord with the direction of the Avila General Chapter (n. 89).
  - d. to promote new forms of Dominican laity;
  - e. to establish channels of communication among the various groups of Dominican Laity;
  - f. to commit themselves to their own formation, together with the other members of the Dominican Family, as preparation for their specific mission within the Order;
  - g. to join with mission teams of the Order, committing themselves to the priorities and orientations of the recent General Chapters, especially the promotion of justice and peace. Commission

129. Given the existence of some “communities” formed of members from different branches of the Dominican Family, we ask the Master of the Order to look at the “status” and viability of those that exist or which may be established in the future.  
Appreciation
130. We thank the former Master of the Order, Fr. Damian Byrne, for his constant encouragement and promotion of the Dominican Family, especially for his inspiring letters to the Nuns and to the Dominican Laity.
131. We thank also the nuns, sisters, and laity for their presence at the Chapter, and especially for their work on the Commissions.

# CHAPTER VI

## THE ORDER IN AFRICA

### INTRODUCTION

#### I. AFRICA TODAY

132. There is no secret about it, Africa is in a deep crisis. We are in a situation where the mechanism of underdevelopment has virtually paralysed every aspect of social life in Africa. It is ironic that a continent that is so rich in human and material resources is now at a point where its very survival is threatened.
1. As far as our economic problems are concerned, we see no improvement in the near future. Our growing external debt and ever present internal corruption, rivalry, nepotism and irresponsible leadership have practically stifled or brought to a halt many development projects. Massive unemployment, sprawling slums, grinding poverty, starvation, inflation, AIDS, abortion, violence and other social problems are indicative of the abysmal failure in our socio-economic programs. As an example of the rate of deterioration of the living standard in some African countries within the past ten years, one zaire in 1980 was equivalent to about one dollar, whereas today one needs 280,000 zaires to buy one dollar. In Nigeria ten years ago, a professor in the university could afford to change his car every five years, but today he cannot even afford to change the four tires of his car in a year if he has a family.
  2. In times of crisis people have the tendency to turn to religion for solace. This is the case in most African countries today. Religious groups spring up here and there and seem to respond to people's urgent need for

quick solutions to their daily problems — better jobs, children, promotions, protection against witchcraft, miraculous cures, success in their business, etc. In West Africa alone the Celestial Church of Christ and the Deeper Life Bible Church account for more than one million new members per year. We believe that this expansion is getting to alarming proportions. It must however be noticed that the solidarity and the fellowship among the members of these evangelical groups, as well as spontaneous inculturation and its deep spiritual dimension, are what contributes to their success. The effectiveness of their communication strategy is something to take seriously.

3. More and more, people are saying no to injustice, poverty and oppression. The past few years have been marked by increasing social unrest. More organized reactions like those in Benin, Congo, and Mali have yielded significant results. But it is sad to note that in most cases the population is neither organized nor understands the responsibility for democratic changes. The lack of leadership and preparation frustrates the deep-rooted aspiration for a better quality of life.
4. There is very little hope for the future of our countries without quality education. The gap between Africa and the rest of the world will keep growing without a serious effort to produce the human capability of developing appropriate production techniques and programs for the continent.

## II. AFRICA: THE MISSION TERRITORY

To be in a better position to provide a sustainable solution for Africa's problems, we must be fully informed about why Africa came to this point.

The late nineteenth and early twentieth centuries witnessed

the beginning of organized evangelization in Africa. At that moment Africa was virtually “pacified” and divided among European countries. The slave trade had ended and the need to Christianize the “pagan natives” in the colonies was welcomed everywhere. This project of evangelization soon became a major preoccupation of Rome under the jurisdiction of the Congregation for the Propagation of the Faith and the approval of specialized missionary congregations.

To evangelize Africa at that time meant to convert the pagan Africans to Christian faith (civilize them). Except for their colour they were to behave and look like their evangelizers. The missionary activities were not only catechism, baptism, communion, and marriage, but also schools, hospitals, social centres, etc. The social benefits — schools and hospitals — accompanying the proselytizing efforts were most responsible for the “success” of the early missionaries. The missionary school was within the framework of the European culture — English, French, German, Portuguese languages and European history were taught — just as in the schools in Europe. This was necessary because Africa was to become part of the Western socio-economic arrangement — colonies of European states.

The newly evangelized and educated Africans were therefore systematically introduced to a more dominant culture — a culture with new value systems and promises of a better economic life. Schools became more and more attractive and fashionable. Western education became a passport for a better life in the colonies. It is a fact that Christian schools provided most of the manpower needed in the colonial administrations. This elite group was further strengthened by sending some of its members to Europe for specialized studies, mainly in administration.

The Church was not left out. Seminaries and catechetical centres were set up to prepare Africans for leadership in the Church. These seminaries had the same programs as those in

Europe. The African culture was not only neglected but was treated as pagan and had nothing to contribute in their formation. This was how the African political and religious leadership emerged. But what an ambivalent leadership!

This leadership operates in two different worlds. The educated African is a member of his ethnic group or tribe with all its cultural and spiritual ramifications. He may not be at ease with his culture, but he has a strong loyalty to it.

At the same time he is part of the national and international socio-economic order. He is not very loyal to its structure, and he will not hesitate to exploit it in favour of his ethnic group or his own interests.

It is therefore clear that there is no continuity between the African traditional societies with their cultural symbols of unity, cohesion and harmony, and the new African states that are largely politico-economic arrangements. If we accept the fact that a people is not any mass gathering of individuals or groups, but a multitude bound together by common values and a mutual recognition of rights and mutual cooperation for the common good, then most African nations are not real nations. They are often artificial states patterned after the western countries, but have little or no elements of cohesion for socio-economic development. Nation building is something to start all over again. Worse still, most countries have neither the symbol of unity nor the leadership capable of reconciling and forging the different social groups into a people.

### III. DOMINICANS IN AFRICA

#### A. OUR FUNDAMENTAL OPTION

The above gloomy picture is a description of grave difficulties, but not without hope. The task ahead of us, our mission, is that of contributing to building a new society that will be an alternative to the dehumanizing situation we have at present.

Our work is not going to be a set of teachings or ethical norms, but a global, integral message concerning the deeper meaning of human existence. Our project will consist of showing Africans by the way we live authentic humanism and the discovery of the meaning of life in a world plagued with suffering and injustice. This is a gift from God and by accepting its exigencies we shall have happiness and life to the full.

To inaugurate his mission, Christ called to witness the prophet Isaiah. We would like to do the same thing: "The Spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring good news to the poor, to proclaim liberty to captives and to the blind, new sight, to set the downtrodden free" (Lk 4:18).

#### B. INCULTURATION

After many years of evangelization, the Church has finally affirmed the fact that authentic evangelization must be rooted in the culture of the people to be evangelized. "Evangelization must plumb the depths of the human heart. It must penetrate the roots of life. It must sound the depths of human culture, too" (Evangelii Nuntiandi, nn. 18-20).

To avoid the errors of earlier efforts in evangelization, Dominicans in Africa must "sound the depths" of the African cultures and harness those values that could serve as building blocks in our project of a new society. In other words, there should be a recourse to those values on our past history which were instrumental in building some of the most beautiful civilizations on the continent. The gospel is not a culture, but it lays down the conditions for any culture or value that could be used in building a fully human society.

Inculturation does not only mean integrating some of our past values; it also means being well informed of our contemporary cultures and all those values that influence our behaviour and our world vision. The knowledge of human behaviour

(psychology), how it is organized (sociology and political science), how the human support system is produced and distributed (economics), the working of the physical world around us (physical science), and the working of the human body (medical science) should be indispensable elements in our work.

They should constitute the “ancilla theologiae” today. Our theology could become richer and more pertinent when this information (knowledge) is available and well mastered in our communities. The quality of our theological reflections and their relevance could depend on the depth and breadth of the information we have on ourselves and the world around us. Theology is in fact the articulation of human experiences around us in the light of our Christian faith. Grace builds on nature.

**C. COMMUNITY LIFE**

Our evangelization must be a communal mission. It must be articulated and executed by the community. The members involved in different aspects of this mission must let their works be coordinated, explained and enriched by others. The Dominican community is a community of active theologians who, thanks to their prophetic vision, could see what is at stake in our human society, and then voluntarily re-organize their lives (the discipline of the evangelical counsels) in such a way as to meet the demands of this society. Our style of life in Africa, though within the framework of the evangelical counsels, should give us the liberty to be more effective in our mission.

**D. OUR APOSTOLIC ACTIVITIES AT THE PRESENT TIME**

The Dominican Family in Africa is concentrating more and more of its energy on forms of apostolates in line with our mission:

1. Justice and Peace: More and more brothers are becoming involved, full-time and part-time, in the apostolate of social justice. We have a Promoter of Justice and Peace for Africa.
  - The "Songhai project" in Benin aims at helping Africans to become aware of their potential and develop the capacity of harnessing their resources to raise their standard of living. -Some brothers are involved in political theology and research in international relations.
  - In some countries, especially South Africa, our brothers are deeply involved in the struggle for justice, peace and human rights.
2. Education: Dominicans in Africa are deeply involved in education and human resource development. Many of our brothers and sisters are teaching in schools, universities and major seminaries. We also have a good number of chaplaincies in educational institutions.
3. Preaching: Our work of preaching is developing fast. We make use of the print media and the electronic media, not to mention preaching sermons, retreats and parish missions.
4. Ecumenism: In some places we have an ecumenical outreach to other Christians and dialogue with Muslims. Some younger brothers are being trained for these apostolates.
5. Research and publication: A few brothers do research and make known the African religions. A magazine, "Pentecote d'Afrique," studies the problem of religious life in Africa.

#### IV. FORMATION

##### A. THE CONTEMPLATIVE

Since evangelization is primarily the work of Christ, we must be sure that our actions are rooted in Christ's experience with the Kingdom. Our spirituality must approach that of Christ. Saint Dominic is said to have carried with him the gospel of Saint Matthew and the letters of Saint Paul. It is precisely in Saint Matthew and Saint Paul that we get a clear profile of the evangelizer, i.e., the spirituality of the evangelizer as Christ would want it. This spirituality which we discover and experience in contemplation is the beginning and the foundation of authentic evangelization. Dominicans in Africa have to be men and women of prayer.

In view of the challenges before us, the African Dominican must receive a balanced formation. This formation must not only be on the religious and spiritual levels, but also on the human and intellectual levels. It must be carried out in an atmosphere that will help the student to integrate the levels mentioned above in such a way as to give him the spiritual, moral and intellectual capacity to assume a leadership role in our project of a new society. This balanced spiritual, moral and intellectual capacity is so essential in the vision of Saint Dominic that he was willing to accept any sacrifice in order to assure this type of formation.

##### B. SPIRITUAL FORMATION

The spiritual experience of the Dominican student is primordial. It must be a participation in the life of Christ, the Evangelizer. The student must be led to be convinced of the reality of the new man and the new society (Kingdom of God), inaugurated by Christ. This experience and conviction must be the source of his generosity and love — the generosity that "pushes" him to give his life in the service of the Kingdom. In other words,

his spiritual formation helps him to develop the personality (profile) of an evangelizer. All the renunciations and sacrifices experienced in the religious life must have meaning only in so far as they constitute elements of that freedom to serve the Kingdom more effectively. We renounce something good for something that is better (the values of the Kingdom of God - new society).

### C. RELIGIOUS POVERTY

Voluntary renunciation is religious poverty. It is a grace given to those who are convinced of the validity of the Kingdom. This grace is given to an evangelizer to enable him to have the values of the Kingdom. Religious poverty is first of all a moral attitude. It is an attitude of generosity, a willingness to share and live for others. It is a willingness to give up everything, if need be, for the building of this new society. The type of material poverty this attitude leads to depends on our concrete situation. But there should be an equivalent material poverty for the internal attitude to be authentic. It is interesting that poverty as a spiritual attitude of generosity is expressed in Saint Matthew's gospel — the favourite of Saint Dominic: "how happy are the poor in spirit, theirs is the Kingdom of heaven."

This means that those who possess this attitude of generosity are capable of building the Kingdom of heaven (the new society) where there is lasting and full happiness.

We must however admit that we have a lot of difficulties in living close to the ideal just expressed. These difficulties stem from:

1. the socio-economic environment of our religious houses,
2. the material poverty of many of our candidates entering our communities,
3. the extended family system in Africa, and

4. the types of apostolates we are involved in.  
But these difficulties should not in any way constitute excuses for not pursuing the evangelical ideal of poverty.

#### D. THE VOWS FOR THE AFRICAN DOMINICAN

The vows should be seen as a concrete proof of the commitment of the religious to Christ and his Kingdom. The vows are not derivatives of any culture. They constitute a measure of our faith, involvement and confidence in the mission that Christ entrusted to us. But this is not an empty symbol. The vows are gifts from God for the acquisition of moral and spiritual freedom necessary to carry out our prophetic mission. As we said earlier, the Gospel is not a culture, but it animates and challenges societies to produce more liberating cultures and values. We believe that the Gospel is challenging us today to produce men and women who incarnate the evangelical values.

#### E. INTELLECTUAL FORMATION

Our apostolic option and the leadership role the Dominicans are to play in Africa means that the brothers should receive a sound intellectual formation. A sound intellectual capacity would enable them to understand and articulate issues that affect the social and religious life of the people of Africa.

A close look at our formation program reveals that we have many deficiencies:

- a. the initial formation period is too long. The students may lose sight of the main objectives of their intellectual formation. In some cases, it takes ten years from novitiate to ordination;
- b. the materials in philosophy and theology are not always satisfactory. In some cases, some subject matters are either insufficient or exaggerated with regard to what we need in Africa today. This is because we do not have

control over the institutions where our students receive their instruction;

- c. the programs are rigid and lack flexibility; and
- d. formation in human and organizational sciences is either too weak or non-existent.

#### F. APOSTOLIC FORMATION

In most of our entities, the apostolic attachment (experience) is scheduled between the cycles of philosophy and theology. Apostolic experience is an important part of the formation of our student. This attachment is normally part of the academic year. The main objectives of this program are:

- a. to expose the young students to the apostolic activities of their elder brothers;
- b. to expose the students to the socio-economic and religious environment of our implantations;
- c. to see the reactions of the students in real-life situations before their final commitment;
- d. to help orient their theological reflections on concrete human situations; and
- e. to help the brothers learn some technical skills.

There are many difficulties in implementing this program. Some of our entities are yet to take the necessary steps to develop such in terms of planning, execution and evaluation because they do not have the personnel to plan or supervise this program.

#### V. A CALL FOR SOLIDARITY IN AFRICA

##### A. ACCOMPLISHMENTS

It is thanks to the generosity of our sisters and brothers in Europe, Asia and America that we have been able to register

significant progress in our implantations in Africa. Their generosity has demonstrated clearly that the historical form of poverty today must be coherent with Christian solidarity, with predilection for the poor and oppressed — that it is no longer possible to concretize one's particular option of evangelical poverty in the absence of all reference to the actual poor and needy. We believe that by sharing in the perspective we have just described, all are fully participating in our liberation. Thanks for showing us one of the ways of actualizing our spiritual poverty. We are deeply grateful to Fr. Damian Byrne and all the brothers and sisters who responded to his "call from Rome."

This example of generous sharing has encouraged us to help ourselves in Africa. We are now able to share our resources, personnel, experience and visions. Inter-African OP is no longer a regional integration of our entities. The success in the integration and rationalization of our resources is a source of encouragement and an indication that we could well be on our way to responding to one of the most urgent needs of our continent — unity. We are also developing projects and apostolates that enable us to share the perspective of millions around us.

From South Africa to Senegal, we have received aid in the form of personnel, money, visits, etc. This has helped us:

- a. to reinforce our formation program and build new houses in South Africa;
- b. to improve and revitalize the house of studies in Kinshasa;
- c. to receive more support in the vicariate of Rwanda-Burundi and open a new novitiate there;
- d. to open a novitiate in Abidjan, with the help of a brother from Lyon, who was released for two-and-a-half years for this program,
  - reinforce the Songhai project in Benin,
  - construct a chapel and library in Cotonou;

- e. to expand the capacity of our studium in Ibadan,
  - build and equip a library in Ibadan,
  - begin construction of a new novitiate in Nigeria,
  - support more students and novices;
- f. to give a new impetus to our implantation in Equatorial Africa — a brother was recently assigned to Brazzaville, Congo, from the Province of France to head this new venture; and
- g. to support the program of formation of the brothers in Angola.

**B. NEEDS**

All the entities in Africa need financial help in coping with their formation programs.

In Africa today we have:

- 29 pre-novices
- 29 novices
- 110 students in basic formation.

Among African Dominicans the percentage of those in formation is sixty-four per cent (64%).

Besides financial aid in our formation programs, we have an urgent need of qualified brothers in our formation houses:

- in spiritual formation: novice masters, student masters, spiritual directors.
- in apostolic formation: we need academic mentors who could act as study directors in our formation houses. A long-term program to train brothers for the establishment of our own faculties is desirable.

### C. JUSTICE AND PEACE

Taking into consideration the poverty situation in Africa, we have an urgent need to establish socio-economic development projects and programs. Any help here in form of financial and human resources would be very invaluable. But also important is the need to bring to the consciousness of the developed nations the urgent need for forgiveness of the debt of the African nations. This debt has been repaid over and over again by the wealth removed from these nations, yet the burden placed on them and the demand for more remains. We urge all our entities to be vocal in support demands for debt relief.

#### DECLARATIONS

133. We communicate that there is now a growing presence of Dominicans in sub-Saharan Africa. Today there are:
  - more than 2000 sisters;
  - more than 100 nuns; and
  - more than 300 brothers: of these 80% are Africans, with more than 50% in basic formation. There are also 14 brothers from the provinces in Europe working in North Africa.
134. There is an urgent need for formators and teachers in our houses of formation. The formator/student ratio is too low. This situation could compromise the future apostolic effectiveness of African Dominicans. This need is critical in Kinshasa.
135. The efforts to integrate the activities and resources of the entities in Africa is in progress. Inter-African OP is the organ responsible for this integration.
136. Created in 1976, the Inter-African OP is a structure of service for the Dominican Family in its mission in Africa. It offers a framework for reflection and collaboration among member entities. While not neglecting other areas, its activities are

primarily in the areas of formation and evangelization. To achieve its objectives, the Inter-African OP can carry out the following activities:

- a. organize and set up information gathering and distribution networks on formation and apostolic activities,
  - b. arrange and facilitate collaboration in formation and apostolic activities,
  - c. organize conferences and meetings and form commissions to deal with specific problems, and
  - d. organize fund raising activities and distribute financial and other resources among member entities.
137. The Inter-African OP Centres of Study in Philosophy and Theology at the present time are:
- a. Ibadan, Nigeria;
  - b. Kinshasa, Zaire; and
  - c. Cedara, South Africa.

#### RECOMMENDATION

138. We recommend that the basic institutional studies in philosophy and theology be completed in Africa, preferably in Ibadan, Kinshasa, or Cedara. Exhortations
139. We exhort the Dominicans in Africa to render the initial period of formation more functional and more efficient by:
  - a. tailoring their formation programs to fit their apostolic orientations,
  - b. having more control over where and what their students study,
  - c. having study masters and academic mentors in their houses of formation,
  - d. improving the formator/student ratio,

- e. having in the formation houses brothers already engaged in apostolic activities, and
  - f. working towards the establishment of their own Centres of Study for Philosophy and Theology, though not excluding the humanities and technical sciences.
140. We exhort all major superiors and brothers in charge of formation in our entities to harness the spiritual patrimony of our Order:
- a. to provide a strong spiritual base in our formation programs,
  - b. to enrich the contemplative life of our communities, and
  - c. to respond to a deep spiritual need of the African population.

#### RECOMMENDATIONS

141. In view of the socio-economic and spiritual challenges in our missions in Africa, we recommend that:
- a. the African Dominican student receive a balanced formation to provide him with the spiritual, moral and intellectual capacity necessary for a prophetic role in the African society;
  - b. inculturation be a major pre-occupation, not only in our formation houses, but also in our preaching, teaching, parochial and social development programs; and
  - c. justice and peace receive special attention by all the entities and the Inter-African officials.
142. We recommend that the statutes of each vicariate or entity clearly define the attribution of authority and the type of relationship (duties and rights) that should exist between the provinces and its entity. To keep abreast of the evolution and realities in these entities these statutes should be reviewed and revised, if necessary, at each vicariate and provincial chapter.

143. In view of the growing number of Dominicans in Africa and the need to strengthen the Inter-African OP, we recommend that:
- a. the Master of the Order appoint an Assistant for Africa;
  - b. the major task of this Assistant be the conservation and coordination of the activities of the entities in Africa; and
  - c. the official residence of this Assistant be in Africa.

#### APPRECIATION

144. We thank the former Master of the Order, Fr. Damian Byrne and the outgoing Assistant for Africa, Fr. Chris Angelo Otuipe, for all they have done for the Order in Africa.
145. We thank all our brothers and sisters in Europe, Asia and America who have helped us in different ways in our formation programs, apostolates and implantations.
146. We thank our Dominican sisters and nuns in Africa for their prayers, cooperation and assistance. Their generosity and moral support have been outstanding.
147. We thank the Province of Saint Joseph (New York) and the other American Provinces for their courage and generosity in responding to the call of the Master of the Order for a new mission in East Africa.
148. We thank the brothers from the Province of Portugal for their courage and the quality of their presence in the deeply divided country of Angola. We encourage them to continue their program of inculturation and the affirmation of the dignity of the Africans and their culture.
149. We thank the brothers of the Vicariate General of South Africa for their courage in the struggle for justice and racial equality. We encourage them:
- a. to continue in the activities that affirm the dignity of the black people;

- b. to support programs that improve the socio-economic condition of the blacks;
  - c. to continue to support the movement for national reconciliation, democracy and social harmony.
150. We thank all the provinces that for many years have developed a Dominican presence in Africa and we encourage them to continue their activities in a growing solidarity with the African people.

## CHAPTER VII

# CENTRES OF STUDIES OF THE ORDER

### INTRODUCTION

151. This General Chapter has not had a commission "On Studies" for several reasons. First, the Order has just arrived at the end of a long process of producing a new *Ratio Studiorum Generalis* which prescribes the orientation of studies in the Order, based upon a long process of consultation with Provinces, Regents, and the Commission for the Promotion of Studies in the Order. Second, the theme of study is meant to be integrated into the concerns of most of this General Chapter's commissions. The role of study is understood as pertaining not just to the period of institutional formation, but to the entire life-span of Dominican life and ministry. Third, there are particular concerns touching the needs of the Order's Centres of Studies which must be addressed. These latter concerns are the focus of this commission's work.

As noted at the last General Chapter of Oakland (1989, n. 122), there is still an awareness of the shortage of professionally trained scholars, researchers, and professors whose abilities are needed to sustain the operations of the Order's common Centres of Studies. More than one-half of all the students of the Order in institutional studies receive their academic formation outside a Dominican Study Centre. The concern of this General Chapter is to strengthen our own proper Centres of Studies as a way to sustain a living tradition of our Dominican intellectual heritage. The Assistant for the Intellectual Life has already begun a survey of all the Provinces to bring to light the resources of professors, researchers, and academic programs within the Order. A serious need for the whole Order is to

widen interprovincial cooperation in terms of planning personnel for the Order's Centres.

This Commission of the General Chapter is not limited, however, only to those Centres directly dependent upon the Master of the Order. It has been concerned as well with provincial Centres of Studies and with some new Centres which are going to contribute to the study tradition of our Order on the basis of interprovincial collaboration.

I. CENTRES OF STUDY OF THE ORDER

A. UNIVERSITA SANTO TOMAS DE MANILA

APPRECIATION

152. The University of Santo Tomas in Manila is the largest institution of formation owned by the Order. It is legitimately proud of this fact, since the influence of this University extends beyond the frontiers of the Philippines.

This is the fruit of the investment, competence and generous self-sacrificing dedication of the brothers of the Provinces of the Holy Rosary and the Philippines. The Chapter gladly recognizes the extraordinary work which these two Provinces have done and continue to do in the service of the university formation of youth, a work whose influence redounds on the whole Order of Saint Dominic.

COMMENDATION

153. We commend the Dominican brethren assigned to the University of St. Thomas in Manila who, together with the lay faculty and non-academic personnel, creatively and courageously explore ways to maintain the status of the

University as one of the recognized centres of academic excellence in the Asia-Pacific region despite the brethren's meagre number and the events that recently convulsed Philippine society.

#### COMMISSION

154. The Chapter commissions the Master of the Order to form a commission, including all the parties concerned, whose task will be to examine whether it is possible and opportune to carry out the decisions taken by the General Chapters of Rome (1983, n. 161) and Avila (1986, n. 158) to transfer the University of Santo Tomas from the jurisdiction of the Master of the Order to that of the Province of the Philippines. This commission will report to the Master of the Order before the next General Chapter.

#### EXHORTATION

155. Cognizant of the role which the University of Saint Thomas in Manila continues to play in the evangelization of the Far East, and re-affirming the trust given it by previous Chapters (e.g., Rome, n. 119), we exhort the Provinces to help the University to fulfil its mission by sending competent Dominican professors. Their engagement in the University will be in accord with an arrangement mutually beneficial to them, the University, and the Province (or centre of studies) to which they belong.

#### B. ECOLE BIBLIQUE IN JERUSALEM

##### RECOMMENDATION

156. Successive General Chapters of the Order have continued to encourage our brothers to study the Word of God assiduously. A certain number of our Brothers ought to pursue this study

of God's Word as an academic specialization during their years of formation. Several paths are available to the brothers to achieve this specialized study.

One valid approach, which has been the one most commonly used during the past fifteen years, consists in enrolling in the programs of the Biblical Institute in Rome. This approach remains one very positive way to acquire competence in biblical studies.

The Chapter reminds our brothers that there are other ways to acquire this competence as well. There are many excellent university programs around the world for biblical training which lead to a doctorate in theology with a biblical concentration — a credential which qualifies one for teaching in any ecclesiastical faculty. The level of studies in these institutes ought to assure the student success in the examinations for the baccalaureate and the license given by the Biblical Commission in Rome (if these two diplomas are required for the preparation of a doctorate in biblical sciences).

We recommend that every Dominican student of Holy Scripture, destined to teach the Bible, should include in his curriculum one year of research (in the third cycle) at our Ecole Biblique in Jerusalem.

The Chapter recommends that these different options should be taken into consideration at the time the academic program of any brother exegete is being planned. In this way, we will have a greater diversification in the formation of the brothers and a wider experience of different methods of exegetical practice.

#### C. FACULTY OF THEOLOGY AT THE UNIVERSITY OF FRIBOURG

*Background (not officially part of the Acts)*

*The Faculty of Theology, where the Dominicans have been involved for a century, is actually governed by a convention dated July 8, 1985. This convention links the Order of Preachers, the Swiss Bishops' Conference,*

*and the State of Fribourg. It makes the Master of the Order the "Grand Chancellor" of the Faculty and states in Article 3.3: "the Order of Friars Preachers has an adequate representation in the ranks of professors."*

*The convention was entered into for a period of ten years. It will be renewed automatically for another ten years unless it is broken before July 8, 1993. The Master of the Order is faced then with a choice during the first year of his term.*

*Taking account of the formal request for Dominican presence made by the Swiss Bishops and the similar request by the non-Dominican members of the Faculty; mindful of our secular commitment to a State University and of the excellent conditions for scientific work which the professors and students in Fribourg enjoy, we judge that the presence of the Order there ought to be maintained.*

*However, we judge that the role of Grand Chancellor is a very delicate one for the Master of the Order to exercise. The multiplicity of parties involved, the complexity of negotiations, the facts of the theological situation in Europe (and particularly in Switzerland), and also the distance which separates him from Fribourg, make the exercise of this responsibility difficult, despite his own efforts and those of the Assistant for the Intellectual Life. Furthermore, Article 3.3 of the convention on the "adequate representation" of the Dominicans has not been respected because of the failure to clarify its meaning.*

#### RECOMMENDATIONS

157. We recommend that the Master of the Order should obtain as soon as possible guarantees for the future commitment of the Order in Fribourg. Lacking these assurances, he will be obliged to resign his role as Grand Chancellor of the Faculty of Theology.
158. Likewise we recommend that the Master of the Order should designate from among the brothers-professors someone to serve as his personal representative, who can keep him and his Assistant for the Intellectual Life well informed.

D. THE LEONINE COMMISSION

RECOMMENDATION

159. The General Chapter appreciates and thanks the members of the Leonine Commission for the efforts put into producing the critical edition of the works of Saint Thomas which contributes, through its scientific quality, to the honour of the Order.

At the same time the General Chapter considers that the task of ensuring successors for the work and of expanding the number of competent Dominican members has become most pressing. It is highly desirable that we seek out in the Order and even stimulate possible vocations in the particular field of research taken on by the Commission, such as history of medieval theology, palaeography, etc., and that, when they do occur, the provinces will know how to welcome, support, and orient them. We must also foresee a greater participation of non-Dominican experts in the work of the Commission as well as a greater collaboration with university institutes dealing with research in medieval sciences.

The Director of the Leonine Commission shall administer the Commission, facilitate the work of the researchers, and establish links with parallel research institutions; he shall likewise supervise the financing, planning, and publications of the Commission.

E. THE DOMINICAN HISTORICAL INSTITUTE

[NOTE: see Appendix VII for Background.]

COMMISSION

160. We commission the Master of the Order to begin the search for a competent Director for the Historical Institute who will be active in promoting the reform of the Institute and coordinating its many activities.

#### APPRECIATION

161. We express our gratitude to Fr. Emilio Panella, the Archivist of the Order, for his work in the Archives at Santa Sabina, for his publication of the *Archivum Fratrum Praedicatorum*, and in general for his contribution to historical research in the Order.

#### RECOMMENDATION

162. We ask that a study be done on producing a History of the Order according to the modern criteria of historiography and based upon scientific sources already available. It should be accessible to all the members of the Dominican Family. It would be between three to five volumes in length and available in the different languages of the Order. These texts would require numerous collaborators; they should be written by historians from the various provinces of the Order or by competent lay historians, following the plan and the supervision of the Historical Institute.

#### F. PONTIFICAL UNIVERSITY OF SAINT THOMAS AQUINAS IN ROME (THE ANGELICUM; PUST)

#### APPRECIATION

163. This Chapter expresses its gratitude to all the brothers who are creating the conditions for a new flourishing of the Angelicum through the quality of their work and their dedication to the University of Saint Thomas Aquinas and to the students who come to study there. The Order wishes the University well, as its vitality is important not only for the Order, but also for the Church.

#### COMMISSION

164. We reaffirm the need for the Directorium and the General Council to be able to have access to all aspects of the information and planning requested by the General Chapter of Oakland (nn. 138 and 139). We believe that there is an important need to clarify, in a spirit of dialogue, precisely what documentation and processes are required to assure the academic and physical development of the University.

We commission the Master of the Order to bring about this clarification in the course of the first meeting of the Directorium after the Chapter. Drawing from this data, he will have the capacity to promote the development of the University within the Order.

#### RECOMMENDATION

165. In view of the planning mentioned in the preceding number, the General Chapter recommends to the Pontifical University of Saint Thomas Aquinas (PUST) the following considerations:

A new interest in medieval studies, especially in philosophy, is apparent in academic circles, although most universities are not able to satisfy the call for medieval scholars. We judge that the PUST should become a privileged place for the study of Saint Thomas Aquinas. We recommend that the PUST should specialize in the study of the thought of Saint Thomas, both in his own Latin text and in his dialogue with the philosophical and theological currents of his own time. It is likewise important not to neglect the numerous commentators on Saint Thomas in the course of history. This line of research would lead to a fruitful encounter between the study of Saint Thomas and the major currents of our day.

This specialization in the study of the thought of Saint Thomas should in no way impede putting emphasis upon the quality of institutional courses.

In addressing the future of the Faculty of Social Sciences, it should be made clear that its objective is research and teaching on the social doctrine of the Church. Planning should clarify whether it is best for this division of the University to remain an autonomous faculty, or whether it would better thrive as a department within another existing faculty.

The Order will welcome the development of these positive, critical initiatives as the fruit of the University's self-examination and planning.

#### G. PLANNING AND THEOLOGICAL RESEARCH

##### COMMISSION

166. One of the constant concerns for the Centres of Studies under the jurisdiction of the Master is that of finding professors, researchers, and collaborators of a high level of expertise from among the brothers and sisters of the Order.

Contrary to the general impression, these needs are in fact limited and spaced out in time. But these needs must be made known to the provinces; and the formation of brothers destined for these Centres of Studies ought to be watched and examined in terms of its financial repercussions, in dialogue with the brothers' province of affiliation. These tasks are confided to the Assistant for the Intellectual Life of the Order and to the Permanent Commission for the Promotion of Studies in the Order (RSG 61, 4).

We commission the Master of the Order to name three experts for six years, taken from the Centres of Studies under his jurisdiction, each of whom will be charged to attend to one of the sectors concerned.

We recommend that the Commission for the Promotion of Studies should organize a working group within itself, adding to its numbers these three experts, who together will address:

- a. an inventory of the needs for personnel in the Centers of Studies for ten years to come;
  - b. facilitating the choice of certain brothers for intellectual tasks in the service of the whole Order, in cooperation with their Provinces; and
  - c. following the development of their formation and preparing them for their permanent or temporary commitment to these Centers of Studies of the Order.
- Recommendations
167. Since its foundation, the Order has exercised the role of theological service for the Church and for the world. We recommend that the provinces facilitate the complementary studies (specializations) of brothers gifted for intellectual work. They should be allowed to acquire a university degree.
168. We also recommend that the provinces offer appropriate support to the brothers who devote themselves especially (specialiter addicti) to theological work (LCO 86, I) and assist them to find working conditions that permit their success in such work (LCO 86, II).

## II. OTHER CENTERS OF STUDIES

### EXHORTATION

169. Renewing the exhortation of Oakland (n. 111), the General Chapter recognizes the efforts made by the provinces, vice-provinces and vicariates to establish and develop their own institutional and higher centers of studies, and encourages them to persevere in this task, overcoming the difficulties and seeking better cooperation with other entities of the Order and of other members of the Dominican Family, as is already being done.

A. FACULTY OF SAN ESTEBAN DE SALAMANCA

RECOMMENDATION

170. The General Chapter recognizes:

- a. The brilliant history of the Convent of San Esteban of Salamanca in the defence of the rights and evangelization of the peoples of America, through theologians like Francisco de Vitoria, Domingo de Soto, Matías de Paz and missionaries like Pedro de Cordoba and Antonio Montesinos.
- b. The Faculty of San Esteban, united to the convent of the same name, in the light of Sapientia Christiana, has successfully opened its doors to all students, offering its services to students from many religious families.

For this reason, it recommends that the authorities of the Order continue to give their support, in dialogue with the ecclesiastical hierarchy, so that the theological centre of San Esteban remain fully linked to the Order, whether as a faculty or as an institute attached to the Pontifical University of Saint Thomas in Rome, retaining the criterion of openness to all students.

B. INSTITUTE OF ECUMENICAL THEOLOGY  
OF "SAN NICOLA" IN BARI

RECOMMENDATION

171. The Chapter congratulates the Saint Nicholas Institute of Ecumenical Theology in Bari, on the twenty-fifth anniversary of its foundation, for its contribution to ecumenical theology, in particular to the dialogue with the Eastern Churches. The Institute thus is within the best Dominican ecumenical tradition, both ancient and modern.

It is the section for Ecumenical and Greek-Byzantine Patristic Studies of the Pontifical University of Saint Thomas Aquinas

in Rome. Its goal is the development of an ecclesiology of communion realized in common between Catholics and Orthodox.

The Chapter recommends this Institute to all the brothers and sisters of the Dominican Family desiring to become involved in this dialogue. It also invites the experts in the Order to collaborate there and to attract attention to the two scholarships offered by the Institute to Dominican brothers who would like to acquire the degrees of Licenciante or Doctorate in Ecumenical Theology.

#### C. "SAN VICENTE FERRER" THEOLOGICAL FACULTY IN VALENCIA

*Background (not officially part of the Acts)*

*In Valencia (Spain), the Order has a Theological Faculty with the responsibility shared equally by the Diocese of Valencia and the Dominican Province of Aragon according to Statutes approved by the Holy See. It operates in two sections for the cycles of institutional studies (Diocesan and Dominicans) and in one section for the Licenciante and Doctorate.*

*For many years now, the Dominicans have been under pressure from the Diocese to bring both sections together into one union, which is something we have always avoided because we want to clearly maintain our Dominican identity with a centre of studies of a high scientific calibre which is truly ours.*

*The danger of disappearing as a Dominican centre has become very serious recently. Through a petition from the Spanish Episcopal Conference, the Holy See has established a Commission which is reviewing the planning of the Theological Faculties and Seminaries in Spain.*

#### RECOMMENDATION

172. The General Chapter commissions the Master of the Order to do whatever is opportune before the competent authorities of the Holy See in order to safeguard the rights of the Order recognized by the statutes of the Faculty of Theology of Saint Vincent Ferrer of Valencia — statutes which are themselves approved by the Holy See.

D. INSTITUTE "PEDRO DE CORDOBA"

DECLARATION

173. We receive with hope the response of CIDAL to what was recommended by the General Chapter of Rome (n. 106,b), viz., to "establish a Dominican centre of higher studies in Latin America" which would promote interdisciplinary study of the social sciences, philosophy and theology, in the context of major historical and current problems of the world and especially of the region.

Therefore, we support the CIDAL petition on the creation of the Institute Pedro de Cordoba, to be based in Santiago, Chile, which will complement the institutional studies of the Order and be open to all members of the Dominican Family.

E. HIGHER INSTITUTE OF BEATO ANGELICO IN ROME

DECLARATION

174. Sacred art occupies an important place in the tradition of our Order. The Chapter of Avila (1986, n. 113) recommends the creation of a specialized institute in one of our universities where our brothers and sisters could be trained in the field of religious art.

There exists the Higher Institute of Beato Angelico in the Roman Province, with its seat in Rome; it is a centre of teaching and inter-disciplinary and inter-university research in the subject of sacred art, open to theologians, historians and artists; it is maintained by a legally recognized foundation. It possesses its own funds.

#### RECOMMENDATION

175. We recommend that the Master of the Order study carefully and, as soon as possible, make contact with one of the academic institutions of the Order in order to grant academic degrees to the Higher Institute of Beato Angelico.

#### III. RATIO STUDIORUM GENERALIS

##### DECLARATION

176. We declare that the Chapter discussed the broad guidelines of the Ratio Studiorum Generalis and was in agreement with them. It now pertains to the Master of the Order and to his Council to approve and promulgate the Ratio Studiorum Generalis in its definitive edition. This should take account of the numerous petitions sent to the General Chapter and the suggestions made by the capitulars.

##### ORDINATION

177. We ordain that all the provinces, vice-provinces, and general vicariates, within one year of the promulgation of the Ratio Studiorum Generalis (RSG), present to the Master of the Order for approval, their Ratio Studiorum Particularis (RSP), reviewed and adapted to the new RSG.

#### IV. OTHER MATTERS

##### A. MEISTER ECKHART

##### DECLARATION

178. The Chapter has heard with great satisfaction of the publication of the works of the commission for the revision of the Meister Eckhart affair. Fr. Damian Byrne mentioned this in his report

on the state of the Order given to the Chapter in Mexico.

In 1980, the Chapter of Walberberg (n. 122) had asked the Master of the Order to set up a commission of experts for this purpose. This commission, composed of historians and presided over by Fr. Heinrich Stirnimann has just published the results of their investigations in the volume: Heinrich Stirnimann O.P., ed. Eckartus Teutonicus, vir doctus et sanctus, Coll. Dokimion, Editions Universitaires, Fribourg, 1992. It appears that Meister Eckhart was never formally condemned, and therefore there is no need to make a rehabilitation. The Bull of 1329 was promulgated after his death and was limited to the condemnation of a certain number of propositions, without pronouncing on the question of whether these belonged to Meister Eckhart or not.

B. INTERPROVINCIAL STUDENTATE IN ROME

RECOMMENDATION

179. We recommend that the Master of the Order study with the Provincials of Italy the best location for the interprovincial studentate, at present located in the Convent of the Minerva in Rome.

C. ARCHIVISTS AND CHRONICLERS IN THE ORDER

RECOMMENDATION

180. We are rooted in history; this fact stands out in our lives. That is why it is necessary to keep a living memory of our history so that we can transmit it to our successors.
- For this reason, we recommend that each house and each province consider with great care the conservation of their Archives, keeping them up to date. The important events in the life of the houses or the provinces must be registered in written form and also in photographic form. Consequently we

need to show greater esteem to the archivists and chroniclers (LCO 381).

#### APPRECIATION

181. The General Chapter expresses its thanks to those brothers who care for the chronicles that have permitted us to know and value not only the outstanding achievements of the history of the Order, but also the style of life, ideas, beliefs, in one word, the culture of the people and the society in which they have exercised their pastoral ministry — above all, those things that would not be known without the help of these chronicles.

## CHAPTER VIII

# THE GENERAL CURIA

### DECLARATION

182. The General Chapter “which has the highest authority in the Order” (LCO 405) declares itself to be aware of the importance of the brothers assisting the Master of the Order, both as councillors and as designated to assist the Master in the exercise of his task (LCO 424-425).

As councillors, the assistants should have the qualities of good government; as designated to specific tasks they should have those qualities pertinent to these tasks.

Because of this the capitular fathers should obligate themselves strictly to help the Master of the Order in instituting new assistants, not only during the Chapter but also in the following years. The Master of the Order needs a team of qualified assistants, collaborating with him as a team and as councillors who together with him help him in his work.

### EXHORTATION

183. We exhort prior provincials of the brothers who are called by the Master of the Order for service as assistants to respond to the Master of the Order even though this may cause sacrifice in their own provinces, keeping in mind that the common good of the whole Order is far more important than individual ends of any one province and requires the collaboration of all the brothers.

#### ORDINATION

184. As concerns the provinces of Europe, we ordain that the so-called Council of Europe, i.e., the four European assistants together with the Assistant for the Apostolate, bring together each year all European provincials in a single place to discuss the mission of the Order in Europe and their collaboration in effecting this end.

#### RECOMMENDATION

185. We recommend that the Master of the Order appoint a commission to be presided over by his Vicar, with the participation of the Secretary General and the Master's Vicar of Santa Sabina (and possibly another assistant). This commission should draw up a master plan of the Secretariate General clearly indicating the qualifications and rights of all the officials of the Curia. This proposal should be presented to the Master of the Order and his Council.

#### DECLARATION

186. Besides those things established in LCO 435, the Secretary General should provide authentic declarations of the deliberations of the General Council and also all official acts of the Master of the Order. Recommendation
187. It is important to have a someone in the General Council whose responsibility is a professional relationship with the mass media (public relations), in order to transmit news and communications about the life and undertakings of the Order and its representatives and to publicize the Order in the whole world. Moreover, this person should collaborate in the preparation and follow-up of activities of the Master of the Order to highlight these events.

#### DECLARATIONS

188. The General Chapter has considered with satisfaction the report of the Postulator General, and acknowledges his great work on the causes in these recent years and the good prospects for the future.
189. We declare that it is not necessary for all promoters general to reside in Rome; they may reside elsewhere with periodic visits to Santa Sabina.
190. We declare that the appointment of a General Promoter of the Rosary is no longer considered necessary. We consider it sufficient to designate promoters on the national or regional levels. Recommendation
191. We acknowledge with satisfaction, that Fr. Tomás Polvorosa of the Holy Rosary Province has been assigned as librarian at Santa Sabina. He has already developed a plan for restructuring and systematizing the library according to scientific criteria. We consider it appropriate that this work continue and be brought to completion. The library:
  - a. should first of all gather all the works concerning the Order, its history and its spirituality;
  - b. remind all the brothers of the obligation to send to the Curia a copy of every published work (LCO 140);
  - c. should initiate the gathering of all audio-visual materials on the history and the mission of the Order available;
  - d. encourage as much as possible the use of this library, especially by the members of the Dominican Family.

#### EXHORTATIONS

192. The same criteria of conservation and arrangement mentioned above for the library should be applied where possible to the Archives (dehumidifiers, insect control, etc.). Competent personnel should be engaged for the management of the Archives and to insure their best use.

193. We encourage the community of Santa Sabina to continue to develop the dimension of hospitality which has been characteristic of the community for many years. Many members of the Dominican Family request hospitality there. Such a convent must become a "casa commune" (common house).  
The Order should encourage such a service of hospitality giving the Master of the Order and the convent the necessary personnel and means.

#### DECLARATION

194. We declare the Chapter has reviewed the results of the questionnaire sent out by Damian Byrne regarding I.D.I. and considers that this publication fulfils an important function in the Dominican Family by encouraging the exchange of news and information that promotes unity within the Order.  
For this reason, we ask that the necessary means for improving the technical and editorial quality should be considered.  
There are two options:
- a. that I.D.I. should be published and distributed as has been done until the present, exploring various delivery methods to decreasing postal costs.
  - b. that I.D.I. should be redacted at Santa Sabina as in the past, and that:
    1. the original text be sent by "FAX" to designated locations of each linguistic group arranged by the Provinces concerned (e.g., Italian, French, English, German, Spanish );
    2. such centres provide for the translation of the texts as well as their publication and distribution.

# CHAPTER IX

## THE FIFTH CENTENNIAL

### INTRODUCTION

*"Aren't They Human Too?"*

*1492: questions for today*

#### I. FIVE HUNDRED YEARS AGO..

195. Aren't they human too?" was the cry left to us some five hundred years ago by Father Antonio de Montesinos, looking at the way the indigenous were treated. This cry still echoes today. 1492 is in fact the symbol of a historical process which continues to this day. This process, in the beginning, went far beyond the intentions of individuals. This historical process also goes beyond Spain: England was in North America as soon as 1497; France was there in 1524; and Portugal was in Brazil from 1500 on. Germany was in Venezuela in 1528.... 1492 was nothing less than a re-organization of the world as a new reality with Europe as centre, and the establishment of a colonial relationship, a system of dependency which benefited Europe.

The individual and collective goals were many: discovery and exploration, the search for power and fame, economic development and the hoarding of riches, and evangelization. The interest in wealth was undoubtedly dominant; it was the basis of the system which was gradually established. The various tensions created by other interests, especially those resulting from evangelization, were not able to overcome the predominance of economics.

The conquest was violent and often devastating in its overall consequences for the local populations. This violence had several different causes, which converged and reinforced each other. The

conquest was primarily the source of a fundamental violence done by (European) men to (indigenous) women. The conditions of subjection and work imposed on the indigenous were generally inhuman. The intervention in the very heart of the great Aztec and Inca empires, founded as they were on the submission and domination of numerous nations, had the effect of introducing or of intensifying their wars. The destruction of culture, which brought about the breakdown of the categories of meaning, undermined the roots of indigenous resistance. Finally, the arrival of hitherto unknown diseases caused a veritable demographic catastrophe at the level of the whole continent.

To all these elements of violence to which the indigenous were subjected, we should add the violence of black slavery: the violence of the slave trading and that of the conditions of slavery, a violence that was more quickly and systematically organized than that of the conquest itself. Slavery -- an institution that already existed and was accepted in a limited way in Europe (black slaves and Moors) and even more in the Muslim world -- was given unprecedented scope from the conquest onwards, under the aegis of Portugal first of all, and then of the Netherlands. It was at this point that the black people became an object of traffic and commerce on a wide scale.

The extent of the violence which struck the continent was not directly desired by anyone. Among the conquerors undoubtedly there were violent, brutal people without scruple as in all wars. Others, among them some officials, were sensitive to the conditions of the indigenous. But there were among the colonizers (and in Europe among the political powers, the bankers and the merchants -- Italians and Germans especially), those who desired wealth and profit, often at any cost, ignoring or completely disregarding the strangers, be they indigenous or black. In the quest for gold, the strangers counted for nothing. And even when some political powers were sincerely concerned about the plight of the indigenous, they did not have the means or the will to make that concern prevail over the political and economic interests. Finally there was another form of ignoring or not recognizing these strangers, which lay in the idea

of cultural superiority (civilization/barbarism) and religious superiority (true religion/idolatry), by which good intentions often became the cause of death.

#### THE FIRST EVANGELIZATION

In this context of conflict and violence, the evangelical process was very ambiguous. On one hand the majority of missionaries left for "the New World" inspired with a sense of generosity, commitment, abnegation, and a true desire to do good to others. Many died there. Most of them were also highly sensitive to the inhuman living conditions imposed on the indigenous, and in one way or another took up their defence. It is certainly through their faith and their disinterested goodness that the Gospel could be spoken in that world. The witness of that living of the Gospel echoes even till today in the indigenous communities.

But on the other hand, the missionaries were nearly all convinced of the rightfulness of the colonization process. Some accompanied the conquering armies; many considered the indigenous as children who needed to be guided; others were also convinced that, for the good of the indigenous themselves, their religion had to be completely destroyed since complete truth was to be found only in Christianity, that is, in the Latin European form that the Gospel tradition had adopted as its own. Finally, most of them considered the practice of African slavery to be normal.

On these issues some of the brothers of our Order were divided. Some uncritically supported the colonization effort, for which they provided religious legitimacy, questioning only a few excessive acts considered as more or less isolated incidents. Others on the European continent promoted the Inquisition and brought about the expulsion of the Jews in 1492 (weren't the Jews human too?). Finally, there were a good number of others who, as followers of Pedro de Cordoba, Montesinos, and later Las Casas, courageously took an opposite stance in regard to almost "self-evident" practices and opinions. They dared to ask the fundamental question: "aren't

In Africa and in Asia, millions of refugees are massed together in camps, often in inhuman conditions. And Africa is more and more left to its fate as a lost continent, as if it had ceased to be the world's neighbour. In Asia, the caste system continues to effect discrimination and results in massive poverty. In China, aspirations for freedom are systematically repressed....

In central and eastern Europe, the highlighting of nationalism has brought about deadly civil wars that deny the possible co-existence of differences. Almost everywhere, with more or less insensitivity, women are the objects of discrimination and are reduced to a status of inferiority.

Everywhere the primacy of economic motives -- the god Money -- is in control. This contributes to social inequalities and promotes violence and repression, while the financial technocracy continues to harm genuine democracy and to endanger real freedom. As Puebla affirms, injustice is a structural reality that is institutionalized. Market forces governed by liberal capitalism and often supported by military power impoverish the already poor to the benefit of the already rich. In the Southern

Hemisphere, the economic conditions imposed by the North, and worsened by many problems intrinsic to the South, are the cause of misery and death.

Violence is not specific to 1492; neither is the non-recognition of human equality. This is a major question for us today.

### III. A HISTORY THAT CHALLENGES US

A new interpretation of 1492 has little interest or meaning today apart from the questions and challenges that this history raises for our times. Therefore we would like to point out here a certain number of these questions and challenge and invite all our Dominican brothers and sisters to reflect on them from their own vantage point.

*In principle, this history raises questions for all human beings*

The foundations of the world's economic and political system were set up in the fifteenth and sixteenth centuries. This system is based on inequality and exploitation. At the beginning of the colonization, this had dramatic effects, producing death for the indigenous and the Africans. Today when the economic structures of our world reduce so many people to misery and lead them to violence, how can we not challenge such a system?

Five centuries ago, death was largely due to blindness and ignorance about strangers. A few lucid and courageous prophets denounced this blindness. Are we ready to listen today to the prophets who denounce our own blindness which can still be a source of death?

Some people fought in the past to save the lives and preserve the dignity of the indigenous and to obtain laws that would guarantee their rights. Are we ready to struggle today to guarantee that all humans may live in conditions of dignity?

The indigenous peoples, like all colonized people, have been treated like children. They have been denied their dignity as autonomous players on the scene of history. Nowadays, how can we stand up to the political, economic, and cultural powers that are reductionistic and violent? How can we promote the peoples of the Third World and those who have been subjected by communist regimes -- those who are now called to become the protagonists of their own historical destiny?

*This history raises questions for all Christians*

Part of the sixteenth-century Church theologically legitimated the enterprise of the enslaving of the indigenous peoples. Are we sure that today we are not legitimating exploitative and elitist systems?

How can we explain that our Church massively tolerated and even justified the slavery of the black Africans and even on many occasions, took advantage of it itself? How does one understand such blindness, no matter what the cultural justifications were, when it was so contradictory to the Gospel? Are we not today caught

up in other forms of blindness that block the spread of the good news of the Gospel, forms that may be just as destructive?

The evangelization of the American continent in the sixteenth century was no doubt very generous, even heroic. But it was often culturally devastating. Are we ready today, as a Church, to take the risks of true inculturations, allowing ourselves to be stripped of our traditional approaches?

*Finally, this history raises particular questions for us as Dominicans.*

We are justly proud of our brothers Pedro de Cordoba, Antonio de Montesinos, Bartolomé de Las Casas and all their companions and disciples.

We are proud of their human and gospel greatness. This pride must not let us forget that at the same time other brothers were allies of the colonization effort. How can this history help us to put ourselves at the heart of the tensions that affect our world, our Church and our Order? How can we choose to give life today to the followers of those whom we now wish to canonize?

Today we are aware of the cultural violence brought about through colonialism. But can we also create a space where men and women of non-European traditions can incarnate Dominican life in the forms of their own culture?

In the name of the community of Santo Domingo (Isla de La Espanola), Montesinos raised a major evangelical question: "aren't they human too?" He was able to ask this question because our brothers had heard the cry of the oppressed. Can our communities allow themselves to be disturbed by the multiple cries of today to the point where they too proclaim this question wherever it needs to be asked? Are our communities ready to take the risk together of speaking a prophetic word which can open the eyes of the blind? Are they ready to take a public stand in a prophetic manner that can bring people to a choice for solidarity with the oppressed?

Often we ourselves are blind, because ordinary language masks the reality: in speaking of "discovery" or of "civilization," we hide the violence of the conquest and the destruction of cultures; in

speaking today of "development," we hide the growing poverty of the world; in speaking of "aid to the Third World," we hide the fact that the poor enrich the wealthy (the inverse of the general understanding of the flow of economic power between North and South). If we are called by our vocation to the service of the Truth, don't we then have an obligation to reveal these dissimulations and to denounce the lies hidden in this language which serves too well the economic interests of the powerful of the earth?

The cry of our brothers of "the New World" brought about in sixteenth-century Spain a new ethical and intellectual consciousness. Can we put our theological work -- all its commitment and competence -- at the service of the poor and the excluded as a genuine tribute to their achievement?

By proposing these few reflections, our Chapter hopes that the memory of 1492 will help strengthen the evangelical meaning of our commitment as preachers, so that our words and our deeds become Good News for today's oppressed, excluded and poor, and a witness to the God of Life.

#### DECLARATION

196. In the context of the cruelties and persecutions which Latin American people had to endure for centuries, the Chapter acknowledges and values the dedication of so many Christians, many of them unknown, who gave their lives in fidelity to the cause of Jesus, brother of the poor.

We especially wish to remember all our brothers and sisters who gave their lives for the Gospel in service of the people in the recent history of the Latin America Church: laity, catechists, delegates of the Word, religious men and women, priests, bishops, and especially Monsignor Oscar A. Romero. Many of these martyrs received no public attention. We recognize the testimony of their life and death as a sign of strong faith of the Latin America people.

#### COMMENDATION

197. We thank the Postulator General for work done in introducing the cause for beatification of Fr. Bartolomé de Las Casas and we ask that everything possible be done to accelerate this process.

# CHAPTER X

## ON GOVERNMENT

### DECLARATIONS

198. The Province of Saint Lawrence the Martyr in Chile no longer enjoys the conditions required by our laws for the status of a province. Therefore, the council of this province, meeting on 15 June 1992, has asked that it be reduced to the status of a general vicariate.

Whence we declare:

- a. this province, at the end of the current prior provincial's term, and after the promulgation of a decree of the Master of the Order, shall be recognized as a General Vicariate;
  - b. the vicariate shall return again to the status of a province when it enjoys the requisite conditions; and
  - c. the same province may now prepare a statute for the vicariate, which must afterwards be presented for the approval of the Master of the Order.
199. We declare that in the next General Chapter, in addition to Latin, the Spanish, English and French languages are to be regarded as official languages, in such a way, however, that when speaking, the brethren may also make use of the Italian and German languages.

### COMMISSION

200. The community of Santa Maria Maggiore is in urgent need of renovation. If this has not been achieved by Easter of 1993, we commission the Master and his Council to seek to relinquish the Order's responsibility for the Penitentiary.

## ORDINATION

201. We ordain that the directories for the Dominican laity, national or provincial, should be approved by the corresponding provincial chapter(s) of the province(s) in which these entities are established.

### I. VICARIATES

#### A. PROLOGUE

202. Some vicariates of the Order located in territories of other provinces have been and wish to continue to receive vocations for their provinces. This situation has caused some questioning of their rights and obligations. In order to consider the problematic of vicariates in the Order today, it is necessary to start from certain realities and principles:

#### CURRENT REALITIES

203.
  1. In nearly every case the Order has established vicariates as missionary entities in "missionary" territories.
  2. The purposes of establishing vicariates are varied, including:
    - a. the implantation of the Order in those zones or regions in which it is not yet present (Rome, n. 123);
    - b. to respond to a missionary call;
    - c. to support other groups of the Order in moments of need.
  3. The theological understanding and ministerial practice of mission continues to evolve, such that territories once conceived as "missionary" may no longer be understood as such.
  4. The establishment of a cooperative unity among different

vicariates and provinces is often achieved with considerable time and difficulty and in quite different circumstances and through different routes;

5. Many provinces working in a "missionary" territory, are experiencing diminishing personnel available for their vicariates.
6. Many vicariates and provinces in which they are working lack adequate human and material resources in order to maintain solid, separate formation programs.
7. It is clearly permitted that within one country and/or episcopal conference there be more than one Dominican entity.
8. Any province wishing to open a convent within the territory of another province must obtain the permission of the province (LCO 261, III).

#### PRINCIPLES

204. 1. Vicariates are governed by LCO 119, III which states: "Dominican vocations should be promoted as soon as possible so that the Order may be firmly established and a native province can be founded and can endure."
2. The Order expressly desires unity for the Order in a given geographical territory (LCO 390, I) stating: "To exercise the apostolate of the Order more effectively in the service of the Church, it is necessary that provinces which are in the same region or country, especially those which are in the territory of one episcopal conference, be united not only by a bond of fraternal charity and that they help one another occasionally by mutual support, but also that they cooperate regularly insofar as possible according to special norms accepted by those same provinces."
3. Vicariates within the territory of another province should respect LCO 393, I and II.

4. Provinces of the Order have a right to receive vocations (LCO 254).
5. According to the spirit of the Order, decisions concerning the future of vicariates should be reached after a collegial process of dialogue with all affected parties in order to reach decisions by consensus insofar as possible.
6. All persons involved as well as the unique history of each vicariate merit respectful consideration.
7. The priority of the good of the Order should take precedence over the need or desire of a province to maintain its vicariate or territory.
8. Entities of the Order currently working in the same geographical area should avoid causing confusion, competition or duplication by defining their distinct geographical and/or ministerial areas of work.
9. Vocations should be formed in the territory of their origin insofar as possible.

**B. ACCOMPLISHMENTS**

205. We thank the following Provinces for their cooperation in working for the promotion and unity of the Order in the territories where they have or have had vicariates:
  1. Betica and Holy Rosary Provinces for their work to support mutually a new common formation program under the Master of the Order in Venezuela.
  2. The Province of Aragon for joining their vicariate in Panama with the Vice-Province of Central America.
  3. The Province of Malta for their decision to send all their candidates to the Province of Brazil.
  4. The Provinces of Saint Albert the Great (USA) and the Province of Teutonia for their joint formation program in Bolivia.

5. The Provinces of Canada, Lyon, France, and Portugal, the Vice-Province of Nigeria, and the Vicariate General of Zaire for their formation community in Zaire.
6. The Provinces of Ireland, Holland, Toulouse, Spain, Betica and England for their efforts to form a common novitiate in the Caribbean.
7. The Province of Betica for its conversations toward integrating its houses of its vicariate into the Province of Mexico.
8. The Province of Holy Rosary for having established the Provinces of Vietnam and the Philippines and together with the Province of Teutonia and the General Vicariate of Taiwan.
9. The Provinces of Saint Joseph (USA) and Rome for having established the Vice-Province of Pakistan.
10. The Province of Saint Albert the Great (USA) for having established the Vice-Province of Nigeria.
11. The Province of Ireland for having established the Vice-Province of India.
12. The Provinces of Spain and Aragon for having established the Vice-Province of Central America.
13. The Provinces of Peru, Saint Joseph (USA), Spain, and Toulouse for their formation community in Peru.

C. **COMMENDATIONS**

206. We also acknowledge that in some provinces and vicariates there have been difficulties which have not yet allowed them to achieve integration or appropriate cooperation. Therefore, we recommend that in order to establish one Dominican entity or at least greater cooperation in a territory (LCO 119, 3) that
  - a. all vicariates of a missionary nature currently working in territories of other provinces,

- b. and those provinces which have vicariates from other provinces working in their territory,
- c. and vicariates sharing the same territory: "cooperating regularly insofar as possible according to special norms accepted by those same provinces," (LCO 390, 1)
  - 1) work together to promote vocations;
  - 2) establish as soon as possible a common formation program for vocations from all their entities (Avila, n. 261);
  - 3) each provide some personnel to accompany their vocations during formation;
  - 4) clarify the different areas, whether geographical or ministerial, of their apostolates; and
  - 5) report in written form to the next General Chapter on the steps taken to achieve this unity and their results.

D. HOLY ROSARY AND PHILIPPINE PROVINCES

DECLARATION-RECOMMENDATION

207. We declare that Holy Rosary Province by virtue of LCO 254 has the right to receive vocations; and  
 We recommend that the five principles outlined in n. 206 above, apply to Holy Rosary Province, saving its right to inculcate in its students an identity with Holy Rosary Province and a missionary spirit and orientation.

II. COLLABORATION BETWEEN PROVINCES

208. For those provinces which exist within the territory of the same country, or which border upon one another, more and more questions of collaboration are arising. In fact, the division

of such provinces sometimes derives only from past history and past contingencies; as such, this division no longer corresponds to the present situation, be it geographic or apostolic.

However, Saint Dominic envisaged the provinces as entities fully capable of carrying out the dynamism of the Order, and able of being mobilized to meet the great apostolic challenges arising in each age.

As a result of the present situation, several difficulties arise:

- a. This separation of provinces confirms a dispersal of human resources, while at the same time making it more difficult to direct these forces to the vital issues of contemporary apostolic life, which can only be discerned on a nation-wide scale. In fact, plans and their realization are often limited by being tied to the capabilities and resources of single provinces.
- b. Provinces are multiplying centres of formation and of studies; these require a considerable investment in terms of time, of facilities, of teachers and of formation personnel, whereas the number of brothers in formation is often small. In attempting to alter these situations, one encounters the legitimate attachment of each province to its heritage, to its traditions, to its works. However, the rapid evolution of society and of the Church is continually bringing these provincial divisions into question.

#### RECOMMENDATION

209. This is why we recommend that the provinces concerned:
  - a. set in motion every possible means of cooperation, of coordination and of collaboration already indicated by the Constitutions (cf. LCO 390-395);
  - b. seek to create single centres of formation, so that the

brothers of different provinces can get to know one another better, thus making possible present and future collaboration among them. As the Constitutions require, all interprovincial contracts regarding formation must be submitted to the Master of the Order for his approbation and mandate;

- c. seek out and define specific points of collaboration — for example, itinerant preaching, promotion of vocations, the Dominican family, youth ministry ...
- d. work together on the possibility of setting up an interprovincial institutional structure which maximizes the avenues whereby they can respond together to the apostolic needs of their countries and their vicariates.

# CHAPTER XI

## ECONOMIC POLICY OF THE ORDER

### INTRODUCTION

210. In the history of the Order we always find Dominicans who, with clarity and vision, knew how to respond to the challenges which the culture and society of their time presented to them. In the field of economics and commerce, justice was the prime motive which inspired their response. Thus in colonial times in Mexico, Fr. Tomas de Mercado promoted ethical norms of great usefulness to regulate the commerce between the metropolis and the colonies; in Italy, Fr. Antonio de Florence created and ordered economic theory, not only for his convent but for his diocese. In recent times, Fr. Lebret founded a School of Economics and Humanism, in face of the enormous challenges of world economics. It is for that reason, that in order to continue the orientation which the last Chapters have given us in economic matters (Rome, n. 294; Avila, n. 169; Oakland, n. 171) we wish to present the following matters for consideration. The economic policy of the Order ought to be for all of us the material instrument in apostolic planning in our communities (Rome, n. 294).

Among us, economics should be understood as a function of the mission of the Order (Oakland, n. 171). To have more than is needed for our mission is a contradiction which puts in serious danger our witness of life and apostolic credibility.

The syndic, or administrator of common goods, is before all a brother, an active member of the community, who by his work shares in the decisions of the same community and makes available its material resources in order to carry out community projects.

We call to mind the value of promoting formation, rotation and mobility in the office of syndics, so that no brother may be deprived for a long time of the exercise of apostolic ministry in the strict sense.

As an integral part of our formation, we wish to emphasize the need for responsibility in using material goods wisely and knowledge of the causes of the economic evils which affect so seriously the men and women of our time. For that reason we insist on the study, reflection, and analysis of the laws and principles of economics; for our preaching in matters of economic justice may be undermined if it lacks the necessary technical basis.

The common project of our apostolic life demands of each one of us responsible commitment and solidarity so that the total handing over of the fruit of our work for the common good becomes the necessary condition for achieving it.

We wish to observe that faced with liberal capitalism, our style of common life must be a living preaching witness; as an Order whose members place all in common, we can recover for the Church the best of collectivism united to our faith, hope and charity.

Solidarity among us, both within our communities and toward the most needy, is an obligation in justice and charity. At the present time the needs which are arising from formation are a heavy burden for many entities of the Order, especially in Africa and Latin America, where in a particular way our communion and sharing is necessary.

#### DECLARATIONS

211. We report that the Syndic of the Order, Fr. Francisco Xavier Zamarron, in accord with LCO 569, presented his statement of the financial balances of the General Curia and of many other institutes of the Order, and it was approved by the General Chapter.

212. We report that the Syndic of the Order, Fr. Francisco Xavier Zamarron, administrator of the "Angelicum Fund," submitted his financial statement on the operation of the Foundation to the Chapter, and it was approved.
213. We report that the Syndic of the Order, Fr. Francisco Xavier Zamarron, administrator of the "Solidarity Fund," submitted his financial statement on the operation of the Fund to the Chapter, and it was approved.
214. We report that the Master of the Order, in accord with LCO 572, presented his financial statement on income and expenses to the Chapter, and it was approved.
215. We report that, thanks to the diligence of Fr. Tommaso Ancora and Fr. Raimundo Bayaras, the commission given by the Chapter of Rome (n. 147) and confirmed in Oakland (n. 201) that the tenants in the house at Largo Angelicum No. 1, be removed and that the facilities be put at the disposal of the Pontifical University of Saint Thomas Aquinas (PUST), has now been almost completely fulfilled, and will be totally fulfilled by March, 1993. According to the Chapters cited, it will now be the task of the authorities of PUST to plan the use of the facilities and submit a proposal to the Directorate of PUST at its next meeting.

#### ORDINATIONS

216. We ordain that, during the course of institutional studies, our brothers should receive some instruction in administration and finance for two reasons: that they might develop a greater sensitivity to the economic aspects of our life, and that they might be suitably prepared to assume the office of Syndic in our communities. (Rome, n. 193; Avila, n.175; Oakland, n. 120 and 185)
217. We ordain that the Regional Priors and Vicars-Provincial are to respond to their respective Provincials, and through them to the Master of the Order, to the questionnaire sent to them by

the Syndic of the Order. These replies must have been approved by the Vicariate Council. (cf. LCO, 567, II, and Rome, n. 390).

218. We ordain that the provinces, in their own statutes, should determine terms of office for those responsible for the economic administration of schools, universities, and scientific centres.
219. We ordain that in each province there be established ethical norms for the investment and placing of funds. The prior provincial with his council shall exercise this care, having consulted the economic council and the provincial promoter or commission for justice and peace. With this in mind, provinces and houses will determine in which banks (cf. LCO 560, III) their funds will be deposited, and in which companies they will invest.
220. We ordain that the Syndic of the Order, with the help of the Economic Council, in computing the amount of annual taxes due from the provinces, vice-provinces and general vicariates, will first deduct the expenses incurred in institutional formation (i.e., from novitiate to priestly ordination).
221. We ordain that in the ordinary budget of the Order, beginning in 1993, 40,000.00 \$USA be included for Africa. This assistance will be applied to formation and will be distributed in proportion to the number of those in formation in each region. Inter-Africa will administer the funds.
222. We ordain that in the ordinary budget of the Order, beginning in 1993, 15,000.00 \$USA be included for Latin America to be administered by CIDAL.
223. We ordain according to LCO 573, I, that the amount for the ordinary budget of the Order for 1993 be 1,300,000.00 \$USA. Of this amount, 1,000,000.00 \$USA will be contributed by the provinces.
224. We ordain that, in accordance with LCO 573, I, there should be provided to the General Curia a fund for extraordinary expenses for restoration and improvement of the buildings of the General Curia, and of other buildings dependent on it. The

amount of this fund will be determined by a ten per cent (10%) surtax on the provinces; i.e. 130,000.00 \$USA for 1993.

#### RECOMMENDATIONS

225. We recommend to each Province that it fulfil diligently the request concerning an Economic Council, in accord with LCO 579 and 581, since in our time economic matters are becoming more and more an integral part of our mission, being on the one hand the support for our mission and on the other even more importantly, the sign of our life of vowed poverty.
226. We recommend again that the annual economic report of the Provinces, Vice-Provinces and Regional Vicariates be done in the following way: the total income, the operating balance of the preceding year (surplus and deficit), and the general accumulation (LCO 567).
227. We recommend to all the members of the Dominican Family that as far as possible, they support the Library at the l'Ecole Biblique, since it is a work of major importance for the future of the school and the mission of the Order.
228. We recommend to all entities of the Order that they avoid the temptation of being tied to preserving large convents, glories of the past, insofar as they signify high costs and contradict our missionary vocation and the witness to evangelical poverty and justice which are asked of us today.
229. We recommend that the Master of the Order study the possibility of better using the space at Santa Sabina in order to reduce the high cost of maintenance.
230. We recommend that the Commission on the Santa Sabina Library continue its studies in order to present to the Master of the Order viable alternatives with corresponding financial estimates, in order to improve the conditions of the Library and Archives.

231. We recommend to the Master of the Order that the surplus of the Order be given annually to increase the Solidarity Fund.
232. We recommend that all the petitions to the Master of the Order for financial assistance be submitted:
  - within a reasonable time,
  - with justifying reasons,
  - within the limits of the budget of the Order,
  - with the approval of the respective Major Superior.

#### EXHORTATIONS

233. We exhort the provinces, convents and the whole Dominican Family in general to increase their contributions to the Solidarity Fund for formation, apostolic works at the frontiers, and the intellectual life.
234. We exhort all the entities of the Order to generously redouble their efforts to support our communities in Africa, which are facing economic difficulties because of the growing number of vocations.

#### PONTIFICAL UNIVERSITY OF ST. THOMAS IN ROME ORDINATION

235. We ordain that the Master of the Order:
  - a. assign a professional accountant who is not a member of the Order for the administration of PUST, who will:
    - 1) develop the report on the financial, administrative, and patrimonial situation of PUST, and submit it to the Master of the Order before the end of this calendar year;
    - 2) prepare an accounting system at PUST which follows generally accepted norms.

- b. This professional accountant will determine an appropriate computer system for this purpose. His salary will be derived from the budget of PUST.

#### COMMISSIONS

236. We commission the Directorate of PUST that, upon the completion of the term of Fr. John McGuire as fund raiser for PUST, it consider the advisability of continuing with this method and send its conclusions to the Master of the Order.
237. We commission the Syndic of the Order that, once the Directorate of the PUST has revised Appendix III: Economic Statutes that govern the brothers, houses and convents under the immediate jurisdiction of the Master of the Order, he present the Statutes to the Master of the Order for approval.
238. We likewise commission the Directorate of PUST that in the event that the previous ordination (n. 235) is not fulfilled before December 31, 1992, it shall not authorize any disbursement from the Angelicum Fund and shall suspend any other financial assistance for the University from the Order until the ordination is fulfilled.
239. We again commission the authorities of PUST (Rector, Administrator, Economic Council and Academic Senate) that they present to the Directorate at its next meeting, a plan for investments in such a manner that estimated expenses will be covered for five years. This plan must be approved by the Directorate before its execution.

#### DECLARATIONS

240. We declare that the authorities of PUST have not fulfilled the commission of the General Chapter Oakland (n. 200) which states: "that they complete a five-year financial plan, and that they present this plan to the Directorate of PUST for its approval at its next meeting."

241. We declare that, thanks to the work of Fr. Alfred Wilder, the commission given to the Prior and Council of the Convent of Saints Dominic and Sixtus in Rome (Angelicum) by the General Chapter of Oakland (n. 203) was completed, namely, that: "in the course of the year after the publication of the Acts, there be presented to the General Council a complete study of the per capita cost of religious living in the convent (professors, students, guests, etc.)."

#### APPRECIATION

242. The General Chapter thanks the whole Dominican Family and in a special way the nuns and the sisters, who have always shown generosity to Fr. Damian Byrne and the Order during his tenure.
243. The General Chapter thanks Fr. Francisco Xavier Zamarron, Syndic of the Order, for his dedicated work on behalf of the Order during his administration.
244. The General Chapter thanks Fr. Raymundo Bayaras, assistant to the Syndic of the Order, for his dedicated and constant work on behalf of the Order during his thirteen consecutive years of service.
245. The General Chapter thanks the Economic Council of the Order for its work on behalf of the Order since the last General Chapter.
246. We express our thanks to Fr. John McGuire, who, upon the order of the Master of the Order, has raised funds for PUST during the last four years.
247. We express our thanks to the many entities of the Order who responded to the call of the General Chapter of Rome with generous support for the communities of Africa.

# CHAPTER XII

## ON THE CONSTITUTIONS AND ORDINATIONS

(*De Constitutionibus et Ordinationibus*)

Please Note:

*Chapter XII: On The Constitutions and Ordinations* follows in Latin. The English translation of these changes is published in a separate booklet, entitled: *Cumulative Changes in LCO since 1984*, which contains all changes mandated by the General Chapters of Avila (1986), Oakland (1989), and Mexico (1992).

### NOTAE PRAEVIAE

248 Ad praesentationem clariorem mutationum LCO in Capitulo factarum, eodem modo procedatur, prout iam in Actis Capituli Generalis Walberbergensis (cf. n. 183), Romae (cf. n. 307), Abulae (cf. n. 188) et Oakland (cf. n. 208), factum est.

Servatur ordo numericus LCO. Ad omnem numerum signa propria indicant an textus prima, secunda vel tertia vice adprobatus fuerit:

- \*\*\* constitutio confirmata (habet tria capitula)
- \*\* constitutio adprobata (habet duo capitula)
- \* consututio inchoata (habet unum capitulum)

(nota: cum indicatione [O] notatur si adprobatio vel inchoatio constitutionis "cum ordinatione" facta est).

- †† ordinatio secunda vice votata. abrogans ordinationem praeiviam
- † ordinatio prima vice acceptata

[A] textus abrogatus.

Typis «*italicis*» textus novi imprimuntur.

Attamen cum pro bona interpretatione mutationum factarum necesse sit cognoscere textum praecedentem eiusque historiam, referentiae ad capitula praecedentia dantur cum sequentibus siglis:

A = Avila, 1986

O = Oakland, 1989

Attenta declaratione in Capitulo generali Walberbergensi facta n. 184 relate ad LCO n. 276 § I, hoc Capitulum quoque aliquot textus «technice» mutavit quin substantia legis mutaretur.

Verbum abbreviatum «Techn» signabit mutationes factas:

- a. ad accomodandum LCO novo CIC, cf. nn. 63, 168 § II;
- b. ad harmonizandos textus cum aliis numeris LCO, cf. nn. 200 § V, 241, 407 § II; 449 § IV;
- c. pro mera mutatione in redactione, cf. nn. 317 § II, 368 § I, 369 § II.

Ad normam LCO 285 § I aliquae ordinationes in capitulo generali apud Quezon City 1977 celebrato factae, in hoc Capitulo approbatae sunt et definitive insertae sunt. Hae ordinationes verbis «Insert. def.» indicantur, nempe nn. 86 § III, 169 § III, 171, 172, 179, 266, 302 § II, 352 § II, 356, 368 § I, 385 § II, 389, 390 § II, 393, 394, 395, 416, 430, 433, 477 § I, 494 § III, 519, 581 § I.

## MUTATIONES IN LCO

249. (O - 63) (Techn)

\*\*[O] 63 Const. - Omnes fratres ad Missam conventualem et *liturgiam horarum* in choro celebrandam tenentur; singuli autem communis obligationis conscientiam habeant. Qui vero celebrationi communi interesse non valent *dicant privatim officium divinum si sunt sollemniter professi. Dicant saltem Laudes et Vesperas, si sunt simpliciter professi.*

250. (Insert. def.) (QC - 230)

86 Ord. § III - Si difficultates doctrinales exoriantur atque controversia non superetur, fratres audiantur a Superioribus, auxiliantibus peritis ex utraque parte designatis et utrique parti acceptis, caritate fraterna servata, salvo semper iure recurrenti ad superiores maiores.

251. 88 Ord. § I - Superioris conventus praecipue est:

1° providere ... (ut in LCO)

† 2° curare, *cum lectore conventuali et bibliothecario*, ut bibliotheca instructa sit libris necessariis, et pecuniae summa sufficiens quotannis impendatur ad illam locupletandam.

252. (A-194; 0-211)

\*\*\* 89 Const. § II - In hoc munere adiuvatur a commissione de vita intellectuali provinciae. Membra huius commissionis sunt regens studiorum, qui est eius praeses, *moderator centri studiorum institutionalium, promotor formationis permanentis et alii qui eliguntur iuxta modum in statuto provinciali determinatum. Huius commissionis, sub auctoritate prioris provincialis est:*

1° *consilium praeivium dare in rebus maioris momenti ad studia pertinentibus;*

- 2° *rationem particularem provinciae proponere et applicare;*
- 3° *centrorum studiorum provinciae activitates coordinare;*
- 4° *quotannis rationem reddere in consilio provinciae de vitae intellectualis statu in provincia.*

253.

† 90 Ord. II - In his omnibus peragendis, Magister Ordinis ab adsistente negotiis de vita intellectuali addicto *necnon a commissione permanenti de promotione studii in Ordine adiuvatur.*

254. (A - 198; O - 213)

\*\*[O] 92-bis Const. § I - *Moderator cuiuslibet centri studiorum nominatur modo in statuto provinciae determinando.*

\*\*\* § II - *Moderatorium seu coetus officialium maiorum cuiuslibet centri determinatur secundum statutum ipsius centri, salva § I.*

\*\*\* § III - *Relatio inter moderatorium cuiuslibet centri et regentem studiorum, ut praesidem commissionis de vita intellectuali provinciae, in ratione studiorum particulari provinciae determinatur.*

255. (A- 199; O 214)

93 Const. § I - *Adsit in omni provincia regens studiorum qui, sub auctoritate prioris provincialis et cum consilio commissionis pro vita intellectuali provinciae, secundum statutum provinciae:*

1° - 7° *ut in LCO.*

\*\*\* 8° *quotannis magistro Ordinis rationem reddat*

\*\*\* § III *Regens a capitulo provinciali proponitur et a magistro Ordinis ad quadriennium instituitur. Durante munere:*

1° *membrum est ex officio consilii provinciae;*

2° *praeses est ex officio commissionis de vita intellectuali;*

3° *subsidium oeconomicum habet in ratione aestimata («budget») provinciae;*

- 4° *nominari non potest ad officia quae eum ab exercitio sui muneris detrahunt.*
256. (O - 217)
- 97 Ord. § I - Ut quis ad magisterium in sacra theologia promoveri possit requiritur:  
1° - 3° ut in LCO;
- ††[A] 4° ut de valore sui laboris et capacitate ad illam prosequendam sententiam favorabilem ferat commissio quinque magistrorum in sacra theologia, qui a magistro Ordinis seligendi sunt:  
5° ut in LCO.
257. (O - 218)
- †† 111 Ord. - *Fratres semper promptos se exhibeant ad colloquia et ad omnes opportunitates veri dialogi, sive instituendi sive prosequendi, cum asseclis aliarum religionum et cum non-credentibus. Meminerint tamen praeparationem specialem circa problemata exinde insurgentia omnino necessariam esse.*
- 258.
- \* 129 Const. - Rosarium mariale cum sit via ad contemplanda mysteria Christi et schola ad vitam evangelicam efformandam habeatur ut forma praedicationis Ordini consentanea, in quo doctrina fidei exponitur sub luce participationis Beatae Virginis Mariae in mysterio Christi et Ecclesiae.  
*Unde fratres praxim rosarii, quod ut nota Ordinis peculiaris habendum est, ferventer praedicent ut in dies vividior fiat eiusque associationes promoveant.*
259. (A - 205; O - 22)
- \* 139-bis Const. § I - *Fratres ut libros edere possint, licentia in scriptis superioris maioris egent.*
- \*\*\* § II - *Si superior maior de licentia concedenda dubitet ob problemata*

*fidei morumve instituat commissionem trium peritorum ad opus examinandum.*

§ III - *Quod si licentiam non concedat, rationes denegationis auctori communicet.*

§ IV - *Auctor, cui licentia a superiore maiore denegata est, ad magistrum Ordinis recurrere potest. Quo in casu magister Ordinis instituat commissionem ad textum examinandum. Sententia magistri Ordinis pro definitiva habeatur.*

260.

† 167 Ord. § III - *Ad hunc finem attingendum provincia statuere potest periodum praenovitatus ut primum gradum in itinere ad vitam religiosam ducendam. Finis huius periodi, est adspirantem ad novitatum praeparare potissimum catechetica instructione et quadam ad vitam communitariam sane ducendam institutione, necnon Ordini opportunitatem praebere discernendi de aspirantium idoneitate ad vitam dominicanam amplectendam.*

261. (Techn)

168 Const. § II - *Qui ab Ordine nostro vel ab alia religione separati fuerint, ut in Ordinem admittantur, praevisio consensu consilii provinciae, requiritur:*

1° *admissio a priore provinciali si perdurante novitatu separati fuerint;*

2° *admissio a magistro Ordinis, de consensu sui consilii, si expleto novitatu vel post professionem separati fuerint, servatis praescriptis can. 690 § I.*

262. (Insert. def.) (QC - 232)

169 Ord. § I - II: *ut in LCO.*

§ III - *Pro fratribus cooperantibus requiritur formatio secundaria vel alia equivalens a capitulo provinciali determinata.*

263. (Insert. def.) (QC - 233)

171 Ord. - Ius examinandi et admittendi candidatos ad novitiatum pertinet ad provinciam. Ad praedictum examen peragendum constituitur coetus specialis fratrum una cum praeside.

264. (Insert. def.) (QC - 234)

172 Ord. - Quaelibet provincia. in statuto proprio, determinet quomodo et a quibus fratribus praedictum examen peragendum sit.

265. (Insert. def.) (QC - 235)

179 Ord. - Novitiatu communis sit pro fratribus clericis et cooperatoibus; factu pro statu cooperatoium valet etiam pro statu clericorum et e converso. Transitu tamen a statu cooperatoium ad statum clericorum vel vice versa semper fiat de licentia prioris provincialis cum suo consilio.

266. (O - 255) (Techn)

200 Const. § I - § IV ut in LCO.

\*\* § V - *Ad has dispositiones iusta de causa mutandas frater licentia superioris maioris indiget (CIC 668 § 2).*

267. (A- 216; O - 229)

\*\*\* 215-bis Const. - *Ut fratres prudenter et gradatim ad apostolatum efformentur; post primam professionem in ministeriis lectoratus et acolytatu institui possunt.*

268. (A- 220; O- 230)

\*\*\* 233 Const. § IV - *Quando studentes ad centra studiorum institutionalium alterius provinciae pro studiis institutionalibus mittuntur, ad centrum studiorum*

*institutionalium propriae provinciae alligati remanent, ad illud revertuntur saltem pro aliquibus experiētiis studii intra propriam provinciam, et coetui professorum illius centri subditi sunt quantum ad planificationem et coordinationem studiorum suorum.*

- \*\*\* § V - *Quando studentes ad centra studiorum superiorum Ordinis et alia centra studiorum superiorum mittuntur quantum ad planificationem et coordinationem studiorum suorum, regenti studiorum subduntur.*

269. (A- 221; O - 231)

234 Const. - *Cooperatio in studiis institutionalibus intra Ordinem fieri potest:*

- \*\*\* 1° *constituendo in aliqua natione vel regione, salvo n.233, centrum studiorum institutionalium interprovinciale, suum particulare statutum habens, in quo totum curriculum secundum Rationem studiorum generalem Ordinis fratribus plurium provinciarum praeberi potest;*

270. (Techn)

241 Const. - *Curriculum studiorum institutionalium complectitur disciplinas philosophicas et theologicas necnon institutionem pastoraalem.*

271. (O - 233)

- ††[A] 251 Ord. § I - *Exercitio muneris confessarii praemittatur examen speciale. Modus hoc examen faciendi. in Ratione generali studiorum statuitur:*

272. (A- 227; O - 234)

- \*\*\* 251-bis Const. - *Propositum fundamentale formationis permanentis est renovatio et maturatio fratrum secundum diversas «aetates» eorum vitae, ut semper magis idonei fiant ad annuntiandum*

*Verbum Dei gentibus, quae rebus mundi hodierni adiunctis signantur.*

*In communitate provinciali munus formationis permanentis pertinet ad priorem provincialem, cui assistit promotor provincialis formationis permanentis; in communitate conventuali ad priorem conventualem, cui assistit lector conventualis, et ad capitulum conventuale; in communitate vero domus ad superiorem.*

273. (A- 228; O - 235)

\*\*\* 251-ter Const. § I - *Adest in omni Provincia promotor formationis permanentis cuius est sub auctoritate prioris provincialis:*

- 1° *programmata annualia formationis permanentis elaborare, adiuvante commissione de vita intellectuali provinciae;*
- 2° *cum prioribus et lectoribus conventualibus necnon superioribus domorum semel saltem in anno huiusmodi programmata (provinciae nempe et conventuum domorumque) coordinare, audito tamen regente studiorum quando agitur de studiis;*
- 3° *communicationes inire cum aliis centrīs et institutis pro formatione permanenti necnon cum in hac disciplina peritis.*

§ II *Promotor provincialis formationis permanentis a capitulo provinciali ad quadriennium instituitur. Durante munere:*

- 1° *moderator est centri formationis permanentis provinciae. salvo LCO 92 bis § I;*
- 2° *membrum est commissionis de vita intellectuali provinciae;*
- 3° *subsidiū oeconomicum in ratione aestimata («budget») provinciae quotannis habet.*

274. (A- 232; O- 237)

\*\*\* 258 Const. § I - Si aliqua provincia per triennium non habuerit tres conventus aut *triginta quinque vocales in ipsa provincia assignatos et ibi habitualiter degentes*, magister Ordinis, audito suo consilio, illam declaret haud amplius gaudere iure participandi capitulis generalibus ut provincia et illam reducat ad vice-provinciam, ad normam LCO 257 § I, nisi capitulum generale iam convocatum fuerit.

275. (Insert. def.) (QC - 237)

266 Ord. - Fratres inter se ordinantur quoad locum secundum professionem, ita tamen ut superiores aliis praecedant.

276. (Insert. def.) (QC - 238)

302 Ord. § II - Ubi, iusta de causa, videatur non expedire ut electio prioris celebretur infra mensem post vacationem prioratus, prior provincialis, audito capitulo conventus, potest priorem cessantem vel suppriorum in capite in suum vicarium pro regimine conventus non tamen ultra sex menses instituere, nisi intra semestre celebrandum sit capitulum provinciale.

277. (A- 237; O - 239)

310 Const. - Capituli est:

1° eligere priorem necnon socium vel socios prioris euntis ad capitulum provinciale, salvo n. 490;

2° consensum dare ad institutionem vel amotionem supprioris proponente priore;

\*\*\* 3° *eligere membra consilii conventualis, ad normam nn. 315, 2°;*

4° suffragium ferre. ad normam nn. 192, 196, 197, 202, 206, 207, pro admissione fratrum ad professionem;

5° mittere ad capitulum provinciale et generale petitiones vel quaestiones ibi examinandas;

6° eligere lectorem conventualem.

278. (O - 240) (Techn)

317 Ord. § I - ut in LCO.

†† § II - *In casibus urgentioribus quando plures adesse non possunt, sufficit ut praeter praesidem consilii adsint saltem duo consilarii.*

§ III et § IV ut in LCO.

279. (O - 241)

322 Ord. § I- *Supprior instituat a priore non ultra trimestre ab acceptatione prioratus, ad normam n. 310, 2°. Si infra hunc terminum non instituat, ius eum instituendi ad priorem provincialem devolvitur. In eodem officio institui potest immediate secunda vice, non vero tertia, nisi de consensu prioris provincialis.*

§ II - *Supprior in officio perdurat usquedum prior nuper electus suppriorem instituerit ad normam §1.*

§ III - *Si alia de causa suppriorem a suo officio cessare contingat, prior intra mensem novum suppriorem instituere debet; secus ius eum instituendi ad priorem provincialem devolvitur.*

(nota: textus huius ordinationis prout in editione LCO 1986 ergo abrogatus est)

280. (O - 242)

[A] 323 Ord. § I, II.

281.

\*[O] 326-bis Const. § II - *Lectoris conventualis est secundum determinationes capituli provincialis:*

1° *ratione habita ... (ut in LCO)*

[A] 2° *curare ut decisiones ... (ut in LCO, 3°)*

3° *colloquia... (ut in LCO, 4°)*

282. (O - 330)

†† 330 Ord. - Prior *de consensu consilii conventualis* instituat sacristam et bibliothecarium. *Pro institutione aliorum officialium quos utiles iudicaverit consensu consilii non indiget.* Pro unoquoque officiali, capitulum provinciale conditiones, durationem, munera aliaque opportuna determinet.

283.

352 Ord. - Vocales capituli provincialis sunt:

- 1° priores regionales;
- 2° vicarii provinciales electi ad normam n. 389;
- † 3° priores conventuales; *supprior vero, si ob aegritudinem aliamve gravem causam a priore provinciali acceptatam, prior adesse nequit;*
- 4° socii priorum euntium ad capitulum, ad normam n. 490;
- 5° delegati fratrum, ad normam nn. 497-501;
- 6° prior provincialis qui immediate ante capitulum officium in ipsa provincia explevit.

284. (Insert. def.) (QC - 241)

352 Ord. § II - Si numerus vocalium capituli provincialis ad normam constitutionum electorum sit minor quam viginti, statutum provinciae providere potest, si vero minor quam decem provideat de vocalibus supplementanis, qui tamen sint non plus quam tres. Isti vocales non iure personali, sed per electionem constituuntur.

285. (Insert. def.) (QC - 242)

356 Ord. - Litteris convocationis acceptis:

- 1° ut in LCO;
- 2° tres menses ante inceptionem capituli, prior provincialis

relationem circa statum provinciae necnon circa graviora problemata in ea existentia, et officiales provinciae (cf. nn. 376-381) relationem circa omnia ad eos competentia capitularibus et conventibus mittant;

- 3° in omnibus provinciae conventibus habeatur tractatus praeside priore in quo examinentur relationes de quibus in 2°, et determinetur propositiones vel petitiones in bonum provinciae vel conventus, ad capitulum mittendae.

286. (Insert. def.) (QC - 244) (Techn)

368 Ord. § I - Consilarii amoveri aut muneri suo renuntiare non possunt nisi de consensu magistri Ordinis. Si consiliarius ab officio cessare contingat extra capitulum provinciale, novus consiliarius a capitulo provinciali indicatus, *illi substituat*, adprobante magistro Ordinis.

287. (O - 248) (Techn)

- †† 369 Ord. § I - *In casibus urgentioribus quando plures adesse non possunt, sufficit ut praeter praesidem consilii adsint saltem duo consilarii.*

288. (A- 256; O - 249)

384 Const. § 2 Vicariatus regionali competit:

- 1° habere proprium statutum a capitulo provinciali adprobatum;
- 2° celebrare propria capitula ad normam statuti vicariatus;
- 3° admittere candidatos ad novitium et ad primam professionem;
- \*\*\* 4° *admittere ad professionem sollemnem et ad ordines sacros nisi in statuto provinciae aliter provideatur:*

289. (Insert. def.) (QC - 245)

385 Ord. § II, III - Pro priore regionali, mutatis mutandis, valent quae praescribuntur de priore conventuali in n. 302 § I.

290. (Insert. def.) (QC - 246)

389 Ord. - Ubi desunt conditiones supra n. 384 indicatae pro vicariatu regionali, capitulum provinciale potest instituere vicariatum provinciale, et statutum speciale pro eo conficere. Si adsint decem saltem vocales, illi habent eligendi vicarium provinciale; secus vicarius provincialis, auditis fratribus, a priore provinciali instituitur.

291. (Insert. def.) (QC - 247)

390. Ord. § II.- Idem dicendum est de domibus vel conventibus sub immediata iurisdictione magistri Ordinis ut collaboratio omnium entitatum Ordinis in unoquoque loco efficaciter attingatur.

292.

391 Ord. - Ad collaborationem inter provincias unius regionis vel nationis fovendam haberi possunt:

1° colloquia ...

2° sessiones ...

3° promotores ...

† 4° novitiatus *vel studentatus* communis vel centra communia, iuxta normas a magistro Ordinis adprobandas;

5° conventio, de consensu magistri Ordinis ineunda *pro erectione conventuum interprovincialium*, necnon pro assignationibus faciendis de una provincia ad alteram.

293. (Insert. def.) (QC - 248)

393 Ord. § I. - Ubi provincia vel vice-provincia iam est constituta et sodales aliarum provinciarum ad ministerium apostolicum exercendum ibi mittuntur, opus eorum ordinandum est in collaboratione cum provincia vel vice-provincia huius territorii, ita ut uniti in eodem spiritu et vita efficaciter simul cooperentur praesertim pro coordinatione apostolatus in territorio atque de bono communi solliciti progressum Ordinis in regione promoveant.

§ II. - Ad hanc cooperationem fovendam opportunaer normae in scriptis inter provincias loci et illam quae in territoriis fratres habet ministerium exercentes statuuntur de consensu capituli vel consilii utriusque provinciae, et a magistro Ordinis adprobentur. Hae normae revideri ac ponderari debent unoquoque quarto anno ab eis quorum interest, ita ut habeant actualitatem secundum necessitates pastorales ecclesiae localis.

294. (Insert. def.) (QC - 249)

394. Ord. - Ut opus evangelizationis plenius exerceatur et fundatio novae provinciae gradatim praeparetur, fratres ad diversas provincias pertinentes qui in eadem regione ubi nulla provincia erecta est adlaborant, mutua collaboratione et si possibile sit unica sub directione ministerium apostolicum exercere satagant, iuxta normas a respectivis provinciis communi consilio statutas. Hae normae revideri ac ponderari debent unoquoque quarto anno ab eis quorum interest, ut actualizentur.

295. (Insert. def.) (QC - 250)

395. Ord. § I.- Conferentiae priorum provincialium et regionalium atque vicariorum instituantur secundum nationes vel regiones, ut fraterna collaboratio sit vere

organizata et cum caractere permanenti. Hae conferentiae adunentur regulariter secundum normas a membris entitatum statutas et a magistro Ordinis adprobatas.

§ II. - Ad fovendas has relationes mutuas, adsistentes magistri Ordinis has regiones frequenter visitent et per aliquod tempus ibi remaneant. Informent magistrum Ordinis et capitulum generale tempore opportuno de activitatibus et progressu ibi factis.

296. (O - 251)

\*\* 398 Const. § II - *Durante suo munere magister Ordinis per se vel per adsistentes aut per alios bis saltem Ordinem universum visitare tenetur:*

297. (A - 263; O - 252)

407 Const. - In capitulo generali electivo coadunantur et vocem habent:

§ I - In electione magistri Ordinis:

- 1° ex-magistri Ordinis;
- 2° singuli priores provinciales;
- 3° ex quacumque provincia, diffinitor capituli generalis;
- 4° vice-provinciales et vicarii generales, de quibus in n.257 § II;
- \*[O] 5° ex provincia saltem centum religiosos professos habentibus, exclusis autem iis qui in vicariatibus sunt, *iisque directe assignatis domibus sub immediata iurisdictione magistri Ordinis, socius diffinitoris capituli generalis;*
- \*[O] 6° ex provinciis saltem quadringentos religiosos professos habentibus, exclusis autem iis qui in vicariatibus assignati sunt, *iisque directe*

*assignatis domibus sub immediata iurisdictione magistri Ordinis, etiam socius prioris provincialis euntis ad capitulum generale;*

- \*\*\* 7° *ex provincia habente saltem decem usque ad centum fratres assignatos in vicariatibus vel domibus ipsius provinciae extra fines provinciae, delegatus electus ex iis et ab iis, secundum statutum provinciae; ex provincia vero habente a 101 ad 200 fratres in vicariatibus assignatos, alter eligatur delegatus; et sic deinceps.*
- \*[O] 8° *ex fratribus directe assignatis domibus sub immediata iurisdictione magistri Ordinis, duo delegati si summatim sint minus quam centum, tres vero si sint centum vel plus, selecti ad normam 407-bis.*

298. (Techn.)

407 Const. - In capitulo generali electivo coadunantur et vocem habent:

§ II - In negotiis tractandis post electionem magistri:

- 1° magister Ordinis nuper electus
- 2° ex-magistri Ordinis
- 3° omnes de quibus supra in § I, 2°-8°.

299.

- \*[O] 407-bis Const. - *Ad electionem delegatorum euntium ad capitulum generale electivum, domus sub immediata iurisdictione magistri Ordinis ita inter se a consilio generalitio aggregentur, ut duo vel tria collegia electiva constituent, iuxta numerum delegatorum eligendorum. Unumquodque collegium ex viginti quinque saltem vocalibus constet. Idem consilium generalitium de modo hanc electionem faciendi provideat.*

300.

- \*[O] 408 Const. - In capitulo generali diffinitorum coadunantur et vocem habent:

1° - 5° ut in LCO

6° *ex fratribus directe assignatis domibus sub immediata iurisdictione magistri Ordinis, unus delegatus si summam sint minus quam centum, duo vero si sint centum vel plus, selecti ad normam 409-ter*

301.

\*[O] 409 Const. - In capitulo generali priorum provincialium coadunantur et vocem habent:

1° - 5° ut in LCO

6° *ex fratribus directe assignatis domibus sub immediata iurisdictione magistri Ordinis, unus delegatus si summam sint minus quam centum, duo vero si sint centum vel plus, selecti ad normam 409-ter.*

302. (A- 267; O- 256)

\*\*\* 409-bis Const. - *Singulae provinciae quae habeant decem saltem fratres assignatos in vicariatibus vel domibus ipsius provinciae extra fines provinciae, ius habent mittendi unum delegatum, electum ex iis et ab iis, secundum statutum provinciae, ad capitulum generale aut diffinitorum aut priorum provincialium. Selectio huiusmodi tali modo a magistro Ordinis cum suo consilio fiat, ut dimidia pars provinciarum in uno capitulo et altera dimidia pars in altero repraesentetur.*

303.

\*[O] 409-ter Const. - *Ad electionem delegatorum euntium ad capitulum generale diffinitorum vel priorum provincialium, domus sub immediata iurisdictione magistri Ordinis ita inter se a consilio generalitio aggregentur, ut duo vel quattuor collegia electiva constituent (prout unus vel duo delegati pro unoquoque capitulo eligendi sunt). Unumquodque horum collegiorum ex viginti quinque saltem vocalibus constet. Media pars horum*

*collegiorum in uno capitulo, altera vero media pars in altero capitulo repraesentetur. Idem consilium generalitium de modo hanc electionem faciendi provideat.*

304. (A - 268; O - 257)

\*\*\* 410 Const. § I - Adsunt aliqui ex adsistentibus magistri Ordinis ab ipso magistro designati, *et syndicus Ordinis*, qui ius habent ad loquendum, quin tamen votum habeant.

305. (Insert. def.) (QC - 252)

416. Ord. - Ante bimestre quod praecedit capituli generalis celebrationem singuli priores provinciales mittant ad magistrum Ordinis relationem criticam, a consilio provinciali adprobatam, circa statum provinciae secundum schema ad hoc a consilio generalitio exaratum, in qua graviora problemata et aspectus statistici distincte illustrentur. Exemplar huius relationis singulis vocalibus in capitulo distribuatur.

306. (Insert. def.) (QC - 210)

430. Ord. - Tres salten menses ante inceptionem capituli generalis singuli adsistentes mittant omnibus vocalibus capituli generalis relationem criticam de gravioribus problematibus uniuscuiusque competentiae.

307.

432 Const. - Officium procuratoris generalis est negotia apud Sanctam Sedem pertractare, secundum facultates a magistro Ordinis concessas.

\*[O] § II - vacat

308. (Insert. def.) (QC- 210)

433 Ord. - Quilibet frater negotia propria, domus vel provinciae

pertractat cum Santa Sede mediante procuratore Ordinis cui competit hoc servitium praebere, salvo semper iure cuiuslibet optata sua Romano Pontifici plena libertate patefacere (cf. Lumen Gentium n.37), et salvis nn. 426 3°, 427 § I 5°, et 434 1°.

309. (A - 278; O - 271)

- \*\*\* 443 Const. § I - Ut quis voce passiva gaudeat, nisi aliter provisum fuerit, requiritur ut iam habeat vocem activam.  
§ II - Quando agitur de electione superiorum, ut quis eligi vel postulari possit, requiritur etiam:  
1° ut sit presbyter;  
2° *ut tres annos habeat a professione sollemni*;  
3° ut ad audiendas confessiones actualiter adprobatus sit in Ordine.

310. (Techn)

449. Const. § I - III ut in LCO

§ IV - *Ex iure nostro nemo valide suffragium sibimetipsi dare potest.*

311. (A- 279; O - 272)

- \*\*\* 450 Const. § IV - Quando agitur de postulatione, *semper requiruntur saltem duae tertiae partes suffragiorum (cf CIC 181, § I et LCO 297 bis). In casibus quibus in ultimo scrutinio, iuxta leges nostras, duo tantum praesentari possunt, quorum unus postulatione indiget, sed duas tertias partes suffragiorum non obtinuerit, alter ut electus habeatur.*

312. (A - 281; O - 274)

- \*\*\* 459 Const. § II - Praeter condiciones de quibus in n. 443, ad validitatem electionis requiritur ut:

- 1° non fuerit prior in eodem conventu per duo triennia succesiva immediate praecedentia;
- 2° non actualiter exerceat officium visitatoris generalis, regentis studiorum, *moderatoris centri studiorum institutionalium*, magistri novitiorum vel fratrum studentium.

313. (O- 275)

\*\*[O] 465 Const. - Electio prioris conventualis indiget confirmatione prioris provincialis *vel prioris regionalis, si de fratre agitur in vicariatu regionali assignato et electo pro conventu in ipso vicariatu, nisi statutum vicariatus regionalis aliter provideat.*

314. (Insert. def.) (QC - 255)

477 Ord. § I - Praeses electionis est ille frater qui actu regit vicariatum ad normam n. 385 § II 2°, vel eo deficiente antiquior in Ordine e superioribus huius regionis.

315. (A- 284; O - 279)

\*\*\* 490 Const. § I - Ius eligendi socium prioris euntis ad capitulum provinciale competit solis conventibus qui a sex mensibus ante celebrationem capituli *octo* vocales habent, nisi forte illo anno per fratris obitum dictus numerus fuerit deminutus.

316. (O- 279)

\*\* 490 § II - Conventus autem qui ad minus habent *sexdecim* vocales, ius habent duos socios eligendi, tres vero si habent *viginti quattuor*, et quattuor si habent *plus quam triginta duos*.

317. (Insert. def.) (QC - 256)

494 Ord. § III - Pro unaquaque electione, si usque ad tertium scrutinium inclusive nullus candidatus maiorem absolutam votorum retulerit, in quarto et ultimo scrutinio illi duo tantum praesentari possunt, qui in scrutinio praecedenti maiorem numerum suffragiorum retulerint, firmiter praescripto n. 450 § III.

318.

497 Const. § I - Salvo n. 491 § II, delegatum euntem ad capitulum provinciale eligunt, dummodo voce activa gaudeant (cf. 440 et 441):

1° fratres directe assignati domibus provinciae;

2° nisi in statuto provinciae aliter disponatur, fratres directe assignati in domibus vel conventibus sub immediata iurisdictione magistri Ordinis, iis semper exceptis qui ad consilium generalitium pertinent;

3° fratres indirecte assignati extra provinciam, dummodo non sint superiores:

[O]\* 4° *fratres assignati conventibus, pro quibus inita est ad normam n. 391, 4° et 5°, dummodo non sint superiores.*

319. (Insert. def.) (QC - 257; 258)

519. Ord. § I - Electio consiliariorum provinciae, si qui sint eligendi (cf. n. 357), eodem modo fiat ac electio diffinitorum. Eligantur quoque in capitulo provinciali consilarii subsidiarii provinciae, iuxta numerum et modum a statuto provinciae indicatum, qui deficientibus, qualibet ex causa, subrogentur, approbante magistro Ordinis.

§ II.- Eligi possunt omnes fratres voce passiva gaudentes in provincia assignati, necnon filii provinciae in domibus vel conventibus assignati sub immediata iurisdictione

magistri Ordinis, dummodo ad consilium generalitium non pertineant, etiamsi idem officium quovis titulo exercuerint in praecedenti quadriennio.

320.

522 Const. - Ut quis in diffinitorem capituli generalis vel socium diffinitoris aut prioris provincialis eligi possit requiritur ut:

1° sit filius provinciae vel in ea a sex saltem annis assignatus, etsi non provinciae filius;

2° non diffiniverit nec elegerit eodem titulo in capitulo generali immediate praecedenti;

[O]\* 3° non sit directe assignatus in domibus sub immediata iurisdictione magistri Ordinis.

321.

† 561 Ord. - Nulli fratri liceat depositum personale in mensis publicis habere, nisi de licentia *sui superioris*. In hoc casu etiam *alius frater; a superiore designatus*, habere debet facultatem liberandi pecuniam.

322.

† 567 Ord. § I - Singulis annis priores provinciales, *vice-provinciales* et *vicarii generales* mittent relationes suas oeconomicas directe magistro Ordinis.

§ II - *Prior regionalis et vicarius provincialis similiter mittant priori provinciali suo accuratam relationem de statu oeconomico a respectivis consiliis adprobatam ut una cum relatione provinciae, modo sic dictum "consolidato" ad magistrum Ordinis mittenda sit.*

323. (Insert. def.) (QC - 261)

581. Ord. §1 - Provincia debet habere consilium rei oeconomicae ex syndico provinciae et ex duobus saltem fratribus idoneis compositum, sub praesidentia ipsius syndici. Huic consilio addantur, si conveniens videatur, laici periti et fide digni.

## APPRECIATION

324. The General Chapter extends its profound gratitude to Fr. Damian Byrne for his fraternal care, leadership and constant service during the nine years he served as Master.

Likewise we extend our gratitude to all the brothers who in turn during these years collaborated in service to the Order: the Vicars of the Master, the members of the General Council, the Secretaries General, the members of the General Secretariat, and all who have worked in different ways in the General Curia as well as in the Convent of Santa Sabina.

We would like to thank in a special way Br. Pedro Blanco and Br. Joachim Schiphorst, who served for several decades in Santa Sabina, and who have returned to their own provinces since the 1989 General Chapter.

We remember with gratitude Fr. Rafael Moya, who died in March, 1992, for his twelve years of service as Procurator General of the Order; also Br. Celso Nogal, who died in June of the same year, while still serving in the community of Santa Sabina.

This General Chapter acknowledges the valuable and efficient work done by the sisters of the General Secretariat, which is an outstanding example of collaboration in the Dominican Family. We also wish to thank the sisters who contribute to the ministry of the community at Santa Sabina by their generous work in the kitchen and the laundry. We extend our deep gratitude to these sisters and to their respective congregations.

325. The General Chapter of Mexico City extends its gratitude to the Province of St. James in Mexico for its hospitality and fraternal concern to the members of the Chapter. Likewise it is grateful to all the brethren who, each in his proper task, worked with diligence and care to provide simultaneous translation and to compose and duplicate texts. We extend

this gratitude to the members of the Dominican family in Mexico who with great love for the Order helped all the capitulars in various ways.

#### LOCATION OF THE NEXT GENERAL CHAPTER

326. We declare that it was decided that the next General Chapter would be celebrated in the Convent of Saint Dominic in Calaruega, Province of Spain, between the beginning of the month of July and the eighth day of August, 1995, with definite dates to be specified later.

#### SUFFRAGES FOR THE LIVING

327. For John Paul II, the supreme pastor of the entire church and the most benevolent benefactor of our Order, each province will celebrate one Mass.  
For Brother Timothy Radcliffe, the Master of the Order, each province will celebrate one Mass.  
For the entire episcopal order, for the ex-Master of the Order, Brother Damian Byrne, for the assistants to the Master of the Order and for the Procurator General of the Order, for our benefactors and for the good condition of the entire Order of Preachers, each province will celebrate one Mass.

#### SUFFRAGES FOR THE DEAD

328. For the souls of Popes Paul VI, John Paul I, the most recently deceased supreme pontiffs, each province will celebrate one Requiem Mass.  
For the soul of Brother Vincent de Couesnongle, the most recently deceased master of the Order, for the souls of the brothers and sisters of the Order who have died since the last General Chapter, for this time only, each province will celebrate one solemn Requiem Mass for all of these together.

The fact that these suffrages are to be satisfied is to be publicly noted so that the brethren of the convent where they are to be satisfied can be advised in due time and participate in the Mass celebrated for this intention.

These are the acts of the elective General Chapter held in the seat of the Episcopal Conference of Mexico, Lago Guadalupe, Mexico, from the first to the thirty-first day of July, 1992. The same validity is to be given printed copies signed with the seal of the Master of the order as to the original text.

We command each and every superior of the provinces, priories and houses that they see to it that the same acts are read and published in their entirety as soon as possible before the community in the houses and convents under their jurisdiction, and that they take care that the Acts are carefully observed.

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

Given in Mexico, at the seat of the Episcopal Conference of Mexico, July 31, 1992.

Brother Timothy RADCLIFFE, O.P. Master of the Order  
SEAL

Brother Felix FERNANDEZ RODRIGUEZ, O.P., Prior Provincial of  
Chile

Brother John Aquinas FARREN, O.P., Diffinitor, Province of St.  
Joseph, U.S.A.

Brother Michael CASALI, O.P., Socius to Diffinitor, Provinces of  
Lombardy

Brother Carlos MENDOZA ALVAREZ, O.P., Secretary General of  
the Chapter

Brother Fernando GARCIA FERNANDEZ, O.P., Actuary

Brother Carlos AMADO LUARCA, O.P., Actuary

Brother Jose SAINZ, O.P., Actuary

# APPENDIX I

## RELATIO DE STATU ORDINIS

In accordance with LCO 417 § 11 3o, I send my Relatio de Statu Ordinis at the end of my nine years as Magister Ordinis.

My overwhelming impression is of the basic unity of the Order and of the universal acceptance of the Four Priorities as they express our preaching vocation in the light of the times in which we live and in accordance with our tradition.

For these two things the Order owes a great debt to Fr Aniceto Fernandez and to Fr Vincent de Couesnongle. Many times I have heard tributes paid to Fr Aniceto for the way in which he ensured the unity of the Order at a very difficult time in its history.

In his recent book *The Dominicans*, Benedict Ashley OP paid a tribute to Fr Vincent for his work for the Intellectual Life, for justice and for promoting the missions. When one remembers Fr Vincent's insistence on communication as being at the heart of a Province, one can appreciate how much he was an example of a Dominican who understood and practised the Four Priorities.

In the course of the past six years, in my Letters to the Order I have tried to point out some of our weaknesses. I believe these can be summed up in our lack of understanding of the role of the community in our Religious and Apostolic Life and in Formation.

It is clear that each of the recent General Chapters has highlighted one or two topics, e.g. Quezon City: The Four Priorities and Dominican Family; Walberberg: Studies and Vicariates; Rome: Mission of the Order in the different continents; Avila: Frontiers and Laity; Oakland: Common Life and the Priorities as found in our Tradition.

For this Chapter it would seem to me that we need to focus particularly on the whole area of Formation. Unless we understand

the elements of formation at all stages of our lives we cannot possibly get our Apostolic and Community Life right. The preparations for the Chapter at the level of the General Council (with limited consultation with the Provincials) led us to decide on nine Commissions. And I will base my Report on these Commissions and on the matters I believe we need to address ourselves to during the General Chapter under these headings.

## FORMATION

Three of my Letters to the Order dealt directly with questions of formation — the first one on Pre-Novitiates and the final two on Study and the elements and stages of Formation. These letters, together with Brother Ignatius Perkin's position paper, *The Ratio Formationis Generalis* and the comments received on the draft of the Formation Letter (cf. Dossier of our General Chapter 50/91/1031) can serve as background material for the Chapter's deliberations on Formation.





In this Relatio I wish to touch on particular problems which perhaps have not been dealt with already or need to be re-emphasized.

For many years I used Fr Vincent's two questions: Why do we want vocations? How are we going to form them? As the basis of my reflections on Formation during my visitations. Now I see that there is need for a further question: How are we going to form ourselves to receive these new men and how are we going to make the necessary changes in our lives to enable us to live with them in Gospel peace and to be challenged by them and by their world?

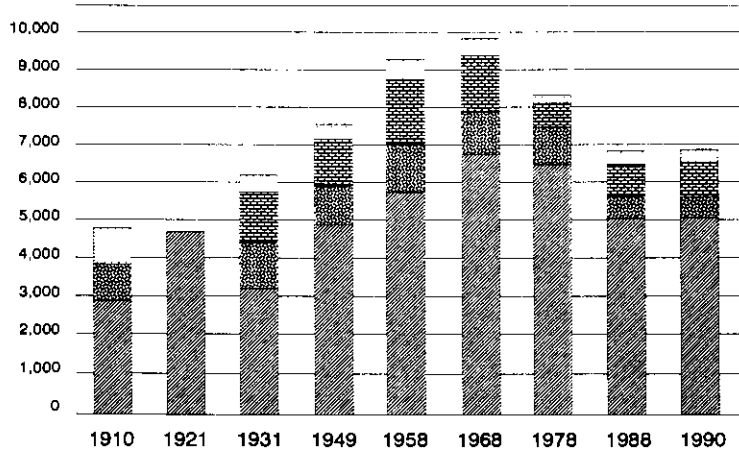
### 1. WHY DO WE WANT VOCATIONS?

I suppose our first reaction is to think of the smaller numbers in many Provinces and the impossibility of being able to continue the works that we have unless there is a great increase in vocations. I think Fr de Couesnongle's question helps us to realize that this is not a sufficient answer.

If we want to engage in a numbers game we will be the losers. Numbers are not a barometer of how an organization is doing. The General Catalogues for this century give us the following membership of the Order:

 = Priests; 
  = Cooperators; 
  = Cl. Students; 
  = Novices

STATISTICS OP: 1910-1990



	<u>Pr.</u>	<u>Coop.</u>	<u>Cler.</u>	<u>Nov.</u>	<u>Total</u>
1910	2858	946		931	4735
1921					4724
1931	3330	1205	1270	332	6137
1949	4900	1102	1235	395	7632
1958	5769	1277	1748	546	9340
1968	6724	1217	1448	301	9690
1978	6612	928	613	187	8340
1988	5088	610	829	220	6747
1990	5183	594	820	177	6774

1. There is no differentiation between novices and clerics in 1910.
2. There is no breakdown for the figures of 1921.
3. Between 1988 and 1990 numbers have begun to rise slowly.

Given the number in formation the indications are that we will begin to grow again and within a few years will rise above the 7000 mark. This may be a better guide than the 10,000 of 1967. But numbers are not the only guide and the Christian and religious life is not meant to be a continuous success story. The Cross and failure are never far away.

After World War II there was a big increase in vocations which enabled us to answer very specific needs e.g. the Missions and Colleges. These needs are still there but they are not as urgent as before. We must still be missionary but more often in a new way, helping existing churches with our particular charism. Our presence in colleges will be more as formators than as teachers. In both cases fewer numbers are called today.

In many places the laity are now doing work formerly done by priests and religious. These are not mere replacements, rather they have their vocation as lay people and their own role within the Church. We must see this as God's plan for the Church in our time.

The Letter on the Laity attests to our desire as an Order to help the laity in their ecclesial vocation. It also points out that we have a long way to go and that we have to change many of our attitudes before we can all take our rightful place among the People of God.

For all our Provinces the questions of Fr de Couesnongle make us realize that no matter what numbers we have. If we do not take both paragraphs of LCO 165 into account we will never attract or keep vocations.

LCO 165

- I All the brethren, especially those whose apostolate is among adolescents and young men, should consider it as a duty of their own Dominican vocation to work actively and prudently to foster vocations to the Order.
- II All should remember, however, that the life and apostolate of every brother and of every community is the primary invitation for entering Dominican life.

This involves a serious examination of our lives as individuals and as members of communities and demands realistic planning corresponding to our resources and the needs of our respective countries.

In a word, we must want vocations. We must want young people to share with us a communitarian way of life in accordance with the apostolic and religious ideals of the Order and the expectations of the Church. Only then will young men be fulfilled as Dominicans.

## 2. HOW ARE WE GOING TO FORM THEM?

This is a call to realize that formation is not a static process but is in need of constant revision. *Renovationis Causam* (1969) made this very clear. Sometimes one hears the plea that we need to return to the formation of the past. Perhaps we need to remind ourselves that the majority of those who left the priesthood and religious life in recent years were formed before Vatican II, and if any blame is to be apportioned it should not be to the Council.

In an issue of *New Catholic World* dedicated to the crisis in religious vocations (Jan/Feb 1988), Fr. Donald Senior OP wrote:

*"To search for some particular strain of failure in the quality of religious life as the cause of our problems or to hope that reassembling what we had before the explosion will bring any solution are, in my opinion, doomed to complete frustration."*

We are in a new situation and we cannot afford to act as if Institutional Formation is a kind of automatic or mechanical process. In my experience formators understand this only too well, but they lack the understanding support of the majority. Here I wish to make three points, basing myself on my observations over the past nine years.

- a) Institutional Formation is not an appendix to an existing community or apostolate. We cannot look on the young religious as there to make up numbers or to supply for us in the apostolate. The German formators put it this way:

*"A house of formation must have a community that is capable of leading a true Dominican life without needing the formandi. The house of formation must rather be in a position to carry the formation of the young brothers actively." (Anal. OP, 1990, p. 138)*

- b) While the Constitutions (156) remind us that the candidate has the primary responsibility for his formation, it is to be accomplished "sub magistrorum ac aliorum formatorum ductu." Masters must be constantly present to those in formation. The Master responsible for Formation must give priority to fulfilling his office. Nevertheless it is to be desired that he have some other ministry." (RFG 138)

It need not be a twenty-four-hour presence but it must be constant (RFG 141). RFG 139 points out the importance for formators to acquire competence in the auxiliary sciences.

Likewise, when two or more entities combine for one or other of the stages of formation there must be a presence for a significant time of formators from the "other" entity.

- c) We must assure that those in formation have the necessary freedom to form their own judgements. We cannot expect them to be at the same stage of development as religious who have many years of religious life. We must want them to be disciples of Jesus Christ and St Dominic and not of ourselves. We must be respectful of cultural differences as well as differences of age.

### 3. HOW ARE WE GOING TO FORM OURSELVES?

In a retreat Fr de Couesnongle gave in Villa Lascaris (Pianezza) in September, 1984, he said:

*"We ought to understand that things must change in our Religious Life and ask the Holy Spirit not so much to send us vocations but to enlighten us as to the changes we ought to make"* (Dominicos Hoy, Valencia 1991, p. 59). This question leads us to two reflections:

- a) the need for continuing Formation and
- b) the need for a genuine reform of our community and apostolic lives if we are to be able to receive young religious into our community today and in the future.

#### A. CONTINUING FORMATION

In my Relatio to the Oakland Chapter I wrote:

*"When we thought about — or perhaps even more talked about — formation in the past, we invariably confined ourselves to institutional formation. But formation at all levels — religious, intellectual, ministerial — is a life-long process."* Continuing growth conveys the notion of growth as a life-long dialogue-journey through which (one) comes to greater awareness of self, others and God'. (American Bishops)

Pope John Paul II said before the Synod of Bishops in October, 1990 that it would discuss possible ways towards a "cultural and spiritual updating of priests". He went on: "If one does not keep up with the times, one lags behind, and a person who lags behind becomes unqualified in his tasks, with disaffection inevitably following". It is not only a matter of an intellectual approach: the Pope speaks also of cultural and spiritual factors: the effects of refusing to update ourselves are not only in the realm of the intellect — disaffection sets in.

I also commented on the fact that "truth and growth demand the intellect and the emotions are each given their rightful place in our pursuit of truth and wholeness." Accordingly in my recent

Letter on Formation I stated that the four elements of formation - human, Christian and religious, intellectual and pastoral - are present at all stages of formation. We must pay attention to each.

#### **B. REFORM OF OUR COMMUNITY/APOSTOLIC LIVES**

I refer you to what I have written on community life and the insertion of young religious in my Letter on First Assignations:

In many provinces there are few communities which offer young religious a place where they can live their religious lives in accordance with a present-day understanding of community life and an apostolate that is specifically Dominican. There should be continuity between institutional formation and the experience of the community life of the province."

In our discussion at the General Council in March 1992, we looked at various documents e.g. German-speaking Formators (Analecta 1991), Fr Tudela's paper at the Italian-Spanish meeting of Provincials and Diffinitors, a paper of Fr Bernardino Prella (Torino). It is evident that some matters, especially regarding selection and formation prior to entry to the novitiate, occur time and again. I would insist particularly, on the following:

1. The four elements of formation suggested in my Letter on Formation (and based on the Directives of the Congregation for Religious 1991) i.e., human, Christian and religious, intellectual and pastoral must be emphasized in each stage of formation.
2.
  - a) At the pre-entry stage great care must be paid to the human development of the person so that he is helped to see himself as he really is with his strengths and weaknesses.
  - b) it must clear that at this stage Christian formation is the task. He must be helped to make his personal option for Christ whether or not he may have a religious vocation.

- c) The ability to live in community must be tested and the candidate must be helped to come to terms with his sexuality. The life-long commitment to perfect continence in celibacy must be explicitly taught.
  - d) There must be clarity about the Mission of the Order. As I wrote in my Letter on Formation, this is sometimes wrongly left to the time of novitiate. A young man should know clearly the differences between the various vocations open to him as a Christian and be clear about the possibilities of the diocesan priesthood or of a vocation to another Institute. Again, we are not engaged in a numbers game.
  - e) A number of our young people come to us from various movements in their parishes or schools. We welcome them. But they come to be Dominicans and their primary loyalty and obedience must be to the Order. While this may not be a big difficulty in the time before going to the novitiate because of the greater freedom, the candidate must resolve any problems he may have regarding a conflict of loyalties.
3. What I wrote in the Letter on First Assignations on welcoming young religious is apt here:
- “The young must be received as adults, not as children . . . . They have their own vision, their own hopes. As we learnt from making mistakes, they must make theirs and learn from them. I must insist that young religious are adult people who come to an adult community in a relationship where adults have much to learn from each other.”*
- LCO 156 must not be interpreted so that the primary responsibility for formation is taken away from the candidate.
4. Formation takes place in a particular cultural context. It is particularly important when we are implanting the Order in another culture that we bring the values of the universal Order but not the cultural baggage of our own country.

5. The need for a clear community project at the level of the local house and of the Province so that the risk of personal and individual projects which might interfere with the religious and apostolic development of the community is overcome.

## COMMON LIFE

In an article in *Dominican Ashram* (September 1983) the late F. Christopher Kiesling OP wrote on *Struggling for Balance in Dominican Life*. A balance must be kept between contemplation and action; ministry and community; prayer alone and common liturgical prayer: personal initiative and obedience.

It is a constant struggle to achieve and maintain this balance. It is relatively easy to emphasize one almost to the exclusion of the other. The temptation to be either contemplative or apostolic is great but it is not the answer for the Dominican and only a good community life will enable us to keep the opposing tendencies together in a healthy tension.

Community life is not an end in itself, no more than the cloister is an end in itself for the Moniales or study for all Dominicans. They are all means to an end. Our community life is for mission: the cloister is to assist a life of silence and prayer at the service of others: study is directed to preaching.

In my Letter on the Common Life I wrote that two factors militate against community life, viz. structures and excessive pastoral demands - sometimes very real, sometimes wrongly perceived.

We need structures. They enable us to protect and promote the values of community life. But they must correspond to reality - to the circumstances of each house and to the pastoral need of the people we are called to serve. We will never get things right by merely looking at and tinkering with the structures. Values and structures are interconnected so we must be clear about the ecclesial and Dominican values of our community life. In addition there are the

values of different cultures. We cannot expect brothers to live their religious lives in the context of a particular culture without any reference to that culture. We can have deep values or shallow values: our communities can be well structured or poorly structured.

If good values are promoted and protected by good structures we will be well integrated on a personal and communitarian level. If good values are linked to poor structures our efforts will be impoverished. If we have shallow values but strong structures our lives will lack authenticity. If we have neither values nor structures then we simply are not interested and are drifting.

1. The first aspect of Community Life is centred on our Mission. Unless we keep the purpose of the Order, which is preaching, in the first place, we will put undue emphasis on other values of our life, be they community life, study or observances. But we must see our preaching as community based.

*"The ministry of preaching is a communitarian task, and it pertains primarily to the whole community; thus in the beginning of the Order a convent was called sacra praedicatio."* LCO 100. 1.

This Constitution goes on to explain the role of the whole community, including the co-operator brothers, in the preaching ministry. All the brothers are to share among themselves their experiences and difficulties so that they are involved in the preaching ministry. The sharing of faith which I suggested as the second value of community in my Letter on Common Life would be accomplished in this way as well as through our preaching. But, in order to achieve this sharing of faith, of experiences and difficulties, each community needs to establish a structure/programme, so that it becomes possible.

The difficulties I mentioned above for young brothers who come from various movements in the church would not be so acute if there was the real sharing of faith among ourselves that the young people have experienced in these movements.

2. The second aspect of community life is the contemplative one. Here we can think of the climate of silence that is necessary for

prayer and study. In his Address to Religious Superiors in December, 1978 Pope John Paul reminded them that (our) houses must be above all, centres of prayer and recollection. Many of the artificial constraints and the false barriers of our houses have gone and they are more welcoming and open, but we have lost something in the process. It is for each community to structure times of silence and common reflection. Are we only to get together in choir, the refectory and the TV room ?

3. Religious life must be a sign to ourselves and others of what it is to follow Christ as Christians whose profession is to live the Gospel values.

*"More than ever before the witness of our life has become an essential requirement if our preaching is to be fully effective." (E.N. 76)*

When we consider what is involved in living according to the Gospel the first thing that comes to mind is the importance of forgiveness and of being non-judgmental in our dealings with others.

*"Be compassionate as our Father is compassionate. Do not judge and you will not be judged yourselves. Do not condemn and you will be pardoned. Give and there will be gifts for you: a full measure, pressed down, shaken together and running over, will be poured into your lap; because the amount you measure out is the amount you will be given back." (Lk 6: 36-38).*

None of us can claim to be better than another. Rather we recognize that we are on a journey of faith together. We need the forgiveness and support that community life is meant to supply.

In the Relatio that Fr Aniceto gave to the Extraordinary General Council on 31 March, 1970, he reminded us that to live as religious we must live with persons of different character and of different opinions so that "we can bear one another's burdens". This demands continual sacrifices.

"He who is disposed to live only with his friends, not only does not know what is elementary for religious life, but what

is necessary for the Christian life. The charity of which many speak frequently is not true charity but only human philanthropy, which is worthy of praise, but is insufficient for the life of a Christian, and much less to nourish religious life." (A.O.P. 1970. p.553)

During our discussion at the General Council the point was made strongly that the awareness of the moral virtues as part of our lives is essential for common life. There is little point in speaking of charity and religious perfection if we do not pay attention to fundamental human values - the social values so necessary for community - affability, respect, gratitude, recognition of good in others, patience, courtesy, sincerity, loyalty.

True charity is concerned with the good of others. Especially, we must practice justice and recognize the fundamental rights of others. Grace does not destroy but perfects nature, St. Thomas tells us. We must be fully human beings if we wish to be truly and authentic Christians and religious.

## THE VOWS

We claim that our lives are a witness to the kingdom and that our vows are public acts of consecration. If our vows are public acts of consecration then our behaviour must witness to that consecration. People have definite expectations. Yet how often are these expectations realized in the way we live out our obedience, poverty and chastity? Here I would like to reflect on specific aspects of the vows.

### OBEDIENCE

"(In) the Dominican tradition it is never in the least use exhorting individuals to be obedient - that would be like exhorting someone to give right answers in an exam. What we have to do is

build the kind of communities in which obedience is possible. In fact, building such a community is what obedience is." (Herbert McCabe OP, STM, New Blackfriars, June 1984, p. 284)

We have a good record in the respect given to the individual but are we aware of the need to build up communities in which obedience is possible? Do we accept responsibility for the projects adopted by local, Provincial and General Chapters? What is our understanding of obedience?

#### CHASTITY

The Chapter at Walberberg reminded us of the importance of our vow of chastity as a witness value in our world, and the Chapter of Avila repeated this exhortation and added that this means living celibately in perfect continence (cf C.I.C. 599). This is an area where we have constantly to remind ourselves that actions and attitudes which may be lawful in themselves are not always opportune and that even slight deviations from the norm can give scandal. Each individual is responsible for the good name of the community.

*"The work of evangelization is not an individual activity; it is essentially ecclesial ... (the preacher) cannot be the final arbiter of his activity."* (E.N. 60)

What we say and do redounds to the good or ill of the community. Communities must be responsible enough to challenge a brother whose behaviour may be destructive for himself or the community. It must be clearly understood that no matter what one's sexual orientation, the vow demands a celibate life lived "in perfect continence".

#### POVERTY

What Fr Aniceto said in 1970 to the Extraordinary General Council remains true:

*"Poverty is also a theme much discussed today but in practice even in our private lives no sign of poverty is seen, neither in our clothing, nor*

*our food, nor our means of travel (cars), nor in our journeys, nor in other superfluous things.*" (A.O.P. 1970, pp. 553, 554).

On a communitarian level we speak much about solidarity with the poor. Do we share our resources with them? The proper use of our resources is part of the vow of poverty. The Constitutions remind us:

LCO 539

- I. Since the inordinate accumulation of goods must not be permitted, in the event that in any convent, immovable, movable or capital goods shall be truly superfluous, it is the duty of a provincial chapter to dispose of them, having consulted the council and chapter of the convent.
- II. These goods shall be applied to the needs of one's own province or, after consulting the Master of the Order, shall be offered to the Order or to a more needy province.

There are many examples of this Constitution being observed: Province to Province and through the Solidarity Fund. With the many requests being made directly to the Provinces the phrase "after consulting the Master of the order" may be an important one leading to a better co-ordination of effort.

1. The fourth aspect of Dominican life can sum up the other three values suggested in my Letter on Common Life viz. Fraternal Correction, Decision-making and Building Community and enable each brother to realize his potential as a person, a Christian and a Religious.
  - a) Some structures in each community are necessary so that there can be a revision of our lives both individual and communitarian. We must realize that we can be helped to see ourselves as we really are ...

*"there is also a daily renewal from the corruption inherent in mortality, and everyone, however advanced, is called to be a better man".* (St Leo the Great: 2nd Reading for the Thursday after Ash Wednesday. Sermo 6 de Quadragesima, 1)

The community must be challenged regularly to revise its life and work. The Canonical Visitation is an extension of this exercise. A visitation is not meant to give instant answers to problems but to help individuals and communities to reflect and come up with their own solutions. Visitation and other meetings between the Provincial and his brethren are occasions also for reflection on and implementation of the orientations of the Provincial and General Chapters.

- b) Government is not the most important part of Dominican life but without good government, our religious and apostolic life will suffer. We need to get it right by giving the Chapter of the house its proper role, and the prior his as the promoter of the apostolic and regular life.

One of the weaknesses I sometimes notice is an excessive emphasis on the role of the Council, e.g. "The Council decides ..." This should often be "I (Prior or Provincial), having consulted the Council ..." The Council has an essential role but usually for juridical matters and as advisors to a Superior.

- c) **Building Community**

The words of Paul VI in *Evangelica Testificatio* must be our inspiration in building up community:

*"Even if, like every Christian, you are imperfect, you nevertheless intend to create surroundings which are favourable to the spiritual progress of each member of the community. How can this result be attained, unless you deepen in the Lord your relationships, even the most ordinary ones, with each of your brethren? Let us not forget that charity must be as it were an active hope for what others can become with the help of our fraternal support. The mark of its genuineness is found in joyful simplicity, whereby all strive to understand what each one has at heart. If certain religious give the impression of*

*having allowed themselves to be crushed by their community life, which ought to have made them expand and develop, does this happen perhaps because their community life lacks that understanding cordiality which nourishes hope? There is no doubt that community spirit, relationships of friendship and fraternal co-operation in the apostolate, as well as mutual support in a shared life chosen for a better service of Christ, are so many valuable factors in this daily progress (n. 39)."*

If we are unwelcoming to guests from within and outside the Order, if we can only talk about superficial things, if we cannot have differences, if we are given to a group within the community, if we cannot accept that no one has a monopoly of truth nor of virtue, then our community life will in some way contribute to the crushing of individuals of which Paul VI wrote. To sum up, we need to encourage, inspire and guide each other, to build up rather than to tear down. It is easy to destroy, difficult to construct.

#### PREACHING

In his discourse to the Capitulars of the Rome Chapter in 1983, Pope John Paul II began by reminding them of the difficult and dangerous journey over the Alps St Dominic made in order to get to the Eternal City. He arrived in 1215 to ask Innocent III that his small family "might be called and be truly the Order of Preachers."

A question frequently asked of me in the last eight years in interviews and by some brothers has been: What is the purpose of an Order of Preachers today?

- a. Every Order and Congregation highlights one or other aspect of the Gospel and of the Church's mission. We have Orders dedicated to prayer, or evangelization, but that does not mean that others do not share in that particular charism of the Church. Rather, these Orders and Congregations remind us of the necessity of prayer and of missionary activity in the Church. Likewise, the Order of Preachers is a reminder to

every Christian of the importance of the proclamation of the Word.

- b. Secondly, the People of God have a right to expect a certain expertise from an Order in its specialist field. Do we distinguish ourselves by the frequency and the quality of our preaching?
- c. From the beginning of the Order our preaching included First Evangelization. You have only to visit Murcia in Spain to be reminded of the preparation made to preach to the world of Islam or to visit Hispaniola to be reminded of the desire of our first missionaries in Latin America to be in the forefront of First Evangelization.

This is our heritage and we need a catechesis that will enable us to recover the enthusiasm and the morale of the early preachers. Paul VI speaking to a group of Dominican novices and postulants on 3 December 1975 remarked:

*"It is said that Dominicans are preachers. Nevertheless, it is not often that one hears of a Dominican preaching."*

I cannot understand the reluctance of some brethren to say a few words of explanation and encouragement every time they say Mass, or administer one of the Sacraments, or preside at a liturgical function.

*"On account of the liturgical renewal the celebration of the Eucharist is not the only suitable occasion for the homily. The homily has a place and should not be neglected in the celebration of all the Sacraments and on the occasion of para-liturgical ceremonies when the faithful are assembled together. All those will furnish an admirable opportunity to proclaim the Word of God." (E.N. 43)*

It is important to realize that through his dedication to preaching a priest himself becomes holy. In *Presbyterorum Ordinis* we read:

*"Priests will acquire holiness in their own distinctive way by exercising their functions sincerely and tirelessly in the spirit of Christ." (n. 13)*

It goes on to say:

*"Since they are ministers of the Word of God, they read and hear every day the word of God which they must teach to others. If they strive to make it part of their own lives, they will become daily more perfect disciples of the Lord."*

Is my preaching a way to the Lord for me? Is it a way to the Lord for those who listen to me? The more it is a way to the Lord for me personally, the more I will confidently share with others my own pilgrim way and the more people will be helped by my preaching. Apart from the need to preach sound doctrine it would seem to me that two qualities are necessary in our preaching.

1. That it should always have that note of encouragement and salutary hope that Paul VI speaks of so movingly in *Evangelii Nuntiandi*:

*"It must be full of salutary hope and foster peace and unity."* (E.N. 43)

We will only achieve this if we are fully aware that we are all on a pilgrimage of faith, at different stages on that pilgrimage, with our own insights but with the same end and sharing many difficulties and weaknesses.

We do not talk down to people, and judge, much less condemn them, if we are fully conscious of our common journey in weakness and in faith. Rather, we will preach a merciful compassionate Lord because that is our own experience.

2. We must not be afraid of preaching from the heart and from experience. A group of brethren in Latin America published a study in 1981 on the reasons for their lack of impact as preachers and one of the reasons they gave was an overly cerebral approach. They did not deny the importance and necessity of a valid theological formation and approach but pointed out difficulties in being unable to identify fully with the people and to join them in new ways of prayer." (*Revista CIDAL* 1981 April-May)

I cannot over-emphasize the need for remote and proximate

preparation for preaching. Apart from our personal preparation we must avail of the possibilities within our community and the wider community of the laity. Our preparation will be helped by a well stocked house library.

*"It is mainly the responsibility of the superior of the convent to ... see to it that the library is supplied with necessary books and that an adequate sum of money is spent annually for its improvement."* (LCO 88)

*"and the Provincial at visitation is to concern himself about the state of the library."* (LCO 89)

Since Preaching is our principal task it must be first in our priorities and in our path to holiness. But preaching is not confined to the pulpit. An Irish Bishop asked his priests: "How best can we preach the Gospel?" and answered: "Go out among the people and listen to what they are saying." There is a listening to people and a listening to God that is often more effective than the spoken word.

Now and again one hears of the powerful effect of contemplative nuns on individuals and on groups. Their silent witness speaks louder than our words. We can think also of the powerful witness of so many of our co-operator brothers who, standing at the church door or answering the phone or the hall door brought "salutary hope" and a message that fostered "peace and unity" - fruits that preaching is meant to bring, (cf E.N. 13)

Paul VI went on to highlight the importance "... of individual communication of the Gospel from person to person ... This is the method that Our Lord Himself constantly employed ... it is the method employed by the Apostles" (E.N. 46). Who can deny the powerful influence of our Brothers and Moniales in bringing the Good News to others in this way?

# THE FOUR PRIORITIES

The acceptance in the Order of the Four Priorities as defining our Preaching mission is universal. The Chapter of Avila, in presenting the five Frontiers, developed two of the Priorities - Justice and Mission - and reminded the brothers and sisters that the mission of the Order on the frontiers demands an adequate and continuing formation.

It lists six characteristics for this formation:

- a. a complete openness to Truth wherever it is found;
- b. an attitude of compassion;
- c. a willingness to be on the move;
- d. a prophetic Spirit;
- e. sensibility to the vision of reality that is found in other religious cultures and philosophies;
- f. that we work together as community and not as isolated individuals

This aspect of our formation from the Avila Chapter has been, largely, ignored.

The Chapter at Oakland showed us how the Four Priorities come from our tradition and are inter-linked. We need specialists under each heading but every Dominican is called to practise all of the Priorities in his/her preaching ministry. Above all we must be theologians - able to reflect on the reality of God and man.

## THEOLOGICAL FORMATION

I asked a brother who is a producer on a national TV network which of the students he would select for training in his field. He replied: "Any of them, once he is a good theologian. Anyone can learn the necessary techniques but a religious who is not a good theologian has nothing to say."

Each of us must have the courage to arrive at our own theological synthesis that will sustain ourselves and encourage others to have the strength and independence of their convictions. Our Lord's question to Peter "But who do you say that I am?" is a question that each of us should be able to answer always even though the answer will not be the same at each stage of life.

The story of our first Missionaries in the New World underlines the need for individual scholarship, a collective approach, expert help and witness. These four lessons can be taken from the consequences of the Advent sermon of Antonio Montesino in 1511.

1. He was respected as a theologian and his words had an impact. When the Councillors of the King wanted to refute him we are told that they brought twenty times more Masters in Theology to the meeting in Burgos than the Dominicans could assemble. We must learn from them and not let rhetoric overcome serious analysis if we are to be truly evangelisers.
2. The brothers acted as a group. When complaints were made to the Superior, Pedro de Cordoba, about Montesino's sermon, he replied that the community had preached the sermon. One of our historians once told me that he believed the community restrained Montesino somewhat by approaching the matter as a group. There is an added lesson here, too!
3. They sought outside help. They realized that they did not have all the answers and had recourse to their Professors in Salamanca. Francisco de Vitoria's studies on the controversy led him to formulate the world's first Charter of Human Rights. There will be many occasions when we will need expert help, not only from our scholars but from others expert in economics and the social sciences.
4. They gave special importance to poverty in their lives. This allowed them the freedom to preach without fear of the consequences. They sought by their voluntary suffering to join themselves to the Passion of Christ and the suffering of the indigenous people. They gave a living witness to those who thought only of finding more and more silver and gold.

To sum up, we need to be more aware that our preaching demands that we be sound theologians open to the Word of God and the needs of our neighbour and that we work and act as a community. The role of the Conventual Lector (LCO 88.II) in all of this is central but it does not seem to be fully appreciated or utilized in most provinces.

#### PUBLIC STATEMENTS

The Constitutions remind us that:

*"The brethren shall keep ever in mind the fact that their public statements (in books, newspapers, radio and television) reflect not only on themselves but on their brothers, the Order and the Church. For this reason, they should be particularly attentive to developing a sense of dialogue and mutual responsibility with their brothers and with their superiors in arriving at an opinion."* LCO 139.

The reason for this is as Paul VI says in *Evangelii Nuntiandi* (n.60):

*"the work of evangelization is not an individual activity; it is essentially ecclesial ... if anyone is evangelizing in the name of the Church ... he cannot be the final arbiter of his activity, exercising his own independent discretion and carrying it out according to his own ideas and inclinations."*

Once more, it is a question of our responsibility to the Church and the Brotherhood and of an openness to both. The *Ratio Studiorum Generalis* has proposals for procedures for controversies arising from public statements by the brethren (Appendix III) which will be considered at the Chapter. But difficulties should not deter men from writing. We must be able to deal with criticism and benefit from it.

#### EVANGELIZATION

The third Missionary Congress was held in Aqua Viva, Mexico during September, 1991. Brothers and Sisters from Asia, Africa and Latin America participated and dealt with the theme "Emergent

World, Emergent Church, Emergent Mission". The reflections of the participants challenge us all and will be a stimulus for our discussions during the Chapter. I congratulate the Apostolic Commission of the Order and the Dominican Family in Mexico on the results of the Congress.

Despite falling numbers a number of our provinces have established or re-established the Order in Kenya, Korea and Honduras in recent years. A growing Province, the Philippines, has accepted responsibility for establishing the Order in Indonesia.

None of the foundations will absorb a great number of men. What is important is that they found communities so that the brothers with greater liberty according to the proper charism of the Order, can apply themselves to the ministry of the Word" (LCO 112) and through their religious and apostolic lives attract young men to the Order.

In three of these 'new' places, we can thank our sisters for their insistence on our being with them, as we thank them for the vocations they send from places where we are not ourselves.

There are Provinces who have places of mission within the territory or the Province. These are no less important than other places of mission. The attitude to Mission and to First Evangelization is a barometer of the health of a Province.

The formation of young people in the new places for the Order demands great attention. It is impossible to draw up precise rules but it should be evident that initial formation should take place within one's own country or at least one's own culture. A second consideration is the importance of formation true to our intellectual tradition and to demands of the human and natural sciences. The proposed Ratio deals with this in numbers 14 to 22 for all the Order and it is essential that Dominicans in 'new' places or where there are few vocations receive an intellectual formation that is adequate to equip them for their apostolate as Dominicans.

## EASTERN EUROPE

One of my great joys has been to visit every country where Dominican men are now working. The opportunity to visit Hungary in 1989, and Czechoslovakia, Russia, Ukraine, Belarus, Lithuania, Latvia and Vietnam in 1991 and Angola in 1992 was something we could not have envisaged even during the Oakland Chapter.

We thank our brothers and sisters in all those countries for their fidelity to the Gospel, to the Church and to the Order. It will be the task of the Chapter to decide how best we can help them towards their future. Here too, we must mention the heroism of our brothers and sisters in Peru who stayed at their posts despite threats to their lives and or the example of our brothers and sisters in Central America.

Nor do we forget the witness of our brothers and sisters in the Middle East, Haiti and Cuba where in difficult circumstances they have continued to proclaim the message of the Gospel.

## THE ORDER IN AFRICA

I write this section of the Relatio as the news of the appointment of Fr Ayo-Maria Atoyebi as Bishop of Ilorin, Nigeria, is announced in *L'Osservatore Romano*. He will be remembered by the Capitulars of the Roman Chapter for his fine homily on the day of the election, 2 September, 1983.

His appointment as a Bishop is one fruit of forty years of Dominican work in Nigeria and is an indication of the hope for the future we can have for the Order in Africa. But as the Assistant for Africa points out in his report, there are difficulties to overcome, specially in Formation.

## JUSTICE AND PEACE

Edward van Merienboer notes in his report that there is an advance in our understanding of, and appreciation of, Justice issues.

To be involved and interested in the matter of justice does not mean that everyone must be a prophet, though it does mean that as community we be ready to support the prophets who are faithful to the community as we learn of the Brothers of Hispaniola. All - prophets and others - must be true to the integral preaching of the Gospel, which includes the preaching of justice, by word and by the witness of our lives.

#### THE SOCIAL COMMUNICATIONS MEDIA

Turning now to the social communications media - what the Order is doing in print, radio, TV, cinema and audio-visuals - I think I am able to give a more positive report to this Chapter than I was able to give to Oakland. One in every twelve of us regularly, or at least frequently, is working in one of these media.

But we cannot afford to be complacent. If our voice is to be heard loud and clear in today's world we have to be confident in our use of the media: to be heard we have to train, as the report of the preparatory Commission on the Communications Media which met at Santa Sabina in March tells us. And this means more than learning a trick or two. That Commission stressed that what we are facing is not only a development of technology but - as a result of that - a change in people's ways of thinking, in their ways of listening to things, reading things.

In accordance with the decision of Oakland, the office in the Generalate set up after Quezon City to help develop the use of media by the Order, the Dominican Centre for the Media, has been revived. But the preparatory Commission on the Media has questioned whether a centrally-based organization of this kind is what is needed today.

#### THE GENERAL CURIA

The General Chapter of Oakland asked that a critical evaluation of the Curia be made for the coming Chapter based on the experiences of the Master of the Order, the Assistants and the Provincials (n.167).

A request was sent in early November to the Provincials and other Capitulars to evaluate the Curia under the following headings:

- How do you evaluate the visits of the Assistants to your entity?
- How do you evaluate their being absent from Rome?
- Should there be more, or less, visits to the entities?
- How do you evaluate the division of responsibilities among the Assistants? By zones? By language?
- How do you evaluate the other services of the Curia? The office of Procurator; the office of Postulator; the office of the Syndic; the Secretariate; I.D.I.; the Rosary Office; Analecta OP.?
- How long should be the terms of office in the Curia?

35 replies were received up to 20th March (when we discussed the matter at the General Council). The replies will be made available to the Chapter and a synthesis of the answers will be sent with the other documents to the individual Capitulars. The conclusions of the General Council are as follows:

1. Visits to the Entities

The Constitutions tell us that the Assistants “help the Master of the Order in the exercise of his office ...” that the regional and language Assistants foster the mutual relationships of the provinces with the Master “... that they are to know the provinces well ... by frequently visiting them” ... and “to promote collaboration between (the provinces) of the same region ...” LCO 425.

As one Latin American Provincial put it: “Assistants should be friends to the Master and to us.”

This is a very different concept of the Assistants to what we had in the 1954 Constitutions where the only function of the Assistants was to help the Master, as a Council, in whatever grave matters were submitted to it and in dealing with the business of the Provinces (No. 478 §II)

The present Constitutions include these aspects of the old Constitutions:

*"... with their consent or advice the Master governs the Order, discussing and deciding questions of major importance for the life of the whole Order"* (LCO 425 §I)

but add a number of others for the regional and language Assistants. (LCO 398 §II and 428 §I)

- a. In helping the Master in the government of the Order they are to know the actual situation in the Provinces through frequent visits.
- b. To be a bridge between the Provincials and to be a source of encouragement.
- c. To do visitations.

It is clear, therefore, that the present Constitutions envisage regular visits, both fraternal and canonical, from the Master and the Assistants.

The Assistants for the Intellectual Life and the Apostolate do not have the same mandate to make frequent visits to the entities and we understand that their visits are confined to help with specific objectives or projects.

Generally, our experience of the frequent visits has been very positive. Only one Assistant noted that in some Provinces - usually where the society is itself closed - there is a certain mistrust of visitors and that problems remain hidden.

Other comments were that the Assistant for an area should not do the Canonical Visitation unless the Province itself wishes that he conduct it and that on these Visitations there is a need for a companion to the Visitor as in the case of Visitations made by the Master.

The Assistants spoke positively of being present at Chapters, meetings of Provincials, Formators and Promoters, but our understanding is that assistance at any of these meetings should be only by express invitation.

For myself, I found my visits to the various entities to have demanded a lot of physical effort (45% of my time as Master of the Order was spent visiting the Order), but enabled me to contact most of the brethren individually and to make a personal assessment of the state of the Order. Most of the ideas for the Letters sent to the Order came from these contacts.

## 2. ABSENCES FROM ROME

Some Assistants are of the opinion that the real issue is whether or not they fulfil their pastoral role in promoting unity and collaborating among the Provinces in an age of easier transportation. We have moved away from the concept of the Curia as principally a juridical body, to include a pastoral apostolic function.

However, frequent absences place an added burden on the community of Santa Sabina, on the Secretariate and on the Assistants who are more often in Rome.

Generally we feel that the ordinary administration can be carried out satisfactorily, but that apart from the plenary meetings in May and November, there is little opportunity to discuss policy.

Possibilities that were suggested included:

1. Apart from the Vicar of the Master and the Secretary General there might be a Chef de Cabinet who would act in name of the Master and the Assistants, and ensure a better communication within the Curia and follow-up on decisions taken, acting as a co-ordinator to effect a better communication within the Curia.
2. Apart from the Plenaria, to have one Council Meeting every month where matters of policy could be discussed. Knowing the date of this Council (e.g. 1st Wednesday of each month), Assistants could arrange to be back for it or to leave after it, and thus ensure a fairly full attendance at this Council Meeting each month.
3. By Zones or Language?

The present division is neither one nor the other, the Zone of Northern Europe has two Assistants since the French speaking Assistant takes care of the French speaking Provinces. The replies of the Provincials to the questionnaire are generally for division by language; the replies of other capitulars favour the division by zones.

The division by zones highlights the international character of the Order and a division by language highlights cultural homogeneity.

The present arrangement which is a mixture of zones and language has not worked too badly - this may be because of the patience and good will of the Assistants as well as of the Provinces.

Some points to be considered:

- a. There are some calls and petitions for extra Assistants, e.g. for Eastern Europe, for the Dominican Family. Our present legislation allows for a maximum of 10 assistants altogether (LCO 425 §II).

If any of these petitions is acceded to, either the legislation will need to be changed or there will have to be a re-organization.

- b. I believe it important to clarify which assistant (assistants) is responsible for each of those houses under the direct jurisdiction of the Master of the Order.
- c. How can the growing political unity of Europe be best expressed in our Curia?

#### 4. THE OTHER SERVICES OF THE CURIA

The evaluation received of the persons and work of the Procurator General, Postulator General, Syndicus Ordinis, Secretary General were very positive. I thank each of them and their predecessors, Fr Moya (R.I.P.), Fr Trouiller and Fr Neira for their services to the Order during my time as Master of the Order.

## SECRETARIAT

The presence of the four sisters has brought an international and Dominican Family dimension to the Curia which is very precious. The advantage of full-time secretaries is obvious. We thank the sisters and their Congregations and we do not forget the dedication of Sr Teresa who has returned to her mission in the Argentine.

Conclusions:

- a. It must be clear that the Secretary General is the Director of the Secretariate.
- b. The Secretary General and four sisters could do all the work of the Secretariate if there were no additional tasks e.g. I.D.I.
- c. A second priest is not necessary unless he has other tasks e.g. Analecta.

## EQUIPMENT

In early 1989 an expert (Dominican) in computers examined our facilities in the Secretariate and stated that our main needs were an upgrading of the word processing facilities and the installation of an indexing system for the Archives. He recommended that we get new word processing facilities since the "existing Wang system is obsolete, and provides no growth path. Furthermore the maintenance charge on the system is exorbitant."

This recommendation has been implemented. It remains to implement the indexing system for the Archives.

*"The main requirement here is a multiple-key index to all the letters in the Correspondence Archive. The present manual system is adequate when a document is searched for under the primary classification, but if a document refers to two or more topics, it can be very difficult to find." (Fr John O'Gorman OP)*

A systems analyst would probably be needed to carry out the necessary investigation.

I.D.I.

It is widely acknowledged that I.D.I. provides an important service to the Dominican Family. Without it - or something similar - it would be difficult to communicate with all the Brothers and Sisters. We are grateful to the staff of I.D.I. for this service to the Family.

Points made:

- a. If the idea of an Assistant for the Dominican Family is taken up, perhaps he could also be responsible for the promotion of the Rosary and do both his jobs through I.D.I.
- b. The costs are going up all the time.
- c. Since postal costs are a great portion of the total costs could not the printing be done in the Provinces as part of their service to the wider Family? (It was clear at Oakland that the Provinces were not prepared to do this.)
- d. Some Provinces print excerpts from I.D.I. in their Provincial Bulletins. Would it be sufficient to provide each Province with a master copy - either to reprint it in its entirety or to choose some excerpts?
- e. If I.D.I. is to continue to be printed in Santa Sabina new equipment is needed which will enable it, among other things, to be printed more attractively.

#### THE ROSARY OFFICE

The Promoter, Fr. Alberto de Cassut, has just left Santa Sabina to become Prior at our Marian Shrine at Fontanellato. During his years as Promoter he strove to make the connection between the Rosary and true Marian devotion, Points made:

- a. The importance of the Rosary as a means of evangelization.
- b. Do we need an international promoter ?
- c. If we do, does he need to reside in Rome?
- d. Could we develop the idea of national promoters until the next Chapter and not have an international promoter?

## ANALECTA OP

In the Evaluations there were some serious criticisms with regard to the lateness of publication of the Analecta. Some of this is justified but the Analecta is mainly a compilation of documents already published elsewhere which are gathered together for convenience and for reference. Therefore while it is meant to come out regularly, it is not like a daily newspaper or even I.D.I.

One remark made was regarding the necessity or not of printing documents which can be found in A.A.S.

I thank Fr Visker for his dedicated work for Analecta where his gifts for languages and for synthesis are fully utilized.

Fr Dominic Dye, who is responsible for the Analecta puts his knowledge of printing to good use in its presentation.

## TERMS OF OFFICE

It is strongly suggested that everyone coming to Santa Sabina, in whatever capacity, should come for a fixed term. A six year term with a possible renewal for three or six more years would be one possibility.

## HOUSES UNDER THE IMMEDIATE JURISDICTION OF THE M.O.

Apart from Santa Sabina there are five such houses - The Angelicum and St Mary Major's in Rome, Fribourg, Jerusalem and Manila.

These communities are completely dependent on the Provinces for personnel and with the small numbers in the middle age group world-wide and of the young in Provinces that traditionally sent Professors and students to our houses in Europe, it is evident that we cannot continue everything exactly as before. We can certainly hope that in the next century provinces which are now expanding can

help this international aspect of the Order's apostolate but there is no sign of immediate relief. Just as the Constitutions ask our provinces to plan, to open up to new possibilities and to prune other activities, so too at the level of the Order at the General Chapter we must take a critical look at the situation in each of these communities.

#### THE ANGELICUM

The problems of the Angelicum remain with us. What seems to be needed is a fundamental examination of its relationship with the Order. One must recognize that the University is an autonomous body, recognized by the Church, with a right to academic freedom. It must also be accepted that the Order has a right to look to the University to be a place of scholarship in which the questions that face the Church and Society are debated freely and without fear. How are we to reconcile these distinct expectations? If we do not, then the University may look to the Order for support, financial and of brethren, but without accepting any accountability. Or the Order may demand of the University that it be the sort of academic institution that it cannot be without wholehearted support. There needs to be a mutual responsibility. The Directorium was established to help ease that relationship, and the signs are hopeful.

The annual meetings of the Directorium take place in a climate of fraternity, and the Rector and the successive representatives of the Staff, as well as the Secretary Generals, have been most co-operative. The meetings with the Deans have perhaps been too perfunctory. Certainly on one occasion an explicit recommendation of the Directorium was not accepted in practice.

The recent Directorium noted three advances:

1. A great improvement in the financial state of the University in the matter of normal income and expenditure.

However, the Capital Fund of the Angelicum which was first decreed at Quezon City in 1977 (ACG 131) and which reached one million US dollars, is not sufficient if the Fund is to maintain its real value. Fr John Maguire of St Joseph's Province

has worked indefatigably for the past three years to get funds in the US. But he finds it difficult to interest people in a Roman University and generally people and Institutions do not give to Capital Funds. However, he has been able to increase the Capital Fund by \$250,000 and to get \$65,000 for special projects. I express our gratitude to him and to Fr Giordano, the Prior of the community and Administrator of the University, for his initiatives to improve the financial situation of the PUST.

2. Successive Chapters (Rome, no. 198, Avila, no. 117 and Oakland no. 137) have made recommendations re the Faculty of Social Sciences. As we stated at Avila, the students in this Faculty are now more carefully selected but the presence of Dominican students and Professors is weak. At the recent Directorium the possibility of making the faculty an Institute of the Faculty of Theology or Philosophy and making it more explicitly for the study of Social Doctrine of the Church was discussed.
3. An evaluation of the professors has begun in the Faculty of Theology. A number of the ordinations and commissions of Oakland still remain to be fulfilled and will need to be re-examined at the Chapter.

It is the great desire of the Order often expressed at its General Chapter that the Angelicum should be more a place of research, of critical work in Philosophy and Theology, and have more contact with non-Roman centres. To accomplish all this, a critical look at its present commitments is necessary as well as a realistic appraisal of the possibilities of being what the Order wants it to be.

#### ECUMENISM

One of the signs of the vitality of the Order has been the pioneering work of brothers such as Yves Congar in Ecumenism. We are heirs of that work and in what is a difficult time for the churches in the Ecumenical field we must not lose the impetus we have been given.

The Faculty of Theology at the Angelicum has an Ecumenical Section - the only such in Rome - but is short on Dominican professors and students. The Institute at Bari of the Province of St Thomas (Naples) is affiliated to the Angelicum.

#### ST MARY MAJOR'S

The Chapter of Rome, recognizing that the administration of the Sacrament of Penance has an essential place in the preaching of the Word, asked that great care be exercised in assigning brethren to St Mary Major's so that the criteria of Vatican II for this sacrament be observed. It further recommended that a temporary contract be entered into with the Holy See which would be revised at a General Chapter.

Only two of the present community were not there at the time of the Rome Chapter and these brothers are 74 and 71 years. The average age of the brothers is 76. In order to have accurate information for the Chapter, I wrote to all the Provincials on 30 October 1991, to explain the situation and to examine what possibilities there are for an immediate - if gradual - renewal of the community. One Province has sent a brother and another Province will do so. A third Province can send a man for five months each year.

No Italian Province is in a position to send a new confessor. The vast majority of confessions are in Italian. One confessor gives the following figures for his confessional during Holy Week 1991-Italian 249, other 170.

The Chapter has to decide if we have the possibilities and the will to continue and develop this important and Dominican work.

#### JERUSALEM AND FRIBOURG

These two institutions which have brought great prestige to the Order have celebrated their centenaries. But, like all our institutions, a clear policy needs to be formulated for the future. How are they to function? What are the prospects for future Professors and students?

A decision about our future involvement in Fribourg must be taken by 1993. Do we continue as we are? Do we seek another kind of presence at the University? The problems and the possibilities with regard to Fribourg and Jerusalem are dealt with fully in the Report of the Assistant for the Intellectual Life, Fr Mateus Cardoso.

#### MANILA

I express my own gratitude and that of the Order to the Provinces of the Rosary and the Philippines for the co-operation I have received from them with regard to the University of Santo Tomas.

The Chapters of Rome (no. 161) and Avila (no. 158) expressed the desire of the Order that the responsibilities for the University should pass to the Philippine Province. The Chapter of Oakland (no.141) did not revoke this wish in congratulating the brothers from the Rosary and Philippine provinces for their work at the University and in asking for a presence from brothers of other Provinces as visiting Professors.

Early this year the Rosary Province stated its intention of giving up all administrative posts at the University unless specifically requested on an individual basis. This facilitates the possibility of the University passing to the Philippine Province, but as Fr Mateus points out in his Report, the community at UST is of the opinion that the University should remain under the immediate jurisdiction of the Master of the Order.

In a contracting situation, it is not easy for the Master to find men: a Province with possibilities such as the Philippine Province is in a better position to train and provide Professors and the added responsibility might be a good spur in this direction.

This in no way precludes continuing help from the Rosary Province nor from other Provinces - especially those in the East.

# THE DOMINICAN FAMILY

In his Letter to the Dominican Sisters after the General Chapter of 1968, Fr Aniceto wrote:

*"We must receive together the spirit and the tradition bequeathed by St Dominic and find out the new formulas enabling us to live our common vocations nowadays."*

Fr Aniceto gave one of his Assistants, Fr Brian Farrelly, the task of forging links with the various branches of the Family. The Chapter of Naples (1974) itself invited eleven Moniales and sisters to be present and they participated in the Dominican Family Commission.

Fr de Couesnongle invited four non-Capitulars from the Dominican Family to participate at the General Chapter of Quezon City and this pattern has been followed at all subsequent Chapters.

At Quezon City the Chapter declared:

*"The Order is confronted with two great movements in the Church and the World - the emergence of the Laity as an indispensable element in the establishing of the Kingdom of God, and the more recent and constantly growing movement towards the liberation of women and the recognition of their equality with men." (n.64)*

This statement influenced subsequent Chapters. Walberberg (1980) asked the brothers to seek ways of working with the sisters in the apostolate since "in this way our preaching will more easily and efficaciously enrich all humankind" (n.77-e). This co-operation in apostolic tasks was recommended again by the Chapter of Rome (1983. n. 66-67).

At the Chapter of Avila (1986) there was no special commission on the Dominican Family but each of the non-Capitular members of the Family present was free to choose the Commission in which he/she wished to participate. There was a special Commission on the Laity in which our two lay Dominicans participated.

At Oakland (1989) there was a special Commission on the nuns and all invited members of the Family were given, by express vote of the Chapter, the right to vote in the Commissions and to speak in the General Assemblies. The evaluations strongly supported this experiment. To the questions:

- a. regarding the presence of the invited members of the Dominican Family in the Commissions of their choice: the "vote" was 32-11 in favour.
- b. regarding their participation with vote in the Commissions: 32-16
- c. regarding their participation with voice at the General Assembly: 34-11

I have experienced a progressive understanding of the meaning of our Family in visiting Brothers and Sisters throughout the world. There is a growing awareness of each other, of our complementarity and of our common origins in St Dominic.

#### THE MONIALES

One of our Moniales wrote to me about her life in this way:

*"I am here to offer my life in prayer for the world, and in particular for my Dominican Brothers and Sisters. I am no longer a Dominican with a personal apostolate, but now I am part of the whole Dominican Apostolate and therefore I feel more kindly the pulses of suffering and joy within our Family."*

This is fully in accord with the statement in the Oakland Acts that "our contemplative sisters are at the heart of our preaching family." (no. 147)

The Oakland Chapter recommended that "in consultation with the monasteries, (the Master of the Order) set up a Commission of Nuns and appoint a Promoter for the Nuns." (n. 154)

As there was no easy way to consult the monasteries, I decided to appoint a Promoter and a Commission to get things moving. Accordingly Fr Victor Hofstetter, ex Provincial of Switzerland, was appointed Promoter on 19/5/90 for six years and Srs Elie Cails, Mary Kain, Ana Marie Primo Yufer and Elizabeth Elive were appointed to be members of the Commission at the Plenary Council, 29-31 October, 1990 for three years.

After the Commission's recent meeting in Santa Sabina (2-6 March) the following letter was sent to the Nuns of the Order:

"We are aware that we cannot proceed further without dealing with the very complex problem of having a representative Commission which was requested in the majority of your responses to our letter.

After a lengthy discussion we tried to take into account not only the *number* of monasteries, which vary greatly according to regions, but also the different cultures, languages and mentalities (cf. statistics enclosed). We submitted for your consideration the following proposal:

After consultation among the monasteries (according to the process you will have to define in groups of monasteries, federations, regions, etc.) one or more names will be proposed by each of the regions listed below: North America, Latin America, Mexico (Fed), Africa, Asia, Spain, France, Italy, Europe (other countries).

These names will then be submitted for the choice of the Master of the Order

Thank you for telling us if the proposal is agreeable to you and how you would envision the financing or such a Commission."

STATISTICS OF OUR MONASTERIES AS OF DECEMBER 1990

	Monasteries	Professed	Novices
North America	17	397	22
Latin America	26	432	42
Mexico	15	297	35
Africa	9	104	12
Asia	9	136	17
Spain	85	1502	28
France	18	420	17
Italy	31	470	19
Rest of Europe	25	428	18
<i>Total:</i>	235	4186	210

A Letter to the Moniales of the Order is being prepared and will be sent out in May.

SISTERS OP

Our debt to our Sisters is very great. In many places there are no other Dominicans. Everywhere they promote vocations to the Brotherhood and to the Laity. Their collaboration has been enriching for our formation and our preaching.

In many places they themselves are promoting common formation programmes and now there is a movement towards a World Union of Dominican Sisters. This idea came from the Sisters in Latin America and was presented by Sr Teresa Maria Gallardo OP at the meeting of Dominican Prioresses General in Santa Sabina in May, 1991.

The matter will be further discussed at their next meeting in Rome during May, 1993.

LAITY

It seems to me that there is a great deal of inertia among the Brethren when it comes to promoting the Dominican Laity.

They have been an integral part of the Order almost from the very beginning and down the centuries have been exemplary in their devotion to the Order and to the twin pillars of christian life, viz. prayer and penance. But as the Chapter at Avila stated (n. 85): "We are confronted with a concrete problem: in the fraternities there is a notable absence of young people and, as a consequence, a certain lack of vitality".

The statement went on to point out "the essential need for a commitment to the apostolate." This is the key, I believe, to a revitalization of the Dominican Laity. Accordingly, the Avila Chapter, following on the recommendations of the Montreal Congress, made it possible for groups attached to our churches and schools to be incorporated into the Dominican Family. This has had good results in many countries but needs to be developed much more.

#### MEISTER ECKHART

The following is the text of a letter written to Cardinal Ratzinger on 30th March 1992. It is self explanatory:

*"The Order of St Dominic has obviously a very direct interest in Meister Eckhart's life, works and reputation. This is why the General Chapter of 1980 welcomed one petition concerning the great theologian and mystic. It originated in Great Britain from a group of Dominican Laity and friends of the Order in that country, headed by the late Mrs Ursula Fleming, who founded the association "Friends of Meister Eckhart".*

The answer of the General Chapter was: "Committimus magistro Ordinis ut quaerat a Sacra Congregatione pro Doctrina Fidei utrum, scriptis magistri Eckhart dirigenter examinatis, aliqua abrogatio condemnationes eius a competenti auctoritate fieri possit; item magistro Ordinis committimus ut, responsione huius Sacrae Congregationis accepta, pro sua prudentia commissionem peritorum constituat ad necessaria studia facienda".

This commission of experts was created in 1983 by my predecessor, Fr Vincent de Couesnongle, with the following

members: Alois M. Haas, Professor of German Medieval Literature at the University of Zurich; Ruedy Imbach, Professor of Medieval Philosophy at the University of Fribourg in Switzerland, Loris Sturlese, Professor of the Scuola Normale di Pisa; Fr Edouard Wéber OP of the Centre National de Recherches Scientifiques, Fr Willehad Eckert OP who teaches History at the University of Cologne and Fr Heinrich Stirnimann OP Emeritus Professor of the Faculty of Theology in Fribourg in Switzerland and Chairman of the Commission.

After almost ten years of scholarly research, the Commission has just published its conclusions in "Eckardus Theutonicus, homo doctus et sanctus", which I have now the privilege of offering Your Eminence. In addition, the Commission requested Prof. Winfried Trusen, of Würzburg, to make a study on the precise nature of the process against Meister Eckhart which led to his "Der Prozess gegen Meister Eckhart. Vorgeschichte, Verlauf, Folgen", Paderborn 1988.

The research has led to some results considered by the members of the Commission to be of particular relevance. I mention just a few. Eckhart was accused to the Archbishop of Cologne by two members of the Dominican Order, Hermann of Summo and Wilhelm of Nidecke, who were opposing Nicholas of Strasbourg, the reformer appointed by the Pope. Although in Cologne the process aimed at Eckhart's condemnation as heretic, in Avignon his moral integrity was soon appreciated and the process was reduced to one of examining the opinions attributed to a well known Master in Theology. In this second process, we have yet to distinguish between the phase of the examen of his sentences by the theologians, who were clearly unable to understand them, and that of the Consistory, where some eminent members, like Cardinals Guillelmus de Godino and Jacques Fournier, the future Pope Benedict XII came to his defence: in fact the 108 incriminating propositions were reduced to 28 articles. Pope John XXII seemed to be reluctant to condemn Eckhart, only after his death - probably caused on the 28th of January 1328 by the terrible experience of the process - and at the Archbishop of Cologne's insistence, did he send the Bull "in Agro Dominico",

restraining its publication to the Province of Cologne alone.

In Professor Trusen's opinion, Eckhart does not need a 'rehabilitation' in the canonical sense of the word, since his person, his doctrine, his apostolate or his spirituality were not really condemned. Only 28 propositions were censured, but they were taken out of their context and were impossible to verify, since there were no manuscripts in Avignon. The Bull even uses the caution of saying "Prout verba sonant", to protect both the author and his authentic thought. According to Fr Wéber, Eckhart's doctrine is perfectly coherent with the orthodox tradition of great theologians like the Cappadocians, Augustine, Thomas and others. T. Suarez-Nani has also proved that each of the censured propositions, when studied attentively, may be interpreted in a perfectly orthodox way.

Your Eminence, considering all these and the overall interest in mystic doctrine, particularly that of Eckhart himself, considering also the help and light that so many people, not alone christians, find in his writings and especially in his Sermons, I formally ask you to take into consideration the request of our General Chapter: "utrum ... aliqua abrogatio condemnationis eius a competenti auctoritate fieri possit".

Pope John Paul II's personal intervention in the revision of the process of Galileo Galilei has given great hope to many admirers of Meister Eckhart. It is also well known that some years ago, during an audience, His Holiness mentioned Eckhart's spiritual doctrine in a very positive manner. If there is really no need for a true rehabilitation, a word of appraisal of his doctrine would certainly be a source of great joy. That word could present his teachings as an acceptable option in the Church, as an authentically christian way. But I am sure that you will find the best way of doing justice to this great christian, theologian and mystic.

## ECONOMIC POLICY

The Syndic of the Order, Fr Francisco Zamarrón, in presenting his report to the Chapter explains the economic policy which the Order has pursued since Walberberg, particularly. I am grateful to him, to Bros Raymond Bayaras and Robert Villeneuve and to the Economic Council of the Order for all they have done to put our finances on a sound footing, and especially for their insistence on the apostolic purposes of the money and goods entrusted to us. One of the crucial appointments of the new Master will be that of a new Syndicus Ordinis.

## CONCLUSION

I am very conscious of the help and co-operation I have received from the Dominican Family - men and women, lay and religious world-wide. I am most grateful.

I wish to thank in a very special way the community of Santa Sabina, the Sisters in the kitchen and the Secretariate for all they have meant to me during these nine years.

Adios

Fr Damian Byrne OP  
Master of the Order.  
Rome, 15 April 1992

Prot. No. 50/92/294

The following Appendices are part of the official Acts of the 1992 General Chapter, but are not reprinted here:

- II. Opening Homily at the Elective General Chapter given by Fr Damian Byrne
- III. Homily on the Day of Election of the Master of the Order given by Fr. Laudelino Cuetos Varela
- IV. Homily for the Dominican Family of Mexico given by Fr Timothy Radcliffe
- V. Homily at the Requiem Mass for Brother Vincent de Couesnongle OP, given by Fr Damian Byrne
- VI. Closing Homily at the General Chapter given by Fr Timothy Radcliffe
- IX. Letter of Promulgation: translations into Spanish and French.

## APPENDIX VII

### THE DOMINICAN HISTORICAL INSTITUTE

Since 1931, the Dominican Historical Institute in Rome has been devoted to research on the past history of the Order. It has edited, among other things, the most significant Dominican sources and published studies on these matters. It was founded in response to the need felt by the Dominican Family at that time; even today the whole Dominican Family still needs to understand its past in order to prudently design projects to shape its future. Beyond the Order itself, ecclesiastical and historical scholars retain an interest in the doctrinal and spiritual experiences of the Order, expressed in the vast and diverse history of the Dominicans over the past eight centuries. This is why the Order has continued to provide means to sustain the Institute's determined effort to produce important contributions to the understanding of our past.

The commitment to this effort has remained alive over the years. But we need to admit that after the death or the loss of some illustrious researchers, we now need to revitalize and even re-think the structure of the Institute so that it can respond to the continuing necessity to stimulate and coordinate the initiatives of the different

Provinces of the Order, to encourage the research of historians outside the Order, and to prepare a new generation of researchers.

For these reasons, we recommend that the restructuring of the Institute, elaborated by the Commission of Historians gathered by the Assistant for the Intellectual Life in preparation for this General Chapter (Rome, April 13-14, 1992) should be realized.

According to the plan of the April meeting, the Historical Institute would have the following structure:

1. A Director named by the Master of the Order for six years (renewable once, LCO 436, III).

2. An Executive Team:
  - a. some resident members at the Institute (four or five), named for six years (renewable), of whom the Archivist of the Order will be part. The Director will appoint them to the roles of Librarian, Secretary, and Director of Publications (Archivum Fratrum Praedicatorum [AFP]; Monumenta [MOPH]; Dissertations, etc.).
  - b. some responsibilities, in particular those for publications, can be given over to non-resident Dominican members of the Institute. With the Director as President, both resident and non-resident members constitute the Executive Team which assure the daily operation of the Institute and prepare its budget. These members will be supported financially by the Order.

There will be a list of experts, both Dominican and non-Dominican, chosen from among the extended membership of the Commission, to whom the Institute can appeal for assistance in preparing its publications.

3. A Council, presided over by the Assistant for the Intellectual Life, and composed of the Director of the Historical Institute, the Archivist of the Order, and Dominican historians, non-resident members of the Institute, named for six years by the Master of the Order. This Council is charged to assist the operations of the Institute and to evaluate its work. It will meet at least once a year, when called together by its President.
4. Individual members, Dominicans or not, or Dominican historical institutes pertaining to the Provinces or to Regions, will be named as extended members ("corresponding members"); these will be appointed by the Director and the Council.

This reorganization of the Institute will demand a re-working of the statutes of the Institute. This will be done by the Council at the instance of the Director of the Institute, after consultation with the Executive Team. In re-writing the statutes of the Institute, it should

be made clear that the Director will be asked to help the Assistant for the Intellectual Life in his task of coordinating and stimulating research and teaching about the history of the Order, in particular in cultivating relations with the historical centres of the Provinces.

## APPENDIX VIII

# HEALTH, AGING, AND CARE IN COMMUNITY

Dominicans are preachers of all ages, young, middle, and old. The degree of our involvement in the ministerial activity of the Order is often dictated by age and condition of health.

Some of us maintain full schedules and are able to contribute actively to common life and ministry. Others among us, sometimes partially limited in our ministerial activity by reason of age or infirmity, make our contributions to community life and shared ministry in different ways. Still others, no longer able to participate in active ministry because of advanced age, or illness requiring special care, nevertheless, contribute equally to the life and mission of the Order by our presence, prayer, wisdom, and example.

The Order's preaching ministry draws its strength from all of us together. It is propelled forward by a mutual appreciation of each other's contributions, made evident by our faithful and compassionate interaction with one another.

Sensitive to the health needs of all, Dominicans are men who care for one another at every stage and condition of life. We show special concern for:

- brothers who overwork, or are burdened by excessive responsibilities;
- brothers who are partially limited or restricted in their activities for whatever reason;
- brothers in need of acute care; and
- brothers who are dying.

Acknowledgement of the need for this sensitivity combined with a genuine concern for the common life beckons us to address the important issue of aging.

- I. Aging is a completely normal life-long event. Although a process that affects the young as well as the old, it becomes increasingly urgent the older we get. Preparing for later years, therefore, involves careful discernment throughout our lives. Study and practical experiences can help us all to understand the process of aging and its implications for community life and ministry. Through personal and community dialogue, brothers can acquire a greater understanding of the inter-generational dynamics operative in common life.
- II. For some brothers, the aging process brings limitations. At certain points, we may find ourselves unable to carry the full load of our earlier years and may even need some assistance in normal living. Caring for brothers partially limited by age or illness is a special privilege for the entire community. It provides an extraordinary opportunity for expressing the bonds of Dominican fraternity, which can deepen and enrich the experience of the common life for all.
- III. There are also times when a brother moves beyond the need for assisted living care and instead requires acute care. Although home care is an extremely important value in light of our commitment to community life, the best interests of both brother and community may sometimes dictate the need for nursing home care outside the community. Although communities may be willing to attempt to provide such care, we do not always possess the skills, the experience, or the means necessary to meet the on-going nursing needs of our sick and elderly brothers. As a reality that is extremely difficult and challenging to both brother and community, this point deserves special attention. Leaving Dominican community to reside in a nursing home can be a fearful and stressful experience, filled with feelings of

anger, loss, separation, alienation and rejection. Community members may feel the same pain of loss and separation, but can also experience intense feelings of failure and guilt as well. Communities should consider the following helpful activities aimed at further securing the bonds of our Dominican fraternity when faced with the need for nursing home care:

- frequent visiting of the sick by all brothers;
- telephoning and writing regularly, and especially on significant dates;
- taking brothers out whenever possible;
- bringing brothers back to the community on special occasions;
- praying with brothers;
- maintaining contact with the families of brothers;
- inviting friends among the laity to participate in the care of brothers.

Many of these activities would similarly benefit brothers being cared for within our communities.

- IV. We must remember that we are not alone in matters of aging, assisted living and acute care. New models of assisted living arrangements within our larger communities, joint ventures, collaborative relationships - especially within the Dominican Family - and sharing of resources and expertise might be explored in efforts to provide care for one another at the most vulnerable moments in our lives. Such models could also include aging or sick members of a brother's immediate family.
- V. Finally, at certain times, Dominicans are called to serve at the bedside of the terminally ill and dying. Here the ministry of health care given to a dying brother is truly sacred work.  
An especially urgent need of our times is a compassionate response to persons suffering with HIV infection and AIDS. We must be prepared to care for brothers who acquire the HIV

infection and AIDS with compassion, understanding, non-judgmental acceptance and mercy.

- VI. In conclusion, let us be grateful to one another for all our contributions to the common life. Whether fully active in the apostolate, partially active, or inactive, nevertheless, our unique contributions to community life remain equal and necessary for the fullest expression of our life together. It is in this light that we accept caring for one another not as a problem or burden to be endured, but rather as a challenge and gift to be embraced.





