

**ACTS**  
**GENERAL CHAPTER OF DIFFINITORS**

OF THE ORDER OF FRIARS PREACHERS

CALERUEGA

July 17 to August 8, 1995

**FR. TIMOTHY RADCLIFFE**

PROFESSOR OF SACRED THEOLOGY

MASTER OF THE ORDER



ROME  
CURIA GENERALITIA at SANTA SABINA  
1995



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## LETTER OF PROMULGATION

My dear Brothers in St. Dominic,

We have celebrated a General Chapter in Caleruega, the place of St. Dominic's birth, but also the place that he dared to leave behind as he set out on that adventure which was the preaching of the gospel and the foundation of the Order. Our Chapter was indeed a celebration of the gospel we are called to preach and of the fraternity we share, but it was also an invitation to us to follow our brother Dominic's example and to set out on the renewal of the Order, not knowing in advance what this will demand of us.

The Chapter began with three days of open debate on a variety of topics, organised after a wide consultation with the Order and the capitulars. A dossier of the papers presented during the first days will be prepared by the General Secretariat of the Order and distributed to all Provincials, Vice provincials and Vicars General. In the light of these debates, Commissions were established responding to the most important concerns of the Chapter. During the second week, these Commissions met and prepared presentations for open debate in the plenary. This enabled the whole Chapter to contribute to the preparation of texts prior to the formal process of their emendation and votation.

It was widely agreed by the capitulars that the principal aim of this Chapter should not be the production of more long documents that attempt exhaustive analyses of every aspect of the life and work of the Order. Recent Chapters have produced excellent documents that we do not need to repeat. I would therefore ask you to resist the common Dominican temptation to judge the Acts of this Chapter by what they omit rather than to respond to what they do say.

Caleruega was the home of our brother Dominic, and it was a place in which we all found ourselves at home, welcomed by the people and invited to their homes. Our sense of being at home was especially deepened by the welcome that we received from the nuns of

the monastery of Caleruega, with whom we prayed every day, with whom we sang and danced in their cloister and who worked hard in many ways to help the work of the Chapter.

It was therefore appropriate that one of the dominant themes of the Chapter was the need for us to deepen our awareness that our identity as Dominicans does not derive ultimately from our membership of a local community or a Province, but of the Order. We are not a federation of Provinces, for it is the Order which is our home. If we are to be loyal to our charism, then we must meet challenges that few Provinces can face alone. If we are to preach the gospel in new places, strengthen the presence of the Order in Asia and the Soviet Union, bring the Order to birth in Africa, establish new centres of theological reflection, enter into dialogue with other religions, then we need to respond as an Order, transcending the narrow identities of nation or Province. The Commission *De Politica Oeconomica Ordinis* explored some of the consequences of this. The promotion of our common mission and the birth of the Order in new places demands a real redistribution of resources.

The Chapter also constantly returned to the necessity of deepening cooperation within the wider Dominican Family, and I wish to thank the nuns, sisters and laity who attended the Chapter and made such an important contribution to our debates.

Caleruega was the place from which Dominic departed, the home he left behind. A second and related theme of the Chapter was that of itineracy. If we are to renew the Order for the next millennium, then we must be mobilized, mobile friars, ready to move. This is a theme which reoccurs in so many of the documents of the Chapter. We must be mobile within our Provinces and among the Provinces, mobile of body and also mobile of heart and mind. We must, like Dominic, leave our homes, our families, beloved communities, projects which are dear to us, so that we may do what Christ demands of us now.

Dominic left Caleruega to become a poor preacher, and the urgency of rediscovering his poverty emerged as a third dominant theme of the Chapter debates. I am profoundly convinced that unless we rediscover Dominic's poverty, then we will not know his joy and liberty.

The final theme which surfaced as central to the Chapter was that of dialogue. The first school of this dialogue is our own communities, and the Commission *De Vita Communi Fraterna* stressed the importance of learning to live with each other in openness and honesty, in the taking of decisions, in our use of money, in facing conflicts and failure, and in that most delicate area of our affectivity. But such fraternal life prepares us for and sustains us in the many other challenges to dialogue which are central to our preaching: with those with whom we disagree over theological issues, with those who are alienated from the Church, with the members of other religions and none.

We have indeed celebrated a Chapter, and the joy of its celebration was largely due to the enthusiastic and joyful service given by so many members of the Province of Spain who were our hosts. I especially thank the Provincial, Juan José de León Lastra for the generosity of the Province; the general secretary, Bernardo Fueyo Suárez, and his assistant, Salustiano Mateos Gómara, for their calm and efficient dedication to the work of the Chapter; the Administrator, Francisco Faragó, and José Luis Alcalde Revilla and Sister Inmaculada Egues for their preparation of such creative liturgy that was a constant source of renewal for the members of the Chapter. I wish to thank all the translators, who engaged in the endless struggle to make sense of the speeches of the brethren, and the prior and community of Caleruega who made us at home. Above all I wish to thank all those many Spanish brethren who served the Chapter in so many different ways, but who above all welcomed us as their brothers and sisters.

Given at Santa Sabina, Rome, on the 8th September 1995, the Feast of the Birth of Our Lady.

Your brother in St. Dominic

Fr. Timothy Radcliffe, OP  
Master of the Order

Prot. num. 50/95/1694

## DEDICATION

With deep gratitude, the General Chapter of Diffinitors meeting in Caleruega dedicates its proceedings to our brother Yves Congar who died on June 22nd, 1995. His enormous achievements on the frontiers of ecclesiology, ecumenism and the theology of the laity have enriched our tradition. His suffering on behalf of the truth he sought has inspired us. We recommend strongly that our brothers study his works and imitate his example.

MEMBERSHIP  
UNDER

**FR. TIMOTHY RADCLIFFE**

MASTER OF THE ORDER OF PREACHERS

**Former Master of the Order**

**fr. BYRNE Damian**

**Diffinitors**

**fr. ESCALLADA TIJERO** Alberto, *Province of Spain*

**fr. HUGUES** Jean-Max, *Province of Toulouse*

**fr. MARNEFFE-LEBRÉQUIER** Francis, *Province of France*

**fr. CAMILOTTO** Pío, *Province of Lombardy*

**fr. CORTESI** Alessandro, *Province of Rome*

**fr. DE CILLIS** Giuseppe Enrico, *Province of S. Thomas Aquinas  
in Italy*

**fr. MEHRLE** Thomas, *Province of Hungary*

**fr. EGGENSPERGER** Thomas, *Province of Germany*

**fr. GILBERT** Markus, *Province of Englaend*

**fr. SZYMONA** Wieslaw, *Province of Poland*

**fr. BARCELÓN MAICAS** Emilio, *Province of Aragon*

**fr. KLEPANEC** Rajmund Josef, *Province of Bohemia*

**fr. JURCEVIC** Marijan, *Province of the Annunciation B.V.M. in  
Croatia*

**fr. RACITI** Salvatore, *Province of Sicily*

**fr. NUNES** José, *Province of Portugal*

**fr. GUTIÉRREZ POYATOS** Idefonso, *Province of Betica*

**fr. VOCKING** Bernard, *Province of the Netherlands*

**fr. KAVANAGH** Joseph, *Province of Ireland*

**fr. QUIJANO LEÓN** Francisco, *Province of St. James in Mexico*

**fr. GAMARRA PADILLA** Benigno, *Province of St. John the Baptist in  
Peru*

**Diffinitors continued:**

- fr. **ARIAS AGUDELO** José E., *Province of St. Louis Bertrand in Colombia*
- fr. **RENOUARD** Dominique, *Province of Lyons*
- fr. **VALDIVIESO ELIGUREN** Gonzalo A., *Province of St. Catherine of Siena in Ecuador*
- fr. **MARTÍNEZ DÍEZ** Felicísimo, *Province of Our Lady of the Rosary*
- fr. **PRELLA** Bernardino, *Province of Saint Peter Martyr*
- fr. **DE CLERQ** Bertrand, *Province of Saint Rose in Flanders*
- fr. **POSE** Javier María, *Province of Argentina*
- fr. **SMITH** Philip A., *Province of St. Joseph in U.S.A.*
- fr. **MICALLEF** Franz, *Province of St. Pius V, Malta*
- fr. **LAPOINTE** Guy, *Province of St. Dominic, Canada*
- fr. **DODDS** Michael, *Province of the Most Holy Name in U.S.A.*
- fr. **PIGA** Antonio, *Province of Saint Mark and Sardinia*
- fr. **MÜLLER** Wolfgang, *Province of Upper Germany and Austria*
- fr. **STOOKEY** Gerald L., *Province of St. Albert the Great in U.S.A.*
- fr. **MURNANE** Anthony, *Province of the Assumption B.V.M. in Australia and New Zealand*
- fr. **LIBANIO CHRISTO** Carlos Alberto, *Province of St. Thomas Aquinas in Brazil*
- fr. **LOMBRISER** Nicolás, *Province of the Annuntiation B.V.M. in Switzerland*
- \*fr. **NGUYEN DUC HOA** Joseph, *Province of the Queen of Martyrs in Viet-Nam*
- fr. **CORTÉS** Regino, *Province of the Philippines*
- fr. **ROGAWSKI** Ralph, *Province of St. Martin de Porres in U.S.A.*
- fr. **ISICHEI** Francis M., *Province St. Joseph the Worker in Nigeria*
- fr. **CONNORS** Martin, *Vice-Province of the Son of Mary in Pakistan*
- fr. **BRAN MOLINA** Sergio René, *Vice-Province of St. Vincent Ferrer in Central América.*
- fr. **KANNAMPUZHA** Paulson, *Vice-Province of India*
- fr. **GONZÁLEZ RILOBA** Enrique, *General Vicariate of Chile*
- fr. **COCHINAUX** Philippe, *General Vicariate of St. Thomas Aquinas in Belgium*
- fr. **KAMAINDA BAKUTU** Thomas, *General Vicariate of Zaire*
- fr. **JAMES** Mark, *General Vicariate of South Africa*
- fr. **HUANG** Celestine, *General Vicariate of the Queen of China*

\* *Unable to attend.*

**Diffinitors Continued:**

- fr. **SLABIG** Witold, *General Vicariate of Estonia, Latvia, Lithuania and Byelorussia*
- fr. **HAUKE LIGOWSKI** Alexander, *General Vicariate of Russia and the Ukraine*
- fr. **ACEVEDO VIZCAYA** Natividad, *General Vicariate of Puerto Rico*
- fr. **GARCÍA DÍAZ** Hermógenes, *Regional Vicariate of St. Rose in Peru*
- fr. **PAILLARD** Jean, *Regional Vicariate of Scandanavia*
- fr. **DOS SANTOS** Edivaldo Antonio, *Regional Vicariate of St. Catherine in Brazil*
- fr. **ONDREJ VIRDZEK** Humbert, *Provincial Vicariate of Slovakia*
- fr. **BOKS** Anthony, *Provincial Vicariate of Curaçao*
- fr. **GONZÁLEZ VENEROS** Juan José, *Provincial Vicariate of Taiwan*
- fr. **CHAMORRO GARCÍA** Juan Fernando, *Regional Vicariate of Venezuela*
- fr. **SANSEGUNDO GÓMEZ** Pedro, *Regional Vicariate of Spain (Prov. of Our Lady of the Rosary)*
- fr. **MacCAULEY** Ross, *Regional Vicariate of Trinidad and Tobago*
- fr. **SCHEPERS** Maurice, *Provincial Vicariate of Kenya*
- fr. **TANAKA** Nobuaki, *Regional Vicariate of Japan*

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

- fr. **VENCHI** Innocenzo, *Convent of Santa Sabina in Rome*
- fr. **TINOKO** José María, *Convent of St. Thomas Aquinas in Manila*

**OTHER PARTICIPANTS AT THE GENERAL CHAPTER****Assistants of the Master of the Order and the Syndic of the Order**

- fr. **MONTERO** José, *for the provinces in the Iberian Peninsula*
- fr. **ZILS** Diethard P., *for the provinces in Central and Eastern Europe*
- fr. **TOOMEY** Kevin G. J., *for the provinces in Asia and the Pacific*
- fr. **PÉRENNÈS** Jean-Jacques, *for the Apostolic Life*
- fr. **VERGAUWEN** Guido, *for the Intellectual Life*
- fr. **NTAKARUTIMANA** Emmanuel, *for the provinces in Africa*
- fr. **MAÑERO** Fernando, *Syndic of the Order*

**Members of the Dominican Family Invited by the Master of the Order**

- sr. ELIVE ETONDI** Elizabeth, Camerún. for the International Commission of Nuns of the Order  
**sr. GUTIÉRREZ REYES** Isabel María, Córdoba. for the International Commission of Nuns of the Order  
**sr. LINK** Vianney, Colombia. for the Commission of Dominican Sisters in Latin America (CODAL)  
**sr. PAUL ERNEST** Marceline, Pakistan. for Dominican Missionary Sisters of her province  
**mr. LLÓPEZ BARBERÁ** José, Torrent-Valencia. Provincial Head of the Dominican Laity  
**mrs. GARCÍA GONZÁLEZ** Rosa María, Torrent-Valencia. Provincial Secretary of the Dominican Laity

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**fr. POMERLEAU** Yvon  
**fr. McVEY** Chrysostom

**Supporting Staff**

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**fr. MATEOS GÓMARA** Salustiano, *Assistant to the Secretary general*  
**fr. FARAGÓ PALOU** Francisco, *Syndic*

**THOSE WHO ASSISTED IN THE CHAPTER**

**Interpreters**

- fr. SALVADOR Y CONDE** José  
**fr. GIJÓN** Carlos  
**fr. PAULY** Alexis  
**fr. GILBERT** Daniel  
**fr. RAUSIS** Philippe E.  
**fr. LEPINA** Joaquín

**Interpreters (continued)**

**fr. PACHECO** Juan Carlos  
**fr. Mac EOINÍN** Fergal  
**fr. SAVAGE** Michael  
**fr. FRIGGIERI** Jesmond  
**fr. DE LUIS CARBALLADA** Ricardo  
**fr. MONTEBELLO** Marco  
**fr. JAVARES** Mario  
**fr. FUERTES** Francisco Javier  
**fr. MARTÍNEZ CONTRERAS** Francisco Javier  
**sr. BARA** Silvia

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**fr. GÓMEZ** Luciano, *Liturgy*  
**sr. EGÜÉS** Inmaculada, *Liturgy*  
**fr. AGUILERA** Carlos, *Secretary*  
**fr. LÓPEZ** Gerardo, *Mass Media*  
**fr. HIDALGO** Rodrigo, *Secretary*  
**fr. MEDIAVILLA** Juan Luis, *Secretary*  
**fr. CASTRO** Sixto José, *Secretary*  
**fr. GARCÍA GUERRA** Javier, *Secretary*  
**fr. MARTÍNEZ** David, *Secretary*  
**fr. GULLÓN** Miguel Angel, *Secretary*  
**fr. CALLEJO** Rufino, *Secretary*  
**fr. ALONSO** Juan Antonio, *Secretary*  
**fr. NIETO** Fernando, *Secretary*  
**fr. GALÁN** Antonio, *Secretary*  
**fr. GONZÁLEZ** José Gil, *Secretary*  
**fr. GARCÍA** Luis Miguel, *Secretary*

<b>MESSAGE</b>
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The first impression does not deceive. In view of this we would like to share with you the lived experience of this Chapter from its first moments, in Caleruega, just two steps away from where Saint Dominic was born. We invite you to celebrate the vitality of our Order with us, an Order that is so old and always new: new projects, older brothers and young ones launching out into new areas and immersed in new situations, the rising force of Africa, urgent calls in Asia, brave beginnings in Eastern and Central Europe, inculturation in the Americas, the opening of our old Western European provinces to a new flowering world.

The lamentations of the wise and prudent found no echo among us, in a world which has suffered too many changes to remain true to old and proven values. We would rather see ourselves at the side of the small and the simple, finding joy in their many expectations, being spurred on by the challenges of a new society stirred up by a mysterious wind. Who knows where it comes from or where it goes? What is certain is that its breath nurtures us and whispers a known voice in our ears: the voice of Someone who calls us to life, and who sends us out to announce it.

To hear and listen to this word, analyze it, identify it, and then name it, proclaim it, propose it, is and will continue to be our service in the Church as Preachers of the Good News of the salvation offered to all.

Let us run along the roads then! Better still, let us open up new roads, learning to die to the roads that have been smoothed over a thousand times, in order to be born to the way that makes us neighbors to those we left far behind. The longing for itinerancy in order to go out of oneself, and merciful, to open our hearts to the misery of those who are excluded, marginalized, of those who are not of our tribe; a thirst for dialogue with men and women who seek truth; this is how we want the sons and daughters of Dominic, thinking of our

Saviour who is the Way and the Truth. And that burning desire for life for everyone, even giving up one's life and not only material goods, but loving poverty so that, naked, we can preach a naked Christ.

We carry this treasure in fragile vessels. Are we not, each and every one of us, wounded and vulnerable beings? But in our weakness the strength of God is revealed, this God who called us to be a community of brothers where one is welcomed, counseled, forgiven, questioned, celebrated and sent to men and women of today's world, whose happiness and salvation is the passion of the Preachers of the Gospel.

This is what we feel and we say it to you. This is what we define, and by which we are defined, members of the Dominican family, all born in Caleruega from where our common Father Dominic de Guzman blesses us.

Caleruega, August 8, 1995

## CHAPTER I

### FORMALITIES

1. The Master of the Order, Brother Timothy Radcliffe, by his circular letter of July 11, 1994, issued at Rome, convoked the General Chapter of Diffinitors, according to the norm of LCO 413, II, to be celebrated in Caleruega, in the Convent of St. Dominic of the province of Spain between July 17 and August 8, 1995.
2. By his letter of September 17, 1993, the Master of the Order appointed Brother Bernard Fueyo, of the province of Spain as the secretary general of the chapter, according to the norm of LCO 414 and on September 29 appointed Brother Salustiano Mateos of the province of Spain as the vice-secretary general.
3. The Master of the Order invited the following members of the Dominican Family to the chapter: for the nuns of the Order, Sister Isabel María Gutiérrez Reyes and Sister Elizabeth Elive Etondi; for the sisters of the active life, Sister Vianney Link and Sister Marceline Paul Ernest; for the Dominican Laity, José Llópez Barberá and Rosa María García González.
4. On July 16 at eight P.M. Brothers Emilio Barcelón, Martin Connors and Innocenzo Venchi examined the testimonial letters of the vocals.
5. On the opening day of the chapter the general secretary, Brother Bernard Fueyo sent the following telegram to the Roman Pontiff, John Paul II. The Supreme Pontiff replied through the Secretary of State, His Eminence, Angelo Cardinal Sodano.

**"To His Holiness John Paul II:**

**The Friars Preachers are gathered at the General Chapter of Diffinitors in Caleruega, birthplace of St. Dominic, desirous of faithfully following in his footsteps and of deepening the apostolic mission of the Order. Above all, we sincerely thank you for your paternal care and humbly ask your prayers and Apostolic Blessing.**

**Fr. Bernardo Fueyo, O.P.  
Secretary General"**

**Rev. Fr. Bernardo Fueyo, O.P., Secretary General at the General Chapter of Diffinitors of the Order of Preachers, Caleruega (Burgos).**

**His Holiness John Paul II sends his affectionate greetings to the religious of the Order of Preachers gathered at the General Chapter of Diffinitors in Caleruega, birthplace of St. Dominic de Guzman, and asks that the Holy Spirit assist and inspire you in your work and deliberations. With the Spirit's grace and in fidelity to the authentic charisms of the Dominican Order, may you deepen the apostolic mission of the Order, thus collaborating in the tasks of evangelization in close communion with pastors and faithful to the magisterium of the Church. Entrusting the work of this chapter to the motherly protection of the Most Holy Virgin, so venerated in the Order under the title of the Most Holy Rosary, the Holy Father gives the requested Apostolic Blessing to the capitular brothers extending it to the entire Order, as a sign of the kindness and pledge of constant help of the Most High God.**

**Cardinal Angelo Sodano  
Secretary of State**

6. According to the norms of LCO, 417, I, 3, Brothers Ricardo de Luis Carballada, Francisco Javier Fuertes Pérez and Francisco Javier Martínez Contreras, of the province of Spain were appointed actuaries of the chapter.

7. The president of the chapter, after hearing the wishes of the chapter according to the norm of LCO, 417, I, 3, appointed as revisors of the texts of the acts of the chapter, the diffinitors: Francis Marneffe-Lebréquier of the province of France; Gerald Stookey of the province of St. Albert the Great in the U.S.A.; and Pedro Sansegundo, of the province of the Most Holy Rosary.

8. On July 17 the Master of the Order began the chapter with a solemn mass of the Holy Spirit in the church of our nuns.

9. The president, after hearing the wishes of the chapter, according to the norm of LCO 417, I, 4, confirmed the following distribution of the members and chairs of the eight commissions:

**Commission I - Constitutions and Ordinations**

fr. Joseph Kavanagh (Chair)	fr. Thomas Eggenesperger
fr. Giuseppe Enrico de Cillis	fr. Ildefonso Gutiérrez Poyatos
fr. Thomas Mehrle	fr. Innocenzo Venchi

**Commission II - Economic Policy of the Order**

fr. Bernardino Prella (Chair)	fr. Rajmund Josef Klepanec
fr. Damian Byrne	fr. Francis M. Isichei
fr. Gonzalo A. Valdivieso Eguiguren	
fr. Fernando Mañero	

**Commission III - New Areas for the Presence of the Order**

fr. Felicísimo Martínez Díez (Chair)  
 fr. Humbert Ondrej Birdzek      fr. Franz Micallef  
 fr. Juan J. González Veneros      fr. Nicolas Lombriser  
 fr. Mark James      fr. Alexander Hauke Ligowski  
 fr. Enmanuel Ntakarutimana      fr. Diethard Zils  
 sr. Elizabeth Elive Etondi      fr. Kevin Toomey

**Commission IV - Government**

fr. Francisco Quijano León (Chair)  
 fr. Anthony Boks      fr. Emilio Barcelón Macías  
 fr. Pedro Sansegundo Gómez      fr. Gerald L. Stookey  
 fr. José María Tinoko      fr. Natividad Acevedo Vizcaya  
 fr. José Montero      fr. Hermógenes García Díaz

**Commission V - Preaching**

fr. José Nunes (Chair)      fr. Jean Paillard  
 fr. Markus Gilbert      fr. Maurice Schepers  
 fr. Bertrand de Clerc      fr. Nabuaki Tanaka  
 fr. Antonio Piga      fr. Ralph Rogawski  
 fr. Jean-Jacques Pérennès      fr. Paulson Kannampuzha

**Commission VI - Common Fraternal Life**

fr. Dominique Renouard (Chair)  
 fr. Guy Lapointe      fr. Alberto Escallada Tijero  
 fr. Carlos A. Libanio Christo      fr. Francis Marneffe-Lebréquier  
 fr. Sergio René Bran Molina      fr. Pío Camilotto  
 fr. Philippe Cochinaux      fr. Bernard Vocking  
 sr. Vianney Link      fr. Benigno Gamarra Padilla  
 sr. Marceline Paul Ernest

**Commission VII - Dominican Family**

fr. Enrique González Riloba (Chair)  
 fr. Edivaldo A. Dos Santos                      fr. Ross MacCauley  
 sr. Isabel Gutiérrez Reyes                      fr. Jean-Max Hugues  
 fr. Salvatore Raciti                                fr. José A. Arias Agudelo  
 mr. José Llópez Barberá  
 mrs. Rosa María García González

**Commission VIII - Study and Formation**

fr. Alessandro Cortesi (Chair)	fr. Anthony Murnane
fr. Regino Cortés	fr. Martin Connors
fr. Wieslaw Szymona	fr. Thomas Kamainda Bakutu
fr. Marijan Jurcevic	fr. Celestine Huang
fr. Javier María Pose	fr. Witold Slabig
fr. Philip Smith	fr. Wolfgang Müller
fr. Michael Dodds	fr. Juan Fernando Chamorro
fr. Guido Vergauwen	

10. The chapter approved the procedural norms prepared by the central commission of the chapter.

11. The chapter approved the moderators for plenary sessions nominated by the Master of the Order: Emeterio Gutiérrez de Cea, Yvon Pomerleau and Chrysostom McVey.

12. The Master of the Order, Timothy Radcliffe, in accord with LCO 417, II, 3, presented a written report on the state of the Order and the principal events and projects which took place under his direction since the last general chapter. According to the norm of LCO 430 the assistants of the general and the syndic of the Order did the same, as did the postulator general according to the norm of LCO 434, 2.

13. On the 29th of June, 1993, the Master of the Order established the General Vicariate of Estonia, Latvia, Lithuania, and Byelorussia and the General Vicariate of Russia and the Ukraine; on August 8, 1993, he

established the Province of St. Joseph the Worker in Nigeria; on November 15, 1994 he established the General Vicariate of Puerto Rico.

14.      Since the last General Chapter, John Paul II beatified five sisters and brothers of our Order. Beatified on September 27, 1992 were the martyrs Terence Albert O'Brien, bishop, and Peter Higgins, priest; beatified November 20, 1994 were: Hyacinth M. Cormier, the 76th Master of the Order; Agnes of Jesus Galand de Langeac, a nun; Maria Poussepin, foundress of the Sisters of the Presentation of the Holy Virgin. On May 21, 1995, the Pope canonized Blessed Zedislava of Lemberk, mother of a family, associate and benefactor of our Order.

15.      Ives Congar, whom John Paul II had created a cardinal of the Holy Roman Catholic Church on November 26, 1994, died June 22, 1995, the result of age and illness. The General Chapter of Diffinitors dedicated its work to his memory on account of his immense and outstanding theological work.

16.      The Master of the Order, in accord with LCO 398, III, has personally visited a great part of the Order: he has conducted the canonical visitation of the Provinces of Lyons, Australia and New Zealand, Poland, the General Vicariates of Russia and the Ukraine, Puerto Rico, and Taiwan. He also visited the Provincial Vicariates of West Africa, the Dominican Republic, the vicariates of Canada in Japan and of Germany in Taiwan.

17.      The General Chapter made pilgrimages to several places which are related to the life and cult of St. Dominic. On July 23 it visited Palencia, where the master of the Order presided at a concelebrated mass in our church of St. Paul, which was attended by many members of the Dominican family along with other faithful. In the afternoon the bishop, Ricardo Blásquez, greeted the capitulars in the beautiful cathedral. In the evening they visited the church at Gumiel de Izán. On July 30 they visited Burgos, where mass was concelebrated in our church of St. Dominic; afterwards the capitulars were received by the President of the Provincial Deputation. Finally, on August 5 they visited the ancient abbey of St. Dominic of Silos, where they sang vespers with the monks and enjoyed a pleasant banquet.

18. The General Chapter formulated a document on the fiftieth anniversary of the atomic destruction of Hiroshima:

**On the fiftieth anniversary of the dropping of the first atomic bomb on Hiroshima, we members of the General Chapter of the Dominican Order meeting in Caleruega, Spain, associate ourselves with those 175 countries who have signed the Nuclear Non-Proliferation Treaty and their agreement that the use of nuclear weapons be effectively eliminated.**

**We believe that nuclear weapons are intrinsically immoral. They affect the live of innocent people and cause great damage to the environment.**

**Therefore we unite our voices with all those who decry the resumption of nuclear weapons testing in the Pacific.**

**We urge those about to resume nuclear testing to re-examine the scientific data about the effects of previous nuclear explosions and to reconsider this decision.**

**August 6, 1995. Feast of the Transfiguration and anniversary of the event that disfigured history.**

19. The General Chapter completed its work on August 8, the Solemnity of St. Dominic, with a solemn Mass in the church of the nuns of Caleruega with a great gathering of people. The provincials of the Iberian Peninsula and some prioresses general of the sisters' congregations were present. Fr. Timothy Radcliffe, the Master of the Order, preached the homily.

## CHAPTER II

### PREACHING

#### Prologue

20. The *Acta* of previous General Chapters offer a rich source of reflections on the question of preaching. We reaffirm the recommendations and observations of the México Chapter and share the fundamental orientations expressed there. In this Chapter we have chosen to offer more focused reflections on preaching in terms of the four priorities of the Order as expressed in recent General Chapters, and to examine these in terms of three other dimensions of Dominican life: poverty, itinerancy and dialogue. These three themes cropped up repeatedly in the discussions of the capitulars and reflect the concerns of many friars seeking to live out their vocation more fully.

#### CONTEMPORARY CHALLENGES

20.1. Before making the recommendations which follow, we noted both the challenges which the world presented to the Order at the end of the twentieth century and the wide range of responses which Dominicans throughout the world have made to these challenges.

Though many of the “challenges” we discussed represent negative and dehumanizing trends, they also contain elements of a positive response by men and women to the difficulties of their lives - the instinct of a community to defend itself, the creative economic energy of the entrepreneur, the openness of the human spirit to the voice of God in every aspect of creation. Dominicans will therefore respond to these challenges in a nuanced way, true to our Thomist tradition that grace perfects rather than destroys nature. Such a confidence in the goodness of creation underlies the whole of this present document. The hand of God is seen in every moment of human history, and we are not merely preachers of God’s Word against the world, but of his blessing.

The universal challenge which we meet in our preaching ministry is the same as that which Jesus met: the culture of the “heart of stone”, namely, the anti-parable of the good samaritan. Its characteristics are: a false concept of good (the sabbath as more important than man); a spirit of discrimination and marginalization (the parable of the pharisee and the publican); an attitude of imposing rather than dialoguing (“they place burdens on others...”); giving more importance to the adjective than to the noun (parable of pharisee and the publican).

### **Non-Christian religiosity, nihilism and post-Christian culture**

20.2. Outside the Christian tradition there exist forms of religious experience and knowledge which we must take seriously, first the great world religions, not excluding the beliefs and practices of the indigenous people of Africa, Asia and America, or indeed the religious quest implicit in nihilist thought and the entire post-Christian culture. Some aspects of these are deeply negative, while others are full of the Wisdom which comes from God. We must be discerning as to the difference, perceiving how God speaks to us in other cultures and traditions.

### **Violence and fear**

20.3. Many people live with the constant threat of violence, and the resulting fear is a major challenge to the preaching of the Gospel. But the violence of which we speak is not only that of the criminal minority, damaging though this is. Governments invest ever greater sums of their people’s money in weapons, in building ever larger defense industries, and in research for improving their efficiency in slaughter, instead of investing in the social and economic measures which might defuse violent conflicts.

### **Tribalism, nationalism and racism**

20.4. As a particular manifestation of violence, we note the disastrous effects of ideologies in which a particular collective (state, tribe or race) is given an absolute value to which human lives are sacrificed in a way which can only be described as idolatrous. Rwanda’s

ongoing agony, the violence which has engulfed former Yugoslavia, and the rising number of incidents of racial violence in Europe, all reveal the urgency of the preaching of the Gospel in the face of this particular form of inhumanity.

### **The all-embracing market-place**

20.5. The collapse of the totalitarian pseudo-socialism of the Soviet Bloc has left the free-market economies of the West in total possession of the world stage. The damage done by this deification of market forces, as though the laws of supply and demand represented some unchallengeable feature of the divine law, has been considerable. Not only is this true at the level of international economics, but also in the growth of ideologies in which everything is seen as a commodity, as a marketable product which belongs by right to whoever can pay most for it. The Catholic tradition does not allow that everything can be treated as a commodity in this way: men and women may not be treated as commodities, nor may their lives and work, their culture and potential for flourishing in society be counted among negotiable tokens in the game of profit and loss. Such abuses also constitute a species of violence.

### **Individualism**

20.6. Another cluster of challenges to Christian preaching can be described as individualism which is not only manifested in the anthropological assumptions of the free-market economy, but in countless assumptions of the consumerist culture of western civilization, and in the disintegration of many forms of community life: family and intermediate political structures, trade unions and so on.

As a counterpoint running through all these, we note that a universal challenge facing our ministry and preaching today is like that which faced Jesus Christ: the heart of stone. Its characteristics are the false concept of human good, discrimination, attitudes which seek to impose things on people rather than dialogue with them, and making detailed qualifications more important than the substance of faith.

## THE DOMINICAN RESPONSE

20.7. We are impressed by the wide variety of preaching commitments of the members of the Dominican Family throughout the world. In many of these we discern a pattern which ought to be seen as a model of what it will mean to be a preacher in the twenty-first century.

First, many are committed to sharing the lives, joys and sufferings of those to whom they wish to speak about Christ. This first level of evangelization follows the paradigm of the Word of God, who was spoken to us when he took our flesh, pitching his tent among us. Among these are friars and sisters who have chosen to live among Moslems in Algeria, in spite of the risk to their lives. In Burundi, where the whole society has disintegrated into warring tribal factions, our brothers are trying to live in a community embracing both Hutu and Tutsi groups.

A second stage follows when Dominicans so implanted engage in critical theological reflection, exploring questions together in community, searching for the meaning of the Word of God in establishing the content of their preaching ministry. In Multan (Pakistan) and Ak'Kutan (Guatemala), for example, the friars are involved in reflection on the challenge presented by indigenous cultures. This reflection will be enhanced if we listen to each other preaching.

The third stage is one in which more outgoing apostolic activity is possible, projects are planned and executed and their effectiveness assessed. The formation of preaching teams has met with great success, and centers of theological study provide formation for those who will be preachers of the Word of God, enhancing the doctrinal and critical quality of their preaching.

These should not be seen as chronologically distinct stages, but rather as three elements of evangelization which must constantly test and nourish each other, so that even at the stage of project-development

the impetus of sharing the fate of those to be evangelized is constantly renewed.

In this process, the question of power is raised. We preach Christ crucified, the naked Christ who was despised and rejected by men. If we are to do this faithfully, we will find ourselves following the naked Christ, naked. The hesitation that some may have in adopting a strong sense of proclamation in their preaching, for fear of “religious colonialism”, is best answered by this criterion of authentic preaching. The powerless cannot colonize, but they can and must speak about why they have chosen this strange discipleship, and if they speak faithfully they can and will awake hope in the hearts of men and women of this age.

### **THREE DIMENSIONS OF THE DOMINICAN RESPONSE**

#### **(I) Poverty and preaching on the frontier**

20.8. “He emptied himself, taking the form of a servant”. In imitation of Jesus himself, and of Dominic who renounced the fruitless opulence of the Cistercians in Provence, we are invited to take steps in order to realize our option for the poor by sharing their life. As an Order, we are asked to make a serious effort in terms of standards and style of life, reflected in the neighborhoods in which we dwell and the people with whom we live. Experiences today among the marginalized, immigrants, and lower income groups, energize our preaching ministry. We learn to speak their language, and to recognize God’s presence and action in their daily lives. We learn what it means to be deprived of those goods which correspond to human dignity. And so we are empowered to proclaim the word of compassion, announcing the presence of Jesus Christ crucified and risen among his people, proclaiming their dignity and worth as temples of the Spirit, and articulating their basic human rights.

This is the Word that has the power to change hearts; to open people to one another in dialogue and to the living God who longs to converse with us in prayer; to create the disposition for a manifold of

healing; to put into motion the mysterious dynamism of mutual forgiveness; finally, to set the foundation for genuine community, where the Eucharist is celebrated as the dangerous memorial of him who gave himself away only to receive as his own heritage the first fruits of the Reign of God, life in abundance. In this process Dominican life in community is itself challenged and enhanced, and Dominicans themselves are given the impetus to move on to new frontiers.

At the frontier of the marginalized, evangelical poverty is experienced as a voluntary choosing of simplicity of life, whereby we acquire a new vision of social reality and the Reign of God, seeing them through the eyes of the poor. This provides us with content for our preaching on the issues of Justice and Peace. Among the poor we proclaim Jesus, inviting people to live his life, and to practice the sort of dialogue which promotes ever new understanding and realization of the Reign of God.

Of those goods which we do possess we must constantly ask ourselves the question: "How does our possession of this help the poor, or help us to preach Good News to the poor?"

## **(II) Itinerancy**

20.9. Jesus of Nazareth had nowhere to lay his head. Such itinerancy was also central to Dominic's vision. We have to a great extent forgotten the traditional Dominican ethos of "itinerancy". So too, what distinguished the Order in its early days was not only its preaching - for bishops and priests already had the mandate to preach - for papal approval was given to the Order in term of the "apostolic" character it should possess in order to be able to preach everywhere free from restraints of local structures. Finally, our profession was made not to a priory or a province, but to the Master of the whole Order, so that the needs of the whole Order are the concern of every friar. We must rediscover this all but forgotten value in our tradition.

Itinerancy is in the first place a spatial concept, involving readiness for travel, but we suggest that our preaching demands this kind of

mobility in many other ways: social, cultural, ideological and economic. This itinerancy is not to be understood as an additional priority, but rather as an aspect of Dominican spirituality which must inform all our attempts to pursue the four priorities of the Order, manifested in a certain mobility, in sitting lightly in our existing forms of life and work, in order to preach wherever our preaching is actually needed. In many places our commitment to parishes is the main obstacle to our itinerancy and our preaching.

### **(III) Dialogue**

20.10. In the long history of God's dialogue with humanity, the Incarnate Word is the paradigm of our understanding. Jesus never spoke down to people, but always with them. Both Nicodemus and the Samaritan woman at the well were his partners in dialogue. Our Father Dominic himself renounced the positions of power claimed by those who preceded him in the campaign against the Albigensians. His preference was for conversation, as indeed was that of brother Thomas in his ministry of preaching by teaching.

Therefore every Dominican should see dialogue as a way of life demanding openness and a readiness to adapt in our search for truth.

As a preparation for a life of dialogue, we should avoid all temptations to sectarian ways of thought, and cultivate a deep sense of compassion and belonging to every person and situation in the world. It is in meeting the other that the journey of life leads us in the path of truth.

Dialogue could cover three main areas, which may be described as follows:

- a) ecumenical dialogue
- b) inter-religious dialogue
- c) cultural dialogue

The activity of dialogue presupposes that we have our own convictions and beliefs and that we desire to share our faith with others. So dialogue does not mean a surrender of our own beliefs. It should be seen as a process of mutual enrichment. It is a necessary mode of existence in a world of difference. Nevertheless, in any culture we will still encounter things to which we are implacably opposed. No amount of dialogue will remove the need for counter-cultural preaching.

**a) Ecumenical dialogue**

20.11. Among Christians we should seek out more opportunities to create the unity which will enable us to answer modern challenges and to show the world that solidarity can bring about greater friendship and peace in place of suspicion and competition. Such events as Christian Unity Week offer opportunities to pray together and express our common fellowship in Jesus. A special challenge emerges for our brothers in Central and Eastern Europe who are working in daily contact with Orthodox Christians.

**b) Inter-religious dialogue**

20.12. We have to recognize the presence of other world religions in our neighborhood, affirming what is good in them. Our openness to other major religions may help us to attune our preaching to their needs. We should bear in mind that our duty is not merely to boost the numbers of Christian recruits, but to speak and spread the message which Jesus proclaimed to all people. Before we attempt to share our message, all the brethren should be encouraged to develop sincere human contacts with men and women of other religions. This human relationship can lead us to a stage where we are able to share our spiritual riches with greater freedom and ease.

The area of Justice and Peace is a field where we can cooperate with men and women of other religions. Working together often proves to be a stage which leads people to deeper forms of sharing. In recent years, Christians have become very successful in creating a com-

mon platform for people of different faiths to come together to address problems that threaten society with disintegration, and to pray for peace. This leadership should be encouraged and perfected in the days to come. Inviting people of other faiths to come into close quarters with Christianity may challenge them to be more deeply committed Buddhists, Hindus, Jains or Moslems.

Dialogue with Judaism must be developed in recognition of the roots of our faith in the faith of Israel. In this respect we commend the establishment of the network of Dominicans working in dialogue with Judaism.

### **c) Cultural dialogue**

20.13. Evangelizing people immediately brings us face-to-face with their culture. Culture is the articulated expression of life in art, music, literature, language and forms of worship. A Dominican should try to be in constant dialogue with a given culture, realizing that positive cultural forms are ways through which the Gospel can make inroads into the hearts of the people.

As society is being deeply influenced by science and its rapid progress, it is imperative to maintain a dialogue with the scientific community, and to be attentive to the explosion in technology, especially in the field of information exchange. We should address questions that crop up in the bio-ethical field from a moral and theological viewpoint. The pseudo-scientific imagination of much New Age religion is also one which needs to be understood if we are to have anything to say to those who are attracted to it.

The activity of dialogue should be undertaken by the whole Dominican community, and we should teach our Christian people that the activity of dialogue is an integral part of one's Christian vocation. Thus we should try to do away with the false notion that dialogue is something which is carried out only by persons in ecclesiastical authority.

We often find that our attempts to establish dialogue are frustrated by the refusal of the other party to hear what we have to say. We recall that Christian dialogue is rooted in God's dialogue with humanity, and that our own response to his approaching Word was not one of absolute openness. Yet he paid the price for our refusal, and so brought peace. This establishes a pattern for our approach to dialogue: we must take risks as we approach others in openness and trust - even risking the possibility that our openness may be abused.

## RECOMMENDATIONS

### **Justice and Peace**

21. We reaffirm the Mexico Chapter's recommendation that every province should have at least one community in a poor or marginalized area. These communities, in their response to local needs, must have the support of their provinces, including financial support if this is made necessary by the poverty of the people they serve.

22. We require each province to give real support, moral and financial, to the Provincial Promoter of Justice and Peace, and each Provincial Council should approve a budget for his work.

23. New needs arise continually which call on us to respond in the name of Justice and Peace. In Europe this might mean the arrival of new immigrants, in Africa we think of the permanent refugee crisis affecting millions. These situations require of us itinerancy in terms of where and how we work.

24. We ask the General Promoter for Justice and Peace to study the possibility of establishing a Dominican NGO for Human Rights to help the brethren work in such areas.

25. The external debt of countries of the Third World is a primary cause of the misery in which their poor live and die, and is also a destabilizing influence in regional politics. In the tradition of St.

Thomas and St. Antoninus of Florence, we should denounce this institutionalized usury as a sin crying to heaven for vengeance, and regard this as a central part of the work of Justice and Peace which is our priority. We require that every entity in the Order take into account questions of Third World Debt when choosing the institutions they appoint to handle their funds.

### **Media of social communication**

26. Each province should have at least one person who is trained to a high degree in professional competence in one or more of the major media - journalism, TV, radio, etc. Such a person, or another, should have as a part of his responsibility the encouragement of other brethren in the use of the media.

27. Dominican itinerancy in the context of the media suggests that we should move beyond the participation of the brethren in religious broadcasting and publishing and into a more general use of the secular media. For example, while the "God slot" or "jour du Seigneur" type of broadcast is valuable and commendable, we must seek to establish ourselves in the mainstream of secular programming.

28. We appreciate the recent study by CIDAL: "Presence and Absence of the Dominicans of Latin America in the Media." We recommend that the Promoter for Media of Social Communication, hold regional meetings elsewhere to make similar studies and to promote our further participation in the media, paying special attention to creating a network of Dominicans in the media.

29. We appreciate the work of the Commission for Internet and related technology, and look forward to the publication of its report. We recommend that on the basis of this report information about this technology and its potential for Dominican use be communicated to the Order internationally, and some form of support and advice service for Dominicans who wish to use this medium be established.

### **Cultural policy**

30. We have to work harder at being intellectually prepared to contribute to the cultures in which we live. Formation of a friar must equip him to participate critically in various ways in the cultural life of his society, and to do so with a certain expertise. We must go out of our religious world to participate in the discussion of a wider cultural world of artists, writers, cinema, TV, music, etc. This includes the world of scientific culture in which we must be prepared to offer critical theological dialogue.

31. We are living in two worlds: the world of the marginalized whose experience we are already committed to sharing, and the world of an intellectual and cultural elite. Itinerancy will require of our communities the ability to hold these two in tension, so that our participation in the cultural goods of our society serves our Justice and Peace commitment to those who are excluded from those goods.

### **Mission in non-christian and de-christianized milieux**

32. We recommend provinces to establish and maintain a Dominican presence in areas where people of other faiths are in the majority, particularly in Arab countries where our presence is growing weak. Wherever dialogue occurs we should pursue it without adopting a defensive posture with regard to other faiths. We should have a genuine interest in other religions, as they are truly ways of seeking God. In our dialogue with non-Christians, we witness to the mystery of the living God revealed in Jesus Christ through the power of the Spirit. This mystery inspires our religious discourse and preaching. But we should be aware that our language can never express totally this God to whom we are joined “as to the unknown” (ST Ia, 12, xiii, ad 1um.). In this way, by witnessing to what we have seen and heard in Christ, who is the revelation of God whose very nature *prout in se est, neque paganus neque catholiciis cognoscit* (ST Ia, 13, x, ad 5um), we can bring to birth and nurture in others the truth which makes us free.

33. We should learn to adopt for Christian use, wherever appropriate, the forms of religious expression of other faiths.

34. We recommend Dominicans working with those of other religions to develop with them shared projects in such fields as human rights and relief of poverty.

35. Eighty-five per cent (85%) of the brothers live and work in Western Europe and America, but preaching needs are great in Asia and Africa and Eastern Europe, where there are millions of people who have never heard the Gospel. A rigorous intellectual and attitudinal formation is required for those who may be called to work in these fields and in the field of inter-religious dialogue.

36. Young people in the West represent most clearly its character as "post christian" or "de-christianized." We must send brethren into this milieu, and develop further the existing contacts of the brethren with the young in groups, personal contacts, chaplaincies and schools, or through ministries to drug-abusers, prostitutes and homeless people, among whom young people are the major sufferers - as well as very generous and idealistic helpers when they are invited to share in such missions.

37. In parishes we must not be satisfied with preaching to those who come to Mass. We require every province to consider its present commitment to parishes and ask if each one represents the best basis for itinerancy in preaching to the unchurched. Is a particular parish a basis of new evangelization? Can it become so? If not we should probably hand it over to the diocese.

#### **OTHER RECOMMENDATIONS**

38. Without prejudice to our calling to enter into dialogue with all Christians, but considering the widespread proselytism among Catholics by various groups of Christian evangelical inspiration, we can learn from aspects of their efforts: biblically-based preaching centered on Jesus in the language of the people, giving immediate access to lay ministry in the context of basic communities.

39. We must have special pastoral care for those who feel isolated from the moral teaching or dogmatic theology of the Church, and be prepared to study the theological questions underlying their isolation.

40. We strongly recommend anew the promotion of the cause for the beatification of fr. Bartolomé de Las Casas (according to the Acts of the Chapter of Rome 1983, 291). As well, we renew the call of the same Chapter (292) that beatification of fr. Girolamo Savonarola be promoted.

## CHAPTER III

### COMMON FRATERNAL LIFE

The reflections which follow do not constitute a treatise on the religious life, nor are they a complete presentation of the theology of the vows. To be more precise, it would be necessary to refer, among other things, to such documents of the Magisterium as *Lumen Gentium* and *Perfectae Caritatis* (Vatican II), *Evangelica Testificatio* and *Evangelii Nuntiandi* (Paul VI), *Fraternal Life and Community* (Congregation for Institutes of Consecrated Life and Societies of Apostolic Life), and, of course to our own Constitutions, to the texts of the General Chapters (cf. Prefaces to sections on the common life of Oakland and Mexico City), and to the letters of fr. Damian Byrne on the *Common Life* (1988) and *First Assignment* (1990), and fr. Timothy Radcliffe's *Vowed to Mission* (1994). Instead, our purpose is to say something about our reality, not the whole reality, of course, and to propose some avenues of reflection, imagination, and action.

#### Prologue

41. Beyond the mechanisms which ensure its functioning, its continuity, and its sustenance, common life may conceal an absence of fraternal life. Now, fraternity is the first goal of common life, and it seems to us that difficulties often arise from its absence. That is why we prefer to use the expression "common fraternal life".

First of all, it seems important to us to point out the pitfalls inherent in an interpretation which reduces the elements of Dominican life (cf Fund. Const. et IV) to an examination of its formal aspects, that is, those things which ought to be done in common: prayer, meals, meetings, etc., whereas, for St. Dominic, the "fraternitas", the fraternal life, is of primary importance. Fraternal life flows from our baptism, and the Dominican life is a particular expression of this common vocation. Living fraternally is the most fundamental manifestation growing out of our faith, and it has its own witness value. Community life is an embodiment of fraternal life within the Christian com-

munity, one which becomes discernible the moment brothers gather to live their faith, to celebrate, and to pray. Common life describes the form of life of those who, within a community, put their goods together to hold and share all things in common, usually living under the same roof and under the same authority, according to the demands and commitments of religious life.

Moreover, common life refers primarily to the aspect of poverty (sharing of goods), whereas fraternal life refers mainly to affectivity (sharing of the heart) and community life to the apostolate (sharing of mission) and, in our Dominican life, all these are already a way of preaching.

In the Order, fraternal life is directed towards the apostolate, which in turn is shaped by our way of life and by our vow of obedience - which includes poverty and chastity. In the power of the Spirit, we commit ourselves to following Jesus in whom the mystery of the Triune God is revealed. By our vows, we opt for a fraternal life which is open to all without exception, for a life of poverty at the service of justice, for a life of involvement with and a commitment to victims of oppression and injustice, and to those whose voices are not heard.

### **Affective Life**

42. The affective life often poses problems. And although our communities do indeed bring together lives characterized by woundedness, they are hardly places where one can openly admit one's fragility. However, we believe that they should be life-giving places, places of conversion and healing, places where brothers are welcomed as they are, with their own psychological make-up, their sexual orientations, their life stories, their vulnerabilities, their richness, and their gifts.

The affective life enables each brother to open himself in relationship to others. Taking care of one's body, dressing oneself properly and with a certain decency and simplicity, these are signs of respect both toward oneself and toward the brothers with whom one lives. It

is therefore appropriate within each community to find ways of creating an atmosphere whereby, with due respect for the local culture, each brother may be allowed to find his own affective balance therein. Each community is called upon to find a stance somewhere between laxity and rigidity between being a mixture of recluses and totalitarian uniformity, in short, to find ways to provide for each of its members a feeling of welcome and an opportunity to grow.

In order to live an affective life which is both fulfilling and joyful, chastity is necessary. Indeed, all Christians are called to chastity, that is, to purity of heart and to total respect for the other. As for us, our vow of chastity is also a promise of celibacy, and it only makes sense in the context of an all-embracing love, which is what is at stake in our fraternal life. This commitment is grounded in the example of Jesus, who broke with the Jewish culture of His day. Following His example, Christians ought to take up the culture in which they live, yet they ought also to go beyond certain aspects of their cultural milieu. The call to chastity within the celibate life for the sake of Jesus and the Kingdom pertains to the latter case and, because of this, it is a call within every culture to forego a legitimate and beneficial good. In this sense, this dimension of religious life is not linked to any particular culture, but rather questions all cultures, and the fact of living it in any culture can only be seen as radical. St. Dominic provides us with an example of fulfillment in this: the balance and the joy which were his showed themselves as mercy and compassion, and “since he loved everyone, everyone loved him”.

Living the vow of chastity is itself God’s gift; as such, it is linked to our common life, as it is to contemplation. In this, it would be worthwhile to draw upon the riches of our mystical tradition, and to learn the lessons provided by our history, which holds up for our edification the friendships lived by some great figures of the Order. The vowed life of chastity, if it is to be lived healthily and joyfully, presupposes that everyone will be aware of his own sexual orientation, that he will value it and accept it. Lastly, as a radical demand, the vow of chastity is equally binding on homosexuals and on heterosexuals. Hence, no sexual orientation is *a priori* incompatible with the call to chastity and the fraternal life.

Consequently, it seems to us very important that each community create an atmosphere which allows the breaking of the silence which surrounds questions of affectivity and the vow of chastity. In order to do this, we offer some suggestions:

1. Brothers should be given some room for expressing something of their own personal prayer - either within the divine office or within the context of more creative community liturgies;
2. The value of friendship should be underlined, as should the importance of establishing boundaries in personal life as in community life;
3. One should recall that it can be useful to have within the order a brother with whom one can speak with complete openness - not forgetting recourse to the Sacrament of Reconciliation.
4. Time should be found for celebration.

All this aims at creating an atmosphere of fraternal acceptance of difficulties, of mutual listening, and of dialogue. Finally, to quote St. Augustine: "If we must talk about God to the brethren, we must likewise talk about the brethren to God." This means that it is fitting that we should remember each other in prayer - and even that we should take the Gospel seriously and pray for those brothers toward whom we are not spontaneously inclined.

### **Some Rules of Common Fraternal Life**

43.1 **Money.** There are various practices among the brethren and among communities: some hand in all their money to the syndic of the house, others do not; some spend very little, others more. The syndic is often pulled in many directions. Communities, for their part, are often divided on this issue without even being able to discuss it. Now, if we observe the variety of practices with regard to

money, one fact stands out: we are often struck by a privatization of poverty - the opinion that this issue concerns only the individual brother and the syndic (or the prior). How can this issue be broadened to include the community dimension as part of the exercise of the fraternal life? How can we, as individuals and as communities, manage to make our poverty voluntary, responsible, and personalized, thereby becoming Dominicans who truly live vowed poverty? In this way, the individual and the community interact.

By way of example, we propose a way of sharing money which would greatly clarify this dimension so linked to common life.

1. Money which is earned through work, or which is received as a gift or through inheritance, should be given in full by the brothers to the community. Each individual brother should take care to contribute by his work to the economic resources of the community, mindful of what scripture says: "if someone will not work, let him not eat" (2 Th.3:10).

2. Once a year, at a fixed time, each brother shall submit his planned personal budget for the coming months or year so that it may be discussed in community. These projected expenses will principally concern books and working materials, clothing, leisure, and vacations. The brother should also give an account of the money allocated to him during the previous year.

3. Each month, or at times decided by the community, the syndic of the house will give to each brother the amount corresponding to the requests he made when filing his personal budget.

4. When brothers need to have a personal bank account, they agree never to keep in this account more than a certain amount of money, and to have another brother as cosigner on this account.

5. If the brother has some needs not foreseen at the time of doing his personal budget, he must bring this up before the community, unless the reason for the expense is of a confidential nature, in which case he speaks to the superior.

6. In order that all may share in the management of, and the responsibility for, the common fraternal life, and in order to be able to make suggestions regarding the use of common economic resources, all brothers beginning at simple profession should be involved yearly in working out the community budget and in scrutinizing the balance sheet of the community to which they are assigned.

These suggestions could shed light on this dimension of community life and make the brothers more aware of the witness they give to one another and to those around them. This could also lead communities to examine the way they deal with social justice issues. Moreover, it is clear that our lifestyle, both that of the individual brother and that of communities, must be modest, simple, and clearly different from the way of life of the wealthy classes of the society in which they live.

Finally, it seems to us that each brother should become more conscious of the international dimension of our solidarity as an Order and as a Family. To that end, the General Curia should regularly inform the whole Order about the economic situation of entities experiencing difficulties since, at all levels - community, provincial, or worldwide - resources are at the service of the apostolate.

**43.2 Fraternal and Penitential Encounter.** A spirituality based on God's mercy and on fraternal relations must help to free us from unhealthy guilt feelings, and to become responsible together for building up a community of brothers where each is acknowledged for what he is: a person made in the image and likeness of God, one of the "sons of the Resurrection" (Lk. 20:36). Such a spirituality must also color our fraternal relations. However, these fraternal relations are often blurred by things left unsaid, by prejudices, and by resentments.

Furthermore, it is often impossible for the superior to intervene: there is often no right time or place or way to address issues or to offer correction to a brother, and doing so sometimes runs the risk of re-enforcing mutual misunderstanding, and thereby involuntarily re-enforcing the tendency toward individualism. On the other hand, bringing these issues to an ordinary community meeting can turn the meeting into a trial, with all the dangers which that scenario portends, as much for the individual concerned who can be severely traumatized, as for the future of the group itself. As a matter of fact, one can initiate a “scapegoat” syndrome which will not solve anything.

Can we not imagine a *fraternal and penitential encounter* where difficulties of fraternal common life could be expressed in an atmosphere of a calm, non-judgmental and non-condemnatory fashion? Here, each community is called upon to be imaginative. For instance, we suggest the creation of liturgical occasions, not necessarily sacramental in nature, in which people can listen to each other, and in which each community member is answered and appreciated in the context of the community and the apostolate. This could take the form of a penitential liturgy, one aimed at fostering fraternal reconciliation, at strengthening the bonds of our friendship and our communion, and at welcoming brothers, regardless of the difficulties which they may have. This could be an instance when, allowing ourselves to become more transparent to one another in the interest of getting beyond a superficial level, our mutual efforts may bear more fruit.

### **Community Project**

44. The community project (Oakland, 38; Mexico City, 39) is one of the few processes which allow dialogue within the community to be deepened, and which guide and foster the balance between the community and the individual. It is obvious that this is not just a planning tool, but rather an important element of our living together and of our way of looking at our mission. For an individual, it involves becoming part of a group organized in a certain way, about

agreeing to attune, indeed, even to subordinate, one's own individual project to the community's. Hence, it seems to us that the ability to live together in this Dominican way should be explicitly included in the discernment criteria for admission to profession. The community project pre-supposes the active involvement of all the brothers to the extent that their gifts and health allow; it is precisely because of this that the project discourages the formation of pressure groups and keeps any individual brother from being marginalized. The choice of a community project must be based upon the real potential of the community, bearing in mind that it must be in tune with the priorities of the Order, with the directives of the Provincial Chapters, and with the needs and demands of the People of God.

The Community project is one of the important places where we can put into practice the vow of obedience which grounds our personal responsibility with respect to community as well as to the mission of the Order.

The Constitutions and the living tradition of the Order recognize the prior as *primus inter pares* - the one animating the fraternal common life, watching over the unity of the community, safeguarding a fraternal atmosphere which promotes health and growth, and coordinating the activities of the community (Lk. 22: 24-27). Within the context of the community project, the role of the prior is not diminished; on the contrary, the prior must spur the brothers to carry out effectively what was discussed and decided in common.

Most of the suggestions that we make revolve around the idea of the community project. In order to put it into action, we propose the establishment of annual community days, during the course of which there would be:

- 1 . An assessment of the apostolic work, ministry, or professional activity of each brother, and of the apostolic outreach of the community as such;

2. An assessment of the work envisioned by each brother for the coming year, with the understanding that *a priori* any commitment must have a precise term of office, thus preventing fossilization in a particular ministry;
3. The elaboration of the community budget for the coming year, both individually and communally (cf. 38 1, 2).

These community days could be an opportune time to foster and encourage teamwork. For instance, during the course of these days, several brothers could decide to undertake or to continue a project together, and even to collaborate with other members of the Dominican Family. In this regard, we wonder whether community days might not function best when the number of brothers is within a maximum and minimum range.

### **Relations between Generations**

45. The way in which people of different generations interact is not an issue which affects all entities of the Order in the same way, but something must be said about the difficulties arising in those provinces with an aging membership. Let us remember that, throughout the Order, the elderly play an essential role in the common fraternal life. They are priceless insofar as they are witnesses of the history of their provinces, and as such they hand on the Dominican tradition. Their contribution can be a real source of richness, but it can also vary greatly depending on circumstances. Keeping them with us in the priories for as long as possible may demand great care from the brethren. Conversely, we would like them to be able to trust the younger generations, and to offer the young a sense of hopefulness for the future: may theirs be a “mission of optimism”, free from all bitterness and from all attachment to an irretrievable past. Learning the art of growing old gracefully could be useful: it would aid all the brethren to prepare for this stage of their lives if we teach them how necessary it is for them to welcome and to prepare for their eventual replacement, for them to learn to step aside so that others may carry on, and perhaps even perform differently, work which had been their own.

However, we recognize the necessity of striving for a generational balance in assigning brothers to a community, so that the community project and the life of the community may proceed with the greatest possible harmony. It is the provincial's duty to see to it that the communities are functional, and that the younger generations are able to develop their own initiatives. This generational balance is particularly important in houses of formation.

## CHAPTER IV

### NEW AREAS FOR THE PRESENCE OF THE ORDER

#### Prologue

#### I. SOME IDEAS ON “NEW AREAS”

46.1. The profound social, political, cultural, ethnic, religious and economic changes now taking place in our world create new areas of presence and mission for us. And their rapidity necessitates that the Order treat this matter with urgency; the Gospel likewise asks this of us.

46.2. The Order is evangelizing in many places where it has never been before, or had ceased to be for a long time because of political suppression or similar factors. With great joy and hope we have seen the establishment of the first African province in Nigeria, and the coming to birth of Dominican life in Korea; with great confidence we look forward to the future of mission in China; and a few years ago none of us could imagine what is happening now in Central and Eastern Europe.

Traditional places of presence are also providing completely new situations which oblige us to think anew about our accepted life and mission. Both situations are important, but we have chosen deliberately to look more closely at the former and think about its necessities and urgency, while neither forgetting nor underplaying the need for the latter. For example, the growth of informational superhighways, through Internet, already presents an extraordinary challenge to a traditional preaching of the Gospel.

46.3. Internet is only the symbol of the global trend towards centralization and control in the crucial areas of economics, finance and mass communication. The Order, however, must look resolutely for a way of focusing its mission not only in these economically and

culturally favored areas, but also among the most forgotten peoples of the world (e.g., Albania, Ethiopia or Cambodia). This criterion reflects the Gospel from the underside of the world, and emphasizes the fact that evangelization and a favorable economic situation do not necessarily go hand in hand.

46.4. The older conceptions of the “center” and the “periphery” are no longer very helpful. The Eurocentric conception of our world is rapidly changing, and new foci are appearing, e.g. the Philippines. However, new areas still make specific demands on the provinces’ life and mission by creating new necessities and demanding adequate responses. In facing their demands, much of our structural complacency disappears and the Order takes on a renewed vigor in its local mission as well as its universal mission. But the new areas are not meant as a geographical expansion of the Order, to increase its efficiency or to provide the means for its survival, but, above all, to proclaim and help give an integral human and Christian life, through our structures and mission, to a world in such need.

46.5. Growing entities in new areas often outstrip their mother provinces in numbers, dynamism and capacity to respond to new needs. This can be a matter of justified pride and generosity, or a cause of much unease and depression, as many older provinces have to adjust to a combination of decreasing numbers, heavy financial responsibilities for health care and shrinking pastoral involvement. At a deeper level it reflects the paschal mystery of death and resurrection, to which we can often pay lip service, but fail to give full homage in our Dominican spirituality.

## II. THOUGHTS ABOUT A THEOLOGY OF MISSION

46.6. We wish to affirm strongly that the Order must face the challenges of new situations with a deeper commitment to the new theology of mission. This must be done from each individual situation. For an Order given over fully to the “preaching of the gospel and the salvation of souls” (Primitive Constitution), this is a primary responsibility for both the individual and the community.

46.7. We have a strong theology of mission implied within our charism. This was proposed to us by the four priorities of Quezon City, 1977, and we wish to reaffirm this clearly now.

46.8. Some of the more important themes dealt with by recent missiology are:

- (i). the importance of the local church in contemporary ecclesiology.
- (ii). the essential role of religious life as a prophetic and charismatic aspect of life in the local churches.
- (iii). the need for different religious congregations to present their life and their apostolic work in accordance with their charism (in our case, of preaching and evangelizing).
- (iv). the need to implant both the Church and the Order as an object of our mission.
- (v). the sense that the “*missio ad gentes*” must also include our own countries.
- (vi). the inevitable challenge of inculturation and the demands of justice and peace.
- (vii). the need for dialogue with, and to be a leaven within, each culture and society.

### **(III) COLLABORATION AND COOPERATION**

46.9. Brethren from the new areas (those sometimes referred to by the term “excentric”) have made those who live in the centers of economic power aware that their everyday life often remains trapped by the spirit of production and competition. These new areas denounce a trend at “the center” towards a market place mentality which risks ignoring the contrary experience of gratuitousness which should be the foundation of our life and mission.

46.10. Brethren working in new areas need a network of brothers attentive to their self-fulfillment and their survival in the often fragile economic situations in which they live. In each province they need one or more persons who will act as a “lobby” to present their

needs and their perspectives in the centers of decision (especially at the level of Provincial Councils, regional meetings, the Curia). We ask promoters of justice and peace (at every level in the Order) to act as a “lobby” for this purpose.

46.11. We invite the Provinces linked with foundations in new areas, or other provinces also committed to their welfare, to practice what one African brother called “responsible paternity”, that is, by doing all that is necessary to nurture these newly born entities. Without becoming paternalistic, it means to support new foundations adequately at different stages of their development. When inevitable tensions arise, our tradition of dialogue gives a path to fruitful and mature growth on both sides, without a parent’s rancor on the one hand or the adolescent’s resentment on the other. If one goal is that they want to be juridically autonomous, another is that they will no longer be considered culturally an appendix to the western world.

46.12. We must bring back into focus the universal dimension of the Order so clearly used by St. Dominic in his first foundations, knowing that we are not a federation of provinces but a single Order of Preachers, bound by vow most immediately to the Master of the Order. This demands a renewed openness and sensitivity on the part of the provinces to our universal mission and to the common good of the Church and the Order.

46.13. When new foundations are to be undertaken, we wish to underline the importance of the guidelines set down by the Chapter of Mexico (Nos. 104-110; 203-209).

46.14. South-South cooperation should be strengthened in every branch of the Family especially through the mutual sharing of personnel in formation and centers of study.

46.15. Each center of studies in new or emerging areas should be associated with existing university faculties and institutions of higher study (e.g., Fribourg, U.S.T., and Providence College) to assist them in developing as Dominican centers of excellence in training and formation.

#### **(IV) RENOVATION OF STRUCTURES**

46.16. Diligent studies must be undertaken about the Order's personnel and mission in many countries, be they in Europe, America or other parts of the world. It is clear that the needs of the expansion and contraction of the Order will lead to the unification of some entities or provinces, bringing friars together in new structures in order to express more clearly the needs of our mission, and not to lose energy in maintaining so many structures (cf. Mexico, 204,7)

46.17. New projects should not be stifled by unnecessary juridical structures which might hinder their progress. We should use existing structures where possible, and renew them if necessary in accordance with the situation, looking always towards the strengthening of our life and mission and the greater common good of the Order which the structures must serve.

#### **(V) CONCRETE DESCRIPTION OF THE NEW AREAS AND PRACTICAL DECISIONS**

##### **RECOMMENDATION**

47. The Solidarity Fund has presented another mode of developing in a more practical way the structure and mission of the Order. The benefits of this development have been clearly shown in the short time since its inception. Many provinces receive requests for help about which they would like to have more accurate information. There needs to be a "clearinghouse" for such accurate information and analysis on the needs of the Order which would be freely available to those entities that seek it. We ask the Master of the Order to investigate the possibility of setting up a small team which would answer this need.

## CENTRAL AND EASTERN EUROPE

### 48. **The need for more brothers and sisters**

a) During the years of weakening of the Communist world, and after its breakdown in Central and Eastern Europe, new areas have emerged for the Order. It was possible to establish small communities in countries where the Order did not exist before. In other countries our brothers and sisters left the underground to reestablish religious life publicly.

b) It is with great joy that we can say that our brothers in the Czech and Slovak Republics have no more need of brothers and sisters to help them. But in all the other countries this help will still be needed for a long time. It is needed both to help real Dominican community life to come to birth and for different pastoral works such as chaplaincies, teaching, publishing, preaching, in radio and TV stations, and in service to parishes. Brothers who wish to help in this way should not be afraid because of possible language problems. The Baltic and Slavic languages, Hungarian and Estonian as well, can be easily learned within the country. The time for learning the language will be the time needed for inculturation in which some pastoral work can be done. The Chapter sees the need of sending twenty to twenty-five brothers to this region over the next three years.

### 49. **Study and formation**

a) Dominican centers of studies were suppressed, in all the countries of the former communist bloc, with the exception of Poland. A studentate has been brought to life in the Czech Republic and another will soon be in Slovakia. Brothers of many countries therefore will have to study abroad, most of them in Poland. For a really Dominican intellectual formation, these brothers should be given a proper understanding of the problems of the whole region within the reaching programs of these centers of studies. The provinces or vicariates which use the possibilities of these centers should be willing to participate in developing such programs.

b) For the complete formation of our brothers in Central and Eastern Europe the cooperation of all our brothers with a “license to teach” is urgently needed. These brothers could teach for shorter periods of time (e.g. one week or six months). The annual conference of the regents in that area should facilitate the details of this cooperation.

c) For a better integration of our students into the whole of the Order a regular exchange of students is needed. This could be done during the vacation period or at other times. This should help them to better understand different historical and cultural situations as well as to increase language competence.

d) A complete implantation of the Order necessitates the development of an independent intellectual potential. Scholarships which will help our brothers to obtain degrees of Licentiate and Doctorate at different institutes and universities abroad are urgently needed.

#### 50. **The Institute of Kiev**

We need to help the transformation of the Philosophical-Theological Institute in Kiev. This institute, which trains Ukrainian laity in Christian culture and theology, should become a University Institute affiliated with the Angelicum (PUST). In this way the Order will better contribute to the rebuilding of Christian culture in the Ukraine.

#### 51. **The nuns**

We appeal to the provincials and vicars in Eastern Europe with their councils, as well as to the commission of the nuns and prioresses of all the monasteries, to take into account the problems of the nuns in Central and Eastern Europe, who have suffered dreadfully from the consequences of Communist persecution. The most urgent needs are to help the nuns in Lithuania to live again fully in accordance with their Constitutions, and to establish new monasteries where they do not yet exist, especially in Byelorussia and Slovakia.

## 52. **Finances**

In most countries of the former Communist Bloc, communism has ruined not only the structures of religious and church life but also the economy. Therefore the implantation of the Order in these regions will need extraordinary amounts of money over the next years. In order to reestablish the Order in the territories of the former Soviet Union, the Dominican Family throughout the world wholeheartedly has given a large sum of money so that the most urgent projects could be realized (e.g. to buy and restore apartments). The money which remains from this appeal is to be capitalized in a fund which has still to be increased, in order to realize longer term projects.

### **ORDINATION**

53. In countries outside the former Soviet Union there also exists the need of realizing such long term projects, but at the moment there is no money for these purposes. Therefore we ordain a subsidy from the ordinary budget of the Order of \$50,000.

### **COMMISSION**

54. In order to deal with the monies from the Solidarity Fund set aside for Eastern and Central Europe, we ask the Master of the Order and his Council in consultation with the appropriate Provincials and Vicars, to set up an organization analogous to those existing for other regions of the Order, which would help in the distribution of these monies.

## **EASTERN RITE DOMINICANS**

### **COMMISSION**

55. In the Ukraine and Slovakia there are some candidates for the Order, among them priests who belong to the Eastern rite. The Eastern rite Catholic Church is itself interested in the establishment of Eastern rite Dominicans. We therefore recommend the Master of

the Order and his council, together with the interested vicariates, to study the possibility of having a Dominican presence within the Eastern rite.

## AFRICA

### **Inculturation**

56.1. Many parts of the African continent are undergoing immense and painful changes which challenge the mission of the Order in this region. Although needs are great, the Order is young and new in these countries. A major challenge the Order faces is to live our Dominican life and to preach the Gospel in ways which respect African cultural traditions and values. We must accept the inheritance which the missionaries left and make it become fruitful in its context. This is not just a challenge to find new ways of preaching, but also a question of a formation that integrates the African traditional spiritualities and sense of community into our training programs.

56.2. The Gospel also has to subvert cultures. The Order is challenged to live beyond the ethnic and tribal differences which divide people one from another. Communities rooted in blood bonds are a predominant model in Africa. The task is to overcome these bonds of blood in order to create a new tribe, born in the blood of Christ. This could open up new possibilities for Africa.

### **Self-reliance**

57. One of the most crucial challenges facing the Order as African entities is the question of self-reliance. However, there are numerous problems preventing greater financial autonomy for Dominican entities in Africa. These countries and peoples have for generations been subject to underdevelopment by colonial and neo-colonial powers.

To obtain this self-reliance in financial matters, long-term planning in all the entities is needed, which consists of training brothers in

economic and financial management skills. Until this ideal is achieved, the Order will be required to give financial help not only for subsistence and ministerial needs, but also for formation and projects designed to promote the development of local income.

### **Formation**

58. In sub-Saharan Africa the brethren have 300 men, of whom 80% are Africans, and more than half are in basic formation. A significant number of recently ordained friars are now engaged in formation work. Others are pursuing post-graduate studies, preparing to teach in formation houses. The result is that most of the brothers in Africa are either in formation or involved in formation work, with a proportionately smaller number actually involved in full-time apostolic work. Consequently, income from active ministry is growing very slowly.

### **RECOMMENDATION**

59. We also renew our requests for personnel to assist us in our African houses of formation (Mexico, 134). This petition of the General Chapter of Mexico has remained unanswered until now.

### **The nuns**

60. Dominican contemplative life is flourishing in Africa. This is a cause of great joy and hope. Presently the eight monasteries are working for the creation of their own region and for greater collaboration among themselves. Their main concern is to build a house of formation. The nuns appeal to the Order for financial help to realize their projects. They would also appreciate visits from friars to give them retreats and courses in Dominican spirituality.

## **ASIA PACIFIC**

61.1. The Asia Pacific area is vibrant with life, teeming with nearly three-fifths of the world's people and containing all the major world religions, especially Buddhism, Hinduism, and Islam. These have a

strong influence on the lives of the people. It is a melting pot of language, culture, contrasting forms of government and differing ideologies. Despite this, there is a convergence towards harmony and solidarity.

61.2. The area is seen as the world's center of geopolitical and economic activity in the coming millenium, and presents the greatest evangelical challenge to the Church and the Order. Christian culture has had little explicit influence here (except in the Philippines, Oceania, Australasia and Timor) and the Church has not been shown much interest in this area until very recently.

61.3. As the worldwide Church struggles to become less eurocentric, the Asian Church is conscious of the smallness of its number (less than 3% of the total). It is predominantly made up of the poorest people of the population especially women, migrants and workers, for whom the struggle for justice and human rights is a fundamental task. In this way, it still maintains an affective dependence on its "foreign origins" and feels the need to have dialogue with the "predominant" religions of the area. Part of the Church is concerned about taking on these challenges especially if its self-understanding shifts quickly and is radically different in distinct contexts.

61.4. As Dominicans, we want to place our universal charism of preaching and teaching as poor, prophetic and itinerant friars at the service of the Asian Church, helping to develop its unique way of announcing the "Asian" face of Christ through the Gospel proclaimed, lived in dialogue and celebrated in a uniquely Asian manner. With the Church we wish to be poor, given to dialogue, contemplative, prophetic and fostering a humanity as integral as that of Christ. The very situation of Asia itself is a frontier and a challenge to the Order's priorities.

61.5. In a Church which is predominantly young and is developing its tradition, it is urgent, as well as requested by many bishops and laity, that formation and teaching be suited to the needs of the local church and to our charism.

## RECOMMENDATIONS

62. The renewed mission to China is one which cannot be undertaken without the help of the whole Order. We ask the Provinces to be generous in responding to requests from the Master for friars, either already suitably qualified for this mission, or those in formation who have shown an interest and sufficient capability to take part in this project.

63. We ask the entities of the Asia Pacific region to strengthen their own structures of coordination, especially in relation to formation and studies, the sharing of economic and human resources, and the development of the Order's mission within the region. For this purpose, we ask the regional meeting to study ways of restructuring the region to facilitate government, coordination among entities and sharing of resources.

64. We recommend that the University of Santo Tomas become a regional center of excellence in training and formation by developing within a period of five years:

- (i). An authentic, Asian contextual theology;
- (ii). A center for dialogue between Christianity and world religions, and between Catholicism and Christian movements.

65. All this should be done in collaboration with experts, both Dominicans and non-Dominicans. We also ask that other Asian Dominican centers be identified to serve the same purposes. For this, we commend the initiative of the Vice-Province of Pakistan for investigating the possibility of beginning such a center of studies in Multan.

## EXHORTATION

66. We exhort Dominican men and women in Asia:
- (i). To develop their community life and work in forms typically Asian; and we commend those who have already taken this responsibility seriously.

- (ii). To face the questions of inter-religious dialogue in each entity; and to teach all in formation to live in dialogue.
- (iii). To renew our tradition of contemplative life, taking into account not only the tradition of Asia but also those of our Dominican ancestors.
- (iv). To prepare those who are to be sent on *missio ad gentes* with proper training in missiology and cross-cultural anthropology.
- (v). To work for the needs of the poorest and marginalized within the region especially of women and children; and we commend the promoters of justice and peace and all who have made this priority a focus of their mission.

### LATIN AMERICA

67. In general, local Churches are now practically established. As a result, the moment has come where the Order must concentrate on specifically Dominican ministries. To achieve this we must remain conscious of the four priorities of the Order and develop the restructuring of our existent apostolates. It is necessary to reinforce the new centers of studies that we have established there and the projects of evangelization in marginalized areas.

There is an appreciable growth in local vocations in some Latin American countries. This calls for the reorganization of leadership in Dominican entities. Leadership should be passed on to Latin American Dominicans who in turn accept it. CIDAL should continue to assist the entities in the working out of these priorities and policies.

There is still fragmentation of entities in the Order in certain Latin American countries. This poses the challenge to restructure the Order, with the intention of encouraging unity and cooperation.

Latin America is a continent marked by poverty and marginalization. The Dominican mission must adopt Justice and Peace as the priority that directs all its pastoral activities. Native ethnic groups, women, and human promotion in general are the main challenges for the Order today.

As the Order strives for inculturation, we encourage the indigenous Dominican sisters and brothers to continue putting into practice their desire to be more fully present and active in the development of the implantation of the Order.

#### **EXHORTATION**

68. We exhort CIDAL to continue its collaboration with CODAL in order to assume the main priorities and challenges proposed by the last General Chapters for Latin America (Rome, Oakland, and Mexico).

## CHAPTER V

### GOVERNMENT

#### **Presentation**

69. Our government is an expression of our communion ordered to mission. At all levels (conventual, provincial and universal) our government looks after the planning, decision-making and implementation of everything that corresponds to our whole life and mission: “for a good which is accepted together is quickly and easily accomplished” (LCO 6). This co-responsibility demands today a creative collaboration which raises us above our limitations and responds to the urgent needs of the Order. To what does this collaboration commit us? What obstructs it? How can we convert it into prophetic hope? As we lack any magic formula for answering these questions, we would like to share the following with you:

- 1) certain evangelical convictions, as our base
- 2) some fundamental criteria, as our light
- 3) some operative steps, as a commitment and
- 4) our present reality, as a testimony

#### **(I) EVANGELICAL ROOTS OF GOVERNMENT AND COLLABORATION**

70. “**AND LEAVING EVERYTHING...**” They left their boats, their nets, their friends, their people... Those first disciples, whose apostolic life was imitated by Saint Dominic, overcame the frontiers of the here and now; they went beyond the here and now. Our life and mission invites us to fix our gaze on horizons that are farther than our first glance. Through our profession we are called to give our lives to God in the Order; through obedience to the Master of the Order we show our open-minded availability. Frequently, however, our present commitments prevent us from discovering other kinds of

work; the immediate needs of our communities prevent us from having a wider view of the challenges of the Order. The nets that are our work (individualism), the boats that are our priorities (conventualism), the family that is our province (provincialism), can all be obstacles to our collaboration in a wider field, and they do not allow us to move beyond our immediate horizons.

“And leaving everything ... **THEY FOLLOWED HIM**”. Dominican spirituality is Paschal: we die that we might live. The stress is not on dying but on being born. Dominic, in Palencia, showed no interest in his books which he sold (dying), but rather in redeeming poverty (being born). As he began his preaching, he did not leave his heart in Castile, rather he brought it with him to Languedoc which called him. Like the disciples in the Gospel we do not emphasize “**they followed him**” but rather “**they left everything**”. This paschal teaching enlivens our government and our collaboration. If we fix our hearts on the activity that we have left behind, in the house that we have closed, in the institution that we have abandoned, how will we be able to open ourselves to the hope of a new presence, to the joy of a new institution, to the challenge of a new project?

The priorities of our mission, the frontiers, the new places that need preaching, the challenges of new areas, demand our evangelical response and call for brave, co-responsible decisions by our government. These will not be made easily. Now is the hour of Paschal courage. The goal of this search is not to destroy, but to build, and, above all, to launch ourselves “as evangelical men following in the footsteps of our Savior” (LCO 1, II) in places where the new challenges are calling for a courageous answer or demanding our collaboration. Death has a meaning when life is the perspective.

“And leaving everything, they followed him... and **HE SENT THEM OUT TO PREACH**”. “You will be my witnesses in Jerusalem, Judea, Samaria, and unto the ends of the earth.” The homeland of our lives and mission can be a community, a city or an institution, but we should always be available to go out with evangelical courage and generosity. People, communities and institutions are in exodus, as

we were reminded by the General Chapter in Avila. How can we be signs of a reconciled humanity when nation, culture, race and ideology are frontiers which impede collaboration in life and mission? It is certain that in our communal practice of government it is necessary to pay calm and genuine attention to these human situations and limitations in order to enable collaboration. However, without a spirit of apostolic solidarity and itinerancy, collaboration would be impossible, even if such limitations did not exist. Every entrenchment gambles with the hope of a new future.

## (II) FUNDAMENTAL CRITERIA FOR GOVERNMENT AND COLLABORATION

71. Our mission requires closer collaboration. To enlighten our efforts in this regard, we offer a few fundamental criteria that shed light on the concrete commitments of government and responsible collaboration:

**a) Evangelical criterion:** When poverty turns in on itself, it decays; when it opens out to redeem other poverties, it has the power to multiply. It is the evangelical logic of the multiplication of the loaves and fishes. It is the mystery of the wheat: when it is amassed, it rots; but if it falls on the fertile earth, is milled and baked, it becomes Eucharist for others. In that act of giving lies the mystique of our collaboration at all levels: conventual, provincial, universal or of the Order.

**b) The Criterion of Fraternal Communion:** Fraternal collaboration between communities and wider organizations rests on the equality and complementary nature of these entities. A collaboration where some of the friars feel inferior or subordinate is doomed to failure. The collaboration which imposes things and does not compliment destroys fraternal communion.

**c) Apostolic Criterion:** Collaboration has meaning when it looks toward strengthening our life, and when it is translated into an effective search for our apostolic priorities and for suitable ways of continually putting them into practice.

**d) Organizational Criterion:** Collaboration is genuine and always possible when there is a clear definition of goals, responsibilities and duties. These give rise to projects which are clearly defined, agreed to in writing and regularly evaluated, in accordance with the spirit and norms of our constitutions (LCO 106-107 & 390-395) and the paths which other General Chapters have opened up for us.

### (III) OPERATIVE STEPS FOR GOVERNMENT AND COLLABORATION

72. Our Constitutions give us many rich opportunities for collaborating (LCO 391), in terms of both content and method. Taking this framework into account, we propose some operative measures to generate collaboration, which go from the personal level to the level of the whole Order. Maybe they are not new. Perhaps they do not answer your expectations. However, we are convinced that when put into effect and regularly evaluated, they will open up new horizons of hope in our life and mission.

73. **WE EXHORT** all friars to revise: a) their participation in the planning and execution of their respective community's project of life and mission; b) the communitarian sense of their pastoral activities; c) their choices and presences in relation to the priorities and needs of the Order.

74. **WE REMIND** communities and local superiors of the ordination made at Walberberg (78), now included in LCO 311,I,2, to plan and evaluate their community project of life and mission in line with the priorities of the Order, and to make collaboration between the brethren easier at interconventual and provincial projects.

75. **WE ASK** priors and superiors to pay attention to the use of all the operative means for fraternal collaboration indicated in LCO: chapters, councils, conventual colloquial, community meetings, ongoing formation, in spite of the difficulties of each individual priory.

76. Quite often, there are various communities in the same city or nearby region, which could belong to one and the same entity. **WE ORDAIN** that major superiors and assemblies of provincials convoke and promote inter-community gatherings at least once a year with the aim of providing a unanimous witness of supporting the priorities of the Order, and of planning projects of common interest which are suitably agreed upon.

77. We believe that the apostolic project of a province or vicariate is a sign of communion and an instrument for concretizing and carrying out the options of the Order. It is the responsibility of provincial chapters and similar governing bodies to plan and evaluate such an apostolic project with everyone's collaboration, and it is the responsibility of the Provincial and his Council to supervise its implementation. **WE ASK** these governing bodies to establish real and well-defined planning of locations, tasks and institutions.

78. **WE ASK** the priors provincials, their councils and the regional organizations of collaboration to examine realistically the distribution of the friars and their communities in any one place or region, and to have the courage to assume concrete commitments to make possible new and more meaningful presences in their own and in other places.

79. **WE ASK** superiors and their respective councils that, in order to attain a more efficient and working collaboration in the different areas outlined by the constitutions (LCO 391), they establish statutes and agreements which they might consider opportune, in accordance with nn. 390, 392, 393, 394 and 395 of our constitutions, and that those who accept these agreements carry them out consistently. The Master of the Order, on his own or through his assistants, should take special care that these numbers of the LCO become a reality.

80. **WE EXHORT** the provincials and superiors of entities that pertain to one region or linguistic group, to look for definite ways of building solidarity and collaboration, so that they can reorganize and strengthen those entities within that very region which are in difficulty or in the process of growth.

81. **WE ASK** the provincials to take care to: 1) encourage the brethren of their provinces to take part in the Order's mission beyond their own provincial frontiers; 2) create possibilities for a commitment to collaboration with other entities, including those provinces which do not have such a commitment.

82. **WE ASK** those responsible for formation that as far as possible they make sure that student brothers, during the time of their initial formation or complementary studies, spend at least six months in a community outside of their province and even outside of their own country.

83. **WE RECOMMEND** that all of the brothers learn to speak a second language. In order to facilitate communication and collaboration among ourselves, **WE ORDAIN** that during formation the brothers who do not know a second language study one; and that those whose native tongue is not English, learn it.

84. **WE ASK** the Council for Europe to define its own statutes and to present them to the Master of the Order for approbation.

85. Collaboration and solidarity in government and the needs of the Order require both information and communication. So: a) **WE ASK** major superiors to inform the brethren about these needs and to encourage their response; b) **WE ASK** the Master of the Order to complete the database of all the brothers in the Order.

86. The study of the Acts of the General Chapters is part of our vow of obedience. Therefore **WE ORDAIN**, that in conformity with LCO 419, II, in conventual colloquia and in the programs of ongoing formation of every community, the study and reception of these documents will be included.

**(IV) THE PRESENT REALITY SINCE THE  
GENERAL CHAPTER OF MEXICO**

**a) Positive steps towards collaboration**

87.1. Following the recommendation and declaration of the General Chapter of Mexico (206 and 207) the Provinces of the Holy Rosary and the Philippines established concrete forms of collaboration in the areas of vocations, formation and apostolate.

87.2. The Province of Saint John the Baptist of Peru, and the Vicariates of the Province of Spain and of Saint Joseph of the U.S.A., and the house of Toulouse in Peru reached an agreement of collaboration in the common formation. (Mexico 206, 1,2).

87.3. The provinces of Saint Martin de Porres and Saint Albert the Great of the U.S.A. began collaboration by establishing a common novitiate in Denver and a common studentate in Saint Louis (Mexico 209.b).

87.4. The provinces of Spain, Aragón and Bética, and the Regional Vicariate of the Province of Holy Rosary in Spain, began collaboration through common formation of their novices in order to start an interprovincial novitiate in the future.

87.5. The provinces of Saint Peter Martyr and Lombardy in Italy are in an advanced stage in the process of unification. The other provinces of the peninsula have taken steps to achieve a closer and more stable collaboration. There is a national novitiate of these provinces in Chieri and there is an agreement of collaboration to establish common centers of the study of philosophy and theology for all of Italy.

87.6. In response to the ordination of the General Chapter of Mexico (184), the Council for Europe had two meetings (Prague 1993 and Malta 1994) in which they examined the situation of the Order in Europe, the existing forms of inter-provincial collaboration, and the outlook for the immediate future, most of all in the area of initial formation.

87.7. In order to plan the apostolate of the Order in the Iberian peninsula, the Iberian Assembly of Provincials decided to form an interprovincial team for theological reflection which published the results of its study: "Presencias y ausencias dominicanas en España y Portugal, 1992".

87.8. The project of unification between the provinces of France and Lyon is being studied by their Provincial Councils.

87.9. The Master of the Order, after a proposal by CIDAL, named as promoter responsible for the mass media P. José Adalmiro Arias of the Province of Saint Louis Bertrand of Colombia.

87.10. The vicariates of the provinces of Bética and Holy Rosary in Venezuela have a common formation program for the students who, in the future, will form a new entity in the Order.

87.11. The two priories of the Vicariate of the Province of Bética in Puebla (Mexico) have been integrated into the Province of Santiago.

87.12. In Africa the novitiates of Rwanda-Burundi, Nigeria, Zaire, and South Africa are open to novices of all these entities. They are continuing their collaboration through Interafrica and through the presence of student brothers in diverse centers of studies.

**b) Projects not achieved**

88.1. The collaboration programmed between the provinces of Teutonia and Saint Albert the Great of the U.S.A. in their vicariates of Bolivia did not achieve its planned objective.

88.2. After some years of collaboration between the entities of the Caribbean, the common novitiate in Trinidad-Tobago was closed.

**c) New possibilities**

89.1. After some initial difficulties, the mission established by the Province of the Holy Rosary in Korea continues on course, with a community of three religious who are looking for greater stability.

89.2. The Province of Malta is studying the possibility of starting a mission in Albania.

89.3. The Province of the Philippines is studying the possibility of opening houses in Indonesia and in Sri Lanka.

**(V) FINAL THOUGHTS**

90.1. To govern is to act somewhere between the dream and the hard reality. Now there is, at all levels of the Order, a perceptible gap between the two - between, on the one hand, the challenges which we face and the apostolic goals which we set to answer those challenges and, on the other hand, the resources at our disposal with which to confront the challenges and to reach the goals. Does this not derive from a failure to evaluate current or upcoming projects which we have chosen to undertake together? During the course of a conventual, provincial, or general chapter, is there room for the most objective evaluation possible of the stakes, the successes, the failures, and even an evaluation of whether we should start new programs, whether we should stop or continue existing ones? How do we bridge the gap between our lack of manpower and the needs which we have to or want to meet? Do we know how to choose, and do we know how to say "No"? We accept rather willingly to share our material resources; do we also accept to share our human resources? Do we know how to communicate our needs, our joys, our sorrows, our successes - be it on the provincial or regional or world-wide level?

90.2. It is necessary to continue to sensitize the brethren to the priorities chosen and confirmed by the most recent General Chapters. Parallel to this and likewise on behalf of these same priorities, provincial or local superiors must be sensitized to the necessity of making courageous and even painful choices, of collaborating effectively

with other entities with an eye toward attaining goals set in common - assuring a Dominican presence in such a way that our people will not all be concentrated in one place, thus leaving other entire regions totally devoid of Dominicans.

90.3. Preaching is the mission of the Order, its charism, and in principle everything we do is directed toward this end. In view of this preaching, we encourage a genuine itinerancy inspired first and foremost by apostolic zeal. What then should be done with venerable buildings and institutions which were once useful, but which more recently have often proven to be burdensome? Each of our communities is in itself a "Holy Preaching". Are we convinced that, for our communities to indeed be such, they must have at least a certain number of brothers in order to ensure a nourishing liturgical life, to encourage balance in our lives, to have a stimulating and enriching community project, to provide the Order with the image which it ought to have? If this is the case, why are there so many communities - of course exempting certain exceptional cases which can only be seen as transitory - which meet neither the criteria set by the Constitutions nor the desires of the General Chapters? Likewise, what can be done to make it possible for the majority of our communities to live a Dominican life which conforms in principle to the requirements of the Constitutions and the General Chapters? Where this is not yet possible, what kinds of networks can be envisioned and implemented which may provide avenues for discussion, collaboration, and support, and which will avoid isolation in order to keep alive the requirement for a modicum of common life?

### **RECOMMENDATIONS**

91.1. We recommend that the provincials and the Provincial Chapters evaluate the apostolic objectives of their communities or of their provinces with regard to the priorities of the Order.

91.2. We recommend that the provincials and the Provincial Chapters analyze the apostolic needs of their territories or of their regions and, with regard to the aforementioned objectives and eventually in

consideration of possible collaboration with other entities, that they determine what sites and means are necessary for meeting these needs. This call to mission may be a call to go beyond the existing structures, to make choices with courage and determination, and even to withdraw from certain ministries in order to ensure the continued life and mission of the Order itself.

91.3. We recommend that the Provincial Chapters make sure that each community effectively allow the normal exercise of the Dominican life according to the criteria established by the Constitutions and the General Chapters. In particular, we recommend that the Provincial Chapters be mindful that there is an optimum number of brothers and a generational balance which must be maintained if we are to assure a flourishing fraternal common life, and if we are to provide the Order with the image which it ought to have.

91.4. A constant throughout the entire legislation of the Order is the notion that the province is the usual point of reference as regards Dominican identity and government. The province is responsible for formation, for centers of study, for maintaining diversity among its apostolates, and for giving birth to new projects. According to the General Chapter of Mexico City, the provinces “are the institutions which carry on the dynamism of the Order”. To that end, it is important for a province to have a sufficient number of brothers. It is very improbable that a province with fewer brothers than the minimum number established by our current legislation would be able to have a dynamic government. As a result, we recommend that the next General Chapter discuss the minimum number of friars necessary to constitute a province, and that it seriously consider bringing that number to sixty.

## CHAPTER VI

### DOMINICAN FAMILY

#### Prologue

92. As members of the Dominican Family, we accept the invitation of the General Chapter in Mexico, which in number 11 of its Acts, asks us to direct “an attentive reading and mature reflection” of the documents written about the Dominican Family. It seems to us, after analysis of the events of recent years, that the time has come where we might propose more concrete steps to both ourselves and to the other members of the Dominican Family.

In fact, over the last 30 years “we have noticed the recovery and development of an old reality: that of the Dominican Family (Mexico, 116) in such a way that at the present moment many strengths or positive results show a desire to see the men and women in a single, world-wide organization which discovers in St. Dominic a model and inspiration to proclaim together the good news of Christ Jesus to today’s world.”

We consider among our recent achievements: the various teachings that have been affirmed by General Chapters, historical investigations, letters from the Master of the Order and through studies and publications by the sisters and laity in magazines, days of reflection, journals on Dominican life, congresses and seminars; and in some parts of the world, visible signs of organization.

While these efforts are very encouraging, the Dominican Family still remains a dream or an ideal to many people. The partially attained collaboration between the different branches of the Dominican Family has not grown in proportion to expectations if we consider the lived reality in some areas or countries. We note that the friars are not sufficiently prepared for working in collaboration with the sisters and the laity.

The General Chapter of Mexico noted this: “authentic collaboration cannot be realized without planning” (116). In fact, utopia and doctrine will not bring commitment as long as they do not express their “spiritual and moral” basis (Madonna dell’Arco, 225) in a larger organization that shows in which areas all its members enjoy equality in proposals, decisions and actions.

### **PROPOSAL**

93. In order that the Dominican Family might develop a greater consistency in its identity and mission, it should produce its own organizational project, with the participation and commitment of “friars, nuns, sisters of active life, members of secular institutes and fraternities of priests and laity” (LCO 1, IX).

In recent years, we have witnessed signs of a process of an international organization in some branches of the Dominican Family: the International Commission of Nuns, the International Movement of Dominican Sisters, the European Congress of Lay Dominicans. In Latin America, where the Dominican Family is strongly present, instances of coordination between the various branches can be seen, as in the case of joint meetings between CODAL and CIDAL. Here and in other areas there are secretariats for the Dominican Family.

Bearing in mind these experiences, we set as an objective that within six years, the first General Assembly of the Dominican Family will be convoked by the Master of Order, as a source of unity, with the agreement of the representatives of the other branches of the Dominican Family. At this occasion, the representatives of all the previously organized branches of the Dominican Family, will be able to jointly study proposals that might foster common projects with regard to formation, collaboration and action.

In order to attain this goal, we suggest that the Dominican Family initiate a process that will allow it first to receive and study this proposal of the General Chapter of Caleruega. Such a reflection should reinforce already existing local or regional centers of coordination

among the distinct branches, and create them where there are none yet. Once this is done, better forms of organization and representation to the General Assembly of the Dominican Family can be set up.

It is only then, at this level of organization, that we shall be able to answer most of the questions concerning the Dominican Family.

As it follows this path, the Dominican Family will continue with its style of collaboration, and the sense of belonging to the charism of St. Dominic as it has until today, empowering them and broadening their participation in assemblies and meetings at different levels; and, at the same time, each member and each branch will be aware of deepening their own identity, as well as their own commitment with the common mission of the Dominican Family.

Let us go forward on this road with St. Dominic, thinking of Christ our Lord.

#### **PETITION**

94. We ask the Master of the Order to institute an Assistant for the Dominican Family.

#### **RECOMMENDATIONS**

95. We recommend that the delegate of the Master of Order, for the nuns and the International Commission of Nuns:

- a) propose to the Master of the Order the nun's number of representatives at General Chapters and their manner of selection,
- b) study the participation of the representation of the nuns in the decisions of the General Chapters directly related to nuns and monasteries, and in the election of the Master of the Order.

96. We recommend that the Assistant of the Master of the Order for the Dominican Family count among his tasks:

- a) to promote among the brothers the proposal that this Chapter makes about the Dominican Family and its projection into the future;
- b) to coordinate with the delegates or representatives of the other branches whatever has to do with the life, mission and organization of the Dominican Family.

#### **EXHORTATIONS**

97. Inspired by the growing role that the laity, and particularly women, are filling in ecclesiastical life, we appeal to our brethren to:

- a) pay special attention to the laity in the Dominican Family, both in promoting them and encouraging their growth in the charism and mission of the Order.
- b) to support those friars who are able to create a sense of welcome and organization for youth movements with a Dominican inspiration.
- c) to explicitly encourage the charism and vocation of the Order among youth, associating them with our mission, and if suitable, with a temporary commitment.
- d) to accompany young people in the discernment and process of their definitive incorporation into the Dominican Family.

## CHAPTER VII

### STUDY AND FORMATION

#### (I) BECOMING A DOMINICAN

*“Proclaim the Lord Christ Holy in your hearts and always have your answer ready for people who ask you the reason for the hope that you have. But give it with courtesy and respect and with a clear conscience” (I Peter 3,15).*

98.1. What does it mean to become a Dominican? The words of Peter give an answer for our time. In a world often marked by despair and fear, when hope for justice, peace and meaning are not realized, the Dominican is one who continues, in the pattern of St. Dominic, to witness to that hope which is founded in the truth of the Gospel, to discern God’s presence in the world in the achievements as well as the yearnings of peoples and societies and, through our preaching, to build up a community of hope,

98.2. To be ready to give an account of our hope, we must have eyes open to see the manifold and varied needs of men and women, and hearts ready to share their suffering and to respond to their needs in accordance with the four priorities of the Order. This requires a single, unified formation of the whole person - intellectual, spiritual, personal and apostolic. It means a formation grounded in the truth of the Gospel and nurtured through assiduous study, in which reason, guided by faith, seeks for an understanding of truth following the tradition of St. Thomas. Only through this approach can we speak to a world marked by pluralism, and fundamentalism secularism and a crisis of reason. Finally, it means a formation that continues beyond solemn profession or ordination so that, like St. Dominic, we are always ready to give an account of our hope.

98.3. At profession, each of us replied to the question "What do you seek?" with the words, "God's mercy and yours". Our common response reflects the faith with which we all began our lives as Dominicans and it creates a bond among us that transcends differences of age and culture, experience and perspective. It also means that we seek mercy in the company of others, in a community of belief and hope, friendship and trust, care and concern, healing and forgiveness. Moreover, since we make profession to Blessed Dominic, the Master of the Order and his successors, we are united to all other Dominicans who have preceded us or who will follow us.

98.4. To show that our search for truth through study and our growth in Christ through spiritual formation are inseparable and to stress the dynamic and continuing process involved in preparing spiritually mature and informed preachers, we produced a single document, titled: BECOMING A DOMINICAN.

## **(II) THE CHARACTER OF DOMINICAN STUDY**

99.1. Dominican study is not an end in itself, but has its source in compassion and is oriented toward the salvation of souls. It is a work of reason, rooted in listening to the Word of God, and leading us to live the compassion of Jesus. It is also an effort to understand reality in the light of the Gospel, so that we may become authentic preachers, aware of the growing complexity, radical changes, and multiplicity of cultural contexts that characterize the present world. So it is that we live with creative fidelity in a time not unlike that of St. Dominic.

99.2. Open to all created reality, our tradition encourages us to discern the elements of truth present in every culture - to recognize the diversity of peoples and cultures as a mystery revealing God's plan as Creator and Savior. (*Ratio Studiorum Generalis*, Preface. VII). We recognize that a knowledge of philosophy and the human sciences is essential for understanding and dialoging with other societies and cultures. We therefore emphasize that initial formation must include at least two years of philosophy, an introduction to human

sciences, and ecumenical and inter-religious studies (RSG,I, 14,2 1). We also affirm the value of specialized studies in philosophy in understanding contemporary culture.

99.3. The study of theology, as an essential part of our Dominican formation, has a contemplative as well as an intellectual dimension. It is not divorced from, but rather grows out of, our apostolic commitment. Indispensable for our work of preaching, it does not draw us away from pastoral concerns, but allows us to respond more effectively to the needs and sufferings of people.

99.4. Study is a task of the whole community. It is the community, not the isolated individual, who is the subject of study and preaching. Our convents should therefore be places of theological dialogue and contextual reflection.

### (III) UNITY AND PLURALITY IN FORMATION

100.1. An effective program of initial formation must necessarily involve elements of unity and plurality. Plurality reflects the reality of our present world and the situation of candidates entering the Order. Unity is demanded if the formation program is to be faithful to the continuity of our Dominican tradition and responsible to the integrity and wholeness of the individual who has been called to Dominican life.

100.2. The unity of our Dominican tradition is reflected in our common history and vision which are rooted in the thought of Thomas Aquinas. The newly developed *Ratio Studiorum Generalis* (RSG) and *Ratio Formationis Generalis* (RFG) provide a common outline for the formation of cooperator brothers and clerical candidates, while allowing for diversity as each province develops its own *Ratio Particularis*. The common vision of the Order is espoused in its four priorities of Justice and Peace, catechesis in a de-christianized world, evangelization in the diversity of cultures, and use of modern media of communication - priorities which should shape each formation program.

100.3. Plurality enters the program of formation most evidently in the variety of individuals who are called to the Order, each with his own charisms, social background, education, age, culture, wounded experiences. To match this reality, there must be a plurality of models for formation and a plurality of approaches in any one formation program. Only in this way can the individual be enabled to grow, and gradually share responsibility in the Order. Special attention should be paid to the formation of cooperator brothers in preparing them for the various ways in which they will participate in the preaching apostolate of the Order. At least a part of their formation should take place in the area where they will exercise their ministry. Each student is primarily responsible for his own formation (LCO, 156), but all need direction in seeing the unity and interrelation of the many aspects of Dominican life: personal, affective, apostolic, intellectual, spiritual, communal. Particular attention must be given to the desire for relationship and community among young people who enter the Order. They may also need help in discovering their gifts and developing them. In this sense, formation should involve a kind of specialization from the beginning.

#### (IV) COLLABORATION

101.1. Collaboration is much espoused in discussions and documents (México, 28,151), but does not seem to be actualized to the degree that is desirable or, in some instances, necessary for the Order's formation programs and Centers of Study. Collaboration must be understood as cooperation both within and beyond the limits of the Dominican Family. It is required on three levels in initial and permanent Dominican formation.

101.2. *First*, each Dominican must learn to be a collaborator and to develop a collegial style of leadership. As part of the formation program, the student should discover the communal nature of Dominican study and learn the skills necessary for team ministry both practically and theoretically.

101.3. *Secondly*, to this end, the formation program itself must be a model of collaboration. The program should be intentionally designed and implemented as far as possible in collaboration with other branches of the Dominican Family and with other provinces or regions. Though constitutionally the program is under the direction of a single master of novices or students, it should be carried out in collaboration with all who are concerned with formation. A particularly effective way to achieve this is through the establishment of a "formation team." The formation program should always involve the close cooperation of the formation community, the conventual prior, lector, regent, formation council and provincial. Regular occasions for dialogue between Dominican formators should be developed. Possibilities for collaborative formation of formators should be investigated.

101.4. *Thirdly*, only through increased collaboration, will the Order be able to maintain its present Centers of Study and provide a Dominican formation program in areas where students receive their academic formation outside a Dominican Center of Studies. This may involve patterns of South-South cooperation. It may also require an increased itinerancy of Dominican professors to answer these needs by teaching short courses on particular aspects of the Dominican tradition in areas where such instruction is not otherwise available or by committing themselves for more extended periods of time to the service of the Order's Centers of Study.

#### **(V) CONTINUING FORMATION**

102. Formation and study are united aspects of becoming Dominicans, an ongoing process of one's whole life (LCO, 224; RSG, VI). Continuing formation consists not only in personal, intellectual updating, but also involves putting our charism into action with regard to the challenges of the world around us. This demands communication between brothers and a willingness to adapt the structures of our personal and communal lives to the context of our apostolic commitment.

**ORDINATIONS**

103. We ordain that each center of institutional studies and each formation community assess its present level of collaboration and consider possible initiatives for increased cooperation with other provinces and centers as well as with other parts of the Dominican Family. These assessments are to be sent to the provincial(s) by May 30, 1997 and shared at regional meetings of Dominican regents and formation personnel.

104. Because the work of formation is a primary and integral part of the community project of each formation community, ensuring the collaboration of all members of the community in this work (Walberberg, 17, D; Oakland, 38; LCO, 100, 311; México, 39), we ordain that, in preparation for the canonical visit of the provincial, the formation community review its community project and make a written assessment of the community's collective success and difficulties in implementing it. This assessment is to be given to the provincial as part of the canonical visit (México, 40).

**RECOMMENDATIONS**

105. We recommend that each region include, as an agenda item at one of its meetings, a discussion of how well directors of provinces and masters of novices and students in the region are prepared for their work, both before and during their terms of office. This will include a review of the means that might be used to provide better formation for them, such as courses, exchanges and discussions with other regional formation directors regarding their work (pedagogy, psychology, spirituality, history of the Order, etc.) (RFG, 139). We especially recommend the program of formation in Justice and Peace being prepared by the assistant for apostolic life (Cahiers Justice et Paix).

106. Recognizing the importance of discernment in accepting candidates to the Order, we recommend that each region include, as an agenda item at one of its meetings, a discussion of the criteria being

used in accepting candidates, the means by which each candidate is evaluated, and the ways that vocation directors are prepared for the work of recruiting and evaluating candidates.

107. We recommend that the commission for the promotion of studies be reconstituted as soon as possible and directed to continue the work outlined for it by the México Chapter (166). We ask the assistant for the intellectual life to encourage the faculties of the Order to recruit members of the Dominican Family to teach in the Centers of Study of the Order.

108. We recommend that the theological faculties of the Order establish a program of support (parrainage) to assist General Vicariates or Regional Vicariates such as Zaire, West Africa and those in Latin America and Eastern Europe in founding and supporting their own centers for institutional studies.

109. We recommend that formation and study be integrated into each community's project (México, 39). Since the conventual lector is essential in promoting permanent studies at the local level, we urge conventual lectors to be attentive to the responsibilities outlined in LCO, 326 bis, II and RSG, 32, III. We also encourage smaller communities to collaborate with other communities and to make use of resources at the provincial and regional levels.

110. We recommend that each community, under the direction of the conventual lector, devote at least part of its monthly meeting to discussions fostering continuing formation as distinct from current community business. A written summary of such discussions should be kept for examination by the provincial at times of visitation. We remind the Regents of Studies of their role in this process (RSG, 67.4).

111. We remind provincials of their serious responsibility in making the first assignment of brothers, especially the criteria given in México, 32.

**(VI) CENTERS OF STUDY****COMMENDATIONS**

112. The Chapter of México has approved the new *Ratio Studiorum Generalis* (RSG) which has been promulgated by the Master of the Order and the General Council, May 17, 1993 (México, 176-177). Since that time, different provinces, vice-provinces and general vicariates have submitted their *Ratio Studiorum Particularis* (RSP) for approbation. We thank them for their effort to put into practice the fundamental orientations of the RSG and to establish a structure of studies adapted to their particular context.

113. We commend the different entities who have made great efforts to establish, develop and stabilize their centers of institutional and higher studies, or to create a center of special studies (RSG, 44; México 169). Among them we mention the "Dominican Institute of Philosophy and Theology" at Ibadan; the "Escola Dominicana de Teologia" at Sao Paulo; the "Centro de Estudios y Teologia, Santo Domingo de Guzman" at Santo Domingo; the "Center Ak' Kutan" in Guatamala; the "Institute of Theology" at Multan; "Centro de Estudios de los Dominicos del Caribe" (CEDOC) in Puerto Rico, and the "Instituto Universitario de Teología" in México.

114. We commend all the brothers teaching in various countries at specialized and higher institutions of study not belonging to the Order as well as in centers for adult education. We applaud them for their intellectual activity, through which they realize their vocation as teachers and missionaries and encourage the provinces to recognize and foster their work.

**PONTIFICIA UNIVERSITAS SANCTI THOMAE  
IN URBE - (PUST)**

**DECLARATION**

115. We thank the brothers and sisters who are committed to teaching and research at our University at Rome. We recognize that their work contributes in large measure to the reputation of the Order in the world of science. We hope that the University may develop its participation in exchanges with other Roman universities and with other Catholic universities in the world. We recognize that through affiliation and aggregation PUST offers its services to many Dominican centers of institutional and higher studies. We renew the recommendation of México 165 that the Angelicum may become a privileged place for the study of Thomas Aquinas. We encourage the work of the different institutes of the University and their efforts to intensify the life of the University through the organization of congresses and scientific colloquia. We particularly thank those who have been engaged in maintaining and developing the faculty of social sciences. We urge the officials of the University to promote the publishing activity of the professors and to provide them with academic resources suitable for scientific work, especially with regard to the library.

**EXHORTATION**

116. We recognize the efforts which have been undertaken since the México Chapter to create a climate of confidence and openness between the Order and its University. This is reflected in an awareness of mutual responsibility in the areas of finance and the recruitment of faculty. The officials of the University should intensify their collaboration with the Directorium to promote the development of the University as a center of higher and special studies.

**COMMISSION**

117. We commission the Master of the Order to establish an evaluation commission to help the Directorium in planning the future of our University. This commission should include representatives of the University, the General Curia, and some external experts. Before the next General Chapter, it should examine the measures which must be taken for restructuring the University and for improving the student faculty ratio. Together with the Economic Commission of the Order, it should look for ways to improve the financial situation of the University and the condition of the buildings. It should especially examine the advisability of maintaining institutional studies at the Angelicum and look for ways to reinforce the various specializations which the University can offer through its Institutes.

**UNIVERSITAS S. THOMAE DE MANILA  
(UST)****DECLARATION**

118. We reviewed the report of the commission which was established by the Chapter of México (154) to examine whether it was possible and opportune to execute the decisions made by the General Chapters of Rome in 1983 (161) and of Avila in 1986 (158), regarding the transfer of UST from the jurisdiction of the Master of the Order to the Province of the Philippines.

**RECOMMENDATION**

119. We recommend that the convent of St. Thomas Aquinas at UST be transferred from the jurisdiction of the Master to the jurisdiction of the Dominican Province of the Philippines as soon as possible. The details of this transfer and the new statutes of the convent must be discussed by the provincials of the Holy Rosary Province and the Province of the Philippines, two representatives of the Convent of St. Thomas at UST, the assistant for the Asia-Pacific region.

and the assistant for the intellectual life. The statutes will be submitted for approbation to the Master and his Council.

### **COMMISSIONS**

120. We understand the transfer of the convent as a first step in principle toward the subsequent transfer of UST to the jurisdiction of the Dominican Province of the Philippines. We insist that the concrete measures for this transfer, some of which have already been formulated by the above mentioned commission, be discussed and prepared by all parties concerned in a climate of mutual understanding and of fraternal search for consensus. We ask the assistant for intellectual life and the assistant for Asia-Pacific, together with the Dominican authorities of the Philippines and the Roman Congregation for Catholic Education, to find juridical ways which permit the Master of the Order to remain as a guarantor of the autonomy, security and continuance of the University as a Dominican Center for higher and special studies.

121. We wish that the specific character of UST as a Catholic, Pontifical and Dominican institution may endure and that the University be a center of excellence in teaching and research for the whole region. We ask the Dominican Province of the Philippines to provide a sufficient number of brethren suitably prepared to take academic and administrative responsibilities at the University. We also ask the entire Dominican Family to continue to help UST by sending brothers and sisters to reinforce the faculties of theology, canon law and philosophy.

### **COMMENDATION**

122. We are grateful to the brethren of the Dominican Province of the Philippines and Holy Rosary Province for their commitment to UST. We recognize the generosity of the Dominican Province of the Philippines in their willingness to assume full responsibility in the future for UST, and we thank them for their decision. We joyfully thank the University for its initiative to create a center of special studies to promote dialogue with other religions.

**ÉCOLE BIBLIQUE****COMMENDATION**

123. We acknowledge the plan of the École Biblique to construct a library which will offer more security for the valuable patrimony of the École and provide a more adequate resource for contemporary means of research. The library will contribute to the attractiveness of the school as a place for specialized studies in scripture and archeology. We thank the brethren who, through their teaching and research, work for a better critical and historical understanding of the Word of God in Scripture. Their work is a remarkable contribution to the realization of the mission of the Order.

**FACULTÉ DE THÉOLOGIE À L'UNIVERSITÉ DE  
FRIBOURG****COMMENDATION**

124. We acknowledge that the agreement between the Dominican Order, the Bishops' Conference of Switzerland and the Canton of Fribourg has been renewed for ten years. The Master of the Order continues to be the Grand Chancellor of the Faculty of Theology (México, 157). We recognize the importance of a Dominican presence at the University of Fribourg. We thank the civil authorities of Fribourg for giving our brethren the opportunity to collaborate in an institution marked by its Catholic, multilingual and international character. We encourage the provinces to contribute in the future so that an adequate number of qualified professors will continue to be available to maintain the Dominican presence at the University of Fribourg so that the theological faculty may continue to be a place of specialization and formation of Dominican professors for the centers of study in our Dominican provinces. We thank the brethren of the Convents of St. Albert and St. Hyacinth for their commitment to teaching and research as well as for the help they give to brethren in formation through scholarships.

**COMMISSIO LEONINA****COMMENDATION**

125. We express our esteem for the brethren of the Leonine Commission who, through their critical editions, contribute to a better understanding of the works of St. Thomas Aquinas. We thank the president of the commission for his efforts to stabilize the number of members of the commission and to promote its recent publications.

**INSTITUTO PEDRO DE CÓRDOBA  
(SANTIAGO DE CHILE)****RECOMMENDATION**

126. We thank all those who have contributed to the creation of the Instituto Pedro de Córdoba at Santiago de Chile (México, 173). We underline the importance of this new center which is consecrated to the analysis of the manifold changes in the Latin American reality and to interdisciplinary research for a better theological understanding of the relation between Christianity and society in its economic and cultural expressions. We ask the provinces and vicariates, members of CICAL and CODAL, and the whole Dominican Family to increase their efforts so that, through their help regarding finances and faculty, the Institute may continue as a Dominican Center for special studies.

**ISTITUTO DI TEOLOGIA ECUMENICA  
"SAN NICOLA" DI BARI****RECOMMENDATION**

127. We affirm the recommendation of México (171) and invite brothers and sisters who are committed to the dialogue with the Oriental Churches to use the resources of the Institute. We recognize that at the Congress of Mechelen (July 6-9, 1995), on the mission of the Order in Europe, the wish was expressed to have the next congress in Bari on the topic of the encounter with Orthodoxy. We

encourage the brothers and sisters of Eastern Europe to come to the Center for complementary study, and we thank the Center for the grants that it offers them.

**FACULTAD DE TEOLOGIA  
"SAN VICENTE FERRER" DE VALENCIA**

**DECLARATION**

128. We recognize that the assistant for intellectual life has taken into account the recommendation of México, 172. Certain difficulties had indirectly affected the faculty of theology of Valencia, especially in the context of the erection of the John Paul II Institute for the Family which is dependent on the Lateran University in Rome. Together with the provincial of Aragón, Vice Grand Chancellor of the faculty, the assistant for intellectual life visited the Archbishop of Valencia, Grand Chancellor of the faculty, in order to clarify those difficulties. We confirm the proposal of the Chapter of México regarding the theological faculty of Valencia (México, 172).

**FACULTAD DE SAN ESTEBAN DE SALAMANCA**

**RECOMMENDATION**

129. We recommend that the assistant for intellectual life examine the possibility that the faculty of San Esteban of Salamanca, as long as it is reserved to the Order, make its program of study and degrees available to the whole Dominican Family.

## CHAPTER VIII

### ECONOMIC POLICY OF THE ORDER

#### Prologue

130.1. The last General Chapters, especially beginning with Walberberg (1980), have developed an increasingly deeper reflection on the economy and its role in the life of the Order. This reflection, in its central points, has shown itself most notably as:

- a greater awareness of the role of economy in human life;
- a greater sensitivity to the sharing of our goods with the poor and the most needy;
- a clearer understanding of the fact that our economy is completely at the service of our mission;
- a new vision of the office of the syndic (bursar) and of his role in the life of the community;
- a demand for a well-regulated rotation and mobility of brothers in the office of syndic;
- a greater ethical sensitivity with regard to the responsibility of investments;
- the incorporation of courses on economy, oriented toward sensitizing and preparing the brothers in formation;
- a greater emphasis on the immediate preparation of brethren for the office of syndic.

This interest has resulted in a series of choices and institutions which have allowed us to realize new forms of more equitable economic relations within the Order and new forms of more evenly shared solidarity, such as:

- the creation of a more objective system of funding the curia created by Fr Louis M. Trouiller, to whom we are grateful, which has provided 80% of the total costs of the Curia expenses realized with the contributions of the provinces and the houses under the jurisdiction of the Master of the Order;

- the creation of funds for particular purposes, such as the *Angelicum Fund*, to contribute to the activities of PUST, and the *Solidarity Fund* designed to contribute to the institutional formation of the provinces most in need;
- the grouping of regional Dominican entities (Inter-Africa, CIDAL, Asia-Pacific) that have similar problems, also financial, to facilitate a fraternal effort within the Order.

130.2. These chapters have insisted quite correctly on *solidarity* and *responsibility* in the economic field also.

Nonetheless we realize that in daily life solidarity can easily evaporate into a vague sentiment, and that a certain type of responsibility can enclose the person in "his" concerns, that is, those that concern only him, thus feeding into serious forms of dehumanizing individualism.

This must not worry us: the economic area, because it deals directly with material things, carries within itself something radical and fundamental which, if it is not continually renewed, dies.

"To be or to have?" The ambiguity of this choice, which is only apparently a vital alternative and which echoes in an impressive way the evangelical phrase "You cannot serve both God and Mammon" (Mt. 6:24), is used by St. Thomas Aquinas when he affirms that voluntary poverty is the first foundation in the acquisition of the perfection of charity (II, 186,3).

In fact we feel that we are "*alive*", not because we have many things, but because we wish "*to be*" in God, we wish to exist in relationship to him, welcoming his invitation to communion, and because we wish to live in *co-responsibility* with our brothers and sisters.

A co-responsibility, seen first of all as a reply and a *common participation in common projects*, in projects of the Order, of the Provinces and of the communities, but also, and more profoundly, seen as an expression of *personal creativity* in full fraternal sharing, within local communities, of the Province, of the Order and all the Dominican Family.

If Charity is also *human* communion, it cannot do without economy and in economy it can and must show itself above all as co-responsibility in material goods.

130.3. In the economic field, co-responsibility actualizes itself without losing the human or faith dimension. The gifts between brothers and sisters, in the charism of Dominic, including gifts of money are not just money, but a fruit, certainly the most material fruit, of human activity, of faith activity, which continues to defuse itself, allowing other brothers and sisters to share in their turn fruits for the kingdom of heaven.

130.4. This “gift”, obviously, involves all the Dominican Family. Religious men and women, laymen and laywomen, and other fraternities, all who share with us the fruit of their different works, can participate, and in fact are already participating in other parts of the world, in the construction of the material conditions necessary for the preaching of the Gospel: the construction of priories, books, food...

130.5. But we well know that a gift is not possible without trust and, in the economic field, trust is built upon and spread when there is great transparency in the accounts. This remains true whether the accounts are personal, communitarian, provincial or of the whole Order. Clarity in the accounts, as well as clarity in requests presented with specific and motivated projects, and finally clarity in the verification of the results.

Consequently we must all remember the word which gives us a grave warning that every fraud before our brothers is a lie, not just to people, but to God (Acts 5.4).

103.6. The General Chapter has in a particular way shown new ways of improving the method of contribution to the Curia, and most of all has wished to provide an instrument of greater co-responsibility in the provinces, in order to facilitate and enlarge the existent system of inter-regional groupings.

In fact, these bodies, often in collaboration with the Curia, have shown themselves capable of responding better, whether it be to regional problems or to those of each entity, through a communal activity of pin-pointing the demands of the distribution of aid received, and the verification of works undertaken or of activities that have been developed.

130.7. We think that this is the best way to help each other, walking together in the way so cherished by the Order in which charity freely given today looks forward to the new social justice of tomorrow and our admiration of the charity of the brothers of yesterday is called to be an energy which radically commits us to a more just society today.

#### DECLARATIONS

131. We declare that according to LCO 569, the Syndic of the Order, Fr. Fernando Mañero, has presented a report of the accounts of the General Curia and of the other institutions under the immediate jurisdiction of the Master of the Order, and that report has been approved.

132. We declare that the Syndic of the Order, Fr. Fernando Mañero, has presented a report on the management of the *Angelicum Fund*, and that report has been approved.

133. We declare that the Syndic of the Order, Fr. Fernando Mañero, has presented a report on the management of the *Solidarity Fund* and that report has been approved.

134. We declare that the Master of the Order, in accordance with LCO 572, has presented a report of his personal expenditure to the General Chapter, and that the General Chapter has approved it.

135. We declare that the Economic Commission of the General Chapter met the diffinitors of four provinces to find out why their respective provinces have not sent their annual reports nor paid their ordinary contributions.

<b>ORDINATIONS</b>
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136. We ordain, according to LCO 573, I, that the 1996 total for the ordinary budget of the Order will be: US \$1,410,000.00 of which US \$1,100,000.00 will come from the provinces.

137. To avoid that the fluctuation of national exchange rates in relation to the dollar should unbalance the ordinary contributions of the provinces, we ordain that there should be an annual adjustment of the contributions, according to the percentage system used by the Order.

138. With the aim of defining the *net income* of each province for determining the ordinary contributions to the Order, and believing it to be more convenient, we ordain that there no longer be a deduction from the total income for the expenses of institutional formation, but rather that a fixed per capita amount be deducted for each brother in formation, beginning with novitiate to the end of institutional formation. This per capita amount will be fixed annually by the Syndic of the Order along with the Economic Council and be approved by the Master of the Order and his Council.

139. We further ordain that in defining the *net income* of each province for the determining of the ordinary contributions to the Order, that donations for formation may be deducted, just like with other types of aid given to other entities of the Order.

140. We ordain that the houses under the immediate jurisdiction of the Master of the Order deposit as their ordinary contribution 6% of their overall income.

141. We ordain that the ordinary contributions of the provinces, vice-provinces and vicariates, including those recently established, not be less than US \$1,000.

142. We ordain that the *ordinary budget* of the Order should include aid of US \$100,000 for Africa. This aid will be applied to the

costs of formation and will be distributed by Inter-Africa, in proportion to the number of religious from each region in initial formation.

143. We ordain that the *ordinary budget* of the Order should include aid of US \$15,000 for Latin America, distributed by CIDAL.

144. We ordain that *ordinary budget* of the Order include aid of US \$50,000 for the provinces and vicariates of Central and Eastern Europe. This aid will be distributed by the new organization which will be constituted in accordance with no. 49 of the Commission for New Areas.

145. Considering the development of the extraordinary restoration works already done at the General Curia, and at those locales adjacent to it and remembering the good economic state of the financial capital of the Order, partly as a result of the favorable rates of exchange over the last few years, which seems to allow continuance of the extraordinary works of restructuring these places, we ordain a suspension of the extraordinary contributions of the provinces (Walberberg, 163), that had been demanded in this respect (cf. Mexico, 224).

146. We ordain that whenever particular urgencies arise in the Order that the Master of the Order, with his council, can reinstate extraordinary contributions up to 10% of the *ordinary budget* of the Order (cf. Walberberg, 163).

147.1. Several General Chapters have focused our attention on the office of the syndic. This General Chapter considers it opportune to insist on the necessity of having an adequate change of syndics, especially at the provincial level, and therefore we ordain that the syndics of the province, or any acting syndics of the province, cannot be named to this office for more than two terms.

147.2. In case of the need for a third and necessarily final term, the provincial chapter or the provincial council must ask for a dispensation from the Master of the Order, and the religious involved must write a letter to the Master of the Order, indicating his agreement.

148. We ordain that the provinces in their statutes decide the terms of office of those officials responsible for the administration of schools, universities, of scientific centers and all other administrative roles undertaken in the name of or with the consent of superiors.

149. We ordain that in each province, that the ethical norms of investment and deposition of money be agreed upon. The Prior provincial with his council must take this charge, having heard the economic council and the promoter or the provincial commission for Peace and Justice. With regards to these norms, the provincial and the houses determine in what banks (LCO 560, III) it is opportune to deposit their monies and in what societies they participate.

#### COMMENDATIONS

150. We recommend that the yearly economic reports of the provinces, vice-provinces and the general vicariates fully completed according to LCO 566 (cf. LCO 567 §I) shall be sent to the Master of the Order within the five months following the end of the fiscal year.

151. We also recommend that the responses to the economic questionnaire, prepared and sent by the syndic of the Order, shall be sent to the Master of the Order within five months following the end of the fiscal year.

152. We recommend that all the members of the Dominican Family, according to their possibilities, support the project of the library of the *Ecole Biblique*, an extremely important work for the future of the *Ecole* and the mission of the Order.

#### EXHORTATIONS

153. We repeat the exhortation addressed by the Chapter of México to the provinces, convents and all the Dominican Family in general, for an increase of the *Solidarity Fund*, to benefit formation, apostolic frontier areas, and the intellectual life (cf. México, 233), according

to the explicit desire of the Master of the Order: "if the Fund could be tripled, we would be able to begin to face this challenge in a more adequate manner" (cf. *Relatio de statu Ordinis*, p. 109).

154. We exhort the provinces to keep in mind some particular needs which exist in the Order, especially those of formation. Such needs can be financed by extraordinary aid given to them directly or through the General Curia. In the latter way, right usage and verification can be made more easily.

#### GRATITUDE

155. We thank the Dominican Family for their extremely generous response made to the request by the Master of the Order to help the new vicariates in the regions of the ex-USSR for the recent establishment of a new presence of the Order in those territories.

156. The General Chapter thanks all the entities of the Order which have generously contributed to the development of the *Solidarity Fund*.

157. It is the responsibility of the syndic of the Order to personally thank the brothers and sisters who have helped in the development and organization of the finances of the Order.

#### PONTIFICIA UNIVERSITAS S. THOMAE IN URBE (PUST)

158. The General Chapter is fully conscious of the committed service given by PUST within the Order and the Church and of the difficulties, especially the economic ones, met during recent times. That is why we value the fact that the administration of PUST, with outstanding efforts of various institutions, has achieved a very satisfactory level of clarity and has initiated a process of a more unified planning.

However, in spite of this new planning, the economy of PUST continues to be lacking for various reasons. Among these reasons, the chapter points out in a particular way:

- The reduction of registrations. This reduction seems to be irreversible and must be due especially to the establishment of new centers of study in Rome and in other parts of the world which also offer incentives to the students (for example, scholarships); the desire of several provinces of the Order and of some dioceses of the world to have local institutional formation, which means a marked loss of interest for the institutional studies given in Rome; and, finally, the reduction of religious and ecclesial vocations.
- The expenses incurred by the employment of three new employees for updating library information, which is necessary for connecting with other Roman university libraries.
- The employment of an accountant, ordained by the General Chapter of México (235).
- The economic situation created since the initiation of the new economic statute for those brothers who serve in the houses under the direct jurisdiction of the Master of the Order.

We are all aware that the centers of teaching and research, such as PUST, face many difficulties in order to be economically self-sufficient on a continual basis or to never be so. For this very reason, the Order has shown itself committed to giving not only a direct and continual subsidy, but it has sought in many ways to encourage the participation of the whole Dominican Family. Despite this help, PUST is not able to cover all its expenses, and for this reason, the General Chapter asks that the expenses be reduced.

This undoubtedly painful reduction will be brought about, at least from the economic point of view, primarily by preparing of a budget in a truly comprehensive manner, that is, in a joint meeting of the

rector, the administrator, all the deans, the heads of institutes and the librarian, in such a way that each responsible person can take into account the needs of the others, so that all remain committed to the terms of the budget. The unification of the different existing administrations (University and priory) will also help in the future.

It would certainly be a great help to the reduction of costs if each Dominican professor lecture full-time which would mean eight (8) hours a week.

This year, the Order has already had to give a loan to the PUST to help them reach the end of the academic year. The General Chapter would be very willing to write off this loan, on the condition that during the coming years the accounts of PUST, be presented in a complete manner, be correctly balanced, taking into account the ordinary subsidies it receives, which include, those received from the Order and the *Angelicum Fund*.

The difficulties which everyone recognizes, but also have to be faced and solved by all, give us further motive to sincerely thank all the religious who in one way or another work at and serve PUST. They are the ones who must put up with an uncomfortable situation that has far-reaching roots. May our understanding also be a comfort to them.

Finally, we take this occasion to once again remind the Order and all the Dominican Family of the *Angelicum Fund*, which aims to sustain our University, and which for these past years has not had any new increases.

#### **ORDINATIONS**

159. We ordain that the budget of PUST for each academic year be undertaken in a truly collegial manner, that is, by the rector, the administrator, all the deans of the faculties, the heads of institutes and the librarian in a joint meeting.

160. We ordain that the administration of PUST and of the convent of SS. Domenico e Sisto, while keeping separate accounts, shall have the same administrator.

161. We ordain that the syndic of the Order, with the economic council of the Order, revise the economic statute of PUST, with regards to the payments to the professors for the next three years, and then to present it to the General Council for its approval.

### **PALAZZO LARGO ANGELICUM N. 1/A**

162. In agreement with the petition made the General Chapters of Rome (147) and Oakland (201), the house at Largo Angelicum no. 1/A was vacated of residents so that it would be available to the service of the University. According to the indications of the PUST, a plan for there structuring of the whole building was developed. Such restructuring would incur a projected expense of US \$1.550,000. This budget does not include the expenses of furnishings nor those related to occupancy permits.

PUST considers it urgent to restructure these buildings in order to make it a place suited for different offices, lecture rooms, rooms for seminars, offices for professors in such a way as to be able to work out the necessary extension of the Library (cf. Rector's Report PUST).

### **COMMISSION**

163. We propose that the future of the "palazzo" Angelicum 1/A be examined and decided on by the new commission asked for and approved by this General Chapter according to the terms expressed in no. III of the Commission for Study and Formation.

## CHAPTER IX

### CONSTITUTIONS AND ORDINATIONS

#### Notes:

To present a clearer picture of changes in LCO made by the Chapter, the same procedure is used as was employed in the ACTS of the General Chapters of Walberberg (183), Rome (307), Avila (188), Oakland (208) and Mexico City (248).

The numerical order of LCO is followed. At each number specific signs show whether the text was approved for the first, second, or third time:

- \*\*\* a confirmed constitution (three chapters)
- \*\* an approved constitution (two chapters)
- \* an introduced constitution (one chapter)

Note: If the approval or introduction of a constitution was made with an ordination, it is indicated by the sign [O].

- ++ Ordination voted on for the second time, abrogating a previous ordination
- + Ordination accepted for the first time

[A] A text that is abrogated

New texts are printed in italics.

Since a good interpretation of changes made demands a knowledge of the preceding text and its history, reference to the preceding chapters is made with the following signs:

- O = Oakland, 1989
- M = Mexico City, 1992

In accord with LCO 285, I, ordination number 78 made in the General Chapter of Walberberg (1980), has been approved in this Chapter and has been placed in LCO. This ordination is indicated with the words, "Definitive insertion," namely # 311,1, 3.

The abbreviation "Tech." will indicate changes made for editorial changes in the text (cf. # 199).

### CHANGES IN LCO

164. (O-210; M-249)

\*\*\* **63. Constitution.** All brothers are bound to the celebration of the conventual Mass and *Liturgy of the Hours* in choir. Everyone shall be mindful of this common obligation.

Those, however, who cannot be present for the common celebration *shall say the divine office privately if they are solemnly professed. They shall say at least lauds and vespers privately if they are simply professed.*

165. (M-251)

**88. Ordination I.** It is especially the duty of the superior:

1. To see that... (as in LCO)
  - ++ 2. To see to it, *together with the conventual lector and the librarian*, that the library is supplied with necessary books and that an adequate sum of money is spent annually for its improvement.
- 3-6 (as in LCO)

166. (M-253)

- ++ **90. Ordination II.** In discharging all these duties, the Master of the Order shall be aided by the assistant designated for matters pertaining to the intellectual life *as well as by the permanent commission for the promotion of study in the Order.*

167. (O-213; M-254)

- \*\*\* **92 bis. Constitution I.** *The moderator of any center of studies is named in the manner to be determined by provincial statute.*

II & III as in LCO

168. (M-258)

- \*\* **129. Constitution.** Since the Marian Rosary is a way to contemplate the mysteries of Christ and a school for developing the evangelical life, it should be regarded as a form of preaching appropriate for the Order, in which the teaching of the faith is conveyed in the light of the Blessed Virgin Mary's participation in the mystery of Christ and the Church.

Therefore, the brethren should fervently preach the use of the rosary, *which is to be considered a characteristic mark of the Order*, and promote its associations so that it may become more vital each day.

169. (M-259)

- \*\* **139 bis. Constitution I.** The brethren need the permission *in writing* of their major superior to publish books.

170.

- + **167. Ordination I.** Before they are admitted to the novitiate, aspirants to the Order are to be prepared for the novitiate for a period of time. (In the text, the words “where it is opportune” are abrogated.)

171. (M- 260)

- ++ **167. Ordination III.** *In order to achieve this purpose, a province may legislate a time of pre-novitiate as the first step towards leading religious life. The purpose of this time is to prepare the aspirant for the novitiate, especially by catechetical instruction and some initiation into leading community life well and to give the Order a chance to discern the suitability of the aspirant for undertaking Dominican life.*

172.

- + **191. Ordination I and II** as in LCO.

**III.** While maintaining n. 207, the right of conducting the examination belongs to the convent where the brother made his novitiate or where he is actually assigned, and the examiners are the brethren designated by the prior provincial or by the prior with his council, *according to what is determined in the statute of the province.* The examination, however, can be held outside the convent of the novitiate or of assignment.

173. (O-225; M-266)

**200. Constitution. I - IV** as in LCO.

- \*\*\* **V.** *To change these arrangements for a just reason, a brother needs the permission of his major superior. (CIC 668, par. 2)*

174. (Definitive insertion) (W-78)

**311. Ordination I.** It is also the business of the chapter:

1. to organize... (as in LCO)

2. to treat matters... (as in LCO)

3. In order that the common life serve the apostolate and be enriched by the work of the brethren, each convent should work out its own program or schema of apostolic life. The schema, prepared and reviewed by all, shall be approved by the prior provincial. In this way individual activity approved neither by the community nor by the prior provincial will be eliminated.

175. (M-279)

++ **322. Ordination I.** *A subprior is to be appointed by the prior within three months after he accepts the office of prior, according to the norm of number 310, # 2. If he is not appointed within this period, the right of appointing him reverts to the prior provincial. He can be reappointed to a second term immediately but not to a third term without the consent of the prior provincial.*

**II.** *The subprior remains in office until the newly elected prior appoints a subprior according to the norm of paragraph I.*

**III.** *If the subprior ceases to hold office for some other reason the prior must appoint a new subprior within a month; otherwise the right of appointing him reverts to the prior provincial.*

176. (M-281)

\*\*[O] **326 bis. Constitution II.** It is the duty of the conventual lector, according to the determinations of a provincial chapter:

**326 bis. Constitution II - continued**

- 1. to promote a study... (as in LCO)
- [A] 2. to see to it that... (as in LCO, 3)
- 3. to promote conferences... (as in LCO,4)
- 4. to promote the permanent formation... (as in LCO. 5)

177.

- \* [O] **331 bis. Constitution.** In the provinces there should be no houses which do not have at least four brothers.

178. (M-283)

**352. Ordination.** The vocals of a provincial chapter are:

- I.
  - 1. regional priors;
  - 2. vicar provincials elected according to LCO n. 389;
  - ++ 3. conventual priors; *the subprior if the prior cannot be present on account of sickness or another grave reason approved by the prior provincial;*
  - 4. socii of priors going to the chapter according to n. 490;
  - 5. delegates of the brethren according to numbers 497-501;
  - 6. the prior provincial who completed his term in the province immediately before the chapter.

179.

**358. Ordination.** A provincial chapter shall be celebrated in the following manner:

- I, II, III as in LCO
- + IV. When all these things have been done, the chairman with the diffinitors shall discuss and decide whatever they judge to be necessary or useful in such a way, however, that those things *approved or rejected* by a majority of the vocals cannot *be changed*.
- V. as in LCO.

180.

**373. Ordination.** Among other things, the following must be dealt with in the provincial council:

1. The appointment or removal of a regional prior and a conventual prior;
- + 2. the presentation or removal of a pastor *the chapter of the community to which the parish is entrusted having been consulted.*

181. (M-292)

**391. Ordination.** The following can be used to foster collaboration among the provinces of one region or nation:

1. regular meetings...
2. interprovincial conferences...
3. national or regional promoters...
- ++ 4. a common novitiate or *studentate* or common centers of study, according to norms approved by the Master of the Order;
- ++ 5. an agreement entered into with the consent of the Master of the Order for the *erection of interprovincial convents* and for making assignments from one Province to another.

182. (O-251; M-296)

- \*\*\* **398. Constitution. II.** *During his term of office, the Master of the Order is obliged to visit the entire Order, either by himself, by his assistants or by others, at least twice.*

183. (M-297)

**407. Constitution.** In an elective general chapter the following are gathered and have voice:

- I. In the election of the master of the Order:
  1. ex-masters of the Order;
  2. each prior provincial;

**407. Constitution - continued**

3. from each province, the diffinitor of a general chapter;
4. vice-provincials and vicar generals concerning which in n. 257, II;
- \*\*[O] 5. a socius of the diffinitor of a general chapter from provinces having at least one hundred professed religious excluding however those who are assigned in vicariates *and those directly assigned to houses under the immediate jurisdiction of the master of the Order*;
- \*\*[O] 6. a socius of the prior provincial going to a general chapter from provinces having at least four hundred professed religious excluding however those assigned in vicariates *and those directly assigned to houses under the immediate jurisdiction of the master of the Order*;
7. a delegate from a province having at least ten and up to one hundred brothers assigned in vicariates or houses of the province outside the boundaries of the province, elected from them and by them according to provincial statute; from a province having from one hundred and one to two hundred brothers assigned in vicariates, another shall be elected delegate, and so on;
- \*\*[O] 8. *From among brethren directly assigned to houses under the immediate jurisdiction of the master of the Order, two delegates if they total less than one hundred, three delegates if they total one hundred or more, chosen according to the norm of # 407-bis.*

184. (M-299)

- \*\*[O] **407 bis. Constitution.** *For the election of delegates going to an elective general chapter, brethren of houses under the immediate jurisdiction of the Master of the Order are to be joined among themselves by the general council so as to form two or three elective colleges, depending on the number of delegates to be elected. Each college must have at least twenty-five vocals. The same general council will provide for the manner of conducting this election.*

185. (M-300)

**408. Constitution.** The following are assembled and have voice in a general chapter of diffinitors.

1-5 as in LCO

- \*\*[O]** 6. *One delegate from among the brethren assigned to houses under the immediate jurisdiction of the master of the Order if the total is less than one hundred, two if the total is one hundred or more, elected according to the norm of LCO 409-ter.*

186. (M-301)

**409. Constitution.** The following are assembled and have voice in a general chapter of provincials:

1 -5 as in LCO

- \*\*[O]** 6. *One delegate from among the brethren assigned to houses under the immediate jurisdiction of the Master of the Order if the total is less than one hundred, two if the total is one hundred or more, elected according to the norm of LCO 409-ter.*

187.

- \* [O] 409-ter. Constitution.** *For the election of delegates going to a general chapter of diffinitors or priors provincial, all the brethren of the houses under the immediate jurisdiction of the Master of the Order are to be gathered among themselves by the general council to constitute elective colleges. Each of these colleges should have at least twenty-five vocals. The general council will provide for the way in which this election is conducted.*

188. (M 307)

**432. Constitution.** It is the duty of the procurator general to transact business with the Holy See, according to the faculties granted him by the Master of the Order.

\*\*[O] Paragraph II is deleted.

189. (O-275; M-313)

\*\*\* **465. Constitution.** The election of a conventual prior needs the confirmation of the prior provincial *or of the regional prior if this concerns a brother assigned to a regional vicariate and elected for a convent in the same vicariate, unless the statute of the regional vicariate provides otherwise.*

190. (O-279; M-316)

\*\*\* **490. Constitution II.** Convents, however, which have at least *sixteen* vocals have the right of electing two *socii*, three if they have *twenty-four* vocals, and four if they have *more than thirty-two*.

191. (M-318)

**497. Constitution I.** While observing n. 491, II, provided they enjoy active voice (see nn. 440 and 441) the following elect a delegate to a provincial chapter:

1. brothers directly assigned to houses of the province;
2. unless it is indicated otherwise in the statute of the province, brothers directly assigned to houses or convents under the immediate jurisdiction of the Master of the Order, excepting always those who belong to the general council;
3. brothers indirectly assigned outside the province, provided they are not superiors;

**409-ter. Constitution - continued**

**\*\*[O]** 4. *brethren assigned to convents for which an agreement has been entered into according to LCO 391, numbers 4 and 5, provided that they are not superiors.*

192. (M-320)

**522. Constitution.** For someone to be elected diffinitor or socius of a diffinitor or provincial for a general chapter it is required:

1. That he be a son of the province, or assigned in it at least six years, if he is not a son of the province;

2. That he not have exercised the role of diffinitor or elected under the same title in the immediately preceding general chapter;

**\*\*[O]** 3. *That he not be directly assigned in houses under the immediate jurisdiction of the Master of the Order.*

193. (M-321)

**++ 561. Ordination.** No brother may have a personal deposit in public banks except with the permission *of his superior*. Even in this case *another brother designated by the superior* ought to have the power to withdraw the money.

194.

**+ 566. Ordination I.** Every year, the syndic of the province, *vice-province and general vicariate* shall present to *his respective council* an accurate and complete report on the revenues and expenses, debits and credits of the same entity, on the transactions he has made, and on the economic condition of the entity; he shall also propose a budget or estimate for the following year. All these reports must be approved by the *respective council*. Furthermore, the syndic must submit his economic report *to the superior of the entity* each month.

**566. Ordination I. - continued**

**II.** *In a similar fashion a regional prior and a vicar provincial shall send their prior provincial an accurate report of the economic status approved by their respective council in the same way as is stated in paragraph I.*

**EDITORIAL NOTE**

**There is a jump from 194 to 199 in the numbering of the Latin text**

199. (M-322) A technical change.

++ **567. Ordination I.** Each year, a prior provincial, *prior vice-provincial*, and a vicar general shall send their economic reports directly to the Master of the Order.

200.

+ **567. Ordination II.** Furthermore, each year, a prior provincial, *prior vice-provincial*, and a vicar general should send the Master of the Order a response to the questionnaire concerning major economic matters prepared by the syndic of the Order and approved by the master of the Order.

**DECLARATIONS OF CALERUEGA RELEVANT TO LCO**

201. According to the sense of LCO 252-256, we declare: that in the term "province" are included (with due proportion) vice-provinces and general vicariates (LCO 257-259) unless something else is indicated.

202. According to the sense of LCO 270, paragraphs I-III, we declare: For an indirect assignation by reason of study of brethren studying outside their own province, letters signed by each prior provincial indicating the request of one and its acceptance by the other, are necessary.

## FINAL NOTES

### APPRECIATION

203. Finally, the General Chapter of Diffinitors expresses its gratitude to all the entities and people who have collaborated in its preparation and development:

- To the Province of Spain for its hospitality and its generous help with the expenses of the chapter;
- To the community of the convent of Santo Domingo of Caleruega, which has welcomed the chapter fraternally; to the Dominican sisters of the Anunciata and to the monastery of Dominican contemplatives of Caleruega;
- To the Dominican communities of Palencia, Burgos and Santo Tomás (Aquinas) and to the Benedictine abbey of Santo Domingo de Silos;
- To the brothers and sister who have given their services to the chapter as interpreters, translators, liturgists, administrative workers, receptionists, photocopiers, compilers of the verbal process and secretarial workers.

### SITE OF THE NEXT GENERAL CHAPTER

204. The next General Chapter will be celebrated in Bologna, in the convent of our Holy Father Saint Dominic in the Province of Lombardy, at a time between the beginning of July and the eighth of August, 1998, to be specified later.

### **SUFFRAGES FOR THE LIVING**

205. For Pope John Paul II, supreme pastor of the whole Church and benevolent benefactor of our Order, each Province shall celebrate one mass.

For Father Timothy Radcliffe, Master of the Order, each province shall celebrate one mass.

For the entire order of bishops, for the former master of the Order, Damian Byrne, for the assistants of the master of the Order, for the procurator general of the Order, for our benefactors and for the good state of the entire Order of Preachers, each province shall celebrate one mass.

### **SUFFRAGES FOR THE DECEASED**

206. For the souls of Pope Paul VI and Pope John Paul I, the most recently deceased popes, each province shall celebrate one requiem mass.

For the soul of 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 say one requiem mass for all these together.

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

\*\*\*\*\*

These are the Acts of the General Chapter of Diffinitors, celebrated at Caleruega, Spain, in the Convent of Saint Dominic of the province of Spain from July 17 to August 8. The same validity should be given to copies printed and signed with the seal of the master of the Order as to the original text.

We command each and every superior of the provinces, convents and houses that the same acts be read and published as soon as possible in every convent and house subject to them, and that they take care that they are carefully observed by all.

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

Given at Caleruega, in the convent of Our Holy Father Dominic, August 8, in the year of our Lord 1995.

+Seal

fr. Timothy Radcliffe, O.P.  
 Master of the Order  
 fr. Francis Marneffe-Lebréquier, O.P.  
 Diffinitor, Province of France  
 fr. Gerald Stookey, O.P.  
 Diffinitor, Province of St.  
 Albert the Great in the U.S.A.  
 fr. Peter Sansegundo, O.P.  
 Diffinitor, Province of Our  
 Lady of the Rosary

fr. Bernardo Fueyo, O.P.  
 Secretary General of the Chapter  
 fr. Francisco Javier Fuertes Pérez, O.P.  
 Actuary  
 fr. Ricardo de Luis Carballada, O.P.  
 Actuary  
 fr. Francisco Javier Martínez Contreras, O.P.  
 Actuary

## APPENDIX I

### REPORT OF THE MASTER OF THE ORDER

In accordance with LCO. 417,II,3. I send you my *Relatio de Statu Ordinis* in preparation for the General Chapter of Caleruega.

When I was elected Master of the Order my first action was to renew the request I made at profession, and to ask for God's mercy and that of my brethren. In these last three years I have come to understand the deep fraternity and mutual forgiveness that makes of us an Order that has always preserved its unity, and it is a mercy that I have received so often for my shortcomings. I thank you.

My first task as Master was to visit the Order as widely as possible so as to get to know my brothers and sisters and to understand the challenges that we face today. I have visited more than seventy countries. This has been a wonderful even if exhausting experience. At Santa Sabina the daily post brings us news, projects, but mostly reports of problems and crises, conflicts and failures. But when I and the members of the General Council visit the Order we find the immense vitality of the Order, our deep desire to preach the good news of Jesus Christ. So often I have seen a world wounded by violence and poverty, and everywhere I have met brothers and sisters who share this new crucifixion of Christ, working and praying for a new heaven and a new earth. These years have been an inspiration for me. I give thanks to God and to St. Dominic.

Often during my travels, the very first question that the brethren have put to me is "How is Damian?". Everywhere I have seen how fr Damian Byrne's utter commitment to the four priorities of the Order, his wisdom in government, his closeness to brothers in every form of suffering and distress, and his love of the Dominican Family, have borne fruit in ways that he could never have imagined. I thank you, Damian, on behalf of us all.

Given the size and diversity of the Order and the complexity of the challenges that we face, the Master of the Order would be helpless without a strong and capable General Council. This I have, even if Provincials are sometimes very reluctant to give up the brothers best suited for this work! The role of a Socius can often be hard and unrewarding, and yet I have discovered how much I can rely upon the commitment, friendship and support of these brothers. This has been a real joy of the last three years. I thank the members of the General Council.

In this *relatio* I should report to you upon the state of the Order. In fact the best way to understand our strengths and weaknesses and the challenges that we face is to read the *relationes* of all the members of the General Council. This gives a more complete picture than I ever could. I will merely try to underline some major questions that we face today. Omission does not imply a lack of appreciation.

### **Preaching the Good News**

As the Order of Preachers, the state of the Order must first be judged by asking about the preaching of the gospel. Are we preachers? Paul VI once said "It is said that Dominicans are preachers. Nevertheless, it is not often that one hears of a Dominican preaching."<sup>1</sup> Every time I land in one of the great cities and see the endless spread of houses, and often poor barrios, then I ask myself how we can share the good news of Christ's death and resurrection with these brothers and sisters of ours. This is perhaps the major question that we face as an Order, and it is my hope that it will be a central topic of debate at this Chapter. All the other questions that we must face, of formation, studies, common life, government, are to prepare us to be preachers and to sustain us in this mission.

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<sup>1</sup> In an address to a group of Dominican novices and postulants, December 3, 1975.

In many parts of the Order we can see a renewed commitment to this, our fundamental charism. The report of the socius for the United States shows the growth of preaching team, often with the collaboration of brothers and sisters. In many parts of the world I have seen the importance of the preaching done by our lay Dominicans, for example in México and Brazil. Too often, though, the brethren are hindered from being preachers by other commitments, especially by parochial responsibilities. The parish can be a fine base for Dominican work, and it will remain an important part of the work of the Order in many provinces, but often we need to regain our freedom to try other ways of preaching the gospel, especially to those who shun our churches or who have never heard of Jesus Christ.

One of the characteristics of Dominic's Order, which sets us free to be preachers, was that the brothers took to the roads; we were liberated to become wandering preachers. This is a mobility that we need to recover. It is a freedom of the imagination, to give up what we have been doing and try new ways of sharing the gospel, a mobility of heart and mind. It is also a mobility that sets us free to move to new communities, and even a mobility that makes us free to work outside our own provinces, for the preaching of the gospel. This requires of the brethren a freedom to respond to unexpected demands, but also the courage on the part of superiors to imagine new projects and to ask the brethren to give their lives to them. Too often we are too timid, and underestimate what the brothers have to give and what we can ask of each other.

How are we to touch the imagination of those who do not know Christ, and give them a glimpse of the beauty of the gospel and the liberty of the children of God? One area which we need to develop is that of the most neglected priority of the Order, the mass media. Latin America is, I think, the only region to have a regional promoter of the media. It was the experience of the General Council that the recommendation of México City [70, 71, 72], that this be the responsibility of the socius for the Apostolic Life, was not practical. Therefore, I have asked fr Oscar Mayorga, the director of IDI, to accept the position of promoter of the mass media, and to be responsible for the

relationship between the General Council and the press [cf. México, 187]. His intention is to meet brothers working in different regions of the world in this area, and to try to learn whether anything can be done to support an increased presence of the Order in this important new world of communication.

I have appointed a Commission to consider how we can develop a presence as preachers in Internet, the network of computer communication that already links more than fifty million people. The challenge is not just to use Internet for communication within the Order but as a new place of preaching. I have asked this Commission, which is communicating via Internet, to report to me in time for the November Plenary General Council.

New areopagi, new places of preaching, will sometimes require cooperation between provinces. The dialogue with Islam; the community of Espaces in Brussels, as a place of dialogue with the challenges of the European community; Instituto Pedro de Córdoba, as a center of dialogue between theology and the social sciences, our centers of study, these are all examples of new challenges which can only be met by cooperation among provinces, and in these last three years I have seen just how hard it is to build teams which depend upon inter-provincial cooperation. We must be prepared to give our best brothers and not those whom we can 'spare'.

### **New Foundations**

One of the ways in which the Order responds to new challenges to preach the gospel is in establishing the Order in new places. We are, perhaps, the first Order which was founded to be missionary. We have become aware that this is a mission that has to be carried out everywhere, including much of Europe which has become dechristianised, but there remains the implantation of the Order in new parts of the world.

I would wish to underline that this missionary impulse, which has so often been linked with colonialism, is not necessarily imperialistic.

We are not McDonalds that we should have a priory in every city to sell our goods! Besides the mission to carry the good news of Jesus Christ to the ends of the earth, there is also the desire to learn, to draw strength and insight from other cultural traditions. I became deeply aware of this during a recent canonical visitation of the two vicariates in Japan. Here one could see clearly how much we have to gain as an Order from the presence within the fraternity of a rich and ancient culture with its aesthetic and contemplative tradition.

The reports of the members of the General Council, and especially of the socius for Apostolic Life, give an account of new foundations which are now either underway or contemplated. I would merely underline two important areas:

a) The refoundation of the Order in the ex-Soviet Union. The two new General Vicariates, of Russia and the Ukraine, and of the Baltic States and Belorus, are demanding new areas of mission. We are deeply indebted to the Province of Poland for the work that it did prior to the establishment of these new entities, and of the vital importance of its continued support. Through the generosity of the whole Order we have been able to find places for the brothers and sisters to live. Now the urgent priority is to build up communities, so that the presence of the Order may be truly Dominican in character. I appeal for brothers who are willing to give their lives to strengthen our presence in these countries. The mission is hard, the countries are crippled by poverty and political instability, but there is much to do, especially in the development of good ecumenical relationships with other churches in communion with Rome and with the Orthodox churches.

b) The greatest missionary challenge that we face as an Order is, as I have so often written, the development of our presence in Asia, home of over half of humanity. After painful early years, the new foundation in Korea is progressing well, and I have only admiration for the tenacity and courage of fr Santiago Saiz in carrying the project through so many difficult times. The Province of the Philippines has made initiatives, for example in Indonesia and Sri Lanka.

Above all there is the project for the refoundation of the Order in mainland China. I am convinced that we need to evolve some shared vision of the future of our mission in Asia, so that provinces can offer each other mutual support. What projects can be established with inter-provincial collaboration that can develop our presence in inter-religious dialogue, education, the mass media, etc?

After a long series of consultations and visits, I have decided to take steps to forward the future mission of the Order in China. Confidentiality prevents me from giving more details here. It will, I hope, be a wonderful example of how we can establish new structures of cooperation between entities so that we can face challenges together that no single province could contemplate alone.

### **A world-wide Brotherhood**

This brings me to the most important issue that this report on the state of the Order must address, which is the slow but steady transformation of the sort of Order that we are. It is still the case that well over half the brothers work in Europe - 3,500 out of some 6,600 - and that almost two thirds of brothers are European - 4,200. Yet there is a transformation under way. Less than half of the brothers in formation are from Europe. In recent years the percentage of brethren working in Latin America who come from outside the region has dropped from sixty to forty percent. In Africa we can see a wonderful flourishing of local vocations. We are slowly and yet surely becoming, for the first time in our history, a truly world-wide Order, which can draw upon the riches of cultures from every part of the globe to preach the good news to all nations. We should celebrate and give thanks for this coming of age of the Order, and our liberation from too narrow an identity. But it also faces us with a number of challenges which I, at least, have barely begun to understand.

We will have to seek to understand what it means to be a Dominican in these very different cultures. What do our vows mean? What does the vow of poverty mean in Africa, for example, or in the United States of America? The new center of reflection on inculturation at

Ak' Kutan, in Cobán, Guatemala, is at the forefront of searching to understand the meaning of inculturation for the Order in an indigenous culture. In Africa, an important debate is beginning upon the meaning of our vows. One of the great graces of the Order, and a gift to the Church, has been that we have preserved our unity as an Order despite conflicts within the Church and between our nations. How will we be able to hold together, with a common vision of being Dominican, while embracing the diversity of cultural contexts in which we must live our lives as religious?

We will be challenged to establish centers of theological reflection in new places, that will equip our brothers to preach the gospel in ways that will make sense to their own peoples. I believe that we have hardly begun to imagine the consequences for the teaching of philosophy for example. During these last two years new centers of study have opened in many parts of the world, for example, São Paulo, Santo Domingo, Santiago, Ibadan, Kiev, Warsaw, Paris. We should aim to establish centers of theological and philosophical excellence in every part of the world. How can we try to preserve some sense of a common theological tradition?

The future of the Order depends upon formation. But the cost of formation is impossible for many entities to bear. Where we have the greatest number of vocations is often where there is the greatest poverty. In Africa 48% of all brothers are in initial formation. Fr Damian's initiative in founding the Solidarity Fund is of the greatest importance for the future of the Order, but its resources are not nearly enough to meet the future formation of the young, not only in Africa but in parts of Latin America, Eastern Europe and Asia. If the fund were tripled in size then we could begin to meet the challenge a little more adequately. We need a massive transference of financial resources from the so-called First to Third Worlds. In some places a province may spend upon a single building more than the entire Solidarity Fund. What are our financial priorities? The future of the Order is at stake.

The more we become a truly world-wide fraternity, then the more we will share in the sufferings of a world which is increasingly wounded by poverty and violence. Christ is being crucified in so many places in Africa: Rwanda, Burundi, Angola, Algeria, and our brothers and sisters share in this pain and suffering. In Chiapas, Haiti, Karachi and so many other places, to be witnesses to Christ is to share his passion. How do we as a fraternity support these brothers and sisters, and accompany them on this Calvary? What networks need to be established so that we are one with each other in times of distress?

So many conflicts that are destroying our world have their roots in national, ethnic or tribal identities. How can we value our own roots, while learning to transcend these conflicts? How can we discover a deeper identity as Dominicans that means that we can recognize as brothers those whose ancestors or relatives have been or are the enemies of my own people?

We share in our own lives the wounds of the last five hundred years of colonial history. We all belong to countries that have exploited or been exploited, or both. Facing the pain of this history, with forgiveness and in mutual comprehension, belongs to the birthpangs of the Order as a truly international brotherhood. We who are from the West must dare to see how much of the world still remains caught in the chains of an economic colonialism which makes so much of the world incapable of freeing itself from misery. But an awareness of this history must not blind us to the heroism and self-sacrifice of so many brothers who came from the mother provinces and gave their lives for the preaching of the gospel in other countries. I was profoundly moved to meet our German Dominicans in Taiwan, who have given their lives for the gospel, and never sought their own survival but the building up of the local Church and the Chinese General Vicariate.

### **Structures of Responsibility**

One of the ways of responding to this profound transformation of the Order is through the promotion of regional meetings of entities. I have been most impressed by my meetings with the brothers of Latin

America at CIDAL this year, and their real efforts at mutual collaboration. Inter-Africa is evolving towards an effective body of mutual support. The region that is most culturally and linguistically diverse is that of Asia-Pacific, and we still have to find more effective ways of collaboration. Yet I was deeply impressed by the regional meeting of superiors at Nagpur in October 1993, and the vitality of the region. In accordance with the ordination of México City [184], the Council of Europe has been established and has organized two meetings of all the European provincials, in Prague and in Malta.

We must also consider the consequences of this transformation of the Order for our structures of government. The province offers us a deep sense of identity and community as Dominicans. It is also the principal locus of responsibility and government. The flourishing of the Order depends upon the establishment of provincial structures that can offer the brethren a solid formation, a variety of apostolates, a participation in responsibility and that can launch and sustain creative initiatives. The demographic transformation of the Order has implications for our structures of government that it is important to recognize.

In some parts of Europe it has become clear that we need to begin a process of rethinking provincial structures. This is not merely a question of administration or numbers, but of having provinces that can serve the mission of the Order, and that can liberate the brothers for the preaching of the gospel. It is particularly important that the young enter provinces which offer them support, community and the possibility of creativity.

Shortly after my election as Master of the Order, it became evident that this was a question that must be faced in Italy, where we have six provinces. We have begun a process, described in detail by the socius for Italy and Malta. We have made considerable progress and I wish to congratulate the Provinces of Italy for their courageous response. I was deeply impressed by a meeting of the six provincials, with representatives of their councils and of those in formation. It

was clear that they were more deeply committed to the future mission of the Order than to sustaining their own provincial identities, however precious these are and should be to us.

A similar process has begun in France, particularly in the dialogue between the Provinces of France and Lyon. This is a process that requires great sensitivity. The pace cannot be forced. It requires the patient search for consensus, a growth in friendship and the conviction that what is at issue is not the absorption of one province by another but the birth of some new entity.

I believe that the crisis of religious life in Northern Europe, and the severe shortage of vocations for the Provinces of Holland and Flanders, and the General Vicariate of Belgium, six in formation at this time for the three entities, means that one day we will have to begin to think about what structures will best sustain the mission of the Order and support the initiatives of the young. This might not necessarily be the formation of a new province. It is possible that given the cultural diversity of this region we shall have to imagine other forms of collaboration.

The other consequence of the slow demographic transformation of the Order must be the birth of new provinces in other parts of the world. According to the Constitutions the establishment of the Order in new parts of the world is always ordered towards the foundation of provinces [LCO, 119, III]. Yet it is still the case that very many brothers outside Europe, especially in Africa and Latin America, belong to vicariates whose mother provinces are centered elsewhere. In Latin America there are nine independent entities and nineteen dependent entities [vicariates, houses etc]. In Africa there is only one province, newly founded, and two general vicariates. Vicariates are born to die. Usually they should represent a stage on the way towards the birth of a province, either through their own evolution or through unification with other entities.

The birth of new provinces requires time and patience but we must be clear that it is our goal if we are to have the centers of responsibility and decision making located there where the brothers are. It will

demand of the mother provinces that they actively work towards the independence of vicariates, not simply cutting the bonds but accompanying and encouraging them in their development towards responsibility. This process is also helped by the co-operation and even unification of entities, giving the brothers a strength and a diversity of apostolates that no small entity could offer alone. Two examples I commend are the Vicariate of Aragón in Panama for becoming part of the Vice-Province of Central America, and the Vicariate of Bética in Puebla for uniting with the Province of México. Such changes require time, patience and courage. Often, too exclusive a sense of local identity, founded on race or nation, undermines that deeper identity which we have as brothers and sisters in Christ and Dominic, inhibiting processes of cooperation and unification for the sake of preaching the gospel. We have to be living signs of peace, and of Christ in whom old enmities are destroyed.

### **Some other challenges faced by the Order**

#### **Justice and Peace**

In recent General Chapters the four priorities first elaborated at Quezon City have become central in any assessment of our fidelity to the mission of the Order. These priorities are invoked throughout this *relatio*. Here I will merely share some brief reflections on our commitment to Justice and Peace.

I would strongly identify with the words of the promoter of Justice and Peace in his *Relatio*: "My first option was not to add more to the discourse, because what is important is the reality and truth of our engagements." I have been deeply inspired by my contact with so many brothers and sisters who live this commitment with joy and suffering. Often their work for a better world seems doomed to frustration when every country seems to be finding itself absorbed into the all-powerful Market and it becomes harder to dream of a transformed world order. We may feel tempted to despair, to fatalism. Do we do all that we can to support and encourage those members of the Order who have taken a brave stand? Do we show our appreciation that their commitment is a preaching of the gospel?

But this commitment for justice finds a wide variety of expressions, as we work for the healing of those hurt by a world order that is often cruel, in quietly working with the poor in our neighborhoods, in recognizing their dignity and supporting their just claims.

The Justice and Peace Commission of the Order seems to be working well, and I thank all the members who have given their time and energy to it.

We are less centralized than many other Orders in our response to issues of Justice and Peace. Do we need more co-ordination, so that in times of crisis, for example in Rwanda or Chiapas, we can offer immediate and effective support? Do we need to establish a full-time desk, which can support the promoter of Justice and Peace in his demanding work, or establish new kinds of international networking within the Order?

I especially commend the proposals of the promoter to elaborate a course of formation on Justice and Peace. This could be of immense benefit to the whole Dominican Family.

### **Dialogue with Islam**

This is one of the most significant challenges not only for the Order but for our society. In virtually every continent, from Glasgow to Melbourne, a dialogue with mutual respect between Christianity and Islam is vital not just so that we may learn from each other about the one God, but also for the peace of the world. Our Order has a long experience of dialogue with Islam, and also sometimes of its failure. The work of IDEO in Cairo has been of world renown, and the death of fr Anawati deprives us of a great pioneer in this area. Will we be able to respond now in new and creative ways when it is more necessary than ever?

I strongly commend the enormous work of Jean-Jacques Pérennès as socius for the Apostolic Life in this area, a labor of love, enriched by his many years of living in Algeria. Already this work is beginning

to bear fruit, for example in the re-establishment of the *Journées Romaines* [México City, 57] and the re-launching of the Secretariat for Islam. The response to this initiative has shown that among the young Dominicans there is a great desire to take part in this dialogue. The question that Jean-Jacques highlights in his report is, for me, key. What can we do as an Order to support and encourage the brethren in a dialogue that must take place in societies which are as different as, for example, Nigeria and Scotland, Algeria and Pakistan? We, as members of an international Order, with brothers and sisters present in virtually every country in which Islam is a significant religion, must surely have a particular contribution to make. What form should this take?

### **Religious Life**

I will share with you only a few observations upon how we brothers are living our vocation as sons of Dominic. This is because I have only just begun the process of visitating the Order which must be the basis of any clear judgement that I could make, and secondly because I shared with you something of my vision of the challenges that we face in my letter to the Order, *Vowed to Mission*.

#### **1) Common Life**

The common life that we share as brothers should be the source and sustenance of all our preaching. As it is written in the Constitutions: "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 a *sacra praedicatio*." [LCO, 100. I] In the Synod on Consecrated Life, held in Rome last October, it was frequently stressed by the bishops that in a world fragmented by individualism, there is a hunger for community, and that communities of religious, where brothers and sisters with differing views live in peace and mutual respect, are an important sign of the gospel in today's world.

Young people are often drawn to the Order because they desire to share in the life of a community, yet often we fail to answer their aspirations. Too often our communities meet only to discuss business, and not to share our faith and to support and to encourage each other. My limited experience of carrying out canonical visitations suggests that this is one of the major challenges that we face as an Order. So often the brothers share with me their desire for a deeper sharing in the common life, and yet are perhaps hesitant about accepting the vulnerability that it implies.

I strongly commend fr Damian's *Letter on the Common Life* as giving an excellent analysis of how we are to grow in this area.

How are we to strengthen the fraternal life of our communities? Every brother has to accept his responsibility to build up the community, accepting that he may be hurt and rebuffed in the process. Christ suffered his passion to build the community of humanity, and we must walk in his steps sometimes. The local superior obviously has a particular responsibility here. I would underline that the major superior, provincial or vicar, has a major responsibility to plan and work for the building of communities, through assignation and visitation. No younger brother should ever be assigned to a community where he will not receive the support that he needs.

## **2) Formation and Vocations**

Everywhere I have gone it has been clear that the future of the Order depends upon a deep human, religious, intellectual and apostolic formation. The primary challenge that we have in many parts of the world is not that of attracting vocations - there are some 1048 men in initial formation, some 15% of the brethren. The statistics suggest that we are beginning to attract and keep new vocations. Can we give them the formation that they need to flourish as preachers of the gospel and members of the Order? The key to any progress in this area is in the formation of the formators. What can be done to offer support in this area?

We discussed this at the Plenary General Council in May this year, and decided that given the great diversity of cultural backgrounds of our brothers in formation, it seems right to start from the many regional and sub-regional meetings of formators. Next year a consultation will be made during these meetings on two points: first, the core issues they face in initial formation and their main concerns as formators; second, the structural support they need on a regional and international level. I have asked my Socii to take part in these meetings and, in the regions where these meetings are not yet planned, to convene them. In the light of these exchanges, we will see better what are the issues to be faced in the coming years, what forms of support and collaboration need to be promoted in the regions, and how the General Council could be of help in this area which is so vital for the future of the Order.

In this *relatio* it is impossible to give a comprehensive picture of the challenges that we face in initial formation. I will merely indicate four topics which reoccur regularly in my discussion with formators around the world.

a) **Affectivity.** Fundamental to our humanity and central to our journey to the Kingdom of God is, of course, our capacity for love and affection. And yet it appears to be rare for our programs of formation to help the brethren face their affectivity, to welcome and rejoice in this capacity to share in God's own life, to live through its moments of crisis, and to encourage and support each other as we grow towards emotional maturity. So often the brothers endure in silence the joys and sorrows of this capacity to love, and easily become either emotionally crippled or are drawn away from their brothers in the process. I write this on the feast of Blessed Diana, whose loving relationship with Blessed Jordan of Saxony is a living example of how a human relationship can be a source of preaching and an expression of God's love.

b) **Study.** I am convinced that there is a return to a love of study among many young people joining the Order today. After the seventies, which saw the closure of so many centers of study, we

can now see many Provinces trying to rebuild centers of theological reflection. It is necessary for the vitality of any Province that it have groups of brothers who work together to reflect upon fundamental questions of our faith and society in the light of the gospel, thus serving the preaching of the gospel. This may be in a University such as Oxford, England, or focused on the problems of inculturation in Coban, Guatemala, or in dialogue with another religion, such as in our pastoral institute in Multan, Pakistan. We must resist the temptation to use those who have just completed formation to fill vacant positions rather than letting them continue in higher studies, if they have the talent.

Often during my travels, the brothers ask: 'But do we have a theological tradition? In what sense is there a Dominican way of studying, and how does it relate to the mission of the Order today?' This is an important question which we have often discussed in the General Council. I hope soon to offer you some simple reflections upon this in a letter to the Order.

c) **Openness and courage.** Fundamental to any formation is a growth in openness and courage. The preparation for the apostolate and for community life demands that we form young people who are at ease and open to those whose views are different from their own, who are not blinded by narrow ideology. Above all at this moment in the history of the Church, when there are so many signs of intolerance and hasty judgement of others, we need brothers and sisters formed for dialogue, in whom are united both conviction and humility, a passion to preach and a thirst to learn.

d) **Departures from the Order.** One of the saddest tasks of the General Council is to vote on applications for an indult to leave the Order or dispensation from solemn vows. So often these come from young men who are only ordained a few years or less. My impression is that departures are not in the same numbers of a few years ago, but they are still a cause for concern, especially since we are only responsible in accepting vocations if we do all that we can to help our brothers thrive. I therefore wrote to all the major

superiors of the Order asking them to reflect with their councils on the causes of these tragic departures and how we can help our brothers to survive and flourish in their vocations. I also received a circular letter from the *Congregatio de Cultu Divino et Disciplina Sacramentorum*, indicating that this is a problem for all religious institutes, and asking for our reflections. We discussed this at the May Plenary and I will share with you some of our conclusions.

1) *During initial formation a brother will inevitably encounter problems. If there is a good program of formation, then he will be encouraged to share these with those in charge of formation and face them with courage and faith, arriving at a clear discernment of whether he is indeed called to religious life. It is sometimes the case, especially in certain parts of the world, that a brother may hesitate to share his moments of crisis for fear of judgement and even of being refused for profession. These problems will then emerge when it is too late to help him transcend them and certainly too late to help him come to a proper discernment of his vocation. I would therefore conclude that it is important that candidates be encouraged to speak honestly with formators about the problems they have, confident that they will receive sympathetic attention, and support rather than judgement, and that moments of crisis will be seen as occasions for growth rather than symptoms of failure.*

2) *Formation communities tend to be very structured. One passes through all the successive stages of novitiate, simple profession, solemn profession, and perhaps ordination to the diaconate and then to the priesthood. There is a clear pattern which gives a meaning to one's life, stages to be passed through. All this stops at profession or ordination. Then the next certain event is that of death. This can be a shock to brothers who lack a deep sense of mission or of their own value. During formation it is therefore important that brothers begin to become involved in an apostolate so that the shock of transition between formation and the apostolate is not too great.*

3) *There is a certain fatalism which characterizes our time. When one faces problems, it is very tempting to think that one can do*

*nothing to solve them except for making a break and starting again. This is true in people's private relationships as well as in religious life. This difficulty in living through and beyond crises is linked, I believe, to a difficulty, much commented upon, in making life long commitments. If one has a crisis now then it may be hard to imagine living through it towards a resolution that one cannot now imagine. The only possible way to enter a larger perspective of one's life is through a real life of prayer, so that one dares entrust one's life to the unknown God who takes one on a journey whose paths one cannot know in advance.*

4) *Many young people have an idealized view of what it is to be a religious or a priest. It is this vision that sustains them. They may, for example, have a rather romantic view of being a Dominican! I am called to be the great preacher! First assignation brings us down to earth rapidly and we discover that the life of the religious is often unromantic and involves great endurance. Again this stresses the importance of continuity between formation and apostolic experience.*

5) *Most strongly of all I would stress that the Major Superior has a serious responsibility to assign brothers to communities which will help them to live through these moments of crisis, where they will receive support and understanding. They should be assigned to communities where there will be other young religious with whom they can share. After living in communities of people of their own age, suddenly they may find themselves alone. They must be accompanied during these first years. Many provinces organize meetings of brethren during their first years of ministry so that they can share their hopes and fears. I commend fr Damian's letter on First Assignation.*

6) *We must dare to fight for a brother's vocation. If his expressed desire to give up is simply accepted, then he is not encouraged to live through and beyond a crisis. We need too to share with these brothers our own strong desire that they endure, and our belief that they can overcome this crisis. It has therefore become my practice not too easily to process applications for laicization or dispen-*

sation, but sometimes to tell the brother that we need him and ask him to reconsider, and to encourage his Provincial to accompany him through a difficult moment.

e) **Spirituality.** Crucial to our preparation for the Dominican life is that of formation in a Dominican spirituality. Felicissimo Martínez Díez OP wrote "Dominican spirituality should be above all a Christian spirituality, a spirituality of the following of Christ. Jesus is the only one to be followed... What Dominic tried to do was to show with his word and example a specific way of following Jesus..."<sup>2</sup> Following Christ always includes an invitation to walk with him to Jerusalem, not knowing what awaits, sometimes uncertain and afraid like the disciples, to share his passion and suffering. This is not a popular vision of the Christian life, but unless we share some such vision of our journey with Christ then we will not form brothers who can endure the crises on the road with joy and hope.

During the meeting of CIDADAL in Santo Domingo this year, I was deeply moved to listen to the promoters of Justice and Peace in Latin America sharing their experiences. It was evident that one cannot accompany a people suffering great poverty and injustice without a deep life of prayer, a spirituality that sustains one when God seems absent and when all one's efforts to bring about a better world seem frustrated. We cannot be preachers of hope unless we are sustained by a life of both community and personal prayer.

In so many parts of the Order I have found a desire for us to recover the contemplative dimension of our life. Unless this is sustained by our communities then too often it withers and we lapse into activism. This aspiration for silence in the presence of God does not denote a *fuga mundi*, for it is our necessary sustenance to share the sufferings of the people of God. Too often when brothers, especially young, ask for more space for prayer in their communities, they can be seen as lazy, escaping the demands of apostolic life. Nothing could be less true.

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<sup>2</sup> *Dominican Ashram* Dec 1993 p 172

### 3) Poverty

I have written extensively on poverty in my Letter to the Order and so it is not necessary to say more here. I hope that this will be a major topic of discussion at the Chapter. It would be impossible, though, to give a report upon the state of the Order without expressing my profound conviction that the Order thrives best where we have a clear commitment to poverty. For Dominic the link between poverty and preaching was clear and unambiguous. Our preaching is most credible when we are seen to be people who live in simplicity, trusting in God and our brothers to provide us with what we need. Above all in this age of materialism, when everything is for sale in the great market which is our modern world, then it is most urgent that we are seen to be people whose preaching is grounded in an utterly different way of life.

#### Cooperator Brothers

One of the major transformations that the Order is undergoing is the decrease in the number of vocations of cooperator brothers. There are only 59 simply professed cooperator brothers in 19 entities, which means that 33 entities have none at all.

It is hard to overestimate the rich contribution that cooperator brothers make to our life and mission where they are present. We are enabled to reach out and touch the lives of people who might otherwise remain far from the gospel. They witness also to the value of the religious life that we have professed as members of the Order. I am convinced that this decrease in vocations is due only in part to a shortage of applications. Many provinces do not have a clear vision of how our cooperator brothers are called to take part in the mission of the Order and so do not encourage young men to join us. We need as an Order to share a vision of the wide variety of ways in which this vocation can enrich our mission.

This may be the appropriate place in which to tell you about how I have responded to the *Commissio* of the General Chapter of México [44] with regard to the passive voice of cooperator brothers.

This was an important topic for discussion at the General Synod of the Bishops on Consecrated Life, at which I was a delegate. The institutes with non-clerical brothers, especially the mendicant orders, repeatedly raised the question of the right of these brothers to have a passive voice, and this was recognized in the propositions voted at the conclusion of the Synod. This was further discussed with the Secretary of the Congregation for Consecrated Life at the most recent meeting of the *Unione dei Superiori Generali*. The USG is doing all that it can to ensure that this right is explicitly recognized in the final Apostolic Exhortation of the Pope.

The Province of Canada applied for dispensation for a cooperator brother to be subprior of a community. The General Council supported this application and it was granted by the Congregation. [cf. México, 44, c].

### **Brothers under the Immediate Jurisdiction of the Master**

One of my first priorities after my election was to visit all the houses under my immediate jurisdiction, so that I could make personal contact with all the brethren who are assigned to them. I wish to thank them and their provinces who have generously freed them for this service of the Order.

Many of the brethren assigned to these houses look to the Master of the Order for a relationship which is analogous to that with a provincial. Given the number of brethren involved, some two hundred, and that I am visiting the Order most of the time, it would be hard to offer the support, attention and regular contact that such a relationship should imply. Therefore the relationship of each community with the Socius for the Region and the Socius for the Intellectual Life is especially important.

I will not offer a detailed report on each of the houses in question, since all of these houses except one are academic centers and so largely covered by the report of the Socius for the Intellectual Life. I would just like to record my thanks to fr John Farren for his work as President of the Leonine Commission. I feel confident that the future of

the Commission is now more secure and that young scholars will be able to benefit from the rich intellectual resources of the team. It is often hard to find brothers who can be proposed for the Faculty of Theology at Fribourg, but its Dominican future seems to be assured. I have grown in my appreciation of this Faculty as playing an important role in the theological work of the whole Order, not just in Europe. In accordance with México City [158], I have appointed fr Liam Walsh as my personal representative in Fribourg.

Finally, the Ecole Biblique continues to be a center of biblical scholarship of which the Order should be proud, and I ask all provinces to support it both in the preparation of professors, the offering of brothers who can serve the community in others ways, and in sending students to it [México, 156].

### **The Angelicum**

I have come to have a deep appreciation of the important role of the Pontifical University of Saint Thomas as an educational institution of the Universal Church. It gives us an extraordinary opportunity to reach out to thousands of students from every part of the world. Above all I have found it to be valued for its friendly atmosphere and its love of teaching. As more emphasis is put upon theological formation within one's own country, then its role may well change in the future but it will surely continue to be an important center of teaching for the Order.

I thank fr José Manuel Fernández Castaño for his devoted service as Rector of the University, and fr Edward Kaczynski for the enthusiasm that he has brought to the post. I thank fr Agostino Giordano for his service as Administrator of the University and I welcome fr Raymond Bayaras as his successor.

We are beginning to make some real progress in facing the challenges that confront our University. Key to this has been a good relationship between the General Council and the officials of the University. Considerable progress has been made towards the revival of the Faculty of Social Sciences. It is my hope that this could

become a center for the social teaching of the Church and social analysis that could be at the service of brothers and sisters all over the world. An enormous amount of work was done by fr Jean-Jacques Pérennès and by fr Enrico de Cillis to bring some new vision to the Faculty.

The University continues to suffer from acute financial problems. These can only be solved by a number of measures. At present the University is dependent upon a level of subsidy from the Order that it will be impossible for us to sustain in the long run. It was agreed at the May Plenary that the socius for the Intellectual Life, fr Guido Vergauwen, and the syndic of the Order, fr Fernando Mañero, should meet with the Rector, the Administrator and the Deans of the Faculties to help plan for the future development of the University. In accordance with the ordination of México [235] a professional accountant who is not a member of PUST has been appointed to assist the Administrator of the University.

a) Each Faculty needs to plan future recruitment so that there are fewer professors, but that these should be full-time. The socius for the Intellectual Life has already begun to meet with each Faculty to discuss the future. The Faculty of Canon Law has already proposed a plan for its future development.

b) We need to increase the number of students. This is hard since new faculties have been opened in Rome by such bodies as Opus Dei and the Legionaries of Christ. The only way that we will be able to increase student recruitment in the long term will be by gaining a reputation for academic excellence. I commend the efforts of fr Dietrich Lorenz in reviving the Instituto S Tomasso.

c) No University these days can expect to be self-supporting. We need therefore to increase the capital fund of the University to a level where it will be able to offer more substantial support to the University. I thank fr John Maguire for his endless hard work in raising funds. fr Rogelio Alarcon has been appointed to be fundraiser for the Asia-Pacific region.

Two sisters have been appointed to the Directorium to help us strengthen the University. It is my hope that the Angelicum can increasingly become a project of the whole Dominican Family, with the participation of our sisters and laity not just as students but as teachers.

### **Santa Maria Maggiore**

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

I understand renewal to mean two things, the strengthening of the number of brethren in the community, and the renewal of the life of the community in accordance with our Constitutions.

Shortly after my arrival in Rome, in accordance with the commission of the General Chapter, I made a canonical visitation of Santa Maria Maggiore to see what steps should be taken. I then met with the Cardinal Prefect of the *Penitenzieria Apostolica* to discuss how we were to proceed. It soon became evident that there was no shared perception as to the nature of the community and in what sense it was or was not a Dominican community to be governed in accordance with our Constitutions. Despite endless discussions, this has blocked any progress until recently.

It is only now that there seems to be the possibility of arriving at some consensus. The Procurator General is drawing up a statute for the community, to be discussed with the Holy See and the brethren at Santa Maria Maggiore. On this basis it will become clearer whether we will be able to renew the community or not and whether I will have to seek to relinquish our responsibility for this apostolate.

### **The University of Santo Tomás, Manila**

The University is an institution of which the Order should be proud. Its importance for the whole of Asia was underlined by Pope John Paul II during his visit to UST in January. At a moment when we are trying to face the challenge of the mission of the Order in Asia, then everything should be done to promote it as a center of theological excellence which can serve the whole region. It could play an especially important part in promoting inter-religious dialogue in a region where this is a major concern of so many brothers and sisters.

The México Chapter commissioned me 'to form a commission, including all the parties concerned, to examine whether it is possible and opportune... to transfer the University of Santo Tomás from the jurisdiction of the Master of the Order to that of the Province of the Philippines.' [154] The Commission was required to report to me prior to the next General Chapter.

This Commission, consisting of five members each of the UST community and of the Province of the Philippines, was duly formed. It has had to overcome a number of difficulties. In the report that I have recently received the Commission deems it both opportune and possible to transfer jurisdiction of the University. A petition, along with a *status quaestionis*, will come to the body of the Chapter. As the Statutes of the University are still being examined by the Congregation for Catholic Education, and there are some complex provisions of Filipino civil law with which we must comply, any transfer will require careful attention to the detail of both Filipino civil law and Church law. With judicious handling of these matters, the Dominican nature of the University and the Pontifical status of its ecclesiastical faculties should be preserved. With these safeguards in mind, I would be in favor of the transfer of the University from my jurisdiction to that of the Filipino Province.

### **The Historical Institute**

As charged by the México General Chapter [160], on 16 November 1992 I appointed fr Simon Tugwell president of the Historical Institute. Fr Simon moved to Rome in January 1993 to take up his post. After elaborate discussions among the members of the Historical Institute and the General Council, a new Statute was approved for the Institute, giving it a new structure, comprising full-time members assigned to the Institute, non-resident members and members assigned for a limited period *ad probationem*. The Institute now has a governing body, its Council, which is also the editorial board for its publications, including *Archivum Fratrum Praedicatorum*, *Monumenta Ordinis Praedicatorum Historica*, *Dissertationes* and the *Dominican History Newsletter*. At present the Institute has two full-time assigned members, two emeritus members and twenty one non-resident members.

### **History of the Order**

The project of compiling a new history of the Order [México, 162], at the suggestion of the Council of the Historical Institute, was on 28 November 1994, entrusted to fr Guy Bedouelle of Fribourg, who accepted the role of director of the project.

### **The Dominican Family**

Last year saw the beatification of three members of the Dominican Family: a brother, fr Hyacinthe Cormier; a nun, Agnes de Jesus; and a lay Dominican who founded a congregation of active sisters, Marie Poussepin. This great feast of the Dominican Family marks a moment when all these branches of the Family are making important steps towards renewal.

In accordance with the recommendation of México [119], fr Chrys Finn was appointed the promoter of the Dominican Family. Maybe someone should be appointed who would be able to perform this task full-time.

## The Nuns

During these last three years I have visited many of our monasteries. The nuns, like the brethren, are slowly coming to reflect a new rich diversity of cultures, with an increase of numbers in Latin America, México, Asia and Africa, and decreases in North America and Europe. These visits have strengthened two fundamental convictions. The first was expressed in the document of the Oakland Chapter *De Monialibus*: "We must deepen our understanding of the intimate link between contemplation and mission in the Order. If this awareness is lacking it leads to an impoverishment of Dominic's vision with consequent lessening of the effect and contribution which the Order is called on to make to the church and the world." [Oakland, 147,2] I have been particularly struck by the importance of monasteries as places of peace and prayer for the whole Dominican Family, especially in countries that are torn apart by war and poverty. I shall never forget my visits to our monastery in northern Burundi, where our nuns share in the sufferings of the people, and yet are a sign of the God who has not forgotten his people.

The second conviction is of the profound importance of formation, and especially the formation of future formators. Through the help of federations and regional collaboration considerable progress has been made in many parts of the Order, but we still have to find ways to assist our monasteries in their responsibility to give the young the necessary formation so that they can truly make a commitment for life to the Order. Where there exists a common novitiate or common formation program the communities of our nuns do get considerable help from other communities and the Dominican Family, but there is still a long way to go.

The First Commission of Nuns, appointed by fr Damian, proposed the establishment of a larger and more representative Commission. This was widely accepted, and the Commission has been able to give me the necessary information for the appointment of this new Commission with eleven members from nine regions. In my letter to all of our 240 monasteries, naming the new Commission, I assured our

nuns that this new Commission will not change their relationship with the Master of the Order nor impose any constraints on our monasteries. Rather it is intended to give them a new voice. I wrote, 'I believe that the Commission of Nuns with the Promoter has an important role for the isolated communities to help them to find their Dominican identity. St. Thomas tells us that our relationship with God is one of friendship, sharing in the friendship of Father and Son that is the Holy Spirit. It is into this friendship that we are brought by our prayer; it is this friendship that should structure and animate the lives of our communities and their government. This Commission, bringing together nuns from every part of the world, is a further expression of that *amicitia* which is so characteristically Dominican'. (Proto. 70/94/834) The eleven members of the new Commission are appointed for a five year period and the first meeting is planned for next year.

In some parts of the Order, especially in Europe, the increased average age of communities and the decrease in vocations has imposed severe strains on the contemplative life of our nuns. From visitation reports, it became clear that this was the case in the two federations of France. So, after consultation with the two federal prioresses and the promoter, I wrote to all the monasteries of these federations, inviting them to discuss with each other how best to ensure the future of the Dominican monastic life in France. I admitted that this might even mean that some monasteries might decide in the future not to take candidates but to send them to another monastery. I wrote to them, 'I am sure that a life of prayer and contemplation will have prepared you better than others to face these challenges with clear-sighted courage. The motto of Blessed Hyacinthe Corinier when he was Master of the Order was *Caritas Veritatis* and you too have chosen to give your life so that God's friendship may be your delight. You are without doubt women who will dare to face their situation truthfully and with determination.' (Proto. 70/95/75)

## **Dominican Sisters**

Everywhere I have gone I have been filled with admiration for the courage and commitment of our sisters. Often they are an example to the brothers, especially in their closeness to the poor and the forgotten. I was deeply moved by meeting our sisters in the refugee camps in northern Rwanda, in Algeria where their lives are threatened by the fundamentalist movements, in Haiti, and in the barrios of Caracas. Do we dare to follow their example?

This is a moment in the history of the Church, when we have become more than ever aware of the importance of the voice and experience of women, when we need to work in close co-operation with our sisters. Their insights are essential for any theology and preaching which reflects the full range of human experience. I was delighted to hear of the first meeting of Dominican women theologians in Latin America in May of last year, 'Mujeres Haciendo Teología en América Latina'. Such meetings will offer a real source of renewal of theology for the whole Church. I believe that we will fulfill our charism of preaching and teaching best when we work with our sisters as equal partners. I was especially impressed in Taiwan by the 'Mountain Team', a team of brothers, sisters and lay people who have pastoral responsibility for a large area of the mountains, under the leadership of a young Chinese sister.

The first fully international meeting of Dominican Sisters took place in Rome from May 22nd to 24th of this year. The Prioresses of Congregations and Presidents of National and Continental Federations, representing over a hundred congregations and twenty seven thousand sisters, met to discuss future collaboration, and the deepening of their Dominican identity. At the end of the meeting, the Assembly voted to commit themselves to the preaching of the gospel, to develop communication and collaboration at regional and international level and to work with all branches of the Dominican Family for a more just and compassionate world order, working for human rights, and especially those of women.

It is hard to overstate the importance of this event for the Dominican Family. It was a moment of birth, even if we have not yet had the christening. It is a great step towards the appropriation by our sisters of their Dominican identity as preachers. I pledged the support of the General Council in every possible way.

### **The Dominican Laity**

The Dominican Laity should be important partners for us in the preaching of the gospel, especially today in a Church which sees the flourishing of so many new lay movements. Alas, I have to agree with what fr Damian wrote in his final *relatio*: "It seems to me that there is a great deal of inertia among the brethren when it comes to promoting the Dominican Laity". (México, p.207) My experience suggests that this vital and ancient branch of the Dominican Family flourishes best when it is regarded not as an additional work for the brethren, but an opportunity for us to work with partners who can carry the gospel to people whom we cannot meet.

This May there was a meeting of representatives of the Dominican Laity from eighteen European Provinces, held in Warsaw. At this meeting questions were raised about how the Order, and specifically the General Council, can best support the development of the Dominican Laity. Do we need a full-time promoter? Should this promoter best be a lay person? I hope that these important questions will be discussed at the Chapter.

I would like to underline the importance of the meeting held in Santa Sabina earlier this year, of which details are given in the report of the socius for Apostolic Life, attended by representatives of new Dominican 'Youth movements', to seek ways of international co-operation with each other and collaboration with the Order in the preaching of the gospel. An international meeting of young Dominican Laity is planned for August 1996, and I intend to be present.

At the Synod on Consecrated Life encouragement was given to the development of forms of temporary commitment to religious life,

that would allow lay people to share in the apostolate of an institute for some limited time. I hope that we may be able to develop this sort of collaboration with the laity.

### **The General Council of the Order**

I would like to conclude this *relatio* by sharing with you some brief reflections on my experience of three years as Master of the Order in the hope that this will enable me and the members of the General Council to serve you better in the future.

The principle role of the Master, according to the Constitutions, is to be “principle of the Order’s unity” [LCO, 396]. He does this through government, animation and visitation.

Given that over half of my time is necessarily spent away from Rome, visiting the brethren, much of the burden of government falls upon the Vicar and whichever members of the General Council happen to be in Rome. My impression is that this devolution of much of the ordinary decision making works well, as it did under both of my immediate predecessors. On my return I try to read through all of the letters that have been received during my absence, and acquaint myself with the decisions that have been made, so that the brothers and sisters who write to me at Santa Sabina can be assured that even though I am often absent yet I try to be aware of their concerns.

The second role is that of animation, through preaching, participating in regional meetings, giving lectures and through writing letters to the Order. As I have travelled in these last three years I have grown in my appreciation of the importance of the letters of the Masters to the Order. I have seen how deeply appreciated have been fr Damian’s letters, especially on formation and first assignation, and of fr Vincent de Couesnongle’s letter on the Four Apostolic Priorities. I had hoped to publish a second letter to the Order by last Easter, on study, but I have found that the pressure of visitation has delayed work.

The third role is that of visitation. The Constitutions require that every entity in the Order be visited by the Master, or someone delegated by him, twice during his mandate [LCO, 398, II]. This is one of the most demanding and significant activities of the Master. As fr. Damian said in his final *relatio*, it “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 I sent to the Order came from these contacts.” (México, p. 195) These visitations give one the chance to grow in friendship with the brethren, to share their hopes and fears, and to accompany them in their journey. It is a fundamental element of our government, but it is also a pastoral work. We are perhaps the only major Order to make such a requirement.

My impression is that the brothers’ expectations of what can be achieved by canonical visitations have grown in recent years. Even in my limited experience I have seen that there is a high expectation that a visitation is a moment to make a serious analysis of the problems that an entity faces and to propose a way forward.

Since January 1994 I have made canonical visitations of the Provinces of Lyon, Australia and New Zealand, Poland; the General Vicariates of Russia and Ukraine, Puerto Rico, the Chinese General Vicariate of Taiwan; the Vicariates of West Africa, the Dominican Republic, the Holy Rosary Province in Japan and Taiwan, the Vicariate of Canada in Japan, and the Vicariate of Teutonia in Taiwan. This may seem a considerable amount, and yet it is less than what I must do every year if I am to visitate the whole Order during my mandate.

I believe that the Master should aim to visitate the whole Order. Yet if the expectations that we have from visitations are to be satisfied, then maybe the time is coming to put more stress on the visitations by the other members of the General Council. They will be able to take the time necessary for an in-depth analysis of a Province which may be hard for the Master if he has to visitate some thousand brothers a year.

During the visitations that I have made I have discovered the importance of being accompanied by the socius for the region. The socius, too, would need a companion on his visitations. It will therefore be necessary to ask experienced brothers to help us with this important service to the Order.

The greatest pleasure that I have had during these three years has been working closely with the members of the General Council. We have grown in friendship and mutual respect. Yet one must recognize that it is hard to work as a team when at any one moment at least half of the members of the Council are away from Rome visiting the Order, and when the whole Council often may not meet for months at a time. In addition to the Plenary General Councils of May and November we have added a mini-plenary to coincide with Ash Wednesday, when I am at Santa Sabina to receive the Pope. We are reflecting together upon how to work more closely together and sustain each other in this demanding but fascinating service of the Order.

### **Conclusion**

I thank you all for the kindness and support that I have received over the past three years, especially the community at Santa Sabina to which I am always happy to return. I ask for your prayers, and may God grant us all the joy and the courage of St. Dominic.

Your Brother in St. Dominic,

fr. Timothy Radcliffe OP  
Master of the Order

The Feast of Blesseds Diana and Cecilia  
8th June 1995

Proto. 50/95/1104 Caleruega

## APPENDIX II

### OPENING HOMILY OF THE MASTER OF THE ORDER

One question that many of the members of the Chapter have been asking is this: Why are we here? Why have we come to Caleruega, the birth place of St. Dominic, for three weeks? What is the purpose of this Chapter? Let us hear what the gospel can teach us.

First of all, the disciples were in the same situation as us: they were locked up, even if not for three weeks! And it was not so hot in Jerusalem in the spring time. And then Jesus appears to them. It is a surprise. They were mourning their Lord, who was dead, and then to their astonishment Jesus appears in their midst. We, too, have come here in order to be surprised, by Jesus coming to us in ways that we cannot anticipate.

Every Chapter is planned, but no one can know in advance what will happen, and what are the gifts we will receive. If this Chapter is to be fruitful then we must be open to surprises. I certainly had a surprise at the last Chapter!

Before the Chapter at Quezon City no one could have guessed that it would have come up with the definition of the four priorities, a vision that has had enormous consequences in the Order. Before Mexico City, it was widely believed that the big subject of debate would be Formation, but what caught people's imagination was, above all, Africa.

Why are we here at Caleruega? The General Council consulted the brethren and we asked what you considered to be the major issues; we have planned discussions and debates to face these. But we remain open to the Risen Lord who may come among us in ways that we never guessed beforehand. We must be ready to accept unexpected gifts. When St. Dominic travelled through the south of France

to arrange a royal marriage, he could never have guessed that it was there that he would discover the purpose of his life. He was open to be surprised.

The second thing that we can notice in the gospel is that Jesus appears to the disciples and he says to them "Peace be with you", and he shows them his hands and his sides. Jesus appears among them as the Risen Lord, but who is wounded and hurt. The disciples were wounded too, by their failure, by their betrayal, by their cowardice and fear. What brings them peace is that the Lord, who is risen, appears as a vulnerable man, who shows them his hands and his sides, who does not disguise his wounds.

So the Risen Lord who will come to us, locked up in Caleruega, is also the wounded and vulnerable man. This is what we must also dare to do. We have all come here bearing wounds and hurts. They may be those of our people. Brothers and sisters have come from all the parts of the world where Christ is now being crucified again. We have among us the wounds of Burundi and Angola, of Haiti and Chiapas, the suffering of Christians from Pakistan and Algeria, of all the grinding poverty and misery of so many countries. Only last week, the soldiers came back to the house of our brothers in Kigali, for the third time, and robbed them of all their possessions. We have brothers from Pakistan, where Christians find themselves in an increasingly difficult position because of the rising fundamentalism. Will we really be able to share these wounds?

We also come with other wounds, more personal ones, like those of the disciples; like them we have known moments of failure, of loneliness, of betrayal even, of conflict in our Provinces. Will we dare to share freely, to be truthful?

If this Chapter is to be a time of grace and of new beginnings, then it must be a place of truthfulness, where we dare to talk about things as they are, where we dare to speak freely of the hurts of our world, and the hopes and fears of our brothers. Then the Risen Christ can appear among us, and say "Peace be with you", and we shall be glad. Caleruega is a small place, but here the air is clear. There is a tre-

mendous clarity, that was typical of Dominic; you can see for miles, as far as the mountains. Let us pray that we learn here that bright luminous clarity of the plains and open sky.

This can be frightening. We do not wish to appear vulnerable before other people, and so we may bear our wounds, and those of our people, alone. If we dare to share all this, then we shall discover that we are not alone, but we have brothers and sisters with whom we can walk. Let us remember St. Ceslaus, whose feast day it is. On his tomb in Wroclaw, we can see an image of true Christian strength, which is the wounded lamb conquering the lion of violence. If we dare to share our vulnerability then we may help to conquer the lion of violence.

And then Jesus breathes the Holy Spirit on the disciples and says, "As the Father sent me, so I also send you". They had been locked up, hiding from everyone for fear of the Jews. And the Holy Spirit comes like a great wind of fresh air, which blows open the doors and sets them free, and sends them away, as we will be sent away at the end of the Chapter.

What Dominic learned in Caleruega was to be an adventurer, to take to the road, to leave his home. Every Chapter is an invitation to us to rediscover that mobility of St. Dominic, and to take to the road. We, like the disciples, can get locked into stuffy little rooms, ways of thinking, thinking of ourselves and frightened of the big world outside. But the Holy Spirit comes like a gale of fresh air, blowing open the windows. As Vincent de Couesnongle said, who died three years ago during the last Chapter, "There can be no hope without fresh air, or oxygen or a new vision. There can be no hope in a stuffy atmosphere".<sup>1</sup> We will all need lots of fresh air in the next three weeks; but let us breathe the freshest air of all, the Holy Spirit, and so grow in hope.

But what the Holy Spirit will give, that is a surprise that we will have to discover!

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<sup>1</sup> *Courage de l'Avenir*, Chapter 8

### APPENDIX III

#### HOMILY OF THE MASTER GENERAL OF THE ORDER ON THE FEAST OF ST. DOMINIC CALERUEGA, 1995

It is truly a pleasure to be able to share with all of you this feast of St. Dominic. He is a son of Caleruega. We are all his brothers. Therefore, we have not returned to St. Dominic's home, but rather we have come back to our own home. It has been a true joy to spend these days here, with all of you. I must confess, however, that before coming here, I thought (as did many other brothers), "What am I going to do or see in Caleruega? After a few days I'm sure I'll be anxious to get away..." I must confess to you that I was mistaken. Really, we've all fallen in love with Caleruega, her people, her countryside. I must thank you all for everything.

We have also learned to understand Saint Dominic a little better, and surely the sun and land of Caleruega is like him. It's true that since then the countryside has changed. Most of the trees have been cut down in order to build the Invincible Armada and attack England. But fear not. I'm not going to talk about that now.

What certainly has not changed is the sun, the light. St. Dominic is a man of sun, of light. Frequently he is called "Lumen Ecclesiae", Light of the Church. Castille is a place of light. The other night I was invited to a wine cellar up on the Peña de San Jorge. We sat down to enjoy your good wine and to watch the sunset. The whole countryside was vibrant with color, full of light. There was an extraordinary clarity in the air. When the sun had set, throughout the entire Peña we saw the lights from the cooking fires.

Even the flowers of your fields, the sunflowers, follow the sun, seeking the light. When I see them lined up in their rows, they often make me think of the brothers at the General Chapter, seated on the benches in the Plenary Hall. We too are here to find the light. In

those moments I almost expected to see one of the flowers lift a leaf and ask to speak: “Numero due centi tredici. Parlo in italiano”. I’ve also realized that when these sunflowers get old and heavy, they no longer turn toward the sun. They wait for the sun to come to them. This is how we can be too.

St. Dominic was a man of light, the Light of the Church. That means he saw things clearly. He saw things as they were, in all their beauty and in all their ugliness. It was said that he was happy during the day, he laughed with his brethren, and at night he prayed alone and he wept. He was a man of great joy and deep sadness. In some way, they are the same thing, as he saw the world as it was, as God sees it, totally good and marvelous, yet crucified. For all of us the great challenge of this Chapter has been trying to become men of light, men who see things as they are, to share the sorrows and joys of Dominic.

I have never known a Chapter that was so rich in joy and festivity. Surely you frequently heard the sound of the songs, of the party. We have danced and sung with you near here, in the plaza. It is an ancient Dominican tradition. Blessed Jordan of Saxony, successor of St. Dominic, once went into the church and found the novices laughing out loud. An elderly brother ordered them to be quiet. Then Blessed Jordan came forward and said to them: “Laugh, my dear friends, laugh loudly and don’t stop because of him. I give you permission to laugh, since Christ has made you free”.

Dominic was a smiling, joyful man, because he saw people as God sees them, with our beauty and goodness. When God made the world, he saw that everything was good and that goodness is always here, although hidden and buried. The worst criminal, the most depraved person, has a deep goodness, a beauty that remains hidden, even from themselves, but that God sees and loves. That was the secret of Dominic’s joy. That is why it was said of him “because he loved everyone, everyone loved him”.

Not very long ago, one of the brothers here explained in a beautiful sermon how God counts each hair on our head. He explained how this is not something about God's knowledge. Rather it's about his tenderness, the tenderness of a mother who knows, who washes and loves her baby's hair. This is the tenderness and the joy that we should have for each other.

But Dominic wept at night. He wept for all the misery, the suffering and the sin in this world. He often cried out: "Oh God, what will happen to the poor sinners?" Do we dare to look into the face of the world's pain? Are we brave enough to allow ourselves to be touched by all that is happening in Bosnia or Ruanda? I remember, upon my arrival at the train station in Calcutta seeing all the beggars waiting for the passengers in order to thrust themselves at them with their stumps and deformities. It was something hard to watch, too much to take. So we closed our eyes and we got away as quickly as we could. Do we dare to look at the hurts of our friends or, rather, when they start to talk, do we change the subject? After the war, many of those who came back from concentration camps discovered that when they began to tell what they had lived through, no one would listen to them. No one wanted to know about those things.

Do we dare face our own sadness, the hurts and wounds hidden within ourselves? Do we dare bring them out into the light, into the sunlight? This has been one of the desires of the brethren in this Chapter, to sincerely bring our own lives out into the light. There is an ancient prayer of St. William of Thierry: "I do not wish to hide myself, like Adam, from the face of the One who sees all; be it to approve or to condemn, I seek your face, O Lord".

That is why Dominic was a man who saw things as they were, and that is why he was filled with joy and sadness. No one can know that joy, truth, and deep happiness, without entering into the dark zones of human life and without knowing its suffering. Because that is where we find God waiting for us, crucified and victorious. This is the dark night where we find God. As St. John of the Cross wrote: "The night joins the beloved to her lover, the night transfigures the beloved into the life of her lover".

The most joyful Eucharist in which I have ever participated, took place in Haiti, at a time of persecution and suffering. It is there, where there is no hope, no future, nothing at all, that we can discover that surprising joy of God who has pitched his tent among us and has given us His body and His blood. We sing and we dance with more joy than any rich person who lacks nothing could have ever done, because God has come to share in our lives. There is a story about the first moments of the Order. A woman was walking near a Dominican convent and was scandalized to hear loud laughter as though all the brothers were having a great feast. Perhaps you have heard the same from us. The good woman went inside to scold the brothers for their drunkenness and discovered that they were laughing because they had nothing to eat. That is not our excuse. Those brothers knew a joy which a rich person will never know, that of total dependence on God.

We all seek happiness. But if we could catch a glimpse of the joy that Dominic had, then we would dare to enter the darkness. We would have to open our eyes to see the suffering of others and allow that sorrow to affect our lives. We must dare to face with courage, our own darkness, our failures, our own moments of despair. Then we will find God awaiting us with open arms and we will be able to shout out: "May your face shine upon us and save us"!



