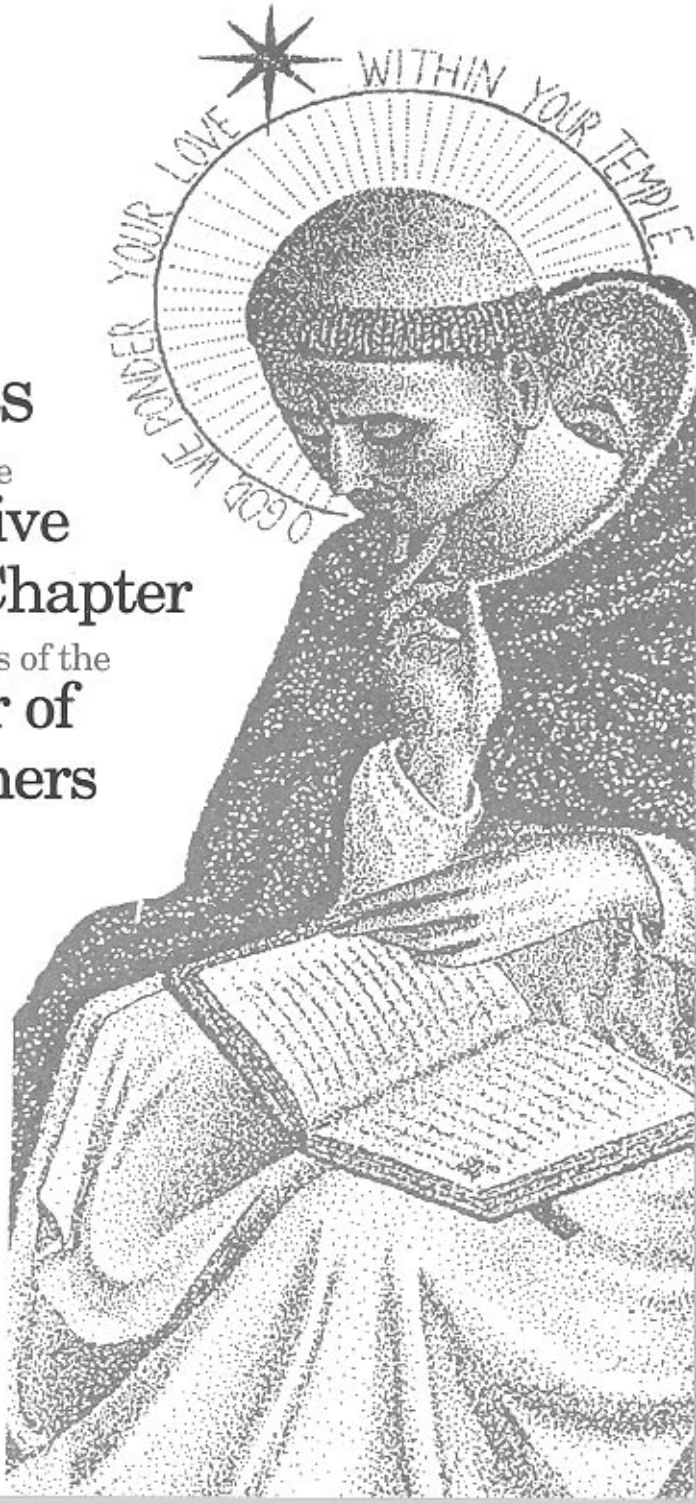

Acts

of the

Elective General Chapter

of the friars of the

Order of Preachers

Providence,
Rhode Island
2001

ACTA

CAPITULI GENERALIS ELECTIVI
ORDINIS PRÆDICATORUM

PROVIDENTIÆ

IN CONVENTU SANCTI THOMÆ AQUINATIS

A DIE 10 MENSIS IULII
AD DIEM 8 MENSIS AUGUSTI 2001

SUB

FR. Carlos Alphonso AZPIROZ COSTA

TOTIUS EIUSDEM ORDINIS MAGISTRO
CELEBRATI

ROMÆ
EX CURIA GENERALITIA AD S SABINAM
2001

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LETTERS

LETTER OF PROMULGATION OF THE ACTS OF THE CHAPTER

My dear brothers in Saint Dominic.

Saint Dominic did not 'invent' his Constitutions. Dominic was like the householder (*dominus*) who had become a disciple of the Kingdom and could bring from his treasury things both old and new (Matt. 13:52). In this he is like a good father to his family (*pater familias*), a Gospel expression that is also found in Canon Law (CIC can. 1284 § 1) and in Dominican Tradition, in that we refer to Saint Dominic as our Father. Truly Dominic knew how to confirm the old while appropriating the new when founding that Order which would be and would refer to itself as the Order 'of Preachers'.

Saint Dominic bequeathed to us ancient traditions within which he married the concerns of his times with a new form of religious life. The Church at the IV Lateran Council was promulgating new rules concerning preaching, teaching, theology, the organisation of general and regional chapters and the use of existent rules for new religious foundations. Dominic was familiar with the Benedictine tradition of monastic life, particularly the legal considerations of the Cluniac reform of the Cistercians. As a Canon at Osma he knew the richness of the life of the Canons Regular, notably the Premonstratentions. He considered the thriving life of the universities – associations of professors and students - and the emerging guilds of artisans that were spreading throughout the cities - and their communal way of exacting rights and duties. Finally, even among the Cathars he could see and discern admirably Gospel concerns that the times asked of the Church.

Into this panoply, or better said 'panoplic symphony' he inserted the newness of preaching and study, poverty and itinerancy. It is this that we encounter the charism of the Order that we seek to recognise, deepen

and renew at every General Chapter.

In a way one could say without exaggerating that the best way of knowing the history of the Order would be by reading of the Acts of the General Chapters from 1220 to 2001.

Every Chapter, like the one we have just celebrated, evaluates, discusses and defines; it drafts, approves and confirms laws; it ordains, exhorts and projects. Every Chapter 'weeps with those who weep' those wounded by the world or by men, it struggles against the potential obstacles to the preaching of the Good News of Jesus Christ; it 'laughs with those who laugh', it delights and rejoices in the joys and hopes of the world, the Church and the Order. The General Chapter in Providence, the first of the new millennium, has been no exception to this and challenges us to preach the meditated Word — prayed, read, studied and professed — in the context of a globalised world.

From the time of its inception in the letter of convocation every General Chapter evokes a surge or a current that directs itself to the actual event. It is this movement that dragged the joys and hopes of the friars to Providence — like a 'centripetal' movement of 'inspiration' — through conventual chapters, provincial chapters and regional meetings to become a 'centrifugal' movement of 'aspiration' that spread out towards the entire Order, to the provinces and autonomous units, to every community and to every friar.

Through the input of its members, in the reading, studying and putting the present acts into effect, the Communities, new Provincial Chapters ... will generate a renewing dynamic in their own way. Everything will take time and implies a contemplative rhythm for the taking of decisions. We couldn't know or do it any other way! We are not *managers*, we are friars that have expressed ourselves through this movement of inspiration and aspiration since 1220 in our General, Provincial and local Chapters.

We have tried to offer exhortations, ordinations and constitutions that modify certain aspects of our life. Each text carries within itself a living message as like a soul. I refer to the spirit that was behind our discussions in the hall. Inspiration and aspiration that return in their time to inspire the Order. From this one can conclude that these texts

are a true preaching and like all preaching may they stir the intellect, the heart and the soul of every friar, every local and provincial community and the whole life of the Order.

Finally I would like to thank all the brothers and sisters who made the celebration of this General Chapter possible.

I thank fr. Norman Haddad, Prior Provincial, fr. Philip Smith, President of *Providence College* and all the brothers of the Province of *Saint Joseph* in the United States for their generosity in wanting to host the celebration of the General Chapter. In these so sad moments for the United States go all our affection and prayer. It is ironic to have celebrated our fraternal life together in Providence and now to turn to lament hatred and so many people pointlessly killed. May these texts be an invitation to mercy, pardon and peace.

Returning to the Chapter, I would like to express a word of sincere gratitude and appreciation to fr. George Schommer, General Secretary, who offered us all the gift of his fraternal delicacy. Thank you also to his assistants, fr. John Langlois and fr. Carlos Quijano. I would like to particularly thank the student brothers of the Province of Saint Joseph for their joyful and happy presence at the Chapter.

Every Chapter demands a special force in order that the prayed, discussed, pronounced and written word would be heard, read, understood and thereby arrive to others — to every capitular and even to the whole world — in a clear and effective manner. For this I thank the brothers and sisters who worked in the translation service; also the secretarial team. Thank you very much in particular as well to fr. José López Legido, fr. Philippe Cochinaux and fr. Quirico Pedregosa who had to face the task of moderating the chapter's plenary sessions. I would like to commend the efforts of fr. Yves Bériault who was responsible for the Internet and fr. Jesús Hernando who was chronicler of the Chapter. I would also like to thank fr. James Marchionda and his hard-working team who animated the liturgy, fr. André Descôteaux, sr. Mary Fran Fleischaker and sr. Gail Himrod; in helping us to call upon the Lord they knew how to gather all of us there into the celebrations, the singing and the praise. Thank you most sincerely.

With that I promulgate the Acts of the elective General Chapter

celebrated at Providence, Rhode Island, in the United States of America, from the 10th of July to the 8th of August 2001.

Given at Rome, in our convent of Santa Sabina, on the 18th September of 2001, the feast of Saint John Macias.

Fraternally, in St Dominic,

L. S.

fr. Carlos A. Azpiroz Costa OP
Master of the Order

fr. Thomas McCarthy OP
secretary

Prot. 50/01/1389 Providence 2001

* * *

LETTERS TO POPE JOHN-PAUL II

Rome, May 26th, 2001

Holy Father,

As I approach the end of my term of office as the Master of the Order, I wish to express my filial sentiments of gratitude and to share with you, Your Holiness, my hopes for the future of the Order.

First of all, I express my gratitude for the direction and encouragement that the Order has received over the years from Your Holiness. Since following the footsteps of St. Dominic, St. Hyacinth and many other saints of the Order, we see ourselves as called to preach the Word of God to the extremities of the Church, we have found in Your words and example a powerful source of inspiration. Our brother Pierre Claverie, OP, the Martyr-Bishop of Oran in Algeria had defined the Dominican charism as placing ourselves at the *lignes de fracture du monde*. The persistence with which you Your Holiness have continued to reach out

in ecumenical and inter-religious dialogue to all the children of God, has been and is a confirmation for our Dominican brothers and sisters who in various parts of the world are engaged in theological research, in preaching, and in nurturing the hunger for God.

Furthermore, I wish to thank you for your teaching, and in particular for the encyclicals *Veritatis splendor* and *Fides et ratio*, in which we have seen the marked influence of a renewed reading of St. Thomas Aquinas. This appreciation of our greatest theological master has been a signal for many Dominicans engaged in studies, that the synthesis of Aquinas can today as in previous periods of the history of the Church and Order be a major source for theological reflection. In the last decade we have seen the emergence of new interest and love for our theological tradition.

And finally, I wish to thank you for the appreciation and confidence that the Order, and I myself, have received over the years from the Holy See.

I end my term of office with hope as I see a renewed dynamism being born in provinces of the Order which in the recent past had been through a phase of purification and I witness the flourishing of the Order in other provinces. I am confident that the flame of St. Dominic shall be carried on by the brothers and sisters in the Order.

Our coming General Chapter will be celebrated in July in Providence College, Rhode Island, in the United States. I humbly request Your apostolic blessing for the brethren who will convene there, for the representatives of the Dominican Family who will take part in the Chapter, for myself, and for my successor, the 86th Master of the Order.

I remain in Christ, the Lord,

Fr. Timothy Radcliffe OP
Master of the Order of Preachers

LITTERÆ AD FR. TIMOTHEUM RADCLIFFE, ORDINIS PRÆDICATORUM MAGISTRUM

To the Very Reverend Timothy Radcliffe
Master General of the Order of Preachers

"Giving thanks to the Father who has qualified us to share in the inheritance of the saints in light" (Col 1:12), I greet you and the Order of Preachers on the occasion of the Elective General Chapter beginning in Rhode Island on 10 July 2001. As you gather for the first Chapter of the new millennium to elect the eighty-fifth successor of your blessed Founder, Saint Dominic, I invoke upon the members of the Chapter the light of the Holy Spirit, so that everything you think and say and do may bring strength to the Order and peace to the Church, and may thus give glory to God.

From the outset, one of the first tasks assigned to your Order was the proclamation of the truth of Christ in response to the Albigensian heresy, a new form of the recurrent Manichaean heresy with which Christianity has had to contend from the beginning. At its core there lay the denial of the Incarnation, a refusal to accept that "the Word was made flesh and dwelt amongst us, full of grace and truth" (Jn 1:14). To respond to this new form of the old heresy, the Holy Spirit raised up the Order of Preachers, men who would be pre-eminent for their poverty and mobility in the service of the Gospel, who would unceasingly contemplate the truth of the Incarnate Word in prayer and study, and through their preaching and teaching would pass on to others the fruits of that contemplation. Contemplata aliis tradere: the motto of the Order became its great call to action, and it remains such to this day.

In your Chapter, you will reflect upon the intimately related themes "Preaching the Gospel in a globalized world" and "The renewal of the contemplative life". The history of your Order indicates that the Gospel will be preached in fresh and effective ways in a fast-changing world only if Christians follow the path of contemplation which leads to a deeper relationship with Christ, "known through his manifold presence in the Church and in the world, and confessed as the meaning of history

and the light of life's journey" (Novo Millennio Ineunte, 15).

It is clear that the ancient afflictions of the human soul and the great untruths never die but lie hidden for a time, to reappear later in other forms. That is why there is always need for a new evangelization of the kind to which the Holy Spirit is now summoning the whole Church. We live in a time marked in its own way by a denial of the Incarnation. For the first time since Christ's birth two thousand years ago, it is as if he no longer had a place in an ever more secularized world. Not that he is always denied explicitly: indeed many claim to admire Jesus and to value elements of his teaching. Yet he remains distant: he is not truly known, loved and obeyed, but consigned to a distant past or a distant heaven.

Ours is an age which denies the Incarnation in a multitude of practical ways, and the consequences of this denial are clear and disturbing. In the first place, the individual's relationship with God is seen as purely personal and private, so that God is removed from the processes that govern social, political and economic activity. This leads in turn to a greatly diminished sense of human possibility, since it is Christ alone who fully reveals the magnificent possibilities of human life, who truly "reveals man to himself" (Gaudium et Spes, 22). When Christ is excluded or denied, our vision of human purpose dwindles; and as we anticipate and aim for less, hope gives way to despair, joy to depression. There also appears a profound distrust of reason and of the human capacity to grasp the truth; indeed the very concept of truth is cast into doubt. To their mutual impoverishment, faith and reason part company, degenerating into fideism on the one hand and rationalism on the other (cf. *Fides et Ratio*, 48). Life is not valued and loved; and hence the advance of a certain culture of death, with its dark blooms of abortion and euthanasia. The body and human sexuality are not properly valued and loved; hence the degradation of sex which shows itself in a tide of moral confusion, infidelity and the violence of pornography. Creation itself is not valued and loved; hence the spectre of destructive selfishness in the misuse and exploitation of the environment.

In such a situation, the Church and the Successor of the Apostle Peter look to the Order of Preachers with no less hope and confidence

than at the time of your foundation. The needs of the new evangelization are great; and it is certain that your Order, with its many vocations and outstanding heritage, must play a vital part in the Church's mission to overturn the old untruths and proclaim the message of Christ effectively at the dawn of the new millennium.

As he lay dying, Saint Dominic said to his grieving brothers: "Do not weep, for I shall be more useful to you beyond my death, and I shall help you then more effectively than during my life". I pray most fervently that the intercession of your Founder will strengthen you for the tasks now at hand, and that the great host of Dominican Saints who have adorned the Order's past will illuminate its path into the future. Entrusting the Order of Preachers to the maternal care of Our Lady of the Rosary, I gladly impart my Apostolic Blessing to you, to the members of the Chapter and to all the Friars as a pledge of endless grace and peace in Jesus Christ, "the image of the invisible God and the first-born of all creation" (Col 1:15).

From the Vatican, 28 June 2001

Ioannes Paulus II

DIFFINIERUNT

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fr. Lorenzo **PIRETTO**, Provinciæ S.Dominici in Italia
fr. Salvatore **RACITI**, Provinciæ S.Thomæ Aquinatis in Italia
fr. Thomas **EGGENSPERGER**, Provinciæ Tutoniæ
fr. Tomasz **KWIECIEŃ**, Provinciæ Poloniæ
fr. Henk **JONGERIUS**, Provinciæ Neerlandiæ
fr. John **O'GORMAN**, Provinciæ Hiberniæ
fr. Eduardo **CUENCA MORENO**, Provinciæ S. Iacobi in Mexico
fr. Nelson **MEDINA FERRER**, Provinciæ S. Ludovici Bertrandi de Colombia
fr. Joseph **GUIDO**, Provinciæ S. Joseph in SFAS
fr. Denis **GAGNON**, Provinciæ S. Canadensis S. Dominici
fr. Richard **SCHENK**, Provinciæ SS. Nominis Iesu in SFAS
fr. Thomas **O'MEARA**, Provinciæ S. Alberti Magni in SFAS
fr. Jaime **BOQUIREN**, Provinciæ Philippinarum
fr. Brian **PIERCE**, Provinciæ S. Martini de Porres in SFAS
fr. Nichodemus **UGWU**, Provinciæ S. Ioseph Opificis in Nigeria
fr. Peter **LOBO**, Provinciæ Indiæ (in place of the diffinitor; cf LCO 520§II)

Socii Prior Provincialium

fr. Robert **TADDEI**, Provinciæ S.Dominici in Italia
(in place of the diffinitor; cf. LCO 525§II, after July 20th)
fr. Constantine **MAMO**, Provinciæ S. Pii V Meletensis
(in place of the provincial; cf. LCO 525§II)
fr. Edwin **LAO**, Provinciæ Philippinarum
(in place of the diffinitor; cf. LCO 525§II)

Delegati Vicariatuum

fr. José **HERNANDO HERNANDO**, Vicariatuum Provinciæ Hispaniæ
fr. Jean-Max **HUGUES**, Vicariatuum Provinciæ Tolosana
fr. Michel **LACHENAUD**, Vicariatuum Provinciæ Franciæ

fr. Clifton **HARRIS**, Vicariatuum Provinciæ Angliæ

fr. Lucio **VARGAS**, Vicariatuum Provinciæ Tutoniæ

fr. Józef **ZBORZIL**, Vicariatuum Provinciæ Poloniæ

fr. Luis Carlos **BERNAL**, Vicariatuum Provinciæ Aragoniae

fr. Gil Manuel da **CONCEIÇÃO**, Vicariatuum Provinciæ Portugalliae

fr. Melchor **ABOL**, Vicariatuum Provinciæ Beticae

fr. Wijbe **FRANSEN**, Vicariatuum Provinciæ Neerlandiae

fr. Paschal **TIERNAN**, Vicariatuum Provinciæ Hiberniæ

fr. Eladio **NEIRA**, Vicariatuum Provinciæ Dominae Nostrae de Rosario

fr. Agripino **FRANCO HERRERO**, Vicariatuum Provinciæ Dominae Nostrae de Rosario

fr. Vicente **MONTES**, Vicariatuum Provinciæ Dominae Nostrae de Rosario

fr. Dominic **IZZO**, Vicariatuum Provinciæ S. Joseph in SFAS

fr. Justin **MITO**, Vicariatuum Provinciæ S. Canadensis S. Dominici

fr. Jhony **LUJAN FLORES**, Vicariatuum Provinciæ S. Alberti Magni in SFAS

fr. Callixtus **TAVISIBATU**, Vicariatuum Provinciæ Assumptionis BVM Australiæ et N. Zelandiæ

fr. Paul **TRAN**, Vicariatuum Provinciæ Reginæ Maryrum in Vietnam

Delegati Conventuum
sub immediate iurisdictione Magistri Ordinis

fr. Robert **CHRISTIAN**, Conventus SS. Dominici et Xysti in Romæ

fr. Elio **MONTELEONE**, Conventi S. Mariæ Maioris in Romæ et S. Thomæ Aquinatis in Romæ et SS Bonaventuræ et Thomæ in Cryptæ Ferratæ et S. Sabinæ in Romæ et Projectus Magistri Ordinis in Venezuela

fr. Jean-Michel **POFFET**, Conventi S. Alberti Magni in Friburgi et S. Stephani Protomartyris in Hierosolymis

ACCESSERUNT QUOQUE AD CAPITULUM

Adsistentes Magistri Ordinis
et Secretarius Generalis et Syndicus Ordinis

fr. Yvon **POMERLEAU**, Adsistens pro Vita Apostolica

fr. Guido **VERGAUWEN**, Adsistens pro Vita Intellectuali

fr. Roger **HOUNGBEDJI**, Adsistens pro Provinciis Africæ

fr. Jesús **HERNANDO**, Director IDI et Editor Analecta Sancti Ordinis Praedicatorum

fr. Thomas **McCARTHY**, Secretarius Generalis

fr. Edmund **NANTES**, Syndicus Ordines

Invitati a Magistro Ordinis ex Familia Dominicana

sr. Marta **FONSECA**, Monialis

sr. Gabriella **MAURI**, Monialis

sr. Visitation **NQOLO**, Monialis

sr. Lee **PENDERGAST**, Monialis

sr. Jean-Thérèse **VAUHKONEN**, Monialis

sr. Mary Faith **GEELAN**, Delegata *Dominican Sisters International*

sr. Zenaida **NACPIL**, Delegata *Dominican Sisters International*

domina Karen **WOODS**, Fraternitas Laicalis

dominus Roberto **ESTEVEZ**, Fraternitas Laicalis

domina Pamela **LAGOS**, Juventus Dominicana

Concilium Liturgicum

fr. Michael **DE TEMPLE**

fr. André **DESCÔTEAUX**

sr. Mary Fran **FLEISCHAKER**

sr. Gail **HIMROD**

fr. James **MARCHIONDA**

Moderatores

fr. José **LEGIDO**, moderator

fr. Philippe **COCHINAUX**, moderator

fr. Quirico **PEDREGOSA**, moderator

Secretariatus

fr. George **SCHOMMER**, secretaries generalis

fr. John **LANGLOIS**, vice-secretarius generalis

fr. Carlos-Bartolomé **QUIJANO**, vice-secretarius generalis

Peritus Internet

fr. Yves **BÉRIAULT**

Periti

fr. Paul **MURRAY**

Fr. Robert **SCHREITER**, C.PP.S.

ADIUVERUNT IN HOC CAPITULO

Interpretes

fr. Jean-Ariel **BAUZA-SALINAS**
fr. José **CABRERA**
fr. Victor **CELIO**
sr. Mary Ann **CONNOLLY**
sr. Jeanne **FECTEAU**
sr. Mary Rose **GALLOY**
fr. Mark **HOO**
fr. Herman **JOHNSON**
fr. Victor **LAROCHE**
fr. Jean-Baptiste **LORIENT**
fr. Javier **MARTINEZ**
fr. Philip **McSHANE**
fr. Olivier **POQUILLON**
fr. Luis **RAMOS**
fr. Manuel **RIVERO**
fr. Juan **TORRES**
fr. Pierre **VEILLER**
fr. André **VILLENEUVE**
sr. Laetitia **YOUCHTCHENKO**
fr. Jacek **BUDA**
fr. Rémi-Jourdain **CAILLAUD**
fr. Oscar **CLAVIN**
fr. Alejandro **CROSTHWAITE**
fr. Peter **FEGAN**
fr. Jean-Marc **GAYRAUD**
fr. Carlos **IZAGUIRRE**
fr. Mario **JABARES**
fr. Alfred **LÓPEZ**
fr. Manuel Angel **MAESTRO**
fr. Sebastián **MAZA**
fr. Angel **MÉNDEZ**
fr. Wojciech **PRUS**
fr. Marcos **RAMOS**
fr. Michael **SAVAGE**
fr. Rick **VAN LIER**
fr. Claude **VÉZINA**
sr. Laetitia **YOUCHTCHENKO**

Interpretes via Internet

fr. Manolo **DEL RIO**
sr. Mary Thomas **NOBLE**
sr. Peggy **SAUSE**
fr. Mark **EDNEY**
fr. Michael **O'ROURKE**

Adscripti

fr. Nicanor Pier Giorgio **AUSTRIACO**
fr. Michael **DOSCH**
fr. Andrew **HOFER**
fr. Jonathan **KALISCH**
fr. Nicholas **LOMBARDO**
fr. Darren **PIERRE**
fr. Chris **SALIGA**
fr. John Paul **WALKER**
fr. Luke **CLARK**
fr. John Thaddeus **HEMSWORTH**
fr. Rick **JASTRZEBSKI**
fr. Dominic **LANGEVIN**
fr. David **MOTT**
fr. Paulius **RUDINSKAS**
fr. Jordan **TURANO**

acronyms

CIDAL	Inter-Provincial Dominican Conference in Latin America
CODAL	Confederation of Dominican Sisters in Latin America and the Caribbean
DOMUNI	University of Human and Religious Sciences, on the internet: Toulouse
ESPACES	Dominican Centre(s) for spiritual, cultural and social realities, in Europe
IAOP	Inter-African Conference of the Order of Preachers
IDEO	Dominican Institute for Oriental Studies, Cairo
IEOP	Inter-European Conference of the Order of Preachers
MIJD	International Dominican Youth Movement
MIVD	International Movement for Dominican Volunteers
ONG	Non-governmental organisation(s)

CHAPTER ONE
ANNOUNCEMENTS

1. WE PLACE IT ON RECORD that the Master of the Order, fr. Timothy Radcliffe, OP, formally convoked the General Chapter to meet on 10 July 2001 at Providence College, Rhode Island, in the United States of America, and this by means of a letter signed on 7 October 2000 (prot. 50/00/1542), in accord with the norms of LCO 413, II.
2. We place it on record that the Master, fr. Timothy Radcliffe, in accord with the norms of LCO 414, appointed fr. George Schommer, of the Province of St Joseph, in the United States of America, as Secretary General of the Chapter, by letter of 15 November 1999 (prot. 50/99/1895). On that same day, fr. Jean Langlois, of the same province, was appointed assistant to the Secretary General (prot. 50/99/1896), and later, on 14 February 2000, fr. Carlos-Bartolomé Quijano, of the said province, was appointed also assistant to the Secretary General (prot. 50/00/181).
3. We place it on record that the Master, fr. Timothy Radcliffe, invited, by letter, the following people to attend as guests at the Providence College General Chapter. From among the sisters of contemplative life, Sr. Marta Fonseca, sr. Gabriella Mauri, sr. Visitation Nqolo, sr. Lee Pendergast and sr. Jean-Thérèse Vauhkonen. From among the sisters of apostolic life, sr. Mary Faith Geelan and sr. Zenaida Nacpil. From among the lay fraternities, Ms Karen Woods and Mr Roberto Estévez; and from the Dominican Youth Movement, Ms Pamela Lagos.
4. We note also that, on 26 May 2001, fr Timothy Radcliffe, Master of the Order, wrote a letter to His Holiness John Paul II, thanking the Pope in the first place for the direction and encouragement the Order had received over the years from him. The text of the letter (prot. 63/01/954) is included in these Acts.

5. We gladly note the Order's gratitude to His Holiness, John Paul II, for the inspiring letter he wrote to fr Timothy Radcliffe, on the occasion of the Providence General Chapter. The letter from His Holiness, was read in the recently-opened Chapel of St Dominic, in Providence College, as the capitulars gathered for the Celebration of Vespers.
6. We place it on record that brothers Bernardino Prella, Antonio García Lozano and Thomas McDermott duly examined the testimonial letters of all the capitulars in the evening of Monday, 9th July 2001, as had been arranged.
7. We place it on record that, for reasons of health, fr Charles Fenech, prior provincial of Malta, and fr Rolando de La Rosa, of the Province of the Philippines, could not take part in the Chapter, and were replaced respectively by fr Constantine Mamo and fr Edwin Lao (cf. LCO 525, II). Besides this, during the course of the Chapter, fr Virgilio Ambrosini, of the Province of St Dominic in Italy, for reasons of ill health had to return home, and was replaced by fr Roberto Taddei (cf. LCO 525, II, from 20 July onward).
8. We place it on record that, on Tuesday 10 July, the Master of the Order, fr Timothy Radcliffe, celebrated the Solemn Mass of the Holy Spirit, to begin the Chapter, and preached. The text of his homily is included in these Acts.
9. We place it on record that, during the opening days of the Chapter, the capitulars listened to solid addresses from Revd.. Robert Schreiter, C.PP.S., and fr Paul Murray, of the Province of Ireland, on the themes of, respectively, «Preaching the Gospel in the Twenty-first Century» and «Recovering the Contemplative Dimension». The volume of these Acts includes the texts of these two interventions. These were discussed then. In the case of Revd Schreiter's intervention, frs Maciej Zieba, prior provincial of Poland, fr Paul Kuruvilla, prior provincial of India, fr Albert Nolan, vicar general of Southern Africa, presented a ten-minute reflection on the basis of Revd Schreiter's address. Fr Paul had generously stepped into the breach, in the absence of fr Rolando de La Rosa, who had been invited, together with frs Maciej and Albert.

10. We place it on record also that a presentation of the Order's situation throughout Africa was provided on one of the opening days of the Chapter. The continent's major social and health problems HIV-AIDS problem, was brought under scrutiny by the assembly, the many African delegates intervening to explain some of the complex situation which pertains on that continent.

11. We place it on record that the brothers held meetings in linguistic groups and also in regional groups during these opening days of the Chapter, reflecting on the texts from Schreiter and Murray, as well as considering possible brothers who might be chosen as Master of the Order. The brothers who had agreed to be presidents of the linguistic groups were frs Fernando Vela López, Michael Dodds, Gearóid Manning and Hubert Niclasse. The Master, fr Timothy Radcliffe, had invited them so to help, by letter dated 7 June 2001 (prot. 50/01/1041). The brothers who had agreed to facilitate discussion in the regional groups (having been invited by fr Timothy so to do, in a letter he wrote on 10 June 2001, prot. 50/01/1040), were frs Hans-Albert Gunk, David van Ooijen, Giovanni Matera, Thomas Cassidy, José Fernandes Alves and Charles Bouchard.

12. We place it on record that a tractatus, in advance of the election of the Master of the Order, was held on the afternoon of Friday 13th July, under the chairmanship of the outgoing Master, fr Timothy Radcliffe.

13. We place it on record that the Chapter approved as moderators of the Plenary Sessions of the Chapter, frs José Ángel López Legido, Philippe Cochinaux and Quirico Pedregosa.

14. We place it on record that the Modus Procedendi of the Chapter was approved by the capitulars, and also later modified, again with the voted consent of the Chapter.

15. We place it on record that the following distribution of the capitulars (and guests) into commissions, was approved by the Plenary Session of the Chapter, in accord with LCO 417.I.4.

Challenges (religious challenges)

GUNK Hans-Albert
ZIEBA Maciej
MANNING Gearóid
ARRIBAS MONTES Vicente
TABONE Carmel
UGWU Nichodemus Nwachukwu
RADCLIFFE Timothy
HARRIS Clifton
ZBORZIL Józef
ALZATE MONTES Carlos Mario
DI NOIA Augustine
O'MEARA Thomas, *President*
KURUVILLA Paul
HOUNGBEDJI Roger

Community Life — Contemplative Life

PUCILOWSKI Józef
JONGERIUS Henk
HADDAD Norman
DION Denis
MICALLEF Vicente
NOLAN Albert, *President*
KWIECIEN Tomasz
O'GORMAN John
MAMO Constantine
CASSIDY Thomas
CHANNAN James
sr GEELAN Mary Faith

Dominican Family

VAN AERDE Michel
BERNAL LLORENTE Luis Carlos
FRANSEN Wijbe
NEIRA ZAMORA Eladio
RIVARD Guy
RODRÍGUEZ LEÓN Mario
sr NACPIL Zenaida
ESTEVEZ dominus Roberto
GIOFRÉ Francesco
da CONCEIÇÃO FILIPE Gil Manuel
GONZÁLEZ Pedro Luis
POSE Javier María, *President*
BOQUIREN Jaime
WOODS domina Karen
LAGOS domina Pamela
POMERLEAU Yvon

Challenges: Globalization, Justice & Peace, Societal

HERNANDO HERNANDO José
LENDGER André
CLERMONT-TONNERRE Eric de
PIRETTO Lorenzo
JURCEVIC Marijan
de BURGOS NÚÑEZ Miguel
GAGNON Denis, *President*
COULÉE André
MONTELEONE Elio
HUGUES Jean-Max
LACHENAUD Michel
PRELLA Bernardino
MATERA Giovanni
dos SANTOS Miguel Adriano Martins
CONCHA MALO Miguel
BONVIN Bernard
ASTRAUSKAS Tadas

Community Life (in Spanish)

SANTOS SÁNCHEZ Manuel
TADDEI Roberto (after July 20th)
VARGAS Lucio
DE FRANÇA OLIVEIRA Luís, *President*
CABREJAS MARTÍN Antonio
GONZÁLEZ RILOBA Enrique
FERNANDES ALVES José
IRIBARREN PASCAL Pablo
AMBROSINI Virgilio
PISTONE Rosario
GARCÍA LOZANO Antonio
CORONADO Jorge
SÁNCHEZ VILLALBA Luis Domingo
LUJAN FLORES Jhony
RODRIGUEZ Alberto

Economics

LAVIGNE Jean-Claude, *President*
VAN OOIJEN David
CONDRAC Pablo
AITSEBAOMO Martin
NANTES Edmund
CARA Daniele
CUENCA MORENO Eduardo
McINNES Val
KLEPANEC Rajmund

Government

WHITE Allan
DOLAN KELLY Lino
DODDS Michael
RUANE Edward
McDERMOTT Thomas K.
AZPIROZ COSTA Carlos
NEMEC Damian
GARCIA SOLIS Bonifacio
STEYMANS Hans Ulrich, *President*
NYUGEN CAO LUAT Joseph
KAMINSKI Andrzej

LCO

QUILICI Alain
EGGENSPERGER Thomas, *President*
STASZAK Martin
SBAFFONI Fausto
DE CALUWE Mark
NICLASSE Hubert

Vocation & Formation

SOUDSKY Vojtech
HARRIS John
RUEDA ACEVEDO Orlando
IZZO Dominic
SYVERSTAD Daniel
PAROI Henry
ARCEO Ernesto, *President*
HUANG Celestine
ABOL ÁLVAREZ Melchor
GARCÍA FERNÁNDEZ Fernando
FRANCO HERRERO Agripino
GUIDO Joseph
TAVISIBATU Callixtus
TRAN Paul D
CHALLAVAYALIL Thomas Mario

Intellectual Life

VELA LÓPEZ Fernando
KUPCZAK Jaroslaw
SCHOOF Ted
DE CLERCQ Bertrand
SCHENK Richard
LAO Edwin
CHRISTIAN Robert
VERGAUWEN Guido
FOERSTER Jean-Luc-Marie
PRCELA Frano
MEDINA FERRER Nelson
MITO Shigeru (Justin)
BOUCHARD Charles
MUNKUOMO Jean-Rufin
POFFET Jean-Michel, *President*

Contemplative Nuns

De LÉON LASTRA Juan José
NICHOLS Aidan
UÑA FERNÁNDEZ Manuel
PIERCE Brian J., *President*
sr NQOLO Visitation
sr VAUHKONEN Jean-Thérèse
MERTEN Manuel
GALLEGO SALVADORES Juan José
TIERNAN Paschal
sr PENDERGAST Lee
sr MAURI Gabriella
sr FONSECA Marta

16. We place it on record that the Chapter approved the proposition of the names of frs Allan White, Juan José Gallego Salvadores and Denis Dion as revisers of texts, in the three official languages of the Chapter, respectively English, Spanish and French. These brothers had been invited so to help, in a letter written on 7 June 2001 (prot. 50/01/1040).

17. We place it on record that, by means of a letter distributed through I.D.I., the Master, fr Timothy Radcliffe, invited the provinces, vice-provinces and general vicariates, to send, if at all possible, some friars who were ordained priests, to join the team of confessors at the Roman Basilica of St Mary Major's, in order to celebrate the Sacrament of Reconciliation with many pilgrims, thus assisting those who already formed the exemplary team of Regular Confessors before the Holy Year began. In response to this request, these brother priests came and offered this service for all or part of the Grand Jubilee Year of 2000: frs Ludovico Melo, Elio Monteleone, Wojciech Morawski, Jacek Norkowski, Dominic Scholten, Brian Farrelly, Wilfred De Leon, Armando Bandera González, Denis Cuschieri, Marcos Manzanedo Fernández, Joseph Tran, Amalio Valcárcel Muñiz, Oswaldo Montilla Perdomo, Alessandro Russo, Jean-Pierre Barruel de Lagenest, Tullio Castaldo, Vincenzo Parente, Daniel Ulloa, Michael Carragher, Robert

F Christian, Emeterio Gutiérrez de Cea, Bruno Esposito, Moreno Fiori, Patrizio Pinto, Reginaldo Pizzorni and Luis Sastoque.

18. We place it on record that the year 2001 marks seven hundred years of the Province in Aragon, Spain. The Master, fr Timothy Radcliffe, attended the ceremonies to mark this centenary on 1 and 2 June 2001.

19. We place on record our gratitude to His Holiness, John Paul II, for having canonised and beatified Dominican brothers and sisters in the period of time since the Bologna General Chapter. Among them are the six Spanish Dominican friars, frs Francis Fernández Capillas (regarded as China's protomartyr), Peter Sans, Francis Serrano, Joachim Royo, John Alcober and Francis Díaz, among the massive group of 120 Chinese Martyrs who were canonised on 1 October 2000. Also beatified (in Warsaw, on 13 June 1999) were fr Michael Czartoryski and sr Julia Rodzi_ska, Dominican martyrs in a larger group of 108. Finally, on 11 March 2001, His Holiness beatified recent Spanish martyrs, including fr Hyacinth Serrano López and companions, including priests, cooperator brothers and novices.

20. We place it on record that, on the day the Order remembers Blessed Jordan of Saxony in its liturgical prayer, 13 February 2001, the Master of the Order, fr Timothy Radcliffe, signed the *Relatio de statu Ordinis*, and that this was distributed in advance of the Chapter for the capitulars' examination. The Relatio was formally welcomed and approved by the Chapter.

21. Likewise we announce that the socii of the Master, together with the bursar general, also wrote their *relationes*, and that these were distributed among the capitulars in advance of the Chapter.

22. We place it on record that, since the Bologna General Chapter, the following brothers were ordained to the episcopate, following appointment by His Holiness John Paul II: fr Dominik Duka, of the Province of Bohemia, bishop of Hradec Králové, fr Jean-Louis Bruguès, of the Province of France, bishop of Angers, fr Armando José María Rossi, of the Province of Argentina, coadjutor bishop of La Santísima Concepción (Tucuman, Argentina), fr Malcolm McMahon, of the Province of England, bishop of Nottingham, fr Christopher Cardone, of the Province of St Joseph, in the United

States of America, auxiliary bishop of Gizo, in the Solomon Islands, fr Francisco González, of the Province of Spain, coadjutor bishop of Puerto Maldonado, Peru, Vilhelms Toms-Maria Lapelis, of the General Vicariate of the Guardian Angels (Baltics), coadjutor (and, since then) bishop of Liepaja, in Latvia, and fr Kazimierz Wielikosielec, of the Province of Poland, as auxiliary bishop of Pinsk, Belarus.

23. We place it on record that the Master of the Order, fr Timothy Radcliffe, had in 1998 appointed fr Juan José de León Lastra as Socius for Spain and Portugal, fr Yvon Pomerleau as Socius for Apostolic Life and fr Wojciech Giertych as Socius for Eastern and Central Europe. In 1999 the Master had appointed fr Dominique Renouard as Socius for North-western Europe and Canada, fr Roger Houngbedji as Socius for Africa, and fr Edmund Nantes as Syndic of the Order.

24. We place it on record that the new *Ordo Professionis* (part one for friars, part two for sisters of contemplative life — with special formula attached for sisters of apostolic life — and part three for lay persons and other secular members of the Fraternities of St Dominic) has been published. The text is published in Latin and in Italian, and the Liturgical Commission of the Order expresses the hope that further translations will be prepared. Besides, the new rite for the *cura informorum*, within the Order, and indeed for the *Requiem* rites for our departed brothers, have both been sent for approval to the Holy See, together with draft letters of promulgation signed by the then Master, fr Timothy Radcliffe.

25. We note with gratitude to God and to those from the Province of Ireland who founded and developed the presence of the friars in Australia and New Zealand that the centenary celebrations of this foundation were held in St Laurence's Priory in Adelaide, South Australia, on 3 and 4 October 1998. It was pointed out at the celebration that three friars from the Province of Ireland stepped ashore at Adelaide in September 1898. Their work led to the establishment of the Province of the Assumption in 1950. The Province in turn celebrated its golden jubilee of foundation in 2000.

26. We place it on record that the Vicariate of the Province of Lyon, in Vietnam, was united with the Province of Vietnam in 1999.

27. We place it on record, with gratitude in our hearts, that Pope John Paul II declared Saint Catherine of Siena co-patroness of Europe along with Saint Bridget of Sweden and Saint Theresa Benedicta of Holy Cross (Edith Stein) on October 1, 1999.

27bis. We place it on record that, on Saturday 14th July, fr Norman Haddad, Provincial of the Province of St Joseph, USA presided and preached at the Mass of the Holy Spirit, and that in the election held later that morning according to LCO, fr Carlos Alfonso Azpiroz Costa, of the Province of Argentina, was duly elected Master of the Order. Fr Carlos accepted his election in the General Chapter room and made the prescribed profession of faith and oath of fidelity in the newly-dedicate Chapel of St Dominic.

The following formal notification of the election of fr Carlos was sent immediately to the Holy See by Fax, and to Santa Sabina.

"To S.E.R. Cardinal Angelo Sodano

Your Eminence,

The General Chapter of the Order of Preachers, gathered at Providence College, Rhode Island, in the United States of America, gladly send greetings in the Lord. The Capitulars listened to the Message of His Holiness Pope John-Paul II, as it was read before the Celebration of Vespers at the outset of the Chapter. The outgoing Master of the Order, fr Timothy Radcliffe OP, and the entire assembly are immensely grateful for this encouraging Message. It will inspire the Chapter's deliberations as we begin the twenty-first century.

On Saturday morning, 14th July 2001, the Capitular Brothers again assembled, to elect the Master of the Order, to succeed fr Timothy whose term of office had ended. The Capitular Brothers gathered in the newly-dedicated Chapel of St Dominic at Providence College, to celebrate the Eucharist, and invoke the guidance and inspiration of the Holy Spirit in their deliberations.

Immediately after the Eucharist, the Capitular Bothers gathered in Chapter and began the process of the valid election of the Master of the Order according to the procedures laid down in our Book of Constitutions. It is with joy and a sense of thanksgiving to the Lord that we are

honoured to inform His Holiness Pope John-Paul II by means of this message to Your Eminence, that the Capitular Brothers have duly and validly elected

Brother Carlos Azpiroz Costa OP
of the Province of Argentina

... and that Brother Carlos Aspires Costa OP has duly accepted his election. Together with the entire body of the General Chapter, fr Carlos humbly begs the Apostolic Blessing as he begins his term of office."

Fr. Georges P. Schommer OP.
Secretary General of the Chapter

His Eminence, Cardinal Sodano Secretary of State, sent the following message to the Secretary General of the Chapter.

"From the Vatican, July 18, 2001

Dear Father Schommer,

I am writing to thank you for your message informing me that the Reverend Carlos Azpiroz Costa OP, of the Province of Argentina, has been elected Master of the Order of Preachers.

The Holy Father assures Father Azpiroz Costa of his good wishes and support as he undertakes his new responsibilities in the service of the Order. Praying that the Order will continue to bear faithful witness to the charism of its Founder, Saint Dominic, His Holiness cordially imparts his Apostolic Blessing to the new Master, to his predecessor, the Reverend Timothy Radcliffe OP, and to the members of the General Chapter.

With personal good wishes to Father Azpiroz Costa and to the members of the General Chapter, I remain

Sincerely yours, Angelo Card. Sodano
Secretary of State"

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28. We place it on record that the Chapter's concluding Eucharist was celebrated on 8 August, in the Chapel of St Dominic, Providence College, with fr Carlos Azpiroz Costa, Master of the Order, as celebrant and preacher.

CHAPTER TWO
CONTEMPORARY CHALLENGES TO THE MISSION OF THE ORDER

29. For the Elective General Chapter of 2001 two commissions were established to explore challenges facing the mission of the Dominican Order in the contemporary world. Both the francophone and the anglophone commissions had representation from around the globe. The report of the francophone commission develops a single broad theme, "globalization" or *"mondialisation"*, while the anglophone group developed a number of specific challenges.

HUMANIZING GLOBALIZATION: PROLOGUE[1]

(Original Language: French)

30. As a man of the Gospel and a man of his time, the friar preacher is a citizen of his country, citizen of his region, and citizen of the world, besides always being a disciple of Jesus Christ, as we read in the Letter to Diognetus: *"Christians do not distinguish themselves from others, by country, language, or clothing ... They obey the established laws, and their manner of living helps them prevail over the laws." (To Diognetus, V, 1.10).* Jesus himself was a fellow citizen with the people of his time, in solidarity and engaged with them, passionate about the Kingdom to come, full of the love of God for his people, and the love of the human person for his brothers and sisters and for the Father.

1. While drafting this text, the steering committee from eight of the richest countries in the world reunited in Genoa, Italy. Their meeting resulted in protest by some hundreds of thousands of protesters coming from all countries of the world. This was followed by great violence that resulted in the death of a protester.

31. Today as yesterday, the world is always to be built; it is the task of all, and, therefore, ours also. We live within a system where all seems foreseen, strictly controlled, integrated, globalised to the point where it seems that we do not have a hold on it. Will the world escape us? Will it become a stranger to us? Will it forget the human person? But God has not forgotten the human person. "He so loved the world that he gave it his unique Son" *(Jn 3.16)*. God entrusted his Son the world to give it a human face. Such is the Good News, the Gospel of the Word made flesh, that we can only announce it by being in the world and by risking our lives so that the world may live.

What do we Mean by Globalization?

32. At the end of the 1980's, the level of technological development in communications permitted the banks and insurance companies rapid and continuous movement of enormous sums of money. This facilitated the development of new systems of production throughout the world that encouraged the development of a new type of economy that is defined today as globalization.

33. In this system, the liberal vision of the economy, and, as a consequence, of the human person, and of history, identifies the market as a criterion that is practically unique when it comes to the processes of production and the distribution of goods. Everything becomes a commodity, and is not of interest except if it is of financial worth, with the market itself becoming the absolute. Neo-liberal globalization idolizes the market and promotes the notion of values in competition, the maximization of profit and the standardization of modes of living, in contempt of the values promoted by the Gospel.

34. Globalization of the economy creates riches, and yet more than half of the population of the world continues to become poor or be impoverished. When economic growth is made an end in itself, it is no longer in service of human development. Can the situation change? Can the movement be reoriented? This raises a question that is at once political and ethical: is the common good synonymous with economic growth or human development?

35. Globalization is viewed according to diverse perspectives and judgments. Certain people hope to prosper immensely from it, while others view its evolution with pessimism, viewing it as the cause of all evils. In effect, each one of us is confronted with this phenomenon each day: some profit from its advantages while others succumb to its consequences. We mention, among others:

Some Consequences of Globalization

36. Modern means of communication spread new conceptions of human rights, the family, and relations between men and women that profoundly alter the lives of the people. Some assimilate without a critique of this global culture, while others seek to affirm themselves by rejecting all that seems to impose forms of life coming from abroad.

37. Peoples are compelled to yield to the liberal rules of the market. Those who are not able to follow become the excluded of the world: some countries become indebted, some farmers sustain a fall in the prices of their produce, the de-localisation of enterprises draws some into unemployment, others earn miserable salaries, and even some children are, at times, forced into labour.

38. Peoples lose responsibility over their history. The great powers and the international financial and commercial institutions (IMF, WB, WTO...) impose on the different countries a democratic model that is more apparent than real as well as stiff rules to enter into a liberal economy. Governments, therefore, find themselves stripped of their power to the benefit of the multinationals. Many of these governments are not able to acquit themselves immediately of their debt, and to develop a national economy so as to build hospitals and schools and to assure the functioning of public services. This brings about grave social consequences: unemployment, impoverishment, corruption, violence and civil war.

39. The globalization of finances and of capital prevails over scientific research, culture and our way of thinking. Financial corruption infiltrates even into the arts and sports... Advertising imposes

certain international fashions into our daily life (clothing, food...), and favours the expansion of a standardized culture to the detriment of local and regional cultures.

40. In return, globalization permits a greater diffusion of the sciences and technology, and better mutual knowledge between cultures; it has favoured solidarity among individuals during large-scale natural catastrophes; it mobilizes, by means of the NGO's, energies in favour of the most disadvantaged; it creates associations for the protection of the environment; it leaves one with the hope for a new justice that pursues leaders who have committed crimes against humanity.

41. We have to stare this phenomenon in its face and study it so as to understand it. We also have to objectively measure the dangers it carries, but also the possibilities it offers, and the challenges it presents to our preaching.

HUMANISING GLOBALIZATION
CHALLENGES FOR THE MISSION OF THE PREACHER

42. As witnesses and preachers of the Gospel, we cannot remain indifferent before these conflicting causes, and even less still adopt an attitude that rejects the world or that maintains a naïve acceptance of it. In order that we may be effective in our mission, an objective analysis is necessary to understand the meaning of globalization and to be able to discern, from the values of the Gospel (the unity of humankind, the dignity of the human person, participation in the common good...), its relevance and risks with regards to the building of the Kingdom of God.

43. As Christians and citizens, we participate in the public activities of society, in whatever it is that each of us finds ourselves in. Today this participation, as an evangelical commitment, comes with a new demand for social justice at the national and international level.

44. In solidarity with men and women of good will, we have to cooperate actively and peacefully in the construction of a different world. It is desirable that we participate in organizations and civil associations

that propose an alternative to, and struggle against the injustice, inequalities, and economic, social and cultural disparities. Citizens of the world, we have to combat the harm that a fierce competition causes to the environment.

45. Moreover, our way of life, as friars preachers, can represent a critical alternative to the negative effects of globalization, and proclaim a way of living for a different world. In the face of competition and rivalries, we, as friars, strive to be brothers to all. We choose poverty as a form of solidarity and sharing in the face of the primacy of an economy of profit; community, as welcoming of the other, accountability and participation; study (wisdom) as a quest for truth and an effort to understand the world.

46. Our intellectual and spiritual tradition leads us to propose, today as yesterday, a new experience and understanding of God, of the human person, and, as a consequence, of the world; in other words, a Christian anthropology. For us, preachers, who have dedicated our lives to the Word, this anthropology underlines the importance of intelligence and human words as the locations and means of the knowledge of God, of the word created by him and of the human person as made in his image and likeness.

47. Even more, the word characterizes and distinguishes the human person in the created world. To promote the ability to express oneself, to dialogue, to look for and to utter the sense of existence and its difficulties, is to promote humanity and to transform the world. This is why for us Dominicans, preaching does not consist only of the transmission of a knowledge, or the proposition of a new vision of God, of the human person and of the world, but also of offering, in a fraternal and prophetic word, the Living Word which makes of him who welcomes It a subject capable of taking the word in his turn, capable of responsibility, of engagement and of union with others.

48. We believe in a world as "creation of God", in the human person as an "image of God", in a God who has entered into our history, spoken to us by the prophets and in his Son, who was made man. This pushes us and obliges us in the name of the Gospel to transform our

state and our mission as preachers into concrete engagements, for the promotion of the human person and of his dignity, in the diverse and complementary ways of social life, ecclesial life and life itself of our Order.

In the World

49. The General Chapters have already indicated the priorities for our mission as friars preachers. Experience shows us that it is necessary for us to continue to invest in these same directions. We remain, in effect, convinced that our fundamental evangelistic tasks imply the witness of our life, the explicit proclamation of the Gospel, our engagement in communities that celebrate the sacraments, and an active quest for the promotion of humanity, as was clearly taught by Pope Paul VI in *Evangelii Nuntiandi (n° 21-23 and 29-31)*. Furthermore, as responsible citizens, we shoulder the cares of the common good of each country, and of the human communities to which we belong, as well as of all humanity that thirsts for justice and peace.

50. But, a good number among us are at times tempted to give up because, as is the case with the majority of peoples, the system of liberal globalization weighs heavy on us. Meanwhile, we, brothers and sisters, both religious and lay, throughout the world, are capable of knowing alternatives to an "all market economy". Although such alternatives may remain necessarily limited, and are often isolated, they are the stepping-stones towards the new earth that we are hoping for.

51. Our Order is engaged at the international level: we have a permanent delegate to the United Nations, and we have created the "Dominicans for Justice and Peace" association, with its office in Geneva. This commits each one of us. Yet, many of us are still little informed of the results obtained thanks to the interventions of our representatives at the U.N. Human Rights Commission in Geneva: they include a declaration against the embargo that resulted in the death of hundreds of thousands of children in Iraq, a resolution to restrain military intervention against the indigenous communities of Mexico,

protection that is effective up until today for saving the lives of our brothers who have received death threats in Brazil, and others as well.

52. All over the world, violence and armed conflicts provoke famines and forced migrations. Our brothers and sisters who live and work in countries affected by wars suffer from these situations. They have need of our solidarity and our interventions in favour of peace.

53. To participate in actions that raise international awareness of the violations of human rights, or in pressure groups that act on certain governing bodies and institutions, even if it concerns local problems of an apparently limited nature, brings about beneficial results to the lives and conditions of life of the peoples. This encourages us to engage ourselves in advance within the organizations of civil society. Furthermore, we have discovered numerous occasions for dialogue with believers of other religions, with Christians of other confessions and with individuals of cultures other than ours in these situations. These are the authentic locations for preaching, for the promotion of humane and evangelical values becomes a concrete and actual word of the Living God.

54. The created world is given to us so that we can develop ourselves and draw a livelihood from it while respecting its beauty and riches. We have to be stewards of it for the good of generations to come. We need to educate ourselves, and others, so as to protect the world in service to the well being of humanity. Our vow of poverty orients us to the care of the common good, and to refuse wastage; it makes us critical of the tendency of reducing the person to his one and only role as consumer, and to reduce production for the sole gain of financial profit.

In the Church

55. The historical moment of globalization is a *sign of the times* that we have to learn to interpret in light of the Gospel. Does it not contain a word of God, an appeal to catholicity? For catholicity is openness, walking towards the other, welcome of all and participation of each one. Catholicity and globalization are in conflict when the latter is

but an ideological project and an economic realization that is essentially liberal. But catholicity and globalization meets if we are open to a globalization of values and of evangelical life. This calls us to listen, to dialogue, and to the way of sharing.

56. This is why we are resolutely disposed to inter-religious dialogue. We believe that it is not only desirable but necessary and possible, for, as seekers of God, we are seekers of truth. For, we also believe that all human beings are endowed with the desire for truth.

57. Globalization is characterized by strategies of uniformization. Yet, by bringing together individuals and peoples, it rouses up within us a desire for unity. Jesus prayed ardently so "that all are one!" *(Jn 17.21)*. The hope for this unity, as shared among the disciples of Jesus Christ, pushes us to dialogue and to an ecumenical journey towards unity, and universality, that is open to differences, ongoing, and unobstructed by obstacles. The Order engages itself in these ways, as witnessed by the institutions that it maintains in many countries in the world. It is up to each of us to manifest our belonging to the Order by engaging ourselves where we are and in situations we find ourselves in.

58. The Pope and the College of Bishops exhort us to denounce whatever is contrary to morality in liberal globalization (see, for example, the discourse of April 27, 2001 to the members of the Pontifical Academy of the Social Sciences) and to humanize globalization by the Gospel. In the same line, during the Jubilee Year, 2000, they had "called upon Christians to raise their voice on behalf of the poor for a substantial reduction, if not a cancelling outright, of the debt which threatens the future of many nations" *(Tertio Millennio adveniente n° 51)*. We hear this appeal and we support all those who uphold this cause.

59. Respect of the evangelical values and human rights within the Church will be a credible sign of the Gospel that we proclaim. It calls us to be attentive to these rights, and, where necessary, to promote and defend them. Our tradition of democratic awareness prepares us for this.

For the Order

60. In the face of the challenges that globalization throws at us, the international character of the Order becomes an asset, in particular because it has a true unity signified by our profession of obedience to the Master of the Order.

61. The unity and universality which are ours can and must facilitate the mobility of the brothers, not only in the geographic sense, but equally, in the spiritual sense, as was recalled by the General Chapter of Caleruega in its asking us to be faithful to itinerancy (Acta 20.9).

62. Yet, we rightly expect from a friar preacher an authentic insertion in his society and in his local Church, with which he will have to share his concern for the salvation of all. This presupposes on our part, a true esteem for the local Church and a real effort at collaboration with it over time. And, yet, we have to remain available for service that might be required by the Order itself, or by another local Church, or to a local, regional, or global cause.

63. Regional structures of collaboration between the entities of the Order have been developed. The General Chapter of Bologna insisted on the necessity for collaboration between entities in order to take into account the needs of mission (Acta 45 to 61 and *passim*). But it is necessary for us to go further still and engage ourselves in a collaboration that is always more effective and generous — as much North/South as South/South. We have to think now in terms of solidarity: financial support, personnel support, etc.

THE CALL OF THOSE AROUND US

(Original Language: English)

64. Dominicans everywhere hear the call of those around them. Out of the experience of their ministries they find certain recurring themes worth pondering. Previous Chapters, by treating of "priorities" and of "mission-on-the-frontiers", have considered topics challenging the Order's mission. The following selected themes, building upon

what has gone before, have a distinctive influence upon the Order and upon the ministry of each of us today. At the same time Dominicans will realize that every reality carries different meanings in different cultures around the globe. Realities and themes are here grouped in three areas.

The Impact of Diverse Religious and A-religious Contexts on Dominican Mission

65. Diverse religious and a-religious contexts pose significant challenges to the inculturation of the faith in different countries in which the Order assists the Church's mission of preaching and evangelization. In some contexts we encounter persons who belong to religious traditions other than Christianity or persons with no religious affiliation of any kind; in other contexts we encounter members of other Christian churches and ecclesial communities. These diverse contexts co-exist and interact in all the societies in which the Order is present, and invite us, through dialogue, to deepen our own faith and to express it in ways that can be understood and accepted by others. While conscious of the potential and limitations in the process of dialogue, Dominicans have a strong tradition of encouraging and engaging in dialogue as a response to the mission to proclaim Christ to the world.

Various Religious Contexts

66. Dialogue with World Religions. Positive challenges and possibilities for enriching encounters between peoples of different religious traditions are taking place in the local churches where the Order is present. New challenges emerge from the spread of Islam in many places. A special challenge faces the Church in the Asian context: there it coexists within societies shaped by major religions with strong traditions of spirituality and contemplation.
67. Presence within a-religious societies. A-religious societies are those where religious values and traditions are inconsequential to the life of the community. This phenomenon takes different forms in different

countries: western societies, post-communist societies, materialistic societies, and so on. Often it is connected with developments in lifestyles involving the erosion of religious commitments. In some cases, the a-religious attitude becomes an ideology and the freedom of religion is curtailed. There is a twofold challenge here: first, to find a basis for dialogue relative to human values, and second, to point to the transcendent dimensions of human existence.

68. *Migration: Meeting the Other*

Never in the history of the world have so many people been displaced from their homelands, whether in escaping harsh economic and social conditions in search of a better life or in fleeing endemic civil war and ethnic cleansing in search of peace and security. This great migration of peoples brings huge social and religious challenges. Refugees and migrants are sometimes treated unjustly and suffer from the racist attitudes of their hosts. The culture, language, and religion of immigrants and hosts are unfamiliar to each other. Sometimes the migrants seek to introduce traditions that are in conflict with the laws and customs of the host society. We can respond to the religious and social challenges posed by migration by encouraging both the newcomers and their host societies to accept one another with respect as fellow human beings. Where religious differences threaten to accentuate divisions between newcomers and hosts, we should strive to foster inter-religious understanding through dialogue and collaboration.

69. *New-Age Movements*

Many factors, including the weakening of the influence of religious institutions and the heightened religious interaction produced by migration, have contributed to the emergence of eclectic religiosity and spirituality, especially in the so-called "New Age" movements. Typical of these movements is a syncretistic combination of elements from various ancient and contemporary religious traditions, as well as the endeavour to cultivate spiritual powers (psychological and cosmic) in order to achieve salvation. As Dominicans, we cannot fail to recognize the various desires for self-transcendence present in these movements. Through study and dialogue we need to come to

a better understanding of New Age religiosity and spirituality in order to proclaim Christ as the true and unique Saviour of the world.

70. *Religious Fundamentalism*

Spreading secularism and heightened religious interaction around the world have given rise to fundamentalist reactions in some religions. While an understandable development under certain circumstances like social marginalization and cultural disorientation, fundamentalism turns a religion into an ideology that accentuates divisions among people and can lead to hatred and violence. In the name of this ideology, moreover, some "claim the right to impose on others their own concept of what is true and good" [Pope John Paul II, *Centesimus Annus*, 46]. The challenge here is to find ways to overcome the divisions by cultivating mutual respect, religious freedom, and dialogue.

Christian Contexts

71. *Ecumenical Challenges*

In the quest for Christian unity through ecumenism, there have been many accomplishments since Vatican Council II, and particularly during the pontificate of Pope John Paul II. While the Order has been outstanding in its contribution to the ecumenical movement, there is a continued need for theological dialogue and active involvement. Difficulties and even, in some places, hostility have arisen on both the theoretical and the existential levels in our encounter with other Christian churches and ecclesial communities. These difficulties must be met with efforts at reconciliation and the purification of memories. The ecumenical challenge requires collaboration between friars engaged in theological reflection in this area and those actually living in societies where numerous Christian traditions co-exist.

72. *The Fundamentalist Mentality in the Christian World*

As a response to the erosion of faith, some Christians, including Catholics, have assumed or are assuming attitudes that diminish

the room for discussion and that seek security under the protection of one part of their theological tradition. This attitude can be related to religious fundamentalisms, at least in their outward manifestations. The challenge consists in pointing out the limitations of this kind of response, without resorting to stereotyping, and at the same time the way of living a free Christian existence.

73. *Sects Coming from Christianity*

The recent growth in many parts of the world of sects coming from Christianity has often occurred in circumstances of political and social unrest or in response to the quest for an intense sense of belonging. Dominicans should take account of this phenomenon, seeing that the pastoral challenge is to discover the attraction of Christian sects for varieties of people, and assisting those who are affected by the activities of sects. A basic response is the improvement of the spiritual and real community life in our parishes and ministries, as well as the improvement of the quality of preaching, teaching, liturgical worship, and other forms of commitment to Christian witness and service.

74. *New Migration*

Transformation of the Church. New waves of migration bring with them the opportunity to discover the universality of the Church in the local situation by the hosts and by the new immigrants. Our mission here is to receive the new migrants, to respect their distinctive languages and religious cultures, and to help them to be integrated into the local church community.

Challenges Arising from the Promotion and Protection of the Dignity of the Human Person

75. The truth of the Gospel points to the fact that every human being is saved by Christ and called to communion with God. The Dominican mission to proclaim this authentic Christian humanism and to defend and promote the dignity of the human person faces both practical and theoretical challenges today. One of the characteristics

of our times is the proliferation of theories that undermine the true dignity of the human person. Among these are:

- The idea that the state or political groups can deny freedom of conscience to people;
- The tendency to value the human person only as an element in some social totality or as a merely biological reality;
- The tendency to treat the human person as 'homo oeconomicus', which leads to the human person being valued according to his or her position in the global economic game;
- The notion that the human person has an infinite capacity for self-realization and self-creation, and that the ultimate aim of human life is success.

The mistakes of these anthropologies lead to consequences that diminish or destroy human dignity, some of which we have outlined below.

76. *Freedom of Conscience*

"...Religious freedom, an essential requirement of the dignity of every person, is the cornerstone of the structure of human rights, and for this reason an irreplaceable factor in the good of individuals and of the whole society.... It follows that the freedom of individuals and communities to profess and practice their religion is an essential element for peaceful human coexistence." [John Paul II, *World Day of Peace Message* (1988), 1]. Sadly, half of the world's population experiences religious persecution or intolerance of one kind or another. In every place where we are we must be engaged in the defence and promotion of religious freedom. We encourage the whole Dominican family to pray for and to be in solidarity with those who suffer religious oppression.

77. *Social Determinism and its Consequences*

The pervasive influence of rationalization, efficiency, and the desire for profit leads to a kind of social determinism demeaning the lives of individuals and whole societies in ways that are often invisible but always rigid and controlling. One result of this social organization is the grinding poverty experienced by millions of people, a poverty

that brings with it fatalism and a lack of self-esteem. In more affluent societies people's freedom is in similar ways subtly limited and a sense of powerlessness and indifference is evident.

The Gospel message is a sign of contradiction to such social determinism. Our preaching and the witness of our lives must promote human solidarity and human dignity, focusing on the central importance of the human being saved by Christ and insisting on a just distribution of the world's resources.

78. *Systemic Corruption*

In many parts of the world people experience the devastating effects of corruption. By corruption we mean using one's social or political position to achieve illegal profits for oneself, or for one's family, tribe, or group. This leads to the abuse of the common good, the violation of human rights, the destruction of social trust and the rise to power of unscrupulous people or groups. Ways of thinking and acting which are associated with this corruption touch every area of life. It becomes normal to use corrupt means in order to get on in society, and sometimes the effects are seen even within the Church and the Order.

Here political systems are undermined by corruption, and efforts to resist the corruption of the system are met with violence and can themselves become violent. Corrupt governments are set up and maintained in many places by the intervention of foreign powers; for instance, by allowing corrupt heads of local governments to hide stolen funds in foreign banks.

Inter-religious, inter-tribal, and urban violence among the poor is often fuelled by corrupt political leaders working for their own ends.

In some places, a post-communist situation has given rise to a spiritual and intellectual vacuum and a need to rebuild personal and intra-national relationships. Here too, economic and political realities are marked by corruption, and this creates indifference and hopelessness among the people.

Our response to this must be the formation and education of people (including ourselves) to recognize that the human social project needs to be based on a broad vision of the common good. The narrow viewpoint of self-interest has to be sacrificed for the sake of the good

of all. This is in fact an education and formation in human rights and responsibilities. The challenge is to help build a civil society based on principles of solidarity, subsidiarity, and the common good.

79. *Sexual Exploitation*

Another dimension of the human person that offers us a challenge is that of sexuality. Faced with the evils of the sexual abuse of children, the commercialization of sex, and the sexual trade of men, women and children, we must defend the powerless and promote and deepen a positive theology of human sexuality.

There is a widespread understanding of the human person that assigns a preferential place to males and relegates females to a position of inferiority. This attitude must be challenged wherever it is present in diverse societies and cultures, and in each one of us. With regard to the Church and the Order we must create ways for women to assume more responsibility in the work of our mission.

80. *Violence against Human Life*

Advances in the field of bio-technology have brought undoubted benefits. They have also raised serious questions. Genetic manipulation, the sale of human embryos and human organs, and problems about the beginning (abortion) and the end (euthanasia) of human life, are some of the issues that must be addressed so that the dignity of the human person is promoted and protected. "...The common outcry, which is justly made on behalf of human rights ... is false and illusory if the 'right to life' ... is not defended with maximum determination" [Pope John Paul II, *Christifideles Laici*, n. 38].

Challenges to "The New Evangelization"

81. The fact that the world is shrinking offers opportunities for spreading the Gospel. At the same time, the problems resulting from this process in societies and in the Church and so in the Order call for a response.

The Call of People around Us

82. Dominicans as preachers and "evangelists" are called to participate in the new evangelization announced by the Church for the new millennium. To prepare for this is to recall that evangelization implies going out to people, not only geographically but also culturally and personally. They call to us out of their varied lives and social contexts. Among the places needing a new evangelization are the following three.

83. *Youth*

A particular challenge to our mission today is to listen to young people and to meet them in their cultures: the evangelization or the re-evangelization of youth. Many of us live in societies that are heterogeneous and pluralistic, secular and consumerist where often God is not prominent in people's lives. For some God's reality has no meaning. Many young people abandon their religion after adolescence — indeed, some were never introduced to religion. Nevertheless, in young people there is still a craving for meditation and spirituality and for the supernatural. The young are frequently caught up in drastic social problems like migration, drugs, unemployment, and sexual abuse. The rise of suicide among the young in affluent countries bears painful witness to the void and pain created by a lack of meaning, purpose, and hope in a situation of practical materialism. The variety of schools in which we teach are valuable places for evangelization and witnessing to Christian values, for inspiring young people to reach out to their peers and families. Young people are the future and the fulfillment of what the present brings — they are a trajectory of hope.

84. *Non-practising Catholics*

It is urgent that we undertake a re-evangelization, with pastoral dialogue and adult catechesis, of those who tend to call themselves "non-practising Catholics" and who are becoming ever more numerous in some countries and regions. Usually having received the sacraments of initiation, little by little they abandon their active and habitual participation in the life of the Church, although they

continue to maintain certain Christian values. Often, many of them fall into that growing and progressive religious indifference called "post-Christian" that has invaded the culture of some countries.

85 *Sub-cultures and Minority Groups*

Sub-cultures and minority groups present a further challenge in a world exposed to the forces of a banal cultural homogenization. In an increasingly controlled and globalised world both individuals and groups can easily be overlooked: for instance, ethnic and racial and religious minorities; people of different personal or political orientations; migrant, temporary, religious affiliation, and non-skilled workers.

86 *New Evangelization*

In response to challenges posed by youth, non-practising Catholics, sub-cultures, and minority groups (and there are others) evangelization should touch the personal identity and quest of each and every individual, speak to their problems, and display solidarity with them. This preaching includes not only friars but sisters and laity. Such an evangelization might lead to improving human lives in concrete ways. This evangelization would use the opportunities of a world linked in varied ways — the media and the internet, for instance, or other languages of contemporary society like music and sports — in short, the culture of the globalised world. Regional and international meetings could be held not only for young people connected to the Order but for youth who have little contact with faith.

The need arises for new forms of collaboration within the Order, among our schools and centres. Mutual support among the entities of the Order is a way of responding to these challenges using the means of the globalized world. No longer can smaller entities be left alone either financially or in terms of human resources. Collaboration aided by imagination includes networks of Dominican institutions and personnel as well as gathering places for information on these resources. Service among Dominicans around the globe may be of varying lengths of time. This is possible in a world where the means of transport and communication are so efficient.

The Credibility of Our Witness

87. *Wealth*

The church does not live independent of societies, of their age and ethos. In a globalized world wealth is related to power and the powerful, and this issue affects the Church and in the Order in ways that can be either real or apparent. For Dominicans a misuse of wealth or a lifestyle that does not show that we too are working people (LCO 33; 538 P II) is contrary to the Gospel message and a scandal to the poor.

88. *Resolving Conflicts*

When there are disagreements in the Church, the use of purely political means to resolve them is contrary to the Gospel. This offence against ecclesial communion can be aggravated through the use of mass media and the manipulation of public opinion. The polarization that sometimes results must be addressed at a deep level of mutual responsibility within the community by the responsible exercise of authority and by responsible obedience.

89. *Priestly and Religious Identity*

Today the identities of the priest and of the religious have been weakened. There is the problem in some countries of sexual misconduct by priests and religious. This immoral reality, which often has dramatic consequences for the victims, has produced an altered and negative image of the priest and the religious over and above startling financial losses. This has an impact on vocations and on the efficacy of preaching and other ministries. Priestly identity is challenged by other factors as well. Today the priest, particularly in pastoral ministry, can find himself somewhat isolated from the surrounding society. He also finds himself struggling to balance his sacramental identity with his role as the leader and coordinator of ecclesial lay ministries needed for a diverse and large parish community.

90 *Dominican Spirituality and Theology*

The spirituality and theology of the Order could sustain the identity of the priest and the religious. The quest for forms of a dedicated life,

traditional and new, can find light and support in the theology and spirituality of the Dominicans. The Order has a long history and tradition as well as an experience of achieving renewal and vitality in the nineteenth and twentieth centuries. It emphasizes fraternal dialogue and brotherhood as well as common sense enlightened by faith and a sense of humour. There is besides the interplay of the contemplative and apostolic dimensions in religious life as well as our theology of the mutual conditioning of nature and grace.

PARTICULAR RECOMMENDATIONS AND ORDINATIONS

91. We now pass from these two theological essays to precise juridical responses formulated by the French commission.

Intervening in the Great Debates of Society

92. Globalization directs major ethical questions to the men and women of our time. It is necessary that, according to our tradition, we engage in ongoing debates side by side with men and women who in civil society seek to ask real questions and to answer them. This is why:

    1. we **thank** the entities that participated in the creation of "ESPACES" (present in Brussels, Strasbourg, Berlin and Krakow) and in the project of establishing an international community in Brussels;
    2. we **exhort** these entities and Inter-European Major Superiors (IEOP) to intensify their commitment and their support for these creations;
    3. we **encourage** all the initiatives allowing brothers in other regions of the world to be present in the important decision making places.
    4. we **exhort** the general promoter of justice and peace, in collaboration with the promoters of different regions of the world, to find the means to an effective intervention alongside global centres of decision-making.

Justice and Peace

93. The creation of the permanent delegation of the Order at the United Nations (Dominicans for Justice and Peace) in connection with the Franciscans has been a stepping-stone for the commitment of the Order in the defence of human rights and the service of justice and peace in the world. In effect, we have become aware in a renewed way of our interdependence in these evangelical and ecclesial tasks and of the fact that in different regions of the world numerous brothers and sisters find themselves in very difficult situations and sometimes risk their lives on the side of the victims of globalization.

1. We **thank** brother Jean-Jacques Pérennès who, as assistant for apostolic life and general promoter for justice and peace, has particularly supported the creation of this delegation.
2. We **thank** brother Philippe Le Blanc and the team of brothers and sisters who collaborate with him for the excellent work they have done, particularly in Geneva at the human rights commission of the U.N., which reveals itself to be effective in different places (Mexico, Colombia, Brazil, Iraq, East Timor,...).
3. We **ordain** the assistant for apostolic life and the general promoter for justice and peace:
   a. to send to the various regional structures (IAOP, IEOP, CIDAL, Asia-Pacific, North America) precise information on the perspectives offered by this permanent delegation;
   b. to suggest concrete means for this delegation to be supported (financially and via personnel) so that the delegation may better serve;
   c. to constitute at the international level a database on the presence, activities, and contacts of the brothers and sisters of the Order located in the "points of rupture" of the different continents;
   d. to implement, through the internet, an interactive network of information in real time for the entire Order;
   e. to promote new collaboration within the Order for developing and actualizing the social doctrine of the Church, its dissemination and implementation.

Safeguarding Creation

94. We **recommend** that all our communities work in a resolute manner for the protection of the environment. This ecological choice must be for all our brothers, whatever their age, a true teaching to safeguard nature so greatly affected by the neo-liberal system of production. This will also be a visible manifestation of our vow of poverty and the expression of a new ethic of solidarity with the most marginalized human groups in society that cannot enjoy the comfort or lifestyle profited by others.

Means of Communication

95. In its current phase globalization has as a positive aspect ease and rapidity of communication. The means of communication are, today more than ever, a major priority for announcing the Gospel message. That is why the chapter raise to attention the following points:

96. *Internet*

1. We **recommend** to the Provincial Priors that they raise the interest of the whole community of friars to the use of the Internet and to train some among them to the technical aspects of building a web page.
2. We also **recommend** them to designate (in collaboration at the national or regional level and within the context of the Dominican family) one or several brothers, freed from other tasks, to create and run an attractive Internet site with the objective of sharing information, preaching, formation, and dialogue with web users in the spirit of the *Spiritualité 2000* site of the Province of Canada (http://www.spiritualite2000.com//) or other sites of the same type.

97. *Publishing, Periodicals and the Press*

Considering that the development of new electronic means of communication is now weakening the printed media such as books, periodicals, and newspapers as means of formation and information, we **ordain**

1. that the question of collaboration between the different publishing houses and the support necessary to them be addressed at the meetings of the provincials at the regional level;
2. that the provincial councils concerned attend to the training of the brothers in the various fields of publication.

98. *And we **recommend:***

3. that, during their institutional formation, the brothers be formed not only to the value of public speaking, but also to writing, and that those who have the capacity and the desire be supported in their work of publishing articles or books;
4. that projects for new periodicals or publications allowing brothers to take part in debates on *questiones disputatae* of our time be studied.

99. *Other Means of Communication*

Radio, television and the other audio-visual aides remain very important tools for the proclamation of the Gospel.

We **thank** the brothers who are engaged in the aforementioned and we **exhort** the provincial chapters to maintain and develop the presence of the Order in these mediums of communication.

Sects and New Spiritual Currents

100. While globalization is defined by an extension and generalization of materialism, we witness the multiplication of new trends and spiritual groups which express some forms of resistance and fear, authentic thirst for the spiritual and for the penetration of the values of liberal globalization in the religious sphere.

Our Order was born in a period of changes characterized, among other things, by the multiplication of religious groups within or on the fringes of the Church. Our intellectual and spiritual tradition encourages and enables us to provide guidance in this context.

That is why we ordain

1. that we have on the agenda of the regional meetings of prior provincials the issue of the presence of the Order in this field which represents real challenges to evangelization;
2. that in this context we seek the means to be made available so that brothers and sisters of the Order prepare themselves to study this worldwide phenomenon, and to commit themselves in the intellectual and pastoral work necessary to face this challenge with pertinence and discernment.

Formation of the Brethren

101.

1. We **recommend** to the Regent of Studies of all the entities of the Order to add in their programs of institutional formation some initiations to the realities and to the political, economical and social sciences and to human rights, as well as training sessions capable of contributing to these initiations.
2. We **recommend** to all the entities of the Order to favour the specialization of certain brothers in the aforementioned fields building up eventually on the competencies they have acquired before entering the Order.
3. We **congratulate** the responsible of the Pedro de Córdoba Institute of Santiago, Chile for having put in place a program of special studies that allows one to obtain a Masters in "Cultural Globalization and Christian Thought". We **recommend** to the Major Superiors of the Latin American and the Caribbean region (CIDAL) to support this institute and to propose to their brothers to profit from the formation that it offers.

Fraternal Solidarity

102. We **recommend** to the chapters, counsels and prior provincials to examine with care the requests of small and/or young entities asking for reinforcement of one or several friars, at least on a temporary basis, in order to allow the opening of a house, the

consolidation of a community, or the participation in formation tasks and, where possible, to answer with a generous heart.

Financial Solidarity

103. The financial and economic characteristics of globalization invite us to use with prudence the revenues and funds made available to us, and to be more attentive to the solidarity among ourselves and with others.

That is why we ***ordain***

1. that we have on the agenda of the regional meetings of priors provincial the issue of financial solidarity to be developed between the various entities and the various regions of the Order;
2. that we examine the opportunity of meetings between provincial syndics and the syndic of the Order at the national or regional level to reflect on the values involved in our practices of financial management, and on our interdependence or that which we would need to promote.

CHAPTER THREE
THE INTELLECTUAL LIFE

MISERICORDIA VERITATIS

Prologue

The Call to the Intellectual life of the Order Today

104. Thanks to St Dominic's innovative spirit, study ordered to the salvation of souls was involved intimately in the purpose and regular life of the Order. St Dominic himself led the brethren to places of learning in the largest cities so that they might prepare for their mission. "Our study must aim principally, ardently, and with the greatest care at what can be useful for the souls of our neighbours" (LCO 77,1). From then on, study would be linked essentially to the apostolic mission of the Order and to preaching the Word of God.

105. Within the Order, study should not be considered in a pragmatic way, as if it were only an apprenticeship for a trade. Rather, study belongs to the contemplative dimension of our Dominican life, a vital part of its cognitive aspect. And yet, while drawn first toward contemplating God and God's works, theological wisdom comes to share with the Spirit's gift of wisdom the love of God and of God's works, a holy joy in the contemplation of their fullness as well as a holy sorrow at any wounding of their being.

106. It is into a studious and concerned wisdom of this sort that Thomas Aquinas inscribes the Dominican vocation — *contemplari et contemplata aliis tradere* (cf. STh II-II 188, 6 as well as STh I 1, 4; II-II 45, 3 co). Wisdom of this kind tells us not only of what is eternal, but also of the *"...regulae contingentium, quae humanis actibus subsunt"* (STh II-II 45, 3 ad 2; vgl. 19, 7). "It belongs to the gift of wisdom not only to meditate on God but also to direct human actions. Such direction is concerned first and foremost with the

elimination of evils, which contradict wisdom. That is why fear is called the beginning of wisdom, because fear moves us to move away from evils. Ultimately, it has to do with the aim of how everything might be led back to the order justly due it: something which belongs to the idea of peace" (STh II-II 45, 6 ad 3). Sapiential study thus unfolds itself necessarily as intellectual compassion: a form of compassion which presupposes insight (intellectus) gained or developed by study; and a form of insight which leads to compassion. "For even as it is better to enlighten than merely to shine, so is it better to give to others the fruits of one's contemplation than merely to contemplate" (STh II-II 188, 6 co.). Thus, even though God's mercy and compassion are made available to the world in a multitude of ways, through the Dominican charism it is available through study and the consolation of truth.

107. Our constitutions point out the contemplative dimension of study by calling it a meditation on the multiform wisdom of God. To dedicate oneself to study is to answer a call to "cultivate the human pursuit of truth" (LCO 77,2). One could say that our Order is born of this love for truth and of this conviction that men and women are capable of knowing the truth. From the start, the brethren were inspired by the innovative audacity of St Dominic who encouraged them to be useful to souls through intellectual compassion, by sharing with them the *misericordia veritatis*, the mercy of truth. Jordan of Saxony states that Dominic had the ability to pierce through to the hidden core of the many difficult questions of their day "thanks to a humble intelligence of the heart" (humili cordis intelligentia: Libellus, No. 7, MOPH XVI, Roma 1935, pg. 29).

108. Study is thus linked with that misericordia which moves us to proclaim the Gospel of God's love for the world and the dignity which results from such love. Our study helps us to perceive human crises, needs, longings, and sufferings as our own (cf. Thomas Aquinas, Summa theologiae, II-II 30, 2 co: *"...Quia autem tristitia seu dolor est de proprio malo, intantum aliquis de miseria aliena tristatur aut dolet inquantum miseriam alienam apprehendit ut suam"*).

109. The intellectual mission of the Order calls us to share not just the "gaudium et spes", but also the *"luctus et angor"* of our time, its

tears and fears: "The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of just such people. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father, and they have welcomed the news of salvation which is meant for every human being. That is why this community realizes that it is truly linked with humankind and its history by the deepest of bonds" (*Gaudium et spes* 1).

110. The historical developments of recent times have been ambivalent. On the one hand, human rights have been declared more clearly than ever before, and technical and medical advances have done much to reduce useless toil and physical suffering. But by their many theoretical reductionisms and many of their political and social developments, especially those depriving whole categories of people of their human rights, the last two centuries have also intensified the self-doubt which was never far from human life, leaving a heritage which characterizes the beginning of our present century as well. No less urgently than St Augustine, each person in our time can say, *"Quaestio mihi factus sum"* (Conf. X 33).

111. This questioning of human value is an intrinsic part of today's most pressing quaestiones disputatae. The self-doubt about human dignity colours the three ancient questions which since Kant have been said to constitute together the encompassing question, What is a human being? These three questions, What can I know? What should I do? What may I hope for? raising interrelated doubts about the capacity of human beings for truth, for freedom, and for eternal life, call for the intellectual compassion acquired in good part by the labour of study. Assiduous study of today's quaestiones disputatae should lead us to understand the pressures to doubt, without submitting to the despair about human dignity: *"Credidi, etiam cum locutus sum, ego humiliatus sum nimis; ego dixi in trepidatione mea: omnis homo mendax"* (Psalm 116/115, 10-11).

112. Feeling the trepidation of our times, especially about our capacity for truth, and seeing the manifold humiliation of human life as our own, and yet bringing to the world the confidence of the Gospel together with its concomitant demand for justice and peace, Dominican study is to be marked by both a habit of humility and a confidence in the "paracletic" mission of the church, defending the dignity proclaimed in creation and redemption and helping to make faith believable in our day. In this way Dominican study can and must serve the misericordia veritatis.

113. The manifold crisis about human dignity is also a crisis about God. It belongs to Dominican study to grasp the link between the two, tracing where our loss of God leads ultimately to our loss of human dignity and finding both with each other again. For this reason it is as impossible for Dominican study to neglect the fundamental questions of God, salvific history or the ultimate truths of creation as it is to neglect the questions of the peace, justice, and stewardship to which the Gospel leads us.

114. Dominicans share with others the lot of our times. Consequently, Dominican study is marked by dialogue and cooperation in the pursuit of truth. In order to defend the dignity of creation in our own times and in our future, Dominican study seeks to be anamnetic (recollective), recalling the sufferings and injustices of the past along with the riches and achievements of those who have gone before us.

115. Our confidence to take part in the quaestiones disputatae of our day must derive from our confidence that we are the heirs to an intellectual tradition which is not to be preserved in some intellectual deep-freeze. It is alive and has an important contribution to make today. It rests upon fundamental philosophical and theological intuitions: an understanding of morality in terms of the virtues and growth in the virtues; the goodness of all creation; a confidence in reason and the role of debate; happiness in the vision of God as our destiny; and a humility in the face of the mystery of God which draws us beyond ideology.

116. This is a tradition of immense importance in a world that is often tempted by an intellectual pessimism, a lack of confidence that the truth can be attained, or by brutal fundamentalism. It is founded on the confidence that we have a *propensio ad veritatem* (LCO 77,2). It is of immense importance in the Church, which is often divided by ideological divisions with theologians sniping at one another from opposing trenches, and in which there is often a fear of real intellectual engagement with those who think differently.

117. Like the misericordia that it cultivates, Dominican study is a permanent way of life, nourished by contemplative and communal resources. Aiming at the perception and alleviation of human need, Dominican study must value especially the resources offered by philosophy together with its neighbouring human, social, and natural sciences. The future of our philosophic tradition belongs to the most urgent questions facing the intellectual mission of the Order.

Philosophy in the Intellectual Life of the Order

118. Brothers in many parts of the world feel that, even though philosophy seems more important than it has been in the past, there are also growing doubts that we are providing the right kind of philosophical formation for our brothers. We have tended to see it as a rather tiresome passage toward theology, as a place to acquire a vocabulary we will later use in theology. By situating truth in the fact and possibility of human experience, philosophy helps to uncover the root of a truth and to let us know how what has been claimed is true ("rationibus ... investigantibus veritatis radicem et facientibus scire quomodo sit verum quod dicitur": Thomas Aquinas, Quaestiones quodlibetales IV, art. XVIII).

119. Philosophy must be understood in the context of its neighbouring social, natural, and human disciplines that give us insight into the human condition and our place in the cosmos. As Dominicans we have a special responsibility to the heritage of St Thomas that we have received, but if we take seriously the radicality of the Gospel, our preaching must likewise be attentive to new knowledge and

new ways of understanding the world around us. Because God reveals his plan to us in a multitude of ways, we must maintain the delicate unity-in-tension between faith and reason: "Deprived of what revelation offers, reason has taken side-tracks which expose it to the danger of losing sight of its final goal. Deprived of reason, faith has stressed feeling and experience, and so runs the risk of no longer being a universal proposition. It is an illusion to think that faith, tied to weak reasoning, might be more penetrating; on the contrary, faith then runs the risk of withering into myth or superstition. By the same token, reason which is unrelated to an adult faith is not prompted to turn its gaze to the newness and radicality of being" (*Fides et Ratio*, 48).

120. This means that every province, vice-province and vicariate of the Order must evaluate its philosophical curriculum regularly to assure that the philosophical formation which our brothers receive prepares them for the challenges of their day.

Dialogue and a New Theology of Mission

121. The goal of the Order is not to create intellectuals but to form preachers who can proclaim the Gospel on multiple frontiers of the modern world. These include the frontier of poverty resulting from economic globalization; the frontier of personhood and human dignity in the field of bioethics; the frontier of Christian experience faced with religious pluralism; and the frontier of religious experience faced with atheism, materialist indifference and new forms of idolatry.

122. Since its earliest days, the Order has promoted fearlessly a spirituality of dialogue. In today's pluralistic world, the challenges of dialogue have never been greater. Today our world calls us, first, to persevere in the conversion of churches toward the unity of the Church of Christ. This demands, first of all, the examination of conscience and the purification of memories. Second, it calls us to learn that a universal truth can enter into the particularity of culture and history. Third, it calls us to study and preach the kenosis of God, who came down into the flesh of the world and the limits of our language and culture.

123. In this dialogue we must take care not to lose "passion for ultimate truth and our ardour for research." This will require that we develop a new theology of mission and evangelization as we face a crisis of meaning, a plurality of theories with which we may not agree, and even indifference. True dialogue involves deepening our own identity and allowing ourselves to be truly vulnerable so that we can listen to others and hear their pain.

124. What kind of men and women do we need for this new work? Today's preacher-theologians will be reasonable and well informed about the various disciplines, without being specialists in all of them. They will need to be wise men and women who can orient others and themselves toward their final destiny. They will not be afraid of reaching the limits of reason and will be open to the "foolish wisdom" of the cross. "The wisdom of the Cross ... breaks free of all cultural limitations which seek to contain it and insists upon an openness to the universality of the truth which it bears" (*Fides et Ratio*, 23). Precisely where modern science gives us cloudy complexity, Dominicans will be men and women not of easy answers but of difficult questions, inspired by the passion for truth.

CHALLENGES TO THE MISSION OF INTELLECTUAL COMPASSION

125. Despite the centrality of this mission and the Church's need of it, there are numerous factors that impede our ability to carry it out.

126. First of all, do we not lack motivation for higher study? Even though in principle we embrace this mission, in practice we often lack appreciation for the urgency and difficulty of it as well as for the fact that the Church expects it of us. From the earliest days of the Order, Dominicans were known as men and women who carried out the ministry of the Word in a unique way, supported by study and scholarship. We need a conversion of heart, a metanoia, that will once again make this ministry a priority for us.

127. Second, we often hesitate to identify and encourage young Dominicans who show the capacity and inclination for the pursuit

of higher studies. As a result, all of our Dominican centres of study alike experience a lack of qualified professors. In addition, other ministries, such as university chaplaincies and our parishes, often fail to reflect the Dominican charism of intellectual inquiry and critical thought. Dominican publications enjoy too little support and too few collaborators. This is a particularly serious concern at a time when in many countries the Catholic laity is better educated than ever. Because we believe that grace presupposes and perfects nature, we must take great care to identify the gifts our brothers bring to ministry and to develop these gifts in every way possible.

128. Third, many of our provinces, vice-provinces and vicariates are receiving older candidates or candidates who come to us with advanced degrees. Failure to develop customized plans of study for these candidates may result in their discouragement or in the prolongation of their basic preparation in a way detrimental to their intellectual mission.

129. Fourth, our intellectual mission is threatened by the shortage of priests and the increasing demands for pastoral ministry. In many areas, bishops are calling us to assume greater pastoral responsibilities which make it difficult for us to carry out our proper work of study and preaching.

130. Fifth, provinces, vice-provinces and vicariates that no longer have a centre of institutional studies find that, once their professors have been dispersed, they begin to neglect the necessary preparation of brothers for the intellectual life.

131. Sixth, we lack the facility with languages that will make us effective in this ministry. Although a few brothers have fluency in two or more languages, most of us have only one. This not only limits our effectiveness in mission, but also limits our communication with one another. We must therefore renew our commitment to language study.

132. Seventh, in an age when the number of brethren qualified to serve academic apostolates is reduced, while at the same time the number of new foundations is again on the rise, certain tensions are heightened which need to be addressed practically. The tension

in each province, vice-province and vicariate between institutional and specialized ministries needs to be faced, since both have their own legitimacy and urgency. No less serious, however, are the tensions between provincial or vicariate centres of study and the regional ones as well as between these two kinds of Dominican centres and the institutions directly under the jurisdiction of the Master. All three kinds of Dominican centres of study are needed, yet the brethren presently qualified to serve in them are too few. The legislation of recent chapters regarding the need for "cooperation in terms of planning" (C151; cf. B 81, C 166, 169, M 101, 116, O 116) for the personnel needs of theological centres must be respected and realized whenever possible. Institutionalized structures of shared information and mutual responsibility must be sought to facilitate the cooperation required in planning.

133. Eighth, new financial resources need to be found to support the development of faculties, facilities, programs and students at our centres of study.

134. Ninth, increased specialization at the universities, despite its many advantages, also leads to the increased isolation of academic disciplines from one another and to the fragmentation even of theological disciplines. J.H. Newman's idea of the university as interdisciplinary discourse seems farther away than ever from realization. To counterbalance the disadvantages of such atomization, evident in today's academy and society, an integrative formation must be sought in the realization of an "école de théologie" with its uniquely inspirational and communal experience of research and living.

135. Tenth, despite the affirmations made in all the recent General Chapters about taking steps to ensure the proper and timely cultivation and formation of new professors for the Order's centres of study (M 166), the situation today is, in general, worse. Past exhortations aimed at remedying a critical shortage of qualified professors — a shortage now almost universally felt — have proven to be ineffective. Many provinces which once staffed a provincial studium and furnished illustrious teachers to other centres of the Order now find themselves with fewer and older professors, and

with few, if any, younger friars pursuing doctoral studies. Other entities, especially in the younger churches, find it difficult to replace foreign professors with native ones. In some instances, financial constraints make a virtually total reliance on Dominican friars a practical necessity. At this time the Dominican academic tradition is very much in demand, but the Order is in danger of having to retreat from this precious aspect of its mission.

RECOMMENDATIONS FOR FORMATION IN THE INTELLECTUAL MISSION OF THE ORDER

Initial Formation

Declaration

136. We *declare* that care should be taken to prepare novices for a life-long habit of contemplative study directed to our preaching mission. The metanoia towards a life of compassionate study must be an essential feature of the Dominican calling from the beginning.

Recommendations

137. Students tend to enter the Order today at a more mature age than was once the case. We *recommend* that the necessary individualization of their programs of study stemming from the desire to reduce the time normally required to complete institutional and advanced studies be kept in balance with the need of every Dominican to become acquainted with the common intellectual patrimony of texts and issues necessary for fulfilling the Dominican mission in today's world.

138. Given the importance of classical as well as biblical languages for the anamnetic task of study, we *recommend* that the thorough study of these languages be encouraged and made possible from early on in the formation process on.

139. We wish to recall in particular LCO 169. II and to *recommend* that a proficiency in Latin be acquired as soon as possible. Where

feasible, the study of Latin should be included in the plan of studies for the novitiate and the studentate.

140. We *recommend* that some of the longer vacation periods during formation should be reserved to programs of study meant to augment the common program of initial studies.

Commission

141. Special care should be given to the study of philosophy and its neighbouring disciplines as a key to understanding the world to which we are sent. We *commission* the philosophical faculty of PUST, together with the assistant for intellectual life, to organize a first symposium before June of 2003 on the role of philosophy in the Order. This symposium should involve Dominican men and women who are expert in the field, and it may be held at the PUST, some other location, and/or in conjunction with electronic media. The goal of the symposium will be to discuss the questions of what the role, the scope, and the time-line of philosophical education in the educational plan of the Order should be.

Ordination

142. We *ordain* that, during the period of their initial formation, all brothers in the Order study either the English, the Spanish, or the French language. We *ordain* that, if the brother already speaks one of these languages as his first language, he must study one of the others.

Specialization and Complementary Studies

Recommendation

143. Given this acute lack of professors for the centres and works of the Order and today's growing need for academically recognized brethren in other ministries of the Word as well, we *recommend* that those responsible encourage and enable qualified and willing students to pursue doctoral programs without undue delay. All too immediate pastoral needs should not be given so much weight as

to prevent the timely preparation necessary for the apostolic service of the Word. Complementary studies should begin normally not longer than two years after ordination to the presbyterate.

The Need for Exchange

The Exchange of Information

Recommendation and Commission

144. We *commend* the assistant for intellectual life, fr. Guido Vergauwen, for his laying the basis of a data-base of Dominicans prepared and available for one or other form of specialized teaching (cf. B 81-82; O 111). We *commission* that the Internet Promoter, together with the assistant for intellectual life and in collaboration with the provinces, vice-provinces, vicariates, the Dominican centres of study and the regional assemblies of regents, continue to expand and improve this data-base and draw attention to its use, its importance, and its need of broad collaboration.

The Exchange of Students

Recommendations and Commissions

145. Conscious both of our increasingly multi-cultural situation and of the potential value of the Order's universality, we *recommend* that, during the period of their institutional studies, students spend parts of their longer annual vacation, a semester, or an academic year at a Dominican centre of studies outside their home area, insofar as this appears feasible from academic, financial, and formational standpoints (cf. C 105).

146. We *commend* the Province of Croatia for its initiative in organizing an annual study week in Dubrovnik for the "The Dominican Family in Formation," which has become a regular event of the IEOP. In view of the regular admonitions of our Chapters to encourage collaboration among the younger brothers, we *recommend* that the regents of study and other brothers responsible

for formation in Europe participate actively in the planning of the study week and encourage their students to take part in this project. We *recommend* to other regions, especially where the brethren study at non-Dominican institutions, to explore the possibilities contained in this model.

147. We *recommend* that the Syndic of the Order in collaboration with the provinces, vice-provinces, and vicariates develop a financial strategy to help defray the tuition, travel and living expenses of the Dominican students pursuing institutional or advanced studies outside their home area. We *commend* all the entities in the Order, especially in Europe and North America, which have developed programs for sponsoring Dominican students from abroad, and we *recommend* that others investigate similar possibilities (cf. C 108).

The Exchange of Professors and Others Responsible for Studies

Recommendation

148. We *recommend* that in the sabbatical policies of the Dominican centres of study consideration be given to the possibility of teaching for a limited time at another Dominican centre, in keeping with B 71 especially at those in Africa, such as the centre in Ibadan, Nigeria.

Commendation and Commission

149. We *commend* the assistant for intellectual life, fr. Guido Vergauwen, for his promotion of periodic regional assemblies of regents (cf. C 103), and we *commission* the assistant for intellectual life to secure and develop regular meetings of this kind for every regional and linguistic group. It should be the dual goal of these meetings both to foster planning for our centres of study and to increase collaboration on academic projects among the Dominican professors and faculties at different centres of study (cf. C 101, 103; M 28, 151).

The Exchange of Library Resources

Commission and Exhortation

150. We *commission* the Internet Promoter in collaboration with the assistant for intellectual life to assist in the construction of a data-base for books which are sought or could be offered in exchanges between entities of the Order. We *exhort* provinces and priories not to sell books of academic interest which have become available without first offering them at this web-site to other entities of the Order.

Commendation, Gratiarum Actiones, and Recommendation

151. In the same sense as in the document of the commission on "Challenges for Mission", we *commend* all the Dominican efforts at classical publishing by the print media of communication for the research and review of philosophical and theological study. We *thank* the publishing house, Editions du Cerf (Paris), for its generosity in offering its publications to many Dominican institutions abroad, and we *recommend* that other publishing houses and periodicals associated with the Order investigate similar possibilities of donation and exchange.

Permanent Formation

Exhortations

152. We *exhort* all Dominicans to be attentive to the continuing task of compassionate study, as articulated especially well by recent chapters (e.g. C 102).

153. From the earliest legislation of the Order (e.g. the prototype of the later Rationes studiorum adopted by the chapter at Valenciennes in June, 1259) through recent chapters, the task of continuing education has been viewed also as a communal responsibility. Conventual lectors and common projects of ongoing adult theological education were meant to be central features of our preaching and regular life in every priory, not just at academic centres. We *exhort* the brethren to recall what recent Chapters have said on the renewal of the office and ministry of lector (e.g. C 109-110).

Challenges of Planning

Declaration

154. We *declare* our profound regret that the lack of attention paid to the recommendations of recent Chapters about the pressing need for the planning and recruitment of professors required at the centres of study directly under the direct jurisdiction of the Master has contributed to an acute shortage of qualified brothers there and has increased tensions with the Dominican centres of study in the provinces, vice-provinces, and vicariates. We **exhort** all who share responsibility for this task, especially the assistant for intellectual life, the commission for the promotion of studies, the regional and linguistic assemblies of regents, and all brothers involved in education and formation to recall what has been said on this matter. We recommend in particular the implementation of M 166.

Dominican Professors at non-Dominican Institutions

Commendation and Exhortation

155. We *commend* all Dominican Professors teaching and doing academic research in various countries at specialized and higher institutions of study not belonging to the Order as well as in centres for adult education. We applaud them for their intellectual and educational activity, through which they realize their vocation as teachers and missionaries. We *exhort* the provinces to foster their work.

The Commission for Intellectual Life

Exhortation

156. We *exhort* the assistant for intellectual life to work towards the development of the commission for intellectual life of the Order into an effective instrument of planning, especially in regard to the preparation of future professors.

Recommendations

157. We *recommend* that Dominicans interested in the study of St Thomas make use of the many initiatives provided in the Order for the renewal of research on the thought of St Thomas.

158. We *recommend* that Dominican centres of philosophical study develop structures for the mutual institutional evaluation of their programs of philosophical formation.

FACING NEW CHALLENGES

The Pontifical University of St Thomas Aquinas (PUST / The "Angelicum")

159. In his "Relatio" to the General Chapter, fr. Timothy Radcliffe wrote: "One of the joys of these last nine years has been to see the Angelicum begin to receive the recognition that it deserves both inside and outside the Order ... The Angelicum gives us an unparalleled opportunity to share our intellectual tradition with priests, religious and lay people from all over the world" (pg. 7).

Gratiarum Actiones

160. We acknowledge that the economic situation of the university and of the priory has improved in the past three years. Thanks in great measure to generous donations from Mr William Simon, the former United States Secretary of the Treasury, and to other fund-raising efforts, the Angelicum Fund has increased significantly the resources dedicated to rehabilitation of the buildings, scholarships, faculty endowment, and library needs. We wish to *thank* here the William Simon Foundation for its generous support.

161. At the same time, we acknowledge that both the priory and the university are engaged in a comprehensive project designed to assure step-by-step progress towards a complete physical improvement of the premises and the provision of all resources necessary for the improvement of the university. Therefore, the Order has designated

a sole administrator for both the priory and the university, while respecting the constitutional autonomy the priory enjoys.

Commendation

162. We *commend* the PUST for its demonstrated willingness to affiliate other Dominican centres of study so that those centres can grant pontifical degrees.

Recommendation

163. We *recommend* that the Directorium of the PUST work with the academic authorities of the PUST to develop a structured program of student and faculty exchange among the PUST and its affiliated institutions.

Commission

164. We *commission* the deans and faculty councils of the PUST to carry out diligently their responsibilities pertaining to the vigilance which they should exercise over affiliated and aggregated institutions.

Declaration and Ordination

165. We *declare* that the PUST's report for this General Chapter, because submitted in Italian, was unable to be studied closely by many of the capitulars. We *ordain* that the report for the next general chapter be made in one of the Order's common languages.

Recommendation

166. We *recommend* that steps be taken according to the PUST's statutes to revivify the Istituto San Tommaso, strengthening the Thomistic specialization in the theology faculty and its contacts with similar projects elsewhere in the Order.

Gratiarum Actiones, Exhortation, and Commendation

167. We *thank* the Roman Province of St Catherine of Siena for its generous donation, permitting the wiring of the Priory of Saints Dominic and Sixtus for the Internet. We *exhort* the priory community to continue to take steps to assure open access to the Internet for all its members.

168. We *thank* all the brothers who have contributed to the academic, financial, and structural development of the PUST and the Priory of Dominic and Sixtus. In particular, we *commend* fr. Edward Kaczynski for his effort and engagement in the development of PUST during his two terms as rector of the University.

Recommendation

169. We *recommend* that the Roman priories of San Clemente, Saints Dominic and Sixtus, and Ss.ma Trinità evaluate whether and under which conditions they would be prepared to house student brothers from the various entities of the Order during initial studies at the Angelicum; and that these evaluations be forwarded to the Master of the Order for confirmation.

École Biblique et Archéologique Française, Jerusalem

Commendation and Recommendation

170. We *commend* the École Biblique which pursues its mission under difficult circumstances. The development of the faculty is in progress, and we *recommend* that it be encouraged with short and long term planning.

Exhortation

171. In particular, we encourage the pastoral and scientific project of the École that will result in a new translation of the Jerusalem Bible in light of contemporary exegesis and hermeneutics. This project is important not only for the Church, but it will also generate interest among the brothers and allow greater cooperation with studia and faculties of the Order.

Declaration, Commission, Commendation, and Recommendation

172. Regarding the number of Dominican students, we *declare* that the Chapter of Mexico City (M 156) was accurate in its judgment, but that this judgment has had no practical effect. Not only are there few Dominican students attending the École, but as an Order we are forming too few brothers in exegesis and biblical theology. In view of this,

    1. We *commission* the assistant for the intellectual life and the Director of the École Biblique to take advantage of the meetings of regents and of the moderators of centres of study in order to make the École and the importance of biblical formation better known. The goal is to encourage more brothers to pursue these studies, which are essential to the Order and to the Church.
    2. We *commend* the plan of the École to organize a summer course at Jerusalem for the members of the Dominican family in such a way as to encourage interest in biblical studies.
    3. We *recommend* that, in order to assure better communication with the Provincials of France, they alternate with each other as members of the Scientific Council. This is not intended to diminish the international character of the École, but to strengthen one of its essential constituents.

Fribourg

Gratiarum Actiones

173. We acknowledge that the theological faculty at Fribourg continues to be an important place for many younger Dominicans from various parts of Europe, from Asia and Africa, as well as from the Americas to receive their basic theological education and to pursue specialized studies. We *thank* the Dominican communities in the priories of St Albert and St Hyacinth for sponsoring many of these Dominican students. We also want to *thank* all the provinces which in recent years have contributed towards maintaining the Dominican presence in the faculty.

Recommendations

174. We *recommend* to the provinces of the Order, especially to the provinces of the I.E.O.P., that they devote special attention to the issue of developing the faculty at Fribourg and providing future professors (cf. B 66, C 124). We also *recommend* Fribourg to them in the future as a privileged place of higher theological study.

Declaration

175. At the same time, however, we *declare* that the Dominican faculty no longer attains to the minimum number of chairs required in the convention of July, 1985, and in the *Note interprétative* of 21 October 1993.

Recommendation

176. Therefore, we *recommend* to the Master of the Order the establishment of an international *enquête* commission under the presidency of the assistant for intellectual life and involving a representative of each of the regional assemblies of regents (where possible alumni of the University) along with representatives of the Dominican theological faculty, the Canton Fribourg, and the Swiss Bishops' conference. The commission should conduct an investigation without any foregone conclusion (*"ergebnisoffen"*) as to whether and under what conditions our continued presence at Fribourg is advisable (cf. M 157). The commission should submit its report to the Master of the Order by February 2003.

Commissio Leonina

Commendation and Gratiarum Actiones

177. We *commend* the brothers of the Leonine commission for their increasingly successful efforts in the recruitment of new members, and we *thank* the provinces which have freed their members for this task (cf. M 159).

Historical Institute

Commendations, Gratiarum Actiones, and Recommendation

178. We *commend* as well the brothers of the Historical Institute for their increasingly successful efforts in the recruitment of new members, and we *thank* here, too, the provinces which have freed their members for this task. We *commend* the Historical Institute further for its participation in the successful symposium on the life, the canonistic work, and the times of St Raymond de Penyfort, for its preparation of a series of symposia on Dominican involvement in the Inquisition (cf. B 83), and for its gatherings of young Dominican historians. We *recommend* that the Historical Institute collaborate closely with the International Congress for the History of the Order in Latin America and the Philippines.

179. We *commend* fr. Albero Huerga from the Province of Betica and his collaborators, who are completing a critical edition of the works of Luis de Granada. The edition encompasses fifty-two volumes.

180. We *commend* all those collaborating on the new history of the Order, a multi-volumed study under the direction of fr. Guy Bedouelle and fr. Philippe Denis (B 162).

University of Santo Tomas

Commendation, Commissions, and Recommendation

181. We *commend* the Province of the Philippines and the University for their support of the February 2001 Bangkok meeting on inter-religious dialogue (cf. B 70). We *commission* the UST together with the assistant for intellectual life to organize on a regular basis conferences on inter-religious dialogue.

182. We *commission* the Chairman of the Board of Trustees, the Rector and the Deans of the Ecclesiastical Faculties and the Graduate School of the University of Santo Tomas in Manila to effectively pursue the development of the University as a Dominican centre of excellence in Asia. We suggest that this take place especially in

the fields of 1) oriental religions and cultures, 2) philosophy, 3) theology, and 4) canon law.

183. In this regard, we *recommend* the sharing of personnel and resources among the University of Santo Tomas, the Pastoral Institute in Multan, Pakistan, and St Charles Seminary in Nagpur, India.

Other Institutions and Programs

Commendations, Gratiarum Actiones, Exhortations, Recommendations

184. We *commend* the work of the St Thomas Aquinas Higher Institute of Religious Studies from Kiev, the Ukraine, in the field of theological and catechetical education, which in the cultural and religious vacuum, left by the communist regime, works for a revived Church and society in the Ukraine. An important part of the involvement of the Institute is to facilitate and deepen the admittedly difficult ecumenical encounter between the great Christian traditions of the East and the West. The St Thomas Institute cannot maintain, much less develop, its activity without the aid of the Order. Therefore the Chapter *thanks* the PUST "Angelicum" and other Dominican academic centres and entities which support it and *exorts* still others to participate in the development of this Institute. Given the shortage of professors at the Institute, we *recommend* especially that brothers who are able to do so consider teaching a short course at the Institute.

185. We *commend* fr. Gabriel Nápole and his collaborators for their generous efforts, which have made possible the continuity of the Instituto Pedro de Córdoba (IPC) in Santiago de Chile. We *exhort* the Director of the Institute, together with the assistant for intellectual life and the provincials, vice-provincials and vicars of CIDAL as well as the regents of study for Latin America and the Caribbean, to study new possibilities for its future development.

186. We *commend* the province of St Joseph the Worker for the efforts which have been undertaken to develop the Dominican Institute

(DI), Ibadan, Nigeria, as a major centre of philosophical and theological study in Africa. We *exhort* Dominican professors to offer to teach at DI at least for a limited time (cf. B 71).

187. We *encourage* the regional vicariate of Western Africa in its planning of a Dominican centre for theology and development (CDTD), Ivory Coast.

188. We *commend* ESPACES (Brussels/Strasbourg/Cracow/Berlin) for its work in developing a contextualized "theology in Europe" (cf. B 60-61), especially in the areas of inter-religious dialogue and European values. We *recommend* that the provinces and general vicariates of Europe assign brothers for the work of ESPACES.

189. The newly founded Institute Marie-Dominique Chenu (Berlin), a section of ESPACES, has been created as a centre for research into contemporary theological and philosophical questions in the context of the late modern/postmodern period. We *recommend* the support of this intellectually oriented project in order to foster our intellectual presence in the German-speaking area.

190. We *commend* the Dominican Centre for Theology and Society (DSTS) in Nijmegen, the Netherlands. The research of this centre focuses on feminist theology and liberation theology in the European context, issues which were under pressure at the time of its founding. A specific feature of the DSTS is its close collaboration between Dominicans and the wider academy with discussion aimed at the publication and reception of an annual collection of essays.

191. We *commend* the Tertio Millennio Institute in Cracow, Poland, for its achievements in the field of promoting Catholic social thought in the new democracies of Eastern Europe through publications and educational projects involving youth from different countries of the region. Facing the need for new beginnings in a post-totalitarian world, the Institute supports the growth of a civil society according to the principles of subsidiarity, solidarity, and the common good.

192. We *commend* the work of the Dominican family in different countries of the world (among them the Democratic Republic of Congo as well

as Germany and Poland) both for studying the phenomenon of the postmodern emergence and the continuing attractiveness of religious sects and for supporting by information, therapy, and spiritual counselling the victims of encounters with various sects (cf. B 75). Providing a clear definition of what a sect is, distinguishing between a sectarian mentality and genuine faithfulness to the Church and providing a data-bank with information about different sects: something which has proven to be an important service to people searching for God in the world of today.

193. We *commend* the Ecumenical Institute San Nicola in Bari, Italy, as well as the members of the Ecumenical Institute at the University of Fribourg for their ongoing efforts to foster ecumenical relations with the Orthodox Churches. We *recommend* that they examine the possibilities of collaboration and of creating a network of Dominican brothers and sisters working in the field of Christian ecumenism.

194. We *commend* the Dominican School of Philosophy and Theology in Berkeley for its innovative location of a Dominican centre of studies within the Graduate Theological Union, an ecumenical and inter-religious consortium on the Pacific rim.

195. We *commend* Providence College for its intellectual contribution as the only university sponsored and operated by the Dominican friars in the United States of North America.

196. We *commend* all Dominicans working in the challenging field of Christian-Muslim dialogue.

197. We *commend* especially the friars of the Vice-Province of Pakistan for their efforts in establishing a Dominican centre in Lahore and for their work in the Pastoral Institute in Multan (cf. B 68) in promoting inter-religious harmony and peace, especially among Muslims and Christians. We *recommend* to the whole Order that we assist the Dominican friars of Pakistan involved in these two institutes dedicated to this priority of the Order and that we support their efforts in building up a library and academic infrastructure and in gaining recognition as a centre of excellence in inter-religious dialogue.

198. We *commend* as well the brothers working in IDEO, Cairo, and in Istanbul, whose research and presence in the Islamic world has contributed much to the mutual understanding of Christian and Moslem cultures.

Ordination

199. In view of the importance and the difficulty of Islamic-Christian dialogue, we *ordain* that the assistant for the intellectual life, in collaboration with the assistant for the apostolic life and representatives of the Dominican centres at Lahore, Multan, Cairo, Istanbul, and Palermo, create a permanent committee composed of brothers and sisters in order to promote and sustain the involvement of the Order in this area. In particular, this committee would:

    1. encourage the formation of brothers and sisters in the area of Islamic-Christian dialogue;
    2. oversee the organization of regular meetings for the brothers and sisters working in Muslim countries or engaged in Islamic-Christian dialogue (e.g., *Journées romaines dominicaines*);
    3. prepare a second meeting of the brothers and sisters engaged in the Islamic-Christian dialogue in the Mediterranean area, with their provincials. This meeting would be similar in nature to the first meeting held in Istanbul in 1996 (cf. B 52).

Commendations and Recommendations

200. We *commend* fr. Augustine J. DiNoia and his collaborators at the Intercultural Forum of the newly founded Pope John Paul II Cultural Centre in Washington, D.C., especially for their work in Jewish-Christian dialogue. The goal of the centre is to facilitate intellectual reflection on Christian revelation and its relationship to human experience in order to promote a closer correlation of Christian faith and human culture. We *recommend* that the Intercultural Forum seek forms of productive collaboration with Dominicans at other centres of religious and cultural research.

201. We recognize that several provinces have undertaken impressive efforts at utilizing the internet for the purpose of preaching and teaching (B 79, 81).

1. We *commend* in particular the friars of the Dominican province of Toulouse for their development of a Dominican University on the Internet (DOMUNI).
2. We *commend* as well the brothers of the Dominican entities in Spain for their collaborative efforts in offering a program of biblical, theological, and ecumenical studies via the Internet.
3. We *commend* further the faculty of Aquinas Institute of Theology in St Louis for its work in developing three internet-based degree programs, including a Doctor of Ministry in Preaching.
4. We *commend* finally the brothers of the Canadian Province for their website, "*Spiritualité 2000*".
5. We *recommend* that all Dominican centres of higher study participate according to their possibilities in these networks, which can maximize the exchange of academic resources among our intellectual centres (cf. B 79, 81).

[This document was composed in the English language.]

CHAPTER FOUR
CONTEMPLATIVE & COMMUNITY LIFE

(Original Language: Spanish)

PROLOGUE

202. "First of all, why are you gathered if not to live together in harmony in one heart and soul in God?" (Rule *of St Augustine,* 1) For centuries we have experienced the close relationship between our communion with one another in common life and our communion with God in contemplation. At the same time, we also know how fragile are the vessels that hold it. The obedience that structures our life helps us to witness in common to the faith and that enlivens us.

Early on, we learn that the quality of our witness is nourished by our life in common, which cannot only come from our sharing, from our having goods and services in common, but also from the human relationships that are built up throughout our lives.

Nowadays globalization, which characterizes our age, increases among other things the complexity of human and fraternal relationships. This is why the quality of our relationships becomes ever more important for a life that wishes to witness to the Living One.

Contemplation, situated in time and place, in relationship to God and to others, has always marked our Dominican life. The challenges of the present time only increase our taste for it and our need to return to it. The new generation wishes to put it at the heart of our common life. In fact, only an enriched contemplative life can ensure authentic witness. The complexity of contemporary life, which cuts through and upsets our community life, should find in this renewed call to contemplation the strength to confront the reality of our lives in common.

Living in common is a good to be attained, through recognition of each of our gifts, in pardon and patience, in the exercise of non-violence and forbearance while many are concerned with the

conservation of bio-diversity, we should do all we can to preserve the precious good which is our common, fraternal life, rejoicing in one another's diversity and welcoming each other's gifts.

We wish to remind all the brothers of the Order that contemplation in the Dominican tradition is the first condition for a healthy and fraternal life in common, and at the same time, to recall that fine words are worthless without good deeds.

This is why we say that the common life has its price and conditions each time we strive to become of "one heart and soul in God".

The challenges presented to the Church at the beginning of the new millennium ask also from us the Dominicans a strong spirituality of communion strengthened by contemplation and in fraternal life in community.

CONTEMPLATION

203. There is a growing interest in spirituality throughout the world. While it may be understood in different ways, as a search for inner peace or meaning or silence or spiritual growth, what we are witnessing is the authentic hunger for God, which is written in human nature itself. We see that in many parts of the world life has become so hectic and noisy, so violent and full of hatred and war, that there is no place or time for deep reflection into the meaning of life — and now human nature is rebelling against this.

204. Because they are not aware of the great Christian contemplative tradition or because they think that it is complicated and inaccessible to them, many Christians, in their search for a deeper experience of God, turn to the traditions of other world religions. The result is that sometimes their very desire for an experience of God takes them out of the Church.

205. It is valuable and important to learn from other religious traditions and to share our contemplative insights with them, but it is tragic when Christians do not know anything about the richness of their own contemplative tradition and do not appreciate the peace which Jesus offers us, a peace the world cannot give (Jn 14:27).

Dominican Contemplation

206. We Dominicans are experiencing the same hunger for God but many of us are also largely unaware of the depths of the great Dominican contemplative tradition beginning with St Dominic himself.

207. In our Dominican tradition contemplation is not an isolated activity or a special spiritual exercise. It is a dynamic attitude of openness to the creative and saving presence of God in the present moment. Like the leaven in the dough it permeates our study, preaching, liturgy, silence and common life.

208. The different elements of our Dominican life form a kind of ecosystem, which, according to our fundamental constitution, is the contemplative foundation of our preaching and teaching. "The life of the order comprises a synthesis of these elements [common life, evangelical counsels, prayer, liturgy, study and regular observance], inseparably connected, harmoniously balanced, and mutually enriched. It is an apostolic life in the full sense of the word, in which preaching and teaching ought to issue from an abundance of contemplation" (LCO 1.iv).

209. Our preaching is more than a repetition of doctrines and moral exhortations. It is the sharing of our contemplative insights, the fruits of our contemplation — *"contemplari et contemplata aliis tradere"*.

210. Our study is more than a mere accumulation of knowledge. It includes, or leads to, a prayerful contemplation of the mystery of God and the mystery of all of God's creation and human history. (See LCO 83 and Timothy Radcliffe's reflection on study and contemplation in his Letter on The Contemplative Life, n° 4).

211. Our Dominican contemplation is essentially Christian. The essential subject of our contemplation is Jesus of Nazareth, the incarnate Word, as narrated in the gospels. It is through him that we become closer in our act of contemplation to the mystery of God and of God's people. This is an *incarnational* spirituality. For this reason, spirituality is not an individualistic spiritualism. Contemplation

enables us to reflect upon our true self and to communicate better with our neighbour. Far from separating us from our brothers and sisters, contemplation moves us to see other people, especially the poor, the marginalized and those who suffer, as God sees them. Greater attention to the contemplative atmosphere in our Dominican communities would lead to greater fraternity.

212. Our common life is not only a sharing of material goods but also a sharing of ourselves and the fruits of our contemplation in prayer, preaching, liturgy and informal conversations. As Dominicans we live our contemplative life together in community and as a community.

213. What leads us above all to contemplation and union with the Triune God is our common celebration of the liturgy.

Liturgy

214. It is in the liturgy that we encounter the Paschal mystery of Jesus Christ present and acting among us by the working of the Holy Spirit. The outstretched hands of the Crucified Lord embrace the whole universe (cf. Jn 12:32). The cross and resurrection of Christ are the true foundation of the world's union with God.

215. Liturgy is first and foremost what Christ does in union with his Church. We celebrate the unique event of Christ's Paschal mystery and believe that it permeates our lives, transforming us into the image of the Beloved Son (cf. Rm 5:29).

216. Liturgy can lead us to contemplate God, incarnated and present in human happiness and human suffering. At the same time, the more we contemplate God in human beings and nature, the more profound will be our celebration of the liturgy.

217. A true Dominican life and vocation is nourished by the liturgy. When celebrated together, it is life giving and nourishing. It helps the community to grow together and to be united with each other. It is the soul of our common life. Even in small communities, where the liturgy is simple, we should care for its beauty, reserve enough time for the celebration, and sing at least some part of the office and Mass.

218. We come to the liturgy as a whole person, body and soul, expecting food for our souls aided by our bodily senses. God works in us through all the elements of the liturgical celebration. We should therefore seek moments of silence, which assist our personal openness to His presence. We should not be afraid of borrowing from the performing arts the tools necessary to express the synergy between what God is doing and how we are responding.

219. Such tools may come from drama, dancing, acting and music. In using these tools we have to be aware of the richness of these forms of human expression, and to be attentive to the needs and the culture of the celebrating community.

220. We are preachers of the Word made flesh. So it is our duty to do everything possible to help God's message take flesh in today's society. That is why people expect the ministers of the liturgy to exercise their functions with dignity and beauty, and to be aware of the message they impart by their body language. If the ministers are not immersed in what they are doing, this will show, and will eventually distract the worshippers who themselves are not just an audience but active participants in this divine liturgy.

221. Similarly, since much of our liturgical worship makes use of psalms and hymns, we remember the words of Augustine: "When you pray to God in psalms and hymns, turn over in your hearts what your lips are reciting" (Rule, 3). Our attempt to immerse ourselves in the psalms leads to a deeper appreciation of the whole of Scripture, which in turn makes the psalms more meaningful as prayer.

Silence

222. Silence prepares our bodies, our minds, our hearts and our spirit for prayer and study. A rich, pregnant silence enables us to hand ourselves over to God, to become more conscious of our own woundedness, and to see, listen, and respond to the risen Christ in our brothers and sisters. And finally silence propels us to go out and preach.

223. Silence is a necessary condition for listening to God, to our neighbour

and to our own hearts. Effective material silence, that is absence of noise, helps to develop progressively an inner silence, which is the true goal. "I will be silent and let God speak within." (Eckhart) And developing this inner, contemplative silence will enable us to continue to listen, undisturbed, even when there is around us noise that we cannot avoid.

224. It is in the silence of our hearts that we meet the silent and invisible God walking softly in the garden and among the creatures of the earth. It is in the silence of our hearts that we learn to wonder at the glory of God, and to marvel at the mystery of human existence and the grandeur of the universe.

225. Our silence is not merely the absence of words and sounds nor a lack of communication with our brothers and sisters to whom we have nothing to say because we are strangers to one another. It is an inner peace that enables us to communicate more profoundly than ever. It is the silence of true contemplation.

Freedom And Discipline

226. Dominican contemplation cannot be contained and limited by methods and techniques. Our contemplation is free, flexible and open-ended. Dominic has been aptly described as "stupifyingly free." All Dominicans treasure this quality in Dominic and in our Order. It makes us reluctant to multiply rules and observances.

227. Nevertheless, we recognize that this kind of freedom is the achievement of a life of self-discipline. Discipline means discipleship, being a disciple or follower of Jesus. When we are overburdened and anxious we turn to Jesus who said: "Learn from me all you who are weary and overburdened, because my yoke is easy and my burden is light" (Mt 11:29). Through Jesus, self-discipline can be experienced as a light and easy burden.

228. Mutual support and self-denial, which are necessary for the observance of our regular life, can be a powerful help towards moulding us into a true community of contemplative brothers. In such a community our lives become spontaneous and joyful

expressions of a contemplative attitude. This is the freedom to which we aspire. It only comes to us as a gift from God, but not without prayer and self-sacrifice.

229. In this spirit of self-discipline each of us will ensure that we find time to be alone with God at regular intervals, as Jesus did (Mk 1:35), and that we do not allow such quiet times to be crowded out by the pressures of the frenetic society in which many of us live. In this we are also following the example of Dominic who spent whole nights in prayer.

Simplicity Of Means

230. In our search for a way towards contemplative prayer or for a way of responding to God's love, we, as Dominicans, are guided by our constitutions and by the example of our brothers and sisters, past and present, in their experience of God. We especially look to the recognized spiritual masters of our tradition, while never losing sight of the simple ordinariness of the ways in which God speaks to us.

231. God generally speaks to us in gentle ways (I Kg 19:12), at times through an impulse of grace or a quiet feeling, at other times in a simple word or phrase or idea that strikes us as we read the Scriptures, or in a conversation with others, or in a particular experience of the world around us. We attend to these experiences allowing them to enter our hearts as well as our minds, realizing that God is behind the impulse that touches us.

232. We then relate our experience to that of Jesus, his Mother and the disciples in the Gospels, and of the people of God in the traditions of the Church.

233. Along the way there will be obstacles to overcome. If we are accustomed to reading the Bible as if it were a telephone book or a study text, we will not be able to hear what God is saying to us.

234. Childhood traumas, deep resentments, anger, inner sexual conflicts, unresolved grief and a restless spirit are among the obstacles that

might stand in our way. We will have to find ways of dealing with these and any other obstacles to contemplation such as overwork, over-intellectualizing, perfectionism and narcissism.

235. Contemplation is a gift. By a passive openness and waiting we prepare ourselves to receive God's own self. Along the way we may experience periods of dryness or aridity. Only through fidelity to prayer, knowledge of oneself and seeking advice will we be able to discern whether these times are normal steps towards a deeper life of contemplation, a time of purification, or an obstacle due to lack of faithfulness to prayer, lack of self-discipline, inattention to the common life, and to regular observance.

236. Contemplation puts us in contact with the mystery of God. This can make us feel overwhelmed by a deep sense of wonder and awe as we marvel at the grandeur of God and God's creation. But if no one has ever seen God, Jesus Christ, the only Son, has revealed him (cf. Jn 1:18). Christian contemplation establishes us in a personal relation of friendship with God, through Jesus Christ. And since "one who has no love for the brother he has seen cannot love the God he has not seen" (I Jn 4:20) our friendship with God encompasses a spiritual friendship with our brothers and sisters in Christ Jesus.

237. In contemplation we also experience the Risen Lord as present not only in the glory of his Father, but also within our world, and especially in the poor and suffering, and among the sinful. It would be strange indeed if this did not give rise to strong emotions. Dominic wept at night for sinners, while during the day with his companions he was known to be constantly joyful.

Conclusion

238. Our commitment to contemplation will enable us to live out our lives fully, and to face the problems of the world, the Church and the Order, in whatever form they present themselves to us. It is through our faithfulness to a life of contemplation together that God imbues us with hope for the future.

Commissions

239. We *commission* the Institute of Spirituality at the Angelicum to organize a collaborative effort, at regional and international levels, to identify the unique qualities of our Dominican spirituality, and to publish their findings.

This effort should draw on the study and experience of Dominican friars, nuns, sisters and laity, and invite the younger members of our Dominican Family to consider Dominican spirituality as an area of special interest in their studies.

This project should integrate theology, history, the behavioural and natural sciences, and human experience.

240. We also *commission* the Institute of Spirituality to organize an international conference on Dominican spirituality as a focus for unity and renewal within the Dominican Family.

Recommendations

241. We *recommend* that the brethren read and become familiar with the classics of the Dominican mystical tradition, for example St Catherine of Siena, Meister Eckhart, Luis of Granada, and St Thomas Aquinas, a spiritual master.

242. The study of Dominican mystics is equally relevant to the process of formation, so we *recommend* that those responsible for initial formation encourage the young brethren in that study and give them the necessary advice and theological guidance.

243. We *recommend* that in teaching theology we take into account the doctrine of the mystics as a theological source.

244. We strongly *recommend* that the brothers give attention to the need for an atmosphere of silence in our houses, remembering that silence is "the guardian of all observance and contributes particularly to interior religious life" (LCO 46).

Commendation

245. We *commend* the diligence and dedication of the Liturgical

Commission of the Order over the years, especially its president Vincenzo Romano. We recommend that the Commission consider the possibility of also including suitable texts from the writings of Meister Eckhart in a future edition of the *"Proprium Ordinis"*.

Exhortations

246. We *exhort* the brothers to pay attention to what is written in LCO 66 about daily meditation.

247. We *exhort* the brothers who have responsibility for liturgical services, either as cantors or as ministers, to prepare well, to be creative and to enable the congregation to participate fully instead of treating them as an audience.

Commendations

248. We *congratulate* the Postulator General fr. Innocenzo Venchi for the concluded causes of canonization and beatification from the last General Chapter until now.

249. We *commend* the Postulator General of the Order for promoting the cause of Fr Marie-Jean Joseph Lataste OP.

We believe that the witness of his life, work and writings have much to say to our societies racked as they are by violence, and to our brothers and sisters ministering to the women and men incarcerated in the prisons of our various countries.

His beatification, at this time, would speak a word of hope to those working to end the death penalty in those countries, which still impose this form of cruel and inhumane punishment.

His being named Apostle of Prisons would give courage and support to the members of those congregations which call him their founder, as well as to the lay societies who follow his example.

Imploring his intercession may be a source of healing for the forgotten in our prisons, among whom are the most vulnerable of our societies, the poor, minority populations, especially women.

250. We also *commend* the Postulator General of the Order and the Provincial Postulator of Betica for promoting the cause of Bartolomé de Las Casas.

We believe that his beatification would be timely, because he is also one of our spiritual masters and a powerful example of apostolic commitment to the marginalized.

We congratulate the Bartolomé de Las Casas Institute for preparing a critical edition in 14 volumes of the complete works of Bartolomé de Las Casas. This will be a valuable contribution to the investigation of his cause.

Commission

251. We *commission* the Postulator General of the Order to introduce the cause of Antonio de Valdivieso, the Dominican friar who was a disciple of Bartolomé de Las Casas. In 1545 he became Bishop of León in Nicaragua and dedicated himself to the defence of the indigenous people who were being sold publicly and put to work on the mines in Peru and Panama. For this Valdivieso was threatened with death and finally assassinated in 1550.

We believe that his cause should be investigated as soon as possible.

COMMUNITY LIFE

1. Personal Happiness and Fraternity

252. The experience and practice of fraternal life in community should be recognized as proper and characteristic areas in which personal happiness is promoted for those who search for it in life in common. The fundamental value that should mark the search for happiness in the context of the Order is our faithful response to the call of God. We put this search and response into practice on a dual level: personal and communal.

253. But the individualism that characterizes many of the societies in

which the Order is present causes some brothers to give priority to the search for personal happiness as a criterion of life. Although we recognize that this is a legitimate desire, in order for this search for happiness to be Dominican, we need to reject individualist paths that the consumerist society promotes, and we need to promote the riches of our common life in such a way that both personal and common happiness flourish.

Affective Life and Identity

254. With respect to affective life, we reaffirm what was said at the Chapters of Caleruega (42) and Bologna (84.3 and 85), and we encourage the brothers to re-read them and implement them at personal and community levels.

255. We consider the affective life as a fundamental element of the cognitive process: the body and the emotions are part of the process of coming to consciousness. Affective or sensitivity education is indispensable to the process of socializing the individual and groups, and should be promoted and recognized as such among the brothers. The affective life helps in the process of identification that each brother lives out over the course of growing into his Dominican vocation.

256. Our first identity should be in Christ, and then with the ideal of Dominic. This search for identity, upon which our own vocation is built up and developed, is one we bring about throughout quite distinct cultures, institutions, ideologies, traditions, ethnic groups, countries and languages, and in different periods of life.

257. Life in community is an area where, with the help and fraternal confrontation of other brothers, we are able to overcome the fixations brought about by these mediations. Many times these fixations are barriers which impede and make difficult a full maturity as Dominican religious. This immobility is a temptation that must be overcome if we are to reach full maturity as religious. Therefore the community is the privileged arena in which the brothers may open themselves to the totality of the Order in these times of globalization.

Recommendation

258. We recommend that the participation of a greater number of friars be promoted in provincial, national, regional and international gatherings of the Order.

Conditions of Fraternal Life

259. It is frequently said that one of the reasons young people seek to enter the Order is because they are looking for community life. It is certainly a real necessity felt by many of those in the midst of the "loneliness" of an de-personalized society and globalized world. It is also a beautiful ideal and legitimate aspiration. But it is important that they realize from the beginning that fidelity to their vocation commits them to achieving this objective by assuming the personal price that must be paid. It is a process of conquest and a task that makes concrete demands and implies a renunciation and discipline ordered to a greater good.

Importance of Community Events

260. 1. Life in community cannot be reduced to camaraderie. It is expressed in concrete events in which we are together. Our regular life is framed by planned activities that are meant to be carried out jointly. A systematic absence from community events, which is not justified before the superiors, clearly signals a lack of interest in building and living life in community. This is inexcusable in one who has chosen to live in community.

2. The way to overcome these difficulties lies in an attitude of transparency on the part of the members of the community, willing to share their struggles and difficulties with the superior and the community. Moreover, the members of the community, and especially superiors, must be ready to make an evangelical fraternal correction that is imbued with compassion and pardon.

3. Habitual participation in community events is an unequivocal sign that one wishes to live community life. On the other hand,

it is difficult to speak of real fraternity when deliberately, and without motives of greater urgency, one absents himself from community events. There can be a formal fulfillment of the obligations of community life without fraternity, but how can we speak of fraternity without common life?

Sharing According to Agreed-upon Criteria

261.

1. The evangelical poverty we have chosen has its origin in the first Christian community which is characterized fundamentally, not by having nothing, but by **sharing,** by placing in common what each one has, in service toward the others. This sharing ought not to remain behind the closed doors of the community but open to the needs of other brothers, other communities, persons, and especially the province.
2. What is *important* is that, whatever may be their form of work, the wages and income of the members of the community for their work, with the current financial systems, *must be placed in common as income,* with the knowledge of the prior or superior and under the coordination of the syndic. Thus the community should provide for the real needs of a worthy life, according to the situation of each one, as the Rule advises.
3. This supposes periodic planning, with common criteria, commitment and evaluation on the part of all the members of the community, that would clarify and eliminate confusion and arbitrary interpretations of this pillar, which is a fundamental aspect of fraternal life: placing our goods in common.

Ordination

262. We ordain that provincial chapters, taking into account LCO 539 § 1, establish, in their provincial statutes, norms to achieve a just distribution of goods among the priories and houses of the province, thus avoiding an almost absolute economic autonomy of the priories and houses, with respect to the province and its needs.

Petition

263. We petition each province to look into the advisability of regulating, in its statutes, the use of new financial instruments.

Tension Between Common Life and Mission

264.

1. The tension between common life and mission challenges our apostolates, moving us to reflect and respond from within our Dominican charism. We must try to live these adequately in an even and complementary manner, such that they mutually nourish each other. One of the ways of guaranteeing this equilibrium is community planning (Cf. M 121), which should consider the diverse situations and qualities of the members of the community, including special cases.
2. Our personal commitment to mission need not be evaluated primarily in terms of efficiency. Our mission should always be shared with the brothers in one way or another. Activism can very often conceal a flight from community life.
3. The presence of an adequate number of brethren in a community better guarantees the right and the duty of the brethren to live a common life that integrates community and mission. Although we recognize that pastoral or economic situations in certain places in the Order do not permit the immediate creation of large communities, we consider that, in order to defend the right of the friars to live in community, a community habitually should have a sufficient number of friars, capable of guaranteeing the quality of the common life.
4. The equilibrium between common life and mission is itself a prophetic sign for society and for the Church.

Temptations Against Common Life

265. 1. Hedonism, empty loneliness and addictions are characteristic challenges of the society that we must face and confront as religious.

2. In the face of hedonism — pleasure for pleasure's sake, luxuriousness in dress and food, the obsessive and narcissistic concern for physical appearance — we must seek a simple life and enjoy simplicity.
3. In the face of loneliness, as a void of motivation, a disenchantment with experiences, a distancing between brothers, we must seek a solitude that is full of the Lord and of concern for accompanying one another in fraternal life.
4. In the face of addictions and dependencies, such as those of alcohol, drugs, television, and the internet, as evasions spawning a vicious circle, we must open ourselves up to friendship, to communication, with fraternal companionship, offering to brothers thus involved help that is humane, emotional, and professional, so that, being liberated from these forms of slavery, they may regain the freedom to give themselves fully to their first vocation.

Ordination

266. We ordain that provincial chapters, or the prior provincial with his council, establish norms and proceedings for confronting, with charity and justice, situations of addiction and cases of sexual abuse.

Recommendation

We recommend that those who are authorized to establish these norms and proceedings take advantage of the experience of provinces that already have established them, among them those of the United States, Ireland, and Australia.

Non-Violence Within the Community

267.1. One of the current characteristics of our society is the increase of various manifestations of violence. We see violence and social exclusion, even among members of the great religions, in spite of the efforts of their leaders to make faith in the one God the reason for coming together and for peace, not for war.

2. We also see that within our Dominican communities, formally constituted by a religious motive—as is the case with union with God and in God—there occurs with relative frequency violence of a psychological type. This is made evident principally in the refusal to speak with others merely on account of antipathies, unresolved misunderstandings or different ways of thinking or seeing things. Equally, this is evident in harsh words and irony that wound sensibility and affect the dignity of brothers (Matt 5: 22). This can also occur through the imposition of one's personal opinion, that can create a communication block within the community.
3. At times we disguise pride and our incapacity for reconciliation with an appearance of self-righteousness. We often give to those outside an image that is contradicted in community.
4. Within Dominican life this presents an especially serious concern for the following reason: if the truth is an objective for us, as a search and not as a possession or monopoly, then the opinion of each of the friars—although they differ among themselves—contributes dynamically to the discovery of the truth in our life. Therefore, in principle, neither a brother nor his ideas can be justifiably excluded in the name of truth, but instead they should be integrated into the common search.
5. Other elements that do violence to community life are the struggle for spaces of power, and a racism and nationalism that are more or less veiled. Violence and a lack of respect toward community also occur when one acts systematically in contrary to what has been agreed upon. Living in common creates rights and also duties of a correlative sort.
6. Another problem is the attitude of friars who, faced with irregular situations and pretending to safeguard the peace of the community, keep silence and do not speak where they ought, when they ought, and to whom they ought, thus permitting situations to prolong unreasonably, and at times corroding the life of the community irreversibly. This is a false pacifism.
7. Confronting these situations brings about a great amount of

incomprehension and suffering. It causes an inevitable conflict, understood as the search for the common good for the majority in the long run, versus "peace" wrongly understood as the "untouchability" of a person or a group prepared to defend themselves or their acquired positions because of human motives but certainly neither evangelical nor Dominican.

8. Patient resistance against these types of violence, which easily dispose us to respond in kind, ignoring the processes of evangelical fraternal correction, is a real challenge to the maturity of many brothers.

9. Today we have the certainty that the first truth that we must promote, preserve and defend is the truth of love and fraternity. Love is nourished by non-violence and non-violence, in turn, promotes true peace.

Communities Open to the Dominican Family and to Other Persons

Recommendation

268. We recommend that superiors be attentive in seeing that the friars have the freedom to welcome religious sisters, laity, and youth, and that they invite them to participate actively in certain acts of the community: encounters, fraternal sharing, formation, study, liturgy, and collaborating in the apostolate.

Community Life and the Computer Culture

269. The internet and other media of social communication are instruments that can influence fraternal life and mission positively or negatively.

Exhortation

270. Because we consider that the use of these instruments is very beneficial for fraternity between brothers within the same community and with others, we exhort all the entities of the Order and its respective members to acquire an ever more positive mentality with respect to those instruments.

271. At the same time, we exhort all the friars to educate themselves in the appropriate use of these instruments, taking precautions against possible abuses of them, such as individualism, isolation and addiction to the use of internet.

Planning and Practice of Community Life

Community Project

272. The Facts

1. It is a fact that the most recent general chapters have insisted on the elaboration of a community project. They have sung its praises and have seen it as a valuable instrument for empowering the life of the community in all its aspects and for resolving tensions and community problems. In number 44 of the Caleruega Chapter, there are very precise indications given very clearly about the elaboration of a community project (O 38; M 12.1; 22.6; 39; 40; B 127)
2. But we see the failure of the community project in many communities. In his *Relatio* to the chapter of Providence, the Master of the Order says of this: "During visitations I have seen that this is effective in developing our communities but that it is rarely done, and usually misunderstood" (3.2.2).
3. Without wishing to be exhaustive, among the causes of the failure to carry it out, the following are typically mentioned: its not being part of the Dominican tradition; not knowing how to do it; individualism; psychological or spiritual fatigue; apathy. . . .

273. *What To Do?*

1. In this chapter we have proposed to follow the path set out by the most recent general chapters, and once again to exhort their elaboration in all communities.
2. But the question that concerns us is not whether or not there should be a community project. The question is whether we wish

to live a fraternal community life which must be apparent in our mission and in the application of all elements of Dominican life, or whether we wish to live an individualist life (C 44).

3. Following the course of our more genuine democratic tradition, our constitutions endow us with adequate means for our great objective: fraternal life in all its dimensions.

274. *Our Constitutions and the Real Question*

Our constitutions offer us the following instruments to broach the real problem:

1. Conventual Conferences

   "So that apostolic cooperation and fraternal communion may bear more abundant fruit, the harmonious participation of all the brethren is of great importance, 'for a good which is accepted together is quickly and easily accomplished.' Consequently, conferences shall be held in every convent for promoting the apostolic and regular life" (LCO 6). It is asked that a conference take place "at least once a month..." (LCO 7 § I) to encourage regular life.

2. Regular Chapters

   The friars in these "shall examine their fidelity toward the apostolic mission of the convent and the regular life, and shall undertake some penance" (LCO 7 § II). These regular chapters should be held "several times throughout the course of the year" (*ibid.*).

3. Conventual Chapter

   "[The conventual chapter] is a meeting of the brethren under the chairmanship of the prior to consider or resolve those matters which pertain to the common and apostolic life as well as to the good administration of the convent" (LCO 307). "[It] must be held several times a year" (LCO 312 § I). It is expressly asked of the conventual chapter that it "organize community life within the limits of our laws" (LCO 311 § I.1) and that "each priory elaborate its own program or project for apostolic life ... that must be approved by the prior provincial" (LCO 311 § I.3).

As can be seen, this community ordering or planning is rooted in, and should spring out of, these three types of meetings prescribed by our constitutions.

Ordination

275. We ordain that priors revitalize the traditional instruments of the Order, and that each community order and regulate its regular (LCO 40) and apostolic (LCO 311 § I.3) life through regular chapters, conferences, and conventual chapters. The result of this should be presented to the prior provincial and must be brought to completion by taking into account the planning of the province (LCO 107), and in consonance with the local Church. It should be evaluated once a year by the community.

Obedience

276. Recognizing how fundamental obedience is in our life, as well as sincerely living it out, nonetheless there do not cease to be difficulties and limitations with respect to superiors' freedom in making assignments and appointments. Confronted with these facts, this chapter turns to what previous chapters have said about obedience, and brings matters up to date with the following considerations.

277. At the beginning of the Order, Saint Dominic asked his friars to promise community and obedience to him (LCO 17). This applies today as it did in the time of Saint Dominic. The internal unity and effectiveness of the mission depend upon the docile and prompt obedience of all the brothers.

278. What is the obedience that we freely promise? It refers, first of all, to our relation with God, a relation mediated by the Church and by the Order. Obedience calls us to listen to God, to become "hearers of the Word," in order to become "preachers of the Word."

279. The most concrete expression of our vow of obedience is the Order. Here we come face-to-face with our individuality and our responsibility before the life of the Order and its mission. We cannot raise ourselves up as autonomous centres of activity and, at

the same time, belong to the Order. We are interdependent by necessity and by vocation. By means of the vow of obedience, we listen to the voice of God in the community, and through the community and its legitimate authority.

280. Dominican obedience implies a fraternal dialogue. The objective of this dialogue is to discern the voice of God and respond with freedom. Following that dialogue, the friar should place his confidence in the community and its legitimate authority, through his generous response to the mission to which he is called.

281. One risk which threatens the Order is that of betraying the vision of Saint Dominic, who "from the beginning asked his friars to promise community and obedience." If a friar, by his attitude, makes it impossible to send him to a mission, or if the superior does not exercise his responsibility in favour of the common good, then neither obedience nor community are operative realities.

282. In the practice of obedience we find ourselves, on some occasions, with the difficulty of assignments. Many provinces, attending to their current circumstances and needs, elaborate their plans. In order to carry these out some changes in assignment are necessary. But this is where the problem arises: friars, for different reasons (prominent among which is long residence in the same priory), reject a new assignment. This situation paralyses the life of the province.

Exhortation

283. We exhort brothers who are elected or appointed for functions of government to avoid threats of rejection and placing conditions upon their acceptance of such tasks and assignments.

COOPERATOR BROTHERS

284. Our constitutions (LCO 100 §2) remind us that "cooperator brothers take part in the community apostolate not only by providing for the needs of the convent but also by a ministry properly so-called, either working with the priests or exercising their own talents in the apostolate."

285. It is in the light of this legislation that we take up and confirm what the Bologna Chapter said with reference to cooperator brothers (B 135-145).

286. Solemn profession is the first sign of equality of all the brothers of the Order. The presence of the cooperator brother in our communities reminds us and helps us to be conscious of the fact that what unites us is our religious profession.

287. The multiplicity of aptitudes and inclinations of those who have chosen the state of the cooperator brother prevents us from offering only one model. The cooperator brother exercises his ministry where his own human qualities, the grace of God, and the support of the Order have brought him. For some it may be a university chair, for others catechesis and evangelization, and for others, the offering of hospitality as porters in our houses. In all these ministerial circumstances, the cooperator brother participates fully in the mission of the Order (Cf. LCO1.VI).

288. As with all the brothers in the Order the cooperator brother ought to receive a basic philosophical, theological, ethical, pastoral and spiritual formation according to the ability of each brother, keeping in mind the needs of the province. It is the responsibility of conventual lectors to provide the formation for the cooperator brothers in the event that the cooperator brother is not able to participate in the regular conferences of the community's permanent formation.

Ordination

289. Discussion in the Order during recent years regarding the identity and work of the cooperator brothers reflects the development of an ecclesiology of communion and participation, inspired by Vatican II, which speaks of a communion in diversity of ministries which does not privilege one at the expense of another. This summons us to examine more deeply what our Constitutions say about the cooperator brothers as well as what they say on the clerical character of the Order.

Since this matter profoundly affects our Dominican life, it is advisable that a serious study on the matter be carried out.

Therefore, we **ordain** that the Master of the Order establish a commission of experts, in which cooperator brothers shall participate. This commission shall prepare a text with proposals for possible changes in our Constitutions to be dealt with at the next General Chapter. This commission should be composed of qualified participants drawn from appropriate fields (history, theology, canon law), and will have as its objective the clearer definition of the identity of both the ordained and non-ordained friar.

This commission, drawing on a method similar to that used for the preparation of the River Forest Chapter, shall produce a questionnaire that will be sent to all provinces for distribution among all the friars. The commission shall gather and evaluate the results of the consultation and submit them to the Master of the Order by September 2002. These conclusions shall be returned to the provinces for study. The responses from the provinces shall be returned to the Master of the Order no later than June 2003. The commission should prepare its final report based on these conclusions and present it to the next General Chapter. Copies of this report shall be sent to all capitulars at least two months before the start of the chapter.

Petition

290. We petition the Master of the Order to pursue, through the Procurator General, petitions to the Holy See to allow duly postulated cooperator brothers to assume the offices of priors, sub-priors and superiors.

Thanks

291. We thank Brothers Herman Johnson, Angel Mendez and Ignatius Perkins for their contributions during the debate concerning cooperator brothers at this chapter.

PERMANENT DEACON BROTHERS

292. At present, three different categories of permanent deacons in the Order exist: clerical brothers who, with the permission of their superiors, have chosen not to petition for presbyteral ordination; some who, for diverse reasons, have not been ordained to the presbyterate; and cooperator brothers who were ordained deacons but who, on account of a resolution of May 15, 1979 by the Congregation for Religious, remain cooperator brothers. The presence in some of our communities of those brothers who are permanent deacons, has created a new situation.

Having considered the recommendations of the commission formed by the Chapter of Bologna for the study of this question, we consider that this issue is not sufficiently widespread to require changes in our legislation.

CHAPTER FIVE
DOMINICAN NUNS

At The Heart Of The Holy Preaching

PROLOGUE

A Spiritual-Theological Reflection on Dominican Contemplative Life

293. One model for the contemplative nun in the Church is Mary, the Mother of Jesus. We, the friars and nuns gathered in a spirit of fruitful dialogue at the General Chapter of Providence, find complementary theological illumination in the icon of Elizabeth, who encounters the Word through the Visitation of Mary. On this basis, the Chapter would like to share a reflection on this and other topics related to the life of our cloistered Dominican sisters so as to further the rich dialogue.

Expectant Waiting

294. Elizabeth is presented in the gospel as a personification of the people of Israel who long for the fulfillment of God's promises. Elizabeth hopes and yearns through long, barren years of apparently 'useless' living for the coming of the Messiah (Lk 1:6-7). Experiencing along with her people the painful distance from God, Elizabeth shines as a woman of deep faith and hope in the mercy of God (Lk 1:25).

295. The Dominican nun, like her spiritual ancestor Elizabeth, spends her life in what may appear to many a 'useless' vocation. In communion with a long tradition of Christian monasticism, she leads a life of deep faith and expectant waiting, identifying with the sufferings of humankind in its difficult, yet hope-filled, journey to God.

Receptive Encounter

296. At the Visitation, Elizabeth opens her door to find before her the hidden presence of the Word, the Bridegroom of Israel, in his Mother's womb. In this gracious meeting, she experiences in the depths of her soul the anticipated joy of the world's salvation.

297. So too the nun in the Order of Preachers lives out in her hidden life an ongoing receptive encounter with the Word who will be preached, doing so in a union of prayer, penance and study in the context of silence and enclosure. This makes of her existence a lived *lectio divina*, a discovery of the Word's advent not in texts alone but in the realm of the heart (cf LCM 99).

At the Heart of the Holy Preaching

298. In carrying John the Baptist in her womb, Elizabeth makes ready to give to the world the one who will 'prepare the way of the Lord': "Many will rejoice at his birth... and he will turn many of the people of Israel to the Lord their God" (Lk 1:14-17). In this way, she participates in the preaching of the Word, for, without her own faithful waiting on God, the Word, which is Christ, does not fall on fertile ground. Through the faithfulness of God, Elizabeth brings forth the Bridegroom's Friend who testifies to Christ by his preaching.

299. In our Dominican monasteries this participation in the preaching of the Word is done by the community as a whole. In fact, the community lives its entire life 'at the heart of the Holy Preaching' (LCM 35.I). This happens especially through intercession (for the friars and the whole Dominican Family, but also for the world to which they are sent), through charity in the common life, in the celebration of the liturgy, and by hospitality.

Elizabeth's opening of her home to Mary's visit offers a useful image for the understanding of enclosure in the Dominican tradition. The household of Elizabeth received into its intimacy the Wordbearer, Mary, and communicated to the world the Forerunner of salvation, John.

So, enclosure in our tradition is for the sake of welcoming God in Christ, and, after so doing, releasing the graciousness of God into the world. Dominican hospitality in our nuns' monasteries, therefore, plays an important part in the Holy Preaching. In monasteries striving to be radiant centres of charity (LCM 14), hospitality is always, in some mysterious way, an opening up to the surprise of God's Word present in the *other*, as well as a spiritual preparation for, and participation in, the preaching of that same Word.

300. Just as the monastery of our Lady of Prouilhe was the cradle of the Holy Preaching at the beginnings of our Order, so the way of life of the Dominican nun in these three constitutive dimensions is the matrix of the Order's continuing life. The mission of Dominicans to hand on the fruits of contemplation by preaching and teaching cannot be properly lived without due reference to this originating source. The rivers of living water need the deep, hidden spring if they are to continue to communicate God's life to a world thirsting for Truth.

DOMINIC AND THE NUNS OF THE ORDER OF PREACHERS

301. Recalling the history of Prouilhe, San Sisto (cf. Blessed Cecilia, *Miracula S. Dominici,* n.14), and Blessed Diana of Bologna, it is clear that St Dominic established the earliest communities of our nuns by aggregating them to the Holy Preaching through the bond of profession made to his own person. So, likewise, the Master of the Order, successor of St Dominic, confirms the place of the contemplative monasteries in the preaching mission by accepting the bond of profession linking their members to himself.

302. Articulating the relation between participation in the universal mission of the Order, on the one hand, and monastic autonomy on the other, is made necessary by the fact of the nun's profession both to the Master of the Order and to the prioress of a monastery (cf. LCM 156,157).

303. We note first that the mission of the Order, arising from the

charism of St Dominic and mandated by the Church universal, is, of its nature, *global* in kind, whereas the aim of Dominican preaching is the formation of *local* churches typified by evangelical holiness. We now proceed to relate this twofold principle, in a theological and spiritual perspective, to the situation of our monasteries.

304. *Universal Aspects*

1. Insofar as the monasteries of nuns are the prayerful source of the efficacy of the Holy Preaching, they are related to its global reality at their contemplative heart. For this reason, each monastery is essentially linked to the universal structures of the Order with the Master as its supreme moderator.
2. The nuns' profession to the Master of the Order, expressive of universal communion in the Dominican charism, gives each monastery the duty of opening itself to others (cf. LCM 2.I) in order to fulfil better its role as continuing fount of inspiration for the Holy Preaching worldwide.

305. *Local Aspects*

1. Insofar as the life of the monasteries exemplifies the goal of Dominican preaching, they constitute in themselves miniature realizations of a local church, spiritually rooted in one place and linked by a bond of communion to the diocesan bishop.
2. The nuns' profession to a conventual prioress, expressive of the autonomy of each monastery, requires each community so to take charge of its own life as to render visible its being as a 'micro-church'. This will involve putting into practice, according to its own family spirit, all the elements of evangelical holiness which Dominican preaching contains (cf. LCM 3.II).

306. In accordance with Bologna n. 159, the Promoter of the Nuns, on behalf of the Master of the Order, wrote to all the monasteries, requesting petitions for changes they consider necessary to the LCM. The International Commission of Nuns was asked to study these petitions and to pass on its findings to the Commission on the Nuns of this General Chapter, in order to make proposals to the

Master, in accordance with LCM 182. Given the amount of work in preparation for the General Chapter by the International Commission of Nuns and, at the Chapter, by the Commission on the Nuns, a satisfactory study of these petitions has not yet been possible.

Petition

307. We therefore *request* that a Commission be set up, made up of members of the International Commission of Nuns and other experts, to consider such proposed changes to the Book of Constitutions of the Nuns, in accordance with the norms indicated in LCM 182. This same Commission should also study the themes mentioned in petition n.157 of the General Chapter of Bologna: namely, the *potestas* of the Master of the Order and the General Chapters vis-à-vis the nuns, and the implications thereof.

THE LIFE OF THE NUNS

308. It is in life itself that the rationale of the nuns' vocation becomes reality; it is in daily existence that the authentic preaching of the monasteries is lived out. The nuns become true preachers by the many ways in which, daily, painful experiences are overcome and common life, silence, study and prayer enjoyed.

309. The Chapter received many petitions and suggestions touching on different situations in the life of the nuns. We wish to share some reflections and proposals that we hope will be favourably received.

The Friars' Service to the Monasteries

310. We have been challenged by some of the petitions received, asking that the friars be more committed in serving the monasteries. We know that, in our laws and in our tradition, this service has always been considered worthy of esteem.

Petition

311. For this reason we *petition* the different major superiors in whose territories monasteries exist to provide friars who can cooperate in the formation and spiritual care of the nuns.

312. But that is not everything we wish to say. We understand this care to be reciprocal; we need one another. For this reason, it is essential to establish an open relationship between friars and nuns. The ministerial role of the priest or the teaching role of the professor is indispensable but does not suffice. The logical and desirable thing is for friendship between nuns and friars to be the norm. We believe that the friendship between our founder and the nuns of San Sisto, or between Blessed Jordan and blessed Diana and the nuns of Bologna, is authentic Dominican preaching.

THE FORMATION OF THE FRIARS AND THE CONTEMPLATIVE LIFE OF THE NUNS

313. That open relationship, the mutual care of friars and nuns, neither can nor should be improvised. It ought to begin in the formation programmes of nuns and friars.

Petition

314. Given that getting to know the specifics of each vocation in the Dominican Order and Family is fundamental, we *petition* the formators of the friars to include in their programmes a more focused understanding of the contemplative life of our nuns and its relation to our mission as preachers (cf. *Relatio of the Master of the Order to the General Chapter of Caleruega,* [1995], Section on the Nuns).

Theological Studies by the Nuns

315. The Book of Constitutions of the nuns requires their instruction in, especially, Scripture and liturgics, patrology and the thought of St Thomas (LCM 101.II-III), all in a fashion which prepares them for

lectio divina (LCM 100.I), aids human maturity (ibid.), and nourishes contemplation (LCM 100.II). In his letter entitled, *'A City set on a Hilltop Cannot be Hidden': A Contemplative Life* (2001), fr. Timothy Radcliffe wrote:

> Theology is not just an academic discipline. It belongs to our searching for our Lord in the garden, our hunger for meaning, our entry into the mystery of love... An essential part of the formation of a Dominican nun is in the study of scripture and theology (#4, "The Study of Theology").

316. The General Chapters of Oakland (159), Mexico (123) and Bologna (41; 116) underlined in different ways the responsibility of the friars to assist in the theological education of the nuns — which, where appropriate, may be coordinated with that of student friars and other members of the Dominican Family. We renew these recommendations.

Petition

317. We *petition* that, in order to realize these recommendations in practice, all our monasteries be offered access to the theological resources of the friars, whether (i) through a series of lecture courses held in the monastery itself, or (ii) by distance learning, or (iii) by Internet, or (iv) where feasible, by participation in the regular courses provided by the Order's study houses or other institutions

Strengthening Established Monasteries or Making New Foundations

318. This Chapter sees as highly positive the coming to be of Dominican life in its diverse manifestations in those places where, at present, only one of the branches of the Dominican Family exists. This is a valid way of finding ourselves together in mission and in life.

319. We express gratitude for the generosity of so many nuns of old established monasteries at one time richly endowed with vocations, who left their monasteries to found or strengthen Dominican life in far off places. In many cases, God has rewarded that generosity

with an abundance of vocations. The generosity of the sisters expresses itself now by not claiming to compensate their present shortage of vocations with nuns coming from those other monasteries, but holding to the original plan of their founding or strengthening as the case may be.

Petition

320. We *petition* the Promoter of the Nuns, together with the Promoter of the Apostolic Life, and in collaboration with the International Commission of Nuns and the Federations, to draw up a map locating where Dominican monastic life either is present or could be. On this basis, they should make a coordinated evaluation of where in the future Dominican monastic life might be strengthened or founded, and this should be completed by the end of 2002.

Monasteries of Historic Importance

321. One of the signs of our times is the importance given to *places*: in other words, what those places proclaim to the man or woman of today. The meaning that *sanctuaries* have acquired in our times is a pointer to this fact.

322. In the Order we have various sanctuaries connected with the life of our founder. These places of historic importance have meaning for us to the extent that they gather to themselves the sons and daughters of St Dominic. We would like to draw attention to Prouilhe, Caleruega, San Sisto in Rome, Sant' Agnese in Bologna, and Santo Domingo el Real in Madrid as examples of historic monasteries that need special care.

323. Conscious of its present fragility, the monastery of Prouilhe has tried in various ways to ameliorate the situation of its community. In the end, the nuns decided to place themselves and the future of their monastery in the hands of the former Master of the Order. Fr. Timothy Radcliffe responded to this request by naming a commission: *The Future of the Dominican Presence in Prouilhe.* After meeting with the commission, the community of Prouilhe is now asking that their monastery be reconfigured as an international

community of nuns. At the same time, the nuns are interested in having on the same site members of other branches of the Dominican family in order to represent and fulfil the common mission of the Order.

324. This is a request we wish to support. It is one example of the kind of response that might later be shown to the other monasteries mentioned above.

Petition

325. We *petition* the Promoter of the Nuns, together with the International Commission of Nuns, to interest different Federations and monasteries in sending nuns to strengthen the first monastery of the Order. We recognize that the formation of international monasteries requires cultural sensitivity and maturity. At the same time, the witness that such communities can offer finds its roots in the very gospel we proclaim.

Monasteries where a Dignified Dominican Contemplative Life can no Longer be Lived

326. It is admirable to observe how, in monasteries with few nuns, a good proportion of whom are ill and elderly, there is such charity between the strong and the weak while at the same time enthusiasm for a dignified liturgy and common life is maintained. This is a great witness, an authentic preaching.

327. As fr Timothy Radcliffe has reminded us in his letter to the Order on the contemplative life (2001), at times the situation of debility and impoverishment reaches such a point that it becomes very difficult to lead a true Dominican life. fr Damian Byrne spoke of this same situation in his letter to the nuns, as well: we refer you to what is said there. We are also aware of the concern of certain bishops and federations for some monasteries that find themselves in this position. With utmost respect and admiration for these communities, we venture to address the following to you, our Sisters:

328. Your choosing to live out the vocation of the Dominican nun in a particular monastery is something that pertains to your call. In our understanding, your choice is not so much for a place or for a building, as for the community which lives there. If the community is no longer able to live out its vocation with dignity, it becomes necessary to seek out authentic community life. This can happen in different ways. Two possible solutions might be:

    1. leaving behind the walls which once received you and which you have come to love, and to let go of them, precisely in order to live the life you chose and promised.
    2. accepting the transformation of your life as the result of receiving nuns from other monasteries — nuns who generously commit themselves to the building up and renewal of the life of your own community.

329. Experience has often shown that the profound pain produced by leaving a monastery behind turns into joy when authentic community life, a worthy liturgy, and so much more are found anew. Examples like the monastery of Dax, Luxemburg, Las Lauras of Valladolid, Benebarre, Prato Vecchio, Osuna, Madre de Dios in Toledo, etc., illustrate this experience.

330. It needs to be understood from the very beginning of a nun's formation that the choice of a monastery, i.e. the place or building, is in function of a way of life, that, namely, of the Dominican contemplative. And it is this way of life that should always be sought and can never be surrendered.

THE INTERNATIONAL COMMISSION OF NUNS

331. The General Chapter of Oakland recommended to the Master of the Order the setting up of an International Commission of Nuns (n. 154), described its tasks (n. 155), and proposed as a means to achieve these the developing of an organ of international communication among the monasteries (n.. 156).

332. The first International Commission was appointed by fr Damian

Byrne in 1990, and consisted of four nuns as members, two others as secretaries and the Promoter. The second International Commission was appointed by fr Timothy Radcliffe in 1994, and consisted of eleven nuns, representing the different regions and/or Federations of the Dominican monastic world, together with the Promoter. In 1999 the mandate of this Commission was extended till the end of 2001, owing to the appointment of a new Promoter in 2000. Each Commission met three times.

333. Although the setting up of the International Commission remained controversial among some nuns, it has in fact led to a greater mutual knowledge amongst the monasteries, and contributed to a deeper understanding of Dominican monastic life. This should be stated, even if some of the tasks identified by the General Chapter of Oakland have not been carried out by the International Commission up to now.

334. The first issue of *Monialibus — International Bulletin* came out as recently as March 2001. It was highly appreciated in many of the monasteries.

335. At the last meeting of the International Commission, which took place in Caleruega from 17 to 24 June, 2001, some fresh ideas were brought forward as to how to fulfil better the task the Commission has been given. For example:

1. Establishing a 'network of communication' by taking advantage of the fact that quite a good number of monasteries have Internet access;
2. Setting up a pool of translators drawn from among the nuns so as to facilitate communication;
3. Appointing an editor of *Monialibus — International Bulletin,* together with a decision to publish three issues annually (Christmas season, Easter season, St Dominic's day);
4. Promoting continuity in the work of the International Commission by extending the duration of its mandate to six years and creating 'overlapping' terms of office for its members;
5. Holding annual meetings of the International Commission;

6. With regard to the participation of nuns in General Chapters: asking the Master of the Order always to invite an equal number of nuns from within the International Commission as are invited from outside it.
7. Leaving each of the eleven regions/Federations free to choose their manner of proposing membership to the International Commission: each submits three possible 'candidates', and the Master of the Order is then free to select and appoint the member.

336. We thank the International Commission for its work so far, and encourage its members to proceed with the carrying out of their ideas.

Petition

337. We *petition* the Master of the Order to take into account the International Commission's above-mentioned proposals.

Federations, Associations and other Forms of Collaboration

338. A topic frequently spoken of today is *collaboration* within the context of *autonomy*. Each of the monasteries of the Order is autonomous. fr.Timothy Radcliffe sheds light on the issue in his letter to the Order (2001):

> It is in communion with each other that we find true freedom and autonomy. Autonomy does not mean being auto-sufficient. This is why the Church welcomes federations of monasteries, because the mutual support of the federations can help individual monasteries to 'safeguard and promote the values of the contemplative life' (*Verbi Sponsa* 27).

339. The majority of Dominican monasteries have been linked together — in some cases for many years — through federations or associations, and the fruits of this mutual collaboration and sisterly communion are in many cases evident: more trust, openness to others, and a deepening of the Dominican spirit. We read in *Vita Consecrata* (59):

> Such bodies, which must always respect the autonomy of monasteries, can in fact offer valuable help in adequately resolving common problems, such as appropriate renewal, initial and continuing formation, mutual economic support, and even reorganization of the monasteries themselves.
>
> The General Chapter supports and encourages the ongoing promotion of an attitude of collaboration in a spirit of common trust, and invites the monasteries to collaborate with the General Curia of the Order in this same spirit of common trust (cf. LCM, Appendix I, Ord. #15).

Presence of the Nuns at General Chapters

Recommendation

340. We have received a considerable variety of petitions on the topic of the nuns' presence at General Chapters. In continuity with the General Chapter of Bologna (n. 158), this Chapter *recommends* that they continue to participate, and that for three reasons:
    1. Their presence is a witness to the place of the nuns 'at the heart of the Holy Preaching.'
    2. They constitute a resource for any questions the Chapter may have on mutual interests and concerns
    3. In the work of the commissions, they can bring to bear a distinctive womanly and contemplative experience, to the enrichment of the themes studied.

Recommendation

341. We *recommend* that the number of nuns at a General Chapter not exceed ten, in accordance with the petition of Bologna (n. 158).

342. On the question of according the nuns' voting rights for the election of the Master of the Order and the making of Ordinances that regard their life, we remit this for further study to the commission called for above (see 2.7).

Visitation of the Monasteries by the Master of the Order

343. Among the most important services to the life of the nuns which pertains to the Master of the Order to carry out is that of *visitation*. Indeed, as Regular Superior (LCM 238), the Master of the Order can always make a visitation in matters concerning the internal government of the monastery (LCM 228.III). The aim of visitation is to help a community to be 'effectively responsible for its own life and to be free to face its challenges' (fr. Timothy Radcliffe in his letter to the Order on the nuns).

344. Conscious of its importance, we encourage the nuns to ask for this service from the Master of the Order, so that, whether in person or by a delegate, such visitation may take place every two (LCM 227, III. 3) or three years.

Recommendation

345. Having received a letter informing the Chapter on the process of beatification of the Servant of God, Teresa Chikaba-Juliana, a Dominican nun who went to Salamanca, Spain from West Africa, we add our voice of support for this process as a reminder of our universal call to holiness.

CHAPTER SIX
VOCATIONS AND FORMATION

PROLOGUE

346. In his Letter to the Colossians, St Paul writes "in my flesh I make up for what is lacking in the sufferings of Christ for the sake of his body, the church" (1.24). The profound identification of the apostle with both Christ and "the saints and faithful brethren" (1.2) is a result of his call from God and prefigures that of St Dominic who, it is said, spent his days with his brothers and sisters and his nights with God. It was in Dominic himself, in the depths of a heart given wholly to God and to his neighbour, that the merciful Word inspired the Holy Preaching so that "the mystery hidden for ages and generations" might be made manifest as "the hope of glory" (1.26-27). For Dominic as for Paul, therefore, it is in one's "flesh" and indeed one's very "heart" that the saving mystery is known first for oneself and then for the sake of others.

THE HEART OF VOCATIONS TODAY: THE REALITY OF GLOBALIZATION

347. Forming a brother for "the fullness of the life and apostolate which are proper to the Order" (*LCO* 154) has always been implicitly about forming his heart according to the likeness of that of St. Dominic (cf. *Bologna* III.84.3). Yet in each time and circumstance the process of formation must be adapted with respect to those who are called. Although it is a temptation of every age to regard itself as somehow unique and specially endowed, the present day, marked as it is by the reality of globalization, surely qualifies as a time of "greater change and evolution" making our "understanding and evaluation of these matters ... particularly urgent" (Fundamental *Constitution*, VIII). It is not only that the needs of our time require the merciful Word that inspired Dominic and provided hope for his hearers, but that among those attracted to our

way of life and invited to join the Order the fact of globalization and the changes that it brings about are apparent in the condition of their hearts.

Globalization as Context

348. Those who come to the Order today mirror the world we are called to preach to. They are often young, accustomed to an increasingly globalized culture of information and commerce while open to the appeal of the local and particular. They are a generation reared to expect change, inconstancy and impermanence and yet longing for something that endures, and is firm and true. Many know first-hand the realities of migration, family separation, unemployment and poverty, sexual experimentation, religious pluralism and confusion, a profitable secularism and a pervasive relativism. And more often than is commonly acknowledged, in many regions of the world they have personal experience of such global realities as sexual, physical and emotional abuse. Even so, nearly all are eager for self transcendence and community, and are searching for a cause worthy of their dedication. They are therefore both privileged and disadvantaged, sons of an age that promises to enlarge their hearts but that also pierces them. They are our hope and our challenge.

Globalization as Challenge

349. Previous General Chapters, Letters of the Masters of the Order, and most recently Timothy Radcliffe's *Relatio* to this General Chapter at Providence, have rightly noted the challenges these circumstances pose for formation. These include affectivity, sexual orientation, and immaturity (*Bologna* 85-89), and a lack of experience of living with others (*Relatio* 5.2), all of which may be termed the challenge of human formation. There is also the challenge of religious formation. This includes the absence of basic Christian culture, where formerly it could be presumed, as well as generational and cultural differences in religious experience, what Timothy Radcliffe has noted in terms of the different "pilgrimages"

that have led each of us to the Order (*I Have Seen the Lord*). The challenge of religious formation also includes the need to integrate the intellectual, pastoral and spiritual formation of our brothers with their human development (*Bologna* 99), and to respond to the frequency with which requests for dispensation are made, and departures from the Order are effected soon after ordination (*Relatio* 3.2.2). These two challenges, human and religious, are closely related and appropriate responses to them must be balanced, integrated and cognizant of how each affects the other. They must also be realistic, for not every deficiency can be remedied in the course of formation and prudent decisions must be made at the time of admission to the novitiate and profession. Our responses to these challenges, therefore, must be both generous and humble, and characterized neither by fear nor by naiveté.

With these challenges in mind, we renew the recommendation of the General Chapter at Bologna (90) because the issues it addresses are perennially important and require an integration of human and religious formation in areas central to the witness of our lives.

Ordination

We *ordain* that in our program of initial formation there be serious reflection and sharing on affective life and maturity, sexuality, celibacy and chaste love.

350. Similarly and with reference to *LCO* 167, III, the pre-novitiate offers an important opportunity to prepare aspirants for the novitiate and to introduce them to the process of lifelong formation. It also provides formators with additional evidence with which to assess an individual's readiness for the novitiate. This may be especially important given the challenges noted above and the diversity of aspirants' experience.

Recommendation

We *recommend* that during the pre-novitiate formators prepare and evaluate aspirants with respect to Christian formation, the development of human and spiritual maturity, the ability to live

the vows, the experience of community life, and healthy interaction with both men and women.

351. The experience of our brothers in some parts of Africa, recounted in both a petition to this General Chapter and a plenary meeting of the capitulars, provides an additional perspective on the challenge of globalization in so much as it represents the Order in a global context. Their interventions and the ensuing discussion highlighted a problem that is not limited to Africa and argues strongly for serious study of the relationship between solemn profession, and active and passive voice, in view of inculturation and both the general law of the Order and the particular legislation of provinces and vicariates.

Petition

352. We *petition* the Master of the Order to establish a commission to study our present legislation regarding solemn profession and active/passive voice in light of a) inculturation, b) government, and c) the distinction between religious and priestly formation in different entities of the Order. The commission shall complete its study not later than July 2003 and submit its recommendations, including possible changes in LCO, to the Master of the Order for circulation and comment by the entities of the Order. A report of these recommendations and comments shall be submitted to the next General Chapter.

Globalization as materia apta

353. It is also possible, however, to regard the circumstances of globalization, borne in the hearts of those called to the Order, as *materia apta* for the grace of the Word. The longing, searching and pain so often embedded in the experience of globalization become then an implicit desire for God and particularly for the Incarnate Word. In this way, the process of formation becomes an act of preaching, effecting an encounter with Jesus in the depth of the heart that thereby heals, redeems and transforms that heart for loving solidarity with and service on behalf of one's neighbour. In

a profound sense, then, how we form our brothers, how we shape their hearts and minds and mediate to them the saving mercy of God, is an act of preaching very much like what we would have them bring to the world at large. Indeed, it may well be that our first preaching to the new, globalized reality will be through the formation of its sons as Friars Preachers.

THE HEART OF FORMATION: *CONTEMPLARI ET CONTEMPLATA ALIIS TRADERE*

354. The formation of a truly Dominican heart that in its depth can mediate a merciful encounter between God and the people of this age is therefore itself an act of the Holy Preaching. It is also a contemplative act. Considered in our tradition, contemplation of the Triune God and the Incarnate Word has the effect of integrating the different and seemingly disparate elements of our life and, indeed, of the human person. Prayer and study, apostolate and community, observance and dispensation are each part of a single, pluriform and unified vocation. Similarly, growth in the spiritual life, in theological understanding and pastoral sensitivity and skill should be accompanied by greater freedom, maturity, integration and balance in one's inner experience and in relationship to others. Thus, even as contemplation is necessary for the preaching of a merciful and redemptive Word *ad extra* so it is necessary for the formation of the preacher *ad intra*. We cannot reasonably expect that those who bear the marks of this age in their persons can "make up for what is lacking in the sufferings of Christ for the sake of his body, the church" unless they, too, have known the remedy of Christ that the age requires. The themes of globalization and contemplation are therefore inseparable when we consider formation because the globalized world we would preach to is also the world we must form, and the remedy we would bring to that world is the remedy we must bring to our brothers.

Contemplation and Initial Formation

355. Considering the world that has formed our brothers thus far, three elements may be critical to their appropriation of a genuinely Dominican contemplative spirit: constancy, depth and openness. Constancy is a remedy for the experience of transience whether intellectual, personal or religious and is, in our life, manifest both in our life-long study and in our external observances of prayer, silence and a common life that should be joyful. Depth stands in contrast to the often superficial pleasures a global economy awards the few and promises the many, and engenders a healing of desire that is both necessary and longed for. This may be most evident in growth in prayer and virtue, love of study, and in compassionate self understanding. Openness is both a legacy of this age and an antidote to reactions against it. As Dominicans, we cannot be truly contemplative preachers unless we are open to people and their experiences, new learning, and the new ways that God may be inviting us to serve. Yet for these elements to be present and effective for our brothers in initial formation we must commit ourselves to a renewal of our life in each of its dimensions (*Mexico* 27.4) and to participation in the common life even at a cost to ourselves (*Ratio Formationis Generalis* 166). In so doing, we provide our brothers in initial formation with a visible manifestation of the Holy Preaching to which they are called and to which we would have them commit their lives .

Exhortations

356. We *exhort* all friars to promote vocations to the Order by prayer, fidelity to regular observance, and the extension of hospitality to those discerning a vocation.

357. We *exhort* all communities and especially houses of formation to foster an atmosphere of silence appropriate to our way of life, including common silent meditation, as an aid to contemplation and fruitful preaching.

Recommendations

358. We *recommend* that major superiors ensure that qualified and trained friars be available to provide spiritual accompaniment for those in initial formation.

359. We *recommend* that attention to the influence of culture and social conditions on human and religious experience be a part of initial formation.

Contemplation and Ongoing Formation

360. God's grace is active in each moment and circumstance of our lives as Dominicans, calling us always closer to Him and to greater holiness. In this, our formation is never ended nor complete, and St Dominic would no doubt pray with St Paul that we might "lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God" (Colossians 1.10). Yet despite the encouragement of several General Chapters and the *Letter on Formation* by Damian Byrne (1991), in practice we are tempted to ignore the invitation to contemplation implicit in ongoing formation. We fail to study, and lag behind in or compromise our competence in ministry. We postpone sabbaticals or, as superiors, plead with brothers to postpone a needed and well planned sabbatical in order to meet an admittedly pressing need. We may be wary of certain sensitive but necessary topics, or settle for the acquisition of new skills rather than for a genuine renewal and reappraisal of how we might serve. And we may fail to appreciate that study is itself a form of contemplation and an aid to prayer. Thus however worthy and pleasing our lives may be, and however fruitful our work, we run the risk of not growing in our knowledge of God if we do not commit ourselves to ongoing formation. That is a risk we can ill afford if we would serve the People of God in the new global reality.

Exhortation

361. We *exhort* all friars to accept personal responsibility for ongoing

formation and to understand it as a contemplative act that fosters our continuing conversion and helps us to meet the needs of the people of this age.

362. There is also the important matter of first assignments, which both Damian Byrne and Timothy Radcliffe have addressed repeatedly. Here the issue is not so much study or formation in a formal sense but whether the transition from the life of the studentate to that of the active apostolate can also be an experience of fuller incorporation into the Holy Preaching. In many ways, it is at this time that the informal transmission and deepening of the life occurs in the company of older brothers and the people we are called to serve. And yet the transition can be difficult, the transmission resisted and the deepening forestalled if a brother feels alone, not understood, and grieves the loss of a supportive formation community. The importance of accompanying our brothers well at this moment in their formation is only underscored by the frequency with which dispensations are requested within the first years of priestly life and ministry.

Recommendation

363. We *recommend* that major superiors, in consultation with newly assigned brothers, appoint a prudent senior brother with whom they can share their experiences and the challenges of full time ministry.

Contemplation and Formators

364. As Dominicans, we specify that brothers, especially those who serve as formators be men of prayer, charity and acceptance with the ability to listen, for "it is mainly through their lives that they will preach and form the young friars"(*RFG* 135-136). We also acknowledge that the ministry of formation is a difficult one, that it is difficult to find suitable formators, and that it is therefore important for them to be well prepared for their task (*Bologna* III.107). Yet as Timothy Radcliffe has noted in his *Relatio* to this General Chapter at Providence, despite the recommendations of

recent General Chapters it is rarely the case that brothers have the opportunity to prepare for this ministry. We are therefore often in the position of asking a good, prayerful man who feels ill prepared to do so, to assume responsibility for a critical and difficult task. This is only exacerbated by the challenges and opportunities posed by globalization, as noted above, and in response to which some brothers may feel inadequate. Moreover, formators often experience a certain isolation in their ministry. This is due in part to the necessary prudence and discretion that their work requires but can also be a result of physical distance and other circumstances which inhibit consultation with fellow formators. It is therefore important to provide our brothers in this important ministry with the opportunities and supports they need to do it well, and to be truly confident that they can share the fruits of their contemplation with brothers who will be the preachers to the new global reality.

Ordination

365. We *ordain* that the Promoter of the Internet and his assistants establish an internet forum for formators in the Order to share their experiences, questions and concerns in formation. It may also contain a library of formation resources, such as the *Ratio formationis particularis* of various provinces and vicariates of the Order.

Recommendation

366. We *recommend* that newly appointed masters be given sufficient time to prepare for their ministry.

367. We *recommend* that each province and vicariate identify and provide training for a number of friars who may be suitable for formation ministry.

368. It is also important that formators be able to share the fruits of their contemplation in a manner specific to the vocation and needs of the brothers in their care. This may be especially true at the present time when the vocation of the cooperator brother has been the

subject of concern and discussion, specifically with reference to his unique identity and his relationship to the broader mission of the Order.

CHAPTER SEVEN
ECONOMICS

PROLOGUE
A RENEWED SPIRIT OF MENDICANCY

369. From the beginning of the Order, St Dominic adopted mendicancy as a means to live out our apostolic life. Living in communion with Dominic and one another, we experience authentic personal liberation. We experience this liberation in Christ through contemplation and the labour of preaching.

The spirit of mendicancy can be described as the spirit of working at our preaching mission, liberating us from the oppression of things and money. Thus we are able to move from one place to another as the preaching mission calls us.

However, there is always a tension between preaching and financial resources. While funds are forthcoming from our labours, yet, we must seek additional resources, beyond what we earn, to expand our ministry. Consequently, we must strive to balance our need to be independent of finances and, yet, to realistically seek funds to enable our apostolic mission to grow without being possessed by what we need. A spirit of detachment is an essential guarantee of our apostolic mission.

But today, our resources are woefully inadequate to meet our growing needs, nationally and internationally. It is time to rediscover a new spirit of mendicancy with a broader vision for today, while clinging to the original spirit of our brother St. Dominic.

In view of the above, we focused our attention on two important issues: fund raising and spirituality of the syndic (stressing that he is not only a technically qualified brother but also a person very much involved in the preaching mission of the Order).

Our vow of poverty requires of us that we have a financial technical

knowledge so that we can all remain honest in the use of our goods. We have used this skill to review the financial reports of the Order. Further we emphasize the importance of reports and evaluation as essential to the practice of the vow of poverty.

In this world of globalization, where people are deprived of power and wealth, we are more and more aware of our need for solidarity with the poor. Trying to put that into practice we have decided to review the taxation rate and how to share the cost of the Chapter.

Through this review, we want to raise the level of ethical consciousness of all the brothers in the use of money and their own practice of poverty.

Declarations

370. That in accordance with LCO 569, the Syndic of the Order, fr. Edmund Nantes, presented to us the accounts of the General Curia and other administrations under the immediate jurisdiction of the Master of the Order, for the fiscal years of 1998 - 2001. These accounts have been approved.

371. The Syndic of the Order, fr. Edmund Nantes, has presented the accounts of the Angelicum Fund. These accounts have been approved.

372. The Syndic of the Order, fr. Edmund Nantes, presented the accounts of the Solidarity Fund. These accounts have been approved.

373. The Syndic of the Order, fr. Edmund Nantes, presented the accounts of the Saint Dominic Fund. These accounts have been approved.

374. The Syndic of the Order, fr. Edmund Nantes, presented the personal accounts of the Master of the Order. These have been approved.

Recommendations

375. For the sake of better reading and understanding, we *recommend* the accounts have to be presented in English.

376. We *recommend* that these definitions be included in the Acts of the Chapter:

1. *The Economic Reports*, as stated in LCO 567,I, comprise the complete information of the financial activities of the Province including the income, the liabilities and the capital. This report is compiled according to the format approved by each Province, and generally accepted accounting procedures.
2. *The Economic Questionnaire*, as stated in LCO 567,II, is an aspect of the economic report based on the financial operations of the previous 2 years. It is the basis for calculating the tax to the Curia. The format of this questionnaire is prepared by the Syndic of the Order and approved by the Master of the Order.

377. We *recommend* that the provinces which have vicariates insist on economic reports from their vicariates and integrate these informations in their own reports.

378. We *recommend* that the entities which received some funds from the Curia report each year to the Syndic on how the money has been used. This evaluation report will help us to improve our monitoring procedures.

379. We ask the provinces or vicariates general holding funds managed by themselves but for a specific project of the Order (i.e Angelicum Fund, Solidarity Fund...) consider the possibility of giving those funds to the Syndic of the Order for direct management.

Ordination

380. We *ordain* a progressive method of assessment whereby provinces and general vicariates are taxed at different rates according to their ability to pay. The rate of taxation is calculated as the proportion of the individual province's gross income (or general vicariate's gross income) relative to the total income of all provinces and general vicariates.

Formation expenses and donations to Dominican entities, other than one's own, are tax deductible. The deductible sum is calculated by getting the mean of the formation expense per brother multiplied

by the number of brothers in institutional formation.

Thus,

$$\left\{\frac{\text{income of province A} - \text{deductible expense}}{\text{total income of provinces} - \text{deductible expense}}\right\} = \text{tax rate of province A}$$

The total contribution paid by the individual province will be its tax rate multiplied by the portion of the curia budget to be paid by all the provinces together. No province will be made to bear more than 10% of this total and no province will pay less than the set minimum contribution.

381. We *ordain* that the ordinary contribution for the provinces, vice-provinces and vicariates general will not be less than 1,250 US Dollars.

382. We *ordain* that provinces remit their taxes in full as soon as possible, or at least on a quarterly basis.

383. The ordinary budget for the year 2002 will be 1,661,000 US dollars. The different entities will have to provide 1,277,000 US dollars.

384. These figures will be adjusted by the Syndic in order to take into account the inflation rate for the period between two chapters.

385. The houses under the direct jurisdiction of the Master of the Order will continue to be taxed at a rate of 6% of their gross income.

Declaration

386. We reaffirm, with Bologna 227, that brothers with credit cards have to have the permission of their local superior and follow the limitations prescribed locally.

Recommendation

387. We *recommend* that the guidelines provided on the ethics of investment (Caleruega, 149 and Bologna, appendix 4) should be reviewed at least once a year by the economic and provincial councils.

FUND-RAISING

Declarations

388. We confirm the creation of the International Dominican Foundation (IDF), a new agency that is responsible for raising funds for major international projects approved by the Master of the Order and his council.

389. The Master of the Order will receive applications of all prospective projects for IDF which must be presented with budgets and detailed descriptions of projects for possible approval.

390. We confirm that a professional fund raising firm to assist the International Dominican Foundation be appointed by the Master of the Order and his council.

Recommendation

391. We *recommend* that the IDF fund raising activities shall be reviewed and evaluated by each General Chapter

Ordination

392. We *ordain* that the fund-raising activities of the Order will respect at least the following ethical guidelines:

1. Funds will not be accepted from dubious and morally questionable sources.
2. Funds must be used according to the intention of the donor.
3. Donations will not be accepted from sources which involve manipulative ties or conditions contrary to the aims of the Order.

Recommendation

393. We *recommend* that funding should be maintained at the present level for Africa (100,000 US$), for Eastern and Central Europe (50,000 US$), Latin America and Caribbean (20,000 US$). 10,000 US$ will be provided for Asia and Pacific. We remind these entities to give an annual report to the Syndic of the Order on funds spent, for evaluation purposes.

COSTS

394. The cost of the General Chapter is to be shared equitably. Therefore we propose to share not only the transportation costs (as has been the custom since the Rome Chapter) but also the other costs (room and board and administrative costs). For this sharing we shall use a formula based on the taxation rate provided by the Curia and the number of capitulars.

Ordination

395. In conformity to LCO 552 and 553, we *ordain* that each house under the direct jurisdiction of the Master of the Order must establish their spending limits in their own statutes.

SPIRITUALITY OF A SYNDIC

396. As a Dominican friar, the syndic is first of all a brother and charged with the responsibility of administering the common good of the brethren (Mexico 210). He must show an openness to learning the rudimentary skills for the job and have confidence in himself that the community and superior will support him.

    As a steward, he enables the community to pursue its mission and live the religious life in the spirit of mendicancy.

397. The syndic should be rooted in the mission of Christ. He must have a passion for the preaching ministry and firmly believe that his role is an integral part of the overall mission of the Order.

398. Grounded in the everyday reality of the Dominican life, he must have confidence in the Providence of God and show a willingness to receive from the members of the community and others, income and gifts in a grateful manner. He must make sure that justice is always given to those whom the community employs.

399. Seeing his brothers as the primary treasure of the community, he serves them and their diverse needs with equity according to their unique concerns. He maintains a healthy quality of life for each member and the whole community. He also encourages hospitality.

400. With the prior, he reminds the community of a simple religious life style by helping to assume financial responsibility for the individual needs of each brother and for the common purse. Together they help to keep the community honest in the use of funds, earn the trust of the members and serve the common good well. By caring for the brothers in these ways, the syndic assists the superior in affirming the mendicant spirit and all that is best in the brothers. As a consequence, they confirm the brothers in their hope and freedom to pursue "the holy preaching."

401. Therefore, the evangelical model for the syndic is that he is a steward who humbly holds the funds for the community to free the other members from the restraint but not the responsibility of custodianship. He exercises his service (diakonia) in justice, conscious of the need to respect the dignity of each brother, young and old. Only the prior is able to evaluate and appreciate the needs of each brother. Periodically the syndic reminds the brothers, with the prior, of the need for solidarity with the poor in the local community and outside it. Finally, the apostolic spirit enables the syndic to encourage a simple, uncluttered life-style (cf. n° 171, Oakland).

PRACTICAL IMPLEMENTATIONS

402. *Formation training for the vow of poverty*: From the beginning of formation, we need to witness to the vow of poverty by living it in practice. Among the many aspects, we must stress the need for a good administration of funds so they are not wasted, that brothers must try to earn their living for the community, that together they have to share the goods of the community in solidarity with the poor, and that they not hold moneys separate from the common good.

Exhortation

403. *Formation training: We exhort* those in charge of studies to implement the *Ratio Studiorum Generalis* 14,IV concerning studies in economics and social sciences

Recommendations

404. Training sessions:

1. We *recommend* that the provincial syndic should provide guidelines for new syndics of local houses and priories for their local reporting. Also, he should share the spirit of responsible stewardship with other persons charged with personal management in different institutions of the Province.
2. We *recommend* that the provincial syndic, vice-provincial or general vicariate syndic should organize meetings with all the syndics of their areas to train the brothers in the latest accounting and software tools and fund raising techniques.
3. We *recommend* that the Syndic of the Order should encourage all the syndics of the various regions of the world to acquire the necessary skills and to seek professional training.

Declaration

405. We reaffirm the importance to follow Bologna 220 in order to limit the undue power of some syndics and to encourage brothers to become syndics.

Exhortations

406. The Chapter thanks all the provinces, vice-provinces and general vicariates for the taxes and gifts, specially those who have generously responded to the growing needs and the financial demands on the Master of the Order. In some cases, these gifts are far beyond the usual taxes.

CHAPTER EIGHT
THE DOMINICAN FAMILY

(Original Language: Spanish)

PROLOGUE
VITALITY, DIVERSITY AND COMMUNION

407. In our General Chapters we dedicate part of our time to the Dominican Family. We do not reflect coldly on this, as if it were some foreign matter for us or some conceptual topic to consider. For us it means much more than that: in community, we discern our deep experience of life and mission shared fraternally with the nuns, the friars, the sisters, and laity, women and men, and also many youth, with whom we share a strong filial love for St. Dominic and a strong attraction for the preaching of the Gospel.

408. A few years back, recalling the past, the Chapter in Mexico [1992] bore witness to a reality that is affirmed and grows strongly among us today: "Some thirty years ago we noticed the recovery and development of an old reality, the Dominican Family" (*Acta, 116*). During recent years, our family has continued to grow. The Master of the Order Fr. Buenaventura García de Paredes [1926] said that "the blood of St. Dominic flows in the veins of all his spiritual sons and daughters." Today that blood flows with great energy. Both the International Symposium of the Dominican Family held in Bologna in April 1983 and the very successful General Assembly of the Dominican Family held in Manila in October 2000, attest to this energized vitality.

409. The Dominican Family is in full growth. Using the analogy of the tree, we can say that the foliage on the branches of the tree is becoming denser: a sign of a rich harvest. It is true that the branches do not all grow at the same rate and vigour. The new growth of green buds appears on the branch, foretelling new fruit; the old branches maintain their vigour, trusting hopefully for a

greater harvest. Our roots run very deep and they take hold in the fruitfulness of St. Dominic. We delight in the fact that we are fully alive and our fruitfulness, indeed, surprises us. We thank God for this, and we marvel increasingly at the attraction that St. Dominic's charism exercises in these new times of uncertainties and hopes.

410. Within the Dominican Family due, thankfully, in great part to its fruitfulness and its wide welcoming spirit, there are many ways to live the charism and the mission of preaching, which are mutually complementary, and, consequently the vigor and the richness of the common mission increases. Born out the profound experience of the Dominican charism, this diversity of options is our great wealth, because these differences in styles of life and option mutually complement us, generously and fraternally enrich our lives, and give greater expressiveness, vigor and credibility to our common mission.

411. We discover that we are a family in the simple celebration of our feasts, in common prayer, in shared reflection, and, finally, when we engage in mission together. Communion and mission are the vital bonds that unite us. Nuns, and friars, laity and sisters, men and women travel the same paths proclaiming the same Word with different voices. We all live our common commitment to mission in different ways, with or without vows or promises; in the monastery, in priories, in the heart of family life, and in diverse professions in the business of the world. But we all feel fraternally united in the mission and we unanimously recognize "the Master of the Order as the successor of St. Dominic, who is the principle and sign of unity of the Dominican Family," *and "outside of a general chapter, is the only one who guarantees and promotes faithfulness to the spirit of Saint Dominic"* (Bologna 146: *The Dominican Family,* 3,2).

A Few Difficulties

412. We note, however, that in the heart of the Dominican Family, ambiguities and tensions arise that injure our common life and our common mission — among them a certain resistance to what is new

in what appears within our family, without undertaking a proper discernment concerning it (cf.: *Information from the General Promoter of the Dominican Laity,* B.1).

413. Some members of the Dominican Family are worried about the ambiguity that, in their judgment, exists between the notion of "Order of Preachers" and "Dominican Family." For that reason they ask this General Chapter for a greater clarification that will manifest their mutual differences and, furthermore, they ask us to say a word concerning the relationship that exists between them. Others have demonstrated their preference for not entering into an analysis of their juridical aspects but for deepening collaboration between them.

414. These difficulties normally arise when something new comes about, as we believe is happening in our case. The Holy Spirit unceasingly raises up in the Church, in ever new and at times surprising ways, different forms of evangelical life. We need to receive them joyfully, after discerning them carefully. Among us, the Master of the Order and the General Chapter are the ones to guarantee the authenticity of what is new, of new foundations that desire to live the riches of our Dominican charism. That is why it is important that no one in the Dominican Family speak or act in such a way as to appropriate that charism for the exclusive benefit of a few, so that it cannot be shared in a just and fitting way.

I. THE ORDER OF PREACHERS AND THE DOMINICAN FAMILY

415. The charism of Dominic, a gift from God for the benefit of the church, is one and undivided: *the grace of preaching, nourished and increased through contemplation.* This charism, with its great apostolic vitality, reveals itself continuously in the course of time with new expressiveness and wealth. At the same time, it makes itself a concrete historical reality through distinct means and grades of apostolic life, thanks to its great capacity to stir up enthusiasm among women and men, youth and adults, believers in Jesus and witnesses to the Kingdom.

416. The name "Order of Preachers" designates, by the conferring of an ecclesial mandate, a body of people whose way of life and preaching derive from the distinctive charism given to Saint Dominic. The name "Dominican Family" designates the coming together within a wider unity of all those who have been called by the Spirit to participate in this charism in a variety of ways. In their distinct and successive historical periods, these two great movements make up a homogeneous process without splintering. We, the whole Dominican Family, feel united as brothers and sisters, by the unique mission of preaching "the word of God, propagating throughout the world the name of our Lord Jesus Christ" [LCO 1, I], according to the spirit of Dominic.

417. In the course of time, inspired by the Dominican charism, new groupings, with their projects of life and mission and their particular characteristics, sprang from the same trunk of the Order and acquired distinct juridical forms, in keeping with the age. Currently:

1. the friars promise obedience to the Master of the Order "according to the laws of the Preachers" [LCO 17, II]; the nuns make profession to the Master of the Order [LCO 143] and are united to the friars in a spiritual sense. Their juridical relationship with the Order is expressed in their own Constitutions [LCM]. The laity "are incorporated to the Order" (*Rule of the Secular Fraternities of St Dominic*; N. 2) in the Secular Fraternities of Saint Dominic, make their promise to the Master of the Order, and follow the "Rule of the Secular Fraternities of Saint Dominic" [FCDL] approved by the Church [1987]. Similarly, the Dominican priestly fraternities strive "to develop their life and ministry in the spirit of St. Dominic" [LCO 149, II];
2. the *sisters of the distinct Dominican congregations*, so numerous in our family, participate in the mission and charism of the Order through the richness of the congregational charisms, although they do not have a direct juridical bond to the Master of the Order. They are congregations *aggregated* to the Order by the Master of the Order. They retain their full autonomy, but can propose to the General Chapter of the friars their desires and suggestions with

respect to the Dominican Family [cf. LCO 415, III]. The *secular institutes*, aggregated to the Order, "embrace profession of the evangelical counsels in the world according to the spirit of St. Dominic [LCO 147];

3. the associates mentioned in the LCO (152 and appendix 4) are new groups that can be recognized by the provincial chapters of the friars or by priors provincial with their councils (Avila, 89) or by the prioresses general of the congregations of sisters (Bologna, 173): the members of the different groups of the Dominican Youth Movement and many other persons that, without any type of formal commitment, participate and collaborate in various ways in the mission of the Order. Our family has always been an open house that welcomes new members unceasingly, for which reason the Chapter of Bologna affirmed that the Dominican Family can be considered as a movement open to new forms of life and mission.

418. The "Order of Preachers" is configured by those who, through profession (for those who follow the evangelical counsels, i.e., the nuns and friars) or promises (for the members of the presbyteral and lay fraternities, who make a commitment to an evangelical life style that is consonant with their condition) made to the Master of the Order, integrate themselves to the Order (cf. CIC 303 and 614; LCO 142 and 149; LCM 1, *2; RFLSD, 2). Their incorporation to the Order implies, furthermore, a permanent commitment to live the particular Dominican style of life, approved by the Church, which takes Dominic as its model.

419. Religious sisters and members of secular institutes, lay and priestly fraternities, as well as the nuns and friars, can be considered integral parts of the Order of Preachers, albeit under various titles, understanding the term "Order" in a broad sense that includes all those who are committed to a particular type of life, inspired by the life and mission of Saint Dominic and approved by the Church, each according to its own proper condition and with the respective autonomy established in its own statutes (cf. Madonna dell'Arco, n. 225).

420. Whereas the term Order expresses a precise juridical organization, the image of Family evokes the experience of a mutual belonging, through which all of us who acknowledge Saint Dominic as our common father recognize and support each other mutually as sisters and brothers. Integrated into the Constitutions by the General Chapter of 1968 (LCO 1, IX), this image reflects an ancient reality which is manifesting itself in new ways. It makes manifest the fraternal communion among the distinct branches and the consciousness that this reality implies: profound bonds between us and concrete attitudes of complementarity and collaboration, of mutual respect and equality of dignity, in the diversity and particularity of each branch. These differences arise from the needs of our mission, which requires diverse and complementary services (Quezón City, 65).

421. The Master of the Order, as successor of Saint Dominic at the head of the Order, occupies a central place in the family, as principle and sign of unity. Nevertheless, although the Master of the Order plays the same role of promoting fidelity to the spirit of Saint Dominic among all the branches, it must be remembered that his relations with them differ in order and in degree (Bologna, 146).

Exhortations

422. In view of extending our fraternal bonds, we **exhort** the friars, and we invite all the members of the Dominican Family, to the "change of heart" to which the General Chapter of Bologna invited us (*Bologna* 34:2,3). We **exhort** the brothers to extend a generous and solicitous hospitality to married couples, families and youth, so that they might have the opportunity to share in liturgy, prayer, and study. In this way we will be better able to attain the goal of working together in mission, enriching one another for the benefit of the common service of preaching the Word of God.

423. We **exhort** all the members of the Dominican Family to live our mission as Preachers, joyfully and together in a climate of fraternity, dialogue and freedom. "In order to be truly a family of preachers," said Master of the Order Timothy Radcliffe, "we must acknowledge

the authority of one another. I must admit the authority of a sister because she speaks from the truth of her experience as a woman, or perhaps also as a professor of theology. I should give authority to a lay Dominican who knows much more than I about many things: perhaps about marriage, or of a particular science or art. If we acknowledge the authority of each other, we shall be truly a family of preachers. Together we can find an authority that no one of us has individually. Together we must find our voice" (Letter of fr. Timothy Radcliffe, Master of the Order, *To Praise, to Bless, to Preach: The Mission of the Dominican Family,* Manila, 2000).

II. EXHORTATIONS AND RECOMMENDATIONS FOR COLLABORATION

424. The Mexico Chapter [116] tells us that "collaborating means working together. And this, which is applicable to all families, is all the more applicable to the Dominican Family, which has in common 'the particular mission of proclaiming the Word of God' [Bologna Symposium Document, 4:1]. The Chapter therefore strongly affirms the common dignity and equality of all those that belong to the Dominican Family, men and women, clerics and lay, and urges that collaboration among them, which is already partially achieved with positive results, be intensified and extended in all fields. Thus, from its unity and diversity, the Dominican Family will be a prophetic sign for the modern world, because we are born in a family, we are formed as a family, and we are on mission as a family." In this spirit, we propose the following exhortations and recommendations.

At the Level of Structures

Exhortation

425. Since it is still not possible to convoke an international commission that would be representative of each of the branches of the Dominican Family, we exhort the Master of the Order to encourage

the collaborative efforts already engaged in by the different promoters who work in relation to the Dominican Family (Promoter of the Dominican Family, of the Nuns, of the Laity) and to continue promoting coordinating meetings with other branches of the family, in particular with those who already have an international organization, such as DSI.

Recommendation

426. We renew the exhortation of the Chapter of Mexico (121), and in its spirit we **recommend** constituting at the national and/or provincial levels

1. A conference (association, panel) comprising majors superiors of Dominicans, the President of the National (or Provincial) Council of Fraternities of Lay Dominicans and representatives of other duly recognized lay groups. This group's goal would be to share information; to discuss common projects; to raise a shared awareness of needs and resources; and in this way, to promote the collaboration and common mission of the Dominican Family. This conference (association, panel) does not have jurisdiction over the entities that constitute it;
2. a secretariat of the Dominican Family, at the same levels, whose structures and responsibilities shall be defined by the conference (association, panel) previously mentioned.

Foundations and Projects

Exhortation

427. Since "our global identity is best manifested through our collaboration" (Bologna 34.2), we believe that foundations and new projects are privileged areas of collaboration. We **exhort** that, whenever possible, these be conceived, carried out, and evaluated in collaboration.

Sharing Costs

Recommendation

428. We **recommend** to the organizations that plan Dominican Family initiatives of any kind, that the economic implications of these initiatives be foreseen, as well as an equitable manner of sharing the costs among participating entities.

Dominican Family Day

Recommendation

429. We **recommend** that the friars, in accord with the other branches of the Dominican Family, celebrate an *Annual Day of the Dominican Family*. The object of this would be to call to mind our common mission and to celebrate it. We believe that the appropriate date for this event can best be chosen locally. Nevertheless, we suggest, that a possible day would be the Feast of All the Saints of the Dominican Family (November 7) or around that time.

Assemblies of the Dominican Family

Recommendation

430. Taking into account the proposals of the Assembly of Manila, we **recommend** that the organization of assemblies at continental, sub-continental, national or regional levels be pursued according to what is considered appropriate by the respective coordinating bodies. We **recommend** that the organization of these assemblies, with respect to their objectives, their festive mood, and their composition draw its inspiration from the Symposium in Bologna (1983) and the Manila Assembly (2000). These assemblies could be followed by an eventual second international assembly.

Solidarity Within the Dominican Family

Exhortation

Living in a globalized world that frequently excludes the most needy, the Dominican Family has many opportunities for realizing within itself innumerable gestures of solidarity that are beyond the limits of each branch. We recognize with satisfaction several of these efforts already carried out. We exhort the friars, and invite all the branches of the Dominican Family, to undertake new gestures of solidarity, such as sharing economic resources, as well as resources of formation, information, and others.

Priority Areas of Collaboration

Following the recommendations of the Assembly of Manila, we wish to underscore several priority areas of collaboration.

Recommendation

431. *Justice, Peace, and the Integrity of Creation*

Given the quite frequent affronts to justice, peace, and the integrity of creation, we **recommend** that we assume the following objectives:

1. Sharing information, experiences, methods of action.

   Moved and summoned by our common passion for the truth in these matters, studying and discerning situations together and engaging together in gestures of truth.
2. Relying on the indispensable help of the Promoters of Justice and Peace;
3. Being conscious of the consequences that our commitment to the truth implies in terms of economic systems that cause unlimited consumerism and that compromise the natural world.

Exhortations and Recommendations

432. *Formation*

1. For the benefit of the initial and permanent formation of all, we **exhort** the friars and invite the members of the Dominican Family to share the available resources having to do with the common charism of the Order and its history, and, likewise, the history and the particular charisms of each of the branches of the Dominican Family.
2. We know that, in many places, there are documents, formation projects, internet sites, and capable persons for the formation of the Dominican Family, but often they tend to be unknown, even in the same region. In order that we can take advantage of this wealth, especially—but not only—for the laity, we **ask** that the Promoter of the Dominican Family produce a list of available formation resources for Dominican life, the history of the Order and its charism. We believe the internet can be a very useful instrument for this service, just as is already being done with happy results in various entities of the Dominican Family.
3. We gratefully recognize the experience of common formation of formators brought about in Asia and the Pacific. We **recommend** that this serve as an example for other regions, including in these experiences formators of Dominican Laity as well, whenever this is appropriate.
4. We recognize the wealth of formation initiatives, brought about in various regions, that consist in brothers and sisters' sharing experiences of common initial formation. We **recommend** that in each region these experiences, during the period of initial formation, be implemented to the extent possible.
5. We **recommend** that the distinct entities of the Dominican Family of each region who possess universities, faculties, institutes, or secondary schools offer to the members of the Family the resources for Dominican formation that are available in these institutions.

Recommendation

433. *Youth Ministry*

We recommend to the brothers and invite the members of the Dominican Family to consider youth ministry as a priority option for our common mission.

Exhortation

434. *Communications*

1. Many initiatives for furthering communication already exist within the Dominican Family. We **exhort** those in charge of communications to increase and improve this service as much as possible.
2. To the Promoter of the Internet we **entrust** the creation of links which would facilitate access to sites which are of interest to the Dominican Family.

Acknowledgement, Request, and Recommendation

435. We **acknowledge** the interim report entitled "The Charism of Preaching for Women and Men in the Order of Preachers", presented by the Commission which the General Chapter of Bologna (42) had petitioned.

We **entrust** the assistants for Intellectual Life and Apostolic Life with the continuance of this reflection, together with experts from diverse parts of the world.

436. We **recommend** that the members of the Dominican Family, men and women together, address in the ministry of preaching such topics as the family, social values, the Christian understanding of the economy and politics; that they engage together in youth formation, and in the design and production of radio and television programs.

CONGRATULATIONS AND APPRECIATION

437. We congratulate the organization Dominican Sisters International [DSI] for its achievements; through the voluntary union of the sisters of apostolic life, the DSI is promoting and strengthening its communion and collaboration at regional, continental and international levels, for the benefit of the common mission of preaching.

438. We extend thanks to all the organizers of the International Assembly of the Dominican Family in Manila and to the Dominican Family of the Philippines for all their efforts in achieving the spiritual success of this assembly and its festive celebration.

439. We extend thanks to the Promoter General of the Dominican Family for the "Catalogue of Experiences and Collaboration in the Dominican Family" presented in this General Chapter, and we hope that he will expand it and find ways to make it known in the Dominican Family.

III. THE DOMINICAN LAITY

440. We rejoice in the growing vitality of so many Lay Dominican fraternities and in the appearance of new groups of lay Dominicans in different parts of the world. Their presence is "a source of new life for the Order" (*Relatio Magistri,* 6.5.2) and an enrichment for its mission. The reasoned and conscientious commitment of the laity to their vocation and mission in the Church, the Order, and the world; the powerful attraction of the Dominican charism; the mission of preaching the Word of God in this world of constant change; and the vitality and wide-ranging apostolates of the Dominican Family are a stimulus and an evangelical impetus to incarnate Dominican life and mission in diverse ways within their particular lay ecclesial situation.

441. The Dominican Laity fraternities are being renewed and rejuvenated in some countries (cf. Relatio *Magistri,* 6.5.1), although not in others. This difference is possibly due to the ability or the lack of ability to

overcome obsolete paradigms; to the degree of attention, interest, and welcome that the friars give to them; and the quality of formation offered to them. On occasions we brothers do not understand, and therefore we do not value, their vocation in the heart of the Order, in service to their mission as laity in the various areas of secular human society: the family, politics, society and culture, the economy, and work (cf.: *Lumen Gentium* 31). This deficiency of ours was already pointed out by the Chapter of Bologna, and again recently by the Master of the Order Timothy Radcliffe in his *Relatio de statu Ordinis* (*Relatio Magistri,* 6.5.1).

442. In addition to Dominican Laity fraternities, we also see the appearance of new groups of lay Dominicans. "At times, there is a worry that these new groups are leaving the lay fraternities to the side ... , but there can be no rivalry. The fraternities have an irreplaceable role in the life of the Order" (*Relatio Magistri,* 6.5.2), and each one of the new groups (Dominican Youth Movement, International Movement of Dominican Volunteers, associates of sisters' congregations, laity associated with the friars, etc.) live, in their own way, the basic Dominican values of prayer, study, community and preaching in different areas.

Recommendations and Declaration

443. We **recommend** earnestly that brothers accompany the Dominican laity diligently, offering them the best they have to offer, for their benefit and the benefit of the mission, and that brothers demonstrate a generous openness to receiving the richness that the laity can provide from the diversity of their situations.

444. As requisites for acknowledging new groups of laity within the Dominican Family, we **recommend** the following, which are based on the *suggestions* of the Chapter of Bologna [177]:

1. Participation in the Dominican mission of preaching and teaching the Word of God;
2. Participation and active collaboration in concrete projects in the local and universal mission of the Order;

2. A government that expresses the democratic and communal tradition of the Order;
3. A community of life and prayer, unity in prayer with the entire Order; formation and study for the ministry of salvation and apostolic tasks to which they have been called;
4. Knowledge and appropriation of the history of the Order, its origins and its spirituality;
5. Adherence to the mission of the Order, either without any explicit type of formal commitment to the Order, or together with promises (optional or general) or other forms of temporary or perpetual commitment.

445. We **recommend** that the Promoter General of Dominican Laity, in collaboration with his international and national counterparts:

1. ensure that lay Dominican groups, in their dynamic rhythms of renewal and growth, be faithful to our genuine tradition, and that they be enlightened and stimulated by Dominican theological creativity, in order to discern as a community their proper identity of life and mission in current times;
2. in addition to stimulating the life and mission of these groups, offer them the best possibilities for their formation, since preparation for the mission of the Dominican laity "presupposes a deep formation in our theological tradition. This is more than simply knowing the lives of Saint Dominic and Saint Catherine. It is an initiation to our manner of doing theology, whether academic or not" (*Relatio Magistri*, 6.5.1).
3. determine the advisability of international encounters of delegates of lay Dominicans together with the Promoters of Dominican Laity. The objective of these encounters would be to seek ways of promoting the laity at national, regional, and international levels; to discern the best structures to achieve this end; and provisionally to designate lay delegates to participate in certain instances in the Dominican Family where they are not yet represented.

Declaration

446. In the "Rule of Secular Fraternities of Saint Dominic", there is no provision made for dispensation or expulsion of members of the fraternities after their final commitments. Until this matter is dealt with, and provision made for these situations in the Rule, we declare that provincial priors, at the request of the local councils of the fraternities, have the authority to dispense or expel members of the fraternities after their final commitments.

DOMINICAN YOUTH MOVEMENT

447. We affirm integrally the **declarations and exhortations** of the Chapter of Bologna concerning the Dominican Youth Movement [160-165].

448. We **exhort** the brothers to become acquainted with the Dominican Youth Movement. We **exhort** them to make this movement known and to consider the possibility of integrating into it the youth groups with which they work.

449. We **exhort** the promoters of Dominican Laity that, at local, national, continental and international levels, they integrate the Dominican Youth Movement in the structures of promotion and organization of the Dominican Laity and the Dominican Family.

INTERNATIONAL MOVEMENT OF DOMINICAN VOLUNTEERS

450. We affirm integrally the **declarations and exhortations** of the Chapter of Bologna concerning the International Movement of Dominican Volunteers [166-170].

451. We **exhort** whoever is responsible for its membership, that the committee that animates and coordinates the International Movement of Dominican Volunteers be made up of brothers, sisters and laity, so that this collaborative venture be truly common.

CHAPTER NINE
THE GOVERNMENT OF THE ORDER

PROLOGUE

452. Our government, which embodies a Dominican spirituality of brotherhood, responsibility and freedom, calls forth the personal commitment and gifts of the brethren to liberate them fully for the Order's mission. This form of government is rooted in the practice of obedience and finds its effectiveness in the generosity, cooperation and solidarity of all members as well as mutual trust between superiors and the brethren. Obedience implies listening and attentive consultation on the part of superiors who must also ensure that such consultation does not impair their freedom to make assignments or lessen the availability of brothers to be sent.

PROVINCES

453. The communion of brothers in the province is one of the constitutive elements of the Order. (LCO 1.VII; CIC 621). By profession, brothers belong to a province, and such membership requires of each a sense of generosity and commitment to the mission of the province.

Commendation

454. We *commend* the Queen of Martyrs Province of Vietnam and the Province of France for their work in uniting the French vicariate in Vietnam to the Vietnamese Province.

PROVINCIAL CHAPTERS

Recommendations

455. Provincial chapters define the mission and direct the life of a

province. It is crucial that such chapters be effective for the province's mission and the spirit of the brothers. In order for provinces to make good decisions, we *recommend* careful preparation. This would involve: (a) forming pre-chapter commissions on specific areas of real concern (LCO 357.1), (b) allowing sufficient time for pre-chapter commissions to do their work thoroughly, and (c) proposing various possible strategies to the capitulars by the preparatory commissions.

456. We *recommend* that diffinitors assume their responsibilities in dealing with and resolving major problems which affect assignations and the mission of the province (LCO 360).

Visitations

Exhortation

457. We *exhort* provincials and all who are charged with the task of visitation in a province or vicariate to be most vigilant in making the canonical visitation of the brethren required by LCO 340 and 341. These regular visitations strengthen the common life of a house, foster internal unity of an entity and insure that ordinations and recommendations of general and provincial chapters are implemented. During a visitation, the superior should meet with each brother individually. Soon after the visitation, the superior is to give a written report of his observations and ordinations (LCO 341.1). The superior with the local community should give a written account, within the time-frame which the superior may stipulate in his report, of how it has implemented the ordinations and recommendations of the visitation.

Illness of a Conventual Prior

458. The same situation which is already provided for in LCO 348.V in the case of a provincial with a debilitating illness may also arise in the case of a conventual prior. As LCO 348.V allows the socius of the prior provincial to summon the provincial council and have recourse to the Master of the Order, it seems expedient that the subprior of

a convent should also have authority to summon the priory council and have recourse to the prior provincial in such a case, and that such a provision be added to LCO 305.

COLLABORATION AMONG PROVINCES

459. Although collaboration among provinces is currently fostered in some ways by LCO 391, such collaboration is currently limited by proximity of location to "the provinces of one region or nation." To foster broader collaboration, this restriction should be removed.

Assignation from one Province to the Convent of Another Province

460. In addition to the means of collaboration currently provided in LCO 391, collaboration could also be fostered by allowing a brother from one province to be assigned to a convent in another province in such a way that he would enjoy voting rights on the conventual level in the affairs of that convent (new LCO 391.6), while retaining his affiliation and voting rights on the province level in his own province (revised LCO 497.1.4). He would, by mutual agreement of the two provincials, be assigned to a *house* in another province, but would not be assigned to that *province* as such.

REGIONAL AND PROVINCIAL VICARIATES

461. The regional or provincial vicariate is an integral part of the province. The regional prior of a regional vicariate, like the provincial vicar of a provincial vicariate, is the vicar of the provincial. The vicariate and the province must remain in intimate communion. This implies the continuing concern of all in the province for the mission of the vicariate and regular communication between the vicariate and the province. It must be an abiding concern of the province to provide for the growth and development of the vicariate, both through financial assistance and by the assignation of suitable brothers for ministry. The province should foster a spirit of itinerancy to ensure that brothers are readily available for such service. It is

the particular duty of the province to help its vicariates themselves to develop into well functioning provinces wherever a vicariate has the potential to develop in this way.

Inter-province cooperation

462. Younger and/or smaller entities in developing nations (provinces, vice-provinces, general vicariates) often have not only material needs, but also a critical need for teachers and formators because of the large numbers of brothers in formation. Some of their needs might be met by a form of partnership expressed in an agreement with a more established entity of the Order. Such a partnership could be mutually enriching.

Recommendation

463. We *recommend* that provinces which are well-established, and especially those which do not have vicariates outside their own territory, consider a partnership agreement with younger and/or smaller entities (provinces, vice provinces, general vicariates) in developing nations to support their initial formation programs and mission.

STATUTES OF VICARIATES

Ordination

464. We *ordain*:

1. that during provincial chapters, provinces carefully examine their relations with their vicariates and redefine their policies and statutes in order to assure to the vicariates all the support they need for their growth.
2. that the statutes of the province and of regional and provincial vicariates be reviewed regularly before every provincial chapter in order to make during the chapter whatever modifications may be required by the changing reality of the vicariate.

Delegates from Vicariates to a General Chapter

465. Two issues have been raised considering the representation of vicariates at general chapters. The first has to do with the proportionate representation of vicariates and provinces. The need has rightly been recognized in recent legislation of the Order for brothers to be represented at general chapters from those parts of the world where the Order is being newly established and is often growing rapidly. At the same time, this legislation has allowed provinces with a relatively small number of brothers assigned to vicariates (minimum 10 in LCO 407.I.7 and 409 bis) to elect a delegate from the vicariates to the general chapter in addition to the other delegates from the province.

466. The second issue involves a phenomenon of "double voting" in the election of delegates to a general chapter. A brother who is assigned to the vicariate of a province and participates in his provincial chapter votes for a delegate to a general chapter in that context and then votes again when the vicariate (or vicariates) of the province elects its delegate (LCO 407.7). Such double voting cannot be avoided so long as it is the wish of the Order to provide for the election of delegates from provincial and regional vicariates. The importance of the voice and vote of representatives from such vicariates seems, however, to outweigh any considerations regarding the equity of double voting which this procedure may entail.

467. Both of these issues can be addressed to some extent by increasing the number of brothers who must be assigned to vicariates if a delegate is to be elected from the vicariates (LCO 407.I.7 and 409 bis).

Strengthening the Relation between the Vicariate and the Province

468. The relation between a province and its regional vicariate(s) can be strengthened by clarifying the nature of the relationship between the prior provincial and a regional prior in LCO 385.I. The regional prior of a regional vicariate, like the vicar provincial of a provincial vicariate (LCO 389), is a vicar of the provincial in accord with CIC 620 and 621. Ties between the province and its vicariate(s) are also enhanced by good communication and informed leadership. One

means to this would be to stipulate in LCO 386.1, that the acts of the council of the vicariate are to be sent to the prior provincial.

GENERAL GOVERNMENT OF THE ORDER

The General Chapter

Recommendation

469. We *recommend* that general chapters resist the tendency to delegate responsibilities and actions directly to the Master of the Order and that, where possible, they rather name some subsidiary person or entity in the Order to carry out such commissions.

Time Sequence for General Chapters

470. It seems prudent that a new master of the Order be allowed sufficient time to acquaint himself with the universal Order and to prepare for the first general chapter of his term. It also seems useful to reduce the frequency of general chapters without unduly extending the term of the master of the order. These objectives could be accomplished by holding the chapter of diffinitors four years after a general chapter (LCO 411.I) and extending the term of the master of the order to ten years (LCO 397, 412).

Timing of a Provincial Chapter before a General Chapter

Recommendation

471. In some provinces, special difficulties arise when a provincial chapter is postponed because it falls within four months before a general chapter (LCO 354.I). Because of the apostolic obligations of the brothers, the province is often prevented from holding its provincial chapter for up to a full year after the general chapter. This necessitates the prolongation of the term of the provincial from four to five years. In such provinces, provincials who are re-elected consequently have a term of nine years (5+4) rather than 8 years (4+4). To avoid this consequence, we *recommend* that such a province ask for a dispensation from LCO 354.I to be able to hold its chapter within four months before a general chapter.

CHAPTER TEN
CONSTITUTIONS AND ORDINATIONS

PREFACE

For a clearer presentation of the changes made in LCO in the Chapter we shall follow the procedure adopted at the General Chapters at Walberberg (183), Rome (307), Avila (188), Oakland (208), Mexico (248), Caleruega (chapter IX, page 90) and Bonn (240).

We have followed the numerical order of the LCO. For each number a sign will indicate whether the text has been approved for the first time, the second or the third time.

***	confirmed constitution	(it has three chapters)
**	approved constitution	(it has two chapters)
*	inchoate constitution	(it has one chapter)

(Note: [O] signifies that the approval or the incohation of a constitution has been done 'with an ordination')

♦♦ ordination twice voted on, abrogating previous ordination

♦ ordination accepted for the first time

[A] text abrogated

New texts are written in italics

In order to understand properly changes which have been made it is necessary to know the previous text and its history and for this reason references to previous chapters are given by the following indications:

A = Avila, 1986	C = Caleruega, 1995
O = Oakland, 1989	B = Bologna, 1998
M = Mexico, 1992	

The abbreviation "Techn" will signify that changes have been made: for an example of historical investigation of a text, see LCO 100§I.

In accordance with LCO 285 §1, a number of ordinations which were made at the general chapter at Avila (1986) have been approved in this chapter and have been definitively inserted in the LCO. The following are these ordinations, each carries the indication 'Insert. def': 93-bis, 128 §III, 197, 207 §I, 209, 214 §III, 315-bis, 344 §II, 369 §II, 415 IV, 498, 523.

-o-o-

472.

♦ 38. Ord. - §I. - Brothers may have books and equipment for personal use, *as determined by the provincial chapter.*

§II. - When brothers are assigned to another convent, they may take with them *only what has been determined by the provincial chapter and the provincial statute.*

473.

♦ 43. Ord. — *For a long journey or a prolonged absence a brother needs the permission of the competent superior as determined by the provincial statute.*

474.

[A] 44. Ord. — Vacant.

475. (Insert. def) (A-201)

93-bis. Ord. §III. — In order to establish a centre for special studies or a centre for ongoing formation, the approval of the prior provincial and his council is required; the views of the commission for the intellectual life of the province shall have been heard.

476. (B-245)

♦♦ 97. Ord. - §I. – To be promoted a master in sacred theology, it is required that a brother:

1° be of good standing and sound judgement;

2° have been totally dedicated to intellectual work for at least ten years from the completion of his complementary studies;

3° *be presented to the provincial chapter by the commission for the intellectual life of the province, and that he be approved by two thirds of the vocals of the same chapter, or by the Master of the Order, if there is question of a brother living in a convent or institute immediately subject to him;*

4° *that a commission of at least three experts in the field of scientific specialisation, chosen by the Master of the Order, give a favourable judgement on the value of his work and of his capacity to pursue it;*

5° that he be promoted by a general chapter, or by the Master of the Order with his council;

6° that the recently promoted master give a public lecture.

477. Techn.

100. Const. - §I. - Preaching is a common work, the responsibility of the whole community. *That was why in the Order's tradition a convent was often called 'holy preaching'.*

478. (Insert. Def) (A-203)

128. Ord. §III. - The prior provincial, with the consent of his council, is the competent superior to accept a parish, unless the provincial chapter shall have reserved this faculty to itself, or to the vicariate council with the approval of the provincial council.

479. (Insert. def) (A-210)

197. Ord.- In convents or houses where, according to n. 315-bis and n.333, the council is not distinct from the chapter, the second vote is taken by the provincial council; in vicariates it is taken by the vicariate council.

480. (Insert. def) (A-212)

207. Ord. - §I. - When a brother has spent the year immediately preceding solemn profession, which for a cleric can be a scholastic year, in a convent of his own province, the prior provincial may admit him to profession, if the vote of the chapter and the vote of the council are favourable. He may also do so if the vote of either one is favourable, but not if both are contrary. In convents and

houses where, according to n. 315-bis and n. 333, the council is not distinct from the chapter, another vote is taken by the provincial council or in vicariates, by the vicariate council.

481. (Insert. def) (A-214)

209. Ord. - Reports of the chapter and council votes are to be sent to the prior provincial by the prior. Personal and academic reports on each candidate are to be sent to him by the master. And where students are concerned, the moderator of the centre for institutional studies shall send his report.

482. (Insert. def) (A-215)

214. - Ord. - §III. - During the studentate the master shall discuss the students with the conventual chapter at least once a year and shall send a written report on this to the prior provincial. If a brother is studying in another province, his own prior provincial shall be given a yearly report on him.

483.

*[O] 217. Const.- §I.- After their novitiate, the co-operator brothers shall spend three full years in a convent designated for their formation under the care of their own master, *who may be a solemnly professed co-operator brother*, who will guide their spiritual and human formation. The regent or some other suitable brother, appointed by the prior provincial with his council, shall be responsible for their intellectual and professional formation.

*[A] §II

484. (B-255)

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

485. (B-256)

**[O] 270. Const. §III. - Assignation outside one's own province for the purpose of study does not suffice for having a vote in elections. *The prior provincial of the province of assignation, with the previous consent of the prior provincial of the province of affiliation, determines other rights and obligations of the brother assigned by reason of study, with due regard for n. 208.*

§IV. - As in LCO.

§V. - Every brother needs a direct assignation to a specific convent from the time of first profession, which assignation of itself has no time limit. *An indirect assignation by reason of office lasts only for as long as the office. As for the duration of an indirect assignation by reason of study, that must be determined by the prior provincial of the province of affiliation. When the time of indirect assignation has elapsed, the direct, or simple, assignation revives.*

486

♦ 271. Ord. - *§I. - A general chapter or the Master of the Order may freely assign brothers to any province or convent.*

§II. A provincial chapter or a prior provincial may make assignations within their own province.

§III. - A provincial chapter or a prior provincial may assign a brother from another province to his province, with the consent of the provincial chapter or the prior provincial of the province of affiliation, the Master of the Order having been informed.

§IV. - A brother who, in accordance with norms §1 or §3 has been assigned simply to a province needs also an assignation to a specific convent.

§V. - Direct assignations of the brethren, and indirect assignations by reason of studies shall be made in writing (see Appendix, n. 13) (B, n. 257)

487.

♦ 305. Ord. - §I. - A prior who is prevented by illness from properly fulfilling his duties shall resign from office if there is no hope of

recovering his health within six months.

§II. If he is unable or unwilling to indicate his willingness to resign, the subprior, having heard the views of the council, must submit the case to the provincial.

488.

◆ 309. Ord. §I. The chapter shall have a secretary, whom it elects in a single ballot. *He shall enter an account of discussions and resolutions in a book set aside for that purpose.*

489. (Insert. def) (A-240)

315-bis. - In convents where there are eight brothers, or fewer, with voting rights, the prior provincial may, at the request of the conventual chapter, permit the identification of the conventual council with the conventual chapter.

490. (C-177; B-261)

◆◆[A] 331-bis. - No province may have a house in which there are not at least four brothers.

491. Insert. Def. (O-246; A-247)

344. Ord. - §II. - If it should happen that a prior provincial's four-year term ends when the Order has no Master or that it ends within four months of a general chapter (see n. 354, §I), in either case it is understood that his term is extended until the following provincial chapter which will be held after the completion of the general chapter.

492. (B-263)

◆◆ 352. Ord. - The voters at a provincial chapter are:

§1. -1° regional priors;

2° vicars provincial elected in accordance with n. 389;

3° conventual priors; if the prior cannot attend on account of sickness or another grave reason approved by the prior provincial, the subprior may take his place. (M-283; C-178)

4° socii of priors going to the chapter, in accordance with n. 490;

5° delegates of the brethren, in accordance with nn. 497-501;

6° a delegate of a non-prioral house with at least four brothers with active voting rights in the territory of any nation where there is no other house of the same province. (B, n. 263)

7° a prior provincial who immediately before the chapter completed his term of office in that province.

§II - If the voters at a provincial chapter, elected in accordance with the constitutions, are fewer than twenty, the statute of the province may make provision for extra voters. If they are fewer than ten, it must provide extra voters, but not more than three. The extra voters are to be constituted such by election and not by personal entitlement.

♦♦[A] §III. Text of the LCO abrogated before the Caleruega chapter.

♦[A] §III. Text of the Ordination abrogated at the Bologna chapter.

493. Insert. def. (A-251; O-248)

369. Ord. §II. - Whenever the agenda includes matters pertaining to the studium, the professors, and the students, or even to an apostolic school, the regent and the moderator of institutional studies shall always be present.

494.

♦ 385. Ord. - §1. - A Regional prior has charge of the vicariate *as the vicar of the prior provincial* and has, in addition to the faculties granted by the provincial chapter, the right:

1° to assign brothers who are in the vicariate, with due respect for the rights of the prior provincial;

2° to confirm a conventual prior as provided for in n. 467 and to appoint superiors of houses as provided for in n. 332, unless the vicariate statute provides otherwise;

3° to participate ex officio in the provincial council, unless something different has been laid down in the provincial statute;

4° to participate ex officio in a provincial chapter (see 352, §I, 1°)

§II. - as in LCO.

495.

♦ 386. Ord. §I. - In every vicariate there shall be a council whose consent or advice the regional prior must seek on important business as laid down in the vicariate statute. *The Acts of this council must be sent to the prior provincial after it has met.*

496.

♦ 391. Ord. - The following procedures may be used to foster collaboration among the provinces of a region or nation:

1° regular meetings between priors provincial or other officials such as the masters of novices, of students and of cooperator brothers, regents, professors, promoters etc.;

2° interprovincial conferences or commissions for the study of common problems;

3° national or regional promoters for different tasks;

4° a common novitiate or studentates or common centres, according to norms to be 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 (M-292, C-181).

6° an agreement of two provincial chapters or priors provincial for making direct assignations from one province to a house of the other province, with due respect for LCO 270 §I and II, LCO 497 §I and LCO 600, the Master of the Order, however, having been notified.

497.

* 397. Const. - He obtains his office by canonical election and remains in it for *ten* years. The time is computed from one elective chapter to the next elective chapter, disregarding a few months — not, however, more than six months — which fall short of or exceed ten years.

498.

*[O] 407. Const. - In a general elective chapter the following are assembled and have votes:

§I. - In the election of a Master of the Order

1°- 6° as in LCO

7° a delegate from each province which has at least *twenty* and up to one hundred brothers assigned in vicariates or houses of the province outside the boundaries of the province, elected from among them and by them according to the provincial statute; furthermore, from each province which has between 101 and 200 brothers assigned in vicariates, a second delegate shall be elected, and so on.

499.

*[O] 409-bis. Const. - Each province which has at least *twenty* brothers assigned in vicariates or houses of the province outside the boundaries of the province has the right to send to a general chapter of diffinitors or priors provincial one delegate elected from and by those brothers according to the statute of the province. (see appendix 16). A special arrangement shall be made by the Master of the Order with his council so that half of the provinces shall be represented in one chapter and the other half in the next.

500. (C-187; B-276)

*** 409-ter. Const. - *For the election of delegates attending a general chapter of diffinitors or priors provincial, all the houses under the immediate jurisdiction of the Master of the Order are to be grouped together by the general council to constitute elective colleges (according to whether one or two delegates for each chapter have to be elected). Each of these colleges should have at least twenty-five voters. The general council shall lay down how this election is to be conducted.*

501.

* 411. Const. - §1. - A general chapter shall be held:

1° four years after an elective chapter,

2° three years after a chapter of diffinitors or a chapter of priors provincial;

3° whenever the office of Master of the Order falls vacant.

502.

* 412. Const. - This is the sequence of general chapters: an elective chapter, a chapter of diffinitors, a chapter of priors provincial, and so on. From an elective chapter a new series of chapters begins according to the aforesaid order even if the election of a Master has to be held before the completion of a *ten-year period.*

503. Insert. Def. (A-272; O-259)

415. Ord. §IV. - 1° Questions to be submitted to the general chapter by those who have the right or authority to do so shall be sent to the Master of the Order six months before the chapter,

2° they shall be set down briefly in Latin or a modern language accepted to the general council and submitted on as many separate pages as there are separate questions.

513. (B-280)

** 429. - *§II. - Assistants for the apostolate and for the intellectual life are to be appointed after the views of all priors provincial have been ascertained.*

§III - Assistants for relations between provinces and the Master of the Order shall be appointed after the priors provincial concerned have been consulted. These shall get together in advance to present three names to the Master of the Order. The Master of the Order is obliged to accept one of the three names or to ask that three different names be presented.

505.

◆ 438. Ord. - It is the duty of the promoter general for nuns:

1° to assist the Master of the Order in matters concerning the nuns;

2° to gather information concerning them or for them and to communicate it to them and the different provinces.

[A] §II.

505. (B-283)

◆◆ 480. §IV. - When the time determined for receiving ballot-papers has elapsed, the president with the regional council

shall conduct the count:

1° when all the external envelopes have been opened in the presence of the council, the names of the electors written on the outside of the inner envelopes are examined to see whether each of them has the conditions required for active voting rights; if anyone does not, his vote shall be considered null and void;

2° the number of voters and of envelopes is compared;

3° the envelopes are opened and burned before the ballots are unfolded;

4° the votes are then examined in accordance with n. 452, 10°, 11°, and 12°;

5° if the majority required for election or postulation is obtained, a decree of election shall be drawn up by the president, and an authentic document of the election shall be prepared and sent to the prior provincial in accordance with n. 453, §I (see Appendix n. 23). All the voters shall be notified by letter of the result of the election;

6° if, however, an absolute majority is not obtained in the first ballot, the president with the council shall fix the time for holding a new and final ballot; and shall inform by letter both the prior provincial and the voters of all that has taken place;

7° a provincial chapter, however, may determine that a third or even a fourth ballot may be held if in the second or third an absolute majority was not obtained;

8° if in the final ballot, whether it is the second (n. 6°) or the third or the fourth (n.7°), an absolute majority is not obtained, it becomes the responsibility of the prior provincial to make provision for the office (see n. 464).

507. Techn.

♦ 494. Ord. - *§I. - In convents where only one socius is to be elected, the election is to be held in the manner indicated in n. 452.*

§II. - In convents where several socii are to be elected (see n. 490, §II), a secret vote must be cast to determine whether they are to be elected all together or one after the other.

§III. - If the majority agree, there can be a discussion about the candidates before the election.

§IV. - The election is to take place as follows:

1° if the socii are elected all together, the election is to be terminated in the seventh scrutiny, in which a relative majority suffices.

2° *if they are elected one after the other and if by the third scrutiny no candidate has been given a clear majority of votes, in the fourth and last scrutiny the candidates are reduced to two: those who have received the most votes in the previous scrutiny, with due regard for n. 450, §III.*

508.

♦ 497. Ord. §I. - While observing n. 491, §II, and with the exception of those who according to n. 352, §I, 6° and §III are already represented, the following may elect a delegate to a provincial chapter, provided they enjoy active voting rights (see nn. 440 and 441):

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, always excepting those who belong to the general council;

3° brothers indirectly assigned outside the province, provided they are not superiors.

4° brothers assigned to convents for which an agreement has been entered into according to n. 391, 4° and 5°, provided that they are not *conventual priors.*

509. Insert. def. (A-286)

498. Ord. - The voters shall be divided according to number and regions into several colleges by the provincial chapter or by the prior provincial with his council in such a way that any one college does not have fewer than eight or more than fifteen voters. If in a particular region there are fewer than eight voters, they shall be added to another electoral college.

510. (Insert. def.) (A-291; O-281)

523. Ord. - All shall be elected, one after the other, by all the voters of the chapter. In each election, if by the third ballot inclusively no candidate has achieved an absolute majority, in the fourth and last ballot only those two who in the previous ballot had the greater number of votes are eligible, with due regard for the prescription of n. 450, §II.

511.

◆ 560. Ord. - §I and §II as in LCO

§III. - To be determined in the statute of administration:

1° how money deposited in banks may be withdrawn: Money deposited in banks may be withdrawn only by cheques signed at least by the superior and the administrator, together or separately, in accordance with the statute of administration.

2° which brothers or administrators, jointly or singly, may sign.

512.

◆ 567. Ord. §I - Every year the prior provincial, *the prior vice-provincial, and the vicar general, and the heads of institutions in receipt of financial help from the Order must within five months after the end of each financial year send their economic reports directly to the Master General.*

513.

◆ 575. Ord. §I, as in LCO.

§II. - With regard to the expenses of a general chapter, the following must be kept in mind:

1° travelling expenses are to be met by what is known as the 'peraequatio' method, whereby each person pays an equal share of the expenses.

2° lodgings and general expenses for a chapter must be shared proportionately by the general curia and by each province, in such a way that equity and proportion are observed, the details to be determined by the chapter itself;

3° six months before the convocation of a general chapter the general syndic of the Order and the syndic of the convent where the chapter is to take place must prepare a preparatory budget of the expenses of the chapter, to be submitted to the Master of the Order and his council. Subsequently it will be sent to each convent by way of consultation.

MISCELLANEOUS

Providence (RI), August 8 2001, on the Feast of Saint Dominic

514.THE FIGHT AGAINST HIV-AIDS IN DEVELOPING NATIONS

Bearing in mind the sacred character of life, we, the delegates of the Dominican Friars from more than one hundred countries, reunited at Providence, RI, USA, from July 9 to August 8, 2001, appeal to all the countries of the world concerning the global threat that is represented by the aids epidemic. We unite our voices to the voice of the Holy See to request that the national and international organizations do all that is in their power to improve the lives of those suffering from this disease and to support prevention programs that respect the dignity of the human person.

The aids epidemic is a world-wide tragedy. It has taken on alarming proportions in countries of the South and especially in the sub-Saharan parts of the African continent. According to the UN, of the 34.3 million patients throughout the world, 24.5 million live in Africa alone, and of these, very few have access to care.

The disease is global; but access to care is not globalized. Nevertheless, while a vaccine has yet to be discovered, the means of containing this epidemic exist. These means are of three categories: medical care; intensive campaigning for information and educational efforts; structures for adequate care in all countries that have been contaminated.

The deterioration of public health in many developing countries has attracted the attention of international opinion to the greater difficulties that these countries face when it comes to the access and fabrication of medicr.tions within the actual limits of the World Trade Organization.

The necessary remedies for the prevention and treatment of AIDS are sold at a prohibitive price for the poorer countries, which are the most affected. However, certain firms have been accused of being preoccupied with profits as witnessed by the Johannesburg lawsuit of April 2001. Even if, for the first time, the lawsuit has brought about a retreat on the part of the firms and has permitted one to hope for a

reduction in the prices of treatments by means of generic drugs, the problems remain.

- We denounce the perverse effects of the actual use of these pharmaceutical patents (the TRIPS Agreement - Trade Related Aspects of Intellectual Property) which prevents access to generic medications in developing countries, and we are oppose to a revision of these agreements that would be unfavourable to the impoverished and the deprived.
- We ask the governments of the wealthiest countries to agree on a reduction of the debt for the poorer indebted countries in order to allow them to allot this money in the fight against HIV.
- We ask that the governments of developing countries, assisted by the NGO's, put in place an effective policy of information and prevention, of defence of the family and of education of human sexuality; that they make the fight against AIDS a national priority; that they import and that they produce generic drugs in greater quantities; that they assure, with international help, that the necessary material structures are in place so that the sick can have access to care.
- We ask the Organization of the United Nations (Onusida) to act through all the means necessary, along with pharmaceutical industries and with governments, to put in place an effective policy to fight against AIDS in developing countries, and to activate the Fonds de Soutien Thérapeutique International (FSTI)

515. A/ CALL FOR THE ABOLITION OF THE DEATH PENALTY

Reunited at Providence, R.I., U.S.A., from July 9 to August 8, 2001, the General Chapter of the Order of Preachers, which gathers the delegates of Dominican Friars from more than one hundred countries, calls upon all the states of the international community to abolish the death penalty, without delay and in all circumstances.

In the name of the Christian faith and of principles common to our humanity, the General Chapter calls on all people of good will, and especially Catholics, to work ardently for the abolition of the death penalty and to become actors for a culture of life.

B/ CALL FOR A MORATORIUM ON EXECUTIONS

The death penalty goes against the political virtue of clemency. Not only does it destroy the life of the person it is applied to, but it also injures the dignity of the citizens in whose name it is pronounced or applied.

Moreover, judicial statistics indicate that this punishment is not dissuasive. They also show that the death penalty is often applied in a discriminatory way to the detriment of the most deprived, particularly of those who belong to minorities.

By its definitive character, the application of the death penalty deprives the condemned of all possibility of amending their ways, but also of the faculty of making reparation for the prejudice done to their victims.

Moreover, by its irreversible character, it also deprives society of all means of review in the case of judicial error. It places the burden of responsibility for the death of an innocent person on the citizens, in whose name the verdict was given.

Therefore, taking on as its own the call for a moratorium made by Pope John-Paul II (Christmas 1998), the General Chapter of the Order of Preachers asks all Governments that have not yet abolish the death penalty to suspend executions without delay.

516. CALL FOR THE LIFTING OF ECONOMIC SANCTIONS

Gathered at Providence, R.I., U.S.A., from July 9 to August 8, 2001, the General Chapter of the Order of Preachers, which gathers the delegates of Dominican Friars from more than one hundred countries, call for the revision of the economic sanctions.

The economic sanctions, imposed as an alternative to the use of force, notably against Iraq and Cuba, have not obtained the desired effects for democracy and peace, but have had devastating effects on the civil populations.

Imposed by the Security Counsel of the United Nations to assure the return to peace in the Gulf region, economic sanctions against Iraq have brought about the death of several hundreds of thousands of children

below the age of five (500, 000 according to the same organization, between the years 1991 - 1995, alone).

According to a U.N. study (E/CN.4/Sub.2/2000/33), these sanctions have therefore violated international law. They have damaged peoples that the U.N. has as its mission to protect, as recognized by the Secretary General of the United Nations (CS : 24/03/2000).

Maintaining such economic sanctions without time constraints is now aimed more at protecting particular interests than re-establishing the peace and security of the populations concerned. Furthermore, it contributes, to maintaining a climate of violence in the international community.

Based on its Christian faith and on an ethic respectful of the dignity of all human life, and recalling the fundamental principles which govern the international community, the General Chapter of the Order of Preachers calls all parties in the conflict to look for alternative means of the pacific settlement of disputes.

Taking up the appeals of Pope John Paul II and Cardinal Etchegarray, the General Chapter of the Order of Preachers, through the voice of its permanent delegate to the U.N., renews the call addressed to the politicians in charge and to the citizens of the countries involved, especially to Catholics, to apply all within their efforts to bring to an end the sanctions that, still today, strike civil populations indiscriminately.

517. APPRECIATION

The elective general chapter of Providence, Rhode Island, expresses its gratitude to all the institutions and individuals who helped to prepare and contribute to its successful outcome, especially:

* to the province of Saint Joseph in the United States of America who welcomed the chapter hospitably;
* to the community of St Thomas Aquinas, Providence, and the Moderators of Providence College for their fraternal hospitality and for their appropriate and ordered arrangements;
* to the brothers and sisters for their extensive services: the secretarial group, simultaneous translators, text interpreters, liturgical celebrants, compilers of the verbal processes and all others who according to their different functions generously helped the chapter.

518. PLACE OF THE NEXT GENERAL CHAPTER

The next general chapter, which will be of diffinitors, will be held in Krakow, in the convent of the Holy Trinity, of the Province of Poland, at a time, to be specified later, between the end of July and the feast of Saint Hyacinth, in the year 2004.

519. SUFFRAGES FOR THE LIVING

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

For Brother Carlos Alfonso Azpiroz Costa, Master of the Order, each province shall celebrate one mass.

For Brother Timothy Radcliffe, ex-Master of the Order, each province shall celebrate one mass.

For the entire order of bishops, for the assistants of the Master of the Order, for the procurator general of the Order, for our benefactors and for the welfare of the whole Order of Preachers, each province shall celebrate one mass.

520. SUFFRAGES FOR THE DECEASED

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

For the soul of Brother Damian Byrne, 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 dead are to be fulfilled, they should be announced publicly and in sufficient time, so that the brethren of the convent where the suffrages are to be fulfilled can participate in the mass celebrated for this intention.

These are the acts of the elective general chapter, celebrated in the convent of St. Thomas Aquinas, Providence, Rhode Island, in the province of St Joseph in the United States of America, from the 10th of July to the 8th of August, 2001. 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 the superiors of every province, convent and house 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 Providence, in the convent of St Thomas Aquinas, on the 8th day of August, in the year of Our Lord 2001.

L † S

Fr. Carlos Alfonso Azpiroz Costa OP
Master of the Order

fr. Allan White OP
prior provincial of the province of England

fr. Juan José Gallego Salvadores OP
diffinitor of the province of Aragon

fr. Denis Dion OP
prior provincial of the province of St. Dominic, Canada

fr. George P. M. Schommer OP
secretary general of the chapter

fr. John A. Langlois OP
ab actis

fr. Carlos B. N. Quijano OP
ab actis

APPENDICES

I. RELATIO MAGISTRI ORDINIS DE STATU ORDINIS

In accordance with LCO 417. § II 3° I present *Relatio de Statu Ordinis*, in preparation for the elective General Chapter of Providence.

I wish to begin this *relatio*, just in case some Capitulars never reach the end, by giving thanks. I thank the Order for the immense privilege of serving the Order as Master for these last nine years. When I accepted this office with fear and trembling, the first thing that I did was to ask for the mercy of God and the brethren, as when I made profession. Invariably I have received this forgiveness for all my failures and limitations time and again, "in good measure, pressed down, shaken together, running over" (Luke 6.38) These years have been demanding, sometimes stressful but overwhelmingly joyful. I wish to assure my successor that he too will surely receive support, love and kindness beyond his expectation.

I thank especially all who have been members of the General Council in this time, and whose friendship and support has been vital. I must restrain myself and mention by name only two, fr Chrys Finn and fr Kevin Toomey, who have been on the Council for the whole of my mandate and without whom I would never have survived. I thank all the members of the General Curia at S Sabina. This community has been truly my home, which I have come to love and which I shall miss. It has accepted the invitation of M 193[1] to offer hospitality to the whole Dominican Family, with generosity and joy. I thank all the sisters whose work at S Sabina is a true participation in the mission of the Dominican Family.

This *relatio* is a report to the General Chapter of the friars and so, except in section 6, my focus will be on the brethren, although so much

1. In this report, the General Chapter of Mexico will be referred to as 'M', of Caleruega as 'C', and of Bologna as 'B'.

of our life and mission is interwoven with that of the nuns, the sisters and the laity. The friars are present in 101 countries. In many places the Order is being born, and in very few it appears to be dying; in some countries there are hundreds of friars, and in others, such as Finland, only two. In some countries there is immense prosperity and others there is poverty and war. In some countries the friars collaborate closely with the whole Dominican Family, and in others less so. For all these reasons, a *relatio de statu ordinis* is necessarily incomplete, impressionistic and a little subjective.

I have tried to prepare a *relatio* that will be useful for the work of the Chapter, and so as far as possible I have presented my observations in accordance with the Commissions which will be proposed to the Chapter, in the light of the suggestions of the capitulars. What I present here is supplemented by the reports of the members of the General Council and the Promoters, which are distributed to everyone, and the reports of the Major Superiors, which can be inspected at the Chapter.

1. A SNAPSHOT

I offer a snapshot of the Order, to give a context for this *relatio*. It is written prior to receiving the statistics for 2001. More than one sixth of the Order is in initial formation. Like most religious Orders we have a good number of vocations in Africa, Latin America and Asia. We are blessed more than most Orders or Congregations in having vocations in the Western world, especially the USA, Canada, France, England and Germany. The high number of brethren who ask for exclaustration is preoccupying. In Asia, the home of half of humanity, we can see a steady growth of the Order, with the hope that our Asian Provinces will play an increasingly important part in the mission of the whole Order. In Africa half of the brethren are in formation, but many entities suffer from civil conflicts and poverty. The vigorous support of the Order, and especially of their mother Provinces, will be necessary if we are to reap the rich promise of this Continent for Dominican life. In the United States there are almost 800 brethren, and one might hope that the American brethren will come to play a bigger part in the foundation of the Order elsewhere. In Latin America, the Order has become stronger,

with more confident government giving hope for the future.

It is hard to anticipate the future demographical shape of the Order. There are many older brethren who entered in Europe after the Second World War, a thin generation of the middle aged, and many young. So I would expect the numbers to drop a little before rising again, and the average age to drop considerably. For the first time in the history of the Order, the European Provinces will cease to be central to the life of the Order, but they will still remain important. For the first time in the history of the Order, we are becoming truly multi-cultural.

2. CHALLENGES OF MISSION

The Order is held together by a shared passion for preaching the good news, even though we may do this in an incredible variety of ways. I wish to write briefly of some of the principal challenges of preaching the gospel today: Reaching out to those who are not drawn to Christ, new foundations, the intellectual mission of the Order, and preaching in a globalized world. These reflect the priorities defined by Quezon City in 1977, but focused more sharply by the context of this new millennium. Thousands of brethren do wonderful and truly Dominican work, as chaplains in hospitals and prisons, ministering to parishes and so on, which I have not mentioned. A complete inventory of the mission of the Order would require a book, and my silence reflects no lack of appreciation.

2. 1 Reaching out to those who are not drawn to Christ.

In most of the world, preaching involves reaching out to those who do not come to us, either because Christianity is a minority (as in Asia), or because of indifference, or because other traditions are more attractive (as in Europe), or because of the growth of sects (as in parts of Latin America and Africa). How are we as preachers to carry the Good News to those who are far from the Church?

2.1.1. Getting involved in the quaestiones disputatae of our time.

The first priority is the renewal of confidence: confidence in the gospel that we preach, and the confidence to preach it in new ways. We must

have the confidence to become involved in the debates of our society and our Church, confident that the gospel, and our Dominican tradition, has a contribution to make and that it will be welcomed. It is often more awaited than we realise. We must have the confidence to plunge into the *quaestiones disputatae* of our time, on theological, philosophical, moral, ethical and political issues, with the confidence to speak and humility to listen. *Espaces* is an excellent example of how this may happen. It implies that we become more visible as an Order. When I met with the Provincials of North America last year, I identified this as the principal challenge in this part of the world where the Order is blessed with many vocations.

To be involved in these sorts of debates is part of our preaching and not the individual hobby of some brethren. To do so, implies an exposure and vulnerability. This means that brethren must be trained with the necessary expertise, freed from other assignments, and be supported and encouraged in what is an intrinsic part of the mission of the Order. The collaboration of the Dominican Family could be of immense value here. There are experts in every area of knowledge and science in the Dominican Laity, who could play a much greater role in our outreach to those who do not come to us.

2.1.2. Preaching through media, art and culture

Of the four priorities of Quezon City, this is the one that is least systematically developed by the Order. There are innumerable brethren who write for newspapers and periodicals and who broadcast on radio and yet this apostolate is often undervalued, and considered to be a personal ministry rather than part of our common mission. Few Provinces promote our contribution to the media or have press officers. This is also an issue for the General Curia (c.f. 4.5.2). There are few common projects of the Order in the media, with the exception of some radio stations, especially in Latin America, and *Le Jour du Seigneur* in France which transmits weekly on French national television. I have encouraged various attempts at productions for TV in the USA, but with limited success. In Nigeria there is a new media project, Veritas Studio, which is promising. We have various university faculties of media production, in the States, Colombia and the Philippines which do fine

work in education but which have not yet been much used for the Order's preaching of the Gospel. The possibilities are immense. I have asked Antoine Lion, Promoter for the media, to make some proposals for a better co-ordination of the media in the Order.

We have several publishing houses, for example in France, Ireland, Spain, Poland and the Ukraine. In the developing countries it is often hard for these to be self-financing, and in the developed countries they are often under pressure from the larger corporations which increasingly dominate the market. These deserve support from their Provinces and considerable financial investment. Everywhere in the Order there is the development of a presence in the Internet. I have named fr Michael O'Rourke as full time Promoter for Internet (B 77). Many Provinces have web pages that have homilies, commentaries on the Gospel, and electronic publishing.

One of the discoveries of these years of travel has been the number of members of the Dominican Family who preach through art. I have been astonished at the number of painters, sculptors, poets, architects, musicians, photographers (and I am not referring to holiday snaps!), as well as those involved in film-making, dancing and mime. Often their communities fail to value what they do as a vital part of our tradition, which should be supported and encouraged. An exhibition of Dominican artists in S Maria sopra Minerva in Rome last year met a real interest and could be, with imaginative follow up, a starting point for a better recognition of the possible contribution of Dominican artists to the mission of the Order.

2.1.3. Inter-religious and ecumenical dialogue

The insistence of recent General Chapters that dialogue with Islam is a priority is bearing fruit. The tensions between Christianity and Islam are a threat to world peace. The Province of France is forming brethren for the renewal of IDEO in Cairo, and it is to be hoped that other Provinces will support this project. The library, which is a major resource, is being restored. The Province of St Dominic in Italy is sending two younger brethren to strengthen the community in Istanbul, which is a centre for dialogue with Islam. The Province of St Thomas,

in southern Italy, has begun a small project in Palermo. The Angelicum has established a relationship with the famous Al Azhar University of Cairo.

Brethren in many countries such as Pakistan, Algeria, Iraq, Iran, India, Japan and the Philippines are involved in inter-religious dialogue. The *Journées Romaines Dominicaines* continue to be held. This February (B 70), a congress of the whole Order on dialogue with other religion traditions, was held in Bangkok. Many of nuns, sisters and laity are involved in daily contact and dialogue with Islam in such places as Indonesia, Nigeria, the Cameroun's, and the countries of the Middle East and we should be attentive to their insights. Often our presence in Islamic countries entails great risk and tensions, and the support of the Order is vital.

I would stress the importance of the Ecumenical Institute in Bari for dialogue with the Orthodox, and of the project of the Faculty of Theology of Fribourg to create a transcultural institute at the University RGGU in Moscow and to establish a centre for dialogue between the Byzantine oriental and the Latin occidental culture. I would also like to pay homage to the immense contribution of our late brother Jean-Marie Tillard, of the Province of Canada, to ecumenical dialogue, and especially to the work of ARCIC and in the commission Faith and Order of the WCC.

I would mention the following hopes:

a. For a close collaboration between our centres for dialogue with Islam, especially in the Mediterranean area. We do not have the resources to develop competing centres of excellence.

b. That the institute for inter-religious dialogue at the University of Santo Tomas, Manila become a centre for the animation of inter-religious dialogue in the whole region.

c. Although there are many brethren involved in dialogue with Judaism, this lacks any institutional focus to give these brethren the support that they need.

d. The dialogue with the Orthodox is clearly a priority and a contribution of the Order to the renewal of the Church's unity but this is sometimes felt to be in tension with the valiant effort to re-

found the Order in Eastern Europe, especially in Russia. A Commission was established (B 57) to try to help establish a common vision between all those involved. This is bearing fruit slowly in a better mutual understanding.

2.1.4. S Maria Maggiore

The convent of S Maria Maggiore is a house under the jurisdiction of the Master, the members of which serve as confessors in the Basilica. I made an appeal to the Order (IDI January 1999) for brethren to support the community during the Jubilee Year. The response was excellent, with ten extra penitentiaries who came to Rome for the year and eight other brethren resident in Rome who were able to help. I thank all these brethren and their Provinces for their generous response.

The Chapter of Mexico (no. 200) commissioned the Master to renew the community of S Maria Maggiore or else to relinquish the Order's responsibility for the Penitentiary. This renewal has largely taken place, but further penitentiaries are needed to bring the community up to strength (c.f. IDI February 2001).

2.2. New Foundations

In the last nine years the Order has been founded in Albania, Madagascar, Sri Lanka, Singapore, Maçao, Iran and Estonia. The Province of Poland has established a Vicariate in Belarus, and the Province of Canada in the west of the country. Vocations from Indonesia, Burma and East Timor are receiving formation in the Philippines with a view to the foundation of the Order in those countries. The Wenzao Community has been opened in Taiwan. I am grateful for the Polish brethren whose selfless dedication to the mission has been essential in the strengthening of the new General Vicariates of Eastern Europe. This is all the more remarkable because of the suspicion that they have sometimes had to endure.

Sometimes our enthusiasm has outpaced our resources and some new projects are very fragile. In some countries, such as Russia and the

Ukraine, houses have been closed so that the brethren can be gathered into stronger communities. Does the Order need to identify foundations that have priority, and collaborate in sending brethren? Steps in this direction have been made in the Asia Pacific Region. Can the Socius for Apostolic Life help in this process?

Provinces that have no missions of their own should consider either making their own foundations, or committing themselves to collaborate with others. Mission is not a luxury to which a Province can turn once it has responded to the priorities of its own territory. Hardly had the Order been established in Mexico five hundred years ago, when brethren were already leaving for the mission to Asia. The Vicariate of Angola, with ten finally professed brethren is already planning for a mission to Mozambique.

I have often been asked by Provinces to find friars from other entities to help in their missions. This may be because of a lack of brethren to develop a new mission or because in some situations, e.g. where the wounds of past colonialism still hurt, international communities have advantages. It was in response to the requests of these Provinces that in 1999 I made an appeal for volunteers for various projects, which yielded some results. We make profession to the Master of the Order and so all brethren should be free for the mission of the whole Order. There is an impressive enthusiasm for the mission among many younger brethren, even outside their own Provinces. It is vital that Provinces are generous in respecting this enthusiasm.

In the Order we are still tending to see the mission in terms of sending brethren from the West. Given the changing nature of the Order, and the pattern of vocations, this model is being superseded. As the young entities of the Order in other parts of the world become stronger then they will be responsible for much of the missionary outreach of the Order. This is already the case with the Province of the Philippines in Asia. We have barely begun to develop the possible missionary relationships between Africa, Asia and Latin America, let alone contemplated the missions that they might establish in Europe. All this lies ahead.

2.3. *Intellectual Mission of the Order*

2.3.1. The revitalisation of our tradition

Our confidence to take part in the *quaestiones disputatae* of today (cf. 2.1.1) must derive from our confidence that we are the heirs to an intellectual tradition, which is not to be preserved in some intellectual deep-freeze. It is alive and has an important contribution to make today. It rests upon some fundamental philosophical and theological intuitions: an understanding of morality in terms of the virtues and growth in freedom; the goodness of all creation; a confidence in reason and in the role of debate; happiness in the vision of God as our destiny; and a humility in the face of the mystery of God which draws us beyond all ideology.

This is a tradition of immense importance in a world that is often tempted by an intellectual pessimism, a failure of confidence that truth can be attained, or by brutal fundamentalism. It is founded on the confidence that we have a *"propensio ad veritatem"*, (LCO 77.2). It is of immense importance in the Church, which is often divided by ideological divisions, with theologians sniping at each other from opposing trenches, and in which there is often a fear of a real intellectual engagement with those who think differently.

The revitalisation of our intellectual tradition implies a real dialogue within the Order. There is a renewal of interest in studies and many young brethren are doing further degrees. Many brethren have an interest in St Thomas, but there is a wide variety of "schools" in the Order, for example in the Angelicum, Fribourg, Toulouse, Oxford, Washington, Ibadan, UST in Manila, and many others. We need the stimulus of dialogue with each other to produce a theology that reflects the depth of the tradition and the breadth of the Order today. The Word of God is the source and the content of our preaching and our daily nourishment, and so the formation of more Biblical scholars should be a priority for every entity of the Order.

The Order is responsible for many University chaplaincies, over 30 in just the United States alone. I would stress that these are not only pastoral centres but also springboards for the intellectual mission of the Order, from which we can engage in dialogue with professors and students.

2.3.2. Centres of Study

The revival of our intellectual mission must be founded on the formation of the brethren in our theological and philosophical tradition. Do we do this? During the last few years, in every continent centres of Dominican study have been founded or renewed. Approximately two thirds of our students are trained in our own study houses or institutes but there are still many entities of the Order, especially in Africa and Latin America, where the brethren receive all of their initial formation outside the Order. Even in our own institutions, there is not always a stimulating initiation into Dominican theology and philosophy. The preparation of a brother to teach in our centres of study takes many years. During this time, the brethren need to be protected from other responsibilities, and not used to plug holes. There is always the temptation to respond to immediate needs in ways that undermine the long term flourishing of the Order.

There is a tension between the need for every entity to have a centre of intellectual life and the need for each region to have centres of excellence. Both are legitimate priorities, but they cannot always be satisfied at the same time. In Latin America, there have been good initiatives to open new centres of study (Sao Paulo in Brazil, Santo Domingo in the Dominican Republic) and there are many long established centres, but there is not the international collaboration for a centre of the highest excellence for initial formation in Dominican theology for the whole Continent. In English speaking Africa, Ibadan is the only Faculty of Dominican philosophy and Theology and it deserves the support of the whole Order, but we have no centres in Francophone Africa. There are many young brethren who are obtaining doctorates from the Vicariates of the Congo, West Africa, Equatorial Africa, Rwanda and Burundi. Should the priority be for them to establish small centres in their own entities, or initially, for there to be one centre of excellence to which all the entities send their professors and students?

In Asia, we have centres in India, Vietnam, Pakistan and the Philippines. My dream is for UST to develop as a centre of excellence for the whole region. In the United States and Canada the Provinces have, or are participants in, six faculties. This means that every Province has

a real commitment to institutions of the intellectual life. Should we evolve towards fewer faculties, which have the highest standards of excellence?

In Italy, there has been real progress toward common centres of study. In Spain, there is a dynamism towards more collaboration. Blackfriars, Oxford, has been recognised as a part of the University, which gives the Order enormous opportunities. It has only been possible to sustain a *corpus professorum* with the aid of other English speaking Provinces, especially Australia. In French-speaking Europe, collaboration could establish a dynamic centre of Dominican theology and philosophy. There is no place in the German-speaking world in which our students can study within our tradition, apart from Fribourg, which as a bilingual Faculty is very important.

I believe that the development of centres of intellectual excellence is one of the main challenges for the Order. This means that the entities of the Order must be prepared to send not just their students but also their professors. One way to reconcile the need for regional centres of excellence, with Provincial centres of study, is the development of Centres of Special Studies (RSG 44. 3), the new Institute in Berlin, Instituto Pedro de Cordoba in Chile, the Ecumenical Institute in Bari, Italy, the *Centro Bartolomé de las Casa*s and *ARARIWA*, in Cusco, Peru etc.

New technology can also help collaboration, allowing brethren to sustain a commitment to a local centre of study while participating in common ventures. DOMUNI is an Internet initiative of the Province of Toulouse, in collaboration with brethren from the Provinces of France, and Canada, and other Provinces. The University of St Thomas in Bogota, Colombia, and the Institute of St Thomas in St Louis, USA, also have important distance-teaching programmes.

The Commission for the Intellectual Life has been reconstituted (C 107), first of all as an intrinsic part of the Commission on the Mission of the Order, and then subsequent to the Chapter of Bologna as a separate Commission. The data bank of teachers (B 82) has been established, but as yet not the network of centres of study (B 81).

2.3.3. Centres of Study under the immediate jurisdiction of the Master.

These are part of the intellectual mission of the Order. I thank all the brethren who teach in these centres, and the Provinces who generously free them for this mission. It has often been very difficult to identify brethren who can be released to teach in the Angelicum, Fribourg, The École Biblique or for the Leonine Commission. Often I have had to insist. This is partly because so many Provinces are trying to build up a corpus of professors for their own centres of study. It has been even more difficult to find brethren who can fulfil a more administrative role: The Secretary General of the Order, the Secretary General of the Angelicum, the Syndic of the Order, the Administrator of the Angelicum, the Syndic of the École Biblique etc. Brethren who are drawn to the Order of Preachers do not usually wish to do (or are even very good at) administration. Yet these roles play an absolutely indispensable part in the mission of the Order, and to accept them is a real sign of commitment to our mission.

a. The Angelicum

One of the joys of these last nine years has been to see the Angelicum begin to receive the recognition that it deserves both inside and outside the Order. The number of students is rising every year, and most dramatically for the Faculty of Social Sciences which nine years ago faced closure. This is partly because of the decision to teach more courses in English, but partly because the students are spreading the good news that the PUST is a good place to study. The Angelicum gives us an unparalleled opportunity to share our intellectual tradition with priests, religious and lay people from all over the world.

I established a Commission "for the renewal and development of the Angelicum" (C 117), under the presidency of fr Liam Walsh. Although the conclusions were at first received with some hesitation, eventually they were largely embraced. The role of the Directorium, as helping the University to assume responsibility for its own life and mission, has been clarified. The Assistant for Intellectual Life has been helping successive faculties engage in a process of evaluation, so as to establish criteria for the development of the faculties and the recruitment of

faculty, rather than merely seeking replacements at the last moment.

The principal difficulty is that PUST is desperately under-funded. Because of the rise in the number of students and of the Angelicum Fund, it is no longer so dependent on grants from the Order. But the brethren live an austere life, and are paid a pitiful salary. If they are to buy books and computers, attend conferences etc. then they must often teach in other institutions and so have little time for research. To face this situation the University is at the beginning of a very ambitious Fund Raising campaign with the aim of raising $40m. This would enable the University to pay a decent stipend to the professors, to continue with the restoration of the buildings, and the establishment of endowed chairs and more scholarships. I hope that PUST may become a place where the Dominican Family not only studies but also teaches.

b. Fribourg

Fribourg is enormously important as a centre for the formation of young Dominicans from all over the world, from Eastern Europe, Africa, Asia and Latin America, where brethren can be formed in our intellectual tradition. Fribourg has an important part to play in the re-establishment of Dominican intellectual life throughout the Order.

A number of new professors have been recruited in recent years, sometimes with the vigorous encouragement of the Grand Chancellor! The Swiss Province is playing an ever more important role in the teaching, for which I am deeply grateful. But we face considerable challenges: I was asked (B 66) to strengthen the presence of the Order in the German section, which I have tried to do by encouraging brethren to apply for professorships, but it remains weak. The University is demanding a restructuring of the Faculty with a reduction of the number of chairs. The convention between the Order, the University and the State comes up for renewal in 2005 and so the Order must begin to reflect upon its future commitment.

c. École Biblique

The École is central to the mission of the Order, given the role of the Word of God in our lives and preaching. I thank the brethren for remaining there

in such difficult circumstances. It has been possible to recruit a certain number of new professors, but the Faculty will need to be strengthened in the near future. The Scientific Council (B 67) has been appointed, and there is enthusiasm for new projects, including a new edition of the Jerusalem Bible. The reconstruction of the library goes forward.

In some ways the *École Biblique et Archéologique Française* is at a crucial stage in the evolution of its identity. Increasingly it is an international rather than a French school, and we have not been able to find a brother to strengthen the archaeological side. There is also awareness that if it is to maintain its reputation for excellence, then, while not deserting its particular tradition of historical and textual criticism, it would be good to reflect more of the diversity of analytical tools of modern Biblical scholarship.

d. The Leonine Commission

It has been possible to assign five brethren to the Leonine Commission, so as to benefit from the incomparable scholarship of an older generation, and so the future of the Commission is more secure though still weak. The central core of the Commission will move to St Jacques, Paris. I am grateful for the collaboration of the Province of France in this move. It is sad to end the collaboration with the Franciscans in Grottaferrata, but a location in Paris will offer a more stimulating context with easier contact with scholars and libraries.

e. The Historical Institute

The Historical Institute continues to be strengthened slowly, now with four assigned brethren. Publications have increased remarkably and it is offering a valuable stimulus to historical research in the Order. The two meetings it has organised of young historians are appreciated. In accordance with the recommendation of B 83, a meeting of historians is planned for February 2002, to study the role of the Order in the Medieval Inquisition, with subsequent meetings on other Inquisitions.

2.4. Global Mission

Economically, climatically and even culturally, we live in a global

village. The Order is present in the countries that export arms that fuel the wars that crucify our brothers and sisters in other parts of the world. We are members of societies that produce films and books that profoundly alter the cultures of other countries where our brothers live. We invest our finances in companies whose policies transform the lives of our brothers and sisters on the other side of the globe. In a global village, how can the Order have a global response? We are well placed to offer this, since the Order is one of the oldest international institutions in the Western world. Yet our Provinces, which carry the dynamism of the mission of the Order (M 208), and are the primary location for decision-making and initiative, tend to be more concerned with the mission in their own territories. How is it possible to respond to the challenges of a global mission while respecting Provincial responsibility? This is an especial responsibility of the General Chapter, which has a global responsibility for the Order's mission (c.f. 4.6)

2.4.1. The Promoters General

Recent General Chapters have legislated for an increasing number of Promoters: the Promoter for Justice and Peace (Quezon City 26); for the Media (Quezon City), a role that has undergone periodic transformations, and now is a half time role; the Promoter of the Nuns (Oakland 154, 155), for the Dominican Family (C 94), for the Laity (B 171), for Internet (B 77). The Promoter of the Rosary was abolished (M 190). The creation of these roles has been part of the Order's response to globalization. Their role is not always understood, and could benefit from discussion at the Chapter. It is to animate, to create networks, to put brothers and sisters who face similar challenges into contact with each other, often in link with their Commissions (for Justice and Peace, for the Nuns, for the Dominican Family). They have no juridical authority. Since Bologna, these promoters have met together regularly, under the presidency of the Socius for Apostolic life (who is also Promoter General for the Dominican Family), together with the Co-ordinator of Dominican Sisters International. This has been a very fruitful development, which offers them support and mutual stimulus. The group is able to offer advice to the Master of the Order and the General Council on issues touching the mission of the Order and the Dominican Family.

In May 2000, the mandate of the Commission of the Mission of the Order ended. The General Council recommended that I did not create a new Commission just one year before this General Chapter. It is also the case that the regular meeting of the Promoters represents a sort of permanent Commission on the Mission of the Order.

2.4.2. Justice and Peace

Issues of Justice and Peace often require a global response. So often suffering, war and poverty in one country is linked with decisions taken elsewhere. The delegations of brothers and sisters from the United States to Iraq show our growing awareness of this. This has been accompanied by a shift from protest to analysis and advocacy on many issues. The establishment of our presence at the Human Rights Commission in Geneva, in collaboration with Franciscans International, means that the Order has a voice at its deliberations on many issues: Mexico, Rwanda, Colombia, Pakistan etc. This has been appreciated not only by the Order but also by other international bodies such as Caritas International, with whom we work closely (The Secretary General is a lay Dominican!). In collaboration with the Dominican Leadership Conference of the United States, we are developing a presence at the United Nations in New York. A conference is being organised for April 2002 on international finance in Madrid. What are the other places of global or international decision making at which the Order could have a periodic voice? Should we be present at UNICEF, the World Bank and the International Monetary Fund, the Organisation of African States?

The six booklets on issues of Justice and Peace, produced by the International Justice and Peace Commission, are highly appreciated throughout the Dominican Family. Four more are in preparation: on the spirituality of Justice and Peace, the women's rights, the right to development and the resolution of conflicts. Our contribution to the struggle for a just world is an expression of our preaching, and grounded in our theological tradition, our understanding of the promises of God and the dignity of His children. I would hope that this theological reflection could be further developed as part of the intellectual mission of the Order.

3. RELIGIOUS LIFE

3.1. The Contemplative Life

There is a widespread desire in the Order for a renewal of the contemplative life. This was evident in the replies of many capitulars to my first enquiry as to topics to be addressed in this Chapter. It can be seen in the establishment of two communities in the United States that have deliberately opted for a more contemplative live. I hope that this General Chapter will be remembered for its contribution to this momentum. It is the foundation of all our preaching and the basis of our unity, because in being pointed to the mystery of God we are drawn beyond ideological, national, tribal and ethnic divisions. It liberates us from all small identities. It is more than just a few moments of silence each day. It is the renewal of a way of *life*, which is tuned to God, through silence, study, the sharing of our faith, the common recitation of office. It is a matter of who we are and not just what we do. It is not only the nuns who are contemplatives. Indeed two of the greatest contemplatives in the history of the Order were lay women, Catherine of Siena and Rose of Lima.

For the brethren it is a shared way of life, and so requires the community to make decisions about how we are to live together, with daily, weekly, monthly or annual moments of renewal. It requires the shared commitment to build an ecosystem, in which we help each other towards God, and are attentive to God's coming to us. Generosity, and sometimes the desire to justify our own existences, can make it hard to resist the multiple demands made upon us. But if together we have committed ourselves to a way of life that is more contemplative, then we may find the confidence to resist the temptation of endless activity, which ultimately issues in empty words. Essential to our Dominican ecosystem is the singing of the Office that is beautiful. In many parts of the world this is so, especially in Africa, parts of Asia and Northern Europe. There has been a real attempt at renewal in many communities in North America. In some other parts of the world one has more of the impression of the rapid fulfilment of an obligation.

3.2. *The Fraternal Life*

I have been deeply moved by the fraternity that I find throughout the Order. Contrary to the image of the Dominican as the cerebral fanatic, our communities are almost always marked by gentleness and compassion. But the brethren frequently express a longing for a depth of community life which is not always (though often) found, whether because of a lack of dialogue in the community, or the demands of the apostolate. There is often the hope that we can build stronger communities that offer the fullness of Dominican life and brotherhood. When there are just two or three brethren living together then it can be hard to offer all that we seek. In Caleruega there was an ordination that there should be no *domus* with less than four brethren. This ordination was reduced to a recommendation at Bologna (193), because of the difficulties for new missions to establish communities of four brethren. However, there are many communities of less than four brethren in Provinces that are large and well established, and this is not supportive of good Dominican life.

3.2.1. Becoming a brother

Becoming a brother involves a profound change of one's identity and a sort of dying. In the consumer culture of the West, it means dying to a certain sort of freedom (to buy what one wants, to shape the pattern of one's life as one wishes) so as to discover a deeper freedom. In other cultures it implies transcending nationalism (Eastern Europe), or ethnic and tribal identities so as to belong to the tribe of Dominic (Africa).

Many of our communities have signs that identify us as "The Dominican Fathers". When our identity as brethren is submerged by that of priesthood, then our fraternity is weakened. The ordained brethren should value priesthood as a vocation that is a gift from God, but not at the cost of our identity as friars of the Order of Preachers. We need a theology that offers a proper integration of these two foci of identity. It is my experience that priesthood gives a sacramental depth to the compassion and love which is at the heart of my life as a brother, and so does not make me any less a brother. An overly clerical perception of our identity is surely linked with the falling number of co-operator

brothers, a term that I dislike (cf. B 137 § 3) Bologna called for a renewed appreciation of this vocation as an intrinsic part of Dominican life. There are some signs that this call is being heard. The co-operator brothers of the Province of St Albert the Great, USA, have met over two years, to articulate an understanding of the vocation, and it is hoped that this will come to involve all of the co-operators brothers of the USA. But many Provinces do not promote this vocation despite the ordination of Bologna (no. 137), either because there is no clear understanding of the nature of the vocation today, or else because the vocation is considered second-class. I think that a clarification and promotion of this vocation is part of the renewal of our own self-understanding as brethren, and the building of communities that are "holy preachings".

Other brothers whom we may neglect are bishops. I have been moved by the number of Dominican bishops who are welcomed at S Sabina as our brothers, and who often speak of their hope of being re-integrated into community life after they retire.

3.2.2. Community life

Every General Chapter since Oakland (38) has recommended that each community elaborate a "community project". During visitations I have seen that this is effective in developing our communities but that it is rarely done, and usually misunderstood. It is most fully described in C 44. It proposes annual meetings at which the community makes decisions about the fundamental elements of our way of life, (cf. LCO 311 § I 3°), the moments in the year which we need for prayer and study, for recreation and reconciliation, for celebration and chapter meetings. It commits a community to an ecosystem in which we may flourish as brothers and believers, preachers and human beings. Its aim is to transform a community from being a number of men who happen to live under one roof into a fraternity with a common mission. The Visitations of the Provincial are a crucial moment in helping communities to assess the community project. Building community takes time. Frequently, because of an immense dedication to the preaching of the gospel, we do not give that time to our brothers. Ultimately this undermines the way of life that sustains us as friars preachers.

In many parts of the Order there is an effort to re-establish regular Chapters. Still, I am surprised by how often I am assured that formal meetings are not necessary because, "we talk about everything at meals", despite the repeated incursions of the cook who often sits down to join in the conversation. Often there is no appreciation of the importance of formal meetings, at which decisions are minuted and reviewed. Open dialogue between us can be inhibited by unresolved tensions, and so part of the role of the superior is often the hard preparatory work of healing the wounds of the past, and acting as an intermediary between brethren so that we can speak with confidence and *parrhesia*.

An easy fraternity has often been threatened by tensions over theological or political commitments, between left and right, "progressive" and "traditionalist". These tensions largely have been left behind, though sometimes in favour of mutual tolerance rather than profound dialogue. Today tensions are more likely to be between generations, and often between the middle aged who cherish the values of "the seventies", and a younger generation which looks for a more classical religious life. An Order which regards unity and fraternity as central to its identity, cannot allow that any understanding of what it means to be a Dominican can be used as a weapon to exclude or denigrate other brethren. These tensions are often the fruit of mutual incomprehension rather than hostility. I have often been deeply impressed by the role of older brethren, near the end of their lives, who show that our religious life can lead us to God, and open us to each other. Often they are healers within our communities, offering "a service of optimism" (C 45).

The most painful aspects of the life of the General Council is considering applications for exclaustration and dispensation from the vows. We must fight for the vocations of our brothers, and not let them easily drift away from our fraternity. This is the personal responsibility of every brother, and not exclusively of the superior. In some Provinces the Provincials and Councils appear to resign themselves too easily, and often the General Council has had to insist that the resolution of a crisis through departure is premature. Fighting for a brother's vocation may sometimes mean insisting that he have professional treatment.

In some parts of the world, especially North America, vigorous

litigation makes continued responsibility for a brother who has drifted away from the Order dangerous and has led to an increasing number of requests for dismissal from the Order. This raises highly complex questions about the relationship between our continued responsibility for such a brother and our responsibility for the rest of the Province whose reputation and finances may be significantly at risk by his continuing membership.

3.3. The Vows

We flourish as religious when the vows are embraced joyfully and unambiguously, as fundamental elements of our way of life, liberating us for the preaching of the gospel. It is precisely because they go against the dominant culture of our time that we should delight in them. I believe that a society that is satiated with consumerism will find poor, chaste and obedient religious both puzzling and highly attractive. The vows are counter-cultural differently in different cultures: the poor holy man is traditional in India, but not in Africa, where wealth is seen as a blessing. But in every culture we must see how our vows can be both inculturated, but also a scandalous contradiction in the name of the gospel. During the years of formation, especially the noviciate, the vows are discussed, but it is rare that afterwards we reflect together upon our vows, and sustain each other's commitment to a way of life that we have freely embraced and which offers freedom. Often the living of the vows has become privatised (especially poverty and chastity, c.f. C 43 § I), a matter between an individual friar and God, rather than a shared way of life.

3.3.1. Poverty

The happiest brethren that I have met in these last nine years have been the poorest. A simple life — rather than the grinding miserable poverty of an increasing number of human beings — is evidently attractive and liberating. I deeply regret that I never had the time to write a last letter to the Order on poverty, since it is central to our renewal. If we were to embrace it enthusiastically, then the Order would flourish. This evangelical poverty touches questions of status, unity and mission.

A materially simple way of life is inseparable from a poverty of spirit, being one of the little ones, renouncing status. In our communities, status symbols matter: the type of computer, the possession of a car, a mobile phone, a credit card. These may be necessary for our apostolate, but they may also be sought as signs of importance. How can we create communities in which we are liberated from such pettiness? In many parts of the world, taking the vow of poverty means social promotion and the access to wealth. This is unavoidable. Brethren cannot be formed as friars preachers if we do not have books, libraries, computers, education, health, and the ability to travel. How can these needs be met while remaining humble? In other parts of the world, health insurance is an enormous expense that the poor cannot afford. If this is paid then the Province — or the individual brother — has to bear an enormous burden. If it is not paid, then the consequences are radical indeed.

Poverty also is central to our unity. We are called to be "of one mind and one heart in God" (Rule of St Augustine), and yet "where your treasure is, there will your heart be also" (Mat. 6.21). Communion is shown in what we do with our money. C 43 made extensive recommendations, rarely implemented, about how to live this vow in a modern economic situation. The privatisation of poverty means that sometimes we do not know what the resources of each brother are, which leads to a lack of trust and transparency. LCO 561, which ordains that no brother may have a private bank account without the permission of his superior, is not always observed. In our own institutions, faculties, universities etc, some brethren have access to a way of life that separates them from his brethren. In some continents there is an acute sense of obligation to one's family. How is a brother to live this solidarity with his family when he has access to far more wealth than they do? Some entities in Africa face this by deciding that any financial obligations must be borne by the Order and not from the individual; others make the renunciation of such obligations a condition of joining the Order. The question of poverty and the unity of the whole Order is treated in 7.1 below.

Poverty touches our mission. How far do economic questions affect our choice of apostolates? Will we be drawn to apostolates that offer us contact with the wealthy? In some Provinces, the brethren are expected to earn enough money to make a contribution to the Provincial budget

and to cover the costs of insurance. Will the brethren have to renounce the most fruitful ways of preaching the gospel so as to earn enough? Will brethren who earn little be welcomed into a new community? Should we not preach in the best possible ways and trust that the Lord will provide?

3.3.2. Chastity

In a *relatio de statu ordinis*, it is hard to give an objective assessment of how we live the vow of chastity today. This is partly because we are a multi-cultural Order, with different conventions as to what can be said. In some visitations the brethren speak about chastity, whereas in others it is never mentioned. My impression is that, for all the struggles and occasional failures, chastity in our Order is lived as a real freedom to love, with something of the spontaneity and happiness of Dominic and Catherine.

Yet there are questions that we must face; the challenge is how to do so. Chastity and aspects of our affectivity — another word I dislike — were explicitly discussed in the last two General Chapters. There was a sense of relief that a taboo was broken, and that we could talk openly about issues with which we have often had to struggle in the solitude of our hearts. There were also Capitulars who found such a discussion uncomfortable. Part of the challenge for us as an Order is to find a way of talking together about such matters that respects both the need to talk and that desire for a certain reticence.

This is not *just* a question of cultural diversity. It also reflects the way in which affectivity relates to our deepest identity. We cannot talk about the God who is love, unless we can face ourselves as people who try to love and who sometimes fail to love well. In most cultures today, this will mean that sometimes a brother will need to share some of his struggles with some brethren, confident in their love and support. What unity of heart can we have if we cannot share the struggles of our hearts? And yet as religious who are pilgrims on the road to the Kingdom, we do not find our deepest identity in our sexual orientation or in any particular love but in Christ. And so intimacy and transparency does not necessarily mean that we must tell all. The exact equilibrium between the explicit and the implicit will differ from one culture to another and from one

moment in a person's life to another.

We need communities in which we discover how chastity can free us for love and where we can see that it does not kill the heart but prises it open for others. We need communities in which we can be confident in the mercy and compassion of our brethren so that we can start again if we fail. We need communities that remind us that our deepest identity is in Christ. This does not happen when there are sub-cultures, macho or gay, which cultivate a way of speaking and being which makes sexual orientation central, which makes it hard to live chastely and undermines community. How we live our vow of chastity also has consequences for our public witness to the gospel, and profoundly touches our own brothers.

3.3.3. Obedience

Although obedience is the only vow we make and so central to our religious life, I treat it last because leads naturally to the next topic, government. The Dominican understanding of obedience implies a very nuanced and subtle relationship between dialogue and the freedom to be sent anywhere by the Order. This is at the heart of our identity as friars preachers. Because we are brothers, then obedience implies dialogue in the discernment of the common good; because we are preachers, then we must be free to be sent.

My impression after nine years of visitations is that most superiors have a deep sense of the dignity of the brethren, which means that assignations are rarely made without dialogue, and a sensitive attention to the brother. This is a sign of the gentle and human fraternity that is so characteristic of our Order. Sometimes this dialogue is seen as a process of negotiation, of persuasion and of bargaining, rather than the search for the common good. Then the superior surrenders the freedom to assign and the brother the freedom to be sent. Then the delicate equilibrium at the heart of Dominican obedience is destroyed. Many Provinces are at a new moment of seeking to recover a sense of a common mission. This cannot happen unless the brethren are free to be assigned. For some Provinces, after decades of immobility, the recovery of this freedom will be painful, but it is essential not just for our government

but also our religious life. A Province cannot resign itself to this loss of freedom; otherwise it becomes paralysed and dies. This freedom to be sent also implies that the Province sends the brother to do something, rather than just fill a hole or make up the numbers.

The delicate equilibrium between dialogue and being sent poses different challenges in the different cultures of the Order. In the western world, freedom can be seen too narrowly in terms of choice, and so the assignation of the brethren by the Provincial may become largely a question of seeking volunteers. This often places an intolerable burden on the brother to determine what he is able to do, as well as depriving him of his deepest freedom to give his life away. In more authoritarian cultures, obedience tends to be seen as submission, in which case a brother loses his dignity and may be seen as a pawn to be shuffled at the Provincial's will. In societies ruled by the elders, then a younger friar may find it hard to exercise authority as superior. In every case we see how the challenge of inculturating obedience is inseparable from discerning how it also challenges the dominant culture in the light of the gospel and our tradition. It takes time to discern the difference between inculturation and betrayal.

4. GOVERNMENT

Government is how every brother shares responsibility for our life and our mission. Our form of government embodies a spirituality inherited from Dominic. The main focus of all visitations is government. Its purpose is not to judge the brethren, or to impose decisions on Provinces — except *in extremis* — but to help the brethren to assume shared responsibility for their lives and missions. In general I have been deeply impressed by the quality of government in the Order. We are not always very efficient, but there is a deep respect for our democracy and for the dignity of the brethren. Our tradition offers a marvellous witness to the Church, and of which we should be proud. Despite our occasional complaints, fundamentally our government works.

Because our tradition of government goes against the grain of most cultures then it is hard to learn. It is difficult to understand for us all, who have been formed by the party politics of the West, or the rule of the

elders, or the mistrust found in the post-communist world. The birth or renewal of the Order, therefore, means the establishment of a tradition of good government. This takes time. It is not enough to read the LCO, though this is a good first step rarely taken! Much of the government of the Order by the Master is the patient accompaniment of entities as they establish traditions of good government, which build trust and mutual confidence, and give "courage for the future". In these nine years I have witnessed this happening in many parts of the world, especially in some Provinces of Latin America which had previously been in crisis.

Where government is weak, then it is usually due to one of two causes. The first is paralysis, when a Province loses the will to change, to evolve new projects or to leave old ones. Inertia is often our principal enemy! The other factor that can undermine our government is the misuse of words. As preachers one might expect that we would be highly sensitive to the power of words. This is not always so. When we address words to each other that are intemperate, harsh, or without considering how they may be understood, or when we break confidentiality, then we destroy the mutual confidence that is the heart of Dominican government.

4.1. The Local Superior

I have already commented on conventual chapters and community meetings (3.2.2). A challenge for many provinces is finding brethren who are willing and able to be superiors. The relative weakness of the middle generation means that often communities must either elect brethren who have already spent years in government and hope to rest, or younger brethren who have barely finished formation and should not be burdened too soon with government. One consequence is that it can be hard to find brethren who are enthusiastic to be superiors and so there is a growing tradition of sounding out brethren before an election to see whether they are willing to be "candidates". I have some reservations about this practice, since the idea of "candidates" appears to be imported from another form of democracy, party politics. For us accepting election is an act of obedience to the will of the brethren. Many brethren who might be the best superiors will refuse to be "candidates" but might have accepted election out of obedience.

The election of a superior will often mean that he has to give up an important apostolate, which may be essential for the mission of the Province. The willingness of the brethren obediently to accept office must therefore be counterbalanced by the courage of the Provincial to cassate elections. The Provincial must respect the democratic rights of the brethren, but remember that he has been elected democratically too, to develop the Province's mission.

As with obedience, a frequent challenge is the establishment of a proper equilibrium between the voice of the Chapter, and the freedom of the Prior to initiate change. One consequence of the shortage of brethren suitable to hold office is that many superiors accumulate multiple responsibilities, such as the syndic, which leads to a concentration of responsibility in the hands of one brother that is contrary to our tradition. Some brethren become professional priors, moving from one community to another, and often losing a real sense of the role of the chapter and the voice of the brethren. On the other hand, some Provinces are so marked by the immobility of many brethren that superiors elected from outside find themselves blocked by brethren who resist any change. If a brother is elected to be superior, then he must be allowed to govern, to open up debate and initiate change, otherwise it is unjust to elect him.

4.2. Vicariates

The strengthening of Vicariates is a serious concern, which I hope that the General Chapter will address. I asked a small commission of the General Council to prepare a paper which analyses the situation and which is included in the documentation given to the Capitulars.

Vicariates (General, Regional and Provincial) developed as part of the Order's missionary outreach in recent centuries; the first steps towards the foundation of new Provinces and so a sign of hope for the future. As such they have had a stronger voice in General Chapters since Rome (1983). But some Vicariates remain weak many years after their foundation and have found it difficult to move towards becoming Provinces, and may never do so. This may be due to a shortage of vocations or a territory that is too small. They may find it hard to

establish a true Dominican formation for the young, with small communities and the lack of variety of ministries. This means that some Vicariates offer only a partial experience of Dominican life, and so can find it hard to attract and sustain vocations. How can such Vicariates flourish and offer a larger experience of the Order? This may be through strengthening the links with the mother Province, or through unification with other entities in the same region. If the mother Province has itself a shortage of vocations, then one might even consider establishing a closer relationship with another Province in the region, and even unification (Vietnam, and Brazil).

Some Vicariates feel neglected by their mother Provinces. This was a concern expressed at a recent regional meeting of the brethren in Africa. Vicariates are an intrinsic part of the Province, for which the Province retains a real responsibility. Assignations to the Vicariates from the Provinces should not depend upon volunteers, any more than any priory in the mother Province. Sometimes relationships with the mother Province are marked by the wounds of colonialism, but this is no excuse for disengagement. In Provincial Chapters the needs of the Vicariate, above all for brethren, should be an integral part of the plans of the Province.

Many Vicariates have to face a moment of transformation of their life and mission. Usually, when the Order is founded in a new territory, we gain a foothold by accepting parishes. A moment comes, when the first vocations begin to take part in the mission of the Vicariate, when there is a need to pass to a more diversified mission, which will reflect the aspirations of the young for a fully Dominican life. This can imply a radical restructuring of the Vicariate that can be painful, and at this stage support from the mother Province is especially vital, in helping the young to develop new ministries.

There are nine General Vicariates in the Order. Their Major Superior is a Vicar of the Master, which sometimes obliges the Master to accompany the General Vicariate closely in its evolution. In some cases, when a General Vicariate has found it hard to resolve its own problems, it has been necessary for me to name a delegate to attend the Chapter on my behalf. It can be onerous for a General Vicariate to maintain all the necessary structures for administration and formation. One solution can be a twinning with a Province.

4.3. Provinces

4.3.1. The nature and distribution of Provinces

According to M 208 the Provinces are the institutions which "carry the dynamism of the Order". At least in recent years, responsibility for the development of the life and mission of the Order has been located in the Provinces. Therefore being a Province implies more than just having the number of brethren and priories required by the LCO and includes the formation of the brethren, centres of study, a diversity of apostolates, a participation in the universal mission of the Order, and a certain financial stability. Caleruega therefore suggested that the following Chapter should consider raising the number of brethren required for Provincial status (91. § 4), from forty to sixty, though Bologna did not consider that this was opportune. At the moment there are four Provinces with less than sixty brethren.

To ensure that the Order has the structures to sustain the life and mission of the Order, Provinces are always in the process of being created, unified or demoted. Since 1993, the Provinces of Nigeria and India, and the Vice-Province of Slovakia, have been created. The Province of France was established with the unification of the previous Provinces of France and Lyons. The Provinces in Italy have passed from six to three. The Province of Bartolomé de Las Casas in Brazil was established, by the unification of the Province of St Thomas, with the Vicariates of St Catherine in Italy and of St Martin de Porres of Malta. The Vicariate of the Province of France in Vietnam was unified with the Province of the Queen of Martyrs in Vietnam. The Provinces of Hungary, of St. Thomas in Belgium, and Chile have been reduced to General Vicariates.

Reflection about the future institutions of the Order will be needed in the north of Europe, where both Flanders and the Province of the Netherlands have few vocations, and in the Caribbean where there are seven Vicariates for few brethren. The solutions may not necessarily be through unification, but through establishing new structures. We need imagination! The erection, unification and reduction of Provinces can be painful and complex, since it touches our identity as sons of a Province.

The Order can only retain the suppleness to pass through these transformations, which have always been a part of our history, if we refuse to let national, regional, ethnic or tribal tensions block the building of Provinces that can serve our mission with dynamism.

4.3.2. The Provincial Chapter

The mission of a Province can only flourish if the Chapter has the courage to take the necessary, and sometimes painful, decisions to face new challenges in the preaching of the gospel. It is my impression that fifty years ago many Provinces did have a strong sense of a Provincial mission, usually defined by various institutions: schools, parishes, centres of study, missions abroad. After the II Vatican Council, there was a new burst of creativity, when the brethren sought new ways of preaching the gospel, but often these were individual ministries. In many Provinces there was a privatization of our preaching, which went with a loss of confidence in the authority of the Provincial Chapter to define a common mission, and of the Provincial to assign brethren for it. I believe that we are at a new moment in our history. Most Provinces are trying to recover a sense of a shared mission which can mobilise all the brethren. For some Provinces, after years of much immobility, with some brethren considered "untouchable", this is painful. But it is only if a Province has confidence in its authority to define a mission that we will be able to make new initiatives, renew the intellectual mission of the Order and make new foundations. It is only thus that brethren who become engaged in public debate, who write and broadcast, and who stand up for justice, will have the assurance that they do so not as private individuals, but as part of the mission of the Order.

Provinces with diminishing numbers of brethren often begin their deliberations from the painful question: "What communities must be closed?" If this is the starting point, then it is easy to become trapped in a mentality of retreat, which is disheartening and discourages vocations. It is important that a Chapter begins rather by asking what projects it wishes to develop, and what new communities to found. Then painful decisions about closure can be made, but in the light of a future that we have chosen, and as part of an itinerancy of heart and mind and mission. I have been impressed by how some entities such as the Province of

Holland and the General Vicariate of St Thomas in Belgium have been able to retain the freedom to make new initiatives despite decreasing numbers. Nevertheless, the Chapter must often take hard decisions that will bring pain. Unless it dares to do so, then the Province will be paralysed, and the Provincial unable to perform his role. This is unfair on the Provincial and ultimately on the brethren.

Good decisions can only be taken if Chapters are well prepared. Often this does not happen, and so Chapters either take decisions which subsequently have to be revised, or else avoid taking decisions at all, thus contributing the "mystery of disappearing responsibility". But good preparation does not mean that parties within the Province should come to the Chapter prepared to impose their policies. Responsible government includes responding to those who have different views than my own, in the common search for the common good.

Some entities have found it difficult to hold Chapters that arrive at consensus or grasp the nettle of taking difficult decisions. This may be for a variety of reasons: tensions within the entity, weakness after years of persecution, perplexity in the face of challenges. It is central to our tradition that subsidiarity is respected, and that the Master and General Council resist the pressure to centralise decision-making. Nevertheless it has sometimes been necessary for me to establish processes of mediation to assist entities to arrive at consensus and to make decisions. On the rare occasions when I have sent a personal delegate to take part in Chapters with the authority of the Master, it has been fruitful and ultimately welcomed by the brethren. Sometimes it has been the only way to overcome paralysis in government and to give the brethren the confidence to leave the past behind them and have the 'courage for the future'.

4.3.3. The Provincial

I have come to see the immense importance of the Provincial, who can build slowly trust and confidence in the Province or destroy it in weeks. Given the shortage of brethren of the middle generation then it can be hard to identify a brother who has the courage to face the challenges and the enthusiasm to overcome inertia, while retaining a deep respect for

the dignity of each brother. But the brethren must resist the temptation to burden Provincials with their failures and limitations. In some Provinces there are parties in opposition. We all elected the Provincial, even if I voted for someone else, and so we must all support him. Justice and mercy require that.

Some Provincials find that they are so caught up with solving problems that they have little time or energy to plan for the future. Sometimes there are serious problems to be faced, but these cannot destroy our freedom to take initiatives. It is important that the Provincial Council offer the support that the Provincial needs, so that he is freed from merely reacting to difficulties, otherwise a Province ceases to be able to determine its own life and mission. The brethren may come to feel that they are useful for filling holes rather than for preaching the gospel. An essential and sometimes neglected part of government are visitations. The Provincial needs to meet each brother individually and give him the freedom to share what is in his heart and spend time with the community, sharing its life rather than leaving as soon as possible. It is important that a letter follows the visitation without undue delay.

In the last few years recently elected Provincials are invited to meet the Plenary General Council. This helps the Council to understand what support we can offer to the Provincials, and helps the Provincials to know the Council. I was Provincial for a long time before I discovered that the Procurator General was not in charge of finance. Are there other ways in which more support can be given to Provincials? Many religious congregations and orders organise sessions for new Provincials, to initiate them into this responsibility. Would this be appreciated, at General or Regional level?

4.4. Regional Collaboration

Regional collaboration is especially important where the Order is being born or facing diminishing numbers, and so the last three General Chapters have reflected upon this subject. Regional structures now exist for all the regions. CIDAL (Latin America) is probably the most effective. IAOP (Africa) gives important mutual support in the birth of

the Order in this Continent. In Asia there is effective collaboration in formation, but the regional structures have not been strong. Statutes for collaborative structures with the brethren and sisters will be presented at Lahore for approval later this year. After Mexico, IEOP (Europe) was established. The United States Provincials invite Canada and Mexico to an annual meeting. These regional structures are not bound by strict conceptions of geography. How effective are they? They need to be strong if the Provinces are to offer each other real support, but there is a reluctance to accept any collaboration which might weaken the Provincial's power of assignation. There is also a desire to maintain the direct relationship of the Provincial with the Master of the Order.

Progress has been made at a sub-regional level. Last year the statutes of JIP (*Junta Iberica de las Provincias*) were approved. After centuries of entrenched provincialism, there is a determined effort to collaborate for the revival of our mission in the Iberian Peninsula, with a joint noviciate, a common *corpus professorum*, a community for promoting vocations throughout Spain, and collaboration in Internet. A meeting in April of 1999 of Provincials and Councillors, after I concluded my visitation of all the Provinces, was a moment of conversion that could be a turning point for the Order in the Peninsula. In Italy there is also a *convenzione* for joint formation. A meeting was held of the Councils of the Province of Poland and of the General Vicariates of Russia and the Ukraine and of the Baltics to develop collaboration in the foundation of the Order in Eastern Europe.

"Pillar Provinces" are emerging in each region that have a role in stimulating the life of the Order, helping weaker entities. The Province of Colombia has generously collaborated with the Province of Ecuador, sending young brethren to promote and form new vocations. The Province of Mexico has offered crucial support to the Vice-Province of Central America. The Province of the Philippines is increasingly playing an important role in the development of the Order in Asia, as I hope that Nigeria will in Africa. The noviciates and study houses of France, Poland, Colombia, the Philippines, and West Africa are vital for their regions.

4.5. The Master of the Order and the General Curia

4.5.1. The General Council

The General Council has offered me extraordinary support during these years, marked by a love of the Order, friendship, generosity and mutual trust. Since I have been away from Rome for two thirds of the years, then the government of the Order depends upon a Council that is efficient. At Mexico, the Chapter affirmed the importance of proposing to the Master "men of good government" (M 182) for the Council. The Order has honoured that pledge. I think that it is easier to identify the best candidates if one does not follow the rota system of some regions, whereby each Province takes its turn in offering the Socius.

Because the Councillors travel much of the time, come from a wide variety of cultures (the 13 participants in the Council come from 13 nationalities and five continents), and speak different languages, then an effort is needed to maintain efficiency and collaboration. So various changes have been made in the functioning of the Council. The Vicar of the Master now functions as a *chef du cabinet*, with specific responsibilities, such as the organisation of the plenary Council meetings, and follows all dossiers with the Master. Once a week the Council meets to read the gospel together and for an informal supper. Twice a year we go away for four days, to share what we have done, and our concerns and hopes. There is a third brief Plenary General Council at the time of Ash Wednesday. The role of the Syndic of the Order has also evolved (7.4.2).

At Mexico there was a re-organisation of the General Council; Socii for Central and Eastern Europe, and for North Western Europe and Canada replaced the Socii for Northern Europe and for the French speaking entities. This Chapter must decide whether a further reorganisation is needed now. There have been separate Socii for Spain and Portugal on the one hand, and for Italy and Malta. It has often been suggested that one Socius for Southern Europe would be sufficient. There are strong arguments either way. If there is a single Socius for Southern Europe, then does the Chapter wish that another position on the Council be created? (LCO 425 § II).

4.5.2. The General Curia

In 2.4.1 I pointed that, implementing the decisions of recent General Chapters, I have appointed a number of new Promoters (for the Dominican Family, for the Laity, for Internet, for Media and Cultural Communications). The evolution of a group of Promoters, collaborating closely together, is giving a good impulse to our response to the global mission. They have little secretarial support for their immense work. Anticipating an increase in expenditure because of these new appointments, I asked for an increase of 10% in the budget of the Order. This proved to be unnecessary and the taxes were not raised. Sometimes the brethren have the impression that the General Curia is ever expanding, necessitating ever more expenditure and higher taxes. I am happy to assure the Chapter that neither is true. The General Curia has decreased in size since 1992, and so have the taxes collected (c.f. 7.1). The General Curia also includes the Postulator General and his assistant, the house syndic, the brethren who work in the archives, for IDI, in the Basilica etc. for whose service of the Order I am grateful.

I see two issues to be faced in the General Curia. Internally, there is the translation of texts. There is an immense amount of translation to be done of documents written by the General Curia, and for IDI. At the moment this involves collaboration of many people who are often overworked. How can we offer a more efficient backup for the Curia? Can we make more use of translators who are not based in S Sabina? Secondly, how can we make the Order and its mission better known in the media? This is part of our preaching. I have tried various experiments without much success. Most large religious Orders have a Public Relations or Communications department. What do we need?

4.5.3. Visitations

I have visitated almost every entity of the Order, and met individually almost every brother. This has been an extraordinary privilege and a joy. What I have written in my letters to the Order has been learned during these visitations. I have seen the vitality of the Order, and the courage and dedication of the brethren. Many of the letters sent to S Sabina concern problems. These visitations have helped me to have

immense hope for the future. They are also a sign of the unity of the Order, and of our common profession to the Master of the Order. During these journeys I have taken part in several hundred meetings of the Dominican Family, which have helped me to glimpse its potential for our preaching.

These visitations have taken between seven and eight months a year. This is physically exhausting. I have been blessed with good health, but it is possible that the next Master of the Order may not. This programme also means that there is much that I have not been able to do. I have rarely been able to participate in regional and sub-regional meetings (twice at IAOP and the Provincials of the Iberian Peninsula and once at meetings of CIDAL, Asia Pacific, the United States and of Europe). I have been able to attend only three synods of the Church (Religious Life, Oceania and Europe). I was able only to collaborate minimally with the *Unione dei Superiori Generali*, though a member of its theological Commission. I had to refuse many invitations to give conferences, for example at the General Chapters of other religious orders and congregations. I had little time to develop contacts with the Vatican Dicasteries.

Bologna recommended that "in large Provinces where a personal meeting of each brother with the Master of the Order is not easy, the Provinces together with the Master of the Order should give priority to community meetings, if need be grouping the brothers by apostolic and/ or geographic proximity" (199). It will be for the Chapter and the next Master to examine how to conduct visitations. I personally gave great importance to the individual meetings with the brethren, and especially with the young, since a Visitation is not just an assessment of the present situation of the Province but a preparation for the future. It is possible for the Master to visitate the whole Order in just six months a year — as did fr. Damian (Mexico, *Acta, relatio*, p. 195), but Provincials must have realistic expectations about what can be achieved. It is helpful to gather the brethren into central communities rather than attempting to visit every community. I developed the practice of visitating the larger Provinces with two assistants, so that each brother could have a short meeting with me and a longer meeting with one or other of the assistants.

LCO 398 § II (The new edition of the LCO did not include the change made at Oakland) requires that there be two visitations of the Order by the Master or delegates during the Master's term. By no means all entities have received these two visitations during my term. This is partly because the unifications of many Provinces entailed a long process, during which visitations would have been inappropriate. Also it was better to support some entities in the implementation of the conclusions of a visitation by an extended process of accompaniment rather than by second visitations. However I believe that it is strongly to be recommended that this LCO be observed when possible. More frequent visitations would mean that visitations would be seen as less dramatic, with more realistic expectations of the visitations of the Master. I have usually asked the regional assistant to perform the second visitations, unless it is of his own Province, always accompanied by a second visitator. It is possible for these visitations to take much more time than those of the Master.

4.6. The General Chapter

General Chapters are the supreme moments when the Order takes decisions about its global mission. The brethren are sometimes sceptical about the effectiveness of Chapters, but their importance, like that of breathing, would become apparent quickly if one stopped. General Chapters are sometimes significant because of the new perspectives that they introduce. For example, the definition of the four priorities by Quezon City (1977), and the dynamic interpretation of these in terms of the frontiers at Avila (1986) profoundly affected the Order's understanding of its mission. The discussion of affectivity at Caleruega and Bologna helped the brethren to face profoundly personal issues with a new mutual trust. The presentation on Mission and the Dominican Family at Bologna gave a boost to collaboration. At other moments it has been legislation that has been significant: the legislation about Vicariates at Walberberg (1980) and Rome (1983) gave the new entities a stronger voice in the Order, and the legislation about the juridical framework of collaboration at Caleruega and Bologna is already bearing fruit. So General Chapters are vital for the Order's development of its global

mission. Wisdom lies in knowing when we need an inspiring document, and when we need to change the LCO.

Recommendations, exhortations, and petitions, of which there have been over 300 in the last three General Chapters, are expressions of good intention but are not always effective, especially if they are endlessly multiplied. Perhaps the General Chapter could also use its authority over the Order more effectively in taking decisions about what Provinces should do, rather than always loading the Master with endless tasks!

5. VOCATIONS AND FORMATION

5.1. Vocations

The many young people who come to the Order show that the Dominican vocation remains attractive. Our mission of preaching is evidently urgent in a world that searches for meaning. Our life draws young people who long for community. Even so, a more vigorous promotion of vocations is needed in many Provinces. We must have confidence that our Dominican vocation is worth living, and dare to invite people to join us. This is more than a drive for recruitment. It is primarily an invitation to be attentive to God, who calls us to discipleship, and thus part of our preaching.

I wrote to all the Major Superiors about vocations promotion, underlining the importance of full-time promoters. The response has generally been favourable. Visibility is key. We need to be seen to be preachers, who enter into the debates of our time, and who have a word for a world that hungers for God. Our way of life also means to be visible. Are we seen to be brethren who pray together? Many Provinces and especially monasteries are finding that Internet is a new and fruitful form of visibility in the world of the young. The Spanish Provinces have established an inter-provincial team for the promotion of vocations.

Few Provinces have as yet taken up seriously the challenge to promote the vocation of the co-operator brethren, and to evolve a serious programme of formation for them. I do meet young men, often very

gifted, who feel called to this vocation but who say that they are encouraged neither to join the Order nor to stay as unordained brethren. The promotion of vocations also includes our care for the vocation of those who are already our brothers. If we are seen to care for each other's vocation, then our invitation to join the Order will have authority.

5.2. *Formation*

The young are frequently attracted to us by the desire to live in community, but this is also their greatest difficulty. The breakdown of the family in most societies and the acute contemporary individualism mean that many candidates to the Order have little experience of living or even of eating with other people. In many Provinces the first stage of formation is increasingly focused on basic socialisation. This means that initiation into many aspects of our common life is a challenge. The Dominican conception of obedience, with its delicate balance between dialogue and the acceptance of the will of the brethren, is hard to communicate in a society that sees freedom as the right to be left alone, and obedience as submission.

My overall impression is that the quality of formation at the stages of the pre-noviciate or postulancy and the noviciate has improved considerably in recent years. However, it is frequently the case that when they begin institutional studies, then there is not enough individual accompaniment by formators, and little attention to religious, human and spiritual formation. LCO 156, which states that "the primary responsibility for his own formation lies with the candidate himself", is often misinterpreted, both by formators and *formandi*, to mean that students do not need attention. The years of study should be the initiation into a living tradition of reflection and of doing theology (c.f. 2.2.1), which is rooted in a way of life. We need to offer an integral formation, in which study, prayer, mission and community life are deeply linked. In many houses of study there is little reflection upon how to live the vows, or to become men of prayer. Often there is a reluctance to form brethren in the area of sexuality and affectivity (B 90) or in the sharing of faith within the community (B 95).

Formation is also the initiation into shared responsibility. The

young need to see what our democratic government means in practice, and how we share a common responsibility for the common good. Those in formation need an apprenticeship in participating in the debates of the community. In some communities they have no responsibility prior to solemn profession. In others the entire burden of responsibility for the common life lies on their shoulders, and solemn profession is seen the liberation from care! Some entities with many in formation, especially in Latin America and Africa, have found great difficulty in building a formation community and need help from older Provinces. We must be mobile if we are to build the future.

The early years after solemn profession and ordination are frequently a time of crisis and sometimes, especially in the West, of departure. This is true for the whole Church, and for all congregations. How can we form the brethren to face this crisis and accompany them during it? Extending the length of formation resolves nothing since the crisis is provoked by the act of commitment, as in marriage. At least we need to ensure that the younger brethren are assigned to communities in which they will receive all the support they need and the full Dominican life for which they have been formed. fr. Damian Byrne's letter on 'First Assignations' remains as pertinent as ever and frequently unimplemented. Many Provinces hold annual meetings of all the brethren in the first five years after profession or ordination, so that they may share their experiences and offer mutual encouragement.

5.3. *Formators*

The relative weakness of the middle generation in the Order means that often it is hard to find good formators. Either we must look to older brethren, who may be out of touch with the culture of the young (though sometimes the middle aged are even more so!), or younger brethren who have barely finished their own formation. The solution may be a formation team that includes several generations. Often the best potential formators are so committed to preaching that they do not wish to be named. Then the temptation is to look for volunteers, which is usually disastrous. We must ask those who are best suited, even if it

means them giving up an important apostolate or the role of superior. The Provincial must protect the formators from being overburdened by other ministries and not be afraid to reject postulations for them to be superiors.

All recent General Chapters have insisted on the formation of formators. Bologna recommended that they 'be appointed ahead of time, if possible, so that they have time to prepare themselves properly for that task' (108). This rarely happens because of a reluctance to pre-empt the freedom of Chapters to make appointments. One solution is to prolong the appointment of the previous formator so that his successor has the time to be prepared. B 113 also asked that there be regional collaboration in the formation of formators. In Africa there are regular meetings of the formators for formation. In the Philippines there is a three-month course for the formation of formators from the region, sisters and brethren, and a meeting of the friars' formators every two years. In Latin America each zone has meetings of formators every two years. In the United States, the Aquinas Institute runs formation courses. There was a three-day meeting of formators from Central and Eastern Europe earlier this year. In Western Europe there are meetings for Spanish, Italian and French speaking formators. Almost the only formators who fall through the net are those from the Provinces of England and Ireland.

A small commission of the General Council regularly meets to discuss the issues that we encounter during visits to the Order. It sent a questionnaire to all the formators asking what further support could be offered at an international level. In response to the answers, a book was published in 1999, in Spanish, English and French, *Initialis Formatio Fratrum Ordinis Praedicatorum: Documenta recentiora*. A data bank was also developed with the names of brothers and sisters who have expertise in different areas of formation. We also asked whether there was any desire for the formation of formators at the level of the whole Order, like the school of Novice Masters at S Sabina before the Second World War, or the course organised by Dominican Sisters at Quattro Cantoni until the early nineties. But there appeared to be no desire for this. Some intercontinental formation could be useful, perhaps through the Aquinas Institute in the USA and the programme in the Philippines.

6. THE DOMINICAN FAMILY

6.1. Towards a Common Mission

Bologna (34 to 42) made a powerful call for the whole Dominican Family to develop a common mission. This is already happening in many places: preaching teams with the sisters, collaboration in centres of study, and in new places of mission. As asked by C 94, I appointed a Promoter of the Dominican Family. That he is also Socius for Apostolic Life shows the profound link between the Dominican Family and the mission of the Order. Whenever new foundations are made, we should always ask how we are to collaborate in establishing the presence of the whole Dominican Family. What will our mission be together?

The development of collaboration is raising questions about identity in all branches of the Family of St Dominic: In what senses are the nuns, sisters, and lay Dominicans preachers? How different is Dominican monastic life of our nuns from that of other religious families? How does this collaboration affect the identities of congregations of sisters, which are often deeply related to the stories of their founders, and a particular historical mission? It was to help face some of the issues of identity that Bologna (42) asked me to name a Commission to study 'the charism of preaching for men and women of the Order and its relation to ordained ministry, and to advance the theological and ecclesiological dimensions of the question'. Also no. 148 asked the International Commission of the Dominican Family (c.f. 6.4.3) to name a team of experts to clarify the use of the terms 'Order' and 'Dominican Family'. Interim reports have been prepared on both these topics which are available to the Capitulars.

There is a growing sense of friendship in the Dominican Family, yet often there is little progress towards a common mission. Often the brethren and sisters are so over-stretched that there is no time to develop new projects together. For example, many sisters are fully engaged in running schools in developing countries. They simply cannot do more. Sometimes the brethren vastly under-estimate the gifts of the sisters and laity, thinking of the Dominican Family as another obligation rather than as an immense resource for the preaching of the gospel. This calls for a real conversion on the part of the brethren. Often the

structures (M 121, B 39) are not in place for the Dominican Family to make decisions about a common mission. Some regions, such as North America and Europe, need to develop structures that bring together all branches of the Dominican Family.

6.2. The General Assembly of Manila (C 93, B 151)

I am deeply grateful to the province of the Philippines for the welcome and support that it gave to the General Assembly. The hospitality we received was extraordinary, and no problem was beyond solution, even the floods that confined us to one building. *Maraming Salamat Po*!

I have never attended a meeting that so powerfully showed the diversity of the Dominican Family: of the charisms of the different branches, of the cultures of the different continents, and of the different gifts of men and women. It was a profoundly educational experience. I have asked that an extended video be made of the event which can communicate something of what we learned during those days. The main themes that emerged were the need for a more truly Dominican formation, especially for the laity. Another focus for collaboration was a common commitment to Justice and Peace. The follow up will be at Regional level, including a meeting of the Dominican Family in Europe in 2002.

6.3. The Nuns

6.3.1. General Comments

The monasteries are central to the life of the Order, especially at this time when the recovery of the contemplative life is a priority for the whole Order (c.f. 3.1). In Western Europe and North America, where are the great majority of our monasteries, there is a severe crisis of vocations. Many of the monasteries will close in the next few years. However some monasteries attract vocations. They need to receive all possible support so that they can be the seedbeds of the future. It is necessary to ensure that these communities are free to be contemplative, and not overwhelmed with the care of the sick and aged, and with the maintenance of the fabric. Vocations should be pointed towards the

monasteries that have a future rather than be scattered.

In Africa, Asia, Eastern Europe and Latin America there is a slow growth of the monasteries. The principal challenge is that of formation. Often monasteries are far from the brethren and sisters and without good libraries. The foundation of monasteries in Asia, the home of half of humanity is vital for the flourishing of the Order. The religious traditions of Asia, especially Buddhism, mean that the contemplative life has a special part in the preaching of the gospel. It can be difficult to obtain visas for foreign nuns to enter these countries, and so we are looking for native sisters from congregations who are attracted to the contemplative life, to form them for future foundations. I hope that this will lead before too long to foundations in Vietnam, India and Iraq. Given the intense nature of community life in the monasteries, and the centrality of the liturgy, then a sensitivity to the richness of local cultures is vital: their understanding of community, their traditions of song and celebration, and the use of local languages.

6.3.2. The Promoter and the International Commission of Nuns

The Oakland Chapter in 1989 recommended the appointment of a Promoter and the establishment of a commission of nuns. Given the large volume of correspondence from the nuns to the Master, a Promoter for the Nuns is indispensable. I wish to warmly thank Viktor for his wonderful and dedicated service of the Order and of the nuns over ten years.

Fr. Damian appointed the first commission, and when its term expired I appointed a larger and more representative commission. I have extended its mandate until next year so that my successor will be able to name a new commission. This commission plays an invaluable role in helping the Master and the promoter to understand the challenges that the monasteries face. Some monasteries have worried that it might be an intermediary body between the Master and the monasteries, but it is just a 'think tank' without juridical power.

6.3.3. The Revision of the Constitutions of the Nuns

B.159 asked me to name a Commission for the revision of the LCM. I

asked the members of the International Commission to invite all the monasteries to send their proposed changes to the LCM or petitions to the General Chapter, either to the Commission or directly to me. These will be evaluated and commented upon at a meeting of the Commission in June of this year, and then forwarded to the General Chapter for discussion by the Commission on the nuns. This will give my successor all the necessary information to proceed in accordance with LCM 182, in asking for the vote of the monasteries and the approval of the Holy See.

6.4. The Congregations of Sisters of Apostolic Life

There are approximately 32,000 sisters in 163 congregations in 102 countries. In many parts of the world, especially Asia and Latin America, active collaboration of the sisters and brothers is proving to be an immense stimulus to the mission of the Order. The diversity of their apostolates, their closeness to the poor, and their experience as women challenge the brethren and enrich us, though the brethren often fail to recognise this. I believe that the Dominican theology of the next millennium will be the fruit of shared reflection of brethren and sisters and of religious and lay Dominicans. The sisters are also playing an increasing role in developing the Dominican laity, either through assistance to lay fraternities, or else through their own groups of associates (B 173).

Many congregations in the West face a severe crisis of vocations and extinction. The sisters face this with a faith that is inspiring, and with a love of the whole Order and a generous commitment to its future, even when they know that their own congregation will die. This is a moving preaching of the gospel, and I thank them on behalf of the brethren and for what they can do to help new congregations coming into being. In other parts of the world, there are vocations, and new congregations asking for affiliation to the Order. This can enrich our presence in places where the brethren are not present, such as Syria, Lebanon, Indonesia, East Timor, Zimbabwe, Zambia, Mozambique, and parts of the Caribbean.

The most remarkable event of the last nine years has been the foundation of Dominican Sisters International. DSI is a voluntary, non-

juridical union of congregations of Dominican sisters, which was founded to develop collaboration, on regional, continental and intercontinental levels, for the sake of the mission. It encourages mutual support, networking, working together for Justice and Peace and with the Dominican Family. DSI has developed new lines of communication and collaboration between sisters in different continents (North America and Iraq, Asia and Africa and North America) and new continental structures in Europe and Africa. One of the fruits of the foundation of DSI is that collaboration and dialogue between the sisters and the friars at an international level have become far easier. There have been frequent meetings of the co-ordinating team of DSI with the General Council. Sr. Margaret Ormond OP, the Co-ordinator of DSI, works closely with the General Curia, and especially with the Promoter of the Dominican Family for the friars. This has enormously enriched our reflections and I express my deep appreciation of all that Margaret does and gratitude for her generous service of the whole Order.

6.5. The Dominican Laity

6.5.1. The Fraternities

The fraternities of the Dominican laity are being renewed and rejuvenated in many places, for example the USA, Germany, Holland, Uruguay, Mexico, Latvia, Lithuania and Vietnam. In some other countries, the fraternities find it hard to recruit younger members. The vitality of the fraternities depends largely on whether we see them as our active collaborators in the mission of the Order, who have a unique contribution to make because of their experience as lay people and their own expertise. Sometimes the brethren see them as pious disciples whose role is just to listen to us. Some lay Dominicans bring an academic knowledge in areas such as economics, science, ecology, sociology, etc, which can help the Order to participate in the debates of society. Others have an experience of industry or the arts. Some help us reach groups who may be far from the Church, such as the young or the poor. Secondly, preparation for this mission means a profound formation in our theological tradition. This is more than just learning about the life

of St Dominic and St Catherine. It is an initiation into our way of doing theology, whether academically or not.

I appointed fr. Jerry Stookey OP as Promoter of the Laity (B 171), whose principal concern has been the development of international links between the laity. Already in place are the European Council of Lay Dominican Fraternities, the Dominican Laity Inter-Provincial Council for North America, and the Laicado Dominicano de America Latina for South America. I hope that soon regional structures will be established in Asia and Africa, and eventually an International Council of Lay Fraternities. Jerry is working on standard translations of the Rule.

6.5.2. New Groups of Dominican Laity

New groups continue to appear, such as the International Dominican Youth Movement, the Dominican Volunteers International, the Dominican Lay Scholars Community, Dominican Peace Action, Ubi Caritas etc. These are a source of new life for the Order. Sometimes there is a concern that these new groups are marginalizing the lay fraternities. It is true that, as in any family, the newborn receive more attention, but there can be no competition. The fraternities have an irreplaceable role in the life of the Order. The fraternities can have an important role in the foundation, animation and formation of many of these new groups, who in turn can contribute to the renewal of the fraternities.

The International Dominican Youth Movement (IDYM) continues to spread throughout the Order. The young bring their enthusiasm, their vitality and their questions. Much still depends on the enduring commitment of the animators — lay, or religious — to sustain and develop the Movement, which can rapidly flourish and wither unless there is continuity. As with any new movement, there are still some basic questions to be faced. Is the IDYM a loose federation of different groups or is more support needed from the centre? What happens to its members when they cease to be young? What is the role of the sisters and friars in this movement, as members or just assistants? What are the criteria for the recognition of a group as part of this movement?

Ever since I arrived in S Sabina I have dreamed of the development of a volunteer movement in the Order, of lay people who would make a

temporary commitment to share full-time in the mission of the Order. I did not realise how many Provinces and Congregations already had such programmes. B 168 recommended the foundation of the Dominican Volunteers International (DVI) to help develop this new contribution to our mission. It was launched at the General Assembly of Manila. Further reflection is needed on its organisation. It needs the full-time involvement of at least one sister, friar and a lay person, a budget and properly equipped office in easy contact with all the branches of the Order.

6.5.3. The International Commission of the Dominican Family

The International Commission of the Dominican Family consists of the Promoters of the Dominican Family, the Nuns, the Laity, the co-ordinator of DSI and the Master. All the members are based at S Sabina and so it is easy for the Commission to meet. Bologna entrusted a number of tasks to the Commission (150). Some branches of the Dominican Family, such as the IDYM, believe that it would be better to widen the representation. This would have advantages, but it would be harder to convoke the Commission. Does the Dominican Family need another sort of Commission or not?

7. ECONOMICS

This is a moment of great vitality in the life of the Order. We are blessed with numerous vocations. The Order is being reborn in Eastern Europe, and founded in Africa and Asia. There are new projects in countries where we are already established. The potential of this moment cannot come to fruition without financial support. These projects — building a noviciate, forming the young, founding a new faculty, establishing a publishing house or a review etc — require vastly more funds that the Order has at its disposition. And many of the older institutions of the Order, such as the Angelicum and the École Biblique are seriously under-funded. If the Order is to flourish, we have to find the funds to support its mission.

7.1. Solidarity Within the Order

Solidarity between the brethren is expressed first of all through the Order taxes, to support the General Curia and provide limited resources for new projects. Our taxation depends upon transparency. A just tax can only be imposed if the Provinces make an accurate declaration of their income and assets. If they do not then more honest Provinces will pay more. The level of transparency in the Order has increased considerably in recent years because of the efforts made by the Syndic of the Order, fr. Ed Nantes, and his predecessor, fr. Fernando Mañero, to develop communication with the Provincial Syndics. The Chapter of Oakland in 1989 agreed that an extraordinary tax of an additional 10% could be raised from 1991 onwards, for extra expenses, including the restoration of S Sabina. This was abolished at the Chapter of Caleruega. Since then the taxes collected from the Order has decreased from $1,262,500 in 1995 to $1,044,813 in 1999. Taking into account inflation, the decrease is even greater. It has been suggested that the taxes should be increased considerably to raise more funds for the Order, but the sums needed greatly exceed what could be raised by taxation. I believe that it is better to trust in the generosity of Provinces, who can better calculate what they can spare, and on Fund Raising.

The wealthier Provinces are generous and usually reply with alacrity to my requests on behalf of the entities in need. Often they are bombarded by requests and find it hard to identify which are priorities, and entrust the decision to the Master and Syndic of the Order. Transparency on the part of the entities who ask for support is also important. It is frequently hard to know which Provinces and organisations they have approached and what funds they have received and what has been done with these funds.

There is also solidarity within the whole Dominican Family. My appeal for the re-foundation of the Order in Eastern Europe yielded gifts of almost a million dollars. Given their poverty the monasteries are remarkably generous, and have a profound sense of solidarity with the mission of the brethren. The congregations of sisters are also given grants, some of which are considerable. The Dominican Leadership Conference of the United States, which is largely composed of sisters, is

establishing a Solidarity Fund which I hope will be able to make a major contribution to the mission of the whole Dominican Family including the brethren. Has the Order ever even considered asking for financial support from the lay Dominicans? Twice a year a small commission of the General Council responds to the innumerable requests from the whole Dominican Family. Grants are also made by the Solidarity Fund to all branches of the Dominican Family.

7.2. *Fund Raising*

There are many Fund Raising projects by individual institutions of the Order. A co-ordinated strategy at the level of the whole Order is also needed, not to centralise efforts in S Sabina, but to offer support to local initiatives. Bologna made recommendations (232-235), though due to a misunderstanding these were linked to the St Dominic's Fund that was established for another purpose (c.f.7.3.1). At last a policy of Fund Raising is emerging. This must begin in the United States, which has both the most developed economy in the world, and also a tradition of Fund Raising, but soon include other countries. Since it is essential to have the support of the American Provinces for this project, in January of this year there was a meeting of the American Provincials with the Syndic of the Order, my Vicar and other brethren. The meeting defined an agreed strategy, based on the principles of solidarity, subsidiarity, transparency, accountability and mendicancy. I have named a National Co-ordinator of Fund Raising for the USA, fr Val McInnes OP, and the International Dominican Foundation is being established to receive all Funds. A contract with Community Counselling Services, has been signed until February 2002. The Fund Raising will initially focus on the Angelicum, which needs $40m for a proper endowment fund, to pay a just salary to the professors, for endowed chairs, scholarships and for the restoration of the buildings. As soon as possible, other projects of the Order, such as the École Biblique, IDEO in Cairo, and the Institute in Kiev will also be included.

The entry of the Order into professional Fund Raising implies a major commitment. The fees of CCS are $240,000 per annum. I believe that we will reap returns that make such an investment worthwhile. I have asked the Economic Council and the General Council to present

their assessments to the Chapter, so that the Chapter and my successor will be in a position to decide upon the future policy of the Order.

Another form of raising funds is through the presentation of projects to grant giving bodies. The École Biblique and the IDEO in Cairo have both obtained substantial grants from the European Union, but the Order has benefited relatively little from such sources because often we have not presented well-prepared projects. As a first step, I have asked fr. Dominique Renouard, who has experience in this area, to help in the preparation of such requests.

7.3. Funds

A final source of finance is the establishment of Funds (or Endowments). There has been confusion because it might appear as if Fund Raising has as its aim the establishment of Funds, whereas its usual objective is the support of projects.

7.3.1. Order Funds

The Solidarity Fund

Fr. Damian Byrne established the Solidarity Fund in 1991, with the aim of "subsidising the expenses of Formation and of the intellectual life, and also to helping living and courageous apostolic ventures which look to the future" (Preamble of the Statutes). In the ten years of its existence, the fund has grown from $1m to $7.8m. The income is divided into six parts, one part returns to the capital; four parts are passed to the regions of Africa, Asia, Latin America and Eastern Europe; one part is used according to the discretion of the Master. The Solidarity Fund has played a vital role in the support of the formation. However much more is needed. Some entities are limited in the number of vocations they can accept because they cannot afford to form them. Given the unequal needs of the regions, it may be necessary to revise the principles according to which the income is divided.

St. Dominic's Fund

It was decided to establish the St Dominic's Fund in 1998, to respond to

the innumerable requests that come to S Sabina and exceed our available resources or are for projects that fall outside the purposes of the Solidarity Fund. The aim of the Fund is therefore defined in the broadest terms, "for the general mission of the Order or to support new projects, wherever they may be located" (Preamble to the Statute). It stands at this moment at $1.4m. It needs to be augmented if we are to respond to the needs of the new entities.

7.3.2. ***Other Funds***

Many entities of the Order, especially in Africa, do not have the income that is necessary for them to form their students and to develop their missions. The Council has therefore offered to establish endowments in accordance with statutes that guarantee that the capital is untouchable, and which return a percentage of income to the fund each year. Such endowment funds have been established for Nigeria, the General Vicariate of the Congo and Pakistan. I believe that it is vital to build up such endowments. To take one example, the Province of Nigeria has 50 students in formation, the first Dominican faculty of theology and philosophy in Africa, and many students studying for further degrees outside the country. This cannot be afforded without a considerable income from outside the country. The endowment fund currently stands at less than $200,000. This needs to be increased to absolute minimum of $2m if the Province is to develop its potential. The Order is poor, thanks be to God, and I hope that it will remain poor, but there is a degree of under-funding that threatens the development of our charism. All universities and faculties rely upon endowment funds for existence and development. Our academic institutions are very under-funded. Facing this situation has been one of the main impetuses for the development of a fund Raising programme for the Order.

7.4. *Syndics*

7.4.1. Conventual and Provincial Syndics

Many Provinces find it difficult to find conventual or Provincial syndics. Few brethren are either drawn to this work or have the necessary

talents for an increasingly complex role. This is why the recent legislation (C 147, B 220), which limits the term of office of a provincial Syndic to two terms, is hard to implement. Applications for dispensation have been frequently granted. Many brethren only accept this vital role, which is linked to our vow of poverty and touches central issues in our religious life, because of a deep sense of obedience and of service to the common mission.

7.4.2. The Syndic of the Order

There is an evolution in the role of the Syndic of the Order. The focus of his attention has shifted from book keeping to planning for the future. Many entities find it hard to introduce financial planning, and ask for the help of the Syndic of the Order. In other parts of the world, entities face enormous financial problems and ask for his presence. Many new projects appeal to S Sabina for help and support. So there is a small team to take care of the daily financial administration, leaving him freer for other tasks. I warmly thank fr. Edmund Nantes for his generous and always optimistic service of the Order. 'Never give up' is his motto!

I wish to thank the ordinary and extraordinary members of the Economic Council for their vital role in helping us to face the future of the Order's mission with responsibility and hope.

CONCLUSION

I congratulate any brother who has reached the end of this relatio. It has been longer than I hoped, but shorter than is necessary to give an accurate picture of the Order today. I hope that it will help the General Chapter of Providence to take courageous decisions that will give impetus to the Order's mission at the beginning of this third millennium. We will shortly celebrate the eight hundredth anniversary of the foundation of the Order, but the Order retains something of the joy and dynamism of youth. May St Dominic continue to bless us with his courage and joy. And pray for me.

Given at S Sabina on the Feast Day of Blessed Jordan of Saxony, 13th February 2001.

fr. Timothy Radcliffe OP
Master of the Order of Preachers *Prot. 50/01/216*

APPENDIX II
SERMON FOR THE OPENING OF THE GENERAL CHAPTER

Providence 10th July 2001

'The Spirit of the Lord is Upon Me'

'The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.'

We have come to Providence from every part of the world. We represent the brethren who are present in 102 countries. And so, together with our guests from the Dominican Family, we have some idea of who are the poor who wait for the good news. Each of us has witnessed some form of poverty: the poverty of the barrios of Latin America, or of the bums on the streets in Europe. We know the poverty of those whose lives are without hope or meaning, the poverty of those caught in war, the intellectual poverty of so many in the West.

We have also seen the prisons that human beings build for each other, prisons of prejudice and ideology, prisons of impotence, prisons of fear, state penitentiaries here in the States where hundreds await the death penalty. We know the million forms of oppression that weigh upon humanity. Will the Spirit of the Lord be upon us to preach the good news? Will we find a word of grace for the poor? Will we come away from Providence ready to open the eyes of the blind and set people free?

When Jesus has read the text, he sits down. The eyes of all are fixed on him, and he says, 'Today this scripture has been fulfilled in your hearing'. Today is the day of salvation, if they open their ears to hear. This is the day of grace, if they will but listen.

If this Chapter of Providence is for us a moment of grace, then we shall go from here renewed as preachers, with something to say to the

poor and oppressed. We are not just here to make documents, to vote amendments, and to change the Constitutions. We are gathered here so that words of grace may be spoken and heard. Then we will be able to say, 'Today this Scripture is fulfilled in our hearing'. A General Chapter should be a time of grace.

This almost happened at Nazareth. It started well; they praised the words of grace that Jesus spoke. They marvelled at him. But then it all turned sour. They denounced him as just the son of Joseph, their neighbour. They knew him too well to hear what he had to say. They tried to kill him for his presumption.

That will be the first challenge that we have to face. For a General Chapter is, in a way, the home of the Order. Providence is, for these few weeks, our Nazareth. We may be tempted to think that we know each other too well to receive that word of grace. You may be thinking even now, 'Here is Timothy going on again. It's the same old stuff. At least in four days time, we will rid of him at last!' And you are right in this case: It is the same old stuff!

But will we be like the inhabitants of Nazareth, and let familiarity breed contempt, and close our ears to each other? When a brother from Latin America stands up to speak, will half the capitulars turn off their headsets and say, 'There is no need to listen. It will be the same old liberation theology, the option for the poor. I have heard it all before'. And if a more conservative brother speaks, will the other half of the chapter turn off their headsets and say, 'I know that he will say before he opens his mouth'. When Jesus begins to preach, they are astonished at his words of grace. I pray that we may be surprised by each other. We must let go our preconceptions and be astonished. Then the Scriptures will be fulfilled in our hearing, and the Chapter will be a moment of grace. Then we will have something to say to the poor and oppressed when we go home.

Each of us comes to this Chapter both rich and poor. We are rich because we each have something to say. When the moderator hands a brother the microphone, then the eyes of the Chapter will be upon him, to listen. It is true that there are always some brethren who are convinced that the Spirit comes upon them with great frequency, as they

hold up their hands to speak again and again and again.

But each of us is also poor. Each of us lives in a world that too small for God. Each of us inhabits a prison. And our own brothers and sisters have the key to open the door and let us out. Each of us in some way blind, myopic. And for each of us, there is someone here who has the salve to heal our eyes and give us sight.

I remember eating supper with two brethren at a congress on the mission of the Order in Europe, many years ago. One brother from Eastern Europe had been imprisoned by the communists. The other, from the West, had been imprisoned for being a communist. Their political views were utterly opposed. But they opened each other's eyes. They lead each other into a larger space, the wide-open pastures of the gospel.

I visited a community in Latin America in which brethren and sisters lived together. And the brethren said to me, 'We never knew what it meant to have confidence in God until the sister taught us. They do not worry where the money will come from.' And the sisters told me, 'The brethren taught us how to open our minds to the Word of God as never before'.

For this mutual liberation to happen, then we need imagination and humility. We need the imagination not only to hear what the capitulars say, but also to guess why they say it. Iris Murdoch, the English philosopher, wrote that when you disagree with anyone, then ask of what they are afraid. What threat do they perceive to their profoundest convictions? Why do they speak so passionately about this? How can one understand that fear?

Above all, this Chapter will be an even of grace if we have the humility to listen. The last written words of Luther were 'We are beggars. That is the truth'. Veritas is our motto, so then let us recognise that we come to this Chapter as beggars, as those who hunger to know more of God. For as St Augustine said: 'God is always more'.

'Today this Scripture is fulfilled in your hearing'. If we are attentive to the Word of God and to each other, then this Chapter will be a time of grace, a time of gifts. Then we will go back home with something to say to all those who suffer from multiple forms of poverty and oppression. We will be able to open the eyes of the blind and free the prisoners,

because we have opened each other's eyes and set each other free here. Then we shall indeed preach an acceptable year of the Lord.

APPENDIX III
SERMON FOR THE CLOSING OF THE GENERAL CHAPTER

Providence, 8 August 2001

HOW CAN WE ALLOW THE ECHO of what we have contemplated here, what we have heard and touched with our hands in Providence, how can we make the echo of all this heard and felt by our brothers and sisters? Since 1220 General Chapters have asked the same question. Even before the invention of printing they foresaw ways which facilitated brothers to take back to their provinces and communities the echoes, the decisions and the work of the General Chapter.

In effect each brother who has a vote ought to come to the General Chapter with his copy of the book of constitutions of his own province. The capitular brothers will need delicately to amend this book or add to it, based on the changes voted during the Chapter. When the Province celebrates its Chapter, ideally the brothers ought to come with their own community's copy of the constitutions, in order carefully to carry out the same task. In this way the brothers "indicate their presence" at the Chapter and, in their turn, indicate to their own communities their presence at the Chapter, handing on to them the "echoes" of what was discussed and defined by the whole Order. Nevertheless, not all the brothers did their work as "revisers" or copyists with the same level of refined accuracy. And thus there was a fair share of confusion. Nothing much has changed!

How lovely are the feet of the messengers who, going down the gentle hill of Providence, announce peace and bring good news to their brothers! The brothers in our provinces and priories who are keeping vigil before our return anxiously await us and will announce our return with shouts of joy — I hope! The Provincials and Diffinitors will return carrying a message!

How can we respond more and better to the invitation of Fray

George, "Please indicate that you are present"? How can we present in our communities what has been contemplated, seen and heard in this Chapter? How to present to the world the fruit of these four weeks of work?

It is perhaps worth recalling that the major artists of the Renaissance who were expert at painting frescos designed the overall outline of their work and left the completion of the work to their own disciples, who then defined and gave life and colour to the details. In a similar fashion Dominic left us the principal outlines magisterially — they called him Master Dominic — those delicate outlines and fundamentals which gave life to the Order. His brothers and sisters have continued for nearly eight hundred years to give new life and colour to that outline traced by Dominic, giving exact shape to those magisterial drafts in different contexts, in very different languages and cultures, in different geographical locations.

Blessed John of Fiesole (Beato Angelico) — like many artists — painted his own brothers from different communities into his work in order to lend it more life and realism.

We too will take back to our communities the notes and marginal remarks — amendments to this paragraph, work in the commission, a point of order, article fourteen (so often quoted). And yet in the very texts we have approved we recognise and recognise once more the faces of our brothers. In this petition one sees the tired gesture of the president of a commission who spreads his arms wide in satisfied pride after having fought as with a dagger to defend his text. Different texts and different sentences. The faces of brothers and sisters... smiles, and sometimes anxiety in our faces, and always words of grace and truth!

During this month, calmly faithful to our apostolic vocation, we have sought to announce the word, in season and out of season, reproving, ordering, exhorting, recommending with much patience and doctrine...

The gospel text speaks of the apostles worshipping Jesus, although some doubted. In an analogous fashion the same happens in our case, faced with the decisions we have taken. We bow our head, we accept obediently, but nonetheless we doubt. We harbour doubt about the effectiveness of the constitutions we have approved ... the commissions

we have set up... the Master you have elected... the commissions we have requested. The efficiency of what has been dealt with and defined...

We find ourselves today as we have done each day in this splendid octagonal church of St Dominic, looking at the altar of the word and of the bread of life. We contemplate the brothers and sisters commemorated in the stained glass windows, and those of whom the Chapter has requested canonisation: Brother Bartolomé de Las Casas and Sister Teresa Chikaba. It would seem that some of our desires were crystalised during this Chapter. Downstairs, in the octagonal Chapter Room — without windows — light passed rather through the faces of each and every one of our brothers and sisters. Living images of God! Sure, it is possible that one might occasionally doubt, asking in the secret of his heart, is this brother really a Dominican? Our calm soul replies, Yes, he is. We are really Dominicans, we love the contemplated Word, the word that is professed, sought after, just as we love a person... and we want the world to know it.

Just like the brothers on that Dominican Pentecost (August 1217) we shall go, like seeds scattered in the air. It is not good that the grain be stored and go bad. The seed must rather be sown worldwide.

Saint Dominic, after spending long nights in contemplative prayer, made a habit of going to the dormitory and contemplating the sleeping brothers, and to cover one with a sheet if necessary. A gesture that reveals exquisite maternal delicacy.

We leave here marked by what we have seen and heard, what our hands have touched: the magnificent campus of Providence, the environment which was splendid, the liturgy which fr Jim and his team have enlivened, the work of fr George and his collaborators, the simultaneous translators and translators of texts, all amounting to a magnificent spectacle which even the more difficult discussions offered us.

How wonderful it would be if we were to offer our brothers and sisters gestures like those of St Dominic! Who knows if we should go around at night to the cells where our brothers are, in order to cover them for the night? (Would we find them there?) But certainly we could sing a song to our brothers! (a cradle song, or a rocking lullaby...). We could fill our

hearts with the music of God, perhaps like many provincials in these past few days, sing a song! These will be the comments in the margin we offer, the little side-notes, the echoes of the Chapter of Providence. We all want finally to sing the greatness of the Lord, who has looked on the lowliness of his servants.

In the course of the last nine years, fray Timothy has invited us insistently to praise, to bless and to preach. To sing a new song! Divine providence concludes our brother Timothy's term as Master. Dear Timothy, you are not going away! You are staying with us because you will always be a brother preacher to the day you die. Furthermore, you will be a capitular brother always — unless there be others who think differently and tie a belt around you and lead you where you would not like to go! Will this not the only way you use a cincture or a belt? Do you not agree!?

You have given us the gift of different musical notes during the last nine years, in order to sing this new song. This we have wished to do during this Chapter.

(Letters of fr Timothy.	(Chapter Commissions)
DO – Vowed to Mission	Challenges (French and English)
RE – The Wellspring of Hope	Intellectual Life
MI – Dominican Freedom & Responsibility	Government, LCO, Economics
FA – The Promise of Life	Fraternal Life
SO– Letter to those in Initial Formation	Formation: Vocations
LA – St Catherine, Patroness of Europe	Dominican Family
TI – A Contemplative Life	Contemplation; nuns

We shall invite you again and again: Play it again Tim!

I do not say farewell to you, because you are not going away. Thank you, my brother and my friend. An Argentinian succeeds an English brother, with pride in his heart, just as you succeeded with pride a great preaching brother, a true itinerant missionary Irishman.

We shall go down the hill of Providence, we will be seed scattered in the air in order to look like what we have recognised here. It will be a new way of "indicating that we are present"!

Be true to your vocation as evangelists, complete your ministry even unto perfection. My brothers and sisters, the Order is our family and it is this family which has saved us from our mean-spirited and unbridled egoism. It is this Order which set us on the path of service to the Church as Preachers of the Gospel.

Let us always be conscious of our mission. Let us keep always in our mind and heart the true and profound needs of men and women. Let us walk on, poor, free, strong, and loving Christ. Let us complete what is the duty which derives from the circumstances we meet, with gusto, in a simple fashion, humbly, and with strength, as it is the will of the Lord. Let us do immediately, well and with generosity, what the Church and the world expects of us, although our strength is never equal to what is expected of us in our life.

May the Lord model the clay that we are and transform us into an offering for the multitude, providing light and colour as the logs on the fire which burn for those who are poor.

Señor que nuestra vida sea,
como una quena simple y recta;
para que tu puedas llenarla,
llenarla con tu música.

Señor que nuestra vida sea,
arcilla blanda entre tus manos;
para que tu puedas formarla,
formarla a tu manera.

Señor que nuestra vida sea,
semilla suelta por el aire;
para que tu puedas sembrarla,
sembrarla donde quieras.

Señor que nuestra vida sea,
leñita humilde y siempre seca;
para que tu puedas quemarla,
quemarla para el pobre

Does it not seem to you like a new way of indicating that you are present? Only this time the voting will not close, living our vows (and voting) is a way of life for us!

APPENDIX IV
PREACHING THE GOSPEL IN THE TWENTY-FIRST CENTURY

Robert Schreiter, C.PP.S.

Providence 11th July 2001

One of the tasks of a General Chapter is to set the direction of a religious institute for the coming period of time. In order to do that, some assessment of the situation in which an institute finds itself, both in terms of its internal life and in terms of the environment in which it seeks to work, must be undertaken. To address the latter part of this charge-namely, the larger environment in which your Order finds itself — is a formidable task, one much larger than any one individual can undertake. This General Chapter, coming as it does immediately after the celebration of the Great Jubilee Year in the Church of the beginning of the third millennium of Christianity, prompts us to think conjunctorily, that is, in terms of fundamental shifts which may be now taking place in our world which will affect what we do for a long period to come.

Every age, of course, likes to think of itself as being at a time of fundamental change. Only history may judge if indeed we do find ourselves at such a place as the turning of the millennium in the Gregorian calendar tempts us to believe. But however we may be seen a generation or two hence, we do have a responsibility now to probe as deeply as we can into the movements and currents of our own time in order to live out faithfully the commitments to preach the Gospel which are incumbent upon us. This seems especially to weigh upon you as Dominican friars. Your charism, as I understand it, is not only to be an active and positive force for the Gospel in the world, but also to ground your evangelical activity in prayer and study in a community context. That study, it would seem, finds its source and sustenance not only in the great tradition to which you are heir within our Church, but also requires an investigation of the context which that tradition must engage today.

What I will try to offer you here is one such set of probings of that context, limited as it is as one person's reading of what we need to watch and to engage in the immediate years ahead of us. As all of you well know, the world in which you serve is exceedingly complex and increasingly interdependent, and so the necessary simplifications which must be made here to gain some clarity will distort the picture. As a General Chapter, you need to grasp the largest threads which are shaping the weave of the world. And what I try to offer here will, I hope, help you to do that.

This presentation will focus upon three major themes which are shaping our life in the world today. They relate to one another in a variety of complex ways, some of which I hope to sort out here. Again, they can be sketched out here only in the broadest detail. These three themes might be understood as, first, a framework in which to situate our world ; second, a hermeneutic with which to read it ; and third, a pressing issue which deserves our special attention.

The three themes are : (1) where we are with globalization in its second decade ; (2) the uneasy coexistence of the pre-modern, the modern, and the postmodern in the contemporary world ; and (3) the interaction of religion and violence in the world today. Globalization, for better or for worse, is the single most adequate way of describing the context in which we work today. While globalization may describe our context, its emphasis on modernization is not a wholly adequate hermeneutic for the experience of those living in this context. There is a (not always peaceful) confluence of pre-modern, modern, and postmodern currents in our world. And finally, this is exemplified in one of the most challenging issues facing us today, the relation of religion to violence in our conflicted world. Modernity alone cannot explain the resurgence of religion nor its effects. Its connections with violence make us rethink the very essence of religious teaching itself.

To explore each of these three themes is not enough in itself. I would like to them one step further and suggest something of what the response from the Gospel might be, what the ministry of preaching will be in the coming period of time. This will not be to work out in theological detail such a vision, but to indicate where we will need much prayer and study to be faithful to our commitment to preach the Good News.

GLOBALIZATION IN ITS SECOND DECADE

The concept "globalization" has become shorthand for describing the world order which has been emerging since the end of the political alignment of the Cold War in 1989, and the gradual emergence of new relationships in the world. Globalization is marked by the interconnection of four features of that world: (1) advances in communications technologies; (2) the dominance of neo-liberal capitalism; (3) a new alignment in the political order, still finding itself and as yet far from certain; and (4) dramatic sociocultural changes attendant upon the changes in communications, economics, and politics. It must be said immediately that, although all four of these features point to a more interconnected and interdependent world, they are also sharpening and widening the chasm between those included in this new world order, and those excluded from it. The majority of the world's population finds itself on the excluded side of the divide. As a Church and for you as an Order within the Church, a sense of justice demands that this divide be addressed and indeed denounced in the name of the dignity and well-being of humankind. How we will go about addressing and engaging this divide requires an analysis which does not simply repeat the nostrums of the past, but reads the situation in such a way that action might be taken.

The concern here is not to go into a lengthy description of globalization. Such descriptions are now available in abundance. What I would like to do is simply note some salient elements in the communications, economics, politics, and sociocultural ramifications of globalization, and then move quickly to what might be the contours of globalization which will need to be addressed, now that this period of globalization is in its second decade. For this is not the first time patterns of globalization have presented themselves in our world. (Most scholars would say that the most recent one previously was from roughly 1870-1914.) Despite the immensity and complexity of globalization currently, it is not inevitable, and can come to a halt, as peoples and nations might suddenly decide to build walls around themselves. The purpose of this presentation, then, in this first part, is to set the stage for what we as agents of the Gospel might be doing within this larger picture.

Globalization is based on connectedness and the speed with which that connectedness can be utilized. As one observer has put it recently, it is the close connection between distant parts of the world. Scholars of the previous history of globalization point to advances in transportation (the large sailing ship, the steam engine) and communication (telegraph and the telephone) as the technologies which drove globalization in the past. For the current phase of globalization, it is certainly the electronic technologies which made the new networking of the world possible.

Two things need to be noted here about these technologies. First of all, a significant proportion of the world is excluded from them, although that number of persons continues to shrink. It has been estimated that as much as forty-two percent of the world's population has never used a telephone, the basis for Internet technology, simply because these are not available. While that number continues to go down, thanks to cellular telephone technology and the next generation of computers, it will take a long time to sink further. Exclusion at this fundamental level means that the gap between rich and poor will continue to stalk the well-being and the unity of humankind.

Second, the communications technologies have democratized the flow of information. That means, on the one hand, it becomes increasingly difficult to keep information from people (with all the political and social consequences thereof), but also that people at the grassroots level can organize public opinion against powerful political and transnational combines. As is now well known, the international treaty against personnel landmines was organized on the Internet. And similar organizational efforts have forced transnational companies to become more responsible ecologically. The potential for organizing mass public opinion is a powerful resource for social change in the future.

The economic features of globalization are perhaps the most prominent. They rely on the information technologies, but wield a powerful influence on the rich and poor of the world alike. The relatively unbridled capitalism of the 1990's is likely to be tethered somewhat in the coming decade, as it becomes clearer that the short-term profit margin can completely undermine the entire system. There is a likelihood that more measures of self-policing, and other forms of regulation will emerge. These will probably not grow out of a larger vision of humanity,

but out of more utilitarian reasons and rational choice.

The political realignments coming with globalization still remain uncertain. The nation-state's influence will continue to be reduced, but not to a point of zero. There are important services which cannot be delivered and maintained on an international basis, but must be delivered at more local levels. Economics has, however, eclipsed and now dominates politics. Ideological differences have become increasingly moot points in many countries, as the fundamental criterion for holding and staying in office becomes the building and sustaining of economic prosperity. Hence, transnational regional arrangements, will likely continue to spring from economic motives, as we see in things like the European Union and various treaty organizations.

The end of the Cold War seems to have brought to an end the bipolar political arrangement of the world which had prevailed since World War II. What a truly multipolar world will look like still remains to be seen. Whether the dominance of countries like the United States will continue is difficult to say. With regard to the possibility of wars, the interstatal wars of the next decade will likely be about access to natural and energy resources, as we have already seen in the Persian Gulf and in Western Africa. Intrastatal wars about cultural identity and sovereignty will continue, but in diminished number.

Sociocultural movements will continue to reshape our lives together. Migrations of peoples are creating multi-cultural societies for which, in most places, there is still no social policy about how people of great diversity might live together. Europe struggles with this perhaps more than any continent today. It also likely will be facing decline because of its greatly diminished birthrate, which will diminish possibilities for innovation so important to neo-liberal economy. This demographic diminishment is being only partially counteracted by immigration. And with the absence of coherent social policies for the integration of immigrants, Europe faces greater conflict in the future.

The dominance of the social media (with its preponderance of American programming) will continue to be a create a kind of world hyperculture, with the control of news media in ever fewer hands. At the same time, local forms of cultural resistance will likely also increase in

terms of resilience of local languages against the overwhelming presence of English, and protection of local cultural forms.

The negotiation of the great gap between rich and poor will likely become a more prominent issue than it is today, as has already been mentioned. It is not so much inequality as the absolute poverty and destitution into which populations are being thrown which will become politically and socially explosive. Thus, the issues are not just economic, but also social and political. The current paralysis before the situation of the continent of Africa, with the wars fought for its natural resources, the helplessness before the ravages of AIDS, and the profound political instability of much of the region represent the fore-stage of what may be mirrored later regarding the countries of the former Soviet Union, and the poor regions of Latin America and Asia.

Similarly, the rhetoric about environmental protection will need to be translated into action, as the evidence of physical deterioration and depletion of the environment continues to increase. Decades of rhetoric will have to find action if life is to be sustainable on the planet.

These features of the current phase of globalization, now in its second decade-dependent partially on where technological innovation goes, how economic well-being is negotiated for the poor, whether new political alignments will assure stability, how cultural production will make a genuinely multi-cultural existence possible in the world, and how the physical environment will be sustained — will be shaping the contexts in which we preach the Gospel in the first part of the twenty-first century. To see how these complex factors translate into strategies for action, I would like to focus on two places where the Gospel will need to be brought. These are the two dominant forms of discourse in the kind of world which I have just tried to describe : the emerging forms of global discourse, and the proliferating forms of local discourse.

Globalization is in its current form has much to do with the articulation of the global and local forms of discourse, that is, how each is expressed, and how they relate to each other. What we are seeing in the second decade of globalization is increasing attention to global forms of discourse, i.e., the formulation of ways of living together as a single planet. Concerns, for example, about developing a global ethic have

been going on now for over ten years, and the attendant difficulties of articulating an ethic for behaviour acceptable worldwide become ever more apparent. The international language of human rights, first codified after the Second World War, became more salient in the 1990's, especially regarding the rights of women, indigenous peoples, and other populations at risk. Most recently, discourse about international justice has been in the forefront of concern, with the establishment of international tribunals for crimes which happened within the borders of nation-states, borders which heretofore were large inviolable, and a growing concern about international crime and terrorism. It seems to me that religious believers need to be more active in engaging and contributing to these global discourses about environment, human rights, and international justice. Catholic Social Teaching, a treasure in itself, will need to be extended more consciously into these areas, as is now already being cautiously done. An Order of scholars and preachers such as your own needs to take leadership in contributing from a Catholic and evangelical, point of view, what the Gospel has to offer in these areas which will be essential for the sustainability and peace of the planet.

The other part of globalization has to do with the local. The profound ambivalences of globalization are felt most keenly here. Global contributions to life at the local level — where most people live — can be intoxicating, giving a new sense of cosmopolitanism. But economic globalization especially also takes away local autonomy regarding basic decisions about human well-being. Powerful social media can threaten to overwhelm local language and cultural expression. Issues of identity and autonomy can drive people in local settings to powerful resistance. Such efforts are often necessary for survival. They can also be manipulated by local powers for selfish ends. Whatever the case, they create the fundamental paradox about globalization, namely, that even as the world seems to be becoming more uniform, it deepens its diversity, continues to assert itself. Again, at the grassroots level, where most people live out their lives, the Gospel must speak to concrete and immediate realities. One of the tasks of agents of the Gospel is to help people articulate local identity in light of their faith, and to relate that identity to the larger realities impinging upon it. The relating to global

realities involves both situating what is happening at the local level, but also criticizing and resisting it if necessary. Put another way, a task of our ministry is to create the social spaces where people can find themselves and one another, and take hold of their own lives.

The second decade of globalization, therefore, requires that a transnational Order such as your own find ways of contributing to and linking global and local discourses. Those connections will be entail both being faithful to living out the Gospel in local life, and remaining critical of global (and local) discourses and practices which distort and degrade the dignity of the human person. The agencies you create within the Order will need to reflect both these local and global demands upon your energy and resources.

Put more theologically, the second decade of globalization prompts us to find *new forms of solidarity* at both the global and the local levels. Solidarity has to be more than a battle cry or a general notion of intellectual agreement ; it must translate into concrete forms of action. Both the global and the local must be attended to. Development of the theological concept of solidarity, as it has come into Catholic Social Teaching in the last twenty-five years, will be central to this endeavour.

THE COEXISTENCE OF THE PRE-MODERN, THE MODERN, AND THE POSTMODERN

Definitions of globalization often equate globalization with the modernization process. Indeed, globalization has many of those features, especially as it enters pre-modern societies. Like modernization, globalization is seen to bring in its wake a differentiation of spheres (such as the religious from the political, the economic from the social) ; democratization with its attendant concern for human rights, individual conscience and choice, and the rule of the rational over the traditional. All of this has been true in many rural societies now caught up in economic globalization. However, in the second decade of globalization, the reality emerging is more complex. In societies which have not yet experienced modernization on a broad scale, globalization does indeed bring modernization, although the way it is received into the local

culture will often be markedly different. In those settings, the pre-modern and the modern will often continue to coexist, side by side. This is seen especially in the urban settings in poor parts of the world, where rural people take up an existence located socially somewhere between their villages and the megapolis.

In societies already modernized, globalization is bringing on a postmodern, where the promises of the modern to bring progress, equality, and inclusion are sorely tried. The unity which the rationality of the modern promises seems to fragment on the pressure of so much diversity. The postmodern, where the limits of these promises are experienced, exists alongside the modern.

Because of patterns of immigration to modernized societies, the pre-modern, the modern and the postmodern now often exist together, and people — especially the poor and the immigrant — find themselves exiting and entering these spheres every day.

It pays here to spend a few more moments on the postmodern, the newest of these developments. If the pre-modern is characterized by a primacy of the traditional over the rational, of the collective over the individual, by a religious worldview serving as a "sacred canopy" over the other sectors of society, how might we characterize the postmodern ? The postmodern is a response to the shortcomings or the limits of the modern. The postmodern is under-girded by the modern, with its concern for the individual and the individual's rights, but questions the total reliance on the rational and the assumptions about progress. It does not have unitary vision as is found in the modern. Sketching it broadly, it comprises three responses to the modern, each based on a different reading of the limits of the modern.

One reading is to see the modern project of the emancipation of the individual from tradition through reason and progress as one which, at least on the moral level, has failed. Rather than creating a more rational and just society, modernity and its rational approach have perpetrated more violence in the form of world wars, genocides, and the threat of nuclear and ecological destruction. The response to the modern project and its rationality is to reassert, albeit selectively, features of the pre-modern, traditional world. What should be reasserted or retrieved will

vary — from entire institutions to distinctive features of them. We are familiar with this in the Church and in theology, from restorationist movements to postmodern theological strategies such as the "radical orthodoxy" found in the English-speaking world. Fundamentalism, however it might be defined, is yet another form of this retrieval of the pre-modern to counteract the acids of modernity.

A second reading of modernity sees its limitation in its being an unfinished project. That is to say, the problem with the world is that it has not yet really experienced the emancipation which the Western Enlightenment, carrier of the values of modernity, had promised. We have not had enough reason rather than too much of it. Consequently, we must continue to work toward the progressive ideals set forth by modernity, albeit perhaps more critically and with less naivete than may have marked an earlier stage. One sees this kind of approach in the work of the European philosopher Juergen Habermas, or in the discourse of those who wish to continue the utopian projects of the 1970's and 1980's.

A third reading of modernity concludes that the limitations of modernity do not mean its negation, but rather that we must draw the logical consequences of these limitations, and live in the territory toward which those limitations point. This is perhaps the best known response, articulated by Jean-Francois Lyotard: there is no meta-narrative which holds our individual stories together; everything is indeed provisional. There is no single rationality, but a host of competing, internally consistent, but mutually incompatible rationalities. We must cobble together an identity out of the fragments of existence, or retreat into cultural-linguistic communities and there live in them as if they were foundational certainties to guide our lives. But no such sure foundations exist.

Postmodernity, therefore, is a combine of different options, clustering around these three poles. It assumes the modern, but tries to move behind it, ahead with it, or beyond it in selected ways. The coexistence of the pre-modern, the modern, and the postmodern constitute a hermeneutic lens through which to view the immediate future. I make this point about the coexistence of the three in order to assert three points about preaching the Gospel in our times.

First of all, the age group which is now in leadership was nurtured on the Church's move from the pre-modern to the modern. In the retrospect of thirty-five years, it could be said that the principal purpose of the Second Vatican Council was to bring the Church into the modern world, as *Gaudium et spes* expresses it so eloquently. Although Vatican II was an ecumenical council (and perhaps the most ecumenical to date in the history of the Church), it addressed best the problems of the secularized world of Europe, North America, and Australia. Those who came of age during the period of the Council or in the decade immediately thereafter are likely to read the ecclesiastical world especially as a transition from the pre-modern to the modern situation. At this juncture in time, they may wish to press that transition to its logical conclusion (the second position sketched above), or disillusioned by its promises, recreate some pre-modern option. Much of the leadership struggle in the Church today is between these two options.

Nearly four decades on, however, we find ourselves in a different situation — a situation where the pre-modern, the modern, and the postmodern are likely to exist together. This will call for a different strategy than simply a struggle between the modern and the postmodern.

Second, the youngest members of our religious institutes have come of age in this postmodern situation, and will probably be more able to negotiate its difficulties than those who came of age with the Church's then new engagement with the modern world. Their retrieval of the pre-modern is not restorationism, since they did not know the pre-Vatican II period. The same is the case for those who converted to Catholicism in the post-conciliar period. To engage and lead the young — which now make up a substantial proportion of the Order of Preachers (I understand that a sixth of your membership is now in formation) — one must be able to navigate these postmodern waters in all their complexity. The leadership which you choose must be able to have this more comprehensive vision.

Third, the issue is not just dealing with the postmodern. The mix of the pre-modern, the modern, and the postmodern varies in different parts of the world, and even within distinctive regions. Pre-modern cultures are having to deal with a pace of change over which they have no control. Indigenous peoples in many parts of the world have had to deal within one or two generations with change which Europeans had

five or six generations to master. The disintegration and outright destruction of indigenous cultures are painfully evident, with the deep and often tragic human consequences which follow upon that. Modern cultures are also confronted with the postmodern in measures which also elude control. The struggles in the former communist countries of Europe are striking examples of this. For a global entity such as the Dominicans, leadership must attempt to encompass the entirety of this reality, for this is the reality of our world and of our Church today. Each facet of it must be dealt with critically, for there are elements in harmony with, but also contrary to, the Gospel in the pre-modern, the modern, and the postmodern. Migration into cities makes this reality more acute. A global youth culture, afloat (some might say, adrift) in the waters of postmodernism, is the framework out of which the next generation will spring.

What does this coexistence of the pre-modern, the modern, and the postmodern mean theologically ? A kind of pluralism in theology will be necessary to garner the insight that each dimension offers, as well as provide the basis for a critique of each. There must be a greater sense of the *pleroma* or *plenitudo* in which we live. I think that it is not accidental that there has been a nearly unparalleled interest in the theology of the Trinity in the West in recent years. Implicitly, this is a way of critiquing one kind of monism which does not serve us well in an increasingly pluralist world. Returning to imposing a uniformity will perhaps promote a strategy, but in the long run will undermine communion. How the ideological struggles within the Church are interpreted in light of this becomes important. To cast it completely in apocalyptic terms of good versus evil will also not help. Nor, however, can the dynamics of power be excised from the equation. The pursuit of truth and the passion it entails can rarely be insulated from the exercise of human ambition. Our theologies of communion, put forward so consistently in recent years as the way to read the meaning of the Church, must have within them an ample sense of catholicity to help illuminate what unity means for us. Being able to assess what is worthwhile in the pre-modern and the postmodern as well as the modern can make an important contribution to having a sense of the fullness of faith and the catholicity of the Church.

RELIGION AND VIOLENCE

An issue which will be of great importance in preaching the Gospel in this first part of the century will be dealing with the relationship of religion to violence. As violence increased through the 1990's, how religious claims have legitimated violence between groups has become a matter of grave concern. This has involved violence among Christians (in Europe), and between religious traditions. The intolerance associated with fundamentalism has also been on the upsurge. If secularization and atheism were the principal concerns seen as facing the world just a few decades ago, today the resurgence of religion and its frequent pairing with social and political violence has become a central concern. The world has become "desecularized" to some extent, that is to say, secularization can no longer be the lens through which the inevitable direction of the world may be perceived.

To be sure, religion has often been paired with violence in the past. One only need think of the apologies made by Pope John Paul II during the Jubilee Year and since to be aware of that. The Crusades, the sixteenth century wars of religion, anti-Judaism and anti-Semitism have all marred the face of Christianity. Other religious traditions have similar experiences, both in the past and most recently. But what accounts for so much recent violence associated with religion ?

Globalization has sharpened the edges of the world, and raised the stakes regarding modernity. The struggle of the local against the global creates conflict as well. Conflicts of competing identities in the same territories will grasp for clear differences to demarcate the terms of distinctiveness. Others argue too that the normative, indeed absolute commitments entailed in religious beliefs necessarily create the conditions for conflict and intolerance.

No one has yet come up with a satisfying theory of the relation of religion to violence. Each religious tradition can rightly point to a message of peace, harmony, and well-being within its doctrines, but must likewise acknowledge how those same beliefs have been put to work to foment and sustain violence. Are religions so inextricably bound up with violence that our only hope, as some secularists aver, is to abandon them altogether ?

However one may think about the relation of religion to violence at the theoretical level, we know that many people are at risk today at the practical level because of violence. This is especially the case where religious groups find themselves to be in the minority, such as is the case for Christians in different parts of Indonesia or in India, as well as for religionists in other parts of the world. Members of our religious institutes, as leaders and co-workers in those communities, suffer the same risk. A theory of the relation between violence and religion will not end the violence in itself, but can point the way to a possible solution at some point in the future.

At this point in time, three ways of looking at the way religion and violence relate can be seen to be emerging.

First of all, the pretext of difference in religion is used to pursue other agendas. This happens in many of the cases of religion and violence around the world. Hindu communalist violence against Muslims and Christians in India is often really about maintaining Hindu political hegemony where it appears threatened by growing numbers of minority religionists. A similar pattern might be seen in the long-standing civil war of the Muslim north against the traditionalist and Christian south in the Sudan, or in the battle of Sinhalese and Tamils in Sri Lanka. The pursuit of political ends by religious means is especially suspect in places where different religions had been able to live side by side (albeit sometimes uneasily), but now there are outbreaks of violence. In these and similar settings, deeper motives of actions need to be plumbed in order to see whether the resources of religion are simply being invoked to legitimate other action. Similarly, when religion is the most identifiable difference in populations which are otherwise largely the same or even identical, one needs to suspect that religion is an epiphenomenon in the rise of violence rather than its root cause.

A second way of looking at the relation of religion and violence is seeing the resources of religion as a shield against modernization and globalization. In this way, a religious view of the world becomes a cosmic stage or battleground for the warring of the forces of good (God and God's cause as construed in a religious tradition) against the forces of evil (secularization/modernization/globalization/the West/etc.). Taking up

violence for the sake of defending or promoting God's cause against those forces of evil then mobilizes the resources of a religious tradition to war against the forces which would destroy it. While such forces can be mobilized by a provocateur from outside, it can arise also from leaders within a religious tradition. Here religion is more than a badge of identity vis-a-vis others; it articulates deeply felt threats to existence itself. Martyrdom for the sake of religious cause then becomes feasible in the fight against the forces of evil.

A third way of looking at the relation of religion and violence is perhaps the most complicated and ultimately the most important. Here one has to explore the mechanisms which can trigger violence in themselves. These have to do with violence embedded in the tradition itself, despite all its protestations of harmony. For Jews, it may be the cursing psalms which legitimate the destruction of enemies. For Christianity, it is the language of violent death and sacrifice which lie at the heart of the interpretation of the mission of Jesus itself. For others, it may be in the very cosmic order itself (Zoroastrianism, Vedic Hinduism), or the insight that violence is but yet another face of the suffering which arises from illusion (as for Buddhists). It may be possible to explain references to violence away historically as part of clan-based societies which struggle to survive in violent times (in Judaism or early Islam), but how religions negotiate the relation of life and death, how they explain the presence of evil in the world, and what should be done about it inevitably bring one up against this problem. To date, no theory of the presence of evil, or the necessity of sacrifice, has been far-reaching enough to win the assent of large groups within any given religious tradition, let alone among them or even beyond them.

It is the from the keen awareness of what seems to have been an upsurge of violence in the last few decades, as well as the embeddedness of violence in social systems through the mechanisms of racism and other forms of social oppression, that the theological theme of reconciliation has come so to the forefront at the beginning of this new century. However reconciliation is construed — from conflict management and reduction, to the nealing of memories, to the moral reconstruction of societies — it is incumbent upon all religious traditions which look to some form of transcendence of the present time with all

its shortcomings and ills to plumb and bring forth what it can create a better earth in the midst of all the violence which is present. The litany of ills could go on almost endlessly. How are we to honour those who have died, how are we to seek justice for the living, and how are we to create societies where such evils cannot be perpetrated again? For Christians, the Good News of Jesus Christ finds perhaps its most compelling form for our time in the message of God reconciling the world.

PREACHING THE GOSPEL TODAY AND TOMORROW

It seems to me that we can summarize, in one kind of way, the challenge of preaching the Gospel in our immediate future under these three headings.

First of all, *finding new forms of solidarity with humankind.* This has to happen on the global level with the forms of discourse that try to imagine how we can hold our world together, in search of a global ethic, the guarantee of human rights, and the quest of international justice. The global ethic encompasses how we will treat one another and the earth. Human rights touches upon both political rights (so-called first-generation human rights), and economic rights (second-generation human rights). International justice must pursue human rights abuses and international crime and terrorism which threaten to fall beyond the purview of any national or regional authority.

Solidarity must also address local discourses as well, helping them situate themselves within their own and the larger picture so as to prevent ideological distortion, and to challenge those forces, from within and without, which threaten genuine well-being. This represents a second generation of the work of inculturation, at a time when first-generation efforts are being blocked in so many places. Some harmony between a theology of creation and a theology of redemption should require that, *pace Gaudium et spes*, the Gospel is not alien to any culture. Consequently, inculturation is possible everywhere. As the Church has taught, every culture is in need of purification, but that assumes that faith and culture encounter one another in the first place.

The interaction of global and local discourses is not just an issue for the sociocultural, political, and economic spheres. It has to do also with the conduct of the life of the Church itself, as a communion of churches. Recent efforts to create ever greater centralization seem to disregard a dynamic evident in how the global and the local are beginning to relate in the world today, but also one foreseen already in the theology of the Second Vatican Council.

Concern for the relation of the global and the local flows into the second challenge for preaching the Gospel in the immediate future, namely, how to relate to an irreducible plurality as a legitimate part of our world, without forcing it into monistic categories. Multi-cultural and multi-religious realities are not going to disappear from our world. We do not want to succumb to a facile kind of postmodernism which is in effect simply another manifestation of indifferentism. Our commitments are real and not to be surrendered. But can we live with otherness and difference in integrity without succumbing to violence ? Can we find a way to articulate otherness and difference theologically which can lay the groundwork for Christians living in constructive harmony with their neighbours ? In a concrete way, this is the challenge of Christianity as it looks toward Asia today. Calls for the evangelization of Asia necessarily entail, it seems to me, a profound new evangelization of the West and other non-Asian parts of the world looking toward the world's largest, most populous, and most variegated continent. Here all the transnational religions of our current world were born ; here they have had centuries of experience in trying to live together, however tenuously. The offence some Asians have taken at Christian language of evangelization cannot simply be considered the scandal of the cross ; it is a profound invitation to examine our own hearts as Christians.

One place to begin that examination is how we ourselves deal with the confluence of the pre-modern, the modern, and the postmodern in our own midst. Some of us struggle to create the social space whereby pre-modern cultures might be able to maintain some measure of autonomy as the waves of modernization wash over them. Others see the unfinished agenda of modernity as offering the sought — for utopia which has been derailed by neo-liberal capitalist forces. And a whole new generation has been shaped by the variegated forms of postmodernity

as their lens upon our future. These pluralities are not something outside ourselves against which we form our identities. They are profoundly within us, in a world-church and in an order which exists in so many cultures and places. Unity has been and must remain a sign of the Church. The articulation of that unity calls us to explore the other three of the traditional marks of the Church as a way of giving that genuine and faithful expression in our time.

Third and finally, the realities of violence in all its forms, and the frequent implication of religion within the emergence and sustaining of violence, calls us to plumb more deeply the resources of peace-making and reconciliation within our faith. Looking at the killing fields of our world, created by neglect or by design, the immensity of suffering, and the open wounds that cannot be brought to healing prompt us to seek the transcendence promised us in the vision of reconciliation where God reconciles all the world in Christ, making peace through the blood of his cross (Col. 1:20). That we believe that true peace will come through the blood of the cross already says something about how eventually a vision of violence and reconciliation is present at the heart of the Christian mystery. The situation in which we now live at the beginning of the twenty-first century urges us to plumb the meaning of the Paschal Mystery in a way in which we have not had to before.

The challenges which face us and face you as an Order of Friar Preachers will call upon the very best of your traditions. It will require first of all the discipline of contemplative prayer, of union with the God who has walked among us, and has known our sufferings. It has become more and more clear to me that, in dealing with the unspeakable horrors of what we as human beings have done to one another, we can only sustain our strength in the realization that it is God who works reconciliation in the world, not us. The outcome of all of this, what a genuinely new creation will look like, can only be seen from God's perspective. Without union with God in contemplative prayer, we cannot hope to sustain the struggle before us. We will burn out, the forces of evil will insinuate themselves into our lives. We are ambassadors of God's reconciliation, as the Apostle Paul puts it (cf. 2 Cor 5:20), we are not its authors.

The issues which face us need not only a life of contemplative prayer,

but the profound study which also so marks the Dominican tradition. The issues I have tried to articulate here — about global and local discourses, about engaging the pluralism of our world, about seeking healing and reconciliation — we but barely understand. They are not new issues, but they also have taken on forms new, strange, and urgent for us. We need the best of minds to explore them, especially bringing to bear upon them the resources of our faith and our tradition. The concern for study which has always been so much at the heart of what you do, and which has been so inspiring to me, must be engaged here.

Your emphasis on community, too, plays a role in all of this. First of all in mirroring the kind of communion to which we are called, a communion which can encompass and value our differences, yet make them a source of challenge and enrichment rather than one of division and diminishment. A fragmented, postmodern world needs visions of community, as does a world which suffers disruption and dislocation. Without romanticizing its possibilities, community must find today its deepest roots theologically, in a Trinitarian God where difference and unity find their deepest communion.

It is in this combine of prayer, study, and community which a genuine preaching of the Gospel can take shape. It can then be a preaching which can be heard within the tonalities of cultures situated at the crossroads of the local and the global, but also a preaching which takes its hearers to a new place. Where that new place is, and how God is leading us there, can only emerge in our prayer, in our study, and in our life together. May the Lord truly be with you on your journey as an Order of Preachers.

APPENDIX IV
RECOVERING THE CONTEMPLATIVE DIMENSION

fr. Paul Murray OP

Providence 12th July 2001

At the moment of reception into the Order of Preachers, each one of us was asked the question: "What do you seek?", and we replied: "The mercy of God and your mercy". Finding myself here, this morning, at a General Chapter of the Order, about to speak to you on the subject of contemplation, I am conscious, as almost never before, of my own limitations, and of my great need, therefore, for my brothers' forbearance and compassion. I am still, God knows, a mere novice in the life of prayer and contemplation. And this talk is, I have no doubt, the most difficult I will ever be asked to give. So I ask you straight out, my brothers, to have compassion on me, and on my words, as I begin.

A great fidelity to the life of prayer and contemplation has been a distinguishing mark of many of our best-known Dominican preachers and saints. But, within the Church, at least until recently, the Order has generally been noted more for its intellectual prowess than for its contemplative zeal. Today, however, all that is beginning to change. There are now widely available, for example, more translations than ever before of the writings of people like Johannes Tauler, Catherine of Siena, Henry Suso, and Meister Eckhart. And St Thomas Aquinas, who was always revered as a dogmatic theologian within the Church, is now being regarded also, by many people, as a spiritual master.

So it would seem that, all of a sudden, we have an opportunity to allow the contemplative dimension of our tradition to speak with a profound and impressive authority to a new generation. But our own immediate task, and no doubt the reason for this talk this morning, is to allow that tradition to speak first of all to ourselves, here and now, and to allow it to address not only our hearts and our minds but also the way

in which we live our lives as preachers.

Of course, all of us here are indebted to the witness of our own Dominican contemplative sisters. I know I am more indebted than I can say to the community of sisters at Siena Convent in Drogheda, Ireland. And some of you, if not all of you, will be aware that a full acknowledgment of the sisters' contemplative witness and support has already been given by Master Timothy in his most recent letter to the Order.

Not all forms of contemplation, it has to be said, have been affirmed by our Dominican forbears. In fact, in the *Vitae Fratrum*, there has survived a vivid account of one unfortunate friar, who very nearly lost his faith from too much "contemplation"! In similar vein, Humbert of Romans, in his long treatise on preaching, openly complains about those people whose "sole passion is for contemplation". These men seek out, he says, "a hidden life of quiet" or "a retired place for contemplation", and then refuse "to respond to the summons to be useful to others by preaching".

It is worth noting here, in passing, that the word "contemplation", in these early Dominican texts, does not possess the rather esoteric and high mystical character which it would later acquire in the sixteenth century. The word, it is true, can sometimes be linked with the notions of recollection and retirement, but it tends to have a much more plain and down-to-earth connotation. Often it can mean, in fact, little more than a simple act of attention or prayerful study. (In modern times, to add to the confusion, we tend to use the word "contemplation" as a basic synonym for prayer itself.)

Now obviously Humbert of Romans is not intending, in any way, to set up as contraries to one another the life of prayer and the life of preaching. "Since human effort can achieve nothing without the help of God", he writes, "the most important thing of all for a preacher is that he should have recourse to prayer". But the life of prayer and contemplation, which Humbert of Romans and the early Dominicans would recommend, the contemplation which is the focus also of the present paper, is one which would compel us, in Humbert's fine phrase, to "come out into the open", compel us, that is, to set about the task of preaching.

To begin our reflections, I suggest we look first not to one of the most

famous texts from our tradition, but to a text by an anonymous French Dominican of the thirteenth century. The passage in question I found hidden away in a large biblical commentary on The Book of Apocalypse which for centuries had been attributed to Aquinas. The work is now judged, however, to have been composed by a Dominican équipe working at St Jacques in Paris under the general supervision of the Dominican, Hugh of St Cher, between the years 1240 to 1244. Although a major part of the commentary makes for rather dull reading, certain passages in the work are composed with a clarity and force that remind one at times of the work of the modern French contemplative, Simone Weil. In one such passage our Dominican author notes that among the things "a man ought to see in contemplation", and ought "to write in the book of his heart", are "the needs of his neighbours":

> He ought to see in contemplation what he would like to have done for himself, if he were in such need, and how great is the weakness of every human being ... Understand from what you know about yourself the condition of your neighbour. (*"Intellige ex te ipso quae sunt proximi tui."*) And what you see in Christ and in the world and in your neighbour, write that in your heart.

These lines are memorable for the compassionate attention they give to the neighbour in the context of contemplation. But I would like to think as well that their emphasis on true self-knowledge, and their simple openness to Christ, to the neighbour, and to the world, strike a distinctly Dominican note. The passage ends with a simple but impressive reference to the task of preaching. We are exhorted by our author first of all to understand ourselves and be attentive to all that we see in the world around us and in our neighbour, and to reflect deep within our hearts on the things that we have observed. But then we are told to go out and preach: "First see, then write, then send ... What is needed first is study, then reflection within the heart, and then preaching."

The remainder of my talk will be divided into three sections:

1. Contemplation: A Vision of Christ
2. Contemplation: A Vision of the World
3. Contemplation: A Vision of the Neighbour

CONTEMPLATION: A VISION OF CHRIST

If you raise the subject of contemplation, for many people the first name that comes to mind is that of the Spanish Carmelite and mystic, St John of the Cross. But it is not the Carmelite John I want to talk about here. Instead, I would like to consider, for a moment, a much less known spiritual author, a man whose name, by coincidence, was exactly the same as that of the celebrated Juan de la Cruz. But this other John, this less known John of the Cross, this other spiritual author of the sixteenth century, was in fact a Dominican.

By the time Juan de la Cruz, the Dominican, published his major work, the *Diálogo*, in the middle of the sixteenth century, the life of prayer or contemplation had come to be regarded, in many parts of Europe, as a rather daunting and highly specialized activity. There was a real risk, therefore, that a whole generation of people might begin to lose contact with the robust simplicity of the Gospel, and might even cease to find encouragement in the teaching of Christ himself concerning prayer. What I find impressive about the work of Juan de la Cruz, the Dominican, is the way he exposed, as exaggerated, the emphasis in that period on the need for special interior experiences, and the way also in which he defended simple vocal prayer, and underlined the importance, in spiritual transformation, of the ordinary, everyday struggle, on the part of the Christian, to live a life of virtue.

In his *Diálogo,* Juan de la Cruz was clearly determined to challenge those among his contemporaries who, in their writings, tended to exalt prayer almost beyond human reach, and who spoke of contemplation in a decidedly elitist and exclusive spirit. Accordingly, with the salt of the Gospel in his words — and with a kind of sharp humour — the Dominican asserted: "If indeed only contemplatives, in the strict sense of the word, can attain to heaven, then, as for myself, I would have to say what the Emperor Constantine replied to Bishop Acesius, who had shown himself to be extremely rigid at the Council of Nicea: 'Take your ladder, and climb up to heaven by your own means if you're able' because the rest of us — we're nothing but sinners"!

This sharp and vivid reply reminds me of a no less vivid and also amusing comment made by an elderly Dominican of this Province of St

Joseph. He was affectionately known, I understand, as Father "Buzz". He came from Memphis, Tennessee. On one occasion, not feeling very well, he went to visit his doctor, who said to him: "I'm afraid, Father, the best thing you can do now is to give up drinking alcohol completely". To which the Dominican replied: "Doctor, I'm not worthy of the best. What's the second best?"

Behind the invective or sharp humour of the Dominican, Juan de la Cruz, there is an important statement being made. And it is this: prayer or contemplation is not something that can be achieved by mere human effort, however well-intentioned or however strenuous. Prayer is a grace. It is a gift that lifts us beyond anything we ourselves could ever attain by ascetic practice or by meditative technique. Accordingly, communion with God, actual friendship with God in prayer, although impossible even for the strong, is something God himself can achieve for us in a second, if he wishes. "Sometimes", a thirteenth century Dominican homily makes bold to declare, "a man is in a state of damnation before he begins his prayer, and before he is finished he is in a state of salvation"!

The preacher of this homily, William Peraldus, in answer to the question "why everyone ought to be glad to learn how to pray", says something which we almost never hear stated three centuries later. For, by that time, as I have already indicated, prayer in its most authentic form, was generally thought to be something very difficult to achieve. But Peraldus the Dominican states, without the least hesitation or self-consciousness: "prayer is such an easy job"!

This statement may, perhaps, sound naïve. But it draws its authority, I believe, from the Gospel itself. For, is it not the case that, in the Gospel, we are encouraged by Christ to pray with great simplicity of heart and straightforwardness? When, over the years, Dominicans have found themselves confronted with detailed methods and techniques of meditation, and with long lists of instructions of what to do in meditation, and what not to do, their reaction has almost always been the same: they instinctively feel that something has gone wrong.

The reaction of Bede Jarrett, for example, is typical. In one place he notes, with real regret, how on occasion prayer can become "reduced to

hard and fast rules", and can be so "mapped-out and regimented" that "it hardly seems at all to be the language of the heart". When this happens, in the memorable words of Jarrett, "All adventure has gone, all the personal touches, and all the contemplation. We are too worried and harassed to think of God. The instructions are so detailed and insistent that we forget what we are trying to learn. As a consequence, we get bored and so no doubt does God."

St Teresa of Avila, writing on one occasion on the subject of prayer, makes quite a remarkable confession. She says that "some books on the subject of prayer" that she was reading, encouraged her to set aside, as a positive hindrance, "the thought of Christ's humanity". Teresa tried to follow this path for a while, but she soon realized that a prayer-life which excluded Christ was at least as much mistaken as it was mystical! I mention these facts here, because it is instructive to note the reaction of another Dominican of the sixteenth century, the down-to-earth Thomist, Francisco de Vitoria, to this sort of abstract mysticism. Vitoria writes:

> There is a new kind of contemplation, which is practised by the monks these days, consisting of meditating on God and the angels. They spend a long time in a state of elevation, thinking nothing. This is, no doubt, very good, but I do not find much about it in scripture, and it is, honestly, not what the saints recommend. Genuine contemplation is reading the bible and the study of true wisdom.

That last statement from Vitoria betrays, if I am not mistaken, the direct influence of St Dominic. Dominic, as you know well, never composed for his brethren any kind of devotional or spiritual text or testament. He was a preacher first and last, not a writer. And yet, even at this distance in time, there are available to us within the tradition a surprising number of details concerning his way of prayer and contemplation. One reason for this is Dominic's own extraordinary temperament. He possessed an exuberance of nature that, far from being suppressed by the life of prayer and contemplation, seems in fact to have been wonderfully awakened and released. He was a man, as Cardinal Villot once remarked, "stupefyingly free". At prayer in particular

he could hardly, it seems, contain himself. Often he would cry out to God at the top of his voice. As a result, even his private prayer was a kind of open book to his brethren. At night, when he was alone in the church, his voice would often be heard echoing throughout the entire convent.

So Dominic prays with all that he is — body and soul. He prays privately with intense and humble devotion. And, with that same deep faith and profound emotion, he prays in public the prayer of the Mass. Although the intensity of Dominic's faith and feeling may be unusual, as well as the extraordinary length of his night vigils, for the rest his prayer seems indistinguishable from that of any ordinary devout Christian man or woman. His prayer is never in any way esoteric. It is always simple, always ecclesial.

One of the great merits, in my view, of the Dominican contemplative tradition is its dogged resistance to the esoteric aura or spiritual glamour that tends to surround the subject of contemplation. The well-known preacher in the English province, the Northern Irishman Vincent McNabb, for example, with characteristic good humour, liked now and again to bring the subject of contemplation back down from the high clouds of mysticism to the plain earth of Gospel truth. Concerning the question of prayer, for example, as presented in the parable of the Pharisee and the Publican, McNabb writes:

> The Publican did not know he was justified. If you had asked him, "Can you pray?" he would have said, "No, I cannot pray. I was thinking of asking the Pharisee. He seems to know all about it. I could only say I was a sinner. My past is so dreadful. I cannot imagine myself praying. I am better at stealing."

In *The Nine Ways of Prayer*, we are afforded a glimpse of St Dominic himself repeating the Publican's prayer while lying down prostrate on the ground before God. "His heart", we are told, "would be pricked with compunction, and he would blush at himself and say, sometimes loudly enough for it actually to be heard, the words from the Gospel, 'Lord, be merciful to me, a sinner'."

Without exception I find that, in the prayer-lives of the Dominican preachers I most admire, there is always something of that common

neediness, and that Gospel simplicity. When at prayer, these preachers are not afraid to speak to God directly, as to a friend. But always they return instinctively to the straightforward Gospel prayer of petition. Here is Aquinas, for example:

> I come before you as a sinner, O God, Source of all mercy. I am unclean, I beseech you to cleanse me. O Sun of Justice, give sight to a blind man ... O King of Kings, clothe one who is destitute.

Almighty, everlasting God you see that I am coming to the sacrament of your only Son, our Lord Jesus Christ. I come to it as a sick man to the life-giving healer, as one unclean to the source of mercy ... as one who is poor and destitute to the Lord of heaven and earth.

The words of this prayer are prayed in deep poverty of spirit. But the prayer is said with utter confidence all the same. And why? Because the words of the prayer are Gospel words, and because Christ, the life-giving healer and source of mercy, is at its centre.

CONTEMPLATION: A VISION OF THE WORLD

In some religious traditions, the contemplative life implied an almost complete turning away from the world, and in the case of certain ascetic religious, of a rejection not only of their immediate family and friends, but also of people in general, or at least those who appeared to be dominated by weakness or by worldly passion. Fortunately, however, the impulse towards contemplation in the lives of our best-known Dominican preachers and saints, was never characterized by that sort of rigid, judgmental attitude.

A good example, I think, of the Dominican approach, is that short statement already quoted above by the anonymous Dominican friar writing at St Jacques in Paris in the thirteenth century: "Among the things a man ought to see in contemplation", he wrote, "are the needs of his neighbours", and also "how great is the weakness of every human being". So the authentic contemplative in our tradition, the authentic apostle, does not call down curses on the sinful world. But, instead, conscious of his or her own weakness, and humbly identified, therefore, with the world's need, the Dominican calls down a blessing.

In an unusually striking moment in *The Dialogue* of St Catherine of Siena, the saint is asked by God the Father to lift up her eyes to him so that he might demonstrate, in some way, the extent of his passionate care for the whole world. "Look at my hand", the Father says to her. When Catherine does this, she sees at once — and the vision must have astonished her — the entire world being somehow held up and enclosed in God's hand. Then, the Father says to her: "My daughter, see now and know that no-one can be taken away from me ... They are mine. I created them and I love them ineffably. And so, in spite of their wickedness, I will be merciful to them ... and I will grant what you have asked me with such love and sorrow".

What is immediately obvious from this account is that Catherine's passionate devotion to the world does not spring simply from the instinct of a generous heart. No — it is something grounded also in a profound theological vision and understanding. And this fact holds true for other Dominicans as well. The vision of Thomas Aquinas, for example, has been characterized by the German Thomist, Josef Pieper, as nothing less than a theologically-founded "worldliness"! This statement may at first surprise us. But, properly understood, a similar assertion can, I think, be made, not only about Catherine's vision, but also about the vision of Dominic himself.

My favourite image of St Dominic, is one painted on wood, which can be seen in Bologna. It records "the miracle of bread", which, according to tradition, took place at the convent of Santa Maria alla Mascerella. In this medieval work, Dominic's contemplative identity is indicated by the black capuce over his head. But the man we see before us is, first and last, "*vir evangelicus*", a man "*in personna Christi*", surrounded by his brethren, and seated at a table, a meal, which as well as recalling "the miracle of bread", at once suggests a communal and liturgical life, a real eucharistic fellowship. His look is one of extraordinary candour. And his physical presence gives the impression of a man of robust simplicity, a man entirely at ease with himself and with the world around him. In all of medieval iconography, I can think of no other religious painting or fresco in which a saint is shown, as here, looking out at the world with such serene confidence and ease of spirit.

One small detail worth noting is the way Dominic's right hand takes

hold of the bread so decisively, while his left hand, no less firm and strong, holds on to the table. The Dominic of this painting, like the Dominic of history, clearly possesses a very firm and very vital hold on the immediate world around him.

That sense of openness to the world, is a marked characteristic of many of the great Dominican preachers. "When I became a Christian", noted Lacordaire, "I did not lose sight of the world". And, in similar vein, in the century just past, Vincent McNabb remarked once to some of his brethren: "The world is waiting for those who love it ... If you don't love men don't preach to them — preach to yourself"!

On one occasion, deliberately taking to task those contemplatives, some of them monks and priests, whose passion for the Absolute tended to make them indifferent to the world, and to "the true inwardness of things", to the fact that "things exist in themselves, with their own proper nature and needs", Yves Congar sought to highlight what he considered to be an important, if unexpected, lay quality in the Dominican vision of Aquinas. In Congar's opinion, someone who is "authentically lay", such as Aquinas, is "one for whom, through the very work which God has entrusted to him, the substance of things in themselves is real and interesting." Congar strikes a similar note, in a letter written to a fellow Dominican in 1959. Expressing a certain disinterest in what he referred to as "the distinction 'contemplative/active life'", Congar wrote:

> If my God is the God of the Bible, the living God, the "I am, I was, I am coming", then God is inseparable from the world and from human beings ... My action, then, consists in handing myself over to my God, who allows me to be the link for his divine activity regarding the world and other people. My relationship to God is not that of a cultic act, which rises up from me to Him, but rather that of a faith by which I hand myself over to the action of the living God, communicating himself according to his plan, to the world and to other human beings. I can only place myself faithfully before God, and offer the fulness of my being and my resources so that I can be there where God awaits me, the link between this action of God and the world.

Reading this extract from Congar's letter I am immediately reminded

of one of the most remarkable visions of St Catherine of Siena. In it, St Dominic appears precisely as a kind of "link" between God's action and the world. Catherine reported to her Dominican friend, Father Bartolomé, that first of all she saw the Son of God coming forth from the mouth of the Eternal Father. And, then, to her amazement, she saw, emerging from the Father's breast, "the most blessed Patriarch Dominic". In order to "dispel her amazement" the Father then said to her: "Just as this Son of mine, by nature ... spoke out before the world ... so too Dominic, my son by adoption." The union between Dominic and the Father, in this vision, could hardly be more intimate. But the preacher is not seen here, in the usual mode of the contemplative, turning away from the world towards God. Rather, with the Son of God, Dominic is seen coming out from the One who, from the very beginning, "so loved the world".

In Congar's terms, Dominic's only action has been to surrender himself, with faith and hope, to the great, saving initiative of God. "There is only one thing that is real", Congar writes, "one thing that is true: to hand oneself over to God!" But Congar is also well aware that, in the life of Dominic and the early friars, this handing over of self, was never simply an individual act of will. It was always a surrender that involved, on the part of the brethren, a daily "following in the footsteps of their Saviour" — a radical and free acceptance, therefore, of an evangelical way of life.

It is here, at this point, that we meet head on, as it were, some of the most obvious and most concrete forms of the contemplative dimension of our life: choir in common, for example, study, regular observance, the following of the Rule of St Augustine, and the discipline of silence. These particular religious exercises and practices, represented for St Dominic a vital part of the evangelical way of life. But preaching remained paramount always. We can, I think, be grateful that, in recent decades, this message concerning preaching has come home to the Order loud and clear.

But what of the forms of regular and contemplative life which, ideally, should give support to preaching? Are we not, perhaps, today in need of recovering faith in this aspect of our tradition? Certainly we are not monks; but neither are we a secular institute. Preaching is in itself, of course, a spiritual activity, even a contemplative one. But, for St

Dominic and the early friars, speaking about God *"de Deo"* — the grace of preaching — presupposes first speaking with God — *"cum Deo"* — the grace of actual prayer or contemplation. In the apostolic life, adopted by the friars, the ecstasy of service or attention to the neighbour, is unthinkable without the ecstasy of prayer or attention to God, and vice versa.

Obviously, in order to become a preacher, one does not have to be a monk of the desert, or a master of mysticism, or even a saint. But one does have to become, in Humbert of Roman's phrase, at least "a pray-er first". One does have somehow to surrender oneself to God, in prayer, with at least the humble ecstasy of hope. "For", as St Catherine of Siena reminds us in *The Dialogue*, "one cannot share what one does not have in oneself."

In the end, of course, what matters, is preaching. Christ did not say to us: "Be still and contemplate". He commanded us to "go out and preach". Nevertheless, it is worth remembering here that, for the early friars, the grace of preaching, the surrender to God's living Word, was always intimately linked with a communal life of prayer and adoration, and with what Jordan of Saxony calls, in a fine phrase, "apostolic observance".

The pattern of Dominican community life and community prayer was, in Jordan's understanding, not some sort of external or arbitrary discipline. Rather, Jordan saw it with enthusiasm as an opportunity for us to experience, here and now in faith, Christ risen among us. In a letter which he wrote to the brethren in Paris, Jordan speaks of the need for each one of us to hold fast to the bond of charity, and keep faith with the brethren. If we should fail to do this, Jordan says, we risk an opportunity really to meet the risen Christ. For "the man " who cuts himself off from the unity of the brotherhood, "may from time to time feel some very slight and fugitive consolation of the spirit." But, in the opinion of Jordan, "he can never fully have sight of the Lord unless he is with the disciples gathered in the house."

In the practice of prayer, both public and private, and in the task of preaching, we discover, *in medio ecclesiae*, that Christ is now living his life within us. He is our risen brother to whom we can turn, and speak

as with a friend. "Consider", St Thomas writes, quoting Chrysostom, "what a joy is granted you, what a glory is given you, to talk with God in your prayers, to converse with Christ, asking for whatever you want, whatever you desire."

In contemplation, we turn our whole attention to God. But there is something else as well. God's Word, though utterly transcendent in its source, has come down into the world, and has taken flesh." God", as Simone Weil once remarked, has to be on the side of the subject." The initiative is always his. Accordingly, both in our work and in our prayer, we come to realize that Christ is not just the object of our regard. He is the Word alive within us, the friend "in whom we live and move and have our being". And thus, we can make bold to say, echoing the First Letter of St John: This is contemplation — this is contemplative love — not so much that we contemplate God, but that God has first contemplated us, and that now in us, in some sense, and even through us, as part of the mystery of his risen life in the Church, he contemplates the world.

More than fifty years ago, the French existentialist philosopher, Albert Camus, was invited to give a talk to a Dominican community in France at Latour-Maubourg. In his address, Camus strongly encouraged the brethren to maintain their own Dominican and Christian identity. "Dialogue is only possible", he remarked, "between people who remain what they are, and who speak the truth." *Remain what you are*. It sounds like something fairly straightforward. But, as we know well, our identity as Dominicans, with its fundamental evangelical simplicity, on the one hand, and its great richness and variety of elements, on the other, is something that can never be taken for granted. In any given age, there is always the risk that some aspect of our identity will be lost or forgotten or ignored. And, as a result, the task of preaching — the main purpose of the Order — will suffer.

If there is one aspect or dimension of our life as Dominicans which, in this age, is vulnerable to neglect, it is — I have no doubt — the contemplative dimension. At the beginning of this talk, I recalled the story of an early Dominican who almost lost his faith through too much contemplation. Now I very much doubt if that would happen today in the Order. If anything, we are more likely, in this fast-speed, high-tech world, to lose our faith through too much activity!

In this context, I find encouraging and challenging a comment made in a late interview by Marie-Dominique Chenu. Living at Saint Jacques in Paris, in the same convent as the *frater anonymous* from the thirteenth century whom I quoted earlier, Chenu discovered that what he saw in the world somehow prompted him to contemplation. The world and the Word of God should not, Chenu insisted, be separated. "Our priority is to go out to the world. The world is the place where the Word of God takes on meaning." These statements I think we understand today. They are part of our received inheritance since the twentieth century, and indeed since the thirteenth. But the comment from Chenu which I find most interesting, concerns his own initial experience of the Order, and the reason why he joined. "I had no intention of entering", he tells us, "but I was impressed by the atmosphere of the place." It was not, strictly speaking, a monastic atmosphere, Chenu recalls, but one of contemplation all the same. And it was "the contemplative atmosphere" that drew him. Not only that — the brothers' devotion to study, and the general air of intense and ascetic dedication, remained with Chenu for many years. "All through my life", he said, "I have reaped the benefits of that contemplative *cadre*."

The contemplative life itself, of course, receives attention from Aquinas in the *Summa*. You remember I spoke, earlier in this section, of the "lay spirit" in Aquinas — how he looked at the things of this world with respect. But, in the *Summa*, when he discusses the contemplative life, Aquinas emphasizes the importance of giving attention also to what he calls "eternal things". He writes: "The contemplative life consists in a certain liberty of spirit. Thus Gregory says that *the contemplative life produces a certain freedom of mind, because it considers eternal things*."

That "freedom of mind", which comes from contemplation, is not something reserved only for enclosed contemplatives. As preachers, in fact, we need that freedom more perhaps than anyone. For, without it, we risk becoming prisoners of the spirit of the age, and of the fashions of the age. And what we preach, in the end, will not be the Word of God, but instead some word or some ideology of our own. And *that* word, *that* message, will be of little use to the world, even if we seem to be carrying it to the furthest frontiers of human need. For really to "come out into

the open", we ourselves require, first of all, as the Gospel and our own tradition remind us, to make a journey within." God", Eckhart says: "is in, we are out. God is at home, we are abroad ...' God *leads the just through narrow paths to the highway that they may come out into the open* '."

CONTEMPLATION: A VISION OF THE NEIGHBOUR

In traditional religious literature, the word "ecstasy" is often linked with that of contemplation. But, nowadays, on the street, the word means, of course, one thing and one thing only: a very potent and very dangerous drug! Over the centuries, Dominicans have not been shy to use the word on occasion when talking about prayer or contemplation. But the following rather sharp and challenging comment from Eckhart on the subject, is typical. He says: "If a man were in an ecstasy, as St Paul was, and knew that some sick man needed him to give him a bit of soup, I should think it far better if you would abandon your ecstasy out of love and show greater love in caring for the other in his need." "Love" — there it is, that small Gospel word, that harbinger of the grace of attention, that reminder to all of us of what contemplation — Christian contemplation — really means!

One of the statements about St Dominic most often quoted is that "he gave the day to his neighbours, and the night to God". It is a telling statement, but in a way not strictly true. For, even after the day was over, in the great silence and solitude of Dominic's long night vigils, the neighbour was not forgotten. According to one of the saint's contemporaries — Brother John of Bologna — Dominic, after lengthy prayers, lying face down on the pavement of the Church, would rise up, and perform two simple acts of homage. First, within the Church, he would "*visit* each altar in turn ... until midnight". But then "he would go very quietly and *visit* the sleeping brethren; and, if necessary, he would cover them up."

The way this account has been written down, one has the sense that Dominic's reverence for the individual altars in the Church, is somehow intimately related to his reverence and care for the sleeping brethren. It is almost as if Dominic is acknowledging, first of all, the presence of the sacred in the altars, and then — with no less reverence —

acknowledging that same presence in his own brethren. I have always been struck by a phrase which Yves Congar quoted many years ago from Nicolas Cabasilas. It reads: "Among all visible creatures, human nature alone can truly be an altar." Congar himself, in his book, *The Mystery of the Temple*, makes bold to say: "Every Christian is entitled to the name of 'saint' and the title of 'temple'." And again, echoing that same Pauline vision, the first Master after Dominic, Jordan of Saxony, writing to a Dominican community of nuns, exclaimed: "The temple of God is holy, and you are that temple; nor is there any doubt but that the Lord is in his holy temple, dwelling within you."

Among all those, within the Dominican tradition, who have spoken and written concerning the neighbour in contemplation, the most outstanding in my view is St Catherine of Siena. On the very first page of her *Dialogue*, we are told that "when she was at prayer, lifted high in spirit", God revealed to her something of the mystery and dignity of every human being. "Open your mind's eye", he said to her, "and you will see the dignity and beauty of my reasoning creature." Catherine obeys at once. But when she opens the eye of her mind in prayer, she discovers not only a vision of God, and a vision of herself in God as his image, but also a new and compassionate vision and understanding of her neighbour. "[S]he immediately feels compelled", Catherine writes, "to love her neighbour as herself for she sees how supremely she herself is loved by God, beholding herself in the wellspring of the sea of the divine essence."

Contained in these few words of Catherine there is, I believe, a profound yet simple truth: the source of her vision of the neighbour and the cause of her deep respect for the individual person, is her contemplative experience. What Catherine receives in prayer and contemplation is what Dominic had received before her — not simply the command from God to love her neighbour as she had been loved, but an unforgettable insight beyond or beneath the symptoms of human distress, a glimpse into the hidden grace and dignity of each person. So deeply affected was Catherine by this vision of the neighbour that she remarked on one occasion to Raymond of Capua that if he could only see this beauty — the inner, hidden beauty — of the individual person as she saw it, he would be willing to suffer and die for it. "Oh Father ... if you were to see the beauty of the human soul, I am convinced that you would

willingly suffer death a hundred times, were it possible, in order to bring a single soul to salvation. Nothing in this world of sense around us can possibly compare in loveliness with a human soul".

The assertion of a willingness to die a hundred times for the sake of the neighbour, sounds extreme. But it is typical of Catherine. In another place, Catherine writes: "Here I am, poor wretch, living in my body, yet in desire constantly outside my body! *Ah, good gentle Jesus*! I am dying and cannot die." That last phrase, "I am dying and cannot die" Catherine repeats a number of times in her letters. Two centuries later, the Carmelite mystic, St Teresa of Avila, also uses the same phrase, but uses it in a very different way from Catherine. True to her Carmelite vocation, Teresa's whole attention is fixed, with deep longing, on Christ her Spouse. Without him, the world holds little or no interest. And so, in one of her poems, Teresa tells us that she is "dying" of great spiritual pain — because she cannot "die" physically as yet, and be one with Christ in heaven:

> Straining to leave this life of woe,
> With anguish sharp and deep I cry:
> *"I die because I do not die."*

When Catherine uses the phrase, "I die because I cannot die", she never uses it to express a desire to be out of this world. Of course, like Teresa, Catherine longs to be with Christ. But her passion for Christ compels her, as a Dominican, to want to serve the Body of Christ, the Church, here and now in the world, and in any way she can. Her anguish of longing comes from her awareness that all her efforts are inevitably limited. She writes: "I am dying and cannot die; I am bursting and cannot burst because of my desire for the renewal of holy Church, for God's honour, and for everyone's salvation".

The mysticism of Catherine of Siena, like that of Dominic, is an ecclesial mysticism. It is a mysticism of service not a mysticism of psychological enthusiasm. God is, of course, for both Catherine and Dominic, always the primary focus of attention, but the neighbour, and the neighbour's need, are never forgotten. When, on one occasion, a group of hermits refused to abandon their solitary life in the woods, even

though their presence was badly needed by the Church in Rome, Catherine wrote at once to them with biting sarcasm: "Now really, the spiritual life is quite too lightly held if it is lost by change of place. Apparently, God is an acceptor of places, and is found only in a wood, and not elsewhere in time of need!"

This outburst from Catherine does not mean that she had no appreciation for the ordinary aids and supports necessary for the contemplative life: solitude, for example, and recollection, and silence. Silence in particular Catherine respected. But what she did not approve of at all was the cowardly silence of certain ministers of the Gospel who, in her opinion, ought to have been crying out loud and clear on behalf of truth and justice. "Cry out as if you had a million voices", she urged, "It is silence which kills the world".

Two centuries later, in a letter sent home to Spain by the Dominican preacher, Bartolomé de Las Casas, we hear the same note of urgency. The year was 1545. Already, with no small courage, Bartolomé had discerned that his vocation was to become a voice for those who had no voice. Being confronted daily by the appalling degradation and torture of innocent people all around him, he was determined to keep silent no longer. "I believe", he wrote, "God wants me to fill heaven and earth, and the whole earth anew, with cries, tears and groans."

Las Casas did not base the strength of his challenge on mere emotion. Again and again we find the Dominican preacher appealing in his writings to what he called the "intelligence of the faith". According to Las Casas, the best way to arrive at Gospel truth was "by commending oneself earnestly to God, and by piercing very deeply — until one finds the foundations." It was at this level of humble yet persistent meditation that Bartolomé encountered not just the truth about God, but God himself, the God of the Bible, the Father of Christ Jesus, the living God who, in Bartolomé's own words, has "a very fresh and living memory of the smallest and most forgotten."

By allowing himself to be exposed in this way to the face of Christ crucified in the afflicted, Bartolomé was a true son of his father, Dominic. For Dominic was a man possessed not only by a vision of God, but also by a profound inner conviction of people's need. And it was to

the men and women of his own time, to his own contemporaries, whose need he received almost like a wound in prayer, it was to them Dominic was concerned to communicate all that he had learned in contemplation.

At the very core of St Dominic's life, there was a profound contemplative love of God — that first and last. But reading through the very early accounts of Dominic's prayer-life, what also immediately impresses, is the place that is accorded to others — to the afflicted and oppressed — within the act of contemplation itself. The *"alii"* — the others — are not simply the passive recipients of Dominic's graced preaching. Even before the actual moment of preaching, when St Dominic becomes a kind of channel of grace, these people — the afflicted and oppressed — inhabit "the inmost shrine of his compassion". They form part even of the *"contemplata"* in *contemplata aliis tradere*. Jordan of Saxony writes:

> God had given [Dominic] a special grace to weep for sinners and for the afflicted and oppressed; he bore their distress in the inmost shrine of his compassion, and the warm sympathy he felt for them in his heart spilled over in the tears which flowed from his eyes.

In part, of course, this means simply that when he prays Dominic remembers to intercede for those people he knows to be in need, and for sinners especially. But there is something more — some "special grace" to use Jordan's phrase. The wound of knowledge that opens up Dominic's mind and heart in contemplation, allowing him with an awesome unprotectedness to experience his neighbour's pain and his neighbour's need, cannot be accounted for simply by certain crowding memories of pain observed or by his own natural sympathy. The apostolic wound Dominic receives, which enables him to act and to preach, is a contemplative wound.

CONCLUSION

I remember, as a novice in the Order, putting a question about contemplation to one of the priests in the house, a wonderful man called Cahal Hutchinson. "What", I asked, "is the secret of Dominican contemplation?" Father Cahal hesitated a moment. He smiled at me.

Then he said: "Brother Paul, never tell the Carmelites or the Jesuits, but we have no secret other than the Gospel secret!" "However", he went on, "as a Dominican, I can reveal to you the two great laws of contemplation." Immediately, with a novice enthusiasm, I took out my pen and paper. Cahal said: "The first law is — pray. And the second law is — keep at it!" Perhaps, my brothers, that's the first and the final word to be said on the subject.

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