

ACTS
OF THE
ELECTIVE GENERAL CHAPTER
OF THE
ORDER OF PREACHERS

BIÊN HÒA
ON THE NINTH DAY OF THE MONTH OF JULY
UNTIL THE 4TH DAY OF THE MONTH OF AUGUST
IN THE YEAR OF OUR LORD 2019

CELEBRATED UNDER

FR. GERARD FRANCISCO TIMONER III

PROFESSOR OF SACRED THEOLOGY
MASTER OF THE ENTIRE ORDER



ROME
GENERAL CURIA AT SANTA SABINA
2019

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LETTER OF PROMULGATION

FR. GERARD FRANCISCO TIMONER III, O.P.

Professor of Sacred Theology
Humble Master and Servant
of the Entire Order of Preachers

Dear Brothers in St. Dominic,

We give thanks to God, *Gratiarum omnium largitori*, Giver of all good gifts, for the elective general chapter we celebrated under the auspices of the Convent of St. Martin de Porres, Biên Hòa, Việt Nam from 9 July to 4 August 2019.

We also thank Br. Bruno, for being “Dominic“ for us these nine years, for leading the entire Order in the grace-filled celebration of its 8th centenary, for giving us clear direction on how to follow the intuition of St. Dominic in founding the Order by sending the brothers to study, preach and build communities. He shepherded the restructuring of the Order and provided two important means for its internal restructuring by promulgating the *Ratio Formationis Generalis* and *Ratio Studiorum Generalis*. The creation of the various apostolic or mission fora provided spaces for common reflection and collaboration among the brothers who are committed to these forms of apostolic preaching.

This General Chapter has sought to continue and build upon these accomplishments by reflecting on and finding ways of

how to fortify the συνέργια (synergy) of Dominican life and mission. Our Constitutions remind us: the Order is a communion, not a federation of provinces. It is important to remember that this communion has two inseparable dimensions: *affectus communionis*, i.e., affective communion and *effectiva communio*, i.e., effective or concrete communion. The General Chapter, which, per se, is a moment of *effectiva communio*, has made an important decision to establish a solidarity fund for initial formation, one of the important means to assure that the eight hundred brothers in initial formation we have at present would have a comparable quality of formation. Each brother who generously responds to the grace of Dominican vocation has the right to receive an authentic Dominican formation. Yes, we are sons of our respective provinces, but we are all brothers in the same Order. Certainly, this fraternal communion is manifested in many ways, including the “communion of goods” on all levels of the Order, convent, province and the universal Order.

Three topics took the most time during our plenary sessions: (a) cooperator brothers (b) conventual structure (c) and sexual abuse. The amount of time we spent clearly indicated the desire of the brothers to take time to listen and learn from one another regarding these themes.

Cooperator Brothers. It is clear to everyone that we appreciate, promote and protect the vocation of our cooperator brothers. But we realize that even after many erudite studies and learned declarations from general chapters, there seems to be a need for further theological reflection on *both the cooperator brother and the ordained brother*. As a communion of both ordained and cooperator-brothers, what could our Order offer to the Church, which is an ordered communion, and whose priests are called to be “united in themselves in an intimate sacramental brotherhood“ (*Ratio Fundamentalís Institutionis Sacerdotalis* [2016], no. 51)? There is a profound longing for brotherhood among priests, both diocesan and religious. We recall of course, the example

of our founder who wanted to be called “Brother Dominic“. This seemingly humble designation is in fact a very “theological title” because it “preaches” and points to the coming Kingdom of God where everyone is a “brother” and a “sister,” for there is only one Father who is in heaven.

The Conventual Structure. Our spirituality of preaching and governance are best supported by a conventual structure (communitarian government, sense of fraternal belonging, common life as touchstone of our credibility as preachers of the Gospel who help build church communion, etc.) We know that the number of brothers in a convent does not guarantee a full Dominican life, but it is an important condition for the possibility of the way of life of a preacher. When for apostolic reasons, it is difficult for provincials and superiors to obtain the conditions for communal life, we must find concrete means for these brothers to have a real sense of fraternal belonging. After all, every brother we accepted for profession has the right and duty to live a full Dominican life.

The Handling of Sexual Abuse Cases. We have dealt with this delicate issue with fraternal frankness and charity. The provisions on this topic are found in different places in the Acts but they are also collated in the appendix for easy reference, together with the text of the prayer which concluded the discussion at the chapter.

Finally, in the name of the Order, I wish to express our gratitude for the following: the Brothers of the Province of Queen of Martyrs, Vietnam specially brothers Joseph Hoa, prior provincial and Joseph Ngo Si Dinh, Secretary General for their excellent service and fraternal dedication in organizing the chapter and providing for the needs of the capitulars; the General Chapter Committee of the Curia; the members of the Steering Committee and the Moderators, who by their collective wisdom and experience of previous chapters helped all of us in “shepherding” this chapter; and finally, our brother translators who tried their best to let our voices be heard in different languages.

By this letter, I hereby promulgate the Acts of the Elective General Chapter of Biên Hòa, Việt Nam celebrated from 9 July to 4 August 2019.

Given at Rome, in our Convent of Santa Sabina, the twenty-second day of the month of August in the Year of our Lord 2019, the memorial of the Queenship of the Blessed Virgin Mary.

Brother Gerard TIMONER III, O.P.
Master of the Order

Brother Jean-Ariel BAUZA-SALINAS, O.P.
Secretary General

Prot. 50/19/356 Bien Hoa 2019

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- fr. Juan Luis MEDIAVILLA GARCÍA, Syndic of the Order

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- fr. Hermann de Porres JOHNSON, Cooperator Brother
- fr. Joseph MAI VAN TUYEN, Cooperator Brother
- fr. Benjamin EARL, Procurator General of the Order, Peritus of Canon Law
- fr. Florentino BOLO, General Promotor of the Priestly Fraternities of St. Dominic
- fr. Michael DEEB, General Promotor General of Justice and Peace, Permanent Delegate to the United Nations

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- Sr. Teresa BUI THI TAM, of the International Commission of Nuns
- Sr. Mary Constance TRAN THI SAM, of the Congregation of St. Catherine of Siena (Vietnam)
- Mr. Gabriel PINTO BARBOSA, president of the International Council of Dominican Lay Fraternities
- Mr. Joseph DO AN NINH, president of the Dominican Lay Fraternities in Vietnam
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NGUYEN THI BICH KIEU

ABBREVIATIONS

ACG	Acta Capituli Generalis
AL	Post-synodal Apostolic Exhortation <i>Amoris laetitia</i> , Pope Francis, 19.03.2016
CIC	<i>Codex Iuris Canonici</i>
CIDALC	Interprovincial Dominican Conference of Latin America and the Caribbean
EBAF	École Biblique et Archéologique de Jérusalem
EG	Apostolic Exhortation <i>Evangelii gaudium</i> , Pope Francis, 26.11.2013
LG	Pastoral Constitution <i>Gaudium et spes</i> , Vatican Council II, 7.12.1965
IAOP	Inter Africa O.P.
IDF	International Dominican Foundation
IDYM	International Dominican Youth Movement
IEOP	Inter Europe O.P.
LCM	Liber Constitutionum Monialium O.P.
LCO	Liber Constitutionum et Ordinationum Fratrum O.P.
PUST	Pontificia Università San Tommaso d'Aquino – Roma
RFG	<i>Ratio Formationis Generalis</i>
RSG	<i>Ratio Studiorum Generalis</i>

CHAPTER I

FORMALITIES

1. We report that, with a circular letter dated in Rome the 7th day of November, 2018, the Master of the Order, fr. Bruno CADORÉ, in accord with LCO 413 § II, convoked the Elective General Chapter to be celebrated in the seminary San José de Long Khánh (Vietnam) starting on July 9 until 4 August, 2019. The Chapter will be called Biên Hòa (“frontiers of peace”), the city where our convent of San Martín de Porres of the Queen of Martyrs Province in Vietnam is located.
2. We report that the Master of the Order, in accord with LCO 414, named fr. Joseph NGO SI DINH, of the Queen of Martyrs Province in Vietnam, as General Secretary of the Elective Chapter of Biên Hòa on 12 September 2017.
3. We report that the Master of the Order, fr. Bruno CADORÉ, invited to the Elective General Chapter of Biên Hòa fr. Herman de Porres JOHNSON and fr. Joseph MAI VAN TUYEN, cooperator brothers.
4. We report that the following members of the Dominican Family were invited by the Master of the Order to attend the Elective General Chapter of Biên Hòa: Sr. Teresa BUI THI TAM, of the International Commission of Nuns and nun of the Monastery Our Lady of the Holy Spirit (Dong Nai, Vietnam); Sr. Mary Constance TRAN THI SAM of the Congregation of St. Catherine of Siena (Vietnam); Mr. Gabriel PINTO BARBOSA, president of the International Council of Dominican Lay Fraternities; Mr. Joseph DO AN NINH, president of the Dominican Lay Fraternities in Vietnam; Mrs. Anne

NGUYEN THI SAI, representative of the Secular Institutes; Mr. Elijor Benjamin RODIL, Coordinator of the International Dominican Youth Movement.

5. We report that the Master of the Order invited the following members of the General Curia: fr. Orlando RUEDA ACEVEDO, Socius for Apostolic Life; fr. Pablo Carlos SICOULY, Socius for Intellectual Life; fr. Vivian BOLAND, Socius for Fraternal Life and Formation; fr. Gerard Francisco TIMONER III, Socius of Asia-Pacific; fr. Alain ARNOULD, Socius of Western Europe and Canada. The Master of the Order also invited fr. Juan Luis MEDIAVILLA GARCÍA, Syndic of the Order, fr. Florentino BOLO, General Promoter of Priestly Fraternities of St. Dominic and fr. Michael Christopher DEEB, General Promoter of Justice and Peace and Permanent Delegate to the United Nations.
6. We report that the Master of the Order invited to the General Chapter fr. Benjamin EARL, Procurator General of the Order, as Peritus in Canon Law.
7. We report that on 6 June 2019 the Master of the Order, fr. Bruno CADORÉ, sent a letter to the Holy Father Francis, communicating to him the celebration of the General Chapter in Biên Hòa.

Rome, 06 June 2019
His Holiness Pope Francis, Vatican City
Prot 50/19/356 Biên Hòa _2019

Holy Father,

At the end of the term of Master of the Order of Preachers that the friars confided in me nine years ago, allow me to express my gratitude for your prayers and for the support

you have given to the Order of Preachers throughout these years. I warmly remember the welcome you gave to the participants of our General Chapter in August 2016, the celebration of the closing of the 800th Anniversary Jubilee of the Order which you agreed to preside at in January 2017, not to mention your visits to Santa Sabina on Ash Wednesdays and the meetings we could have during the Synod of Bishops or at other times. Thank you for your interest in the Order since your call to assume the charge of Supreme Pastor of our Holy Mother Church.

From 6 July to 4 August, the Order will celebrate a new General Chapter in Vietnam. The delegates from all the entities of the Order will elect a new Master of the Order of Preachers as the 87th successor of Saint Dominic. For the first time in its history, a General Chapter will take place in a location where the Christian culture is not a majority. We want this to be an echo of the charisma of Saint Dominic, who was concerned for the salvation of souls, wherever they were, and in all people, especially those who were far away.

In the name of the entire Dominican Family, I ask for your prayers for the success of this General Chapter. May our deliberations, guided by the Holy Spirit, renew the zeal of the Dominican Family to serve the Gospel and the Church, and by listening to the world, this "holy land" where we were invited, during the chapter of 2016, to be contemplative preachers, witnesses of the compassion of Christ, evangelizers by the living flesh of Christ.

Asking your apostolic blessing for the friars gathered in Chapter and for the entire Dominican Family, be assured of my personal prayers and those of the whole Order of Preachers.

*fr. Bruno CADORÉ O.P.
Master of the Order of Preachers*

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8. We report that on 11 June 2019 Bishop Edgar PEÑA PARRA, Delegate for General Affairs of the Secretary of State sent the following missive to the Master of the Order:

*Vatican, 11 June 2019
N. 455.869
fr. Bruno CADORÉ O.P.
Master of the Order of Preachers
Rome*

Reverend Father,

Your respectful letter has been forwarded to Pope Francis informing him of the celebration of the next General Chapter of the Order of Preachers in which a new Master of the Order will be elected.

The Holy Father is grateful for this gesture of support and closeness. He also commends you to the Lord, together with the other chapter members, so that, being faithful to your foundational charism, you continue carrying out with joy and dedication your mission in the Church and the world. At the same time, I encourage you to continue persevering with growing love and generous effort in the preaching of the Gospel for the salvation of all peoples. I invoke upon you the protection of the Virgin of the Rosary and the intercession of Saint Dominic, your holy founder. His Holiness imparts with fondness the Apostolic Blessing you requested.

I take this opportunity to express my personal regards and esteem in Christ.

*+ Edgar Peña
Delegate for General Affairs
Secretary of State*

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9. We report that fr. Jesús Antonio DÍAZ SARRIEGO, fr. Martin GANERI and fr. Olivier DONJON DE SAINT MARTIN examined the testimonial letters of the vocals in the afternoon of 7 July and the morning of 8 July.
 10. We report that on 8 July, the Master of the Order named fr. Peter PHAN NGO XUAN THOAI as notary of the General Chapter.
 11. We report that on 8 July, the Master of the Order, with the consent of the capitulars according to the norm of LCO 417 § I, 3°, named fr. Peadar Benedict MAC CIONAOITH of the Province of Ireland; fr. Martin GELABERT BALLESTER of the Province of Spain and fr. Gilles BERCEVILLE, of the Province of France as reviewers of the text of the Acts of the General Chapter. Afterwards, the Master of the Order, with the consent of the capitulars, named fr. Anthony WALSH, of the Province of Australia in place of fr. Benedict MAC CIONAOITH.
 12. We report that the Master of the Order, having consulted the capitulars according to the norm of LCO 417 § I, 4, confirmed the allocation, previously prepared, of the members and presidents of the seven commissions:

COMMISSION 1

LIFE-MISSION SYNERGY: DIFFICULTIES AND RENEWAL OF OUR COMMON FRATERNAL LIFE

President: fr. Richard Adelakun OGEDENGBE (45)

fr. Carlos Antonio CÁCERES PEREIRA (44)

fr. Herald D'SOUZA (46)

fr. Peter Hoang DO (32)

fr. Angelik KITSULA (49)

fr. Paweł KOZACKI (10)

fr. Francesco LA VECCHIA (06)

fr. Paul LAWLOR (18)

fr. Kenneth Raymond LETOILE (29)
fr. James Vincent MARCHIONDA (35)
fr. Allen Bernard MORAN (29)
fr. Stanslaus Clement MUYEBE (48)
fr. Joseph NGUYEN HUU CUONG (40)
fr. Timothy RADCLIFFE (09, former Master of the Order)
fr. Marco Giuseppe RAININI (04)
fr. Eduardo de Jesús ROMERO UREÑA (01)
fr. Napoleon SIPALAY (41)

COMMISSION 2

LIFE-MISSION SYNERGY: DIFFICULTIES AND RENEWAL IN PREACHING

President: fr. Diego Orlando SERNA SALAZAR (21)
fr. Yinmy CABALLERO SUÁREZ (85)
fr. Christopher CARUANA (30)
fr. Sergio CATALANO (06)
fr. José Filipe DA COSTA RODRIGUES (15)
fr. Michael DEEB (48, Promotor General for Justice and Peace)
fr. José FERNÁNDEZ ALVES (37)
fr. Martin GELABERT BALLESTER (01)
fr. Juan Pedro GÓMEZ (28)
fr. Philipp Elton KÖNIG (08)
fr. Felicísimo MARTÍNEZ DÍEZ (25)
fr. Miguel MENDOZA ROLDÁN (19)
Sr. Sai NGUYEN THI (invited)
Sr. Gabriel PINTO BARBOSA D.S. (invited)
fr. Hugues-François ROVARINO (02)
fr. Orlando RUEDA ACEVEDO (21, Socius for the Apostolic Life)
fr. José Manuel VALENTE DA SILVA NUNES (15)
fr. Rómulo VÁSQUEZ GAVIDIA (20))

COMMISSION 3

VOCATIONS, COOPERATOR BROTHERS, AND FORMATION

President: fr. Raymond MI (25)
fr. Vivian P. BOLAND (18, Socius for Fraternal Life and Formation)
Sr. Teresa BUI THI TAM (invited)
fr. Thomas Michael CONDON (42)
fr. François DERMINE (04)
fr. René DINKLO (17)
fr. Augustine EBIDO (45)
fr. Herman de Porres JOHNSON (42, invited)
fr. Mikołaj LUCHOK (10)
fr. Peadar Benedict MAC CIONAOITH (18)
fr. Joseph MAI VAI TUYEN (40, invited)
fr. Thomas McDERMOTT (35)
fr. Scott O'BRIEN (42)
fr. Domagoj POLANCAK (13)
fr. Naveen SALDANHA (46)
fr. Gerard Francisco TIMONER III (41, Socius for Asia Pacific)
fr. Nicolas TIXIER (03)
fr. Joy Mathew VAZHACKAPARA (46)

COMMISSION 4
SOLIDARITY AND COLLABORATION

President: fr. Benjamin Sombel SARR (83)
fr. Javier Antonio CASTELLANOS (21)
fr. Philippe COCHINAUX (39)
fr. Boaventura Sapalo CORDEIRO (15)
fr. Jean DOUTRE (31)
fr. Irenej FINTOR (83)
fr. Peter KREUTZWALD (08)
fr. José Ángel LÓPEZ LEGIDO (25)
fr. Rafael MANIKIZA UWINEZA (31)
fr. Juan Luis MEDIAVILLA GARCÍA (01, Syndic of the Order)
fr. Bienvenu NSEKOKO BONGO (47)
fr. Richard OUNSWORTH (09)

fr. Slavko SLISKOVIC (13)
fr. Aldo TARQUINI (05)
fr. Armando Alonso VILLALTA SALAZAR (23)
fr. Juan Carlos VILLEGAS ANCAJIMA (20)
fr. Anthony WALSH (36)

COMMISSION 5

GOVERNMENT OF THE ORDER AND PROMOTION OF THE DOMINICAN FAMILY

President: fr. Damián MACURA (83)
fr. Fausto ARICI (04)
fr. Alain ARNOULD (39, Socius for northeastern Europe
and Canada)
fr. Florentino BOLO (41, Promotor General of the Priestly
Fraternities of Saint Dominic)
fr. Thomas Gabriel BROGL (34)
fr. Francisco Javier CARBALLO FERNÁNDEZ (01)
fr. Wojciech DELIK (10)
fr. David Alfonso DÍAZ CORRALES (19)
fr. Jarosław GLODEK (10)
fr. Stephen KERRY (36)
fr. Frans MICALLEF (30)
fr. Gideon Kizito Murimi MUCHIRA (29)
fr. Joseph NGUYEN DUC HOA (40)
fr. Quirico PEDREGOSA (41)
Sr. Elijor Benjamin RODIL (invited)
fr. Younas SHAHZAD (43)
fr. Pavel SYSSOEV (02)
Sr. Mary Constance TRAN THI SAM (invited)

COMMISSION 6

STUDIES, CENTERS OF STUDY AND INSTITUTIONS UNDER THE MASTER OF THE ORDER

President: fr. Jesús Antonio DÍAZ SARRIEGO (01)
fr. Gilles Lucien BERCEVILLE (03)
fr. Didier CAENEPEEL (31)

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- fr. Herminio DAGOHOY (41)
fr. Olivier DONJON DE SAINT MARTIN (02)
fr. Lukas Jan FOSUM (12)
fr. Martín GANERI (09)
fr. Adrián Mauricio GARCÍA PEÑARANDA (21)
fr. Javier GONZÁLEZ IZQUIERDO (25)
fr. Kokou M. Antoine-Augustin MISSODE (83)
fr. Joseph NGUYEN HUU NGHI (40)
fr. Raphael OGOKE (45)
fr. Richard PEDDICORD (35)
fr. Jean-Jacques PÉRENNÈS (03, Delegate of those convents
immediately under the jurisdiction of the Master)
fr. Emilio PLATTI (39)
fr. Pablo Carlos SICOULY (28, Socius for the Intellectual
Life)
fr. Michael SWEENEY (32)
fr. Guido VERGAUWEN (38)
fr. Thomas Joseph WHITE (29, Delegate of those convents
immediately under the jurisdiction of the Master)

COMMISSION 7

CONSTITUTIONS AND ORDINATIONS

- President:** fr. Javier María POSE (28)
fr. Gilles Lucien BERCEVILLE (03)
fr. Didier CAENEPEEL (31)
fr. Herminio DAGOHOY (41)
fr. Olivier DONJON DE SAINT MARTIN (02)
fr. Lukas Jan FOSUM (12)
fr. Martín GANERI (09)
fr. Adrián Mauricio GARCÍA PEÑARANDA (21)
fr. Javier GONZÁLEZ IZQUIERDO (25)
fr. Kokou M. Antoine-Augustin MISSODE (83)
fr. Joseph NGUYEN HUU NGHI (40)
fr. Raphael OGOKE (45)
fr. Richard PEDDICORD (35)

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- fr. Jean-Jacques PÉRENNÈS (03, Delegate of those convents immediately under the jurisdiction of the Master of the Order)
- fr. Emilio PLATTI (39)
- fr. Pablo Carlos SICOULY (28, Socius for the Intellectual Life)
- fr. Michael SWEENEY (32)
- fr. Guido VERGAUWEN (38)
- fr. Thomas Joseph WHITE (29, Delegate of those convents immediately under the jurisdiction of the Master of the Order)
13. We report that on July 8, 2019, the General Chapter approved the moderators of the plenary sessions: fr. Henry DONNEAUDA of the Province of Toulouse, fr. Pablo José CONDRAC of the Province of Argentina, and fr. Darren DIAS of the Province of Canada, previously proposed by the Master of the Order.
14. We report that on July 8, 2019, the Master of the Order, fr. Bruno CADORÉ, together with the Prior Provincial of Vietnam, fr. Joseph NGUYEN DUC HOA; with the General Secretary of the Chapter, fr. Joseph NGO SI DINH, with some of the socii of the Master invited to the Chapter, received a visit from the representatives of the Office of Religious Affairs of the government of Vietnam, Mr. FU CHIEN THANG, president; Mr. LE MINIH KHANH, Director of the Catholic Section; Mr. TRA QUANG THANH, Adjunct Director of the Southern Department; Mr. MGUYEN QUOC VU, President of the Office of Religious Affairs of the Province of DONG NAI.
15. We report that the Chapter approved the general norms of procedure proposed to the capitular friars.
16. We report that the General Chapter opened on Tuesday, July 9, 2019 with a Solemn Mass of the Holy Spirit,

concelebrated by all the capitulars and presided by fr. Bruno CADORÉ. In his homily, fr. Bruno made a call for the unity of the Order: which is only possible if we allow ourselves to be led by the Spirit which makes us “capable of community, capable of unity, capable of reconciliation”. The Spirit makes us capable “of saying ceaselessly to the other: “you first”. Not a simple thing, because we are convinced that “also one needs to protect one’s own territory, one’s own projects, one’s own image of the Church”. The Master ended his homily with these words: “We will ask the Spirit to configure us with Christ the preacher and that he teach us as we are, the preachers He desires”.

17. We report that on July 9, 2019, the Master of the Order, fr. Bruno CADORÉ, presented to the capitulars his *Relatio* of the State of the Order. This document (cf. Appendix I), signed in Rome on March 7, 2019, was sent beforehand to the capitulars. The presentation continued with meetings by linguistic groups and a question and answer session in the chapter room with the Master of the Order.
18. We report that the *Socii* of the Master of the Order, along with the Syndic of the Order, and the other officials of the Order, presented their respective reports, which were put to the disposition of the members of the Chapter.
19. We report that the Master of the Order, fr. Bruno CADORÉ, after the General Chapter of Bologna 2016 made the following appointments:

Vicar of the Master of the Order over the Whole Order

fr. Miguel Ángel DEL RÍO (19 Feb 2017).

Socii

fr. Gerard TIMONER, Socius for the provinces of Asia-Pacific (19 Feb. 2017).

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- fr. Vivian BOLAND, Socius for Fraternal Life and Formation (17 Apr. 2017).
- fr. Alain ARNOULD, Socius for the provinces of Northwest Europe and Canada (11 May 2017).
- fr. Christopher EGGLETON, Socius for the provinces of the United States of America (27 Aug. 2017).
- fr. Charles UKWE, Socius for the provinces of Africa (30 Nov. 2017).
- fr. Pablo Carlos SICOULY, Socius for Intellectual Life (07 Jan. 2018).

Procurator General of the Order

- fr. Benjamin EARL (05 Oct. 2016).

Secretary General of the Order

- fr. Jean-Ariel BAUZA-SALINAS (06 Nov. 2016).

Syndic of the Order

- fr. Juan Luis MEDIAVILLA GARCÍA (09 Jul. 017).

General Promotors

- fr. Florentino BOLO, Promotor for the Priestly Fraternities of the Order (13 Oct. 2016).
- fr. Christopher EGGLETON, Promotor of the Rosary (01 Jan. 2018).
- fr. Javier ABANTO SILVA, Promotor for social communications (11 Feb. 2018).

Other Appointments

- fr. Krzysztof POPŁAWSKI, Vicar of the Master of the Order for convents under the immediate jurisdiction of the Master of the Order (20 Feb. 2017).
- fr. Eric SALOBIR, president of the OPTIC network – Order of Preachers for technology, information and communication (01 Jan. 2018).

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- fr. André DESCOTEAUX, fr. Judethadeus Aloyce MMASSY, fr. Richard OUNSWORTH, fr. Domingo SÁNCHEZ, fr. Gian Matteo SERRA y fr. Adam SULIKOWSKI, members of the Economic Council of the Order (21 Jan. 2017).
- fr. Paolo VENTURELLI y fr. Rafael CÚNSULO, members of the Extraordinary Economic Council of the Order (21 Jan. 2017).
- fr. Kzrzysztof POPŁAWSKI, president of the Council of *Spem Miram International* (09 Mar. 2017).
- fr. Stanslaus Clement MUYEBE (28 Sep. 2016), fr. Pablo José CONDRAC, Charles LATOUR, fr. Joseph VAN QUOC PHAM, members of the Council of *Spem Miram International* (21 Jan. 2017).
- Sr. Irene DÍAZ (08 Aug. 2016 y 24 May 2019), Mr. Dimitri DÍAZ VIDAL (22 May 17), Mrs. Maria Teresa TENTI DE VOLTA (22 May 17), Mr. Duncan MacLAREN (23 Jan. 2019), members of the International Commission of Justice and Peace.
- Sr. Lorena BARBA FRANCO, Sr. Mary Rose CARLIN, Sr. Lioba HILL, Sr. Ana Maria MARTOS MORENO, Sr. Stanislava PELECHATA, members of the International Commission of the Nuns of the Order (24 May 2017).
- fr. Jannel ABOGADO (18 Feb. 17), fr. Anthony AKINWALE (01 Jul. 17), fr. Emmanuel DURAND (01 Jul. 17), fr. Anthony GIAMBRONE (01 Jul. 17), fr. John LANGLOIS (01 Jul. 17), fr. Brice BINI (84) (27 Nov. 17), fr. Luis GALINDO (04 Mar. 19), fr. Anto GAVRIC (17 Dec. 16), members of the Commission for the Promotion of Studies in the Order.
- fr. Vivian BOLAND (as Socius for Fraternal Life and Formation), 22 Nov. 16), Tomasz GAJ (22 Nov. 16), fr. Fabien-Joseph HIGNETTE (22 Nov. 16), fr. Daniel-Mario BEZIM (22 Nov. 16), fr. Miguel Ángel ESPINOZA SANCHEZ (22 Nov. 16), fr. Mariusz SKOWRONSKI (22 Nov. 16), fr. Joseph MAI VAN TUYEN (22 Nov. 16), fr.

Herman de Porres JOHNSON (06 Sep.17), members of the Commission for the promotion of the vocation of cooperator brothers.

- fr. Gianni FESTA, fr. Viliam Stefan DÓCI, fr. Fausto ARICI, fr. Davide PEDONE, fr. Orlando RUEDA ACEVEDO (16 Jan. 2018) y fr. Alain ARNOULD (13 May 2018), members of the commission for the Jubilee “Bologna 2021” / 800th anniversary of the birthday of St. Dominic.
- fr. Krzysztof POPŁAWSKI, delegate of the Master of the Order for the International Dominican Foundation gathering – IDF (09 Sep. 2017).
- fr. Michał PALUCH, Magnificent Rector of the University St. Thomas Aquinas in Urbe (PUST) (13 Sep. 2017).
- Sr. Mary Rose CARLIN, Sr. Stanisława PELECHATA y Sr. Paola PANETTA, members of the “*Spem Miram* nuns“ committee (06 Mar. 2019).
20. We report that from the General Chapter of Bologna (2016) the following brothers were ordained bishops: fr. Roger HOUNGBEDJI, Archbishop of Cotonou, Benin (24 Sept 2016); fr. José Cayetano PARRA NOVO, Auxiliary Bishop of Santiago of Guatemala, Guatemala, (21 Jan 2017); fr. Richard APPORA, Coadjutor Bishop of Bambari, Central African Republic (25 Mar 2017); fr. Robert CHRISTIAN, Auxiliary Bishop of San Francisco, USA (5 June 2018), who died on 11 July 2019, and fr. Najeeb Michael MOUSSA, Chaldean Archbishop of Akra-Mosul, Iraq (25 Jan 2019).
21. We report that since the last General Chapter, the Master of the Order has promoted to the level of Master of Sacred Theology: fr. Michael John DODDS (15 Sept 2016, son of the Province of the Holy Name of Jesus (U.S.A.), fr. Joseph ELLUL (22 May 2017), fr. Joseph

AGIUS (29 Oct 2018) and fr. Charles TABONE (29 Oct 2018), these last three sons of the Province of Malta.

22. We report that the Master of the Order, with the vote of the General Council, considering that the Vice Province of St. Augustine in West Africa, fulfills the requirements for becoming a province, erected the Vice Province of St. Augustine in West Africa as a province, by a decree issued on October 7, 2017.
23. We report that the Master of the Order, with the vote of the General Council, considering that the Vice Province of St. Thomas Aquinas in Belgium fulfills the requirements for becoming a province, erected the Vice Province of St. Thomas Aquinas in Belgium as a province, by a decree issued on August 8, 2019.
24. We report that on December 19, 2016 the Master of the Order issued the Decree of Suppression of the General Vicariate of St. Lawrence Martyr of Chile and assigned the responsibility of the mission of the Order in this territory to the Argentinian Province of St. Augustine.
25. We report that on August 4, 2017, the Master of the Order promulgated the Decree of Assignment of the Mission in Amazonian Peru to the Province of St. John the Baptist of Peru which went into effect August 30, 2017, the Feast of St. Rose of Lima.
26. We report that on October 2, 2016 the Master of the Order presided at the opening Mass of the 36th General Congregation of the Company of Jesus in the Gesu Church in Rome.
27. We report that on May 25, 2017, the Solemnity of the Annunciation, the Master of the Order directed to the entire Dominican Family the letter “Sent to preach the

Gospel: After the Congress for the Mission of the Order of Preachers”.

28. We report that on June 20 2017 the Master of the Order directed to the Priors Provincial, to the prioresses of the Dominican monasteries, to the international leaders of the Lay Fraternities, of the Priestly Fraternities, of the secular Dominican Institutes and the Dominican Youth Movement, as well as to the superiors general of the Dominican Apostolic Congregations, all the Dominican Family the “Letter of invitation to commit to dynamic preparation of the Synod that Pope Francis has convoked on the theme “Young people, faith, and vocational commitment”.
29. We report that on January 25, 2018, on the Solemnity of the Conversion of St. Paul Apostle, the Master of the Order directed to the laity of the Order of Preachers, a letter envisioning the preparation of the International Congress of Dominican Laity to be held in Fatima in October, 2018.
30. We report that on August 6, 2018, day of the 797th anniversary of the death of our Father St. Dominic, the Master of the Order directed to the friars, nuns, sisters and laity of the Order of Preachers, the letter “The holiness of Dominic, light for the Order of Preachers” in preparation for the jubilee year of the Birthday of St. Dominic, to be celebrated from January 6, 2021 through January 6, 2022.
31. We report that on September 5, 2018, the Master of the Order directed to the Priors Provincial and Vicars Provincial of the Order of Preachers a letter on the “Letter to the People of God” from Pope Francis (August 20, 2018) about the protection of minors and vulnerable persons.

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32. We report that on March 5, 2019 on account of Sixth Centenary of the Birth of St. Vincent Ferrer, the Master of the Order directed to the entire Dominican Family the letter entitled “Preach as the Apostles Preached”.
33. We report that, during the past three years, the Master of the Order made canonical visitations to the communities of the English-speaking Caribbean (Grenada, Trinidad y Tobago) and the provincial vicariate of Venezuela of the Province of the Rosary and to the two extraterritorial houses of the Province of Spain (17 Sep. – 1 Oct. 2016), to the Province of St. Martin de Porres, USA (14-28 Oct. 2016), to the provincial vicariate of Equatorial Africa of the Province of France (27 Nov.-11 Dec. 2016), to the provincial vicariate of East Africa of the Province of St. Joseph in the USA (11-15 Dec. 2016), to the Province of Portugal (7-10 Jan. 2017), to the convent of Santa Maria Maggiore of Rome (12-13 Jan. 2017), to the Province of France (30 Jan.-08 Feb. 2017), to the vicariate Pedro de Córdoba (Dominican Republic and Cuba) of the Province of Spain and to the convent of Haiti of the Province of Toulouse (10-18 Feb. 2017), to the vicariate of Rwanda and Burundi of the Province of Canada (06-14 Mar. 2017), to the Province of the Most Holy Rosary (Hong Kong, Macao, Myanmar, Singapore and East Timor) (25 Mar.-08 Apr. 2017), to the Province of Canada (24 Apr.-02 May 2017), to the Province of Central America (05-20 Jun. 2017), to the communities of Iraq, Province of France, and Iran, Province of Ireland (20-29 Jun. 2017), to the Province of Australia (11-25 Jul. 2017), to the Province of the Most Holy Rosary (communities in Korea: Seoul and Ansan) (26-31 Jun. 2017), to the Province of the Philippines (16-30 Sep. 2017), to the Province of the Netherlands (16-19 Oct. 2017), to the Province of India (23 Oct.-03 Nov. 2017), to the Province of St. Joseph (USA) (01-15 Dec. 2017),

to the Province of Switzerland (18-21 Dec. 2017), to the Province of St. Augustine in West Africa (28 Jan-11 Feb. 2018), to the Province of England (26 Feb.-05 Mar. 2018), to the Province of Ireland (19-26 Mar. 2018), to the provincial vicariate of the Province of Vietnam in Canada and the USA (09-17 Apr. 2018), to the Roman Province of St. Catherine of Siena in Italy (19-23 Apr. 2018), to the Province of St. Thomas Aquinas in Italy (03-07 May 2018), to the Province of St. Dominic in Italy (30 May-02 Jun. 2018), to the Province of St. Pius V (Malta) and the community of this province in Durres (Albania) (11-16 Jun. 2018), to the Vice Province of Bolivia (18-26 Jul. 2018), to the Province of Argentina, together with the provincial vicariate of St. Lawrence Martyr in Chile (27 Jul.-05 Aug. 2018), to the vicariate Antón de Montesinos in Uruguay and Paraguay of the Province of Spain (06-12 Aug. 2018), to the Province of Teutonia, together with the provincial vicariate of Hungary (17-26 Sep. 2018), to the Province St. Joseph the Worker of Nigeria and Ghana (10-20 Dec. 2018), to the vicariate in Spain of the Province of the Rosary (11-18 Jan. 2019), to the Province of Spain (06-22 Feb. 2019), to the Province Fray Bartolomé de las Casas in Brazil (10-19 Mar. 2019), to the Province Queen of Martyrs in Vietnam (05-14 Apr. 2019), to the Province San John the Baptist in Peru (28 Apr.-06 May 2019), to the convent St. Thomas Aquinas in Quito, seat of the studium of the Vice Province of St. Catherine of Siena in Ecuador (19-22 Jun. 2019).

34. We report that, during the past three years, the Master of the Order made fraternal visits and participated in different international meetings and events, so you know: a fraternal visit to the vicariate of Angola of the Province of Portugal (10-13 Jul. 2018), Congress on the Indigenous Peoples in Guatemala (25-27 Aug. 2016), a meeting of the Dominican radio stations in Lima, Peru

(28-31 Aug. 2016), International Congress “Dominican Men and Women for the Defense of Human Rights”, convent of St. Stephen, Salamanca, Spain (01-03 Sep. 2016), celebration of the jubilee of the friars in Anvers, Belgium (10 Sep. 2016), Jubilee of the Rosary in the Basilica of Our Lady of Peace, Yamoussoukro, Ivory Coast (06-09 Sep. 2016), Congress on Preaching, St. Louis, USA (10-13 Oct. 2016), celebrations of the 50th anniversary of the foundation of the Province of Queen of Martyrs in Vietnam (17-21 Mar. 2017), a meeting of IEOP in Krakow, Poland (20-22 Apr. 2017), a meeting of IAOP in Ibadan, Nigeria (29 May -01 Jun. 2017), celebration of the first centenary of the presence of the Order in South Africa, Springs, South Africa (04-06 Aug. 2017), International Congress of the Dominican Laity of Europe, in Fatima, Portugal (04-05 Oct. 2017), Congress of the Rosary in Fatima, Portugal (12-14 Oct. 2017), meeting on the mission of the Order in China, Hong Kong (02-04 Jan. 2018), participation in the visit of the Holy Father to the Apostolic Vicariate of Puerto Maldonado, Peru (17-20 Jan. 2018), meeting of the IEOP in Seville, Spain (04-07 Apr. 2018), course/pilgrimage of Dominican formators, Rome (26-28 Apr. 2018), meeting of provincials, vicar provincials and superiors of houses outside of their territory, PUST, Rome (24-27 May 2018), Feast of the Translation of the Icon of the Mother of God (the *Madona Hagiosoritissa* or “of St. Luke”) in the Monastery of St. Dominic and St. Sixto in St. Mary of the Rosary, Monte Mario, Rome (27 Jun. 2018), “Macro meeting” of the International Commission of Nuns, Federal Prioresses, representatives of the Federations and Associations, and religious assistants for working on new legislation for the nuns (*Constitución Apostólica Vultum Dei quaerere y la Instrucción Cor orans*, LCM), Rome (28 Sep.- 02 Oct. 2018), Third International Meeting of Lay Dominican Fraternities, Fatima, Portugal (05-07 Oct.

2018), meeting of the Leaders of the Asia-Pacific Dominican Family, Goa, India (28 Nov.-01 Dec. 2018), meeting with the coordinating commission of IDYM, Santa Sabina, Rome (03 Dec. 2018), second meeting on the mission of the Order in China, Hong Kong (07-10 Jan. 2019), World Youth Day in Panama (20-22 Jan. 2019), plenary session of the CIVCSVA and meeting of this group with the Congregation for Bishops (01-04 Apr. 2019), meeting of IEOP, Vienna, Austria, (23-26 Apr. 2019), inauguration of the “John Paul” building of the hospital of the University of St. Thomas in Manila, Philippines (04 Jul. 2019).

35. We report that from January 16-21, 2017 the Master of the Order presided at the celebration of the International Congress for the Mission of the Order, celebrated in Rome, as the concluding event of the Jubilee of the 800th Anniversary of the Confirmation of the Order, and in which participated more than 600 members of the different branches of the Dominican Family, coming from 81 countries where the Order is present.
36. We report that on January 21, 2017 in the Basilica St. John Lateran in Rome, the Master of the Order concelebrated the Closing Mass of the Jubilee Year of the 800th Anniversary of the Confirmation of the Order of Preachers, presided by Pope Francis.
37. We report that the Master of the Order, together with the community of Santa Sabina and numerous friars, sisters and laity, participated at the celebration of Ash Wednesday presided by Pope Francis in the Basilica of Santa Sabina on March 1, 2017, February 14, 2018 and March 6, 2019.
38. We report that from October 3-28, 2018 the Master of the Order participated in the XV General Ordinary

Assembly of the Synod of Bishops, with the theme “Young people, faith and vocational discernment“.

39. We report that on February 25, 2019 the Master of the Order made a presentation during the Study Seminar in preparation for the Special Synod for the Amazon, entitled “The Church’s Mission in the Amazon in Light of *Evangelii Gaudium*: The Consecrated Life”.
40. We report that on January 26, 2018 the Supreme Pontiff authorized the promulgation of the decree on the martyrdom of Bishop Fray Pierre CLAVERIE, O.P. together with 18 martyred companions, martyred in Algeria between 1994-1996. On December 8, 2018 the Prefect of the Congregation for Saint’s Causes, Cardinal Angelo BECCIU, sent by the Pope, celebrated the beatification of Bishop Fray Pierre CLAVERIE, O.P. and his 18 companion martyrs. The celebration took place in the Shrine of Our Lady of the Holy Cross in Oran, Algeria.
41. We report that on March 6, 2018, the Supreme Pontiff authorized the promulgation of the decree on the heroic virtues of the Servant of God Maria Antonella BORDONI (1916-1978), member of the Dominican Laity and founder of the fraternity *Piccole Figlie della Madre di Dio*.
42. We report that on May 19, 2018 the Supreme Pontiff authorized the promulgation of the decree on the heroic virtues of the Servant of God Leonor de Sancta Maria OCAMPO (1841-1900), professed nun of the Order of Preachers of the Monastery of St. Catherine, Córdoba, Argentina.
43. We report that on June 5, 2018 the Supreme Pontiff authorized the promulgation of the decree on the heroic

virtues of the Servant of God Giorgio LA PIRA (1904-1977), Lay Dominican, member of the Constitutional Assembly, member of the Italian Parliament, Secretary of State of the Ministry of Employment and Mayor of Florence.

44. We report that on April 14, 2019 the Congregation of Divine Worship and the Discipline of the Sacraments approved the new edition of the Liturgical Calendar of the Order of Preachers. This Calendar was promulgated by the Master of the Order on June 24, 2019 and will enter into use the First Sunday of Advent, November 30, 2019.
45. We report that on July 5, 2019 the Supreme Pontiff extended to the universal Church the liturgical cult in honor of Bartolomé (FERNANDES) de los Mártires, O.P. Archbishop of Braga; born in Lisbon (Portugal) on May 3, 1514 and died in Viana do Castelo (Portugal) on July 16, 1590, registered in the catalogue of the saints (equipollent canonization).
46. We report that the Master of the Order concelebrated the Holy Mass with Pope Francis in the chapel St. Martha of Vatican City on May 28, 2019. At the end of the celebration fr. Bruno CADORÉ bid farewell to the Supreme Pontiff who thanked him for his nine years of effort and of service to the Church and the Dominican Family as Master of the Order.
47. We report that during July 10-11, 2019 the capitulars, divided in linguistic groups and by regions, dialogued about the brothers that could be elected for the office of Master of the Order. The coordinators of the linguistic groups were fr. Anthony Peter WALSH (English 1), fr. Thomas Michael CONDON (English 2), fr. Thomas Gabriel BROGL (English 3), fr. Herald D'SOUZA (English 4), fr. Juan Manuel HERNÁNDEZ

HERNÁNDEZ (Spanish 1), fr. Javier GONZÁLEZ IZQUIERDO (Spanish 2), fr. Didier CAENAPEEL (French 1) and fr. Nicolas TIXIER (French 2).

- 48 We report that on July 12, 2019 under the presidency of fr. Bruno CADORÉ the “*tractatus*” was done, before the election of the Master of the Order.
49. We report that Saturday, July 13, 2019 fr. Timothy RADCLIFFE, ex-Master of the Order, presided at the Mass of the Holy Spirit. Following this, the vocal friars met according to the norms set out in the LCO and canonically elected as Master of the Order fr. Gerard Francisco TIMONER III, until now the Socius for the Provinces of Asia-Pacific. Fr. Gerard accepted the election and, in the chapel of the Chapter, made the prescribed profession of faith and the oath of fidelity. Immediately, this formal notice was made to the Holy See about the election:

*Your Most Reverend Eminence
Pietro Cardinal Parolin
Secretary of State
Vatican City
Biên Hòa, Vietnam, 13 July 2019*

Most Reverend Eminence,

The General Chapter of the Order of Preachers, meeting in Biên Hòa, Vietnam, offers its most respectful and dutiful greeting in the Lord Jesus.

On July 9th, with the celebration of the Holy Mass, presided over by the outgoing former Master of the Order, fr. Bruno Cadore. O.P., the Elective General Chapter was begun.

Today, Saturday, 13 July 2019 the brother capitulars after the holy Mass of the Holy Spirit to invoke the guidance and inspiration of the Holy Spirit in their decisions, gathered in the chapter hall and started the process for the valid election of the 88th Master of the Order of Friars Preachers, according to the procedure prescribed in our Constitutions.

The election took place with immense joy and with feelings of gratitude to the Lord, and I am honored to communicate to the Holy Father, Francis, through this message to your Eminence, that the capitular friars have duly and validly elected Gerard Francisco Timoner III, of the Province of the Philippines, who accepted his election.

Together with all the participants in the General Chapter, fr. Gerard Francisco Timoner III implores the Apostolic Benediction of the Lord on the whole Order of Preachers throughout the world and for the continuation of the work of the Chapter.

In respectful thanksgiving, I confirm to your Eminence devotion to the Lord,

*Fr Joseph Ngo Si Dinh, Q.P.
Secretary General of the Chapter*

50. We report that on July 13, 2019, the Supreme Pontiff sent the following missive to the new Master of the Order:

*13 July 2019
Rev. Fr. Bruno Cadoré, O.P.*

Dear brother

Thank you for the notice advising me of the election of the new Master General. Please, I ask that you give him my greetings.

*And thank you for your service these years as Master General.
May the Lord bless you in return for all the good you have
done.*

*May Jesus bless you and the Holy Virgin take care of you.
And, please, don't forget to pray for me.*

*Fraternally,
Francis*

Rev. Gerard Timoner, O.P.

*In assuming the service of Master General of the Order I send
you my greetings, my gratitude for having accepted, and the
assurance of my prayer.*

*May Jesus bless you and the Holy Virgin take care of you.
And, please, don't forget to pray for me.*

*Fraternally,
Francis*

51. We report that on July 23, 2019, the Bishop of the Diocese of Xuân Lộc, Bishop Joseph DINH DỨC DAO and his auxiliary Bishop John DO VAN NGAN, visited the chapter and presented a fraternal greeting of welcome on behalf of the Diocese, to all the members of this General Chapter.
52. We report that the Elective General Chapter of Biên Hòa concluded its work on August 4, the Solemnity of Our Father St. Dominic, with a solemnly concelebrated Eucharist in the Convent of St. Martin de Porres of Biên Hòa. The Eucharist was presided by the Master of the Order, fr. Gerard Francisco TIMONER III, who also preached the homily. During the celebration of the

Eucharist, in which more than 15,000 Lay Dominicans participated, 21 friars of the province made their Solemn Profession.

CHAPTER II: PROLOGUE
LIFE-MISSION SYNERGY IN OUR
VOCATION AS PREACHERS

Brothers Together in Mission

53. We have celebrated the Chapter in Asia, a continent rich in cultures and religious traditions. We have celebrated it for the first time in Vietnam, a country where Christians are a minority, with enormous spiritual and cultural riches, a land of numerous martyrs, many of them from the Dominican Family. This fact is a reminder of the universal mission of the Church “Go out to all the world and preach the Good News“. (Mark 16:15).
54. Hearing the prayer of Jesus, “May you all be one so that the world believes,” (John 17:21) we discover that the credibility of our preaching is based on both our communion with the Trinity and with each other. It is that unity which drives us to seek the synergy of our life and mission.
55. The theme synergy of life and mission has been present across all the commissions and debates of the capitular assembly. It has been present as a characteristic trait of Dominican identity and as a current challenge to animate the life and the mission of communities and its members. Life and mission are two inseparable dimensions of the unique reality which is our Dominican vocation. This prologue seeks to present the principle aspects implied in the synergy of life and mission and the challenges that currently confront the mission of the Order in the world today.
56. We are dealing with a world in a process of profound and accelerated changes: growing globalization,

expansion of the digital continent, growing sensitivity regarding the worth of life and human dignity and, at the same time, profound fractures of justice and human rights which occasion enormous suffering to the poor and to its victims, a growing ecological conscience, and at the same time great aggressions against the integrity of creation.

57. It is necessary to listen attentively and compassionately to others and to the world, all the while listening to God, and to welcome the gift of the mission that has been given us, guided by the Spirit.

1. The Importance of Life-Mission Synergy

58. In Dominican life there is a close relationship between life and mission, such that there hardly exists a border between the one and the other. Life and mission are two faces of the same coin. They both mutually condition and influence the other. When mission is alive, the lives of the brothers and the communities are animated. Lively mission animates all the elements of Dominican life: prayer, celebration, study, common reflection, informal conversation, fellowship. When the mission does not exist or is fragile, it is more difficult to enliven the distinctive aspects of community life and that of its members.
59. In the same way, if the life of the communities and its members is weak and routine, so will be the mission. Firstly, the primary responsibility in the mission of preachers is the testimony of an evangelical life. If this is lacking, there is no witnessing the Gospel. Secondly, the evangelizing mission in whichever form it takes, is only effective when it emerges from theological dimensions, from the experience of faith, from the contemplative dimension, from the passion for Christ

and the passion for humanity. This double passion constitutes the true mystique of the preacher.

60. The life-mission synergy is the road to strengthening Dominican identity. It is also the most efficient way to harmonize the contemplative and apostolic dimensions of the Order. Throughout history and even now, the confrontation between partisans of one and another dimension has given expression to serious conflicts of fraternity. The *propositum vitae* conceived of by St. Dominic was precisely to serve the salvation of souls through the ministry of preaching coming out of a life of prayer, study and fraternal fellowship.

2. Life-Mission Synergy in Saint Dominic

61. A significant trait in the person of St. Dominic was precisely this close relationship between his evangelical life and his evangelizing mission. This harmony between life and mission in the person of St. Dominic was well described by Blessed Jordan in defining the profile of our Father: “By day, no one was closer to the people. By night, no one was closer to God.”
62. In St. Dominic and in the first brothers, the evangelical life had an essential apostolic thrust. Their evangelical poverty whose fundamental purpose was to give credibility to their preaching was apostolic. For this reason, St. Dominic was so strict with his friars and convents demanding fidelity to evangelical poverty. Their prayer was apostolic as well. In him, intercessory prayer stood out, that is, the particular prayer of an apostle, the expression before God of the experiences and troubles of the apostle. Dominic shouted out in his prayer: “What will become of poor sinners!”. His study was apostolic, destined to favor a preaching that was doctrinal, prophetic, charismatic, itinerant, from the margins.... His fraternal life that was the great preaching

through testimony, was apostolic. If the Dominican convents were called “houses of preaching“ and “holy preaching“ it was, more than anything, because the fraternal life was considered the primary and most effective announcement of the Gospel.

63. For his part, the evangelizing mission of Dominic and the first brothers was animated and accompanied by an intense life of prayer and contemplation. In his walks, he frequently exhorted his companions: “let’s talk of Jesus Christ“. This exhortation could only come from a constant contemplation of the salvific mystery revealed and made real in Christ. This was the center of his prayer and his contemplation. Often, he accompanied his apostolic walks with prayers and songs like “Ave Maris Stella“. And he always took to contemplation on his apostolic experiences, his contact with suffering humanity. “Passion for Christ, passion for humanity.” These were the two passions that he was all about, that made him rejoice, suffer and feel deeply with suffering humanity.
64. In St. Dominic, the life-mission synergy was based in compassion from the very beginning of his ministry. Think of his dialogue with the innkeeper in Toulouse. Compassion was the virtue of St. Dominic and must be the essential virtue of preachers. Only out of compassion is it possible to announce the Gospel to a hurting world, without judgements and threats, but rather as good news. Only out of compassion is it possible to announce the Gospel from the place and perspective of the poor and all classes of victims, from the place and perspective of all those persons who need to be accompanied and healed in their fragility.
65. St. Dominic and the first brothers are a necessary reference point today in order to find the harmony between our life and our mission. Their inspiration has motivated the most fruitful moments in Dominican life.

In relation to this life-mission synergy, perhaps no moment has been so paradigmatic as that of the community of Fray Pedro de Córdoba. The well-known sermon of Fray Antón Montesino was the result of an intense community life. For a long time, the community dedicated itself to listen to the clamor of the victims, to pray asking that the Spirit inspire them in such an important matter, to communally study and discern what needed to be preached and how it was to be preached. They wrote the sermon and all of them signed it with their own hand to make it clear that this was the preaching of the community. And they entrusted it to Fr. Montesino who had the grace of preaching. This is an excellent metaphor of what Dominican preaching must be. It is a singular example of what we call today “The Salamanca Process“.

3. Life-Mission Synergy in the Dominican Project

66. The Dominican project or *propositum vitae* in the Constitutions of the Order is characterized by a close relationship and harmony between the life of our communities and their apostolate. The Fundamental Constitution places in this harmony the real success, the quality and the effectiveness of the Dominican life. After enumerating all the elements of Dominican life (prayer, celebration, Eucharist, divine office, study, regular observance, the vows...), it points out: “These elements solidly united among themselves, harmoniously balanced and bringing forth life in their interaction with each other, constitute in their synthesis the very life of the Order: apostolic life in its own sense, in which the preaching and teaching must emanate from the abundance of contemplation“ (LCO 1, IV). Special wisdom is needed in order to achieve this harmony in Dominican life.

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67. In the history of the Order there have always been present two traditions: one more monastic, more attentive to the distinct elements of regular observance; the other more apostolic, more attentive to apostolic commitments. It has not always been easy to harmonize them. The situation is repeating itself now in this current moment of the Order. There continues to be the two tendencies: the more monastic and the more apostolic. Only in harmonizing both will we be able to obtain the life-mission synergy that we seek.
68. Fr. Vincent de Couesnongle used to speak frequently of this subject in the following terms. That there had existed and still exists in the Order these two traditions, is a grace, a richness for the Order. The misfortune has been that frequently both traditions had become divorced. Today we are challenged to cultivate and promote in our communities a dialogue between both tendencies and above all, to personally blend the contemplative and apostolic dimensions.

4. Obstacles to Life-Mission Synergy

69. The life-mission synergy is only possible if we live in the real world. St. Dominic left us a practical form of government so that we could make realistic decisions about our form of life and mission. This Chapter has made concrete decisions regarding finances, our centers for study, and our fraternal life that will permit making our common life and mission more real on all levels. We have kept our feet on the ground as members of the Order that preaches the mystery of the incarnation.
70. The life-mission synergy confronts some obstacles today. The biggest of these is, of course, the lack of life or the lack of mission or the lack of both. If there is no life or there is no mission the synergy is impossible. But there are some concrete obstacles which make harmony

between the common life and apostolic mission difficult.

71. In the first place, growing individualism. This is a global phenomenon, a cultural trait of our time. It is fed in part by new technologies that make it possible to be affectively distant from the institutional place in which we physically encounter one another. This individualism also lives in entities which tend to a certain isolation that, with the pretext of autonomy, takes them to focus on themselves and to forget the needs of the Order. In Dominican life, it is necessary to find a solution to this obstacle that weakens the sense of belonging and distances us from the common life, which is an essential component of our Dominican life and a necessary credential to validate our evangelical mission. The community is a gift that belongs to us and that all of us must care for responsibly. Also, it is necessary to strengthen the sense of belonging to the Order and to the Dominican Family, among the brothers and sisters, in the communities, and in all the entities of the Order.
72. In second place, fragility of the common life. To live in communion and to share the preaching is the great accomplishment of Dominican life. It is our first preaching. The Dominican life especially includes the experience and the practice of fraternity, the fraternal life in community. Therefore, the most realistic name of fraternal communion amid our fragilities, is the name of mercy, compassion, reconciliation and mutual support. It is necessary seek unity in difference. But, above all, we need to seek the strength of a community which always defends the weakest. The fragility of our community negatively affects the life of its members and diminishes the effectiveness of evangelization. It must not be forgotten that we must live authentically and not blur what we signify. The youngest generation frequently asks for common life and frequently does not

receive a sufficient answer to this request. We are indebted to our young members.

73. In third place, the obstacle of excessive apostolic activism and all types of activism. This phenomenon has been given and has been denounced frequently by numerous members of the post-conciliar generation. We must value what it has been and continue with its apostolic zeal and generous dedication to the service of humankind. But when this activism leads to individualism in the apostolate, to the abandonment of the common life, to forgetting the common good, it is converted into a true obstacle that ends the life-mission synergy. This apostolic activism at the edges of the common project (and including inside the common project) has led some brothers to abandon the Order and move toward the diocesan clergy. Genuine apostolic zeal in the preacher is only such when it is associated with the cultivation of contemplation, and with theological reflection. To maintain this, we need community support and discernment.

5. Conditions for Life-Mission Synergy

74. The synergy of life and mission in the Order must be built over a firm base of Dominican identity. This identity is essentially connected to the ministry of preaching in all its multiple forms. Our profession as preachers defines our identity, our belonging to the Order of Preachers, and to the Dominican Family. It is the basis of the common vocation of all the brothers and sisters of the Order.
75. The first condition for achieving this synergy of life and mission is a careful formation of preachers. The zeal for preaching, just as the feeling of belonging and the capacity or aptitude for common life must be undeniable criteria in this vocational discernment. On the other

hand, in formation it is necessary to cultivate theological reflection. The experience of faith is the base of the spirituality and mystique of the preacher and of the evangelizing mission. It is the *raison d'être* of our life in communion and of our life together in mission. The contemplative dimension obliges us to cultivate an intense silence amid this “noisy and mute” world, full of rumors and lacking messages. This obliges us to attentively listen to God, to the signs of the times and, over all, the cry of the poor and all victims. The progressive initiation in the apostolate, already begun in initial formation, will permit the brothers to acquire harmony between the contemplative and apostolic dimensions. That same initiation will permit the acquisition of the habit of combining our community commitments with apostolic activity. Life-mission synergy also embraces all the fields of study and research which are needed for solidarity in study and common reflection, such as that shown by some friars throughout history like St. Thomas, his secretaries and disciples, or like fr. Marie Joseph Lagrange and his collaborators.

76. A second condition is the strengthening of common life. In order to support this synergy, it is very important to elaborate the common project in a way that promotes consensus. This is an effective means to harmonize the distinct elements of the common life with the apostolic commitments of the brothers. An opportune application and evaluation of the common project is an excellent defense against individualism and a great defense of the common life. The common project permits, in time, to adjust apostolic commitments according to the number of able and available brothers.
77. A third condition to promote the life-mission synergy is opportune reconstruction. This must not consist in only a fusion of entities. It must also adjust works and

presence in order to promote improvement of the Dominican mission. Restructuring must seek the strengthening of communities. Its fundamental objective is to create the institutional conditions that promote the quality of life of the brothers and the effectiveness of the evangelizing mission. For this it is important to form communities in which it be possible to practice with dignity the essential elements of Dominican life: common prayer, common celebration of faith and life, common study, common apostolate. In this context it is good to remember the principle functions that St. Dominic attributes to the community: guaranteeing permanent preaching, sustaining the preacher especially in moments of weakness, and announcing and verifying the Gospel through fraternal communion. The community represents the first level of collaboration and solidarity.

6. Opportunities and Challenges from the Life-Mission Synergy

78. The synergy of life and mission today places urgent challenges to the life and mission of the Order. Faithful to the mind of St. Dominic, all the elements of Dominican life need to be put to the service of the evangelizing mission. That is the true sense of the *propositum vitae* conceived of by Our Father Dominic. The suggestive image of a “Church going out”, frequently used by Pope Francis, is a specific version of Dominican life: everything working for the evangelizing mission.
79. One opportunity is to conscientiously care for the evangelical life of communities and its members. The moment has arrived to advance restructuring, from entities to persons. The new step of restructuring must affect the communities and its members. Only the fomenting of a theological life will bring the

restructuring to a happy end. Only a *via vere apostolica*, a life in the style of the apostles will guarantee the effective preaching of the Gospel. This implies above all an intense community life in function of the mission. Fraternity and evangelical poverty have special testimonial value. The testimony of communion and poverty is so much more visible and effective in our communities which are more open to attentive and compassionate listening to the sufferings, dreams and questions of the people. Far from closing in on itself in self-reference, our communities must always be going out in mission. Pope Francis constantly invites the whole Church to go to the periphery. In the primitive legislation it asked that if a preacher does not behave as a man of the Gospel, he should be removed from the ministry of preaching. He is not living an evangelical life in accord with the evangelical message that he preaches. Evangelical conduct is a special responsibility of preachers. No one has a right to discredit the preaching of the brothers in community, by the way they live.

80. Evangelical poverty that backs up our preaching is essentially associated with the preference and option for the poor and victimized. They are the preferred targets of the Gospel. And they are also the place of theology (*locus theologicus*) from which the Gospel of Jesus Christ is understood best and is announced with more authority. Dominican solidarity must transcend the boundary of the Dominican Family until it includes solidarity with the poorest. This is an important dimension of our profession of evangelical poverty.
81. The synergy of life and mission must translate itself also into synergy and collaboration between all the entities of the Dominican Family. It is important to concretize this collaboration in common apostolic projects and take that collaboration to include even economic solidarity based in absolute transparency. Transparency in all

aspects of our life is a concrete expression of the Dominican ideal of Truth. Collaboration and solidarity must always give preference to the youngest and most fragile entities, to accompany them and help them above all in the work of formation. Collaboration between members of the Dominican Family today requires a new culture, the culture of interculturality. The internationality and interculturality of the Order must be a testimony for the entire Church.

82. Finally, it is important to creatively update our preaching to consider the priorities and frontiers proposed by the General Chapters of Quezon City and Ávila. Today they present a special challenge for Dominican preaching in the following areas: religious illiteracy; growing secularism and religious indifference; ecumenism; interreligious dialogue; interculturality; the commitment to justice, peace and human rights for the poor and victimized in all forms; all the human dramas that accompany the phenomenon of migration; the challenge to the truth in the digital continent; and the defense of the integrity of creation.
83. Given the gravity of the matter and the enormous repercussion it has for the credibility of the Church and the preaching and, above all, given the enormous cost of the suffering produced in its victims, today it is urgent to lend special attention, with total transparency, to the tragedy of abuses of every kind. They discredit our life and our ministry and produce immense suffering. In confronting this phenomenon, it is important to react preventively and proactively through adequate education without abandoning the protocols to follow each particular case, and above all, to accompany the victims.

7. Conclusion

84. The jubilee of the death of St. Dominic is approaching. “*O spem miram quam dedisti...*” It is an auspicious moment to nurture and update the hope that Our Father Dominic promised to those who wept at the moment of his death, “I will be more useful to you with my prayer.”
85. The jubilee will be an auspicious occasion in order to center the celebration on the creative updating of the foundational project of St. Dominic. It is the only way to rightly honor his memory. We have received the grace of the Dominican charism. We have the enormous gift of the Dominican Family. Our responsibility is to be brothers and sisters together in mission, to put all our lives at the service of announcing the Gospel in this marvelous world, which many times lacks meaning and healing. The preaching of the Gospel is our identity. It is the contact point of our life and mission. May this be a great opportunity to contextualize our prayer, our study, our common life and, above all, our preaching of the Gospel. May the encounter with Christ be the source and foundation of our mission, as it was for the Samaritan woman (Jn 4:1-42).
86. May the celebration of the jubilee be an experience of transfiguration for the entire Order, as was that of the disciples on Mt. Tabor (Matt 17:1-13). May you follow their attentive listening and the contemplation of the beauty of God on the mountain. May the joy of living fraternally in community and in fraternal friendship with all the persons to whom we preach take place. “How good it is to be here.” May we return to the valley to hear humanity, to announce to them the Gospel, and above all, to reveal in word and deed the luminous and loving face of God.
87. May the celebration of the jubilee be a new Pentecost for the Order. May all the Order feel once again sent out to the mission, led by the Spirit. The synergy is, finally,

participation in the work of the Spirit, which is the source of our mission in the universal Church, at service for the salvation of all humankind.

CHAPTER III
LIFE-MISSION SYNERGY:
CHALLENGES AND RENEWAL
OF FRATERNAL LIFE

Joy and Witness

88. [DECLARATION] Our first witness is our joy in God, the Gospel and each other. Dominic was our joyful brother to whom we pray to join us to the blessed: “Nos iunge beatis!” Our words will lack authority if we do not ourselves reflect the joy of the Gospel. Christian joy is the reflection of the paschal mystery, the radiance of the resurrection and a sign of the Kingdom. Our life together is a sharing in the joy of the Trinity, in which unity embraces distinction. We are truly one in relationships that let us flourish as persons.
89. Our fraternal life is also sometimes painful and sorrowful. This is no reason to flee it. Rather this is one way in which we share in the passion of Christ who died to set us free. In freely embracing the joys and sorrows of fraternal life we find the true liberty of the children of God. We are free not from each other, but free for the mission and the community. In the symphony of community life, each has his own part to play. Each brother should be affirmed in who he is through his belonging to us all.
90. Our fraternity was a gift to the new urban world of the thirteenth century and it is so today in the new world of the megacities in which people often feel lost and unrecognised. ‘Brother’ and ‘sister’ are the first and most beautiful titles of all Christians. The joy we should have in the Dominican Family should be an eloquent

witness of how we are called to be a sign of the Kingdom.

91. [DECLARATION] We declare that the following tensions may undermine our fraternal life:
- a. The demands of ministry can weaken participation in fraternal life. A brother may receive more satisfaction and affirmation from people to whom he ministers than his community;
 - b. Rivalry, elitism - especially of brethren who feel superior on account of their intellectual gifts - enduring resentments, failure to forgive and be forgiven, undermine community life. Our common joy is subverted by both gossip and a refusal to communicate, and the community of preachers is weakened when life-giving words remain unspoken. A lack of transparency would undermine our fraternity at all levels.
 - c. Clericalism – the understanding of the ordained priesthood as an elite caste which considers itself unaccountable to the non-ordained – may fragment the brotherhood of the Order and the unity of the Dominican Family as a community of faithful disciples of the Lord. But priesthood lived as a fraternal ministry embodying the person of Christ, our brother and great high priest (Hebrews 4:14), builds community.
 - d. Social media can offer a brother a community which takes precedence over bonds with his Dominican community. He shares more of who he is and what he does with people whom his brethren do not know. Even inside the Order social media can foment the creation of divisive ideological groups.

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92. [DECLARATION] A community should care for the happiness of each of the brethren. If a brother is sad, do we ask why? Do we see each other's face and read on them the signs of joy and sadness? Almost every brother will live through crises. Do we live them alone, or with the accompaniment of the brethren as moments of maturation and deeper communion? We propose the following as means to build fraternal life, with the hope of increasing our mutual joy:
93. [EXHORTATION] We exhort communities in their meetings to make space for each brother to share what he is doing, hoping and fearing, so that he knows that his ministry is ours. At every community meeting a different brother could be asked to share. The particular gifts of the brethren, artistic and creative, are part of our common mission and need to be recognised and supported as such, rather than be considered as private hobbies.
94. [EXHORTATION] We exhort that our care for each other's happiness should extend to ensuring that brethren have holidays which are restorative, their feasts and birthdays are celebrated, the joys and the sufferings of their families are shared. If we are brothers, their families are, within measure, our own. Our friendships with people outside the community are not private possessions but a gift we should share with our brothers. (LCO 15 §1)
95. [COMMENDATION] In the spirit of the 2016 Jubilee, the Dominican family is preparing to celebrate the Jubilee of the eighth centenary of the *dies natalis* of its founder, Our Holy Father Dominic (6 August 1221). The celebrations of this jubilee and the centenary celebrations of the foundations of entities should always be lived in a spirit of gratitude, conversion and renewal according to the criteria given by the General Chapter

of Trogir (ACG 2013 Trogir 57). We recommend that on the occasion of this celebration, the Order and the various entities organise important provincial and interprovincial activities as a Dominican family. We recommend that all members of the Dominican family be invited to participate in the initiatives organised during the Jubilee Year, at the level of the Order as well as at regional and local levels.

Transcending the Tensions

96. [COMMENDATION] We recommend that every province should determine protocols to establish a community's response to brethren who subvert the fraternal life, whether through anger, dysfunctional behaviour, alcoholism, etc. If the local superior is unable or is not equipped to lead a process of reconciliation or healing then the protocol should determine what is to be done, and whether and when professional help should be sought, etc. We should also recognise that brethren who trouble the community need to be listened to and not just dismissed as difficult. Their grievances may reveal some failure on the part of the brethren which we need to address.
97. [COMMENDATION] Every community project expresses our shared commitment to a common life and mission (LCO 311 § II; The Propositum of the Order to the Conventual Project of Apostolic Life (Bruno Cadoré, September 21, 2015). We recommend that it should include an annual day in which the community seeks healing and mutual reconciliation. "Can we not imagine a fraternal and penitential encounter where difficulties of fraternal common life could be expressed in an atmosphere of a calm, non-judgmental and non-condemnatory fashion?" (ACG 1995 Caleruega 43.2)
98. [ADMONITION] We remind the brethren that every community chapter should determine the regularity and

frequency with which a community reviews its fidelity to living the fraternal life, and arrange reconciliation when there are tensions. (LCO7 §II; ACG 2013 Trogir 66) ‘Those who are never willing to ask pardon or do not do so from the heart have no reason to be in the monastery.’ (The Rule of St Augustine, Chapter 6)

99. [COMMENDATION] Our use of means of communication expresses our identity and to whom we most deeply belong. We recommend that every community chapter should determine the limits on any use of cell phones, TV, or the social media in ways which subvert the fraternal life. For example, the limitations on their use during our common meals, recreation, or meetings.
100. [COMMISSION] We commission the Master of the Order to establish a commission under the Socius for Fraternal Life and Formation to draw up a list of strategies to facilitate communication within communities and amongst the brethren. This is in order to assist brothers to continue to develop in maturity both in the human and spiritual dimensions of Dominican life. These strategies are then to be offered to provinces to implement as appropriate. These strategies could include suggestions for the implementation of n. 96 and 97.
101. [DECLARATION] Although we recognise the value of the occasional celebration of the liturgy in the extraordinary form proper to the Order, both in order to make appropriate pastoral provision, and to maintain a continuity in the living liturgical spirituality of the Order, nevertheless, we declare that following the Second Vatican Council, the revised Roman Rite and the Proper of the Order constitute the ordinary form for our liturgical celebrations, and foster the Order’s unity.

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102. [ACT OF GRATITUDE] The Chapter expresses its recognition of br. Andre Gouzes for his liturgical work, for his way of preaching through music that helps us to pray, and assures him of its prayers for him. His writings are part of our musical patrimony. We encourage the safeguarding and the promotion of the Liturgie Chorale du Peuple de Dieu.

Communality and Communication

103. [DECLARATION] From the beginning of the Order there was a communion of brothers from many nations and languages. Like the Feast of Pentecost, the Holy Spirit called brothers from many places to make a new beginning for the spreading of the Gospel throughout the world. The differences served the mission. Today we have many differences in cultures, languages, and generations with many different experiences of life. These must continue to serve the mission of evangelisation. Differences always demand a conversion to promote harmony and unity. Therefore, we recommend the following:
104. [COMMENDATION] In planning for provincial assemblies or regional gatherings, organisers should make efforts to include members of any vicariate, every generation, local culture, etc., in order to strengthen the common belonging of each group and include activities that promote a discovery of the virtues and gifts of others.
105. [COMMENDATION] We recommend that in provincial communication there should often be stories about events in another province, elsewhere in the world, in order to help promote a better knowledge of the international identity of the Order.
106. [EXHORTATION] We exhort that those responsible for maintaining the Order's website and means of

communication maintain up-to-date texts and links so that members of the Order can better know what is happening to our brothers and sisters living in other places.

107. [COMMENDATION] We recommend that every province have at least one house that will permit elderly friars with health problems to live in community as long as possible.
108. [ADMONITION] We admonish all friars in their ministerial and apostolic activities, in publications, and in their use of social media (e.g. websites, Facebook, Twitter) to foster communion in the Church, in the Order, and in the local community, avoiding language that foments consternation, exclusion, and division. (LCO 139, 139bis)
109. [COMMENDATION] We recommend that communities, where the intergenerational aspect is present, have ongoing discussions to share culture, concerns, talents, creativities, and perceptions of the younger generation on the one hand, and the elders' memories of preaching, as well as their experiences of the world and the Church on the other hand. (*Relatio* 78,133)

Itinerancy and Obedience

110. [DECLARATION] We are sons of our province and brothers in the Order. Our mother provinces nurture us, educate us and make us strong so that we can belong to the whole brotherhood of the Order. Our love for our mother province should not subvert our wholehearted membership of the Order.
111. [DECLARATION] In drawing up our provincial projects, we plan together for the future. The implementation and success of these projects calls for a freedom and willingness on the part of individuals to

respond to our provincial and community projects. Today we are often prevented from planning for the future by the attachment of brothers to a particular ministry or place. Our model of obedience is an obedience of love and truth and aims at the common good. Obedience is a virtue of the mind and understanding. Dominican government is characterised by the participation of brothers in the decision-making process and in the exercise of the service of authority which ultimately comes from Christ. In making major decisions, insofar as possible, superiors and chapters will willingly hear the brothers affected, engage in appropriate dialogue, take the views of the brothers into account, and indicate the reasons for a decision (CIC 50, 51). Nevertheless, it is for the competent superior or chapter according to the case to decide what is to be done (CIC 618; LCO 20 §I), and obedience is not a matter to be negotiated.

112. [EXHORTATION] We encourage a culture of mobility. We exhort the brothers who receive a new assignation to understand that their assignation would be reviewed periodically. It can happen that convinced that they are irreplaceable they disregard their prior, provincial and the principles of common life. They can destroy the atmosphere of the community or the Province and contribute to the undermining of fraternity. We exhort provincials and priors not to allow these situations to develop and if there is such a situation that they seek by a sincere dialogue to change the brother's attitude. If he persists in this attitude, there should be no hesitation in removing the brother from the community for a more suitable assignment. When necessary psychological consultation may be sought. We ask brothers to always remember that by their vow of obedience they are called to a life of availability and mobility. We remind brothers of their own obligation to integrate fully into any community to which they are assigned.

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113. [ORDINATION] We ordain that in order to support the culture of mobility and the vitality of the ministries of a province, provincials and their councils prepare and review every four years a plan of succession in the apostolates of the Province.
 114. [ADMONITION] While sometimes it may be fitting to consult the prior and community of a house with regard to a new assignation, we recall that no prior can refuse to accept a brother when the provincial has made his decision. When the brother is assigned to the house all must accept him as a brother and integrate him into the community.
 115. [EXHORTATION] Superiors and brothers try to reach decisions regarding a brother's assignation through a discussion of the best use of his capacities and gifts. That collaboration often results in a happy outcome and indeed bears blessed fruits. It may happen, however, that despite the best intentions on both sides and despite their desire for agreement and sincere discussion, they remain divided by opposing opinions. In such a situation the superior may have to make a decision which doesn't appeal to the brother in question. We exhort that in situations of both agreement and disagreement between the superior and a brother, they not forget the supernatural dimension of obedience.
 116. [EXHORTATION] The ministry in which brothers are engaged is part of the work of their community and so we exhort that, when possible, their work should be shared by at least one other brother so that it does not become seen as the private and exclusive work of one particular brother.
 117. [ADMONITION] Chapter meetings are important in helping those engaged in particular ministries to share

in the life of the community where they live. As these chapter meetings constitute an essential part of the community project, we remind priors and provincials that they should ensure that these meetings take place regularly (LCO 312 §I).

Areas of Vulnerability

118. [DECLARATION] We condemn with the greatest possible force all types of sexual abuse, especially the sexual abuse of children and minors, which have happened in the Church. We are aware of the immense damage and trauma caused to the victims and their families. We acknowledge that this has caused scandal in society in general and among Catholics a crisis of trust in the Church . We also acknowledge the damage and trauma caused to the communities of those brothers who have been accused or are convicted of abuse.
119. [ORDINATION] We ordain that priors provincial ensure that the brothers and employees and volunteers who collaborate with the brothers in stable works proper to the Order are educated in the types of abuse, the importance of promoting safe practices, minimising risks of abuse and responding immediately and appropriately to reports of concern. (ACG Bologna 348.1) Furthermore, brothers and those employees and volunteers should attend seminars and workshops on the different areas of abuse. Superiors should ensure that all brothers have access to these resources.
120. [ORDINATION] We ordain that priors provincial and their councils ensure that their province has clear and detailed policies and procedures that properly address questions of ensuring safe environments, pastoral care, and responding to concerns and allegations of abuse, as well as clear communication strategies both internal and external, taking into account the norms of canon and civil law, as well as safeguarding norms of the

ecclesiastical territory(s) in which the province is located. These policies and procedures are to be reviewed regularly, renewed before the next general chapter, and implemented. When they are updated, one copy is to be sent to the Master of the Order. (ACG Bologna 348.2&3, & Relatio MO n.82-83).

121. [EXHORTATION] We exhort priors provincials or their safeguarding representative to help victims of abuse, where possible, receive the professional help needed for them to cope with and be healed of the trauma they have undergone. We also exhort priors provincial to accompany brothers accused of or convicted of abuse in the pursuit of justice, acceptance of the truth and rehabilitation, bearing in mind CIC 1395§2 and CIC 696.
122. [COMMENDATION] In many of our provinces, we benefit from the expertise of an advisory board on safeguarding matters, whether proper to the Order or in collaboration with the local church. Where such a board is not yet in place, we recommend that provinces establish such a structure, which might consist of members of the Order (e.g. friars, sisters, laity), professionals (e.g. psychologists, social workers, lawyers and law enforcement experts), parents of children, and a survivor of abuse.



CHAPTER IV
SYNERGY OF LIFE-MISSION
CHALLENGES AND RENEWAL
OF THE PREACHING

123. [DECLARATION] In the year 1206, Dominic makes his first foundation, the Dominican nuns in Prouille. Eight years later he founds the first house of the Order of Preachers in Toulouse. Dominic didn't only want that his brothers preach, but rather that they be preachers. That is where arises the importance of the synergy of life and mission to update and contextualize our vocation. This synergy is the foundation of the vocation of each one as preacher, of the apostolic vitality of a community, and of the building of the identity of a province, which is a communion of communities (cf. *Relatio* MO 2019, 73-74).
124. [DECLARATION] The preaching of the Gospel is the first ministry of the entire Church. All of us baptized have the right and the responsibility to preach the Gospel. To this we have been sent (cf. Matt. 28:19-20; EG, 19). The Dominican Family has this right and responsibility by our charism. Preaching is our identity.

I. WHAT DO WE PREACH?

The Kerygma of the Faith

125. [DECLARATION] We declare that the center of our Christian faith is the person of the risen Jesus Christ who brings the Good News of salvation. The apostles preached this marvelous news and the entire apostolic ministry flows from this truth. The preaching must help make better known the person and message of the living Christ, and to cultivate a personal relationship with Him.

The Necessity of Salvation

126. [DECLARATION] Even though “the Holy Spirit offers the possibility that all, in a form only God knows, are associated with the paschal mystery” (GS, 22), the Church must announce that Jesus Christ is the way that leads to salvation: “in no one else is salvation!” (Acts 4:12). Our preaching is happy and hopeful news that must present itself as a proposal which gives knowledge “of the loving God that saves us” (EG, 39), revealed in Jesus Christ, who calls us to personal conversion.

The Preciousness of Human Life

127. [DECLARATION] Human life is a gift from God the Father and Creator. Therefore, it is precious. However, frequently it is despised, many times by war; the destruction of the environment; the economy that kills (cf. EG: 53); the dehumanization of minorities and the marginalized; the lack of respect for the unborn; and the inhuman treatment of elders, young children, persons with special needs and the chronically infirm whose lives would be said, by many, to not have value. Our brothers must promote human rights and justice and peace in their preaching in such a way that faith and reason help us to discover and protect these things.

II. WHERE DO WE PREACH?

The Contexts of Preaching

128. [DECLARATION] Our world is in a process of dizzying transformation. In addition, we find ourselves immersed in a crisis of fundamental credibility in the Church. This situation calls us to a profound institutional and personal conversion. Our world awaits from us humble and attentive listening. Our preaching springs from a “spirituality of listening” (ACG Bologna 2016, 85-90), which is the premise and undeniable part of the preaching. Like Dominic, we look for places of silence to hear God and His Word, and to hear the people of the world including those who are apparently far away.

Therefore, we examine the diverse contexts of our age where the Spirit has led us.

The Multicultural Universe, Illiteracy and Religious Fundamentalism

129. [COMMENDATION] Faced with the growing phenomenon of religious illiteracy, we recommend to the brothers a special effort to preach simply, clearly and creatively.
130. [DECLARATION] Religious fundamentalism and relativism are proliferating in the world, even among some Catholics. New religious movements and syncretistic groups seduce, especially by their strong and demanding community life. All this must challenge us as preachers to not only preach but live the truth we preach. The Dominican preacher lives such that his/her life is congruent with what is preached, by deeply studying the Word of God and Christian tradition.
131. [EXHORTATION] Frequently we are asked to personally hear or provide help to prayer groups, families and movements. These places are particularly frequented by persons who are asking about faith and life. We exhort the brothers to transmit the experience of faith with a preaching that is prophetic, doctrinal and fraternal.
132. [DECLARATION] In daily life we encounter those who belong to other religions and other strains of thought, including those who follow a secular spirituality. The experience of St. Dominic with the innkeeper of Toulouse teaches us to have an attitude of benevolent dialogue and of searching for the truth which will require from us the habit of spending time with them, perseverance and being open to what we can receive from them.

The Universe of the Agnostic, the Atheist or the Indifferent

133. [EXHORTATION] Our preaching, also understood as a way of life, happens today in a world where secularism, relativism, and the tendency towards de-Christianization are present. At the same time, it is a world in which the Word of the Church does not remain indifferent. We exhort our brothers that, in their preaching, they be attentive to the reality in which they are preaching.

Social and Existential Peripheries

134. [EXHORTATION] The creative and effective charity of St. Dominic was evident in Palencia with the selling of books to help those who were hungry. This models for us sensitivity that we cannot be indifferent to the suffering of all those who are found on the “geographical, social and existential peripheries” (Card. Jorge Bergoglio, Pre-Conclave Discourse to Cardinals, 9 March 2013). We exhort the brothers to be familiar with Catholic Social Teaching, so that our presence among these people be a visible sign of the Reign of God and His justice.

Communications, Social Networks and the Digital World

135. [DECLARATION] Dominican preaching in the digital world is a great challenge. The digital instruments of our time are not merely tools; they constitute a new culture, a new conception of humanity, human relations, communication, time and space. There are many opinions, including falsehoods which are taken as truth, even though they are not. The electronic profile constructed by each user determines their personal identity. This language is radically new, iconic, virtual, and concise. It is important to learn the new language and understand the new culture with its opportunities for a new style of preaching. We have the right and the responsibility to keep the Gospel present in the digital continent (cf. Benedict XVI, Message for the World Day of Social Communications, 24 January 2009). It is a new

form of preaching: in a profane and dialogical environment, in a pluralistic context, with a predominance of visual images, and open to every type of person and situation.

136. [EXHORTATION] The use of social networking and means of communication has repercussions in our life and mission. But also, the digital continent offers us new opportunities for preaching which need to be discovered and taken advantage of. We have a good example of this in the program “The Bible and its Traditions“, developed by the Jerusalem Biblical School (BEST). We exhort all friars to creatively and responsibly use these media, and we exhort all those responsible for initial formation to prepare the brothers entrusted to them, in the correct use of such media.
137. [EXHORTATION] Social media and networks also offer an opportunity for outreach among the distinct entities of the Order. We ask the General Promotor of Communications of the Order to continue promoting this institutional communication and to strengthen, by means of different information platforms, the exchange of work, academic formation and apostolic experiences.
138. [ORDINATION] We must engage the needs involved with preaching with social media today. We ordain the Priors Provincial and Vicars Provincial to name and support the Promotor of Communications for their respective entities.

III. TO WHOM DO WE PREACH?

Forums of Apostolic Life (Mission Forums)

139. [DECLARATION] “Sent to preach to places of unrest in the world” (Bruno Cadoré, Sent to Preach the Gospel, March 2017), our witness of apostolic life has to be an eloquent message for a society in the dizzying process of secularization and indifference. We are sent to a world that offers us countless opportunities, but that at

the same time, senses an accelerated experience of “de-Christianization” that, beyond the distance between civil and religious, manifests a crisis in confidence in the word and institutions, deep mutations of communication among beings, disinterest and religious illiteracy.

140. [DECLARATION] The Order must be familiar with the present changes in the Church and society, and reflect over them in order to respond to the urgency of transmitting the faith to new generations and accompany ecclesial communities in evangelization, with the participation of laity as active subjects of its evangelizing dynamism (*Relatio* MO 2019, 121).
141. [DECLARATION] For several past chapters, Mission Forums have brought together brothers and sisters who, committed to working in the same fields of mission, desire to share their experience, to reflect on how the apostolic tradition of the Order can support the evangelizing mission of the Church, and to think about how it would be possible to insert the concern for the renewal of evangelization in these fields and manners of preaching, starting with dialogue among theologians and those dedicated to ministry, in order that together they could preach and assume the challenge of solid pastoral theology.
142. [COMMENDATION] Given that our mission requires competencies to be able to be qualified preachers, we recommend to the Priors Provincial and Vicars Provincial that they guarantee a permanent formation of the brothers that gives brothers the necessary competencies and constant updating so as to guarantee preaching that is relevant.

Mission Forum with Migrants

143. [DECLARATION] The increasingly growing phenomenon of migration affects not only migrants, but also others who are in fragile social, cultural, economic,

religious, political and personal conditions. The displacement of peoples, forced to leave their home, their country, and their community to find a better future in rich and developed countries (South to North migration), brings with it high risk of violation of basic human rights, the loss of their lands and the disintegration of their families.

144. [EXHORTATION] We exhort all Priors Provincial and Vicars Provincial, conventual Priors and Superiors of communities to promote, support and sustain the work of our brothers who, exercising today the same ministerial mercy of St. Dominic, accompany communities and groups of migrants in different regions in a way that they can help them in the process of inclusion and reintegration, with non-discrimination for whatever reason and with the defense of their rights to health, identity, psycho-emotional care, education and dignified work.

Forum of Inter-religious Dialogue

145. [DECLARATION] Interreligious dialogue is a fundamental question in our world. We recommend that our Order strengthen its presence in places and countries in which Christianity lives together with different religious traditions. This should encourage us to develop a Christian theology of religions, that creates solid foundations for interreligious dialogue.
146. [EXHORTATION] We give thanks to God for the beatification of our brother Pierre Claverie and his companion martyrs in Algeria. Enlightened by this example, we exhort Priors Provincial and Vicars Provincial to contemplate the possibility of sending brothers who are so disposed to contribute to a dialogue with humanity in its diversity.

Forum of Preaching with Youth

147. [DECLARATION] The youngest generations and young adults are experiencing a distancing from the faith that, without being a universal phenomenon, demands us to listen attentively. Youth have much to tell us. It is important, then, to accompany them as protagonists of evangelization. The recent Synod proposes valuing the work of youth missions, institutionalizing centers of formation for preaching aimed at youth and young couples by means of an integrated process that concludes with them being sent out to the mission (cf. Synod of Bishops, final document, October 2018, n. 54).
148. [EXHORTATION] We exhort all the brothers, particularly those who exercise their apostolate in schools, colleges and youth groups, to proactively put into practice the conclusions of the recent Synod dedicated to youth, promoting the collaboration among our numerous educational institutions, consonant with this priority that the Church wants to give to teaching youth, giving them the word and entrusting them with responsibilities in the work of evangelization (cf. *Relatio* MO, 160).

Forum of Indigenous Peoples

149. [COMMISSION] The missionary presence and accompaniment of indigenous peoples, has an extensive history in the Order, with valiant testimonies, but also with shadows and difficulties. What is going on presently with these peoples presents itself as a challenge to the Dominican mission demanding integrated answers. We charge the Master of the Order and the Priors Provincial and Vicars Provincial, where it is appropriate, to strengthen and promote centers of reflection and research on indigenous peoples so that pastoral practice promotes theological reflection that uncovers the revelation of God in nature, in history and,

in the different indigenous cultures, and that our brothers participate in defending the land and dignity of life.

150. [COMMISSION] We ask the socii of the Master, those responsible for justice and peace at an international level and the Provincials in each region where indigenous peoples exist, to form an example of coordination and encouragement that helps build cooperative relationships with entities of the Dominican Family, the Church, academic institutions and different sectors of civil society; and to organize and put into action better accompaniment and service to these peoples.
151. [COMMISSION] Part of the missions of the Peruvian Amazon has been entrusted by the Church to the Order. We refer to the Apostolic Vicariate of Puerto Maldonado. To advance this mission requires counting on human and economic resources that go beyond what is possible for the Province of St. John the Baptist in Peru. Having the next Synod of Bishops for Amazonia present, we ask that “Amazonian Jungles: Dominican Missionaries”, and other organizations of solidarity of the Order, continue collaborating economically in the support of this mission. At the same time, we ask that the Order in the context of restructuring and collaboration, encourage the missionary dimension of the Dominican vocation so that there are brothers who offer to collaborate in this missionary project.

Forum of Education and Evangelization

152. [EXHORTATION] We exhort all the brothers that exercise their ministry in educational institutions to promote a quality integrated formation, through the study and the innovation that is offered by new methodologies of education, with teachers who are ethically congruent with the truth they teach, and who help their students to find that truth, enlightened by the wisdom found in Gospel values and in Dominican pedagogical tradition (cf. “To Teach”, Acts of the

Education Congress of the Dominican Family, Madrid 2016, Conclusions).

- 153 [COMMENDATION] We charge Priors Provincial and Vicars Provincial, in coordination with the socii of their respective regions, to develop meetings of those responsible in colleges and rectors of universities with the purpose of promoting encounters that allow for the sharing of educative experiences, pedagogical and formative projects, and an interchange of professors and students.

Forum of Campus Ministry

154. [EXHORTATION] The humanistic dimension of the university is related to the destiny of humankind and the meaning of existence and society, a constituent part of the work of the university. We exhort, therefore, friars and members of campus ministry teams, to promote and strengthen humanistic and Christian integral formation as a means of discovering and understanding reality in its own anthropological, historical and teleological perspective as authentic meaning of the catholicity of the university.
155. [COMMENDATION] Campus ministry, as an evangelical action of the Church in the environment of higher education, is a frontier and privileged arena of the dialogue of the Church with culture, with the academic world, and with the existential questions of the university community, through the promotion of dialogue between faith and culture (International Encounter of Campus Ministry, Bogotá 2016). We recommend, therefore, to rectors of the universities of the Order to secure and strengthen the creation and work of a permanent campus ministry team in each one of our centers of higher education, in such a way that guarantees the programming and carrying out of projects for the integral human formation for future professionals.

Forum of the Rosary, Shrines and Pilgrimages

156. [EXHORTATION] The Rosary is a most valid means to promote in the faithful contemplation of the Christian mystery as true and proper “pedagogy of holiness”. It is a powerful instrument that brings peace to our hearts, to the Church and to the world. In the tradition of the Order, personal and communal meditation of the Rosary is an excellent means of spiritual and communal strengthening at the same time an invaluable instrument of preaching. We exhort all brothers to bring together even more our conviction of the relevance of this apostolic means as “a path of evangelization“ (cf. *Relatio* MO 2019, 148).
157. [COMMISSION] Given the importance that the Rosary has in Dominican spirituality and preaching, as with popular religiosity, we ask the Promotor General of the Rosary to elaborate a new methodology for the promotion of this devotion, in collaboration with the provincial promoters of the Rosary.
158. [COMMENDATION] The shrine as a place of welcome, prayer and heartfelt silence, is a house for pilgrims and place of mercy (cf. Pope Francis, message to the First International Congress of Rectors of Shrines, Rome 2018). We charge Priors Provincials and Vicar Provincials to make sure that shrines and pilgrimages be spaces with a thrust for the new evangelization, to provide opportunities to evangelize popular religiosity, to encourage the dynamic participation of the laity as active preachers in their different projects and activities without disregarding the generous and charitable attention to the sick, the poor, the needy and all those who approach our shrines and pilgrimages as places to satisfy their thirst for mercy.
159. [ACT OF GRATITUDE] We thank our brothers in our shrines for the apostolic work they are building up. In particular, we recognize the work of our brothers who

established the convent of Our Lady of the Holy Rosary and Saint Dominic as a shrine in London in 2017.

Forum of Schools of Preaching

160. [EXHORTATION] The Schools of Preaching take various forms in different provinces and in the Dominican Family. These places, where one learns to preach, are an excellent means for the Order to fulfill its responsibility to offer to the Church its doctrinal tradition and its experience of evangelization through the formation for preaching the Gospel (cf. *Relatio MO* 2016, 62). We exhort the brothers, wherever possible, to promote and encourage these places of formation for preaching, as well as the information that corresponds to the already existing Schools of Preaching in the Order (cf. ACG Rome 2010, 170).

Parochial Ministry

161. [DECLARATION] We recognize the evangelizing work that our brothers in parish ministry are effecting. The importance of the synergy between life and mission of a community of friars implies maintaining the Dominican identity and the sense of belonging in any of its apostolic ministries.
162. [EXHORTATION] We exhort all the friars and communities that exercise their apostolate in parishes that they maintain a harmonic apostolic balance between the participation in community life, integration in the community apostolic project and service to the local Church.

Forum of Health and Prison Ministries

163. [DECLARATION] We recognize and thank the apostolic labor of a considerable number of friars who exercise their ministry in places where the limits between life and death are palpable: prisons, hospitals, health centers, and institutions for the elderly, through the fraternal witness of mercy, compassion, listening

and a glimpse of hope that illuminates the situations and persons who are suffering these difficulties.

164. [EXHORTATION] We exhort Priors Provincial, Vicars Provincial, conventual Priors and superiors of communities to support and accompany the friars who take on these ministries of mercy and compassion.

Forum of Art and Preaching

165. [COMMENDATION] We now take a good look at the wide world of the arts. In a time when one expresses oneself principally through images and symbolic mediation, the world of the arts is a privileged locus of preaching. We recommend all brothers to appropriately promote this medium of preaching. Our Dominican artists continue the extensive and rich tradition of the Order, which offers opportunities to collaborate with all the branches of the Dominican Family.
166. [COMMENDATION] We recommend that Priors Provincial, Vicar Provincials, conventual Priors, superiors of communities and formators to support this means of preaching.
167. [COMMENDATION] We charge the Socius for Apostolic Life to coordinate and organize expositions of Dominican artists in the General Curia, as an expression of the universality and richness of Dominican preaching through art.

The Family and Evangelization

168. [DECLARATION] A crucial element of our witness as prophetic preachers is to proclaim the “Gospel of the family“ (AL, 60). In the nucleus of personal and social well-being, as in God’s Good creation, is found the gift of matrimony and the family. “So that families can increasingly be active subjects of family ministry, it is necessary to provide evangelization and catechesis directed to the family, to orient the family in its meaning.” (AL, 200) Also, we recognize the great effort

that we as preachers have received from the witness and support of families.

169. [EXHORTATION] We exhort our brothers to valiantly preach the good news of the sanctity of conjugal love and the Christian family, and to continue working with wisdom, care and compassion with persons in difficult and complex family situations, so that they also sense the presence of God as love.

Justice and Peace

170. [EXHORTATION] The work for Justice and Peace is “a constitutive dimension of preaching the Gospel” (cf. Synod 1971 “Justice in the World”, 6). We exhort our friars: to promote the study and to implement the teaching of “*Laudato Si*”; to collaborate with the International Dominican Network Against the Trafficking of Persons led by Dominican Sisters International; and to promote the methodology of the Salamanca Process.
171. [EXHORTATION] We exhort the provincial promoters of Justice and Peace to offer the means for an adequate analysis of the reality and the development of concrete actions; and we exhort the Priors Provincial and Vicars Provincial to strengthen the structures and provincial roles of Justice and Peace, with the collaboration of the Dominican Family so that the Good News be proclaimed in a more effective manner.
172. [EXHORTATION] We exhort all our brothers to be conscious of the great economic powers and their transnational corporations in the accumulation of lands, the exploitation of resources and people of developing countries, and in the proliferation of conflicts in the difficult places where Dominicans are present, so as to prevent these difficult situations that are contrary to the care of nature and positive ecology.

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173. [EXHORTATION] We exhort all the brothers to be in solidarity with the Dominican women and men whose experience of mission is difficult and dangerous due to political, religious and economic factors.
174. [DECLARATION] The abuse or bad use of creation produces ecological and human disasters. The relationship between humans and nature is reciprocal. What we buy, how we travel, what we eat and drink, how much energy and water we consume, what kind of energy we utilize and in what companies we invest our money, all this determines our ecological behavior.
175. [COMMENDATION] We charge the Master of the Order to promulgate guidance for the promoters of Justice and Peace on a provincial, regional and general level, subject to revisions by the General Council.

IV. HOW DO WE PREACH?

The Manner of Preaching

176. [EXHORTATION] We can only preach in a credible way with a witness of life that proceeds from fraternity lived in our communities. In fact, “the fraternal life is constitutive of the identity of the preacher. Oneness of heart and mind is an eloquent form of preaching which gives credibility to the mission“ (ACG Bologna 2016, 67). We exhort the brothers to care for the common fraternal life as the first form of preaching.
177. [EXHORTATION] Good preaching demands preparation. Before all, because preaching first emerges from listening: “preaching consists in this intense and life-giving activity that is to communicate to others that which we have contemplated” (EG, 150; Thomas Aquinas, *Summa Theologica*, II-II, 188, 6). We exhort the brothers to support their preaching with prayer, study and permanent formation.
178. [EXHORTATION] If the Gospel is the Good News, the preaching must be stimulating, and its content must be

enormously positive. Saint Dominic was recognized as “preacher of grace”. Positivity, or that which we could call the “culture of grace” configures Dominican preaching. Even though we cannot ignore the sin of our world, we exhort the brothers to always preach out of kindness and mercy.

179. [DECLARATION] The grace of Christ overcomes all obstacles that close us in on ourselves, awakens our hope and drives us to live our charism and zeal for preaching.

V. HOW IS A PREACHER FORMED?

180. [DECLARATION] Given that preaching is an element that gives identity to our life and mission, in order to strengthen this identity and promote the spirituality and mystique of the preacher, all the entities of the Order should care for the following elements of Dominican life:
- a. [DECLARATION] Vocational discernment: zeal for preaching in candidates is an undeniable criterion in vocational discernment.
 - b. [DECLARATION] Formation: the principal objective of Dominican formation is to form preachers (cf. RFG, 1). In its programs of formation, all entities must include courses on the nature of Dominican preaching and practice in preaching, in order to be evaluated by the local community. It is necessary to reinforce the spirituality and mystique of the preacher so that the preaching is backed by its own charismatic authority.
 - c. [DECLARATION] Community: Dominican preaching must be done in community and backed up by the evangelical life of the community. In accord with the process of restructuring, Priors Provincial and Vicars Provincials guarantee the forming of communities in which the essential elements of Dominican life can be practiced regularly: common prayer, liturgical celebration,

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- study in common, accompaniment in vulnerability, and the ability to preach as a team.
- d. [DECLARATION] Study: Dominican study is ordered basically to preaching. From the origins of the mission of the Order there was doctrinal preaching, that is to say, the witness of the central mysteries of the Christian creed, and a prophetic preaching as an announcement of grace to men and women of all times amid their searching and suffering. In our communities we must foster the study of the Christian message and the problematic of our world, the study of the mystery of God and the mysteries of human existence.
 - e. [DECLARATION] Collaboration and solidarity: There is a generalized clamor in the Order asking for collaboration among all the entities and members of the Dominican Family so the evangelizing mission will be intensified. In this spirit, we must promote the collaboration between brothers, nuns, sisters of apostolic life, laity, youth, men and women close to the Dominican Family in the ministry of preaching and, if possible, in common apostolic projects.
181. [COMMISSION] A model of a preacher: In the history of the Order we have brothers who are models and benchmarks of preaching. Fray Bartolomé de las Casas stands out through his radical conversion, as joining preaching of the Gospel with a commitment for justice for indigenous peoples, the poorest of peoples. The decisive importance of his preaching was in his growing appreciation of the inestimable value of the dignity of each human person. Following historical studies, this appreciation came to maturity before his death. Because of his contribution to the preaching of the Church we ask the Postulator of the Order and the Provincial of the Province of Spain to take the steps necessary to reactivate and support his cause for beatification.

CHAPTER V
VOCATIONS, COOPERATOR BROTHERS,
AND FORMATION

Vocations

182. [COMMENDATION] We recommend that promoters of vocations:
- a. understand young people and their culture, and have the patience to listen to them and their desires (ACG 2016 Bologna 236, 241);
 - b. be aware of the social, psychological and family issues that may affect the discernment of the candidates;
 - c. collaborate with other members of the Dominican family in the promotion of vocations (RFG 103; ACG 2016 Bologna 235).
183. [COMMENDATION] “Come and see weekends” in which candidates come to our communities for programs and presentations on our life given by brothers, have proved to be very effective in fostering vocations. We recommend that communities organise such events under the direction of the promoter of vocations.
184. [COMMENDATION] We recommend that promoters of vocations in consultation with their provincial formation council be open to accompanying older candidates and recognise the gifts they bring. At the same time promoters need to discern carefully whether such candidates have the potential to adapt to our way

of life as friars preachers (*Ratio Fundamentalis Institutionis Sacerdotalis* 2016, 24).

185. [EXHORTATION] We exhort communities following the advice of the promoter of vocation to show hospitality to candidates interested in our way of life. This includes sharing our liturgical life, meals and recreation. (RFG, 97; ACG 2016 Bologna, 239).
186. [EXHORTATION] “The aim of our formation is the making of a Dominican preacher, one who will be a preacher of grace and a true witness to Christ“ (RFG 1). We exhort promoters of vocations to help candidates “clarify their vocation and work with them to understand and deepen their motivation” (RFG 100).
187. [DECLARATION] We recall that each friar has a religious vocation to be nurtured (ACG 2016 Bologna, 236). The best help in the nourishing of our vocation is the quality of community life we share. Our fraternity in liturgical and personal prayer and apostolic vitality are the best witness to our vocation. The more authentic we are in our Dominican vocation, the more we will be able to attract new vocations.
188. [ORDINATION] We ordain that promoters of vocations ensure that proper screening of all candidates is ordinarily carried out including psychological and medical evaluations, letters of reference and criminal and financial background checks. In particular, any candidate who has abused a minor or found to be in possession of child pornography is automatically excluded from admission.

Cooperator Brothers

189. [DECLARATION] The cooperator brother is a prophetic witness to essential aspects of our common vocation as friar preachers. The fraternal character of

our vocation is represented by the cooperator brother. He reminds us that our apostolic life, rooted in our baptism and in our religious profession, is, in the first place, our way of living together. He reminds us that we are to create communities in which the Word is contemplated and mercy is shared. The brother makes an essential contribution to the particular character of our community life, strengthening it in fraternity, mutual service and tenderness.

190. [DECLARATION] “Preach to all everywhere and by all means”: the practice of Saint Dominic is a perennial model for the cooperator brother's identity and mission. He is called to show creativity in bringing God’s mercy to those who are far from the faith and in reminding all who have lost hope that the way of conversion is always open.
191. [ACT OF GRATITUDE] We declare our gratitude to God for the great gift which the cooperator brothers have been for the Order, which they continue to be in many provinces.
192. [DECLARATION] We acknowledge that many of the brothers find the term ‘cooperator’ unsatisfactory when it is used to designate those of our brothers who are solemnly professed and non-ordained. The chapter tried without success to find an acceptable alternative that would do justice to our common brotherhood, to the distinctive character of the cooperator brother’s vocation, to his equality with all others as a solemnly professed brother of the Order, and which would also be acceptable across the languages. While the term ‘cooperator’ remains in LCO, we encourage provinces in different language areas to use whichever term is appropriate in the region.
193. [DECLARATION] We take the term ‘cooperator’ to refer in the first place to the cooperator brother’s

participation in the preaching mission of the Order, which we receive from Christ through Saint Dominic, and in which all friars co-operate in diverse ways. In a secondary sense we take it to refer to the cooperator brothers' contribution to the communities through internal ministries as well as to their collaboration with the ordained brothers in apostolic activities.

194. [COMMENDATION] We recommend that the Master of Order establish a permanent commission for the vocation of the Dominican cooperator brother. The main tasks of this commission for the coming three years should be the following:
- a. to provide the provincial promoters of vocations with suitable material for the promotion of the vocation of the Dominican cooperator brother;
 - b. to engage with the provinces in a dialogue to renew the Order's understanding of the vocation of the cooperator brother, of his essential contribution to our fraternal life, and of his specific contribution to our mission of evangelisation;
 - c. to continue the tasks of the previous commission of the cooperator brothers;
 - d. to promote and facilitate inter-provincial collaboration in promoting the vocation of the cooperator brother;
 - e. to assist the Master of the Order in his engagement with and care for the cooperator brothers of the Order.
195. [COMMENDATION] We recommend that provincials review their province's materials for the promotion of vocations in order to assure that they contain balanced information regarding both the clerical and cooperator brother vocations.

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196. [COMMENDATION] If a Province has a team for the promotion of vocations, the team should promote the vocation of cooperator brother and if possible include a cooperator brother so that he may give input.
197. [COMMENDATION] We recommend that during the coming three years there will be a meeting in each region of the Order for all cooperator brothers of that region. This meeting is to be arranged by the regional socius working with the brother from the region who is a member of the permanent commission for the vocation of the Dominican cooperator brother. These meetings should consider what, if at all, is the specificity of the vocation of the cooperator brother and entrust their conclusions to the Master of the Order.
198. [ACT OF GRATITUDE] We thank Brother Augustine Thompson for his work in preparing the book *Dominican Brothers: Conversi, Lay and Cooperator Friars* and we encourage all the brothers of the Order to become acquainted with this work. We encourage the provinces to arrange translations of this work.
199. [COMMENDATION] We recommend that the Master of the Order appoint suitably qualified friars of the Order, to the permanent commission of the vocation of the cooperator brother, in order to undertake theological research on the vocation of the cooperator brother. The publication of this research will help to deepen our understanding of the specificity of the cooperator brother vocation in the Order and in the Church.

Formation

200. [ADPROBATIO] We approve the institution of the Socius for Fraternal Life and Formation (LCO 425 §II, LCO 427-bis and LCO 429 §II).

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201. [ADMONITION] The provincial promoter of permanent formation is an ex officio member of the provincial council of formation (RFG 93) and permanent formation is now considered primarily in the *Ratio Formationis Generalis* (Part IV). These changes reflect the growing recognition in the Church and in the Order of the comprehensive character of all formation, whether initial or permanent.
202. [COMMENDATION] We recommend that the provincial council of formation develop each year a program of human formation for the brethren. The provincial promoter of permanent formation, in collaboration with communities and with the assistance of professionals, if necessary, will see to the implementation of this program in order to further the human formation and development of each brother.
203. [COMMENDATION] We recommend that the Master of the Order appoint two or three brothers to collaborate with the Socius for Fraternal Life and Formation, and with the Angelicum, to organise programs of permanent formation in Rome. This program will be available to all members of Dominican Family as well as to others.

Initial Formation

204. [DECLARATION] We acknowledge that a number of brothers leave us during, or soon after initial formation, and their reasons for doing so are varied. We recognise that some of the issues involve disillusionment with their experience of our common life. It is our responsibility, particularly of formators and superiors, to ensure that our formation communities are places where the Word of God is shared generously and mercy is extended to all abundantly. We recognise then that these communities also need to be permanently in

formation. [ACG 2013 Trogir 146; ACG 2016 Bologna 246].

205. [DECLARATION] The process of maturation proper to our Dominican vocation, at whatever stage of formation, can be painful and often involves struggle but is always in response to grace. Our sister St. Catherine of Siena invites us “to enter into the cell of self-knowledge.” The desire and openness to self-knowledge, be it psychological, moral, or spiritual, is a necessary component in all stages of formation.
206. [DECLARATION] We declare that when profession is renewed in accordance with LCO 195 §II, the provincial chapter may determine that such renewal ordinarily extend beyond the completion of the triennium. We further declare that when a provincial chapter, in accordance with LCO 201 §I, determines that profession is ordinarily to be extended beyond the first three years, the provincial chapter may also determine the ordinary duration of each renewal, whether for one or more years.
207. [DECLARATION] While we recognise that particular circumstances inform decisions about the renewal of simple profession, we are reminded by LCO 265 that brothers are incorporated into the Order with profession and receive their first assignation. They have rights and responsibilities as brothers in the Order and decisions about renewal of profession should be guided in the first place by concern for their proper formation. It is important not to lose a sense of the spiritual and theological meaning of profession.
208. [EXHORTATION] We exhort brothers, especially formators, to respect the talent, energy, insights and creativity that brothers younger in religion bring with them.

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209. [EXHORTATION] We exhort formators and promoters of vocation to attend to their own permanent formation. They are to take advantage of conferences, workshops and retreats including interprovincial programs, as well as their own prayer, study, and participation in Dominican fraternity (RFG 74, RGF 75, RGF 80, RGF 81, RGF 83). They assist their brothers younger in religion by embodying what it means to be friar preachers who are courageous in sharing the fruit of their own contemplation.
210. [EXHORTATION] We exhort superiors, conventual lectors, as well as formators, to create opportunities to study and discuss the legislation contained in the recently promulgated *Ratio Formationis Generalis* and *Ratio Studiorum Generalis*. This is particularly important for communities of initial formation. Both of these texts as well as the *rationes particularae*, are rich sources of theological insight and practical wisdom when considering issues pertinent to both initial and permanent formation.
211. [ORDINATION] We ordain those provinces which have not already done so to update their *Ratio Formationis Particularis* in the light of the 2016 *Ratio Formationis Generalis*, and to complete this work before the next General Chapter.
212. [DECLARATION] Success of the formation process entails trust between the formator and those in formation. We declare that the responsibility for creating an environment in which trust is fostered lies primarily with the formator himself (Relatio MO 103-104).
213. [ADMONITION] We insist that programs concerning celibate chastity and related issues be included in all stages of formation including permanent formation (RFG 18).

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214. [COMMENDATION] We recommend that provinces collaborate in initial formation, if they have not done so, in order to provide the brothers in formation experiences of other realities in the Order. This will stimulate the spirit of evangelisation. (RFG Appendix D; ACG 2016 Bologna 247).

CHAPTER VI

SOLIDARITY AND COLLABORATION

A Culture of Solidarity and Collaboration

215. [DECLARATION] We declare that we are prepared to assume the challenge of a culture of solidarity in the Order.
216. [DECLARATION] We declare that we must pass from an individual generosity and charity to a general and collective solidarity of the human and economic resources of the whole Order. Likewise, we declare that transparency is an indispensable condition for acquiring a culture of solidarity.
217. [DECLARATION] Transparency must be present at all levels of our Dominican life: beginning when each friar turns over to the community all monies received, and relies voluntarily and willingly on the community to cover all his expenses, continuing to the provincial and global levels of the Order when all economic reports are turned in, in proper time and in the indicated forms, to the Province and to the General Curia of the Order respectively, and is completed when the General Curia of the Order informs the provinces of their income and expenses, indicating their origin and use, and those of their vicariates and communities.
218. [COMMISSION] We ask the Socius for Intellectual Life of the Order, within one year, to organize a meeting of rectors of universities and deans/presidents of faculties under the jurisdiction of the Order, to study possible fields of inter-institutional collaboration, including academic as well as administrative and financial levels

of collaboration, and report the results of this meeting to the General Council.

219. [EXHORTATION] We exhort the universities and faculties of the Order, in collaboration with the Socius of Intellectual Life, to establish scholarships for complementary studies for the brothers of vulnerable provinces, if they don't already exist.
220. [COMMISSION] We ask the Socius for Intellectual Life in collaboration with *Spem Miram Internacionalis* to establish common criteria for the negotiation of scholarships in the universities and faculties of the Order.

Culture of Transparency

Recognising that economic administration is an essential part of our religious life in which all members of the community are involved:

221. [ORDINATION] We ordain that all brothers in initial formation or in their first years of ministry be taught financial management skills, accounting principles and fundraising skills, and that provision for this be included in the Ratio Formationis Particularis of every Province.
222. [COMMENDATION] We recommend in those communities where the council and chapter are distinct, the financial report be given at least twice a year by the syndic to the whole community.
223. [ORDINATION] We ordain that when provinces and institutions under the immediate jurisdiction of the Master of the Order submit their financial statement in accordance with LCO 567.1, they use a common template as devised by the syndic of the Order in collaboration with the Economic Council of the Order.

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224. [ORDINATION] We ordain that institutions under the immediate jurisdiction of the Master of the Order have their annual accounts reviewed externally in a manner appropriate to their situation, as approved by the General Council, on the advice of the syndic of the Order and the Economic Council of the Order.
225. [ORDINATION] We ordain that the General Curia and each institution under the immediate jurisdiction of the Master of the Order which owns a building be required to make an appropriate provision for a reserve for future renovation in its annual budget.
226. [ORDINATION] We ordain that no subsidy be paid to institutions under the immediate jurisdiction of the Master of the Order until those institutions' accounts for the previous year have been approved by the General Council, along with a satisfactory report of the institutions' activities.
227. [ORDINATION] We recall that every apostolic work proper to the Order, even one initiated by a single friar, is a work of the Order. In the case of economic mismanagement of such a work, we ordain the prior provincial to warn the responsible brother. If there is no substantial improvement within a year, we ordain that the brother be removed from the management of the work.

Solidarity and Collaboration regarding Initial Formation

228. [ORDINATION] It is legitimate to expect that all the brothers of the Order would be able to benefit from an initial formation that is in accord with the *Ratio Studiorum Generalis*. We ordain that a solidarity fund for the support of initial formation be created. This fund will be managed by the Board of *Spem Miram Internationalis*.

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229. [EXHORTATION] We encourage the provinces to either make an annual gift to build up this fund, or to put at the disposition of the fund 10 years' worth of interest from a sum of capital, or to invest in stocks and contribute the earnings to the fund, or to take any other means to enrich the fund.
230. [COMMENDATION] We ask that the Board of *Spem Miram Internationalis* give priority to dedicating the solidarity funds of the Order to projects associated with initial formation.
231. [ADMONITION] We remind provinces benefiting from solidarity funds that they must assure an authentic Dominican initial formation in accord with the *Ratio Studiorum Generalis*.
232. [ORDINATION] We ordain that the provinces that are beneficiaries of these funds will put in place an economic plan which will allow them to achieve financial autonomy within a time period of ten years from the date of first support. These provinces ought to seek help from experts in their region and may also be aided by the Economic Council of the Order. An annual report will be made by the Economic Council of the Order. In the case of a failure to comply with these requirements without a reasonable cause, the province will be deprived of support from the fund until the following year.

Spem Miram Internationalis

233. [COMMISSION] This new fund for initial formation having been created, we ask the Board of *Spem Miram Internationalis* to establish statutes and to submit them to the Master of the Order for approval. We ask that the following criterion be integrated into the statutes: any entity which is unable on its own to support initial formation can be a beneficiary of this fund.

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234. [COMMENDATION] For significant building projects, we recommend that a member of the Board of *Spem Miram Internationalis* visit the sites concerned and present a report to the other members at one of their annual meetings.
235. [COMMISSION] In order to augment in a substantial way the capital of the different solidarity funds, we ask that the Syndic of the Order be in contact with an independent fundraising organization to see how this may be done.
236. [ORDINATION] In the spirit of what was decided by the General Chapter of Bologna (ACG 2016 Bologna 373), we ordain the increase of annual contributions by 10%, to be divided in equal manner between the three following funds of *Spem Miram Internationalis*: St. Dominic, Solidarity, and Initial Formation.

Economic Administration

237. [DECLARATION] The Syndic of the Order, fr. Juan Luis Mediavilla Garcia, O.P., in conformity with LCO 569, presented a report on his administration at the General Curia for the fiscal years 2016-2018. His report was approved by the Chapter.
238. [DECLARATION] The Syndic of the Order, fr. Juan Luis Mediavilla Garcia, O.P., in conformity with LCO 569, presented the financial reports of the General Curia for the fiscal years 2016-2018. These were approved by the Chapter.
239. [DECLARATION] We declare that the financial reports of the following were examined by the Economic Council of the Order and approved by the Master of the Order and the General Council: St. Dominic Fund, Dominique Renouard Fund, Master of the Order's Fund, Leonine Commission Fund, and the administrative

funds of the institutions under the immediate jurisdiction of the Master of the Order.

240. [DECLARATION] We declare that, in conformity with LCO 571, the financial reports of the convents and institutions under the immediate jurisdiction of the Master of the Order were studied by the Economic Council and approved by the Master of the Order and the General Council, excepting those for which corrective measures were deemed necessary.
241. [GRATULATIO] We thank the Syndic of the Order, fr. Juan Luis Mediavilla Garcia, O.P., the Economic Council, the Boards of *Spem Miram Internationalis* and the International Dominican Fund for their contribution to the economic administration of the Order and its solidarity.

Contributions to the Order

242. [ORDINATION] In line with previous General Chapters (ACG 2010 Rome 249; ACG 2013 Trogir 201; ACG 2016 Bologna 364) we ordain that the annual contribution of each province and vice-province to the budget of the General Curia shall be determined in accordance with the norms of the General Chapter of Bogotá (ACG 2007 Bogotá 261), including deductions for medical and health care costs as well as the costs of formation and donations to other entities of the Order, but excluding the annual contribution to the General Curia. Those norms include the clarifications contained in various documents provided to provincial syndics by the syndic of the Order.
243. [ORDINATION] To bring about a common understanding of these norms and a culture of transparency, we ordain that the syndic of the Order within one year of the promulgation of these Acts,

organises regional meetings with all the provincial syndics. We also ordain an annual meeting between the syndic of the Order and newly appointed provincial syndics.

244. [ORDINATION] We ordain that the syndic of the Order when any financial year has ended in a deficit budgets for an equal surplus in the following year but one.

245. [ORDINATION] We ordain that the Syndic of the Order include in the budget of the General Curia an annual subsidy to the following institutions under the immediate jurisdiction of the Master of the Order:

I. University of St. Thomas (Angelicum) - up to €200,000 intended for ordinary operating expenses and payment for teaching done by friars assigned simpliciter to the Convent of St Dominic and St Sixtus;

II. École biblique et archéologique - up to €45,000 for supporting the research activities of the brothers teaching at the École biblique;

III. Leonine Commission - up to €180,000;

IV. Historical Institute - up to €150,000.

Each institution receiving a subsidy from the General Curia is to make an account for how the money was spent, and this report is to be made available to all capitulars at the next General Chapter.

246. [ORDINATION] We ordain that the Syndic of the Order include in the budget of the General Curia an annual subsidy to the following entities:

I. IDF - €50,000;

II. Justice and Peace UN Geneva - €150,000;

III. Inter-Africa (IAOP) - €150,000;

IV. Asia-Pacific - €50,000;

V. Latin America and the Caribbean (CIDALC) - €25,000.

Each institution receiving a subsidy from the General Curia is to make an account for how the money was spent, and this report is to be made available to all capitulars at the next General Chapter.

247. [EXHORTATION] We exhort the Syndic of the Order, in co-operation with the Economic Council of the Order and the General Council, to seek to minimise any increases in expenditure within the budget of the General Curia.
248. [EXHORTATION] Recognising that the amounts budgeted for individual lines of expenditure within the budget of the General Curia are maxima and not minima, we also exhort all brothers responsible for these expenditures to co-operate fully with the Syndic of the Order in seeking to ensure that the budgeted amounts are not exceeded.
249. [ACT OF GRATITUDE] We thank all those provinces which have accepted and which maintain missions outside their territory and we recognize this generosity as an important expression of Dominican solidarity. We also recognise the generosity of those provinces which support some autonomous entities of the Order.
250. [ORDINATION] We ordain that the ordinary contribution of every province and vice-province to the General Curia be no less than €3,000 and no greater than 10% of the budget (ACG 2007 Bogota 261; ACG 2013 Trogir 206; AGC 2016 Bologna 362).

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251. [ORDINATION] We ordain that the amount of expenditures that the Master of the Order may authorise without needing the approval of his council shall be €75,000 (ACG 2013 Trogir 202; ACG 2016 Bologna 366).
252. [ORDINATION] We ordain that the contribution of convents and other institutions under the immediate jurisdiction of the Master of the Order be 6% of their gross revenues (ACG 2013 Trogir 207; ACG 2016 Bologna 363).

Fund for the Nuns

253. [COMMENDATION] We recommend that the Nuns' Fund (LCM 269 §2) make an annual contribution determined by the Master of the Order in consultation with the International Nuns' Commission for the services asked of the General Curia in accompanying monasteries in need.
254. [COMMENDATION] We ask the office of the nuns of *Spem Miram Internationalis* to find the most adequate means to support the fund for the initial formation of the brothers.

Dominican Family

255. [COMMENDATION] For the occasion of the Jubilee of 2021, we ask from all the branches of the Dominican Family their economic collaboration and their help in the financing of the restoration work on the buildings of the General Curia.

Costs of the General Chapter

256. [ORDINATION] We ordain that the cost of the General Chapter should be shared equitably and proportionally. All administrative costs are to be paid by the provinces, proportionate to each entity's contribution to the regular budget of the General Curia for 2019. Transportation costs are to be divided equally among all capitulars

excluding the capitulars of the hosting province (LCO 575 §2). Each delegate must pay the actual per diem cost. (cf. ACG 2007 Bogotá 286; ACG 2010 Rome 260; ACG 2013 Trogir 208; ACG 2016 Bologna 369).

CHAPTER VII GOVERNMENT AND DOMINICAN FAMILY

A. DOMINICAN FAMILY

Communion in Common Mission

257. [DECLARATION] “Divine providence has brought us together to hold the General Chapter in Vietnam where we witness the rich unity and diversity of all branches of the Dominican Family. We are reminded of our common mission through our baptism and common charism as preachers, each branch with its specific contribution, in mutual complementarity. The great challenge for pastoral conversion ... is to intensify the mutual collaboration of all in evangelizing witness based on everyone’s gifts and roles, without clericalizing lay people and without turning the clergy into lay people” (Synodality in the Life and Mission of the Church, 104, International Theological Commission, 2018).
258. [COMMENDATION] We recommend, therefore, that leaders of the branches of the Dominican Family in every locality:
- a. organize regular encounters of fraternity and prayer, so as to manifest the joy of being brothers and sisters;
 - b. manifest a culture of solidarity through the witness of friendship, compassion, and communion;
 - c. take care that all branches receive adequate quality formation that allows them to express and live their unique vocation;

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- d. favor structures that include the involvement of all branches in common discernment and decision-making;
 - e. reinforce existing collaborative projects; and
 - f. create spaces where we can preach together in co-responsibility.

Best Practices of Collaboration

259. [COMMENDATION] We recommend that the International Commission of the Dominican Family (ICDF) coordinate the gathering and sharing of best practices by the provinces regarding organizational structures that facilitate collaboration among the members of the Dominican Family.

ICDF - IDYM Collaboration

260. [COMMENDATION] We recommend that the International Commission of the Dominican Family (ICDF) find ways of facilitating collaborative engagement in enabling financial assistance to the International Dominican Youth Movement (IDYM).

Dominican Family Formation

261. [COMMENDATION] We recommend that the International Commission of the Dominican Family (ICDF) facilitate the gathering and sharing of materials for the formation of the members of the Dominican Family.

Vocation Promotion of the Dominican Family

262. [COMMENDATION] We recommend that brothers promote all branches of the Dominican Family in their vocation programs. We further recommend that this task be included in the brothers' use of modern social communication and in the youth apostolate.

Nuns

263. [DECLARATION] We express our unity with the nuns as they respond to the challenges of the Apostolic Constitution *Vultum Dei Quaerere* and its implementing Instruction *Cor Orans*, recognizing the steps that they have already taken and acknowledging the essential place that they have in the Order.
264. [COMMENDATION] We recommend that the Master of the Order, the Procurator General, and the General Promoter of the Nuns continue to accompany the nuns with their councils of federation, associations, and the international commission, in renewing their constitutions so as to strengthen our common vocation in the path of St. Dominic.

Dominican Laity

265. [EXHORTATION] We exhort brothers in fulfilling their role as the religious assistant to a lay fraternity to observe the profile articulated in the Acts of the Third International Congress of the Lay Dominican Fraternities in 2018 in Fatima, Portugal, namely:
- a. to attend fraternity and council meetings when possible, so as to encourage and promote the evangelical and apostolic works of the members and the fraternity;
 - b. to recommend as needed study topics and provide spiritual and theological commentary as an aid to a fraternity's formation and study while providing advice to those members who are presenting the materials;
 - c. to assist as a non-voting member of the fraternity's council in the discernment process of a member's advancement in the Order, and assist the fraternity's president with the Rites of Reception and Profession;

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- d. to recommend as required lay speakers or priests for days of recollection, retreats, spiritual direction, etc.;
 - e. to pray for an increase of Lay Dominican vocations, and for the members' spiritual growth, mission, apostolic activities, and attentiveness to the goals of the Church; and
 - f. to communicate with the provincial promoter on a regular basis.
266. [COMMENDATION] We recommend that maintaining contacts with other branches of the Dominican Family be added as one of the tasks that the Religious Assistant ought to fulfill.
267. [COMMISSION] The question of the use of the post-nominal initials "O.P." for the Dominican laity is still regulated very differently in various provinces (e.g. "OPL", "OPs", "O.P.", with or without "Mr. / Mrs.") and causes confusion on different levels. We commission the General Promoter of the Laity, the General Promoter of the Priestly Fraternities, and the President of the International Council of Dominican Lay Fraternities to work out a solution to the question and to present it to the Master of the Order and his Council for a decision.

Priestly Fraternities

268. [COMMENDATION] We recommend that priors provincial designate a friar to accompany an existing priestly fraternity, and if there is none, to facilitate the establishment of a fraternity (ACG 2013 Trogir, 120).

Apostolic Sisters

269. [EXHORTATION] We gratefully acknowledge the many examples of apostolic ministry from our apostolic sisters and the fruitful collaboration of brothers and sisters in many places. In some regions, however, after

many years of fruitful apostolate the ministry of certain sisters' communities comes to an end due to a lack of vocations. We exhort priors provincial when such situations arise to fraternally accompany those communities who are planning to draw to completion, if they requested it.

IDYM

270. [ORDINATION] We ordain that in those provinces where the movement is present, following the statutes approved by the Master of the Order, the prior provincial appoint a brother to act as an assistant of IDYM and that that brother work with local entities of the movement and with other members of the Dominican family to ensure that their formation and spiritual needs are met and to help the movement realise its mission (ACG 2016 Bologna 201).
271. [COMMENDATION] We recommend that the IDYM encourage its members to consider the possibility of continuing their participation in the Dominican Family through one of the branches, especially the lay fraternities, once their commitment to the IDYM has ended.
272. [COMMENDATION] We recommend that the brothers, when going out to encounter the young, listen to their yearning and recognize more clearly the role of youth as partners in preaching, as affirmed by the recent Synod of Bishops on the Youth, and by the *Relatio* of the Master of the Order.
273. [COMMENDATION] We recommend that where the movement is present a representative of the IDYM be made a full member of any local or regional council of the Dominican Family (ACG 2016 Bologna 202).

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274. [COMMENDATION] We recommend that in Provinces where the IDYM does not yet exist, priors provincial promote and facilitate its establishment.

B. GOVERNMENT

What is Required to be a Province

275. [COMMENDATION] The number of vocals and the number of priories is not enough to fully define a province. In the process of establishing a province, therefore, we recommend that the Master of the Order consider the quality of regular life, sufficient capacity for self-government, economic sustainability, common apostolic responsibility, coherence of the formation project, and discernment of what is a specifically Dominican service to the local churches.
276. [COMMENDATION] The entity that wants to be established as a province is to evaluate itself, in chapter, council, and/or assembly, on these criteria before the competent authority submits its request to the Master of the Order.

Evaluation and Accompaniment of Fragile Entities

277. [DECLARATION] Some of our entities find themselves in a situation of fragility and face a decrease in numbers. These fragile situations cannot be approached only from a legal and formal point of view (LCO 258). We must accompany and help these entities, taking into account both the situation of the brothers and apostolic, fraternal, economic, and cultural issues. This will require a long-term process of finding a new structure for our mission that we must, without delay, engage with in clarity, courage, and determination.
278. [ORDINATION] We ordain that provinces that do not fulfill the requirements of LCO 253 §I or LCO257 1° evaluate their situation and within one year after the

promulgation of these Acts submit a report to the Master of the Order with concrete proposals for their future development or restructuring. Entities that in the next five years risk facing a similar lack of fulfillment of these requirements must follow the same procedure.

279. [ORDINATION] We ordain that where a provincial vicariate does not fulfill the requirements of LCO 384 §1, the prior provincial, with his council and after consulting the brothers of the vicariate, evaluate its situation and produce a report with concrete proposals for its future development or restructuring to be submitted to the next provincial chapter. Provinces with a provincial vicariate that in the next five years risk facing a similar lack of fulfillment of these requirements must follow the same procedure. A clear statement will be part of the acts of the provincial chapter.
280. [DECLARATION] The successful experiences of recent unifications of entities invite us to take into account the following elements:
- a. The union must be motivated not only by the consideration of the weakness of the entities, but first of all by the dynamic and apostolic vision of the future as well as the quality of community life.
 - b. The union requires a great mobilization of forces. It must, therefore, be undertaken as long as our entities are still strong enough to proactively shape it.
 - c. The union is prepared through a progressive process of collaboration in different fields (e.g. formation, intellectual mission, and government).
 - d. Developing a common vision for the future and a road map towards its implementation is of utmost importance. All necessary decisions, even painful, in

each entity involved must be undertaken before the union.

- e. The union has more chance to be successful when it comes from the commitment of the province thinking about its own future.

Provincial Vicariate of Santa Cruz de Puerto Rico

281. [DECLARATION] In response to the restructuring process of the Order initiated at the 2010 General Chapter of Rome, the General Vicariate of Puerto Rico began a process of seeking a new structure in order to continue and revitalize the presence of the Order in this Caribbean island. The decision was made to transform the General Vicariate into a Provincial Vicariate of the Province of Colombia. We acknowledge, above all, the significance of the preaching mission of the Order in Puerto Rico and the desire of the Order to give continuity to this mission. Despite difficulties, the Province of Colombia and the brothers assigned in Puerto Rico have made notable efforts to secure Dominican apostolic projects and community life. Likewise, we acknowledge the objective difficulties of linking the vicariate in Puerto Rico to the Province of Colombia.

We propose, therefore, the following:

- a. [ACT OF GRATITUDE] We acknowledge and thank the Province of Colombia and the brothers assigned in Puerto Rico for their efforts and express our fervent hope that a new organizational structure that could overcome current limitations would come to be, so as to resolve the situation of instability of the Order's presence in Puerto Rico.
- b. [EXHORTATION] We exhort the Province of Colombia and especially the brothers assigned in Puerto Rico to facilitate and collaborate in finding a

new structure for the vicariate which will secure the continuation and growth of the preaching mission of the Order.

- c. [COMMISSION] We commission the Master of the Order, the Socius for Latin America and the Caribbean, and the Socius for the United States of America to lead the process of searching for a new organizational structure for the Vicariate.
- d. [COMMENDATION] Given the civil legal conditions of Puerto Rico we believe that a more viable and sustainable option is the integration of the entity into one of provinces of the USA. We recommend, therefore, that the Master of the Order consider this option in dialogue with these provinces.
- e. [COMMENDATION] We recommend that the Master of the Order establish a committee of the major superiors, among others, of the entities concerned in order to prepare a road map in one year for a new organizational structure of the Order's presence and mission in Puerto Rico.
- f. [EXHORTATION] We exhort the Province of Colombia to continue supporting the Order's presence and mission in Puerto Rico in this process, even after a new organizational structure is in place.

Conventual Dimension

- 282. [COMMENDATION] We recommend that "every provincial chapter should consider the proportion of its friars living in convents and houses in order to keep the unity of the friars, the Order's proper mode of government and the importance of common mission" (ACG 2016 Bologna 167).

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283. [EXHORTATION] We exhort the Master of the Order to take this into consideration when approving petitions for the erection of new houses.
284. [COMMENDATION] We recommend that priors provincial in making changes in assignation take into account the right and duty of every brother to live a full Dominican life, especially of those brothers who, by reason of their apostolic assignments, have more often lived in isolation.

Canonical Visitations

285. [ADMONITION] We recall that each canonical visitation of a community should be concluded by the visitor's letter sent to all assigned brothers of the visited community (LCO 341 1°).
286. [EXHORTATION] We exhort that for canonical visitations of the prior provincial that:
- a. Before the visitation, the prior of the community should send to the provincial a report on how the letter of the previous visitation has been fulfilled.
 - b. The visitor's letter of the canonical visitation be discussed in the first conventual chapter after the reception of the letter, *Servatis Observandis* LCO 288.
287. [EXHORTATION] We exhort for canonical visitations of the Master of the Order that:
- a. Before the visitation, the prior provincial send a report to the Master of the Order on how the previous letter has been fulfilled.
 - b. After receiving the visitation letter of the Master of the Order, the prior provincial send the letter to all brothers of the province and living in the province.

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- c. Each community reflect in conventual chapter on the letter of the Master of the Order in the first conventual chapter after the reception of the letter, *Servatis Observandis* LCO 288.
 - d. Each community of the province send to the prior provincial a report including suggestions on how to implement the letter of the Master of the Order for consideration by the prior provincial and his council.

Provincial Assemblies

- 288. [COMMENDATION] Many provinces have positive experiences with the realization of provincial assemblies that facilitate fraternal exchange among brothers, offer a platform for permanent formation, and allow general discussion on the direction of the entity. We recommend provinces to consider using this tool. Nevertheless, the convening of such assemblies must not replace the role of proper instances of our government, which are the provincial chapter and the provincial council.

Communication between Provinces and the General Curia

- 289. [COMMENDATION] In view of fostering fraternal communication along the spirit of communion between the provinces and the General Curia of the Order, we encourage the priors provincial to send to the Office of the Master of the Order, on a regular basis, any important, relevant, or useful information regarding their entities such as provincial bulletins and reports on provincial visitations and assemblies.

On the Inter-cultural Dimension of our Entities and Communities

- 290. [EXHORTATION] In order to reflect the increasingly multi-cultural society our communities live in, we encourage brothers to integrate this multi-cultural

dimension in our provinces and communities. Therefore, we exhort:

- a. Priors provincial to favour the use of LCO 271 §III to facilitate the integration of foreign brothers in the province;
- b. Provinces to make provision to welcome vocations from all cultural backgrounds present in their territory;
- c. Communities to integrate elements in their fraternal life from the various cultures of brothers in their community (pastoral projects, liturgy, daily life, etc.);
- d. Communities to reach out to the local multi-cultural context with specific pastoral projects, while ensuring the unity of the community;
- e. Priors provincial to give brothers in initial formation the opportunity to spend a part of their formation in another culture;
- f. The Order's entities to award scholarships to the brothers to take into account the criterion of interculturality;
- g. Communities and students to establish relationships with the country(ies) of the foreign brother(s) in their midst by visits, apostolic projects, etc.;
- h. Entities to include in initial and permanent formation of a philosophical and theological reflection on interculturality in their midst;
- i. Brothers to learn at least one of the official languages of the Order other than their mother tongue.

Sexual Assaults in the Order

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291. [DECLARATION] We condemn in the strongest terms sexual advances, harassments, or assaults by brothers on fellow brothers, especially younger brothers. This often causes lasting wounds, and for many a breakdown of their trust in the Order. This is deepened if superiors do not deal with the incident appropriately. Particularly sensitive are cases where, for example, there is a difference in power in a context of formation or where the perpetrator is a personal friend of the superior.
292. [COMMENDATION] In religious contexts, the network of relationships in which such events occur can make it difficult for victims to make contact with those in charge. We encourage priors provincial and their councils to nominate a person of trust suitable for such incidents and to make his name known to the friars. If it is difficult to approach anyone at the provincial level, brothers remain free to report their concerns to the Master of the Order.
293. [EXHORTATION] We encourage brothers who have been victims of such behaviour to turn to trusted brothers, the person of trust, or superiors to address the situation. We also encourage brothers to turn to civil authorities, where appropriate, especially where criminal behaviour is involved.
294. [EXHORTATION] We exhort superiors:
- a. to stand by victims fraternally and to provide appropriate assistance (internal and if necessary, external);
 - b. to investigate the report carefully and appropriately;
 - c. to seek contact with the perpetrators and to discuss and process the incidents with them or to seek professional external support;

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- d. in the case where incidents have also become known to other friars or to the convent, to discuss this with them, if necessary; if the incidents have also become known outside the Order, there is a need for a special communication strategy; all of this should be done while respecting the personal rights of those concerned and the common good;
 - e. to document the incidents and also to communicate the incident to those responsible who need to know about it;
 - f. To consider appropriate prevention measures for the future.

The incident must always be treated with appropriate discretion and sensitivity taking into account local civil and ecclesiastical law.

- 295. [ADMONITION] In cases where it appears that there may have been a sexual assault or other canonical delict (CIC 1389 §§ 1 & 2 and CIC 1395 §§ 1 & 2), we recall that the prior provincial, personally or through a delegate, is to conduct a careful investigation in accordance with CIC 1717. He is to take care not to damage the good name of the brothers. The right to present a defense is to be guaranteed. If the case warrants it, precautionary measures may be adopted during the investigation (CIC 1722). At the conclusion of the investigation, the prior provincial is to determine how to proceed in accordance with CIC 1718 § 1 and CIC 695.
- 296. [COMMENDATION] We also acknowledge the trauma experienced by brothers who have been falsely accused. We recommend to the prior provincial that when an accusation against a brother is found to be false or cannot be substantiated, they receive adequate pastoral accompaniment, psychological assistance, and a public

restitution of honour, both inside and if necessary,
outside the Order.

CHAPTER VIII
STUDIES, CENTERS OF STUDIES, AND
INSTITUTIONS UNDER
THE MASTER OF THE ORDER

Reception and Implementation of the new Ratio Studiorum Generalis

297. [DECLARATION] Following the General Chapter of Bologna, the new *Ratio Studiorum Generalis* (RSG) has been approved and promulgated. This new *Ratio Studiorum Generalis* (2017) offers the opportunity for brothers to renew their understanding of the place of study in the life and mission of the Order and the key principles of Dominican intellectual formation. These principles are relevant for all dimensions of our Dominican life and make us capable of offering a fruitful response in dialogue with the challenges of our time.
298. [ACT OF GRATITUDE] We thank all those responsible for its writing and publication.
299. [ORDINATION] We ordain that the prior provincial and the regent of studies of each province that have not yet submitted their *Ratio Studiorum Particularis* should do so by the next general chapter.
300. [EXHORTATION] We exhort the regent of studies of each province, or someone designated by him, to lead the students at the beginning of their institutional studies in a reading of the RSG, especially 1-23 & 77-79, regarding the characteristics of Dominican study.
301. [EXHORTATION] We exhort the promoter of permanent formation of each province in conjunction

with the conventual lectors to periodically carry out a similar task with all the brothers of the province.

Integrative, Communal, and Continuous Traits of Dominican Study

302. [DECLARATION] Among the emphases of the RSG, we highlight the importance of the integrative, communal, and continuous dimensions of Dominican study.
303. [ADMONITION] We remind every brother that there is a profound unity between study and all other elements of Dominican life (RSG 7). Study, when grounded in contemplation, leads us to appropriate an intellectual *habitus* that affects the entire person. It impacts not only what we do, but who we are. Study is integrative, fostered in a communal context, and an essential element of our life and mission as preachers.
304. [EXHORTATION] We encourage each brother, in light of this, to make a personal synthesis in relation to his identity and vocation as a preacher, integrating theological and philosophical perspectives with the apostolic and human experiences acquired throughout his life (*cf. RSG 14.10*). We also encourage each brother to share his personal synthesis with his brothers.

Access to a Formation Grounded in the Dominican Intellectual Tradition

305. [DECLARATION] Each brother accepted into the Order has the right to receive a Dominican intellectual formation according to the RSG. This is not possible in some entities of the Order due to circumstances and the lack of necessary institutions or resources. This represents a serious inequality that must be resolved (*Relatio of the Master of the Order 100*).

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306. [COMMISSION] We commission the Master of the Order and the Socius for the Intellectual Life to address this issue and help the provinces to achieve the goal of providing access to a Dominican intellectual formation for each student brother.

The Dominican Intellectual Contribution in our Times

307. [DECLARATION] The Dominican intellectual tradition seeks to cultivate an ever more qualified and meaningful contribution to the critical questions and issues of our times by helping our contemporaries to appreciate more deeply the intelligibility of reality and the saving plan of God through:
- I. transcending, by dialogue, the temptation of polarization;
 - II. encouraging an interdisciplinary approach which brings the arts and sciences into contact with philosophical and theological studies;
 - III. cultivating a knowledge and familiarity with the Holy Scripture and the monuments and documents of Tradition, especially the principles, methods, and pedagogy of St. Thomas Aquinas as recommended in the RSG, in a time when theological learning can be neglected in the wider culture;
 - IV. putting into dialogue Christian faith and specifically the Dominican intellectual tradition and charism with the richness of the diverse cultures and religious traditions of the world.
308. [EXHORTATION] We exhort the brothers in academic and pastoral ministries to undertake a creative reflection on secularization and the questions of secularism, relativism, fundamentalism, religious ignorance, and indifference. Through this engagement, the Order will

be in a position to place its intellectual resources at the service of the evangelization.

309. [EXHORTATION] We exhort the brothers present in academic settings "...to have a constant concern to deploy the theological act in interdisciplinary dialogue with others, in spaces of transition between different types of knowledge, in the service of a theological discernment of the signs of the times" (*Relatio of the Master of the Order* 129).
310. [EXHORTATION] We exhort the brothers in academic settings to develop connections with non-Dominican and non-ecclesiastical centers of studies and scholars.
311. [COMMISSION] We commission regents of studies and moderators of centers of studies to ensure that the philosophical studies mandated by the RSG are effectively implemented for each brother in institutional formation (RSG 6, RSG 13.4, RSG 15, RSG 18).
312. [COMMENDATION] The *Ratio Studiorum Generalis* speaks of the fundamental importance of "philosophy in our Dominican tradition" (RSG 13.4, RSG 18; ACG 2001 Providence 118-119). We recommend that provinces prepare sufficient numbers of brothers specialized in philosophy to teach, in view of the dialogue between faith and reason, of cultures and diverse religious traditions. Centers that provide research degrees in philosophy (Angelicum, Berkeley, Bogotá, Buenos Aires, Manila, Ottawa, etc.) should be considered as resources for the whole order and can also be invited to coordinate their efforts.

Theology and Pastoral Experience

313. [DECLARATION] As stated in the *Relatio of the Master of the Order*: "The purpose of the Order and its specific service to the Church obliges it to provide itself with the means to always establish a dialogue between

the experiences of evangelization and the theological intelligibility of realities” (*Relatio* 150).

314. [COMMENDATION] We encourage brothers in pastoral ministry and brothers in academic ministry to participate in these activities with the aim of developing a theology of evangelization for their time and place.

The Salamanca Process

315. [DECLARATION] The expression Salamanca Process, “by analogy with the meeting of the preachers of Hispaniola and theologians of Salamanca”, refers to research based on the experience of situations where the equal dignity and rights of persons and peoples are not respected or are endangered that “aims to place theology at the service of law and respect for human, individual and social dignity” (*Relatio* 154).
316. [EXHORTATION] We exhort brothers in charge of universities, faculties, and centers of studies in the Order to organize regular activities in line with the Salamanca Process that promote dialogue between academic work and the pastoral experience of brothers, especially of those working in places where the rights of individuals and peoples and the integrity of the creation are not respected or are threatened. This dialogue should also be extended to bioethical issues, especially those related to the respect of life.

Justice and Peace and the Dominican Presence at the UN

317. [COMMISSION] We commission the Socius for the Intellectual Life and the Socius for the apostolic life, in conjunction with the Promoter for justice and peace, to create a working group to promote the Salamanca process on issues of justice and peace, and put its work at the service of the Order’s representative to the United Nations.

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318. [COMMENDATION] We recommend that the Master of the Order name a brother adjunct director to reinforce the work of the permanent delegation at the United Nations in Geneva. This adjunct director ought to have a theological grounding in the social teaching of the Church and human rights in order to promote, on the basis of experience and relying on the expertise of lay Dominicans, the orientation understood in the “Salamanca Process” (Cf. Relatio of the Master of the Order, 54).
319. [EXHORTATION] We exhort each province of the Order to pay attention to justice and peace, for example by continuing the celebration of a “Dominican month for peace” during Advent (Relatio of the Master of the Order 152).

Fostering a Universal Environment for Dominican Intellectual Life

320. [DECLARATION] Each brother, from his initial formation on, should be in contact with the universal dimension of the Order in its multicultural expressions. This same perspective should be encouraged for all those involved in teaching and research (RSG 80).
321. [EXHORTATION] We exhort regents of studies and moderators or heads of Dominican centers of studies to implement concrete projects of interprovincial cooperation in accordance with the propositions of RSG 82.
322. [COMMISSION] We commission the Socius for the Intellectual Life, the regional coordinators of regents, and the regents of studies of the provinces to update and enhance the database of the brothers involved in the intellectual life of the various provinces.
323. [COMMENDATION] We recommend that the Master of the Order constitute among directors of the most

important libraries of the Order and in tandem with the Commission on Archives a commission of librarians charged to study the potential of our libraries and to propose possible developments. Secondly, this commission will be available to the libraries of the Order for counsel and for evaluation concerning professionalization of their organization, while being mindful of the evolution of the sciences associated with librarianship and to develop their apostolic influence.

Collaboration between the Academic Institutions and Centers within the Order

324. [COMMISSION] We commission the Socius for the Intellectual Life and the heads of the institutions under the immediate jurisdiction of the Master of the Order to reach out to regents of studies and heads of the other Dominican academic institutions around the world in order to implement concrete collaborative projects. These could include, but are not limited to, exchange of professors and students, organization of conferences and co-hosting events, joint graduate degree programs and co-direction of theses, publication of common research, collaboration for online resources, and collaboration in intellectual evangelization.
325. [COMMENDATION] We recommend the Master of the Order, the Socius for intellectual life, and those responsible for the Order's universities, faculties, and centers of university studies to set up a university network OP, with the aim of promoting collaboration, exchange, and some common activities among them, placing the Dominican charism and intellectual tradition into dialogue with the challenges of the present, in an interdisciplinary and intercultural perspective.
326. [COMMENDATION] We recommend that the head of each of the above-mentioned institutions be asked to designate a representative to promote such collaboration

in concrete ways in the coming years, so that each institution undertakes at least one international collaborative event or engagement of inter-collaboration. The idea should be to explore potential forms of systematic or occasional collaboration.

327. [COMMISSION] We commission the Master of the Order, the prior provincials, the Socius for intellectual life, and the coordinator regents of studies of each region in dialogue with the regents of each entity, to initiate a process of planning and evaluation to implement regional collaboration in the field of institutional studies. The objective should be that in each region the friars can carry out at least part of their institutional studies in a center of studies of the Order, having access to an adequate Dominican intellectual formation, in contact with other brothers of the region, and with a more universal perspective of the Order. Possible centers of studies for this purpose should be identified among those already existing in each region. Entities that send student brothers should participate with a certain co-responsibility in this task of formation.

Complementary and Additional Studies

328. [COMMISSION] We commission provincials assisted by regents of studies to draw up, in each entity, a plan for complementary studies of brothers. It will be submitted to the Master of the Order and will be updated within three months after each provincial chapter. It will estimate the number and the concrete proportion of brothers who will carry out complementary studies, as well as the disciplines to which they will devote themselves. The implementation of this planning will be included in the annual report of the regents of studies and evaluated in canonical visitations of the provinces. The Master of the Order and the provincials are co-responsible for this objective for the common good of

each province and of the institutions under the immediate jurisdiction of the Master of the Order (RSG 44.7).

329. [COMMISSION] We charge provincials, regents of studies, and brothers in charge of centers of studies, using their respective competencies, to ensure that brothers who undertake complementary studies are adequately accompanied, especially when they carry them out outside of their own province, and complete the studies within the time agreed (RSG 25, RSG 45.4). In order to support these brothers, their progress should be regularly evaluated and to confirm the viability and continuity of their work. Sufficient funding should be provided so that they might focus on their studies.
330. [COMMISSION] We charge the Master of the Order, the Socius for intellectual life, and the Permanent Commission for the Promotion of Studies, in dialogue with the regents of each region, to initiate a process of evaluation and planning, so that collaboration at the level of the whole Order in the field of complementary studies is taken up. This is so brothers from different regions, especially those with a good number of young brothers, can undertake complementary studies in centers of studies of the Order together with brothers from other regions, so giving a more universal perspective of the Order. In addition to the centers of studies under the immediate jurisdiction of the Master of the Order, other possible centers of studies that could offer specific programs of complementary studies in one of the three official languages of the Order should be identified to support the mission of the Order.
331. [COMMISSION] We commission the Socius for the Intellectual Life to clarify the meaning of additional studies in RSG 24 for provincials and regents of studies.

332. [COMMISSION] We charge the Master of the Order, the *Spem Miram* foundation, and the brothers responsible for universities and faculties of the Order, in collaboration with the Socius for the Intellectual Life and the regional socii, to offer scholarships for complementary study to brothers from province that are in need. Taking into account the number of young brothers and the current exigencies in the academic and university realm, up to the next General Chapter, a particular priority should be given to brothers from the regions of Africa, Latin America-Caribbean, and Asia-Pacific.

Particular Projects of Intellectual Collaboration

333. [COMMISSION] We commission the Master of the Order and the Socius for the Intellectual Life to encourage the efforts of the province of St. Joseph the Worker in Nigeria and Ghana and the province of St. Augustine in West Africa in the development of the Dominican University of Ibadan and the Saint Dominic University of Doulogou, respectively, by promoting collaboration with other universities of the Order.

334. [COMMISSION] We commission the Master of the Order, with the assistance of the Socius for the Intellectual Life and a coordinator designated by the Master of the Order, to constitute a new commission for inter-religious dialogue, appointing its members and some invited experts. This commission will coordinate and promote collaboration among the centers and institutes of the Order in the field of inter-religious dialogue. It will seek to integrate doctrine, philosophical reflection, shared experience, common responsibility for peace, and concern for the common good.

335. [COMMENDATION] We encourage the major superiors and regents of studies of the Asia-Pacific region to implement the objectives for Dominican formation and studies agreed upon in the regional

meeting of 2019. These objectives are to be updated with the relevant decisions of this Chapter.

336. [COMMENDATION] We recommend that the same major superiors and regents, with the aid of the Socius for the Intellectual Life if necessary, establish a working group to coordinate and develop the activities of brothers of the diverse provinces aiming at a Dominican intellectual presence in the region, in order to commence a dialogue between the Dominican spiritual and intellectual tradition and charism with the riches of Asian cultural and religious traditions.

Academic Institutions under the Immediate Jurisdiction of the Master of the Order

337. [COMMISSION] We commission the Master of the Order, in consultation with the Socius for Intellectual Life and the heads of the relevant institutions, to strengthen and renew in the coming nine years the faculties of Fribourg, PUST, and EBAF with academically qualified brothers, for the service of the common good of the Order and the Church.
338. [COMMISSION] We commission the Master of the Order, the Socius for Intellectual Life, and those responsible for academic institutions under the immediate jurisdiction of the Master of the Order to apply the following procedures for the identification and appointment of professors or members of such institutions:
- I. The rectors or heads of the institutions will send annually to the Master of the Order a list of the positions to be filled in the following 5 years, including the names of possible candidates to be professors in the various disciplines or to carry out other tasks;

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- II. The Socius for the Intellectual Life will send the list of positions to be filled to all regents of studies and make the necessary contacts with all concerned, adding, if possible, other candidates;
- III. The Master of the Order, after dialogue with the prior provincial and the brother himself, will implement the designation or entrust the brother to apply for the corresponding chair or task.
339. [COMMISSION] We commission the heads of academic institutions under the immediate jurisdiction of the Master of the Order to make known to all provinces their activities along with the possibility of brothers of all regions participating in these institutions. These activities should be made known on the Order's website when possible.
340. [COMMISSION] We commission those brothers responsible for ecclesiastical faculties and universities of the Order to take into account, in the updating of the statutes in accordance with the Apostolic Constitution *Veritatis Gaudium* with its norms, the criteria of the RSG for centers of studies under the responsibility of the Order.

PUST (Angelicum)

341. [DECLARATION] We value and support the process of enhancing academic quality and research at PUST, in particular through the implementation of the Thomistic Institute and the Institute of Ecumenical Studies, the incorporation of newly qualified professors and the fulfillment of other objectives established by the last general chapter (ACG 2016 Bologna 176-184).
342. [ACT OF GRATITUDE] We thank the Grand Chancellor, the Rector, and the entire academic community for the efforts made over these past years

and encourage them to continue this process of renewal and strengthening of the university.

343. [COMMISSION] In the revision of the statutes of PUST, we commission the Master of the Order to ensure the prerogative of the Order to exert its responsibility towards the University, as well as to revisit the norms proper to the university in this light. It should be noted in the statutes that Dominican brothers who participate in the teaching or management of PUST do so by virtue of the permission and commission received from the Order.
344. [COMMISSION] We commission the Master of the Order and his Council to place the Convitto S. Tommaso at the service of PUST for formation activities of the Order, without excluding its present uses. The brothers residing there should be incorporated into the community of the convent San Domenico and San Sixto. A commission should be formed with the concerned parties to plan and implement this decision in the academic year 2019-20.
345. [COMMENDATION] Recognizing the importance of permanent formation for preaching, we recommend that PUST offer each year a Dominican Renewal Program. This would be available not only to Dominicans but to other religious, diocesan clergy and lay people. It would include enrolling at the University for either a semester or an academic year. Participants would choose their courses and also whether or not simply to audit them or to be engaged more academically in the courses. Participants can be accommodated at the Convitto, depending upon the availability of space in that institution.
346. [COMMENDATION] We recommend that the administration of PUST, in collaboration with the prior

provincials and the Master of the Order, seek to find the funding necessary for the renovation of the library.

347. [ACT OF GRATITUDE] We thank and express our gratitude to Brother Bruno Cadoré and to all the brothers who made possible the renovation of the three wings of the university and priory at PUST.
348. [ACT OF GRATITUDE] We thank with gratitude the brothers of the University of Santo Tomas in Manila for their generous gift to PUST for the renovation of the fourth wing of the priory.
349. [ACT OF GRATITUDE] We thank the International Dominican Foundation (IDF) for establishing the Val McInnes Chair at PUST and for the administration of the scholarship fund of the PUST in the United States. We encourage the Master of the Order to maintain and develop the IDF as an important support to the institutions under the jurisdiction of the Master in their fundraising efforts.
350. [COMMISSION] We commission the Grand Chancellor and the Rector of PUST to implement the project of renewal foreseen for the Faculty of Canon Law, given its current situation of weakness, and to incorporate new professors.

Fribourg

351. [ACT OF GRATITUDE] We thank the brothers teaching at the faculty of theology at the University of Fribourg for their commitment, their generosity towards the brothers in formation, and their contribution to the development of Dominican intellectual life.
352. [COMMISSION] We commission the Master of the Order and his Council, the Socius for Intellectual Life, and the brothers who work in the Faculty of Theology in Fribourg, Switzerland:

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- I. to evaluate, before the next General Chapter, the feasibility of a renewal of the agreement with the Canton of Fribourg and the Swiss Bishops' Conference with the present or other conditions;
 - II. to consider, in the context of this evaluation, the possibility of securing some chairs relevant to the Dominican theological presence of a number that is appropriate and adequate;
 - III. to take steps in interdisciplinary dialogue, recalling the opportunity that this specific presence affords in a state and bilingual university.
353. [COMMISSION] We commission the Master of the Order, the priors provincial, and the regents of studies of French and German speaking provinces to explore the possibility of supporting the Dominican theological presence in the Faculty of Theology of Fribourg, sending brothers to study there and especially preparing brothers who can serve as professors by the next General Chapter.
354. [COMMISSION] We commission the Master of the Order and his general council to study how to advance the common mission of the order at Fribourg, in teaching and fostering an international house of formation (St. Hyacinth) to which the Swiss Province contributes, in synergy with the Albertinum as a House of the Master, and in keeping with the convention with the Canton of Fribourg and the Swiss Bishops' conference.

École Biblique and Archéologique Française in Jerusalem

355. [DECLARATION] We value and support the process of renewal and strengthening that has been developing in EBAF in recent years favoring academic quality and research, in particular the implementation of the new

doctoral program and other initiatives of dialogue with other institutions and the community of researchers.

356. [ACT OF GRATITUDE] We thank the Master of the Order, the Director, and the whole academic community for their efforts over the years to promote this process, and we encourage them to continue this process of renewal and strengthening of EBAF.

Other Institutions under the Immediate Jurisdiction of the Master of the Order

357. [COMMISSION] We commission the Master of the Order to renew the position of archivist at Santa Sabina in view of mutual collaboration with the Historical Institute of the Order.
358. [ACT OF GRATITUDE] We thank the Director and the members of the Historical Institute of the Order for the work done and the steps taken with regard to publications and encourage them to continue this process of renewal and development.
359. [COMMISSION] We commission the Master of the Order to appoint new members, covering the existing vacancies so that the Historical Institute may adequately develop its objectives in the service of the Order.
360. [COMMISSION] We commission the Master of the Order to renew, in the coming nine years, the personnel assigned to the College of Confessors at St. Mary Major. In order to maintain this important service of the Order on behalf of the Church, brothers should be assigned who have the suitable theological, pastoral, and linguistic preparation.
361. [DECLARATION] We declare that appreciation of the context of the writings of Saint Thomas is important in order that their reading continue to nourish contemporary philosophical and theological debates. At

the heart of the Order and in cooperation with the academic institutions of the highest level and the most qualified researchers, the Leonine Commission works on the critical edition of the writings of Saint Thomas. It thus develops the understanding of the cultural and historical context of his teaching.

362. [ACT OF GRATITUDE] We thank the Director and the members of the Leonine Commission for the work done and the steps taken to put it in contact with the provinces and centers of studies of the Order and encourage them to continue this process of communication and collaboration.
363. [COMMENDATION] We recommend that regents, with a view toward reinforcing the team of brothers adequately trained in Latin, encourage brothers interested in the philological dimension of the study of Saint Thomas to present themselves to the Commission for either a formative internship or for the sessions that are regularly organized by the Commission.

Activities under the Vigilance of the Master of the Order

364. [DECLARATION] Some challenges and opportunities for theological, academic, or apostolic research, responding to a clearly identified need, require the collaboration of several entities. Answers, already existing or still in the project stage, claim, for a given time, the institutional, collaborative, and economic support of the Master of the Order. This support gives full confidence to the creativity of the brothers at the origin of the activity and respects its autonomy. Flexible and responsive, the support also involves an annual and triennial evaluation of each activity supported. These activities will be called “Activities under the vigilance of the Master of the Order.”

365. [DECLARATION] We declare that “Activities under the vigilance of the Master of the Order” must meet the following criteria:

- I. An identified need and purpose of the activity (theological, academic, international, character, etc.);
- II. The participants engaged in the activity and its Dominican character;
- III. The striving for financial autonomy;
- IV. The purpose of the support (the birth of the activity, accompaniment until its maturity, punctual support);
- V. The means to implement the activity;
- VI. The duration of support envisaged;
- VII. Evaluation criteria specific to the activity supported (publications, activity and financial reports, etc.).

366. [COMMISSION] We charge the Master of the Order and the General Council, when appropriate for certain apostolic or academic activities common to two or more entities or projects in the service of the entire Order, to declare them “Activities under the vigilance of the Master of the Order” for a fixed period of two triennas, extendable. These activities, in conjunction with the concerned provincials, will receive apostolic, academic, and financial support for the accomplishment of their task, respecting the institutions for which they are responsible, their own nature, and their responsibility. Each activity thus recognized must, in connection with the Master of the Order and his Council, determine specific evaluation criteria.

DOMUNI Universitas

367. [GRATULATIO] We congratulate the leaders of DOMUNI Universitas for the considerable development of its online formation programs, offered in five languages, as well as its financial autonomy. This innovative response to an apostolic, academic, theological, and pastoral need deserves to be developed.
368. [COMMENDATION] We recommend that DOMUNI Universitas put in place a number of courses (between 15 and 30 hours) on permanent formation in the languages of the Order. The English version ought to be prepared in close collaboration with the Angelicum. This online material can also be part of the Dominican Renewal Program each year.
369. [COMMENDATION] We recommend that DOMUNI Universitas regularly publicize its formation programs to different entities of the Order in order that they might be widely diffused and used as they are meant to be.
370. [COMMISSION] We charge the Master of the Order and the General Council to accompany DOMUNI Universitas by declaring it an “Activity under the vigilance of the Master of the Order” for six years. This support will take the form of a committee of professionalization made up of experts. The committee, in dialogue with the leaders of DOMUNI Universitas, will help DOMUNI Universitas with its recommendations to put in place the academic criteria highlighted by the certification process undertaken in Switzerland: a scientific council, full-time professors, research activities, coherence between courses, and governance.

OPTIC

371. [GRATULATIO] Optic is a network of research and action which affirms and defends the priority of the

ethical dimensions of the development of new technologies. We thank the members of Optic for the research work carried on these last years (ACG Bologna 2016, 154) on theological, anthropological, and ethical dimensions of technologies of rupture as well as for the activities undertaken and the publications that were realized.

372. [COMMISSION] We charge the Master of the Order and the General Council to accompany Optic by declaring it an “Activity under the vigilance of the Master of the Order” for a period of six years. It is a question of reinforcing the connections and collaborations between Optic and the Order, for example by involving a larger number of members of the Dominican Family both within a scientific committee and in the organization and effective participation in the events put in place. It is also a question of consolidating financial autonomy by integrating the allowances paid to the brothers.

Collaborative Center of Specialized Studies in Asia

373. [GRATULATIO] We thank the superiors and the regents of the Asia-Pacific region for the creation of a center of collaboration for specialized studies in Asia. Its goal is to promote interreligious dialogue between Christianity and the great religions of Asia, in particular, Hinduism, Buddhism, Confucianism, and Islam (ACG Bologna 2016, 174). The center ought to function as a network of experts with its institutional base at the Center for the Study of Religions at the University of Santo Tomas in Manila (Philippines) with activities in other places in the region.
374. [COMMISSION] We charge the Director of this center, with the coordinating regent and the Socius of the Master of the Order for the region, in dialogue with the superiors that are concerned:

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- I. to bring about this network of collaboration;
 - II. to establish brief policy guidelines;
 - III. to identify brothers who could be involved and places which could allow this activity to be developed in other countries in the region.
375. [COMMISSION] We charge the Master of the Order and his Council to declare the program of the aforesaid center as an “Activity under the vigilance of the Master of the Order” for a period of six years and to establish an apostolic and financial collaboration for the realization of its objectives.

Institute for dialogue between theology, the different cultures and the diverse religious traditions of Africa

376. [GRATULATIO] We thank the superiors and regents of the region of Africa for their consensus for the creation of an institute destined to promote dialogue between theology, the different cultures of Africa, and its diverse religious traditions (ACG 2016 Bologna 186). This institute will have its institutional base at the Dominican University of Ibadan (Nigeria), with a chair at Yamoussoukro (Ivory Coast), and networking activities in other places in Africa with a Dominican presence.
377. [COMMISSION] We charge the Director of this institute, with the coordinating regent and the socius of the Master of the Order of the region, in dialogue with the superiors concerned:
- I. To implement this network of collaboration;
 - II. To establish a brief regulation;
 - III. To identify brothers and areas to develop this activity on the African continent.

378. [COMMISSION] We charge the Master of the Order and his Council to declare the program of this institute as an “Activity under the vigilance of the Master of the Order” for a period of six years and to so establish an apostolic and financial collaboration in order to realize these objectives.

CHAPTER IX ON THE CONSTITUTIONS AND ORDINATIONS

Preliminary Notes

379. To present a clearer picture of changes in LCO made by the Chapter, the same procedure is used as was employed in the Acts of previous General Chapters.¹
380. The numerical order of the LCO is followed. At each number specific signs show whether the text was approved for the first second or third time.

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

(note: The symbol ★ or ★★ is used if the incoation or approval of a constitution has been made “with an ORDINATION.”)

- ◆◆◆ ORDINATION definitively inserted in the LCO
- ◆◆ ORDINATION voted on for the second time, abrogating a previous ORDINATION
- ◆ ORDINATION accepted for the first time

[A] Text that is abrogated.
New texts are printed in *italics*

¹ Cf. ACG of Rome [1986], n. 307; Dublin, n. 188; Oakland, n. 208; Mexico, n. 248; Caleruega, ch. IX, p. 90; Bologna, n. 240; Providence, ch. X, p. 149; Kraków, n. 352, Bogotá, n. 288, Rome [2010], n. 262, Trogir [2013], and finally, Bologna [2016].

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

R = Rome, 2010

T = Trogir, 2013

B = Bologna, 2016

382. This chapter sometimes changes texts “technically” although the substance of the law is not changed. The abbreviation “Techn.” will mark such changes made whether to accommodate our laws to the CIC, or to harmonize the texts with other numbers of the LCO, or for a simple change in the rendering.

383. In our legislation what is said about convents applies also to houses unless expressly stipulated otherwise (LCO 260 §II).

384. In our legislation according to the purpose of LCO 252-256, by the name “province“ is included proportionally vice provinces.

385. **LCO 67 § II**

[Techn.] 67. Const. — § II. – The brothers ought to cherish the Order’s traditional devotion to the Virgin Mother of God, Queen of the Apostles. She is an example of meditation on the words of Christ, and of acceptance of one’s mission.

The brothers should recite daily ~~a third part~~ *five decades* of the rosary in common or in private, according to the decision of the provincial chapter, preserving an appropriate relationship to the liturgy. This form of prayer leads us to the contemplation of the mystery of salvation in which the Virgin Mary is intimately associated with the work of her Son.

386. LCO 71 § III

[Techn.] 71. Ord. — § III. — ~~A third part~~ *Five decades* of the rosary shall be recited weekly by all the brothers for the deceased mentioned above.

387. LCO 97 § I, 3° (T 214 B 266)

[Techn.] 97. Ord. — § I. — To be promoted a master in sacred theology, it is required that a brother: [...]
3° be presented by the commission for the intellectual life to the provincial chapter *of the province, either of affiliation or assignment of the brother*, and be approved by two thirds of the voters at the same chapter, or ~~by the chapter of the province of affiliation according to the same manner of proceeding,~~ or by the Master of the Order if the brother is living in a convent or institute immediately subject to him;

388. LCO 100 § II

★ 100. Const. — § II. — *All the cooperator* brothers take part in the apostolate of the whole community ~~not only~~ *whether* by their labor by which they provide for the needs of the convent, ~~but also~~ *or* by a ministry properly so-called, ~~either working with their priest brothers or~~ exercising *their own* talents in the apostolate.

389. LCO 115

◆ 115. Ord. — Those brothers should be assigned to missionary work who had previously shown signs of a missionary vocation and who are well prepared for it. Special training for missionaries, ~~both clerical and cooperator~~ brothers, ought to be provided in a mission convent, or in a special institute where they can learn the people's language, customs, history, culture and missionary apostolate.

390. LCO 165

◆ **165. Ord.** — § II. — *Each province shall name a promoter of vocations, which if it is possible, would be his primary task.*

§ III. - Everyone should remember. . . (as in the text)

391. LCO 207 § I

◆ **207. Ord.** — § I. — When a brother has spent the year immediately preceding solemn profession, which ~~for a cleric~~ can be considered a scholastic year, . . . (as in the text)

392. LCO 222

[**Techn.**] **222. Ord.** — Priests in temporary vows are to remain in the studentate for at least three years under the guidance of the master so that they may be confirmed in the Dominican spirit, and in the observance of regular discipline, or if the prior provincial with his council so decides, they may live elsewhere under the guidance of another ~~father~~ brother priest.

393. LCO 249

[**Techn.**] **249. Ord.** — § I. — Student priests living outside the studentate are to be introduced gradually to the priestly life and apostolate through appropriate conferences and activities. This is the responsibility of the prior or another ~~father~~ brother priest designated by the prior provincial.

394. LCO 253 § I (B 270)

★★ **253. Const.** § I. A province consists of a least three convents, two of which must contain at least ~~ten~~ eight voters. Furthermore, each province must have at least forty voters.

395. LCO 256-bis (T 220 B 271)

◆◆◆ 256-bis. Ord. — § I. — For the union *or fusion* of several provinces or vice-provinces the following are required:

1° *the consultative vote of the councils of the provinces* with respect to the mutual negotiations to be worked out about the union *or fusion*.

[Techn.] 2° *as far as circumstances dictate permit*, consultations of the brethren of the provinces involved in a way worked out by the Master of the Order.

3° the decision of the Master of the Order with his council; the first superior of the new province or vice-province is appointed by the master of the Order.

§ II — If it seems necessary, a special statute of provisions can be promulgated by the master of the Order

§ III — If a province is to be divided, the procedures to be followed shall be worked out by the provincial council and approved by the Master of the Order with his council.

396. LCO 258 (T 222 B 273)

★★★ [A] 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 general vicariate in accordance with n. 257, unless a general chapter has already been convoked.~~

§ II. — ~~When a province which had been reduced to a vice-province as provided for in § I, shall once again, for a period of three years, have the necessary conditions, the Master of the Order must declare that it enjoys all its rights as a province.~~

★★★ 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 general vicariate in accordance with n. 257, unless a general chapter has already been convoked.*

§ II. — This declaration having been published, if the province meets the requisite conditions according to the norm in n. 257, it would enjoy the rights and be bound to the obligations of a vice-province. Otherwise the master of the Order in and over this province or vice-province may appoint a vicar (cf. N. 400) for four years, who would meet all the required conditions for a prior provincial, and he presides over this entity according to the norms established by the master of the Order.

§ III. — If later a province or vice-province about which in § I, meets the required conditions according to the norm of n. 257, the general chapter or the master of the Order with consent of his council must declare it to enjoy the rights and bear the obligations of a vice-province.

~~§ III.~~ § IV. — *In regions... (as in the text)*

397. **LCO 270**

[Techn.] 270. Const. — § V. — *Every brother, from the time of first profession, needs a direct assignation to a specific convent which assignation of itself has no time limit. An indirect assignation lasts only for as long as the office. As for the duration of an indirect assignation by reason of study, that is determined by the prior provincial of the province of assignation, with the consent of the prior provincial of the province of affiliation. During the time of indirect assignment, the previous direct assignment remains inactive; at*

the completion of the time of the indirect assignment, the direct assignment revives or is simply made.

398. **LCO 271 § IV (T 223 B 274)**

[**Techn.**] **271. Ord.** — § IV. — A brother who in accordance with § I or § III has been assigned to a province also needs *immediately* to be assigned to a specific convent.

399. **LCO 352 § I (B 286)**

◆◆ **352. Ord.** — The voters at a provincial chapter are:
§ I. —1° ~~regional priors~~;
2° 1° vicars provincial elected in accordance with n. 389, to the extent that they have voice according to the norm of n. 384-bis and of the vicariate statute
3° 2° conventual priors; the subprior, however, may take his place if the prior cannot attend on account of sickness or another grave reason accepted by the prior provincial;
4° 3° socii of priors going to the chapter, in accordance with n. 490;
5° 4° delegates of the brothers, in accordance with nn. 497-501;
6° 5° 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, P, n. 492)
7° 6° a prior provincial who immediately before the chapter completed his term of office in that province.

400. **LCO 382**

◆ **382. Ord.** — The prior provincial shall have a secret archive in which are kept secret documents, the import of which he is bound to convey to his successor. *After seventy years have passed*, after the death of the brothers mentioned in them, these documents shall be burned provided this can be done without prejudice to those who are still alive, *civil law permitting*.

401. **LCO 384 § I (T 232 B 293)**

★★★ **384 Const.** — § I. — *When, outside its own territory, a province has in another nation or region at least two houses of which one is a convent properly called, and at least fifteen vocals, a provincial chapter may unite them into a regional vicariate so that the apostolic activity and regular life of the brothers there can better be coordinated.*

402. **LCO 384-bis (T 233 B 294)**

◆◆ **384-bis. Ord.** — *The statute of the vicariate should determine:*

1° about the celebration of the vicariate chapter;

2° about the office of the vicar provincial who presides over the vicariate as the vicar of the prior provincial;

3° about the officials of the vicariate;

4° about the instruction and promotion of vocations;

5° about the right of participating ex officio in the council and the chapter of the province (cf. 352 § I, 1°), with active voice or not;

6° about the faculties which the prior provincial, having consulted his council, may grant to the vicar about the admission of a candidate to the novitiate and for simple profession, about the assignment of the brethren to a house and convent of the vicariate, about the confirmation of conventual priors and the appointment of superiors of houses.

403. **LCO 385 (B 295)**

◆◆ [A] **385. Ord.** — § I. — ~~The 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, without prejudice to 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 by right of office in the provincial council, unless something different has been laid down in the provincial statute;
4° to participate by right of office in a provincial chapter — (cf. 352, § I, 1°
§ II. — 1° The regional prior is elected for four years by the voters assigned in the region and is confirmed by the prior provincial with the consent of his council;
2° when the time for which the regional prior was elected has expired or when for any reason whatsoever he has ceased to hold office, until a successor has been confirmed his office shall be held by the prior who has spent the longest time in the Order in the same vicariate;
3° what has been laid down for a conventual prior in n. 302, § I, holds for a regional prior, *mutatis mutandis*.

404. LCO 386 § III (B 297)

◆◆ 386. Ord. — § III. ~~When~~ [Quande] Since [Cum] the prior provincial with the provincial council according to the norms in the Book of Constitutions and ORDINATIONs or determined in the Statutes of the province or vicariate needs to treat *with the provincial council* of matters which concern the vicariate, he must first *also* consult the vicariate council ~~before consulting the provincial council~~; in cases where he confirms, appoints, or removes ~~the regional prior~~ *the vicar provincial*, the prior provincial consults *only* the provincial council (cf. n. 373, 1°).

405. LCO 388 (B 298)

◆◆ [A] 388. Ord. — ~~The officials of a regional vicariate shall be appointed as laid down in the statute.~~

406. LCO 408, 5°

[Techn.] 408. Const. 5° delegates of ~~other~~ provincial vicariates, chosen in accordance with n. 409-bis, but excluding regional priors and vicars provincial;

407. LCO 409, 5°

[Techn.] 409. Const. 5° delegates of the provincial vicariates chosen ~~from regional priors and~~ vicars provincial in accordance with n. 409-bis;

408. LCO 425 § II (B 306)

★★ 425. Const. § II. – The socii of the Master of the Order are to be no fewer than eight and no more than ten. *Three* ~~Two~~ of them have charge of matters to do with the apostolate and the intellectual life, *and fraternal life and formation* in the Order respectively; to the others is entrusted care for the relationship of the provinces with the Order, and for other matters which may be committed to them by the Master of the Order (cf. n. 428).

409. LCO 427-bis (B 307)

◆◆427-bis. Ord. *To the assistant for fraternal life and formation in the Order these especially pertain:*
1° *to help the Master of the Order in all things which pertain to fraternal life and religious formation of the brethren, whether initial or ongoing [permanentem].*
2° *to help all the provinces, that they might provide for the religious formation of the brethren and for the flourishing of fraternal life;*
3° *when possible, to gather together the masters of initial formation as well as the promoters of permanent formation of one or several regions.*
4° *to facilitate for the provinces the instruction and the formation of the formators as well as the augmentation and execution of provincial planning regarding ongoing formation.*

410. LCO 429 § II (B 308)

★★ 429. **Const.** — § II. — The appointment of the assistants for the apostolate, ~~and~~ for the intellectual life *and for fraternal life and formation* is to be made after all of the priors provincial have been heard.

411. LCO 434 (T 252 B 309)

◆◆◆ 434. **Ord.** The postulator general for causes of beatification and canonization:

1° discharges his office according to the norms established by the Holy See and the statute approved by the Master of the Order;

2° *at least once each year he is to render a report in writing to the master of the Order on the economic status, in which is described the monies received, and the balance of expenses, credits and debts.*

~~2°~~3° gives reports to each general chapter on the state of each cause.

412. LCO 455-bis (B 311)

◆◆ 455-bis. **Ord.** — § I. — *If our laws so provide, election through letters can take place according to the following norms:*

1° *within the time determined by the president, each vocal shall write his vote on a ballot in accord with n. 452, 6°;*

2° *then, after the ballot is placed in an envelope; he shall write in his own hand his name and place of residence on the carefully sealed envelope. After that he shall enclose the first envelope in another envelope and send it to the president [praeses] with another inscription so that it may easily be recognized.*

§ II. — *When the time determined for the reception of the ballots has elapsed, the president [praeses] with the provincial council or with two counters approved by the council should make the count.*

1° when all the envelopes have been opened before the council or counters, the names of the electors written on the enclosed envelopes are examined to see if each of them has the required conditions for active voice; if anyone does not, the ballot is considered null and void;

2° the number of vocals and envelopes is compared;

3° the envelopes are opened and before the ballots are unfolded, destroyed;

4° the ballots are examined in accord with n. 452, 9°, 10°, 11°;

5° if the majority for election or required for postulation is obtained, then the decree of election is drawn up by the one presiding, and the authentic instrument of election is prepared. All the vocals are to be informed of the outcome of the election;

6° if, however the absolute majority is not obtained in the first ballot, the presider should determine the time for a new and final ballot, and notify all the vocals of all that has taken place;

7° a provincial chapter, however, can determine whether to proceed to a third or even a fourth ballot, if in the second or third an absolute majority has not yet been obtained.

413. **LCO 455-ter (B 312)**

◆◆ **455-ter. Ord.** - § I. – *If our laws provide for an election by letter (cf. n. 455-bis), it also permits an election through electronic instruments.*

§ II. – *It pertains to the prior provincial with the consent of his council to determine if the election should proceed by letters or through an electronic instrument, and to choose the electronic instrument which is fitting and of good repute.*

§ III. – *An election through electronic instruments proceeds according to the following norms:*

1° *the presider sends to all the vocals instructions for accessing the electronic instrument chosen;*

2° *within the time established by the presider, each vocal should submit his ballot according to the received instructions;*

3° *When the time determined for the balloting has expired, the presider certifies its ending in the presence of the Provincial Council or of the two counters approved by the Council;*

4° *it proceeds in accord with n. 455-bis, § II, 5°, 6° and 7°.*

§ IV. – *For the validity of an election through electronic instruments it is necessary that:*

1° *no vocal be excluded from the election because of the instrument chosen;*

2° *no brother having passive voice be excluded from the election of vocals because of the instrument chosen;*

[**Techn.**] 3° ~~*It should be verified that only the vocals cast a ballot and no vocal casts multiple ballots,*~~ *it should be clear that only the vocals voted, and, indeed, each one only once;*

4° *the ballots of the individual vocals remain secret.*

[**Techn.**] § V – *It pertains to the provincial chapter [~~capitulum provinciali~~ ad capitulum provincialem] to establish other norms for elections through electronic instruments.*

414. LCO 467 § II

[**Techn.**] 467. **Const.** — § II. – *If it seems to the prior provincial that the legitimate postulation should be ~~confirmed~~ admitted, he himself shall have recourse to the master of the Order for a dispensation; having obtained it, he may confirm the one postulated in accordance with § I.*

415. LCO 477 (B 315)

◆◆ 477. **Ord.** — § I. — *If the statute of the vicariate shall have determined that the vicar ~~had been designated~~ is designated by election, the president [praeses] of the election is that brother who actually governs the vicariate in accord with the norm of 385, II, 2, or, if he is out of office, the senior in the Order from the superiors of that region. of the statute of the vicariate or perhaps another friar appointed by the prior provincial.*

§ II. — After consulting the ~~regional~~ vicariate council, it is for him to determine the time of the election and to notify all the voters; he must do this within a month of knowing that the office is vacant.

416. **LCO 479 (B 316)**

◆◆ 479. **Ord.** — § I. — For a person to be elected validly as ~~regional prior~~ vicar provincial, without prejudice to n. 443, it is required that:

1° he be thirty years old and ten years from first profession;

2° he has not been ~~regional prior~~ vicar provincial in ~~the same region~~ the same vicariate for the two ~~four-year~~ terms commissions immediately preceding.

§ II. — If any brother cannot be elected because of the lack of one or more of the conditions mentioned in § I, 1° and 2°, the brothers may postulate him to the prior provincial who ~~can dispense from the interstices~~ make provision and make who can provide according to n. 467.

417. **LCO 480 (B 317)**

◆◆ 480. **Ord.** § I. — *It is for the statute of the provincial vicariate ~~for the provincial council or the regional council~~ to determine whether the voters must come together specially to hold the election or may vote by mail.*

§ II. — If the election is carried out in a special assembly:
1° the president [praeses] and the place of the election shall be as in n.477;

2° in the actual process of the election, n.464 shall be observed (cf. Appendix n. 18).

§ III. If, however, the vocals cannot gather together conveniently, the following norms *in n. 455-bis* shall be used.

~~1° within the time determined by the president (n.477, § II), each vocal shall write his vote on a paper ballot in accord with n.452,6;~~

~~2° then, after placing the paper ballot in an envelope, he shall write in his own hand his name and place of residence on the envelope and seal it carefully. After that, he shall enclose the first envelope in another envelope and send it to the president [praeses] with a special marking so that it can easily be recognized.~~

§ IV. – When the time determined for receiving the paper ballots has elapsed, the president [praeses] with the regional council *counters* shall conduct the count *in accord with n. 455-bis §II and according to the following norms:*

~~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 voice; if anyone does not, his vote shall be considered null and void;~~

~~2° the number of vocals 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°-1° if the majority required for election or postulation is obtained, a decree of election shall be drawn up by the president [praeses], and an authentic document of the election shall be prepared and sent to the prior provincial in accord with n. 453, I (cf. Appendix n. 24). 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 (praeses) 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, can determine that a third or even a fourth ballot may be held if in the second or third an absolute majority is not obtained;~~

8.° 2° but in the final scrutiny, whether it is the second (n. 455-bis §II, 6°), or the third or the fourth (n. 455-bis §II, 7°), if an absolute majority is not obtained, provision of the office reverts to the prior provincial. (cf. n. 464).

418. LCO 481 (B 319)

◆◆ **481. Ord.** — § I. *—Regarding the confirmation or cassation of the election of a vicar provincial and his acceptance, the norms in nn. 465-473 are to be observed.*

§ II. *—The right of instituting a vicar provincial devolves to the prior provincial, respecting n. 373,1°:*

1° *when the vicariate, at the time of a vacancy of the provincial vicar, does not have the conditions referred to in n. 384, § I; then however, in the institution of a vicar, the vocals of the convents of the vicariate should be heard according to the norm of the vicariate statutes;*

2° *when all the vocals have renounced their voices they should not be restored by the prior provincial;*

3° *when, for whatever reason whatsoever within six months from a known vacancy, the vicar provincial has not been elected or postulated;*

4° *when in the process of an election in a special gathering there have been seven unsuccessful ballots (cf. n. 480, §II, 2°);*

5° *when in the process of an election by letters there have resulted two unsuccessful ballots (cf. n. 480 §IV, 2°), or three or four if the provincial chapter has so determined (cf. n. 455-bis §II, 7°).*

6° when the brethren, the first election having been cassated, elect the same brother again, unless the first election was cassated just because of procedure and not because of the person elected;

7° when two or at most three elections have been taken and confirmed by the prior provincial but not accepted by the one elected; then, indeed, after the second election the prior provincial may, and after the third ought to appoint a vicar provincial.

419. **LCO 484 (B 323)**

◆◆ — ~~§ I. The consultation of the vocals shall be made through letters to be sent to the prior provincial in which each vocal shall indicate three names according to his order of preference.~~

~~§ II. The prior provincial shall appoint as vicar provincial one of the three who received a greater number of votes unless he shall have judged the good of the Order requires that he appoint another.~~

420. **LCO 497 § I**

[Techn.] **497. Const.** — § I. – While observing n.491, § II, and with the exception of those who according to the norm of n. 352, § I, and ~~§ III~~ are already represented, the following elect a delegate going to a provincial chapter, provided they enjoy active voice (cf. nn. 440 and 441): (as in the text);

421. **LCO 497 § I (T 260 B 325)**

★★★ **497. Const.** — § I. – While observing n.491, § II, and with the exception of those who according to the norm of number 352, I, are already represented, the following elect a delegate to a provincial chapter, provided they enjoy active voice (cf. nn. 440 and 441):

1° (as in the text);

2° ~~unless it is indicated otherwise in the statute of the province,~~ brothers directly assigned to houses or

convents under the immediate jurisdiction of the master of the Order, excepting always those who belong to the general council;
3° - 4° (as in the text)

422. LCO 499 § I

[Techn.] 499. Ord. — § I. It pertains to the council ~~provincial of the province~~ to determine ... (as in the text)

423. LCO 499 § II

[Techn.] 499. Ord. — § II. If the election is to be held in a special assembly:
1° the president and place of the election shall be determined by the council ~~provincial of the province~~;
2° ... (as in the text).

424. LCO 499 § III (B 327)

◆◆ 499. Ord. — § III. If, however, the vocals cannot gather together conveniently, ~~it takes place~~ *it proceeds by mail, the prior provincial presiding*, in accord with n. 455-bis and according to the following norms:

1° ~~each vocal shall write his vote on a ballot and send it in a double envelope to the prior provincial or regional prior in accord with n.480, § III;~~

2° ~~when the time determined for the reception of ballots has elapsed, the prior provincial or the regional prior with his council shall make the scrutiny in accord with n.480, IV, 1°-4°;~~

3° ~~if the majority required for election is obtained, all vocals shall be informed by letter of the result of the election;~~

[Techn] 4° 1° ~~if, however,~~ an absolute majority is not obtained in the first scrutiny, the prior provincial or regional prior ~~with his council~~ shall proceed according to the norms of n. 480, IV, 455-bis, § II, 6°, and 7°; in the final scrutiny, whether it is the second (n. 6°), or third or fourth (n. 7°), only those two can be presented who

achieved the greater number of votes, with n. 450, §III remaining in force.

5° 2° in the event of the incapacity of a delegate, he shall be judged to be the substitute who in the final scrutiny obtained second place according to the number of votes, n.450, §III, being observed.

425. **LCO 545**

[**Techn.] 545. Const.** — § I. – If through its superiors, or its ordinary or delegated administrators, a convent, province or the Order incurs debts and obligations within the limits of their office, the ~~moral~~ *juridical* person itself is responsible for them.

§ II. – Similarly, if a deputed administrator contracts debts and obligations, the ~~moral~~-*juridical* person in whose name the transactions took place is responsible for them.

§ III. – (as in the text)

426. **LCO 560 § III**

[**Techn.] 560. Ord.** — § III. – Monies shall be deposited only in banks the security of which is established beyond doubt, and, in accord with the purpose of n. 555, they shall be deposited in the name of the respective ~~moral~~ *juridical* person or institute to which they belong.

427. **LCO 570 § II (ACG 2010, 243; B 340)**

◆◆◆ **570. Ord.** — § I – Syndic of the Order... (as in the text)
§ II - *In the year in which we gather for general chapter, the Relatio of the Syndic of the Order, after being studied, and analyzed by the economic Council of the Order and approved by the master of the Order and his council, should be presented to the general assembly of the chapter.*

428. **LCO 595**

[**Techn.**] **595. Ord.** —Masses which cannot be celebrated in due time by the ~~fathers~~ *priests* of a convent must be sent to the prior provincial, and a surplus in the province must be sent to the Master of the Order.

429. **LCO 596 § I**

[**Techn.**] **596. Ord.** — § I. — Only ~~moral~~ *juridical* persons in the Order and not individual brothers are permitted, with the consent of their respective councils, to accept pious foundations or other gifts which involve prolonged and burdensome obligations.

430. **LCO 601**

601. Ord. — When brothers have an official position or work permanently in institutions, projects, or other establishments of this kind which do not belong to convents or provinces of the Order, the prior provincial should ensure that a contract be drawn up in which all the conditions are clearly set out. *When the position is exercised in the territory of another province, the contract also needs the approval of the prior provincial of that place.*

431. **LCO 603**

[**Techn.**] **603. Ord.** — When possible, all contracts should be made in the name of the ~~moral~~ *juridical* person recognized by law, and a copy, moreover, should be kept in the files of the bursar of the province or of the Order.

432. **LCO 617 § I**

[**Techn.**] **617. Const.** — § I. — No brother shall take any part in the administration of goods belonging to people who are not members of the Order, whether they are physical or ~~moral~~ *juridical* persons, apart from an exceptional case and then with the permission of the prior provincial.

433. Appendix 15. Principal documents to be preserved in provincial archives (LCO 383)

- Acts of the Holy See and of the Master of the Order received by the prior provincial;
- authentic acts, official minutes (*processus verbales*) and documents of provincial chapters;
- register of provincial council deliberations;
- principal acts and register of the acts of the prior provincial;
- agreements with local Ordinaries;
- authentic documents on regional and conventual elections;
- reports from conventual priors, both annual reports and reports at the end of their terms;
- contracts and documents on economic administration;
- a copy of various reports sent to the Master of the Order: (a) whether of the prior provincial himself ~~after canonical visitation~~ or at the end of his term, or for a general chapter; (b) or on studies, the missions, economic administration etc.

LCO (ACG 2004, 241; B 339)

434. [ORDINATION] We ordain that modifications to the LCO made by this chapter appear on the Order's website by the end of the calendar year 2019.

Official Languages (ACG 1998, 200; B 337)

435. [ORDINATION] The official languages of the Order are English, Spanish and French because of their international character. These languages will be used in all documents of the Order and the Master of the Order. They will be spoken in the General Chapters. For legal texts, Latin remains the language (B 200).

Spem Miram Annual Report (T 203; B 378)

436. [ORDINATION] We ordain that the president of Spem Miram International submit an annual report to the priors provincial and vice-provincial and present the financial accounts to the general chapter for its approval (cf. ACG 2013 Trogir, 203 and ACG 2016 Bologna, 378).

Providence assignments (B 168)

437. [ORDINATION] We ordain that assignments in accordance with LCO 391, 6° be made only for specific reasons to assist in our preaching mission and for a definite term of not more than five years, subject to review and possible renewal.

Planning for interprovincial collaboration (B 194)

438. [ORDINATION] We ordain that when an interprovincial collaboration is proposed a clear plan be developed which sets out how the collaboration will be supported and what its timeline will be. The act of collaboration proposed should be set out in writing and state the reasons for the project, the responsibilities of those involved, how the project is to be supported financially, and how long the project is to run. This plan must be agreed to by the respective provincial councils and other appropriate bodies before it is executed. A written agreement must be signed and kept in the records of the provinces and other bodies involved.

Permanent Commission for Promotion of Studies (ACG 2010, 97-100; B 347)

439. [COMMISSION] We commission the Permanent Commission for Promotion of Studies in the Order to draw up a statute for itself, bearing in mind ACG 2016 Bologna, 347 and art. 38 of the *Ratio Studiorum Generalis*. The statute is to be approved by the Master of the Order with his Council.

Admonitions and interpretations

440. [ADMONITION] We remind all brothers, especially major superiors, that, in accordance with LCO 137, a brother may not exercise ministry within the territory of another province without the previous consent of the prior provincial of that place. In order to work in a stable manner in the territory of a province to which he is not assigned, a brother requires the explicit written consent of his prior provincial and the prior provincial of the place, in accordance with LCO 600 and 601.
441. [DECLARATION] With reference to LCO 270 § V, we declare that each professed brother has exactly one assignation to a convent active at any one time. During the time of an indirect assignation (*ratione officii* or *ratione studiorum*), the previous direct assignation to a convent is completely dormant and the brother has no rights or obligations there. Consequently, in accordance with canon 103, a brother assigned *ratione officii* or *ratione studiorum* has canonical domicile in the convent to which he is indirectly assigned until such time as his direct assignation revives. Civil domicile is determined according to the law of each place.
442. [DECLARATION] We declare that while the degree of Master of Sacred Theology is principally for candidates recognized as outstanding in the sacred sciences (cf. LCO 96), it can also be conferred on candidates whose main expertise is in other academic disciplines, provided they have made a significant contribution to teaching or research in the sacred sciences.
443. [DECLARATION] We declare that the members of the General Council, directly assigned under the immediate jurisdiction of the Master, have active and passive voice in the election of the delegates mentioned in LCO 407 § I, 8°, LCO 408, 6° and LCO 409, 6°.

Procedure for Responding to Irregular Situations

444. [COMMENDATION] As the Gospel and the Rule of St. Augustine (n. 4) remind us, fraternal correction is a fundamental duty of charity for all brothers, and most especially for superiors. In previous general chapters requests were made that provincials establish procedures for responding to irregular situations in some communities, in particular in relation to brothers who do not hand over their income to the community (cf. Krakow (2004), 238; Trogir (2013) 75; Bologna (2016), 341). Bearing in mind that there are also other kinds of behavior and disobedience which should be corrected, we propose the procedure below which can be applied to all these cases, with the necessary attention to each particular situation (gravity, persistence and incorrigibility of the behavior, age of the brothers, etc.). Moreover, it should be understood that a brother's disobedience may be a mere symptom of deeper problems concerning the brother or the community to which he is assigned. Nevertheless, inaction on the part of superiors with respect to obstinate disobedience discourages brothers in their observance of the vow of obedience, invites abuse, and undermines authority.

I. The superior of the community should investigate the matter. He should attempt carefully to identify the possible causes of the brother's disobedience, taking into account the individual and the community concerned. The superior's first efforts should be to correct the brother in benevolent dialogue without threat of sanction. If these initial efforts prove ineffective, the superior gives a fraternal correction to the brother that includes a warning of possible sanctions.

II. If the brother refuses to obey, the superior, with the support of his council when possible, gives a formal correction. According to the circumstances an

appropriate privation may be applied, such as discontinuing allowances and stipends.

III. If the brother still refuses to obey, his superior brings the problem to the attention of the prior provincial, who, after gathering the necessary information about the case and engaging in dialogue with the brother, issues a formal warning or correction (cf. CIC 1339 §§ 1–2) if he considers it necessary.

IV. If the brother still refuses to obey, the prior provincial, with the support of his council when possible, issues a formal precept (according to LCO 294). According to the circumstances, some concrete measure (for example, exclusion from active and passive voice in accordance with LCO 373, 6°) may be appropriate.

V. Finally, if the brother still refuses to obey, taking into account the gravity of the facts, the prior provincial can initiate a procedure for the brother's dismissal from the Order in accordance with canon 696 § 1 and 697–701.

Since dismissal from the Order might ultimately be initiated, every step of the procedure should be documented in writing by the superiors concerned.

Final Declaration

445. [DECLARATION] In order to avoid any ambiguity, we declare that the ORDINATIONs of previous general chapters which have neither been renewed at this Chapter nor inserted into LCO are considered abrogated, either because they have been fulfilled or because they are no longer necessary.

Site of the Next General Chapter

446. [DECLARATION] We declare that the next General Chapter, which will be a chapter of Definitors, will be celebrated in the province of Mexico, in July – August 2022, the exact date to be fixed later.

Suffrages for the Living

447. [ORDINATION] For Pope Francis, Supreme Pastor of the Church and most benevolent benefactor of our Order, each province shall celebrate one Mass.

For Pope Emeritus Benedict XVI, each province shall celebrate one Mass.

For br. Gerard Francisco Timoner III, Master of the Order, each province shall celebrate one Mass.

For br. Timothy Radcliffe, br. Carlos A. Azpiroz Costa, and br. Bruno Cadoré, ex-Masters of the Order, each province shall celebrate one Mass.

For the entire Episcopal Order, for the socii of the Master of the Order, for the Procurator General of the Order, for our benefactors and for the well-being of the entire Order of Preachers, each province shall celebrate one Mass.

448. [COMMENDATION] We recommend that each day, the members of the Dominican Family include in one of the prayers of the Office of the Day an intention for the entities of the Order and the Dominican Family. This may be according to a plan approved by the Master of the Order and his Council.

449. [COMMENDATION] We recommend that in Dominican places of worship, the presider at daily prayer invite those present to pray for the Master of the Order during the universal prayer of the Office of the Day. When he proposes a prayer for the Pope and the bishops, he then adds the first name of the Master of the Order, and the local provincial.

Suffrages for the Dead

450. [ORDINATION] For the soul of br. Damian Byrne, the most recently deceased master of the Order, each province shall celebrate one Mass.

For the souls of the brothers and sisters of the Order who have died since the last General Chapter, each province should celebrate one solemn Mass for them all 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 these intentions.

These are the Acts of the Elective General Chapter in the region of the holy preaching of the convent of Saint Martin de Porres, Biên Hòa in Vietnam, from July 9 to August 4, 2019, of which the printed versions, fixed with the seal of the Master General, ought to be held with the same faith as the original text.

We command the superiors of all and each of the Provinces, convents and houses that the same acts be read as soon as possible in each of the convents and houses subject to them and to be published, and they should sedulously take care that they be observed by all.

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

Given in the city of Biên Hòa, in our convent of Saint Martin de Porres, on August 4, 2019.

fr. Gerard Francisco TIMONER III, OP
Master of the Order

fr. Anthony WALSH, OP
Prior Provincial of the Province of the Assumption of the
Blessed Virgin Mary
In Australia and New Zealand

fr. Gilles BERCEVILLE, OP
Socius of the diffinitor of the Province of France

fr. Martin GELABERT BALLESTER, OP
Socius of the diffinitor of the Province of Spain

fr. Joseph Ngo SI DINH, OP
General Secretary of the Chapter

fr. Peter PHAN NGO XUAN THOAI, OP
Notary

APPENDIX I

**Relatio of fr. Bruno Cadoré,
Master of the Order
to the General Chapter of Biên Hòa
July 2019**

Introduction

- [1]. This *Relatio* (LCO 417 § II, 3°) is the third and last of my mandates and I propose to report on the state of the Order in four areas which were particularly highlighted by the general Chapter of Bologna and can be considered as the fruit of the recent celebration of the Jubilee of the Order. Indeed, they designate a specific contribution of the Order to a renewal of evangelization: the reorganization of structures for preaching, the synergy between life and mission, the promotion of the specificity of the Order's mission in the Church, the necessity and urgency of collaboration within the Order. In the process, I will allow myself to formulate some questions that could be discussed during the chapter.
- [2]. This *Relatio* must of course be read in all the Reports of the provincial prior, *socii*, general promoters, and commissions that will be given in the chapter of Bien Hòa. Allow me to express here my deep gratitude for the welcome and support in my position that I have received from everyone over the past nine years. I would like to express my special thanks to the brothers who have been my vicars, to the *socii* and promoters who have assisted me during these nine years, and to all the brothers, sisters, and collaborators of Santa Sabina. Their trust, support, competence, and generosity have been

invaluable. My gratitude is rooted in a more global thanksgiving for having had the honour and joy of discovering in its diversity our magnificent Order. I have probably made a lot of mistakes, and I apologize for that. I have also probably sometimes acted or spoken clumsily, hurting one or the other, and I ask you for your forgiveness, relying once again on the mercy of my brothers and God.

* *

*

1. Renewal of structures for preaching: living and preaching communion

1.1. Questions for an itinerant and mendicant Order

- [3]. This restructuring initiated by the Rome Chapter in 2010 aimed for entities, communities, and institutions. It has led to us all being confronted with certain questions:
- a. Itinerancy is the means that the tradition of the Order has given us to be creative and to adapt our evangelization to contextual realities. How can we deploy creative and contextualized fidelity from the heritage received, in these contexts of profound transformation of the world and the Church? What theological and spiritual resources can help us to do this, teaching us to free ourselves” from certain certainties and assurances that we may have acquired?
 - b. What are the joys, but also what is the meaning of the difficulties and resistance that arise when considering changes, ruptures, and displacements to other communities?
 - c. Faced with this “call to mobility,” tensions may have arisen here and there which, beyond personal questions, invite us to reflect on the harmonious and fruitful articulation between the true request for legitimate autonomy of the entities, the necessity to define once again the apostolic common good of all,

but also the temptations of withdrawal into individual activities, of “provincialist” self-referentiality, of a “federalist” conception of the Order.

- d. Can we analyse the economic realities that, quite often, underlie restructuring decisions and the discernment of apostolic priorities?

1.2. Beyond the figures, a dynamic of renewal

- [4]. Beyond the figures presented in the chapter, the demographics of the Order do not show growth, but can give hope for a new balance between generations and between the different regions. It is therefore a question of supporting this dynamic of renewal.
 - a. How can we anticipate the new balance between the cultures present in the Order, which is no longer centred on Europe and the West, and promote a true and demanding interculturality that is part of its identity?
 - b. Along the lines opened up by the Synod on youth, how do we welcome the brothers of the new generation (with their reference cultures, the new representations of the world, of man and of the Church that they carry with them, and their own thirst for evangelization) as truly adults, protagonists from now on of the Order's vocation in the Church?
 - c. How can we develop a concrete solidarity of all for the benefit of the initial formation of all the new brothers in the world, and in support of the establishment of new entities which, unlike the most “historical” ones, have no patrimony and very few financial resources?
 - d. How can we anticipate the future of the few provinces that were once rich in vocation but are now struggling? How can we be in solidarity with them?

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- e. What vocational pastoral care does the Order wish to develop, including considering the totality and diversity of the branches of the Order?
 - f. How can we really take the means to understand the reasons that lead some brothers to leave the Order (in particular those who leave to be incardinated in a diocese, or the youngest who leave shortly after having made simple or solemn profession)? What conclusions can be drawn from this for vocational discernment?

1.3. Entity dynamics

- [5]. There are currently 36 provinces in the Order, 6 of which cannot enjoy their full right to the Chapter (for having too few brothers, or not having three convents) and will be represented by their only prior provincial. How can the Chapter help to give strength today to the “conventual” dimension of the Order, which is part of Dominic's initial *propositum* and so essential to our “democracy?”
- [6]. Some provinces are very small in number, yet they assume the vocation of the Order in very specific cultural, social, historical, and ecclesial contexts. What kind of accompaniment can be put in place to discern and assume this specificity, and ensure a certain stability for these provinces?
- [7]. There are now 7 vice-provinces that we, together with the general council, have been keen to accompany during this triennium in order to support the specificity and relevance of their Dominican mission in their own cultural and ecclesial context. The most demanding questions concern the consolidation of unity among the brothers, the discernment of their capacity to ensure initial formation, the clarity of the common project of life and mission, and economic stability.

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- [8]. It should be noted that from now on, the status of vice-province should be reserved for the stage of maturation from a provincial vicariate to the status of province (cf. LCO 253, 257), with the structuring distinction of the Order being that between provinces and provincial vicariates. The next entity concerned should be the provincial Vicariate of Equatorial Africa (F).
- [9]. There are currently 19 provincial vicariates belonging to 12 different provinces. The synthesis report of the session organized in May 2018 bringing together provincial prioresses and provincial vicars makes it possible to recall the following points:
- [10]. A provincial vicariate is not an entity aggregated with a province, but a group of brothers from a province sent to preach outside the territory of the latter. As a result, there is a diversity among vicariates, some with the horizon of founding a new autonomous province, others with the horizon of fulfilling the Dominican vocation in a place for specific historical, cultural, apostolic, or ecclesial reasons. All of them are a strength and an opportunity for the province and for the entire Order.
- [11]. Among the current provincial vicariates, some had an autonomous status before the restructuring. I would like to express my admiration and gratitude to the brothers concerned and to the provinces for their generosity and efforts, who have made it possible to overcome difficulties, confrontations of different stories, resistance, or misunderstandings in order to assume together the mission of the Order. Now is the time for perseverance.
- [12]. With regard to the evolution towards provincial status, it would be important for the general chapter to specify the

criteria, stages, and deadlines for this transition to autonomy. The criteria are: a common awareness of the same identity and a sense of common apostolic responsibility; fraternal communion; regular and liturgical community life; structures and practices of administration and government in the tradition of the established Order; balance of apostolic presences; precise discernment of the specific Dominican service within the local Churches; process of initial formation precise and aimed at the highest possible quality, economically assured, with the necessary collaborations if necessary, so that initial formation does not monopolize all energies to the detriment of the apostolic creativity necessary in the time of foundation. The chapter could further refine the criteria, thus expressing the Order's expectations of a province.

- [13]. On the occasion of the restructuring of the entities, some convents or houses now have the status of being “outside the territory of the province”, without a provincial vicariate being constituted. The positive and negative consequences of such a status should be evaluated and, in particular, it should be ensured that that status does not produce too much isolation, nor does it place the human, cultural, religious, and apostolic issues too far from the consciousness of a common apostolic responsibility of the Order.

1.4. “For” preaching: questions to be discussed

- [14]. Later on, we will talk (cf. 3) about the apostolic mission of the Order today. The restructuring process has highlighted how “structures” are linked to preaching and, in doing so, invites us to explore certain issues in greater depth.
- [15]. The first is the *integration of the witness of fraternal community life into the mission of evangelization of the*

Order of Preachers. The “strength” of a province does not depend solely on its glorious history, nor its numbers, nor the number of its communities, nor the extension of its presence on a territory, nor even the relevance of its apostolic presences. It certainly depends on all these, but in synergy with the witness of a fraternal evangelical community, often intergenerational. The sign of fraternity fully belongs to the preaching of the Order, and perhaps it is more relevant today than ever. This means that one must resist blindness through the effectiveness of pastoral or apostolic “functionalism,” “careerism,” or even the comfort of the immediate gratification that can be given to each one by a very individual ministry. How can we rediscover the evangelizing power of the “holy preaching” of the origin? How can we offer the Church communities of preachers that encourage it to be even more a community of faith that becomes what it is by proclaiming the Gospel?

- [16]. The issue of *inculturation, but also that of interculturality and intergenerationality*, is obviously important in many provinces or vice-provinces that have been founded by north-western provinces. It concerns several dimensions of the life of the Order: inculturation of the Gospel in a given cultural context; inculturation of the main elements of the balance of Dominican life (such as relationship to authority, democratic search for unanimity, relationships of fraternity with no other hierarchy other than the functions of elected prior or superior appointed after consultation, relationships of fraternity between generations, relationship to the word between generations, and transmission of tradition and formation); but also interculturality in communities where “missionary” brothers and brothers from the countries themselves live together, each with a different relationship to the original culture. Thus, in several

places, the challenges of transmission from one generation to another, those of inculturation and those of interculturality are combined: a new manner of mission” is emerging. It should be noted that it is probably not only a question of the contexts of “native cultures,” since we are also talking about “digital native,” “techno-scientific” generations, or even “interbreeding” following migration or globalization.

- [17]. In this context of a *more marked internationalization of the Order, and of a new balance between the cultures of origin of the brothers*, it is important to take the means to consolidate unity among us, and thus a real parity, reciprocity and a common awareness of apostolic responsibility within the universal Church. This will undoubtedly require the efforts of all for greater equity in access to formation, by means of collaborations that are not only punctual and measured according to the interests of each entity but in view of the apostolic project, bringing the attention to ensure that the most recent, sometimes the most fragile preaching, is truly present and involved in the chapters of the Order.
- [18]. Finally, the restructuring efforts must not make us forget that *the vitality of the Order comes from its “missionary impulse.”* Still too few provinces are showing this impulse outside their home territories and taking initiatives from new foundations. However, the Order is solicited in new places (Ethiopia, Madagascar, Greece, Iran, post-Soviet republics, etc.). Could the general chapter be the body of the Order that “sends” a province, or a group of brothers entrusted to a province, to found in these places according to what methods of accompaniment, evaluation, and structuring (this was the first definition of “general vicariates!”)?

1.5. The restructuring process opens up new areas of work

Criteria for defining entities

[19]. The restructuring of the provinces and vicariates is now included in the new edition of the *Book of Constitutions and Ordinations of the Order* (available on <http://www.op.org/fr/official-documents>). It would now be useful to evaluate whether the way in which a province or vicariate is defined and their manner of participation in the general chapter corresponds to the reality of the entities of the Order, their development dynamics, and the current challenges of evangelization.

A common responsibility for formation

[20]. The promulgation of a new *Ratio Formationis Generalis* (ACG 2016, Bologna, 244), and a new *Ratio Studiorum Generalis* was the result of a demanding process of dialogue between the general Curia and the provinces. This dialogue must continue to support the development of the Special *Rationes* so that the spirit of unity between the entities is further consolidated while respecting and promoting specific features. The formulation of formation objectives in these two *Rationes* leads to a greater appreciation of the need for collaboration between the provinces.

For a culture of solidarity

[21]. *The Spem Miram Internationalis* Solidarity Office continued its work after its renewal. The detailed assessment of the last three years, which will be presented in the chapter, will show the distribution of the aid between support for the construction of conventual places and works of the brothers (850,000 € in three years) and support for formation, especially in terms of additional scholarships (400,000 € in three years). The *International Dominican Foundation* (IDF), for its part, continued its very valuable support for the institutions recommended by the Master of the Order, and I thank

the President and the Council for that. The requests addressed to *Spem Miram* show that the need for support for initial formation in certain entities will increase: what common structural solution can we imagine to meet this need? We see that the foundation of new settlements requires funding that exceeds the capacity of some provinces (e. g. Zambia) which, however, could be solicited because of their large number of brothers: how to deal with this paradox? The last part of the *Relatio* will come back to this subject which I believe is essential for the future.

Co-operator brothers: a specific vocation at the heart of the Order

[22]. The *ad hoc* committee (ACG 2016, Bologna, 230) will submit to the chapter a text on the *promotion of the specific vocation of the co-operator brothers in the Order* to be integrated into the *LCO*, as well as petitions. On the basis of its work, I think it would now be useful to set up a permanent commission to continue promoting this vocation through reflection in dialogue with the provinces in order to renew quite radically our conceptions of the co-operator brother (“lay brother” or “religious”) of its specific vocation in the task of evangelization and of the articulation between the vocation of cleric brother and that of lay brother in the context of the renewal of evangelization. This implies freeing oneself from prejudices too often linked to a vision limited to certain recent models of the co-operator brother which are far from having been invariable throughout history. It also calls for theological reflection (theology of religious life, ministries, the Church, the link between fraternity and preaching, the laity and their role in evangelization, etc.). *How can this specific vocation be better promoted and integrated into the Order?*

Promotion of Justice and Peace

[23]. In the field of Justice and Peace, the Order is always and still is called to decline according to its own charism the affirmation of *Iusticia in mundo*, 7, in 1971 (following *Catholica Christi Ecclesia* of 1967): “the struggle for justice and participation in the transformation of the world appears to us fully as a constitutive dimension of the preaching of the Gospel which is the mission of the Church.” A proposal will be presented in the chapter concerning the statutes of the *International Commission of the Order for Justice and Peace*, clarifying in particular the function of provincial Promoter. It also underlines the importance of coordinating our efforts in this field without introducing new structures that would be detached from the reality of the provinces and while respecting the respective cultures of each of them in this field of justice and peace. *How can we develop the synergy of our commitments for justice and peace with the Order's Delegation to the UN and thus serve integral human development?*

[24]. The *International Commission on Liturgy of the Order* (CLIOP), after a long dialogue with the Dicastery, was able to submit for its approval a new presentation of the Order's own liturgical calendar. Its approval is necessary so that translations of the Order's own documents can then be submitted for approval. Among the future tasks of this Commission: ongoing formation, promotion of inculturation in and through the Liturgy of the Hours, promotion of a celebration of quality of hymnic and musical creation, reflection on preaching through popular devotions, and inculturation of the prayer of the Rosary. In this field of liturgy, *should we distinguish two distinct needs of the Order: that of an ad hoc group of experts in the science and theology of liturgy who would study the sources, and ensure the follow-up of the editions; and that of the promotion of our “choral*

religion” in the service of preaching and the unity of the Order in its multicultural reality?

1.6. General Curia

- [25]. The *socius* of the Master of the Order for the formation and life of the friars was particularly involved in monitoring the provincial *Rationes* approval process, elaboration of proposals for ongoing formation, session of formation for the formators, accompaniment of the Commission of the cooperating brothers, monitoring of the International Liturgical Commission of the Order, and collaboration between the provinces. The experience seems to show the interest of this third “transversal” *socius* in promoting, with the other two, the synergy between the provinces and the unity of the Order based on the essential dimensions of its vocation: “to study, preach and found convents.” The chapter will evaluate and make a decision.
- [26]. The regional *socii* of the Master of the Order, procurator general, and syndic of the Order have their mandates renewed every six years, thus ensuring a regular renewal of the general council. It will be necessary to regularly evaluate their distribution and their representativeness of the reality of the Order's life (for example in Europe), the expectations of the provinces towards them, the synergy between their function, and that of the transversal *socii* and promoters.
- [27]. The *Postulation* has also benefited from a fairly thorough restructuring, in particular to adjust to the new requests of the Dicastery concerned, in economic terms and the elaboration of a *Positio*. New methods of economic monitoring of the promotion of causes have thus been introduced. A more “intentional” policy is also being put in place to promote the causes of beatification, seeking to promote testimonies of “Dominican holiness”

for our time (laity, commitments in the life of the city, study and theology, commitments for the transformation of the world inspired by the Church's social doctrine, etc.). The anniversary of the *Dies natalis* of St. Dominic 2021 could be the occasion for such a promotion and for the collaboration of all in identifying and promoting the figures of the Order whose witness of holiness would be particularly relevant today to orientate, guide, and support our specific service to the Church. This could be one of the important tasks of the Postulator general, provided that the functioning of the Postulation is reorganized in this sense, to relieve him of certain administrative tasks.

- [28]. The Statutes of the *Archives* have also been updated. After the major reorganization of this service of the history of the Order, there is no shortage of work for the future, for which it will be necessary to find the human, professional, and economic resources: hiring an archivist, document protection, digitization, collection of the brothers' publications' heritage, and especially close links with the world of historical research. I think that a more structural link with the historical institute should be established.
- [29]. Concerning the *Promotion of the Media*, the Order's institutional website has just been updated on the basis of a collaborative network with local entities, in conjunction with an editorial committee. The objective is that the Order be truly informed by those working in the field of the richness and diversity of Dominican evangelization, and thus to strengthen the feeling of a common apostolic responsibility. However, there is still too little interaction between the local levels and the general curia. This site interacts with social information networks.

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- [30]. The media promotion team was strengthened by a professional specially in charge of *community management* and social networks, so that the *Atrium* platform, the Order's own intranet, can best serve communication, common reflection in pastoral theology, and apostolic synergy between brothers and sisters in a given apostolic field. The addition of a “technical” professional to the team is in progress.
- [31]. Already many of the Order's brothers and sisters are deploying, in a beautiful way, our *tradition of evangelization in this new continent of social networks*. The links between these achievements could be improved, giving a better and clearer visibility to the Order's presence on the web. This is undoubtedly one of the next tasks of the general promoter of the media.
- [32]. The importance of reflection on the stakes of the ever-increasing development of new technologies, in the field of communication but also in many other scientific and technical fields, has led us to distinguish the *Optic network* as an interdisciplinary research network based on the experience of professionals in the field of digitalization and “disruptive” technologies—having its own status, development programme, and projects, and the modalities of its support and evaluation (see below, 1.9.). The chapter should set out criteria for an evaluation of *Optic's* activities after three years.
- [33]. It seems to me to be *necessary to stress* here that a *reinforcement is necessary in terms of the general administration* and personnel of the Curia: assistance to the general secretariat, secretariat and assistance for the members of the Curia, archives, editor for the Postulation, translation, communication, follow-up of the work on the buildings, and fundraising. A professional audit could objectify these needs, propose

an organization, and calculate the cost. It seems to me that, despite this cost, such a restructuring would be fair and beneficial to all.

1.7 Convents, houses and Institutions under the immediate jurisdiction of the Master of the Order: questions for a chapter

1.7.1. Convents and houses

- [34]. The convents and houses under the immediate jurisdiction of the Master of the Order have benefited from the appointment of a *Vicar of the Master of the Order for these communities* (ACG 2016, Bologna, 188). The chapter should evaluate the relevance of maintaining this function (cf. the vicar's report).
- [35]. The *convent of Santa Sabina* has been undergoing restoration work for more than ten years now. I thank the provinces that have provided loans to carry out some of the work. If we want to maintain our presence in this convent, what economic and structural means must we give ourselves? I also thank the provinces that accept that their brothers be assigned to it and contribute to the life of the community.
- [36]. The *Convitto St. Thomas Aquinas*: dialogue is ongoing with the Holy See on a new Statute that would make it possible to welcome, in addition to student priests often from particular young churches, other religious students and lay persons studying theology at the *Angelicum* (ACG 2016, Bologna, 179). It is *therefore a question of discerning how this institution can evolve in the future, beyond its current reality, in synergy with the common apostolic responsibility, in particular with the Angelicum*.
- [37]. The *convent of Santa Maria Maggiore* in Rome has received two new assignments. The participation of the

provinces in the constitution of this “college” of confessors seems to me to be an important manifestation of the place of the service of mercy in the vocation of the Order and of the link between this ministry and pastoral theology. To ensure its radiance and sustainability, what means must be taken? How do we prepare for the renewal of the community and the college?

- [38]. For *communities linked to an academic institution*, the definition of the role of the vicar is more difficult because these communities are very close to the *socius* for intellectual life. But it remains essential to help them to ensure the quality of their fraternal and conventual life. Indeed, in all these communities, on the basis of the common project entrusted to them, two points need attention: the multinational and multicultural reality is a daily challenge for the communities; and avoiding that the particularity of these communities (constitution, stability, and objective) produces a certain “isolationism.”

1.7.2. Study and research institutions at the service of the whole Order: orientations and common responsibility

- [39]. The Statutes of each of the Institutions under the immediate jurisdiction of the Master of the Order were revised during this mandate and work continues, as for all institutions of which the Master of the Order is grand chancellor, in order to bring them into conformity with the recent Instruction of the Holy See *Veritatis Gaudium*.
- [40]. This process, as well as an annual meeting of the heads of these institutions, provided an opportunity to formulate the mission of each of the institutions in the service of the whole Order, and in synergy with the study and research institutions of the provinces. In this way,

they participate in the promotion of the unity of the whole Order through study. I suggest that the chapter give guidance for the future of their own mission, including specifying the financial plan that will allow them to be maintained and developed (including the status and support of the *IDF* and the development of other means of fundraising). Should we set up a specific fund for this? How?

- [41]. *The École biblique et archéologique française de Jérusalem* states that the study of biblical texts in their historical and archaeological context, and research in these fields, is an essential basis for theological study in the Dominican tradition. It has been strengthened by the assignment of new brothers, and is renewing its research and teaching programme, including a new doctoral programme. This renewal effort has yet to be pursued regularly and in advance. How can we implement this?
- [42]. *The Leonine Commission* ensures at the heart of the Order the critical edition of Thomas Aquinas' texts and the study of the context of the production of this work, reflecting the historical dimension of this thought and thus indicating methods for a contextualisation of theological reflection today. It thus contributes to situate the philosophical and theological tradition initiated by Thomas as a usual interlocutor of research in these fields. It is necessary to prepare for its strengthening and renewal.
- [43]. *The historical institute*, in addition to the research and publication programmes on the history of the Order that it leads, promotes the creation of a network of young historians in the Order, and the synergy between research projects in the different regions. This Institute urgently needs to be strengthened by one or two additional stable researchers and the promotion of a

strong research network among historians in the Order. The link with the Order's Archives could also be more structural.

- [44]. *The Pontifical University of St. Thomas Aquinas* in Rome (*PUST*, or *Angelicum*) ensures the presence of philosophical and theological study according to the Dominican tradition in all the universities and institutes which, in Rome, ensures the formation of many students, clerics, and laity from all over the world. I would like to thank all the brothers and sisters who ensure its radiance through their teaching, the generosity of their commitment, and contribute to its academic renewal. Indeed, in order to ensure even more of this service of the universal Church, and to welcome the brothers of the Order for their studies, in particular complementary studies, the strengthening of this university is done in three areas:
- a. Academic, by recruiting additional teachers for the four faculties and strengthening research centers: in theology, bringing the Dominican tradition into dialogue with other schools of thought, new knowledges, and in ecumenical studies in the context of cultural and religious pluralism; proposal for a programme of ongoing formation in the service of the Order.
 - b. Administrative, through the implementation of new statutes, new manners of governance, and a medium- and long-term financing plan.
 - c. Property, through the restoration of conventual and university buildings. The continuation is essential and still requires a financial effort and fundraising to complete the work.
- [45]. The *Albertinum* has a different status. It is a community of study that brings together a college of teachers from the Order and brothers in graduate studies. It is placed

under the immediate jurisdiction of the Master of the Order, in order to ensure its participation in the Faculty of Theology of the Public University of Fribourg, of which the Master of the Order is the Grand Chancellor. Here again, in the continuity of the history of the Order in this place (*studium*), it is a question of contributing to the Faculty through teaching and research in theology according to the Dominican tradition, at the heart of which is transmitted the knowledge of Thomas' thought in its permanent novelty (*Fides et Ratio*, n° 43 sv.) through an approach that is both historical and systematic. It is an exceptional place of formation for a good number of brothers of the Order, and I thank the community for its generosity in awarding scholarships. It is also a place where theologians can participate in interdisciplinary research. The renewal of this college is demanding in terms of academic qualification and professional experience and has been difficult in recent years. I am convinced that the province of Switzerland must be prepared for the future, according to the orientations that the chapter will give. By 2025, it will be necessary to define the criteria for discernment that will make it possible to evaluate and decide whether or not to renew the contract and, if so, to determine the responsibility that this entails on the part of all. The chapter can provide guidance in this area.

1.7.3. Common points of attention between these institutions can be identified:

- [46]. The renewal undertaken in these institutions calls for the continuity of a long-term effort and processes of anticipation and preparation such as collaborations between the different branches of the Dominican family.
- [47]. Their international and intercultural face, like that of the Order, calls for the contribution of all the provinces.

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- [48]. To calmly assume this responsibility, the preparation of their renewal must be seen in a global perspective that brings together these institutions and the study and research centers in the provinces. Reciprocity, co-responsibility, exchanges, and collaboration must guide this synergy so that it promotes the mutual strengthening of these general and provincial institutions. A process to promote this synergy is underway: how do we continue it?
- [49]. Closer links between these institutions and those of which the Master of the Order is also the Grand Chancellor could be promoted.
- [50]. Would such institutions be useful in other regions of the Order? If so, in what form?

1.8. Other international projects entrusted to the vigilance of the Master of the Order?

- [51]. New challenges for theological research must be addressed by the Order and call for collaborative projects between entities. In order to ensure their development as effectively as possible, I suggest that at the discernment of the Chapter, they be identified as “international projects,” entrusted for a period of two renewable triennia to the particular vigilance of the Master of the Order in terms of the constitution of teams and the promotion of essential collaborations and animation *without increasing the administrative or financial load of the Curia*. The criteria should be defined.
- [52]. This is the case of the *specialized study centers on the theme “Religious and cultural pluralism”* in Africa and, if necessary, in Asia (ACG 2016, Bologna, 174. 186). Dedicated to issues crucial to the Order's ministry of evangelization in relation to the challenges of

inculturation and religious pluralism, they should be integrated as much as possible into the overall dynamics of study in the Order. How can these two projects be completed without undue delay?

[53]. *Optic* is an international multidisciplinary research network on disruptive technologies (*ACG* 2016, Bologna, 154) dedicated to elucidating the challenges of these technologies in terms of transforming representations of the world, man, and social relations and their impact in various fields (health, justice, economy, labour, war, etc.). Its interlocutors are academics and professionals in these new technologies (in their dual techno-scientific and economic impact). The interest of such a research for a reflection on the mission of evangelization justifies ensuring an organic link with the Order. This is why if the projects developed by *Optic* are carried out by a foundation that is civilly independent of the Order, its link with the Order is marked by the President, who is a brother appointed by the Master of the Order and who, like a general promoter, is responsible for the participation of the Master of the Order in the office of the *Optic* association and that of the Foundation, and an operating charter specifying the relationship of the President of *Optic* with the Curia.

[54]. The strengthening of the *Order's Permanent Delegation in Geneva* is in progress. I wanted it to be closely linked to the general promotion of Justice and Peace in order to bring together the commitments of the provinces in this field and the priority given throughout the Order's history to the promotion of the rights of the people. This delegation currently includes the director (both permanent delegate and general promoter for Justice and Peace), and a programme coordinator, whose legal qualification allows her to be particularly involved in the

preparation and promotion of advocacy. A deputy director with a theological qualification oriented towards social doctrine should be added in order to promote, on the basis of the collection of experiences, research according to the orientation given to the “*Salamanca Process*.” This expression, by analogy with the meeting of the preachers of Hispaniola and theologians of Salamanca, refers to research which, based on the experience of situations where respect for the equal dignity of all is endangered, the organization of the human city at the service of the rights of people, the life and culture of forgotten and exploited peoples, the right of dispossessed peoples, the provision of land and its resources for the good of all, aims to place theology at the service of law and respect for human, individual, and social dignity.

- [55]. We could also mention here the “*domuni online university*,” supported by the provinces in France. The influence and recognition of *domuni*’s quality, its innovative and promising character, and the international and interprovincial collaborations promoted there make it a subject of attention for the Master of the Order, who was recently requested by the founding provinces to become more involved in it, with the aim of promoting this academic innovation and placing it at the service of the global mission of evangelization (cf. *Veritatis Gaudium*). How, and under what conditions, do we respond to this demand?

1.9. The Order and the Dominican Family

1.9.1. The nuns and the International Commission of Nuns

- [56]. In November 2018, the Order had 2,556 nuns, 256 (one in 10) of whom were in initial formation, in 197 monasteries.

- [57]. The promulgation by Pope Francis of the apostolic Constitution *Vultum Dei Quaerere*, followed by the *Cor*

orans Application Instruction, called on the nuns of the Order to work on receiving and discerning for the implementation of the orientations given in the feminine monastic branch of the Order. To support this work, and to promote it in the service of the identity and unity of the nuns in the Order, a process has been set up from the International Commission of the Nuns, extended to the Presidents, delegates, and assistants of the Federations. On this basis, a dialogue has been initiated with the dicastery concerned and must be continued regularly. This should lead to adaptations in the *Book of Constitutions of the Nuns (LCM)*, informed where necessary by general declarations of the Master of the Order, and an adjustment of the Directory and Statutes of the federations.

- [58]. I hope that this process will give the nuns, in dialogue with each other and with the Master of the Order, the opportunity to strengthen reciprocity and trust and to address essential questions: to clarify the proper identity of the nuns of the Order and their specificity within the monastic life in the Church; to affirm their essential participation in the vocation of the Order of Preachers; to clarify recurring confusions or misunderstandings; and to clarify the challenges. The orientations taken by the new texts of the Holy See are addressed to all the nuns of the Church, but they seem to give the Order the opportunity to reaffirm in the Church the unique specificity of the nuns of the Order from their full affiliation in the latter since before its foundation. To do this, the nuns must decide on the following points: the essential nature of monastic life at the heart of the whole Order; the formulation of the juridical bond in the Order; the meaning and scope of the profession to the Master of the Order, within the framework of their monastic autonomy; the articulation of the autonomy of each monastery and the unity of all the nuns in belonging to

the same Order; the role of federations in the service of unity in the Order, according to the Dominican spirituality of the government; the accompaniment of fragile monasteries; the questions raised by initial and ongoing formation and the promotion of vocations; solidarity among all the monasteries of the Order; the articulation of the references of the nuns of the Order to their prioress, to the president of the federation, to the Master of the Order, to the local Ordinary, and to the Holy See.

- [59]. At the end of this process, it will be necessary to study the consequences of the relationship between the Master of the Order and the authorities representing the nuns, between the brothers and the nuns, and between the nuns and the General Chapter of the brothers.
- [60]. The attention to the Order's historic monasteries in Spain, requested by the chapter of Bologna, has been the subject of a process of reflection by the Federations concerned and the international commission but has not yet really succeeded. The main difficulty is to articulate the just and legitimate respect for the autonomy of each monastery and the definition between the monasteries of projects that would be assumed in common. This same difficulty is also encountered when it comes to anticipating demographic evolutions without fear but with the will to ensure the vitality of the Dominican monastic presence in the future.
- [61]. In addition, an *ad hoc* group was set up within the International Commission to examine the *requests for solidarity* presented by the nuns and provided by the *Fund of the nuns* (largely financed by the proceeds of the sales of the monasteries after their abolition). A statute for this Fund is being drawn up in order to ensure a certain sustainability of the capital. Obviously, this

may change if nuns in some regions prefer to manage their solidarity in Federations (which would lead to measuring the consequences on unity, solidarity, and common responsibility between nuns).

1.9.2. Lay Dominican Fraternities

[62]. After the International Assembly of *Lay Dominican Fraternities* in Fatima in October 2018, three points of attention emerged for the coming years: modifications of the Rule of Fraternities and Declaration of the Master of the Order in order to clarify certain aspects of the life of the Fraternities (election processes, the function of religious assistant, and the approval of the Directory); underline the responsibility of the prior provincial in the accompaniment and promotion of the Fraternities; and specify the role of religious assistants, specify the functions and synergies of the various provincial, regional, and international instances. The objective is to give the Order the most suitable means to recognize and promote as much as possible lay Dominicans as true protagonists in the Church's evangelizing mission in synergy with the other members of the Order. The international council is the authority that can ensure this.

[63]. On the other hand, the other lay realities related to the brothers (usually around convents), nuns or apostolic sisters, are quite numerous and diversified. What form could a “Dominican lay communion” take, through which the Order would make its specific contribution to the promotion of the laity in evangelization? According to what links with the Fraternities and/or the Dominican family?

1.9.3. International Dominican Youth Movement

[64]. The *International Dominican Youth Movement (MJD, IDYM)* confirmed its new Statutes at its Assembly in July 2016 (approved on 25 March 2017). There is still a

lot of work to be done to ensure that this Movement is welcomed and accompanied by the friars in the provinces in respect of what it is called to be in the Order: a movement of young people who find a support for their lives as baptized people in the inspiration of Saint Dominic and his Order, to whom they wish to give, for a time in their youth, the form of a personal commitment to contribute to evangelization. As with the laity, this underlines the responsibility of the prior provincial and the brother he will delegate as religious assistant for the movement in his province.

[65]. The diversity of forms that this movement takes according to geographical regions and cultures can thus be better reflected in a dynamic of unity (currently, about 3200 members in 35 countries). Coordination is carried out by a group of young lay people, and this formula seems well adapted. The articulation between this international coordination and regional groupings (where they exist) must promote the unity of the movement while respecting regional cultural specificities but without any identity, cultural, or national withdrawal. Their witness to universality and solidarity in faith, their mutual support, and the promotion of a permanent renewal of the Church from young people are and will undoubtedly be essential for the Order and its mission.

[66]. After the dynamic opened by the preparation and celebration of the *Synod of Bishops in October 2018 on the theme of young people*, this Youth Movement in the Order is more than ever called to find and receive its full place within the Order. The latter must be able to make its specific contribution to several orientations suggested by the conclusions of this Synod (preferential option for young people; formation, including consecrated persons; protagonism of young people in the mission;

schools and universities; thinking of faith at the heart of cultural change; and decisive commitment to the transformation of the world according to the social doctrine of the Church). The general chapter, like all Institutes of consecrated life, is invited by the final document of the Synod to follow up on the dynamics initiated according to our own charism in the Church.

1.9.4. Dominican Priestly Fraternities

[67]. The *Dominican priestly fraternities*, accompanied by their general promoter, have developed very significantly in recent years. During their assembly in 2016 and then at the various regional meetings, they drew up a number of proposals for the development of the Rule of Dominican priestly fraternities, which are the subject of a Declaration by the Master of the Order. In the coming years, it will be necessary to specify the manner of representation of the Fraternities to convene a representative international assembly able to propose possible substantial changes in the Rule, then submit them to the Holy See for approval. This particular vocation is called to develop, as a specific way of the Order, “co-operators” in the mission of the diocesan Churches.

1.9.5. Apostolic Dominican Sisters

[68]. With a view to the acquisition by *Dominican Sisters International (DSI)* of a canonical legal personality, the Decrees of aggregation to the Order of Dominican Apostolic Congregations who are members had to be reviewed as a whole. To date, there are 147 aggregated Dominican Apostolic Congregations, with 21,324 Sisters in 110 countries.

[69]. In many places of the Order, I rejoiced in the beautiful relationships between the brothers and sisters and in the many collaborations in the mission. At each visit, I was

impressed by the importance of the feminine dimension for the full realization of the Order's apostolic vocation, which encourages us to always strengthen mutual knowledge, esteem, apostolic synergy, and reciprocity between us.

1.9.6. Secular Dominican Institutes

[70]. In 2017, we held a meeting of the leaders of the Dominican Secular Institutes. This was an opportunity for a common reflection on the specificity of this vocation, its inscription in the tradition of the Order, the modalities of promotion and formation of new vocations to this state of life, and the consolidation of the synergy between the various institutes. It is the latter who will undoubtedly have to decide on the appropriate restructuring.

1.9.7. Dominican Volunteering

[71]. The *International Dominican Volunteers Movement* has been suspended because it is unable to identify and finance a brother or sister who can animate it. Nevertheless, this suspension led to reflection within the Curia and with *DSI* with the idea of favouring closer collaboration between various bodies promoting Dominican volunteering in the provinces of the brothers or the congregations of the apostolic sisters. I hope that these efforts will succeed, as I am convinced that such volunteering can be both an invitation for volunteers to share Dominic's charism and an opportunity to strengthen the fabric of collaboration and unity within the Order as a whole.

1.9.8. International Bureau of the Dominican Family

[72]. The *International Bureau of the Dominican Family* (cf. Statutes approved in February 2019) meets one weekend each year. Under the chairmanship of the Master of the Order, this bureau brings together a representative of the

international commission of nuns, the president of the international council of lay Dominican fraternities, the coordinator of DSI, the international coordinator of IDYM, a representative of the secular institutes, the general promoter of the nuns of the Order, the general promoter of the lay Dominicans, and the *Socius* of the Master of the Order for apostolic life. Its objective is to promote communion among the members of the different branches that make up the Dominican Family in collaboration with the Master of the Order, to ensure mutual information and to coordinate efforts in certain areas where the different branches share the same concern, such as: promotion of mutual knowledge of the branches of the Dominican Family, formation, communication, mutual information, promotion of vocations, discernment of places of new implantation, and identification of priorities for evangelization. This objective underlines the importance of promoting awareness of the richness that this whole Dominican family represents for the fulfilment of the Order's vocation today.

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2. Renewal of the synergy between life and mission

[73]. Dominic not only wanted his brothers to preach, but he wanted them to *be preachers*. One of the fruits of the Jubilee, underlined by the chapter of Bologna, is to have highlighted the importance of the *synergy between life and mission to update and contextualize our vocation*. The visits to the provinces led me to identify some of the challenges that this synergy between life and mission faces today.

2.1. *The dynamics of the development of community apostolic projects and the need for contextualization*

[74]. Community apostolic projects (cf. LCO 311, § II; “From the *propositum* of the Order to the conventual project of apostolic life,” Letter of 21 September 2015), do not aim to draw up a functionalist organizational chart (whatever the value of the commitments and activities of each other, at the pastoral or academic level), but to reflect the synergy that unites the brothers in a fraternal communion assuming together the same apostolic responsibility in the face of the current challenges of evangelization. This synergy is the foundation of each person's vocation as preacher, of the apostolic vitality of a community, and of the construction of the identity of a province, a communion of communities. In discussing this theme with the communities during the visits, it appears that the synergy faces three challenges: *strengthening the sense of belonging to the community, supporting everyone's participation in a common apostolic responsibility of the community and the province, and strengthening everyone's sense of gratitude.*

[75]. However, the process of developing a community project is not yet complete in all communities. The absence of its implementation is often linked to a difficulty in speaking together about what really constitutes the essential part of the brothers' lives. How can we develop the brothers' desire to share their passion, zeal, and apostolic concerns? How can we avoid the risk that everyone carries out their activities, cultivating and protecting a “private garden,” constitutes their groups, seeks their own recognition, and never discovers the true joy of sometimes seeing their personal projects “disturbed” to better draw the strength of their preaching from the source of fraternal communion?

[76]. The vitality of this project requires regular evaluation in the context of our apostolic commitments (in the

environment of insertion, in cultures, in the international synergy of the Order, in the local Church, etc.), in the requirements of the inculturation of the Gospel, and in the life and mission plan of the province that the provincial chapter outlines. Sometimes this will confirm what is already underway, but sometimes it could lead to taking the risk of questioning long-standing commitments, institutions, or projects, and having to consider changes. If we evaluate too rarely, how can we avoid being too “self-referential” in our apostolic choices?

[77]. At the heart of the community project, communities are invited to give the celebration of faith an important place. How can we revitalize the audacity of being human communities of shared faith? Beyond a merely regular observance, this calls us to take care of the quality, beauty in simplicity, and regularity of our *common liturgical prayer of the Hours* which not only “nourishes” our faith and vocation but also bears witness to it. It also invites us to place the expression of faith at the heart of shared religious life, of contemplative common life, of mutual concern for the growth of each person in humanity, and of the regular observance that gives character to our way of life in the Order, “choral religion.”

[78]. In the elaboration of these community projects, particular attention must be paid to the concrete means taken to strengthen fraternal community life, paying particular attention to the promotion of interculturality and true reciprocity between generations. How can we fully give young people their place, cultures, talents, and creativity? How can we keep the memory of the preaching of the elders, as well as their experience of the world and the Church? How can we pay attention to the brothers who are weakened by age or who must prepare

for that stage of their lives, and to whom we must give all the necessary support? How can we give the best possible support to the brothers who, temporarily, do not feel very good in their vocation? Finally, if necessary, the project must integrate the brothers who are outside the community in order to share precarious living conditions and risks (poverty, violence, death, persecution, etc.).

2.2. Some challenges of the life of brothers and communities

[79]. Most *communities* are happy, but some face real difficulties: reducing the community to a juxtaposition of brothers; formalism of fraternal relationships that seems to cover the shared joy; absence of real conversations between brothers which prevents them from serenely clarifying difficulties and overcoming conflicts; hardness of the words or attitudes of daily life of some; grudges, judgments and jealousy that ruin the common life; and installation of a cohabitation in indifference. All this causes bitterness, wounds, and suffering that we hardly dare to imagine. Once again, therefore, I would like to stress the importance of taking care of the human, fraternal, and spiritual quality of our communities. The quality of the word exchanged, mutual esteem and trust, practices of reconciliation, promotion of a shared sense of recognition and belonging, and encouragement of mutual support in the faith are all essential elements for truly establishing fraternal life. How can we fail to mention here the importance of the co-operator brothers, traditionally recognized as prophets of fraternity, in the communities?

[80]. There are too many communities where the *pooling of property* is not practiced, is sometimes the subject of disputes or negotiations, or seems opaque, optional, partial, and left up to everyone to decide. However, a

relationship to the pooling of goods that is fair and in conformity with our rule, transparent and unreserved, without privilege and dissimulation, without parallel personal economic strategies, seems to me more and more to be a condition for the good health of a community and therefore for the vitality of its preaching.

[81]. Here and there, we must have the *courage to assess our standard of living*, and *to learn to live as modestly as possible* and with a certain frugality.

[82]. How to *fight against inequalities and “categorizations”* that can be established within our communities, in terms of qualifications (clerical or academic, for example), background (cultural, social, ecclesial, intellectual, etc.), ecclesial, theological or political options, offices previously held, the influence of apostolic or academic commitments, economic “profitability,” or link networks, etc.? All this seriously weakens the quality of the covenant, which supports their witness to the promised communion of the Kingdom and therefore to evangelization, between the brothers.

[83]. In the *personal accompaniment of the brothers*, what is *the right balance between mercy and justice, between the spiritual and the psychological, between fraternal accompaniment and the need for psychological assistance* that allows communities to be given the conditions necessary for their evangelical and apostolic serenity and vitality? Is it not also about respecting people in order to help them not impose the burden of their personal difficulties on everyone? How can we not leave some brothers alone in the face of their personal difficulties? How can communities be protected from the ups and downs of personal characteristics that sometimes seem to be imposed on everyone with impunity? How can we avoid the pitfall of making

decisions of an institutional nature for reasons mainly motivated by personal situations? How can we know, in certain circumstances, how to recall the objectivity of the law, which is a condition of freedom?

2.3. Some challenges for government and community administration

- [84]. At a time when, here and there, we are underlining a certain political crisis, a loss of confidence in institutions, a retreat into more identity-based networks, the manner of government in the Order, its “spirituality” and, in a way, its “preaching,” confront us with certain challenges.
- [85]. *It is a challenge to assume our tradition of government as a witness in the world and in the Church.* How, in this context of cultural evolution, can we best implement our tradition of participatory government? How can the latter be promoted, not simply as a democratic process according to which majorities and minorities identify themselves, but as a genuine and demanding democratic search for unanimity? How do we bring to the brothers whom we ask to serve our unity, the support of our own personal commitment? How can we overcome a certain lack of availability of the brothers to assume responsibilities (prior, syndic, reader, etc.) in the communities? It seems to me that we are facing in the Order what contemporary societies are experiencing, namely a certain disjunction between the promotion of individual logics and the promotion of the common good, which is sometimes reflected in mistrust of institutions. In this context, what is the message of our tradition that will affirm that our institutions and laws guarantee and promote the freedom of everyone in their commitment to the common good?

[86]. In this perspective, I think that we must give (sometimes “re-give”) all the value to certain aspects of the *Order's “democratic tradition”*: to assign the brothers to communities and not primarily to functions; to have more conventual communities that elect their prior than houses whose superiors are appointed; to constitute communities that can really live as such; to rely on the objectivity of the LCO in matters of personal life, chapters and councils, the rights and duties of an assignment (even indirect), and the economic life and the sharing of goods.

[87]. *To be an adult, our relationship to authority must be constantly adjusted.* A superior is above all at the service of fraternal communion, oriented towards preaching, and should not be considered as a mere delegate to the management of the affairs of the community or province, in which other brothers could lose interest. During the visits, I was able to see that superiors, administrators, or officers were easily criticised (which is legitimate, as long as we avoid confusing them with *ad hominem* attacks!), as if we could observe and judge from the outside without committing ourselves for the common good. Sometimes these criticisms also serve to disqualify a legitimate call to the vow of obedience. In this context, assignments, individual or community missions, services of our institutions, and demand for transparency in management are increasingly difficult. Some call for a notion of dialogued obedience, where dialogue is considered truly accomplished when the brother has been able to convince the superior of the validity of his refusal to obey. How can we learn not to “use” authority to justify our decisions? How do we face a certain crisis of the vow of obedience without necessarily resorting to the concept of formal precept? How can we rediscover the way in which apostolic

obedience is a service to the creativity of each person in the midst of all?

- [88]. The *ministry of government* itself requires a great deal of personal lucidity on the part of superiors who must not hesitate to *seek support and advice* in order to avoid imposing their own personality traits on others. Among the complaints most often heard from the brothers, I would like to mention the following: an authoritarianism that would absolutize a call to obedience without any dialogue, consultation, and serene examination of criticism; refuge within a group of “closest,” or “more friends,” or “more ideologically, culturally or emotionally consistent,” leading to divisions and tensions in the community or province; the exercise of authority under the modality of “everything under the control of one” in which people end up suffocating and by which a healthy functioning of subsidiarity is prevented; and an imprecise practice of mercy that risks leading to abandoning collective situations at the risk of becoming unfair to people.
- [89]. Another challenge is that of the “*autonomy*” of *entities and communities* and its stakes and limitations which sometimes arise. Our tradition seeks to respect and promote “autonomy” as much as possible in a demanding practice of subsidiarity. However, sometimes, particularly in cases where an entity is particularly fragile or temporarily weakened by a particular event, it is difficult to find a happy medium. How can regional *socii* help? The intervention of the Master of the Order and the Curia can then be both claimed (“what is Santa Sabina doing?”) and rejected (“they do not understand anything about our context, and it comes from above”). How do we think, finally, about the articulation between the provincial level and the level of the Universal Order; would it be, in some

cases, possible to discern the limits to be set to the request for subsidiarity? A reflection on these questions seems essential in order to truly embody the original articulation between autonomy and communion that characterizes our “way of life.”

2.4. Protection of minors and vulnerable persons and prevention

[90]. The protection of minors and vulnerable persons must be considered a priority by all. Each province has already established a protocol to be followed in the event of inappropriate behaviour by a brother concerning the reception and respect of victims and the measures to be taken with regard to the brother whom it is important not to stop accompanying. These protocols must be as precise as possible, in accordance with civil and Church laws, and regularly updated: it is a duty for all.

[91]. Each entity must, in addition, integrate this theme into initial and ongoing formation programmes and develop a true formation of the brothers in the field of prevention. It must also ensure that information on current situations is accurately handed over from one mandate to another. As far as possible, and in line with what is already in place in the local church, each entity should use the services of external experts in order to objectify as much as possible the information concerning the occurrence of such events during the last decade of the province's history and to draw, where appropriate, the consequences for the victims first, the practice of justice and prevention.

2.5. Permanent formation

[92]. After perhaps being somewhat neglected, permanent formation is now a major concern in most provinces with an emphasis on its integral nature (*MER* 174-175). It is not reduced to the dimension of study but must have a

more global vision of the common responsibility of the mutual support of the brothers in their vocation. It is a question of giving oneself the means in community to consolidate the natural “ground” in which the call is rooted and sent to preach and to establish the conditions for the best possible balance between study, prayer, and fraternal community life from which preaching springs. By thus having the concern to “nourish the life of a preacher” at the sources of the original tradition, the apostolic and theological history of the Order, and the testimonies of holiness, that concern will also seek to strengthen the quality of “contemplative preachers” and the specificity of this charism in the service of the Church.

[93]. However, study should not be removed from the purpose of permanent formation. In several provinces, the brothers are trying to rediscover and further develop the function of a conventual reader—traditionally elected by the communities and confirmed by the prior provincial, as the prior—so that study in common is recognized as one of the means to promote and establish fraternal communion. There is no shortage of topics of interest, in addition to the Bologna Chapter's request to undertake a rigorous study of the contexts of preaching (*ACG* 2016, Bologna, 209) or to understand the phenomenon of religious indifference (*ACG* 2016, Bologna, 145-150). These topics are essential to prepare us for the future, as are the themes of the inculturation of the Gospel, the ecclesiological challenges of a renewal of evangelization, and the specific place of consecrated life in such a renewal.

[94]. In order to contribute to permanent formation, the Institutions under the immediate jurisdiction of the Master of the Order have been asked to offer, according to their own specificity, one or the other programme to

the brothers of the Order. In response to the Bologna Chapter, the Rector of the *Angelicum*, in close collaboration with the *socius* of the Master of the Order for the formation and life of the friars, has initiated a reflection with those responsible for the permanent formation of the provinces in order to establish the proposals that the University could make (*ACG* 2016, Bologna, 176). In both cases, giving brothers the opportunity to follow a course of permanent formation with other brothers from other horizons would certainly be another good aspect of formation.

- [95]. This attention to permanent formation must be made explicit in the *Ratio formationis particularis*. It is also an opportunity to strengthen the bonds of collaboration between the provinces of the same region, as within the Dominican family.

2.6. A contemplative study

- [96]. Listening to the brothers, students or not, over the years, I have often met men who are constantly and deeply concerned about reading, study, and research, some of whom are totally dedicated to it. More than ever today, at a time when evangelization is facing so many challenges, communities must be places where brothers support each other in the tradition of a rigorous and contemplative study that builds their lives as preachers: “the ordained study in the ministry of salvation” (*LCO* 76). It is in this perspective that we must deploy our efforts so that this tradition of contemplative study is truly an integral part of the life of each person and an essential dimension of the renewal of our communion of life and mission.
- [97]. After the celebration of the Jubilee of Saint Vincent Ferrer, the great preacher, in 2018, and the 800th anniversary of the *Dies natalis* of Saint Dominic in

2021, the coming years will also give us the opportunity to *celebrate the holiness of Saint Thomas Aquinas and his eminent place in theology* (750 years since his death in 2024). This should be an opportunity for the whole Order, on the one hand, to ensure the new generations are provided with an expert knowledge of Thomas' thought and, on the other hand, to seek together how this thought can be particularly fruitful today in dialogue with other theological thoughts and cultures. In the Order, Thomas Aquinas' thought does not constitute a citadel to which to retreat but wants to be deployed as one of the major bases for theological research, rooted in the listening and study of the Word as in the doctrinal tradition of the Church, and determined to make a benevolent dialogue with the various forms or styles of theological thought.

- [98]. Drawing on the richness and diversity of the Dominican theological tradition, the Order still has the specific task of making a qualified contribution to contemporary theological research. We must take the means to prepare ourselves for this together. At the moment when the relation of the human to himself and to the world experiences such mutations, how can we contribute to the theological intelligibility of reality and the intelligence of faith? How can this tradition, which is both rigorously faithful to the tradition in its history *and* driven by a benevolent and critical curiosity for human creativity, rooted in Scripture *and* in dialogue with the outstanding philosophical thoughts of the present time, contemplative *and* finalized by preaching, contribute to overcoming the temptations of polarization that sometimes cross the Church? Going beyond the arguments of fallacious authority, and in a context that some like to characterize as the time of the “post-truth,” should theological research support believers to be and remain humble and insatiable “seekers of truth,”

desiring to be grasped by it and not claim to possess it? Beyond the mere teaching, this common search is essential for the life of our communities, because it is part of our own way of living and being preachers.

2.7. Initial formation to “form preachers”

2.7.1. Welcome new vocations as a call to the vocation of the Order

[99]. In Dominic's school, to *form preachers*—“missionary disciples” (cf. V Episcopal Conference of Latin America and the Caribbean, 2007, no. 20 and *passim*; Pope Francis, *Evangelii gaudium*, no. 24, 119-120, 173)—it also means giving them the means to be involved in the renewal of evangelization in the Church, in specific cultures and contexts. This is a priority, and it must translate into real efforts of adapted pedagogy. This requires the proposal of a coherent journey of integral initial formation that truly articulates the development of persons, the transmission of the “Dominican way of life,” growth in study, and concrete and progressive preparation for apostolic life. It also requires the choice of competent formator brothers, attention to the constitution and support of formation communities, the concern to integrate initial formation into the overall life of the province, and to develop it to the maximum in the perspective of the universality of the Order.

[100]. If we can look to the future with some confidence, we must accept this opportunity as a call demanding a double responsibility: *responsibility to ensure formation of equal quality for all the brothers of the Order*, despite the inequality of the human or economic resources of the provinces, and *responsibility to hear the message that these new brothers bring to the Order*. Receiving them does not only mean maintaining and if necessary expanding further the evangelization projects that we already carry. It is much more than that: on the one hand,

it is a question of deploying a process of initiation into the Dominican “way of life” (could one speak of a “Dominican culture?”) combined in the diversity of cultures; on the other hand, it is a question of learning to hear with them, in these new contexts, the call to a new impulse of evangelization. It will be understood, thanks to this chance to receive new brothers, that the Order is in some way engaged, without perhaps being sufficiently aware of it, in a process similar to that aimed by Pope Francis for the universal Church by convening a synod dedicated to the theme of the youth! What do the youth say to the Church? *What do the younger brothers of the Order say to the whole Order about its mission in the Church?* What intergenerational conversation should we engage in to better discern together the signs of the times and the calls of the contemporary worlds and of the Church in its diversity to the vocation of preacher? I think we need to take more time and resources to answer these questions and to reflect together on what it means to change for the ministry of evangelization. It is in the light of these questions, which call upon our identity as preaching brothers, and its future deployment that we should evaluate and deploy our initial formation processes.

[101]. As the recent Synod reminded us about the youth for the Church, the meeting and listening of brothers in formation should guide this reflection which will make it possible to *formulate the vision: what does the Order want to be tomorrow?* These young brothers bring their own culture and, very often in the same place, they already carry a certain “interculturality.” They come from human, cultural, social, economic, ecclesial, and political situations that bring to the heart of the Order beautiful but also sometimes very harsh realities which today define the world in its diversity, in its inequality and injustice, in its insecurities and violence, and in its

strong comforts and identities. Many enter the Order after having already acquired a basic formation, which requires thinking of formation processes as processes of continuing adult education. Others need structured propaedeutic formation. The formation courses already acquired are frequently linked to new contemporary knowledges, new corpus on knowledge of reality and the representations of the world and the human being they promote, as well as new practices of transformation and habitation of the world and the construction of social relations and manners of communication. Some are bearers of the reality of a world where Christianity is no longer an obvious fact for the majority of their contemporaries (religious pluralism, secularization, indifference, loss of credibility of the Church, or scandals of abuse), where a certain relativism tends to confine religious convictions to the realm of intimacy, unless it exacerbates its claim to domination, possibly with violence. Some belong to young and dynamic churches, others to a church almost “resigned” to its decline. Among them all, there are very different ways of belonging to the Church, of referring to tradition, and of affirming identity. This great diversity constitutes the body that we are all in together, and which must form its brothers in a common vision of the Order of Preachers of tomorrow.

[102]. With regard to the brothers of the younger generations, and more particularly in the northwest, I have often been questioned by brothers, sisters, or lay people who express their perplexity, even their concern, about a certain “post-modern traditionalism,” which sometimes causes tensions between generations but also seems to indicate possible tensions in the future within the Church. Others ask me about an attachment to the priesthood which, in some places, seems to dominate over religious profession itself. Still others are

concerned about the compatibility of cultures or the disparity of education systems. All these realities exist: it is a fact. The question for all is how to welcome, understand, and avoid both final judgments about people and the temptations of confinement in lifeless formalisms or cultural exclusivism. Fraternal life, study, and common prayer are undoubtedly the essential points of support for this, and, above all, a common compassion and a common desire to announce to the world the approach of the Kingdom. It is on this basis that we must welcome and cultivate our unity.

2.7.2. *Questions to be discussed when developing the new Rationes*

[103]. Here and there, I have sometimes had to observe certain deficiencies in the initial formation courses: lack of pedagogical reflection concerning adult formation, lack of confidence in the younger generations, few real “formation teams” (including the participation of sisters, lay people, men, women, and professionals), not much regular individual accompaniment, absence of an intentional programme of formation for apostolic and pastoral life, and monitoring and evaluation methods that generate more fear and sometimes dissimulation than trust.

[104]. Trust must be the basis of pedagogy. In this regard, it seems important to question a certain tendency to establish a rhythm of initial formation that supposes the renewal each year of the profession, which from “simple” becomes rather “provisional,” and is losing its true weight of mutual commitment.

[105]. Initial formation has more and more to do with the *conjugation of cultures with the Order's own “way of life.”* This shows the importance of the *formation communities*, which are responsible for conveying this

“Dominican culture” which requires an integral, human, spiritual, intellectual, and apostolic formation, which means that everyone can dare to discover the man and the Christian that he is in order to become a preacher. Too often formation communities, despite the quality of their members, do not have sufficient resources to do so, running the risk of a formation which has a restricted horizon, being “self-referential” and not very open to the universality of the Order.

[106]. We say that *each brother is primarily responsible for his formation*. The *local and provincial formation councils*—in which the active participation of representatives of the brothers in formation is highly desirable—must regularly examine how this reality is promoted, in particular through a regular evaluation of the pedagogy implemented and the criteria and modalities of discernment. Similarly, these councils should examine how each province meets the requirements for initial formation outlined in the Final Document of the last Synod of Bishops (no. 163-164). Among the tasks of the formation councils is also the task of *analysing posteriori the situations of brothers who leave the Order during initial formation* in order to evaluate the criteria for discernment in welcoming them to the novitiate and profession.

[107]. In the years to come, these same formation councils will also have to reflect on the promotion of the vocations of *co-operator brothers* and the formation journey that will be proposed to them (cf. 1.4.2.).

[108]. It is important to stress the importance of this perspective of “*integrative*” formation, especially with regard to the time spent in institutional studies. Here and there, in fact, we can see the risk of giving academic studies such a place that other aspects of formation seem

to be relegated to the background. Sometimes, “theological schooling” seems disconnected from life in the community of formation, as if we could send the young brothers to study abroad without offering them an environment in which to integrate study into their entire vocation, without taking the means to convey to them the essentials of philosophical, biblical, and theological study according to the tradition of the Order. Institutional studies are too often still considered as a step in the preparation for priestly ordination. They may be considered as a schooling to be accomplished more than a habitus to be acquired. A sustained effort must therefore be constantly made to promote the quality, exigency, and joy of this habitus of study which is at the very heart of the identity of the Order's vocation.

[109]. In the Order, as with everywhere in the Church, we must give a real place in initial formation to subjects dealing with *affectivity and emotions, the body and sexuality, the protection of minors, and the prevention of abuses of all kinds, including spiritual and authority abuse*. This also requires that these topics be given clear and explicit attention throughout the province.

[110]. An important question is that of *formation to apostolic life and ministries*. In each province, the aim is to provide a formation course, both theoretical and practical, that prepares people to understand the contexts of evangelization, stimulates reflection on the specificity of the Order's charism in the service of the Church, promotes the apostolic creativity of each person, and prepares them for the apostolic relationship. *However, academic studies are not enough to form friar preachers*. For this reason, it is a question of conducting a reflection within the formation councils on the way to form the apostolic and pastoral life. It is also necessary to reflect on the integration of the vocation to ordained

ministries into the broader vocation to become a brother preacher. Otherwise, in too many provinces, ordination to ministries appears to be the purpose of the period of initial formation, and the profession in the Order risks becoming subordinate to ordination to ministries.

[111]. In the field of initial formation, we often speak of the integral, global formation of the brothers. The *universal perspective of the Order* seems to be part of it and not only in the field of study. In addition to the apostolic experiences usually offered to the student brothers, how can we truly integrate in their initial formation the experience of the challenges of evangelization in the diversity of cultures and contemporary worlds, the concern for the poor, the “people left behind” and the excluded, and a proper knowledge of the diversity of the manners of evangelization in the Order?

[112]. At a time of globalization and the changes it generates, of interculturality, of the need to understand contexts, it seems to me that all our young brothers should have the opportunity today—the obligation?—to spend *part of their initial formation in a broader context than that of their province alone*. As we are in the process of implementing the new *Rationes*, these perspectives should be resolutely taken into account, and we must think together about the new structures that may be necessary, as they are more intercultural, more collaborative, and international.

[113]. It is the right and, in part, the *province’s own responsibility, to ensure the initial formation of new brothers*. Nevertheless, the question sometimes arises as to whether, it is possible to assume the initial formation of the brothers while the strengths of an entity are limited. Without having a valid answer for any situation,

I think that it is better to entrust brothers in formation to another entity in the short term than to risk offering limited formation: it is to bet on the strength that these brothers can bring to the entity in the longer term.

[114]. Too often, brothers are appointed as formators without prior preparation and accompaniment. This should not happen again. The experience of *interprovincial formation sessions for formators* has been a success, and the evaluation made by the participants encourages consideration of regularly proposing such sessions.

[115]. Finally, speaking of initial formation, it is worth recalling the emphasis of the new *Ratio Studiorum generalis* on supplementary and complementary studies (RSG, 24-27) of which orientation must also take into account the needs of the entire Order. The objective, as we know well, is not to aim at an over-valuation of academic formation, but to give each brother the conditions to root and structure his own gift for study, to articulate it to his becoming a preacher, and to bring to his full measure his own qualified service of faith in the Church.

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3. *Renewal of the Order's specific mission in the Church* **(“*Evangelizing the Word of God*”)**

[116]. To the renewal of evangelization that wants to deploy the Church, the Order must make its own specific contribution. This is, in the end, the aim of each general chapter of the Order. Beyond the mere renewal of apostolic commitments, this also calls for a renewal of the theological understanding of our religious life within the diverse reality of the charisms of consecrated life, and in the service of the Church and its evangelizing mission.

[117]. Since its confirmation, the Order has been defined as a “*form of life totally dedicated*” to the evangelization of the Name of Our Lord Jesus Christ (whether it is, today, first, second, or new evangelization!). It is the unity of this form of life in an Order consecrated to the proclamation of the Word that will take the form of communion of fraternal preaching communities, which the brothers are responsible for carrying out and deploying when they are sent “to study, preach and found convents.” In this regard, it seems to me that a reflection on the specific service of the Order of Preachers to the mission of the Church invites us to recall *fraternal preaching communities*—“*holy preaching*”—as a quasi “*sacrament of preaching*.” “Sacrament,” which *binds concrete fraternity and proclaims the Word of communion* (“Brother Dominic”, cf. *Libellus* no. 21), *shows in the Church, that the Church becomes the fraternity that it is by evangelizing*. It is this perspective that must guide reflection on the specific service of the Order to the Church's evangelizing mission in the world. And it is to promote this reflection among us, and thus to promote the unity and dynamism of evangelization, that after the Congress for the Mission of the Order at the close of the Jubilee, an Office for the Apostolic Life of the Order was set up.

3.1. The apostolic life of the Order: dominant tendencies and priorities

[118]. The Order preaches, and its brothers are happy about it! This is probably the greatest joy you feel when you visit the communities of the Order. This preaching, in the diversity of its contexts and modalities, including that of study, will be reflected in the *reports of the provincial priors*. In this *Relatio*, I would like to echo it in a more global way, highlighting the main tendencies

and issues most often discussed with the communities during the visits.

[119]. Echoing the previous chapter, I will evoke the preaching of the brothers by highlighting *the evangelical witness given by the communities*. The latter are most often recognized as places of faith and celebration, of friendship and welcome, of listening and consolation, and of accompaniment and fidelity throughout the life courses of individuals, families, and groups. This is the very first preaching of the brothers. Most often this preaching is linked to a conventual church which is sometimes also a parish church. This evangelization through friendship shows that *the community dimension is essential to the Christian faith*. How can we make it the focus of all our efforts to renew preaching?

[120]. In many places, brothers and communities are willingly *solicited by people who, for various reasons, are not among the most integrated believers in an ecclesial community*. The reasons for this are various: first steps in the faith after a long journey of searching, unfamiliar with the Church, a feeling of not having a place in the Church, a conviction that one cannot be welcomed, and a hesitation to trust the ecclesial institution, etc. Offering them the Gospel is also holding open for them the door through which they can join an ecclesial community of life and faith. This shows how much *the ministry of the Word of preachers is linked to the service of building ecclesial communion*.

[121]. *An important and very big part of the preaching of the brothers of the Order is realized within already established ecclesial communities: parish assemblies, ecclesial groups and movements, diocesan services, assemblies in shrines, religious communities, and lay people in formation courses. As a result, the preaching*

of the brothers has a strong sacramental dimension (Eucharistic celebration, ministry of the sacrament of reconciliation, sacrament of the sick, and celebration of marriages), and thus appears very directly linked to the exercise of an ordained ministry and pastoral service of the ecclesial communities. This reality collectively gives us a particular responsibility to *promote and take part in the reflection on changes in the Church today and on the possibilities of anticipating their consequences* in terms of pastoral needs, constitution of communities, formation of lay people, conveying faith to new generations, commitment of ecclesial communities themselves in evangelization, and closeness of friendship with those who are most distant from the Church or most forgotten in the world, etc. Whether they are parishes, chaplaincies, more informal groups, or diocesan pastoral ministries, the challenge of the Order's preaching is to be at the service of the evangelizing dynamism of the ecclesial communities.

[122]. In this perspective, many brothers and communities are questioning the call they perceive for a more determined mobility beyond our current commitments alone. This is not always easy to consider because it requires a critical analysis of the pastoral, ecclesial, religious, or economic models that determine our choices. But it is the condition for finding the impetus for apostolic creativity and audacity to renew evangelization. How can we encourage each other?

[123]. In contrast to this dominant aspect of apostolic life in the Order, it is worth noting all *the commitments that lead brothers not to be mainly in an explicit pastoral function nor in a situation of principal exercise of the sacramental dimension of their priestly ministry*. This is the case—but it remains a minority—of brothers and communities who are put in places of unbelief, as well

as where the majority of believers are not Christians, or even in places or cultures hostile to the faith. This is also the case for brothers whose ministry of evangelization takes non-sacramental forms: cycles of conferences or formation proposed to the laity; teaching; presence in schools; and associative commitment, in particular with the aim of social works. I would also like to highlight the efforts that brothers and communities are making to be more present, in a relationship of friendship, proximity, or shared destiny, with the forgotten of the world, in these “places of fracture” where the human being is threatened but from where the world can also be rebuilt.

[124]. Some types of ministries of mercy are particularly well developed in several provinces, seeking thereby to give *particular priority to the ministry of mercy and compassion*: attention to migrants, accompaniment of the original peoples, hospital environment, prison environment, and the world of the socially excluded, etc.

[125]. It is also worth noting the development of *new ways of evangelization*. These may include new ways of being present among people: communities in outlying districts of large cities, groups of street children, presence in the midst of life of the elderly, brothers professionally integrated into the civil world of work, or the art world. It can be the development of evangelization creativity in the new worlds: new manners of communication, the audio-visual world, press, and radio, etc. The Order is quite strongly present in the field of *evangelization on the “web”* (interactive evangelization, formation, and proclamation of the Word, etc.). This presence is often more individual than collective. I think it would be possible to have a greater common awareness of this form of evangelization, and that mutual knowledge of

the creativities deployed would benefit the preaching of all.

[126]. The chapter of Bologna highlighted a number of themes to which it invited the brothers to focus their attention as a matter of priority because they profoundly affect the contexts of preaching: religious indifference, transformation of the urban worlds, and cultural pluralism. Thus, the Acts spoke about: promotion of Dominican preaching centers (*ACG* 2016, Bologna, 108 ff.); intentional establishment of international and intercultural communities in all regions; development of apostolic projects in the Dominican family; and *reflection on the theme of indifference and implementation of specific projects to address it*. It is not yet possible to assess whether these calls have been heard, but this does not seem to have significantly modified the apostolic figure of the Order for the time being, even if these themes are present in the Acts of some provincial chapters.

[127]. We are easily tempted to think that, given everything we assume, it is reasonable to stick to doing as best we can with what already seems to exceed our available human forces. However, I believe that it is essential to the dynamics of the Order's vocation to be in *“missionary tension.” Each province should be concerned about an apostolic presence outside its territory*. Speaking of the Church in Algeria, brother Pierre Claverie often used the image of the witness of friendship. This image should stimulate our *“missionary”* orientations: in so many places, wounded by endless wars, unjust structural poverty, and ideologies that have permanently broken social relations and left people deeply wounded, the consolation of friendship would be a precious testimony to God's friendship for all. How do we launch this type of

mission? What responsibility can a Chapter take in this regard?

3.2. Starting from the apostolic reality, questions of orientations and priorities

[128]. The meeting of the communities is often an opportunity to highlight *questions and perplexities about the orientations and priorities to be given to the apostolic life in the Order*. Because I am always surprised to hear the brothers say that these questions, although difficult to bear, are not generally the subject of the usual community conversations, I repeat them here because they seem to constitute the heart of our common apostolic desire and because they remind us of the imperative to dedicate ourselves totally to evangelization.

The study is also a mission

[129]. In many ways, *study is placed by many at the heart of evangelization and its renewal*. Certainly, theology has become more and more an academic discipline, and this is, in many ways, positive. Nevertheless, we must remain cautious and wise so as not to reduce theological research to its academic dynamics of teaching alone and to have a constant concern to deploy the theological act in interdisciplinary dialogue with others in spaces of transition between different types of knowledge and in the service of a theological discernment of the signs of the times, in dialogue, too, with the expressions of faith and perplexities of believers and our contemporaries. Behind what appears to be indifference among many contemporaries, are there not also sometimes questions about the representations of God and the world presented by the Churches, about the relative place of clerics and laity in religious assemblies, about the credibility of the institutions of religion, and about understanding their rites? These are all questions that we

must face as preachers and theologians for the service of the preaching of salvation.

[130]. It is in this perspective that the Order of Preachers must promote theology in the Church as an adventure of research and give itself the means to do so. Research to offer our contemporaries, in the concrete contexts in which they live their faith, the greatest possible intelligibility of the mystery of Revelation which is manifested in the great biblical account and tradition of the Church. This is why, today as in the past, it is necessary to *support dialogue between theologians and brothers in ministry* so that they can really preach together and together take up the challenge of a solid pastoral theology (cf. Mission Forums).

[131]. It is also a challenge for what has been named the “*Salamanca process*” (cf.[53]) which, on the basis of a dialogue between brothers on the ground and theologians, can contribute to ensuring that the voice of the forgotten in the world can request respect and human dignity of individuals and people to be heard.

Secularization, indifference, dechristianization

[132]. The most frequently expressed concern is that referred to as “*the progression of secularization and indifference*” and, in some parts of the world, a real “*de-Christianization*.” Beyond the distancing of the civil and religious, the term secularization also evokes a phenomenon of a decrease in the number of believers participating in assemblies (in celebrations, as in the various activities of a parish for example) or a certain “religious illiteracy” among many. Even more worrying is the phenomenon of desertion noted by some, either by pure and simple abandonment of a religious practice through disinterest, loss of credibility of the institution and sometimes of clerics and religious, overload, or by

choice to join other Christian churches mainly belonging to the evangelical movement. This phenomenon is quite important in several regions and calls us to seek to understand what can lead Catholics to such a choice (place in the community, manner of welcome, or search for consolation of a life too hard, etc.). At the heart of these concerns is an even deeper question: are people no longer interested in God (*indifferent?*), or do they no longer feel in agreement with the way the Church proposes to live in relationship with God (“*strangely*”? I do not have enough material to give the chapter the report suggested by the chapter of Bologna on the provinces' reflections on indifference. Nevertheless, some provinces have initiated reflection, and the invitation to serious reflection on these issues remains relevant. But it is certain that a general chapter is the right time to encourage the brothers to apostolic creativity in the face of such challenges.

Joining younger generations

[133]. Another concern is the *distance from the faith, or at least from its explicit practice, of young people and young adults*. Quite easily, here and there, this phenomenon is linked to the new cultures of the world of youth, in particular the new manners of communication and connection. Is it so sure, however, that this phenomenon of abrasion of the youngest age groups is so new? Is it so certain that these new manners of social connection are reserved for young people? Here again, the question goes beyond a simple question of “loss of numbers,” but rather the feeling that the manner of relationship with oneself, with others, and with God is deeply affected by a new manner of social relationship that builds the identity of individuals and groups. How can we speak of “religion” in the context of such profound changes in the way the world is represented, of the relationship to the control of reality,

man's relationship to the body, sexuality, parenthood, and family? From this point of view, the synod dedicated to the youth should be for us a stimulus, not first of all with a view to "win back the youth," as when the Church regretted having "lost the working class," but rather to take the means to listen to the questions that these young people ask the Church before trying to convince them to join it, and to accompany them as "protagonists" of evangelization.

Formation and promotion of the laity in evangelization

[134]. Another frequent concern is that of the *formation of laity and the promotion of their full participation in evangelization*. Many communities are developing various types of proposals in this sense: biblical formation, *Lectio divina* movements, "schools of theology," (sometimes with distance learning), specialized pastoral learning, pastoral innovations with the youth and families, and presence in new social networks, etc. We now have to face a kind of paradox: on the one hand, the contemporary era is perhaps the historical one in which lay believers can best access quality formation courses adapted to their needs; on the other hand, these "formed" laity do not always easily find their place in their parish or community of reference and, at the very least, do not clearly perceive what the Church expects from them, nor the needs to which they could help to respond, nor the place and trust given to them to take part in the evangelization projects of their local Church. In such a context, how should the Order promote the Dominican laity?

[135]. At the heart of this concern, that of the *place given to women in the life of the Church, responsibilities, and the renewal of evangelization* cannot be neglected. This is true of women in ecclesial assemblies, and it must be a concern for the brothers in the Dominican family where

maintaining situations of imbalance would be unacceptable.

[136]. With regard to the promotion of the laity for evangelization, the recent synod of bishops calls us to give *priority to the youth* and their participation in the Church's mission. This must be an opportunity for us to give the Dominican Youth Movement (cf. 1.5.3.) its full place in the preaching of the Order.

Church in a permanent state of mission

[137]. The brothers often express their concern for *evangelization as the heart of a Church in a permanent state of mission*. If communities are often aware that they still have so much to do in their already established commitments, they are nevertheless convinced of the importance of going further, of not allowing themselves to be locked into an ecclesial world where the brothers are recognized and expected, where they can exercise a ministry that they know and that assures them (reassure them?) in their identity. This implies a “Copernican” change in the modalities and actors of evangelization, calling us more to change our surroundings and to go out and meet those who do not spontaneously share our convictions. A “declericalization” of evangelisation implies the development of a new paradigm that may not be as “comfortable” as we usually know. Is such a paradigm shift not an opportunity for the Order to share with others, beyond our circles of proximity, the adventure of seeking the truth? Is it not a call to better discover the richness of a preaching of the Order as a whole, to dare new evangelization projects in the Dominican family, and to update in a way the notion of “holy preaching?”

[138]. On this theme of “mission,” I would like to stress here the apostolic responsibility that the Order must assume in continuity with the commitments of previous

generations in the “*original*” *cultural worlds*. After a very important deployment at the time of the missionary impulse of the Western Churches, it is now a question of ensuring the continuity of the apostolic presence in these regions and of analysing how the changes in these indigenous worlds certainly call for adaptations of the mission. But it is also a question of remaining attentive to ensure that the challenges facing these populations—especially concerning ecology, the consequences of economic globalization, and the violence of structural injustices—are at the heart of the Church's and the Order's concerns for the salvation of the world. The cry of Montesinos and his brothers must remain, even today, of burning relevance at the heart of the proclamation of the Gospel.

Encounter and communion

[139]. *A very frequent concern is that of encounter, dialogue, and human communion.* This term is very often used today in many ways in the Church. The brothers are today, on the one hand, sensitive to the intercultural dimension of ecclesial assemblies, as well as to the intercultural and inter-religious dimension of our societies, and, on the other hand, uncertain as to how to face this reality which profoundly transforms the ecclesial reality. It is also very clear that there is also a challenge of inter-culturation in the challenge of resolutely reaching out to techno-scientific cultures, which are the mediation of our entry into a relationship with the world and others. The need for an encounter and dialogue is obvious for the most part, but the modalities are less easy to identify, as are the means to be developed to “listen to these different languages” and enter into conversation with them in search of the truth. Would walking together and discovering new paths to truth (*LCO* 99, § II) perhaps be the definition of a “Dominican synodality?” This need should encourage

us to promote the dual skills that will allow us to establish fruitful interdisciplinary dialogues in the service of evangelization.

A family in preaching

[140]. Last but not least, many brothers are wondering about the *forms that a true collaboration of the whole Dominican family for evangelization should take today*, valuing each of the specific vocations within it. Many, however, point out that it remains difficult to recognize that neither being a man nor a cleric gives the brothers of the Order any precedence in the vocation to fulfil the ministry of evangelist. The “courage of the future” will undoubtedly be to take up the challenge of a synergy of preaching among brothers, apostolic sisters, laity, priestly fraternities, and Dominican youth all rooted in the prayer of the nuns.

3.3. *Need for discernment to honour the zeal of the brothers for evangelization*

[141]. In the context of such apostolic perplexity, the most natural reflex would be, after having identified the difficulties and understood the stake they represent for evangelization, to stick to what we already do. There are not so many of us, and there is no point in wanting to do more: “do not bite off more than you can chew.” But, in the face of the challenges mentioned above, should we not resist precisely this temptation of stability, remain faithful to the zeal for preaching that has made us join the Order, and learn to mobilize all the energy that the Dominican family potentially represents as a “community of evangelization” in the service of the Church's mission? *Necessary mobility, therefore, is required to adjust the deployment of the ministry of evangelization to the changes in the contexts in which we are sent and established.* Exchanges with brothers and communities during the visits make it possible to

identify certain criteria that can help to discern the necessary mobility.

[142]. We must develop a *demanding attention to what the brothers of a community or province make known as a call to evangelization*: their cultures of origin, the professional worlds from which they come, the family or ethnic realities from which they come, the dynamics and fractures of their socio-economic contexts of origin, their networks of friendship and solidarity, and the diversity of their “ecclesial sensitivities.” To the extent that we learn to consider that these diversities, fractures, sufferings, ruptures, “disruptions” are not only characteristics “of the others” that we would like to join, but also constitute the body of preachers that we form, and that the discernment of mobilities needed will be fairer and more decisive.

[143]. The use of *analogy* is important when we question our “*historical*” *presences*. The presence of the Order in a particular place was certainly important and strongly justified at a certain point in history. When we ask ourselves whether we should remain in such a “historical” place or whether we should continue to deploy a historical institutional initiative, we must ask ourselves what creative fidelity means to history. For example, what would be a commitment today that is similar to that experienced in this place for native peoples, to campaign for justice, to promote the dignity and recognition of the poor and forgotten of the world, to promote artistic creation, for real engagement in philosophical and theological academic research, and for dialogue with actors and political leaders from countries or cities, etc.? All these are reasons that could have glorified the Order's commitment in the past, which could and should still stimulate the relevance of the commitment today and tomorrow, provided precisely

that they are not paralysed by clinging onto the past and able to really deploy today the charism of the Order.

[144]. Contrary perhaps to the fact that some cynicism may lead some of us to think oppositely, the criteria of discernment of the priorities of the Order, defined for many years now, remain truly relevant to discern our commitments today. These criteria consisted in indicating as “priorities” for the Order the challenges that still remain major for evangelization today: in *a dechristianized world*; in a world marked by *cultural diversity and religious pluralism*; in a world marked by *injustice, the aggravation of poverty, and the spread of violent practices*; in a context determined by *new means of communication*. Who could say that these issues have no relevance today?

[145]. Contemporary contexts mean that these challenges must be faced in a world of fractures, profound mutations, and upheavals in the points of reference that gave the feeling of a certain stability and security. The world is today, it is said, “*disruptive*,” and mutations are quite easily perceived as representing dangers of upheaval of cultures, value systems, social balances, and modes of recognition of individuals and groups. But aren't *these changes, like secularization, opportunities for evangelization*? At the heart of these ferments and upheavals, the tradition of the Order seems to invite us to promote, as a reference point for discernment, the will to identify what is likely to *consolidate or, on the contrary, to weaken the articulation between truth and freedom that promotes the dignity of the human, of the people, and of the population*. Here again, the Order, through its general chapters, gives us guidelines for such discernment, formulated at the time as “*frontiers*” which made it possible to identify, in the midst of all that is in constant transformation, the invariants around

which to promote this right relationship between truth and freedom: *the person* (frontier between life and death); *the community of persons* (frontier between the human and the inhuman); and *the horizons of hope* (Christian frontier, frontier of religious experience, frontier of the Church).

[146]. The brothers very often mention their *desire to bring, starting from the specificity of the vocation and life of the Order, its way of organizing itself and seeking with all of them unanimity, a significant contribution to the life of the local Church*, confronted with so many destabilizing changes: *fraternity as a method of evangelization*, the witness of community belonging that invites us to taste the joy of belonging to an ecclesial community, the shared responsibility for promoting unity, the complementarity of personal charisms in the service of an apostolic witness assumed in common as a life force, the reciprocity of charisms and gifts brought together in synergy within the Dominican family, and the richness of belonging to a universal ecclesial reality, etc. All these are testimonies that can be precious for the emergence of the Church of tomorrow as a community of brothers and sisters united in a single “family of God.”

[147]. Concerning the service of the local churches, the brothers also stress the importance of not allowing themselves to be blinded or trapped (sometimes with complacency) by the emergencies to which we are frequently subjected in local churches in shortage, to be “auxiliaries” in diocesan organigrams. They insist on *the specific offers that our tradition can lead us to offer to particular Churches*.

[148]. I would also like to make a special mention here of the *long tradition of the Order of Preaching the Rosary*. It seems to me that we must further consolidate our

conviction of the relevance of this preaching, not only as “pastoral devotion” to this manner of prayer, but indeed as a “*path of evangelization*” that is very relevant today, starting with ourselves. We could undoubtedly strengthen this conviction by deliberately integrating this prayer, its meditation, and the contemplation of its mysteries into the prayer life of our communities.

[149]. The visits to the Order convinced me that *the friars are inhabited by a very deep desire to lead such a discernment of our apostolic commitments*, showing that they are truly seized with a *desire to give their lives for evangelization*. The life of our communities, the reflections of our provincial and general chapters, and the orientations and decisions taken by them must have as their objective *not to disappoint this aspiration to the renewal of evangelization* and not to extinguish this apostolic generosity. And it is, I believe, a fruit of the celebration of the Jubilee of the Order which we must rejoice in by being as faithful as possible to it. The challenge now is to give each other the courage to conduct this discernment together and to draw the consequences. In this way, the *charism of evangelization of the Word of God* (irreducible to the only homily) that the Order has received and is called to share with all, as its specific service in a Church that wishes to renew its zeal for evangelization, the methods and content of the latter (Paul VI, Enc. *Evangelii nuntiandi*[1975]; John Paul II, Enc. *Redemptoris missio*[1990]).

3.4. Preaching, “*evangelization of the Word of God,*” source of the unity of the Order: from “*mission forums*” to “*pastoral theology.*”

[150]. The Congress for the Mission of the Order, which concluded the celebration of the Jubilee in January 2017, was for all of us a joyful moment of realisation of how lucky we are as brothers, sisters, and lay people to

belong to a “family of evangelization” such as the Order of Preachers. A family that is made up of a great diversity of cultures, languages, social and ecclesial experiences, and states of life but also united in a single vocation to announce that humanity is capable of communion. This congress has thus given the desire to constantly strengthen its unity, to support its dynamism and enthusiasm, and to promote its relevance. It showed how much we would all have to gain, or rather how much the mission of evangelization itself would have to gain, by finding ways to really implement complementarity and reciprocity between us in the approach and understanding of realities and contexts, the way of friendly and fraternal presence in the world, and the way to announce the approach of the Kingdom. It also highlighted the extent to which the *purpose of the Order and its specific service to the Church obliged it to provide itself with the means to always establish a dialogue between the experiences of evangelization and the theological intelligibility of realities.*

- [151]. It is to promote all this that the *Socius* of the Master of the Order for Apostolic Life has been entrusted with the task of animating an *Office for Apostolic Life*. This office does not have the mission of elaborating new apostolic orientations, but rather of stimulating, on the basis of current apostolic commitments, the service of the Order to evangelization. Its task is therefore to establish and promote networks of evangelization as places of theological and pastoral reflection with a dynamic that will consist of gathering the richness of the brothers' and sisters' apostolic commitments, connecting them and helping them to combine their experiences and analyses of contexts, and to promote on this basis a common reflection seeking to constantly renew the zeal for evangelization for themselves and for the whole Order. The *Atrium* platform was set up precisely for this

purpose, but it is still not used enough. The promotion axes of these “evangelization networks” (ACG 2016, Bologna, 157-160) follow the orientations given by the three recent general chapters, and are organized around four poles. *Each pole designates a field where, by being “vigilantes” in the Church and in the world, the Order is called to deploy the specific apostolic and theological service that it can bring to the renewal of evangelization.*

[152]. *Vigilante of the Kingdom and its justice, in the gaps of the human being*, refers here to everything related to the priority given to justice, peace, respect for creation, the promotion of the rights of individuals, and the rights of the peoples. It is within this framework that the Order's Permanent Delegation to the UN and the coordination work of the Order's International Commission for Justice and Peace are located. It remains necessary for each province of the Order to respond to the call of the Church and to relay attention to justice and peace. Beyond the fears and prejudices regarding this apostolic theme, the reality of injustice, violence, and conflicts that mark the life of so many countries where brothers and sisters are present cannot allow us to consider this question as secondary, nor as optional, in the establishment of our life and mission plans and in our initial and ongoing formation programmes. In its own way, the proposal I have made to dedicate the Advent period each year for the celebration of a “Dominican Month for Peace” seeks to promote this determination. *The Salamanca process is linked to this pole: evangelization and integral human development.*

[153]. *Truth vigilantes at the heart of cultural and religious pluralism*. In these areas the Order manifests two essential features of its apostolic history. The first is *its attention to cultures* in the perspective of the challenge of both the inculturation of the Gospel and the

fruitfulness of dialogue with other cultural systems of thought for the enrichment of theological reflection. We must be aware of what this means in terms of further formation and take the necessary measures. The second feature is the Order's commitment to the *unity of the Church*, determining for its concern to promote the perspectives of encounters, reflection, and ecumenical practices. Today, it is increasingly essential, on the one hand, to place such an ecumenical concern in the context of the religious pluralism that marks our world and, on the other hand, to take seriously what the development of evangelical churches says to the Catholic Church, and perhaps what it would have inspired in Dominic. From this point of view, the study of non-monotheistic religions, traditional religions, and various wisdom systems is certainly to be favoured. Many of the new brothers who have joined the Order bring with them a certain experience of these realities and this should constitute a richness for evangelization. Following the last “Journées romaines,” a representative for interreligious dialogue was appointed to the *Socius* for Intellectual Life to define the orientations for the future in this field.

- [154]. *Communion vigilantes in a disruptive world*. This pole naturally refers to the context of the new manners of social communication that are so crucial to the way contemporary human beings are individually and in their social relationships. But it also refers to the research themes mentioned above about *Optic*. This is undoubtedly *a major challenge for evangelization*. On the one hand, the challenge is to promote the conviction that it is a question of seeking how best to make the Gospel familiar to this new “digital continent.” On the other hand, the challenge is to contribute to the reflection on the impact of these new “digital knowledges” which are both knowledge of reality and new ways of relating

to it, and practices for transforming this reality. It is anthropology that is changing here and *this requires the attention of theology, and perhaps its openness to new languages and issues.*

[155]. *Vigilantes of the co-responsibility of all for an evangelization rooted in a common understanding of the faith.* This pole is the one that brings together the ministries of the brothers in their diversity (youth worlds, hospitals, prisons, parishes, shrines and popular devotions, preaching the Rosary, preaching through art, pastoral presence or teaching in the world of schools, university teaching, university pastoral care, preaching centers in city centers, and preaching schools). This pole first seeks to establish links and promote common reflection among brothers who have similar ministries, thus supporting them in their ministry, enriching each other's ministry by knowing how others work, and identifying common questions to be resolved, etc. But it also aims to encourage, through dialogue with theologians, the integration of the believers' experience of the faith as a real theological place for contemporary theology, which must be more and more a mission specific to the Order. Finally, and perhaps most importantly, it is responsible for reflecting on how, in these areas of specific ministries, it is possible to deepen and *further qualify the dynamics of evangelization.* This is particularly done by seeking to *promote not only evangelization through the ministry of a few, but rather the evangelizing capacity of the Church* by the *promotion of the commitment of lay believers*—paying particular attention to the young and lay people of the Order—in the adventure of evangelization.

[156]. Even if it is necessary to be realistic about our limits, in terms of numbers, the relevance of our establishments and mobility and the strength of the Order today lies in

this very solid feeling of unity in a single and same responsibility: to contribute by its way of being a preacher and of being a “family for evangelization,” and to give the Church the assurance that it is essentially called to evangelize (Paul VI, Enc. *Evangelii nuntiandi*, 59, 60, 80) by becoming, in the following of Christ, familiar and fraternal for all.

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4. Collaborations for a renewal of preaching: responsibility of the entire Order

[157]. This strong sense of unity is probably what, for several chapters, underlies *the urgent calls to deploy among us all possible forms of collaboration* (cf, for example, the ordination of each province to collaborate in an interprovincial reality ACG 2016, Bologna, 191). At the same time, it must be realistically recognized that collaboration between the provinces is not always so easy, and may encounter a certain withdrawal or provincialist “remaining aloof,” which would be more in line with a “federalist” vision of the Order. Yet I believe I have discovered over the past nine years that the Master of the Order must be with all “mendicants of unity.” That is why, in this last brief chapter, I would like to point out the areas where these calls must not only be heard, but even more so must be opportunities for the renewal of our common responsibility in evangelization. Indeed, this seems to be a major requirement for the future.

4.1. Collaborations in evangelization

[158]. The previous chapter has made it clear that there are many opportunities to be seized for a deepening of evangelization. We can see that such openings are beginning to emerge here and there, even if they are still

too timid. I think it is important to promote common apostolic projects (interprovincial, within the same province, in the Dominican family), because it is when we let ourselves be guided by the concern for people, love of the world, and shared concern for the salvation of the world that we are helped to get out of our “parochialism,” our fears of the next day, the fascination with our structures, and the illusory pride of our partial identities, etc. I would therefore like to mention here some possibilities that seem within reach.

[159]. The *reevaluation of the network of Dominican Volunteers* would certainly be a great service of unity within the whole Order and the Dominican family. A reflection is underway from the Curia in connection with one of the other initiatives of the brothers or sisters.

[160]. The implementation of a *proactive reception of the conclusions of the recent Synod dedicated to young people* by promoting collaboration between our many educational institutions could be a clear way of marking this priority that the Church wants to give to pedagogy among young people by giving them a voice and by giving them a responsibility in evangelization. Here could take place an ambitious project of international mutual knowledge, exchanges, and reflection in common and in solidarity within Dominican networks between educational institutions. There are places in the Order where, for various reasons, the educational proposal is certainly one of the very first ways for the Church to become “familiar” with its contemporaries. *How, for example, could we collaborate more closely on the occasion of World Youth Days, making a contribution of the Order's own charism?*

[161]. We can identify places where the Order would like to ensure the presence of its own charism, while being

aware that only one province could have difficulty doing so, or that complementarity would be an obvious asset (for example, parishes or experimental intercultural preaching centers?). A list validated regularly by the general chapter of “*commitments of all*” would be a new way of ensuring the mission of the Order.

[162]. The intercultural reality of the Order reflects the pluralism of cultures that now constitutes the globalized world. Intentional projects of *international communities* must multiply and be the subject of an objective agreement that can ensure their continuity (ACG 2016, Bologna, 191).

[163]. In addition to regional meetings, general chapters could be meeting places that lead to *collaboration agreements between provinces for specific projects*, to which the chapter itself would “send,” echoing the assignments that were one of the main tasks of the first chapters of the Order.

[164]. “*South/north*” *collaborations* are still too punctual, timid, and poorly organized. Would it not be possible to strengthen them, according to precise modalities and with defined deadlines?

[165]. Apostolic needs can also be opportunities to invent *new forms of collaboration with the most fragile entities of the Order* that would both enable an Order in solidarity to respond to these needs and to put into practice a certain itinerancy of the more established entities. In several places, this would allow time to establish the specificity of the Order and the transmission of tradition in places of foundation.

[166]. In this area of collaboration between the provinces, it is important to highlight the indications given by our

laws (LCO 390 §I and 393) concerning the modalities to be followed and the framework to be given to collaboration when two entities are present in the same territory.

[167]. We must add here, but also integrate it in a transversal way, *solidarity with the Dominican family*: how to truly offer, at the service of the prophetic mission of the Church, the richness of complementarity in proclamation, in the witness of fraternity, and in hope for the world? How, too, can we contribute to the call for Dominican apostolic female vocations? Could we identify some “pilot projects” of a preaching of the Dominican family?

4.2. Collaborations in formation

[168]. They already exist in part, often because of the inability of some entities to provide their own initial formation. It seems to me that the time has come to develop collaborations in initial formation for reasons of positive necessity: it is a question of giving ourselves the means to promote the unity of the Order in its diversity, to *give the brothers of the entities the opportunity to become aware of other realities of the Order, and to give the youngest brothers, from the beginning of their life in the Order, the chance to discover the richness of this diversity in order to stimulate the spirit of evangelisation.*

[169]. It is obviously important, at the level of the Curia or at the level of the regions, to establish the *criteria according to which it will be recognized by all to legitimately ask not to provide initial formation within an entity for a time.* But it is then necessary to take the means to strengthen certain initial formation centers in the regions that could be places of collaboration between the provinces.

[170]. When developing collaborations of initial formation, *institutional capacity* must be established to *ensure that the entities concerned are involved in the process*. In this same spirit, it is useful to provide for other types of exchanges between these provinces beyond formation alone.

[171]. Would it not be appropriate to establish at least one place of interprovincial initial formation per region, and to promote in a structural way the exchanges of brothers during their formation (i.e. the fairly established practice in Africa, for example)?

[172]. Could joint formation and study programmes be developed in other regions, such as the one established in Salamanca by Cidalc, with particular emphasis on the Dominican theological tradition, the critical history of the Order, pastoral theology, and the theology of evangelization?

[173]. Similarly for the novitiate, it would make sense to *promote collaboration agreements between the provinces in order not to multiply the number of novitiate places* while giving each entity the possibility of carrying out its own vocational promotion.

4.3. Collaboration in the study

[174]. This theme has already been discussed several times during the *Relatio*. Perhaps it is good to bring up some points again and entrust the *Standing Committee for Intellectual Life* in particular with the task of promoting this spirit of collaboration.

[175]. Collaboration is necessary for a good and relevant *anticipation of each other's needs and the necessary formation to face them*. For this reason, it is important

both at the provincial and curia levels to keep the database of resources and needs in terms of study life up to date.

[176]. The institutions directly under the jurisdiction of the Master of the Order must be linked by mutual knowledge, cooperation, and regular exchanges with the provincial centers of study. A *fluidity between these two types of institutions* should be beneficial to both.

[177]. Identify *research centers devoted to themes of encounters* and dialogue in the context of cultural and religious pluralism (such as, for example, IDEO, Centers for Ecumenical Studies, CES Asia, and CES Africa, etc.) and promote inter-provincial collaboration.

[178]. How can a *network* be established *between universities that are*, in any way, under the responsibility of an entity of the Order?

[179]. *How can we use evangelization networks to promote the international collaboration of pastoral and theologian brothers* in a reflection on pastoral theology and the theology of evangelization?

[180]. The process called “*Salamanca*,” in conjunction with the UN Delegation, calls for the participation of all, particularly the involvement of communities living in places where respect for human beings is in danger.

4.4. Economic solidarity between provinces

[181]. It is clear that we have the will to develop among ourselves a true culture of solidarity and not to allow dependencies of “charity” to exist between the poor and rich entities. Great efforts have already been made to this end through the establishment of *Spem Miram Internationalis*. However, I think that the time has come

to reflect more deeply on economic solidarity within the Order, which really reflects a “culture of solidarity” seen in a more global way. I believe that it is now necessary to develop practices that are complementary to the system of provincial contributions alone, which are more able to allow us to face the concrete reality of the functioning of the provinces, both taking into account the real autonomy of each province but also facing more clearly the existence of a real “interdependence” between the provinces in a certain number of fields, formation, or apostolic life.

[182]. Thus, efforts still need to be made to:

- a. Continue the development of *Spem Miram Internationalis* in accordance with the statutes and objective rules for requests and evaluations, which is a guarantee of a certain equity in the allocation of aid (method of presentation of the request and evaluation). However, we see the limit of financing based on random investment interest, especially if the fund remains modest. Faced with this fragility, it is undoubtedly necessary now to specify the policy for *Spem Miram* to award scholarships, and to give criteria to prioritize funding requests relating to fields other than formation; but the Order will also need, during the next decade, to
- b. Ensure the initial formation of a fairly large number of brothers, a significant part of who belong to provinces that still have few financial resources. The current solidarity fund will not be able to meet these needs. However, the quality of the formation of new brothers is a stake for the whole Order, and should therefore be a shared responsibility. What could be the means to be deployed for this? Perhaps we should consider setting up a *specific solidarity fund for initial formation in the youngest or most fragile provinces* (for example, 30% of the fund being

contributed by the Order, the rest being entrusted to the fund by sponsors). It can be estimated that this currently concerns 10 entities, and that the annual requirement would be 850,000 €. It would obviously be necessary to specify the conditions, evaluations, and deadlines for such aid; these multiple needs undoubtedly invite us to

- c. Study both the methods of our fundraising and the types of investment (financial and real estate, etc.) likely to support this solidarity;
- d. Consider the future health and retirement needs of the younger entities;to
- e. Set up a new management of the Nuns' Fund is necessary in order to ensure a certain sustainability of the capital; and to
- f. Consider helping DSI set up its own Solidarity Fund, if the DSI Office so wishes.

[183]. All of this calls for a determined approach to the option of accuracy and transparency in the accounts and balance sheets that the provinces send annually to the syndic of the Order. Without this, it is difficult to envisage the real and effective establishment of solidarity mechanisms that truly serve equity among us.

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Conclusion

[184]. Solidarity! This beautiful word gives me the opportunity to renew my expression of gratitude to all of you, my brothers. Fulfilling the responsibility you have entrusted to me, the support of all has been more than precious, and it is this fraternal solidarity in preaching that allows us to fulfil the vocation that Dominic entrusted to his Order. I cannot thank you enough for your fraternal trust. I entrust myself, at the same time, to your mercy and that of the Lord, conscious that I may

have been able to fail in this trust during these years, through my insufficiencies, my clumsiness, or my mistakes.

Solidarity! A beautiful word to conclude a *Relatio* on the state of the Order of Preachers which, through the synergy of the Dominican family, wishes to live in a “permanent state of evangelization” to follow Christ and serve his mission in the Church.

Brother Bruno Cadoré, OP
Master of the Order
March 7, 2019

APPENDIX II

The Handling of Sexual Abuse Cases

Areas of Vulnerability

118. [DECLARATION] We condemn with the greatest possible force all types of sexual abuse, especially the sexual abuse of children and minors, which have happened in the Church. We are aware of the immense damage and trauma caused to the victims and their families. We acknowledge that this has caused scandal in society in general and a crisis of trust in the Church and among Catholics. We also acknowledge the damage and trauma caused to the communities of those brothers who have been accused or are convicted of abuse.
119. [ORDINATION] We ordain that priors provincial ensure that the brothers and employees and volunteers who collaborate with the brothers in stable works proper to the Order are educated in the types of abuse, the importance of promoting safe practice, minimising risks of abuse and responding immediately and appropriately to reports of concern. (ACG Bologna 348.1) Furthermore, brothers and those employees and volunteers should attend seminars and workshops on the different areas of abuse. Superiors should ensure that all brothers have access to these resources.
120. [ORDINATION] We ordain that priors provincial and their councils ensure that their province has clear and detailed policies and procedures that properly address questions of ensuring safe environments, pastoral care, and responding to concerns and allegations of abuse, as well as clear communication strategies both internal and external. Taking into account the norms of canon and civil law, as well as safeguarding norms of the

ecclesiastical territory(s) in which the province is located. These policies and procedures are to be reviewed regularly, renewed before the next general chapter, and implemented. When they are updated, one copy is to be sent to the Master of the Order. (ACG Bologna 348.2&3, & *Relatio MO* n.82-83).

121. [EXHORTATION] We exhort priors provincials or their safeguarding representative to help victims of abuse, where possible, receive the professional help needed for them to cope with and be healed of the trauma they have undergone. We also exhort priors provincial to accompany brothers accused of or convicted of abuse in the pursuit of justice, acceptance of the truth and rehabilitation, bearing in mind CIC 1395§2 and CIC 696.
122. [COMMENDATION] In many of our provinces, we benefit from the expertise of an advisory board on safeguarding matters, whether proper to the Order or in collaboration with the local church. Where such a board is not yet in place, we recommend that provinces establish such a structure, which might consist of members of the Order (e.g. friars, sisters, laity), professionals (e.g. psychologists, social workers, lawyers and law enforcement experts), parents of children, and a survivor of abuse.

Sexual Assaults in the Order

291. [DECLARATION] We condemn in the strongest terms sexual advances, harassment or assaults by brothers on fellow brothers, especially younger brothers. This often causes lasting wounds and for many a breakdown of their trust in the Order. This is deepened if superiors do not deal with the incident appropriately. Particularly sensitive are cases where, for example, there is a

difference in power in a context of formation or where the perpetrator is a personal friend of the superior.

292. [COMMENDATION] In religious contexts the network of relationships in which such events occur can make it difficult for victims to make contact with those in charge. We encourage priors provincial and their councils to nominate a *person of trust* suitable for such incidents and to make his name known to the friars. If it is difficult to approach anyone at the provincial level, brothers remain free to report their concerns to the Master of the Order.
293. [EXHORTATION] We encourage brothers who have been victims of such behaviour to turn to trusted brothers, the person of trust or superiors to address the situation. We also encourage brothers to turn to civil authorities, where appropriate, especially where criminal behaviour is involved.
294. [EXHORTATION] We exhort superiors:
- a. to stand by victims fraternally and to provide appropriate assistance (internal and, if necessary, external);
 - b. to investigate the report carefully and appropriately;
 - c. to seek contact with the perpetrators and to discuss and process the incidents with them or to seek professional external support;
 - d. in the case where incidents have also become known to other friars or to the convent, to discuss this with them, if necessary; if the incidents have also become known outside the Order there is a need for a special communication strategy, all of this should be done while respecting the personal rights of those concerned and the common good;

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- e. to document the incidents and also to communicate the incident to those responsible who need to know about it;
 - f. to consider appropriate prevention measures for the future.

The incident must always be treated with appropriate discretion and sensitivity taking into account local civil and ecclesiastical law.

295. [ADMONITION] In cases where it appears that there may have been a sexual assault or other canonical delict (CIC 1389 §§ 1 & 2 and CIC 1395 §§ 1 & 2), we recall that the prior provincial, personally or through a delegate, is to conduct a careful investigation in accordance with CIC 1717. He is to take care not to damage the good name of the brothers. The right to present a defence is to be guaranteed. If the case warrants it, precautionary measures may be adopted during the investigation (CIC 1722). At the conclusion of the investigation the prior provincial is to determine how to proceed in accordance with CIC 1718 § 1 and CIC 695.
296. [COMMENDATION] We also acknowledge the trauma experienced by brothers who have been falsely accused. We recommend to the prior provincial that when an accusation against a brother is found to be false or cannot be substantiated they receive adequate pastoral accompaniment, psychological assistance and a public restitution of honour, both inside and, if necessary, outside the Order.

Prayer

At that time, Jesus said : “Take care that you do not despise one of these little ones, for, I say to you, their angels in heaven see without ceasing the face of my Father who is in heaven” (Mt 18, 10).

Lord, in the heart of the Church, people have been victims of abuse of conscience and of sexual aggression. Their trust has been betrayed, their bodies wounded, their personal unity broken and their childhood has, at times, been stolen from them. Lord, we ask you and we ask them for forgiveness for all the times when we have not protected them.

Lord, the seriousness of the wounds of the victims and those close to them as well as their witness and their suffering have too often been minimized and even ignored, worse, sometimes concealed. This has led to desperate acts, to broken families, to impossible situations. Lord, we ask you and we ask them for forgiveness for our lack of listening, and empathy, and accompaniment during their struggle. We ask you and we ask them for forgiveness for the times when we were not instruments of justice or when we discouraged them to speak.

Lord, we beg you to send your Holy Spirit, the Spirit of consolation, power, and peace upon every victim, so that each one may be able to find the strength to live and to rediscover you as a loving Father. We ask you this also so that each of us, by the grace of the Holy Spirit may have the courage to be a living witness of your love for the most vulnerable and that together, recognizing the errors of the past, we will always take the path of truth and reparation.

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