

**ACTA**  
**CAPITULI GENERALIS DIFFINITORUM**  
**ORDINIS PRÆDICATORUM**

APUD TULTENANGO (MEXICO)

A DIE XVII MENSIS IULII  
AD DIEM VIII MENSIS AUGUSTI  
ANNO DOMINI MMXXII

SUB

**FR. GERARD FRANCISCO TIMONER III**

SACRÆ THEOLOGIÆ PROFESSORE  
TOTIUSQUE EIUSDEM ORDINIS MAGISTRO  
CELEBRATI



ROMÆ  
EX CURIA GENERALITIA AD S. SABINAM  
MMXXII



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# LITTERÆ PROMULGATIONIS

NOS

**FR. GERARDUS FRANCISCUS TIMONER III**

SACRÆ THEOLOGIÆ PROFESSOR  
AC TOTIUS ORDINIS PRÆDICATORUM  
HUMILIS MAGISTER ET SERVUS

DEAR BROTHERS IN ST. DOMINIC,

We give thanks to God, *Gratiarum omnium largitori*, Giver of all good gifts, for the General Chapter of Diffinitors we celebrated under the auspices of the House of St. Dominic, Province of Santiago, Mexico. By this letter, I hereby promulgate the Acts of the General Chapter of Tultenango, from 16 July 2022 to 8 August 2022.

We celebrated the General Chapter in the place where our Order was re-established in Mexico, the place where the Province of Santiago built its novitiate when the province was re-founded in 1961. In a sense, we stood on holy ground where dreams and hopes for the renewal of Dominican presence and preaching in Mexico were nurtured. With the grace and inspiration of the Holy Spirit, the capitulars of the General Chapter discerned, dialogued, and decided on matters that will help us build on the same dreams and hopes for the growth of the Order and the renewal of its mission, all over the world. For three weeks, we dwelt in this triennial "*house of obedience*", where we listened to the needs of the world, the Church, and the Order while keeping our ears attuned to the Word of God in our communal prayer and discernment.

The Acts of General Chapters may be likened to little pieces of a mosaic that in themselves seem like fragments, disconnected pieces, yet when put together they make a coherent and meaningful whole. The following Acts form part of the expanding "mosaic" of legislations of our Order which, hopefully, will aid each one of us towards greater conformity with *Christ the Preacher*, who "came to gather into one the dispersed children of God" (*John 11:52*), and whose priestly prayer reveals that our union with God and with one another has the power to call the world to faith in Him (*John 17:21*).


As preachers of God's holy Word, we know the power of words. Words are powerful when they are efficacious, when what are said or written, *happen*, when "words become flesh". Our brother capitulars worked hard, within a limited period, to find the appropriate words to express important decisions that will guide the Order to fulfil its mission in the coming years. But this is just the beginning, because we need to make these words efficacious throughout the Order. We at the General Curia will help everyone concerned in assuring the implementation of these Acts. At this juncture, I wish to reiterate the last ordination the capitulars approved:

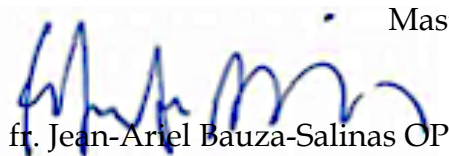
[ORDINATIO] We ordain that the superiors of all Provinces, convents and houses ensure that each brother receives at least an electronic copy of these Acts and that they will read and discuss these in their respective communities within six months of their promulgation, and see to it that they be observed by all.

Finally, in the name of the Order, I wish to express our gratitude for the following: the Brothers of the Province of Santiago, Mexico specially brothers Luis Javier Rubio Guerrero, prior provincial and Héctor Reyes Vásquez, Secretary General for their excellent

service, 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, the Moderators, and brother Bruno Cadoré (who graciously served as vicar when I was in quarantine due to COVID-19), who, by their collective wisdom and experience, helped all of us in “shepherding” this chapter; and finally, our brother translators who tried their best to let our voices be heard and understood in different languages.

Given at Rome, in our Convent of Santa Sabina, the twenty-eighth day of the month of August in the Year of our Lord 2022, the Feast of St. Augustine.

  
fr. Gerard Francisco P. Timoner III, OP  
Master of the Order

  
fr. Jean-Ariel Bauza-Salinas OP  
Secretary General

*Prot. 50/20/485 Tultenango 2022*



**DEFINIERON  
BAJO LA PRESIDENCIA DE**

**FR. GERARD FRANCISCO TIMONER III  
MAESTRO DE LA ORDEN DE PREDICADORES**

**EX-MAESTRO DE LA ORDEN**

fr. Bruno CADORÉ

**DEFINIDORES PROVINCIALES**

- fr. Rafael COLOMÉ ANGELATS, *Provincia Hispaniæ*  
fr. Romaric MORIN, *Provincia Tolosana*  
fr. Antoine DE LA FAYOLLE, *Provincia Franciæ*  
fr. Salvatore DI FAZIO, *Provincia S Dominici in Italia*  
fr. Bruno ESPOSITO, *Provincia Romana S Catharinæ Senensis*  
fr. Lorenzo LORUSSO, *Provincia S Thomæ Aquinatis in Italia*  
fr. Maximilliano CAPPABIANCA, *Provincia Teutonia*  
fr. Gregory PEARSON, *Provincia Angliæ*  
fr. Dominik JARCZEWSKI, *Provincia Poloniae*  
fr. Kliment MIKULKA, *Provincia Bohemiæ*  
fr. Ivan Marija TOMIC, *Provincia Croatica, Annuntiationis BMV*  
fr. Gonçalo Martim VIEIRA PEREIRA DINIZ, *Provincia  
Portugalliæ*  
fr. Donal ROCHE, *Provincia Hiberniæ*  
fr. Rodolfo SEGURA GARRIDO, *Provincia S Iacobi in Mexico*  
fr. Carlos TERÁN LEBON, *Provincia S Ioannis Baptistæ de Peru*  
fr. Oscar Eduardo GUAYÁN PERDOMO, *Provincia S Ludovici  
Bertrandi de Colombia*  
fr. Patrick LENS, *Provincia S Thomæ Aquinatis in Belgio*  
fr. Emiliano VANOLI, *Provincia Argentina S Augustini*  
fr. Pius PIETRZYK, *Provincia S Ioseph in SFAS*  
fr. Joseph ELLUL, *Provincia S Pii V Melitensis*

- fr. Guy RIVARD, *Provincia S Dominici Canadensis*  
fr. Michael HURLEY, *Provincia SS Nominis Iesu in SFAS*  
fr. Robert MEHLHART, *Provincia S Alberti Magni Germaniæ Superioris et Austriæ*  
fr. Vincent DAVILA, *Provincia S Alberti Magni in SFAS*  
fr. William LOH, *Provincia Assumptionis BVM Australiæ et N Zelandiæ*  
fr. Mariano Sérgio FORALOSSO, *Provincia Fr Bartholomæi de las Casas in Brasilia*  
fr. Didier BOILLAT, *Provincia Annuntiationis BVM in Helvetia*  
fr. Paul Nguyen MINH TUAN, *Provincia Reginæ Martyrum in Vietnam*  
fr. Clarence Victor C. MARQUEZ, *Provincia Philippinarum*  
fr. Herman JOHNSON, *Provincia S Martini de Porres in SFAS*  
fr. Javier RIVERA, *Provincia "S Vincentii Ferrer" de Centramerica*  
fr. Oluyemi Emmanuel TAIWO, *Provincia S Ioseph ificis in Nigeria*  
fr. Thomas PUTHUPARAMBIL, *Provincia Indiæ*  
fr. Benedikt Robert HAJAS, *Provincia Slovachia*  
fr. Elvis Appia KOUASSI, *Provincia S Augustini in Africa Occidentali*

## **DELEGADOS DE VICEPROVINCIAS**

- fr. Fabio HERRERA, *ViceProvincia S Catharinæ Senensis de Ecuador*  
fr. Isaac MUTELO, *ViceProvincia Africæ Australis*  
fr. Narciso ESTRELLA Jr., *ViceProvincia "Reginæ Sinæ"*  
fr. Fernando DELGADO FLÓREZ, *ViceProvincia Boliviae*

## **DELEGADOS DE VICARIATOS PROVINCIALES**

- fr. Felipe TRIGUEROS, *Provincia Dominæ Nostræ de Rosario*  
fr. Liboire KAGABO, *Provincia S Dominici Canadensis*  
fr. Thien An TRAN, *Provincia Reginæ Martyrum in Vietnam*

## **DELEGADOS DE LOS CONVENTOS BAJO LA JURISDICCIÓN INMEDIATA DEL MAESTRO DE LA ORDEN**

fr. Bernhard BLANKENHORN, *Provincia SS Nominis Iesu in SFAS*

## **TAMBIÉN ESTUVIERON PRESENTES EN EL CAPÍTULO**

### **Socios del Maestro de la Orden, Procurador General y Síndico de la Orden**

fr. Pablo Carlos SICOULY, *Socius pro Vita Intellectuali*

fr. Florentino BOLO, *Socius pro Vita Apostolica*

fr. Juan Manuel HERNÁNDEZ HERNÁNDEZ, *Socius pro Provinciae Americæ Latinæ et Maris Caribici*

fr. Benjamin EARL, *Procurator Generalis*

fr. Juan Luis MEDIAVILLA GARCÍA, *Syndicus Ordinis*

### **Otros frailes invitados por el Maestro de la Orden**

fr. Aniedi OKURE, *Promotor Generalis pro Iustitia et Pace*

fr. Javier Concepción ABANTO SILVA, *Promotor Generalis pro Communicationibus Socialibus*

fr. Michael-Dominique MAGIELSE, *Neerlandiæ*

fr. Joseph TROUT, *Provincia S Alberti Magni in SFAS, Frater cooperator*

### **Miembros de la Familia Dominicana invitados por el Maestro de la Orden**

Sor Gricelda Carmen VÁZQUEZ BECERRA, *Monialis*

Sor Lorena BARBA FRANCO, *Monialis*

Hna. Herminia MEDIA SÀNCHEZ, *Soror apostolica*

Hna. Luciana SANTILLÀN ARELLANO, *Soror apostolica*

Rev. Michael HALL, *Fraternitates sacerdotales*

Maria Lourdes TORRES CAMPOS, *Fraternitates laicales*

Pablo SANTOS ESCALANTE, *Fraternitates laicales*  
Dafne Leticia PRADO BONILLA, *Consociatio Dominicana*  
*Internationalis Iuvenum*

### **Otros invitados por el Maestro de la Orden**

Mons. David MARTÍNEZ DE AGUIRRE GUINEA, Guest Speaker  
Dra. María Luisa ASPE ARMELLA, Guest Speaker

### **Secretario General**

fr. Armando Héctor REYES VÁSQUEZ

### **Actuarios**

fr. Eduardo COBIÁN HERNÁNDEZ  
fr. Josué Jordán GONZÁLEZ RIVERA

### **Moderadores**

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fr. Franklin BUITRAGO ROJAS  
fr. Wenifredo PADILLA III

## **COLABORARON EN ESTE CAPÍTULO**

### **Intérpretes**

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fr. Mario JABARES  
fr. Didier CROONENBERGHS  
fr. Carlos IZAGUIRRE  
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fr. José Guadalupe HERNÁNDEZ GÓMEZ  
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fr. Diego Ulises LÓPEZ RUBIO  
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fr. Juan Manuel RAYA RUBIO  
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fr. Antonio NOVOA LEYVA

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Alá Emmanuel RAMOS HERNÁNDEZ  
Azarel ORDÓNEZ CID  
Isidro GUZMÁN VARGAS

## SIGLAS

ACG	<i>Acta Capituli Generalis</i>
AL	Exhortación Apostólica Postsinodal <i>Amoris Laetitia</i> , Papa Francisco, 19.03.2016
CIC	<i>Codex Iuris Canonici</i>
CIDALC	Conferencia Interprovincial Dominicana de América Latina y el Caribe
EBAF	<i>École Biblique et Archéologique Française de Jérusalem</i>
EG	Exhortación Apostólica <i>Evangelii Gaudium</i> , Papa Francisco, 26.11.2013
EN	<i>Evangelii Nuntiandi</i>
GS	Constitución pastoral <i>Gaudium et spes</i> , Concilio Vaticano II, 7.12.1965
IAOP	<i>Inter Africa O.P.</i>
IDF	<i>International Dominican Foundation</i>
IDYM	<i>International Dominican Youth Movement</i>
IEOP	<i>Inter Europe O.P.</i>
LCM	<i>Liber Constitutionum monialium O.P.</i>
LCO	<i>Liber Constitutionum et Ordinationum fratrum O.P.</i>
PUST	<i>Pontificia Università San Tommaso d'Aquino, Roma</i>
RFG	<i>Ratio Formationis Generalis</i>
RSG	<i>Ratio Studiorum Generalis</i>

## CAPÍTULO I DECLARACIONES

1. Comunicamos que, con carta circular fechada en Roma el día 3 de noviembre del año 2021 en la fiesta de san Martín de Porres, el Maestro de la Orden, fr. Gerard Francisco TIMONER III, a tenor del LCO 413, II, convocó el Capítulo General de Definidores, a celebrarse en la ciudad de Tultenango (México), a partir del día 16 de julio al 8 de agosto del año 2022.
2. Comunicamos que el Maestro de la Orden, a tenor del LCO 414, nombró a fr. Armando Héctor REYES VÁSQUEZ como secretario general del Capítulo de Definidores de Tultenango el día 7 de octubre de 2020.
3. Comunicamos que los siguientes miembros de la Familia Dominicana fueron invitados por el Maestro de la Orden a asistir al Capítulo de Definidores de Tultenango: Sor Lorena BARBA FRANCO, de la Comisión Internacional de Monjas y monja del Monasterio de Santa María de Gracia, Guadalajara, Jal. (México); Sor Griselda Carmen VÁSQUEZ BECERRA, del Monasterio Federal Santa María de Guadalupe (México); fr. Joseph TROUT, de la Provincia San Alberto Magno (EE. UU.); R.P. Michael HALL, de las Fraternidades Sacerdotales de santo Domingo (Provincia de Inglaterra); Hna. Herminia MEDIA SÁNCHEZ, de la Congregación Dominicas de la Doctrina Cristiana (México); Hna. Luciana SANTILLÁN ARELLANO, de la Congregación Dominicas de María (México); Dafne Leticia PRADO BONILLA, del Movimiento de Juventudes Dominicanas, Guadalajara, Jal. (México); Pablo SANTOS ESCALANTE, de las Fraternidades Dominicanas,

León, Gto. (México); María Lourdes TORRES CAMPOS, de las Fraternidades Dominicanas, León, Gto. (México).

4. Comunicamos que el Maestro de la Orden invitó a los siguientes miembros de la Curia Generalicia: fr. Mark PADREZ, Vicario del Maestro de la Orden y Socio para la Vida Fraternal y la Formación, fr. Florentino BOLO, Socio para la Vida Apostólica, Pablo Carlos SICOULY, Socio para la Vida Intelectual y Juan Manuel HERNÁNDEZ HERNÁNDEZ, Socio para las provincias de América Latina y el Caribe. El Maestro de la Orden invitó también a Juan Luis MEDIAVILLA GARCÍA, Síndico de la Orden, a fr. Aniedi OKURE, Promotor General de Justicia y Paz y delegado permanente de la Orden ante la ONU y a fr. Javier Concepción ABANTO SILVA, Promotor de Comunicaciones.
5. Comunicamos que el Maestro de la Orden invitó al Capítulo General a fr. Benjamin EARL, Procurador de la Orden, como Perito en Derecho Canónico.
6. Comunicamos que fr. Timothy RADCLIFFE, ex-maestro de la Orden, fr. José Ángel LÓPEZ LEGIDO de la Provincia de Nuestra Señora del Rosario, fr. Marcus DANIEL de la Viceprovincia de Pakistán, fr. Hugues-Marie DANAKPALI de la Viceprovincia de Pío V de la República Democrática del Congo, fr. Léon-Cyrille KERESSÉ de la Provincia de Francia, y fr. Henry NATOWOSI de la Provincia de la Asunción de la BVM de Australia y Nueva Zelanda, fueron dispensados de participar en el Capítulo General por diversas razones.
7. Comunicamos que fr. Mark PADREZ, Vicario del Maestro de la Orden y Socio para la Vida Fraternal y la Formación, fue dispensado de participar en el Capítulo General por razones familiares.

8. Comunicamos que el día 9 de julio de 2022 el Maestro de la Orden, fr. Gerard Francisco TIMONER III, envió una carta al Papa Francisco, comunicándole la celebración del Capítulo General en Tultenango:

*Memoria de san Juan de Colonia y compañeros mártires*  
*Roma, 9 de julio de 2022*  
*Prot. n. 50/22/010 Tultenango 2022*



*Su Santidad*  
*PAPA FRANCISCO*  
*Ciudad del Vaticano*

*Santidad,*

*En nombre de la Familia Dominicana, le transmito nuestra gratitud por ser Pedro para nosotros, por confirmarnos en la fe (Lucas 22:32).*

*La Orden de Predicadores celebrará su Capítulo General de Definidores en Tultenango, México, del 16 de julio al 8 de agosto de 2022. Le pedimos su bendición apostólica para los capitulares e invitados, y para toda la Familia Dominicana.*

*En Prædicator Gratix, su amable carta a la Familia Dominicana con ocasión del 8º Centenario del dies natalis de nuestro santo fundador, santo Domingo, usted ha expresado que nuestro sistema de capítulos a todos los niveles – conventual, provincial y general – es una forma de gobierno “sinodal [que] permitió a la Orden adaptar su vida y su misión a los contextos históricos cambiantes, manteniendo la comunión fraterna” (PG, 6). Esperamos revisar las prioridades de nuestra misión de predicación y reevaluar las fronteras de la evangelización en nuestro tiempo. Ciertamente, somos conscientes de que estamos celebrando nuestro Capítulo General en el contexto más amplio de la celebración del Sínodo de los Obispos (2021-2023) con el tema “Por una Iglesia sinodal: comunión, participación y misión”.*

*Al tiempo que le pedimos su bendición y su oración, lo tendremos presente en nuestras oraciones, pidiendo por su buena salud y por su ministerio de confirmarnos en la fe.*

*Muy respetuosamente suyo, en Cristo nuestro Señor,*

*Fray Gerard Francisco Timoner III, OP*  
*Maestro de la Orden de Predicadores*

9. Comunicamos que el día 16 de julio de 2022, su Santidad el Papa Francisco envió una carta al Maestro de la Orden con motivo de la celebración del Capítulo General:



Roma, San Juan de Letrán, 16 de julio de 2022

*Querido hermano:*

*Me es grato acoger tu invitación de unirme por estas líneas al Capítulo General de Definidores, que se celebra en Tultenango, México, desde hoy hasta la fiesta de santo Domingo.*

*Esta asamblea es expresión de la unidad de la Orden y de la fraternidad de los hermanos, convocados para seguir a Cristo "según la regla del santo Eoangelio", como reza la hermosa definición de san Francisco de Asís. Es significativo que el Capítulo haga referencia tanto a esta regla de vida como a la reunión de los hermanos que ante ella se confrontan, para alcanzar la perfección de la caridad, con ayuda de la corrección fraterna. Pido al Señor que el Capítulo sea siempre para ustedes ese espacio en el que la comunidad busca la Verdad con mayúsculas, en el seguimiento y el servicio a Dios y a su Iglesia.*

*Que Jesús bendiga a todos los capitulares y a la entera Familia dominicana y la Virgen Santa, Reina del Santo Rosario, los cuide. Y no se olviden de rezar por mí.*

*Fraternalmente,*

*Franciscus*

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*Al Reverendísimo Padre  
fray Gerard Francisco TIMONER  
Maestro General de la Orden de Predicadores  
TULTENANGO*

10. Comunicamos que el Maestro de la Orden, fr. Gerard Francisco TIMONER III, después del Capítulo General de Biên Hòa 2019 hizo los siguientes nombramientos:

### **Vicario del Maestro de la Orden sobre toda la Orden**

- fr. Miguel Ángel DEL RÍO (13.07.19)  
fr. Mark PADREZ (23.05.21)

### **Socios**

- fr. Miguel Ángel DEL RÍO GONZÁLEZ, Socio para provincias de Italia y de Malta (07.10.20), Bohemia, Eslovaquia y Croacia (26.11.20)  
fr. Amirtha Raj MANNES, Socio para las provincias de Asia-Pacífico (21.11.19)  
fr. Florentino BOLO, Socio para la Vida Apostólica (22.11.20)  
fr. Mark PADREZ, Socio para la Vida Fraternal y la Formación (15.02.20)  
fr. Alain ARNOULD, Socio para las provincias de Polonia, Teutonia, Alemania Superior y Austria (26.11.20)  
fr. Juan Manuel HERNÁNDEZ HERNÁNDEZ, Socio para las provincias de América Latina y el Caribe (20.02.22)  
fr. Jamshed Albert GILL, Socio para las provincias de Asia-Pacífico (12.07.22)

### **Promotores Generales**

- fr. Juan Ubaldo LÓPEZ SALAMANCA, Promotor General para el Laicado (23.10.19)  
fr. Fernando Antonio GARCÍA FERNÁNDEZ, Promotor para las Monjas (16.02.20)  
fr. Lawrence LEW, Promotor del Rosario (07.10.19)  
fr. Aniedi OKURE, Promotor para Justicia y Paz (20.10.20) y Delegado Permanente para las Naciones Unidas (25.10.20)

## Otros nombramientos

- fr. Gian Matteo SERRA, fr. Philippe COCHINAUX,  
fr. Henrique Cristiano BHERING, fr. Stephen María  
LOPEZ, fr. Johanes SCHAFFLER y fr. Herminio  
DAGOHOY, miembros del Consejo Económico de la  
Orden (22.01.20)
- fr. Richard OGEDENGBE y fr. Jaime MONSALVE,  
miembros del Consejo Económico Extraordinario de la  
Orden (22.01.20)
- fr. Luc-THOMAS SOMME, Coordinador del Programa de  
Colaboración Académica de la Delegación de la ONU  
(01.03.20)
- fr. Juan Ubaldo LÓPEZ SALAMANCA, presidente del  
Consejo de *Spem Miram* Internacional (12.11.20)
- fr. Richard OUNSWORTH, fr. Pablo CONDRAC,  
fr. Benjamin Sombel SARR y fr. Anthony WALSH,  
miembros del Consejo de *Spem Miram* Internacional  
(22.01.20)
- sr. Durstynne FARNAN (09.10.19), sr. Regina MCKILLIP  
(01.03.20), fr. Aniedi OKURE (25.10.20), sr. Irene Díaz  
(01.02.21), fr. Florentino BOLO (22.11.20), miembros de la  
Comisión Internacional de Justicia y Paz
- fr. Ignatius PERKINS, fr. Daniel-Mario CHUKWUMA  
IBEZIM, fr. Herman JOHNSON, fr. Joseph TUYEN y  
fr. Xavier Jean Marie PLASSAT miembros de la Comisión  
para la Promoción de la Vocación de los Hermanos  
Cooperadores (07.11.20)
- fr. Philipp Johannes WAGNER (09.10.19), sr. Maria Laetitia  
YOUCHTCHENKO (18.12.19) y fr. Florentino BOLO  
(22.10.20), miembros de la Comisión para el Jubileo  
"Bolonia 2021" para el octavo centenario del *Dies natalis* de  
santo Domingo

- Sharon AWITI, Erika PEREZ y Alain MBANE, miembros de la Comisión Internacional de IDYM (Movimiento Juvenil Internacional Dominicano) (23.03.21)
- fr. Fernando Antonio GARCÍA FERNÁNDEZ, miembro de la Comisión Internacional de la Familia Dominicana (15.02.20)
- fr. Thomas Joseph WHITE, *Rector Magnificus* de la Pontificia Universidad Santo Tomás de Aquino in Urbe (PUST) (14.09.21)
- fr. Dominik JURCZAK, fr. Manuel Eduardo SOLORZANO, fr. Augustine THOMPSON, fr. Mathew JARVIS, fr. Augustin MISSODEY y sr. Anula Irvin SUGUNA, miembros de la Comisión Litúrgica (07.11.20)
- fr. Thomas MÖLLER, fr. Łukasz MIŚKO, sr. Ragnhild BJELLAND y sr. Marie TRAINAR, miembros de la Subcomisión de Música Sacra (07.11.20)
- fr. Tomasz GAJ, fr. Donald GOERGEN, fr. Emmauel NTAKARUTIMANA, fr. Rafael COLOMÉ ANGELATS, miembros de la Comisión de Formación Permanente (ACG 2019 Biên Hòa 100) (07.11.20)
- fr. Vivian BOLAND, fr. Andrew HOFER, fr. Felicísimo MARTINEZ, fr. Anthony AKINWALE, fr. Francis Nguyen VAN NHUT, fr. Franklin BUITRAGO ROJAS, sr. Hedvig DEÁK, Erik BORGMAN y fr. Joseph TROUT, miembros de la Comisión Teológica sobre la Vocación del Hermano Cooperador en la Orden (02.06.21)
- fr. Thomas Joseph WHITE (PUST-Angelicum, Roma, Rector); fr. Richard ANG (UST Manila, Filipinas, Rector); fr. Diego Orlando SERNA SALAZAR (USTA, Colombia, Canciller); Benjamin Sombel SARR (USDAO, Doulougou, Burkina Faso, Rector); Dr. Carmen CIVIDANES-LAGO, (UC Bayamon, Puerto Rico, Presidente); fr. Hervé TREMBLAY, (*Collège universitaire dominicain*, Ottawa-Montreal, Decano); fr. John O'CONNOR, (Blackfriars, Oxford,

- Regente); fr. Peter ROGERS (DSPT, Berkeley, California, EE.UU., Presidente); fr. Adriano OLIVA, (Comisión Leonina, presidente), Miembros del Grupo de Trabajo de la Red de Universidades Dominicanas (UNOP-RUOP) (07.10.21)
- fr. Anto GAVRIĆ, Miembro de la Comisión para la Promoción de los Estudios (11.07.20)
- fr. Augustin LAFFAY, Archivista General de la Orden (08.01.20)
- fr. Viliam Štefan DÓCI, Presidente del Instituto Histórico de la Orden (25.06.21)
- fr. Massimo MANCINI, Postulador General de la Orden (01.12.21)
- fr. Miguel ESPINOZA, Promotor de Justicia y Paz en América Latina y el Caribe (12.04.22)
- fr. Henrique Cristiano AMARAL BHERING, Promotor de formación y vida intelectual en América Latina y el Caribe (12.04.22)
- fr. Alessandro CORTESI, Promotor de Justicia y Paz de IEOP (27.05.22)
11. Comunicamos que el 27 de enero 2022, fr. Amirtha Raj MANNES, Socio de la región Asia-Pacífico, falleció de una crisis cardiaca en la comunidad de Mangalore, India, dónde se encontraba realizando una visita fraterna y una sesión de formación a los frailes estudiantes. Dale, Señor, el descanso eterno y brille para él la luz perpetua. Descanse en paz. Amén.
12. Comunicamos que desde el Capítulo General de Biên Hòa 2019 fueron consagrados obispos los siguientes hermanos: fr. Mykola Petro LUCHOK, Obispo auxiliar de Mukachevo (Munkács), Ucrania (11.11.19), fr. Juan José SALAVERY VILLARREAL, obispo auxiliar de la Archidiócesis de Lima, Perú (10.02.21), John Bosco AURAM, de las Fraternidades

Sacerdotales Dominicanas, obispo de Kimbe, Papúa Nueva Guinea (25.01.21).

13. Comunicamos que fr. Eric SALOBIR fue nombrado consultore del Pontificio Consiglio della Cultura (11.11.19), sr. Helen ALFORD miembro de la Pontificia Academia de las Ciencias Sociales (04.09.20), fr. Loïc-Marie LE BOT consultor del Dicasterio para los Institutos de Vida Consagrada y las Sociedades de Vida Apostólica (19.01.21), fr. Bruno ESPOSITO miembro del Pontificio Consejo para los Textos Legislativos (22.01.21), fr. Philippe LEFEBVRE miembro de la Pontificia Comisión Bíblica (25.01.21), fr. Augustin LAFFAY miembro del Comité Pontificio de Ciencias Históricas (22.02.21), fr. Philippe TOXÉ referendario del Tribunal Supremo de la Signatura Apostólica (21.06.21), fr. Lorenzo LORUSSO, consultore della Congregazione per le Chiese Orientali (06.08.21), fr. Albino BARRERA, membro ordinario della Pontificia Accademia delle Scienze Sociali (14.09.21) y fr. Simon Francis GAINÉ miembro de la Comisión Teológica Internacional (29.09.21).
14. Comunicamos que fr. Christophe HOLZER fue nombrado asistente religioso de la Asociación San Jacinto de Monasterios Dominicanos (23.07.21).
15. Comunicamos que, desde el Capítulo General de Biên Hòa 2019, el Maestro de la Orden ha promovido al grado de Maestro en Sagrada Teología a fr. Bogusław KOCHANIEWICZ, de la provincia de Polonia (30.06.22), fr. Maxime ALLARD, de la provincia de Canadá (30.06.22) y fr. Liboire KAGABO, de la provincia de Canadá, vicariato de Ruanda y Burundi (30.06.22)

16. Comunicamos que el día 25 de mayo de 2020, el Maestro de la Orden promulgó el Decreto de atribución de la misión de la Orden en Puerto Rico a la solicitud apostólica de la Provincia de San Alberto Magno en los Estados Unidos de América, sucediendo a la Provincia San Luis Bertrán de Colombia y al suprimido Vicariato General de la Santa Cruz de Puerto Rico.
17. Comunicamos que el día 17 de abril 2022 el Maestro de la Orden expidió el Decreto de Supresión de la provincia de los Países Bajos y atribuyó la responsabilidad de la misión de la Orden en este territorio a la provincia de Santo Tomás de Aquino de Bélgica y a la jurisdicción de las instancias de gobierno de dicha Provincia. Todos los conventos y casas de la antigua Provincia de los Países Bajos fueron incorporados a la Provincia de Bélgica.
18. Comunicamos que el día 22 de diciembre 2019, en la solemnidad del Aniversario de la Confirmación de la Orden, el Maestro de la Orden dirigió a toda la Familia Dominicana el mensaje de Navidad «Dar a luz».
19. Comunicamos que el día 15 de marzo 2020, el Maestro de la Orden dirigió a toda la Familia Dominicana el mensaje “El Señor es mi luz y mi salvación; ¿a quién temeré?” como gesto de cercanía durante et tiempo de distanciamiento social de la epidemia mundial de COVID-19.
20. Comunicamos que el día 12 de abril 2020 en la Solemnidad de la Pascua del Señor, el Maestro de la Orden, junto con sus tres predecesores, fr. Timothy RADCLIFFE, fr. Carlos AZPIROZ COSTA y fr. Bruno CADORÉ, dirigieron a toda la Familia Dominicana un saludo pascual en tiempo de pandemia.

21. Comunicamos que el día 8 de agosto 2020, en la Solemnidad de santo Domingo, el Maestro de la Orden dirigió a toda la Familia Dominicana la carta "*Christus in vobis, spes gloriæ*" sobre la Solemnidad de nuestro padre santo Domingo en tiempo de pandemia.
22. Comunicamos que el día 7 de octubre 2020 el Maestro de la Orden dirigió a toda la Familia Dominicana la carta anunciando la inminente canonización (equipolente) de fr. Bartolomé de los Mártires.
23. Comunicamos que el día 21 de diciembre 2020, el Maestro de la Orden dirigió a toda la Familia Dominicana la carta "Lo que existía desde el principio" sobre la Navidad en tiempos de pandemia.
24. Comunicamos que el día 19 de marzo 2020 el Maestro de la Orden dirigió a fr. Jesús Antonio DÍAZ SARIEGO, Prior Provincial de la provincia de Hispania una carta sobre la causa de beatificación del Siervo de Dios fr. Bartolomé DE LAS CASAS.
25. Comunicamos que el día 21 de mayo 2020 el Maestro de la Orden dirigió al Rev. P. Arturo SOSA, S.J. trigésimo primer Prepósito General de la Compañía de Jesús, su pésame por el fallecimiento del Rev. P. Adolfo Nicolás PACHÓN, SJ., trigésimo Prepósito General de la Compañía de Jesús (+ 20 de mayo 2020)
26. Comunicamos que el día 6 de enero 2021, el Maestro de la Orden envió a la Familia Dominicana su homilía pronunciada durante la Misa de clausura del Jubileo del octavo centenario del *dies natalis* de Santo Domingo.

27. Comunicamos que el día 3 de marzo 2021 el Maestro de la Orden dirigió a Monseñor Youssif Thomas MIRKIS, Arzobispo de Kirkuk y Sulaimanya; Monseñor Michael NAJEEB, Arzobispo caldeo de Mosul y Akra; sr. Clara NAS, Superiora General de las Hermanas de Santa Catalina de Siena; sr. Bernadette YOUSSEF, Viceprovincial para Oriente Medio de las Hermanas de la Presentación; fr. Rami SIMON, Superior de la Casa de la Epifanía en Bagdad; fr. Najeeb SARMAAD, Superior de la Casa de Santo Domingo en Erbil y a los laicos dominicos en Irak, una carta con motivo de la visita del Papa Francisco a Irak, en el Año Jubilar para la Orden de Predicadores.
  
28. Comunicamos que el día 24 abril 2021 el Maestro de la Orden dirigió a todos los Provinciales y Viceprovinciales y a toda la Familia Dominicana la carta: «Aunque mi padre y mi madre me abandonen el Señor me recogerá» anunciando la inminente canonización (equipolente) de Margarita de *Città di Castello* (*Margherita della Metola* – 1287-1320).
  
29. Comunicamos que el día 13 de mayo 2021 en la Solemnidad de la Ascensión del Señor, el Maestro de la Orden, junto con sus tres predecesores, fr. Timothy RADCLIFFE, fr. Carlos AZPIROZ COSTA y fr. Bruno CADORÉ, dirigieron a toda la Familia Dominicana la carta «El capítulo general en la Orden de Predicadores: estructura de comunión y misión. En conmemoración del 8º Centenario de los primeros capítulos generales de la Orden (1220, 1221)».
  
30. Comunicamos que el día 2 de marzo 2022 en la Solemnidad del Miércoles de Ceniza, el Maestro de la Orden, dirigió a toda la Familia Dominicana la carta sobre la jornada universal de oración y ayuno por la paz.

31. Comunicamos que, durante el pasado trienio, el Maestro de la Orden realizó la visita canónica a la comunidad de Ss. *Domenico e Sisto* (Angelicum) en Roma (12/16.10.20), a la *Pontificia Università San Tommaso d'Aquino* (PUST) en Roma (19/21.10.20) y a la comunidad de *Santa Maria Maggiore* en Roma (26/28.10.20), a l'*École Biblique*, Convento de San Esteban, Jerusalén, Israel (9/13.01.22), a la Provincia de Suiza y al Convento de San Alberto Magno (14/21.01.22), a la Provincia de Teutonia y a la Provincia de Alemania del Sur y Austria (31.05.22- 15.06.22), a la Casa de Estudios y a la Universidad Dominicana de Ibadán, Provincia de Nigeria, (22/26.06.22).
32. Comunicamos que, durante el pasado trienio, el Maestro de la Orden realizó visitas fraternas y participó en diferentes reuniones y eventos internacionales, a saber:

Visita fraterna a la provincia de Colombia y a la Universidad Santo Tomás (25/29.09.19), Participación en la reunión de la Comisión Internacional de las Monjas en México (30.09/01.10.19). Visita fraterna a algunas comunidades de la provincia de México (01/03.10.19). Participación en la peregrinación del Rosario en Lourdes (04/06.10.19). Peregrinación al santuario de santo Domingo en Soriano (10/11.10.19). Participación en la reunión de la Comisión Internacional de Justicia y Paz en Roma (13.10.19) Visita fraterna a algunas comunidades de la provincia del Santo Nombre, EE.UU. (24/29.10.19). Visita fraterna a la provincia de Portugal y participación en la celebración de la canonización de fr. Bartolomé de los Mártires en Braga, Portugal (08/11.11.19). Celebración en la Basílica de San Lorenzo al Verano por los difuntos de la familia dominicana (16.11.19). Reunión de la Comisión Internacional de Familia Dominicana (24.11.19). Comisión Teológica Internacional

(27/30.11.19). Visita fraterna a las comunidades de San Alberto y San Jacinto en Friburgo, Suiza, 11/14.12.19.

Misa de clausura de las celebraciones con motivo del 800 aniversario de la fundación del Convento Patriarcal de Bolonia (06.01.20). Visita al vicariato provincial de Puerto Rico (15/22.01.20). Visita fraterna a las comunidades de *Santa Maria Novella* (Florencia) y Fiesole (28.01.20). Visita fraterna a algunas comunidades de la provincia de Hispania (30.01-01.02.20). Visita fraterna al Vicariato en España de la Provincia de Nuestra Señora del Rosario (01/14.02.20). Encuentro de Justicia y Paz de la Familia Dominicana de la región de Asia-Pacífico, Manila (05/11.03.20). Taller de formación para promotores provinciales de JPCC en la región de Asia-Pacífico en Manila, Filipinas (7/13.06.20). Participación en la reunión en línea con los regentes de la región de Asia-Pacífico (8/15.06.20). Participación a la Misión Artística Dominicana en Tallinn, Estonia (31.08/02.09.21).

Participación en el "*dies academicus*" de la *Pontificia Università San Tommaso d'Aquino* (PUST) de Roma (30.10.20). Celebración en la Basílica de San Lorenzo al Verano por los difuntos de la familia dominicana (14.11.20). Reunión de la Comisión Internacional de Familia Dominicana (21.11.20). Visita fraterna a la comunidad de *Santa Maria delle Grazie*, Milán (07/08.12.20).

A partir del mes de marzo 2020, dada la dificultad para realizar los viajes previstos a causa de la pandemia de COVID-19, la mayor parte de los encuentros (comisiones de la Orden, grupos regionales de priores provinciales, regentes, formadores o formandos) se realizaron de forma virtual y el Maestro participó en la mayor parte de ellos.

Presidencia de la Eucaristía con motivo de la celebración del inicio del Año Jubilar en Roma en la Basílica de Santa Sabina (10.01.21). Reunión en línea de la Comisión Coordinadora de la IAOP (05.02.21). Celebración en el Monasterio de Monte Mario (Roma) con motivo de la celebración del 8° Centenario de su fundación (28.02.21). Participación virtual en el Taller para los nuevos Provinciales (19.03.21). Encuentro virtual con los formadores de la Región IAOP (05.04.21). Encuentro virtual con los estudiantes de la región del IAOP (07.04.21). Encuentro virtual con los novicios de la IAOP (09.04.21). Encuentro virtual para los Provinciales de Asia-Pacífico (14.04.21). Encuentro virtual con los hermanos recién profesos de la provincia de la India (17.04.21). Encuentro virtual con los frailes del Vicariato de Ucrania (28.04.21). Encuentro virtual con los frailes en Haití y el provincial de Toulouse (08.05.21). Celebración de la Traslación de nuestro padre santo Domingo en el Convento Patriarcal de Bolonia (24/25.05.21). Reunión virtual de Instituciones bajo la Jurisdicción del Maestro (03/04.06.21). Sesión de estudio para el Laicado Dominicano de Asia (06.06.21). Participación al Congreso Eucarístico Internacional en Budapest, Hungría (3/5.09.21). Visita fraterna de Viena y de las casas en Hungría (13.09.06.21). Visita a Nigeria para la erección e integración del Monasterio del Santísimo Sacramento, Ilorin, como monasterio de la Orden (24/28.06.21). Visita fraterna a la Provincia de San Agustín, en África Occidental (24/29.06.21). Visita fraterna a Costa de Marfil y Benín (23.07.21-04.08.21). Visita fraterna a las Provincias de Eslovaquia y Bohemia (1/5.10.21). Visita fraterna a la Provincia de Hispania con motivo del jubileo de santo Domingo (11/17.10.21). Visita fraterna a la Provincia de Francia (21/27.10.21). Visita fraterna a la comunidad de San Nicolás en Bari con motivo de los 70 años del encargo de la Basílica a la Orden (26/28.11.21).

Al ser prácticamente imposible viajar fuera de Italia a causa de la pandemia de COVID-19, el Maestro no pudo participar durante 2021 a los encuentros presenciales con los provinciales, frailes, hermanas y comisiones de las distintas regiones del mundo. Todas las reuniones celebraron de forma virtual y el Maestro participó en la mayor parte de ellas.

Visita fraterna a la Provincia de Polonia en ocasión de la celebración del inicio del 800º Jubileo de la Provincia de Polonia (17/19.02.22), Taller de Nuevos Provinciales, Caleruega, España (15/24.03.22), Asamblea de CIDALC en Tultenango, México (26/31.03.22), Visita fraterna a la Provincia de México y comunidades de formación y encuentro con el Consejo Federal de Monjas (31.03.22-5.04.22), Asamblea IEOP en Florencia, Italia (19/21.04.22), Visita fraterna a la Provincia de Filipinas (23.04.22-08.05.22), Visita fraterna a la Provincia de Inglaterra en ocasión de la celebración del 800º Jubileo de la Orden en Inglaterra (21/25.05.22), Celebración en Bélgica de la fusión de la Provincia de los Países Bajos con la Provincia de Bélgica (28.30.05.22), Celebración de la beatificación de los Mártires de Almagro en Sevilla, España (17/19.06.22).

33. Comunicamos que el Papa Francisco recibió en audiencia privada al Maestro de la Orden el 7 de diciembre 2019.
34. Comunicamos que el 26 de febrero 2020 el Maestro de la Orden, junto con la comunidad de Santa Sabina y numerosos frailes, hermanas y laicos, participó a la celebración del miércoles de ceniza presidida por el Papa Francisco en la Basílica de Santa Sabina. El 17 de febrero 2021 a causa de las medidas de seguridad sanitarias impuestas en tiempo de pandemia el Santo Padre no celebró la Misa estacional en Santa Sabina. El 2 de marzo 2022, a causa de una gonalgia

aguda, el Santo Padre no celebró la Misa estacional: la celebración fue presidida por S.E.R. el Cardenal Pietro PAROLIN, Secretario de Estado.

35. Comunicamos que el 6 de enero de 2021 en el Convento Patriarcal de Bolonia tuvo lugar la celebración eucarística de apertura del Año Jubilar con motivo de los 800 años del *Dies Natalis* de nuestro padre santo Domingo. La celebración fue presidida por el arzobispo de Bolonia, Cardenal Matteo ZUPPI y concelebrada por el Maestro de la Orden. El 6 de enero de 2022 tuvo lugar allí mismo la celebración eucarística de clausura del Jubileo de los 800 años del *Dies Natalis*, presidida por el Maestro de la Orden.
36. Comunicamos que el 24 de mayo 2021 el Santo Padre envió a fr. Gerard Francisco TIMONER, O.P., Maestro de la Orden de Predicadores, la carta *Prædicator Gratia* con motivo del 8° Centenario del *Dies Natalis* de nuestro padre santo Domingo.
37. Comunicamos que el 14 de febrero de 2022 de acuerdo con la comisión de ACG 2019 Biên Hòa 334, el MO constituyó la Red para el Diálogo con culturas y religiones de la Orden de Predicadores.
38. Comunicamos que el 21 de febrero de 2022 el Maestro de la Orden constituyó la Red de Universidades de la Orden de Predicadores (UNOP-RUOP).
39. Comunicamos que el 21 de mayo 2022 el Maestro de la Orden reconoció como actividad bajo su vigilancia por tres años las siguientes instancias: DOMUNI, OPTIC, las actividades de colaboración del Instituto para el Diálogo con las Culturas y las Religiones en África Ibadan con otras Entidades e Instituciones dominicanas de IAOP, y las actividades de

diálogo con las Culturas y las Religiones en la Región Asia-Pacífico organizadas y coordinadas por el Centro de Teología de Manila.

40. Comunicamos que el día 10 de noviembre 2019, en la catedral de Braga, tuvo lugar una Misa de acción de gracias por la Canonización Equipolente de San Bartolomé de los Mártires presidida por el Prefecto de la Congregación para las Causas de los Santos, Cardenal Angelo BECCIU, y concelebrada por el Maestro de la Orden.
  
41. Comunicamos que el 12 de diciembre 2019 el Sumo Pontífice reconoció el martirio de 27 miembros de la familia dominicana en España asesinados durante la guerra civil española de 1936-1937. Estos son: Ángel MARINA ÁLVAREZ (1890-1936), Manuel FERNÁNDEZ-HERBA PEREIRA (1878-1936), Natalio CAMAZÓN JUNQUERA (1873-1936), Antonio TRANCHO ANDRÉS (1900- 1936), Luis SUÁREZ VELASCO (1897-1936), Edoardo SÁINZ LANTARÓN (1906-1936), Pedro LÓPEZ DELGADO (1909-1936), Francisco SANTOS CADIerno (1913-1936), Sebastián SÁINZ LÓPEZ (1915-1936), Arsenio DE LA VIUDA SOLLA (1880-1936), Ovidio BRAVO PORRAS (1908-1936), Dionisio PÉREZ GARCÍA (1912-1936), Fernando GARCÍA DE DIOS (1916-1936), José GARRIDO FRANCÉS (1893-1936), Justo VICENTE MARTÍNEZ (1913-1936), Mateo DE PRADO FERNÁNDEZ (1907-1936), Paulino REOYO GARCÍA (1913- 1936), Santiago APARICIO LÓPEZ (1913-1936), Ricardo Manuel LÓPEZ Y LÓPEZ (1914-1936), Antolín MARTÍNEZ-SANTOS YSERN (1914-1936), de Almagro; Juan AGUILAR DONIS (1886-1936), Tomás MORALES MORALES (1907-1936), Fernando GRUND JIMÉNEZ (1907- 1936), Fernando DE PABLOS FERNÁNDEZ (1876-1879), Luis María FERNÁNDEZ MARTÍNEZ (1886-1936), Fructuoso PÉREZ MÁRQUEZ

(1884- 1936), de Almería; y la monja dominica Ascensión de San José SÁNCHEZ ROMERO (1861-1937). El día 18 de junio 2022 el Prefecto del Dicasterio de las Causas de los Santos, cardenal Marcello SEMERARO, enviado del Papa, celebró la beatificación de estos 27 mártires en la catedral de Sevilla, España, en presencia del Maestro de la Orden.

42. Comunicamos que el 24 de abril 2021 el Sumo Pontífice extendió a la Iglesia universal el culto litúrgico a la Beata Margarita de *Città di Castello*, de la Tercera Orden de los Frailes Predicadores; nacida hacia 1287 en *Mercatello sul Metauro* (Italia) y fallecida en *Città di Castello* (Italia) el 13 de abril de 1320, inscribiéndola en el catálogo de los Santos (Canonización Equipolente). El 19 de septiembre 2021, en la iglesia de *San Domenico* en *Città di Castello*, tuvo lugar una Misa de acción de gracias presidida por el presidente de la Conferencia Episcopal italiana (C.E.I.) cardenal Gualtiero BASSETTI y concelebrada por el Maestro de la Orden.
43. Comunicamos que el día 16 de julio, el Maestro de la Orden fr. Gerard Francisco TIMONER III recibió a la Doctora María Luisa ASPE ARMELLA quien habló a los capitulares e invitados sobre el multiculturalismo y del resurgimiento de la ultraderecha y el neopopulismo de izquierda sobre todo en América Latina, sobre el papel de la mujer y los jóvenes que buscan experiencias que den sentido a sus vidas. Propuso a los capitulares la pregunta “¿Como anunciar el Evangelio en un mundo desarticulado? Con la finalidad de enfrentar los desafíos que se le presentan a la misión de la Orden de Predicadores en el mundo actual.
44. Comunicamos que la tarde del día 16 y la mañana del día 17 de julio fr. Rafael COLOMÉ de la Provincia de Hispania, fr. Vicent DAVILA Provincia de San Alberto Magno (EE.UU.)

y fr. Antoine DE LA FOYOLLE Provincia de Francia, revisaron las cartas testimoniales de los capitulares.

45. Comunicamos que el Capítulo General inició el domingo 17 de julio de 2022 con la Misa Solemne del Espíritu Santo, concelebrada por todos los capitulares y presidida por fr. Gerard Francisco TIMONER III. En su homilía, fr. Gerard manifestó su agradecimiento a Dios por la generosidad que tiene para bendecirnos y "...hacer posible que estemos en Tultenango, México", hizo alusión a la historia de la casa de Tultenango dónde se inició la restauración de la provincia de México en 1961. Ahora en este mismo lugar se generarán los sueños y las esperanzas de la misión de la Orden en el mundo. Sostuvo que "...nuestra esperanza se basa en la certeza de que Dios nunca nos abandonará". Al final de su homilía expresó: "...los capitulares y yo no comprendemos bien el español, pero comprendemos muy bien el lenguaje de su amistad".

Posteriormente hubo una convivencia con miembros de la Familia Dominicana en México, algunos delegados de las diferentes ramas tuvieron la oportunidad de presentarse.

46. Comunicamos que las Normas de Procedimiento del Capítulo General de Biên Hòa, igualmente fueron aprobadas el 18 de julio en la primera sesión plenaria del Capítulo General de Tultenango 2022 (*LCO 417, II, 2º*).
47. Comunicamos que el día 18 de julio de 2022, el Capítulo General aprobó a los moderadores para las sesiones plenarias: fr. Didier CAENEPEEL de la provincia de Canadá, fr. Wenifredo PADILLA III de la provincia de Filipinas, y fr. Franklin BUITRAGO ROJAS de la provincia de Colombia, previamente propuestos por el Maestro de la Orden.

48. Comunicamos que el día 18 de julio de 2022, el Maestro de la Orden, fr. Gerard Francisco TIMONER III, presentó a los capitulares su *Relatio de Statu Ordinis*. El documento (cf. *Appendix I*), firmado en Roma el día 8 de diciembre de 2021, fue enviado antes a los capitulares. A la presentación siguieron reuniones por grupos lingüísticos e intercambio de preguntas y respuestas en el aula capitular con el Maestro de la Orden.
49. Comunicamos que el Síndico de la Orden fr. Juan Luis MEDIAVILLA GARCÍA presentó el Informe Económico mismo que fue puesto a disposición de los miembros del Capítulo.
50. Declaramos que, de acuerdo a LCO 417, 1, 2, I, el Maestro de la Orden propuso a fr. Eduardo COBIÁN HERNÁNDEZ y a fr. Josué Jordán RIVERA GONZÁLEZ como actuarios.
51. Declaramos que de acuerdo a LCO 415, 1, 4º, I el Maestro de la Orden propuso seis comisiones y sus presidentes:

**Comisión 1. La Predicación: misión en nuestras culturas**

**PRESIDENTE:** fr. Liboire KAGABO (31)

fr. Didier BOILLAT (38)

fr. Antoine DE LA FAYOLLE (03)

fr. Salvatore DI FAZIO (04)

fr. Thomas PUTHUPARAMBIL (46)

fr. Clarence Victor C. MARQUEZ (41)

fr. Kliment MIKULKA (12)

fr. Guy RIVARD (31)

fr. Aniedi OKURE (45, Promotor General por la Justicia y Paz)

Sor Lorena BARBA FRANCO (invitada)

Rev. Michael HALL (invitado)

Hna. Herminia MEDIA SÁNCHEZ (invitada)  
Dafne Leticia PRADO BONILLA (invitada)  
Maria Lourdes TORRES CAMPOS (invitada)  
Pablo SANTOS ESCALANTE (invitado)

### Comisión 2. **Comunión y misión**

**PRESIDENTE:** fr. Fernando DELGADO FLOREZ (85)

fr. Mariano Sergio FORALOSSO (37)  
fr. Javier RIVERA (44)  
fr. Oluyemi TAIWO (45)  
fr. Carlos TERÁN LOBÓN (20)  
fr. Bruno CADORÉ (03, Ex-maestro)  
fr. Florentino BOLO (41, Socio para la Vida Apostólica)  
Sor Gricelda Carmen VÁZQUEZ BECERRA (invitada)  
Hna. Luciana SANTILLÁN ARELLANO (invitada)

### Comisión 3. **Llamados a la misión: vocaciones, formación inicial y permanente**

**PRESIDENTE:** fr. Rafael COLOMÉ ANGELATS (01)

fr. Benedikt ROBERT HAJAS (83)  
fr. Herman JOHNSON (42)  
fr. Patrick LENS (27)  
fr. William LOH (36)  
fr. Robert MEHLHART (34)  
fr. Tran THIEN AN (40)  
fr. Gonçalo Martim VIEIRA PEREIRA DINIZ (15)  
fr. Juan Manuel HERNÁNDEZ HERNÁNDEZ (19, Socio para América Latina y el Caribe)  
fr. Michael-Dominique MAGIELSE (17, invitado)  
fr. Joseph TROUT (35, invitado)

### Comisión 4. **La misión del estudio**

**PRESIDENTE:** fr. Bernhard BLANKENHORN (32)

fr. Vincent DAVILA (35)  
fr. Joseph ELLUL (30)  
fr. Dominik JARCZEWSKI (10)  
fr. Elvis APPIA KOUASSI (84)  
fr. Paul Nguyen MINH TUAN (40)  
fr. Isaac MUTELO (48)  
fr. Felipe TRIGUEROS (25)  
fr. Pablo Carlos SICOULY (28, Socio para la Vida  
Intelectual)

**Comisión 5. Recursos para la misión: Economía**

**PRESIDENTE:** fr. Donal ROCHE (18)

fr. Maximiliano CAPPABIANCA (08)  
fr. Rodolfo SEGURA GARRIDO (19)  
fr. Fabio HERRERA (23)  
fr. Michael HURLEY (32)  
fr. Óscar Eduardo GUAYÁN PERDOMO (21)  
fr. Juan Luis MEDIAVILLA GARCÍA (01, Sindico de la  
Orden)

**Comisión 6. Estructuras para la misión: LCO**

**PRESIDENTE:** fr. Romaric MORIN (02)

fr. Bruno ESPOSITO (05)  
fr. Narciso ESTRELLA Jr. (49)  
fr. Lorenzo LORUSSO (06)  
fr. Gregory PEARSON (09)  
fr. Pius PIETRZYK (29)  
fr. Ivan Marija TOMIC (13)  
fr. Emiliano VANOLI (28)  
fr. Benjamin EARL (09, Procurador General)

52. Declaramos que el Maestro de la Orden propuso a los revisores de los textos (*LCO 417, I, 3º*) fr. Gregory PEARSON, fr. Oscar Eduardo GUAYÁN PERDOMO y fr. Elvis Appia

KOUASSI. Su tarea será verificar a su debido tiempo los textos que hayan sido aprobados.

53. Declaramos que la comisión de pilotaje estuvo compuesta por los Presidentes de cada Comisión, los Moderadores, el Coordinador de los traductores, el Secretario General y el Maestro de la Orden.
54. Declaramos que como en el Capítulo anterior habrá un prólogo común para las Actas basado en las discusiones y el trabajo de la Asamblea. El Maestro de la Orden propuso al Capítulo la Comisión del prólogo integrada por: fr. Antoine DE LA FAYOLLE, Presidente de la comisión, y a fr. Emiliano VANOLI, fr. Vincent DAVILA, fr. Clarence Victor MARQUEZ y fr. Emmanuel TAIWO, como miembros de la comisión. El Capítulo dio su consentimiento por voto electrónico.
55. Comunicamos que el 30 de julio hicieron su primera profesión ocho frailes novicios de la Provincia de Santiago de México en manos del Maestro de la Orden.
56. Comunicamos que el 31 de julio el Maestro de la Orden y los capitulares recibieron a Mons. David MARTÍNEZ DE AGUIRRE GUINEA, OP, Obispo de Puerto Maldonado, Perú, quien presentó el Plan Pastoral 2022-2026 de su diócesis.

## CHAPTER II FOREWORD

*“In the beginning was the Word, and the Word was with God, and the Word was God.” (John 1:1)*

*“That which was from the beginning [...] that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. And we are writing this that our joy may be complete.” (1 John 1:1, 3-4)*

### A. CHRIST THE PREACHER OF HOPE

57. Our General Chapter has gathered in Tultenango almost five hundred years after the Order first arrived here in Mexico in 1526. At the hands of those early missionaries, the Order here flourished. Within twenty-five years of that first arrival, there were two provinces of friars; another hundred years, and two more provinces were added—and at its peak, one of these provinces alone had over a thousand friars. Among the first friars here was the legendary fray Bartolomé de las Casas, the first bishop of Chiapas in southern Mexico and northern Guatemala. In the city of Oaxaca, the Order built over two hundred structures, many of them architectural gems—even today tourists in Oaxaca are drawn to the *“ruta dominica”* (“the Dominican route”) to visit these places that have housed our preaching. Nor was this flourishing limited to the friars; at present there are eighteen monasteries of Dominican cloistered nuns in Mexico, and there are two hundred sixty nuns in the federation formed by these Mexican monasteries and a monastery in Nicaragua and another in Cuba. Among the many Dominican apostolic sisters in Mexico, there are

three congregations that were founded here. And already in 1628 the first lay Dominican fraternity was established.

58. Yet for all the glories of its history, the Order in Mexico has also known great suffering and struggles. And to these Tultenango bears witness. For in the mid-19<sup>th</sup> century, anti-Church laws gradually restricted the work of the Order and confiscated our property, until in 1861 religious were forced out of their convents, and friars and sisters were scattered into individual houses where they lived in hiding. By 1894, there were only four friars remaining in Mexico. The most ancient communities of nuns lost their monasteries. And though efforts began to renew the Order, these were stifled by an anti-clerical revolution in 1910. But “the Word of God is not chained” (2 *Timothy* 2:9), and so our preaching goes on! It was out of the ashes of this persecution that a new lay Dominican fraternity was founded in Mexico City, around 1908. When the friars were absent, they gathered in houses to keep giving witness to the Word of God. A little over a century later, there are now twenty-eight lay Dominican fraternities with three hundred members all over the country. And it was here in Tultenango, in an old *hacienda* safely hidden away in the mountains outside Mexico City, that the friars gathered to re-found the Province of Santiago in 1961, one hundred years after the friars were first scattered.
59. It is in this same *ex-hacienda* that we capitulars have gathered. Like those friars before us, we come to Tultenango with a glorious history, but also worn down by seemingly insurmountable challenges. How can we preach *Veritas* in a world overwhelmed by lies and half-truths, by the manipulation of narratives out of self-interest? How do we live and witness as a loving community when our world is increasingly polarized and divided, and when, despite its

ever-improving communications technologies, it grows ever-more isolated and lonely? How can our preaching be convincing when the scandals and divisions in the Church have undermined our credibility? Secularism is rampant, and there is hostility and even violence towards Christians—including members of our own Order. Wars and violence seem to spring up all around us, even in places we thought had finally learned to embrace peace. Poverty keeps worsening, there are millions of migrants and refugees who have to leave their countries in order to survive, and the environment continues to deteriorate. Finally, since our last General Chapter, the COVID-19 pandemic has shaken seemingly every aspect of our lives: along with death and disease, there were economic losses, learning losses in schools, altered church practices, and impacts upon personal mental health and societal life. It has even cast a pall over this General Chapter, daily confining new capitulars and limiting the programs and activities we set out to do.

60. In the face of these challenges and many more, we come to Tultenango; not, indeed, to re-found the Order, but to seek renewal. And where are we to find this new life, the answers to our deepest questions and greatest obstacles? In the same place our Holy Father Dominic found them: in *the following and imitation of Jesus Christ the Preacher*.
61. For Jesus Christ also preached to a world immersed in suffering. The crowds that gathered to hear him included the poor, the blind, the oppressed, and sinners (*cf. Luke 4:18-19*). They included a paralytic whose friends were so desperate for his healing that they opened a hole in a roof just so he could get to Jesus. There was a man possessed by a legion of demons who lived in exile among the tombs, wrapped in chains.

62. Jesus fed these hungry crowds, touched lepers, healed paralytics, and cast out demons. But above all else, Christ preached a message of hope, a hope found not in an earthly solution to their problems – a fact that disappointed many – but in the nearness of God and his kingdom. He told them that God knew all their needs and that they could rely on him, that God was seeking them out and longed for them to come home to him. But the culmination of this hope *was his very person*, for in Jesus Christ, God had become so near as to become one of them. In Christ, it was God himself who knew their hungers and fed them, touched the untouchables, and even forgave sins. And ultimately, in calling these crowds to himself and his love, he was offering the sole thing that could fulfill their deepest yearnings: union with God.
63. It is this Christ, the itinerant, poor preacher, whom we Dominicans follow and seek to imitate (*cf. Summa Theologiae, III.40*, where Christ's way of life sounds remarkably Dominican!). In the midst of the sufferings and trials of our day, the clear and recurrent theme of this General Chapter has been: *we are sent to preach a message of hope*. And that hope is the same as it was two thousand years ago: *Jesus Christ*. It is in Christ alone that the divisions among us will be overcome and that we will be united as one (*cf. Ephesians 2:16*), it is in him alone that sin is conquered, and it is he who "will wipe away every tear from their eyes" (*Revelation 21:4*).
64. As our Master Gerard reminded us in his homily for the Mass of the Holy Spirit at the beginning of our General Chapter, the hope we preach is not based on mere optimism in human progress, on our capacity to overcome these problems by our own resources and through hard work. Indeed, if we relied on these things, we would be right to despair! The hope we

preach, rather, “leans” on God’s help, through whom alone we can attain hope’s goal (*ST II-II.17.1 co.*).

65. Nor do we preach hope for an earthly paradise, a solution here and now to the sufferings and injustices that plague our world – after all, we call this world a “valley of tears” and an “exile” as we pray the *Salve Regina*. Our sights are set rather on “a new heaven and a new earth,” where “death shall be no more, neither shall there be mourning nor crying nor pain anymore,” and where, most importantly, “God will dwell with [us] and [we] shall be his people” (*Rev 21:1, 3-4*). It is that union with God that we hope for.
66. Yet even if that union with Christ reaches its completion only in heaven, it begins already here and now. And so, our sister St. Catherine of Siena could say, “All the way to heaven is heaven, for Jesus said, ‘I am the way.’<sup>1</sup>” Thus, the hope we preach does not ignore this world – rather, it elevates our view of this world. Furthermore, because Christ entered into solidarity and union with the poor and suffering of this world, to the point of experiencing in himself the pains and injustices that they suffer (*cf. Mt 25:41-45, Acts 9:4-5*), our union with Christ must necessarily unite us also to their sufferings – as St. Paul told the Corinthians, “If one member suffers, all suffer together” (*1 Cor 12:26*).
67. It is from this solidarity that our preaching decrying these evils is born, for our love for Christ the Head necessarily leads

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<sup>1</sup> Kelly S. Johnson, *The Fear of Beggars: Stewardship and Poverty in Christian Ethics* (Grand Rapids, MI: William B. Eerdmans Pub, 2007), 209; Regis Martin, *The Last Things: Death, Judgment, Hell, Heaven* (San Francisco: Ignatius Press, 1998), 39; Jim Forest, *The Ladder of the Beatitudes* (Maryknoll, NY: Orbis Books, 1999), 33; Dorothy Day, *On Pilgrimage* (New York: Catholic Worker Books, 1948), 59.

us to love his members. Thus, the hope we preach—union with Christ—involves us necessarily in a preaching on behalf of those to whom Christ has united to himself, especially the poor and suffering.

68. Furthermore, because we have not yet arrived at that longed-for day, we should expect our message of hope to meet with resistance. After all, Christ's own preaching encountered resistance and rejection to the point of the cross, and he warned us to expect the same (*cf. Jn 15:18-20*). Yet it was precisely from the cross—from what appeared his greatest failure—that Christ preached most eloquently.
69. Yet the resistance to this message of hope need not come only from *outside* us. We ourselves refuse Christ's message in any number of ways, clinging to that which he has asked us to release, refusing to die with him. We may find ourselves discouraged by our own failures and sins, or the lack of results we once hoped for, and growing cynical. In the face of this world's struggles and our own, we may begin to despair. We may simply grow tired of our vulnerability, of the fact that we are imperfect men in need of constant healing, of having "this treasure in earthen vessels" (*2 Cor 4:7*).
70. When faced with all these struggles and failures, outside and within, we must remember that Jesus Christ is the preeminent preacher of hope, and we are first of all recipients of his message. We, too, are members of that crowd hungering for his word, for his healing, and ultimately for his love. And only if we are willing first to receive his message, first to be formed in his Gospel, can we hope to be preachers of it.

## B. CHRIST WHO FORMED PREACHERS

71. From the very beginning of his ministry of preaching, Jesus called disciples to follow him. This was not an afterthought, nor a contingency plan when death became imminent, but rather part of his mission from the beginning. And it is remarkable just how much time and energy he devoted to forming these disciples to be preachers in their turn! He lived and traveled with them, explained his teachings to them (patiently, for they often failed to understand), and called them friends. He sent them out to preach his own message—the imminence of the kingdom—and gave them precise instructions on how they were to go out (*cf. Mt 10:5-15*). And in leaving this world to ascend to his Father, Christ sent out these apostles to continue his preaching (*Jn 20:21; Mt 28:18-20*), conforming them to himself by the gift of the Holy Spirit (*Acts 1:8, 2:1-42; Jn 20:21-23*).
72. Our Holy Father Dominic, who received from the great apostles Peter and Paul the commission to “Go and preach,” founded the Order to take up this distinctively *apostolic* mission of preaching the Gospel to the ends of the earth. This is captured succinctly by our Fundamental Constitution: “Sharing the Apostles’ mission, we also follow their way of life, in the form devised by Saint Dominic” (*Fundamental Constitution, IV*). And this is doubtless behind the Order’s devotion to the Blessed Virgin Mary under the title of “Queen of Apostles” (*cf. LCO 67 §2*) and our calling upon St. Mary Magdalene, the Apostle to the Apostles, as one of our patronesses.
73. And as was true for the first apostles, our mission of preaching also requires formation. This formation, like theirs, is meant to make us like our teacher—for if we are to preach

Christ's message, we must become like him. And like them, this formation comes from living daily with Christ. It is from him that we must learn to become men of prayer, who go away from the crowds to spend quiet time with our Heavenly Father and who gather together to pray in his name (*cf. Mt 18:20*). From his love for his band of disciples we learn to love our brothers and sisters, to care for each other and bear each other's burdens. We learn from him the nature of contemplative study, to immerse ourselves in the Scriptures to the point that they become our language. And from him we learn how to daily take up our cross and die to ourselves so as to live for God.

74. St. Dominic understood this need for formation well, intentionally sending the early brothers to universities. And so in turn the need for formation has been a central theme of our chapter here in Tultenango, particularly the firm conviction that *every brother in the Order has the right to a full and authentic Dominican formation*. Good formation requires a real investment and sacrifice from all of us, both those charged with formation and those being formed. It means investing resources, especially the precious time and talents of our friars. But the Dominican intuition – which we find in Christ's own spending of himself for his apostles – is that this formation is a necessary investment in our future mission; it is not a waste. We must resist the temptation to focus only on present needs, which are often so overwhelming as to obscure the future. Our mission will flourish only if we are willing to invest in forming our friars.
75. Nor is this formation limited to our first few years in the Order! To preach the Gospel, we must be *constantly* formed, constantly converted. This is not limited to an occasional course or sabbatical, good though those may be. Rather, our

whole way of life—the *vita apostolica* we have embraced by our profession of the evangelical counsels and specifically our obedience to the way of life St. Dominic left us—is meant to form us daily as preachers, a dynamic captured in Biên Hòa with the concept of “synergy.” Both our mission and our way of life are apostolic, and we cannot hope to embark on the preaching mission of the apostles if we do not first strive to live as they did.

76. The history of Tultenango itself bears witness to this priority of formation, for many of the very buildings used for this chapter were used for a novitiate and an apostolic school after the Order was re-founded in Mexico, and from here the Order grew. And this is only the most recent chapter in a long history of investment in formation here in Mexico. The very first missionaries arrived in turbulent times, arising from the encounter between different civilizations, times filled with opportunities for evangelization, but also the counter-witness of injustices. In the face of these challenges, the Order sent only those friars with the best theological formation and with apostolic zeal—generally those who had studied in Salamanca—to start this new mission. And at their hands, the mission here flourished.

### C. PREACHERS IN THE BODY OF CHRIST

77. The goal of our apostolic formation is ambitious: not only to imitate Christ, but to experience in ourselves what St. Paul described: “it is no longer I who live, but Christ who lives in me” (*Gal 2:2*). We seek to live in Christ, and for Christ to live in us—that is, we seek to be members of Christ’s Body. And in that Body, we Dominicans have been given an astonishing task: not only to preach the Gospel, but—because we preach as Christ’s members—for Christ to preach in us (*cf. ST III.42.4*

*ad 1*). We seek to become “ambassadors for Christ,” so that God himself might make “his appeal through us” (2 Cor 5:20).

78. Yet though the whole Dominican Family has been given this task, we each fulfill it according to our own particular role in the Body of Christ: the laity preach differently than the nuns, the friars differently from the apostolic sisters. And among the friars, the cooperator brothers and priests also preach in distinct ways. Each of these roles is unique; and as the mouth needs the lungs to speak, and the lungs need the mouth to breathe, so each part of the Dominican Family needs each other for Christ’s preaching to be complete.
79. If, then, we as Dominicans are to preach the Gospel effectively, we must walk together (*syn-*) along the Way (*odos*) which is Christ the Preacher (*cf. Jn 14:6*). Here we find, then, a Dominican form of synodality, which is reflected in our Fundamental Constitution, §VII: “Our Order is both universal and a communion, and this is reflected in its type of government. Of special importance is the organic and proportionate sharing of all its members in achieving the Order’s purpose.” And we do so as members of the “entire Church,” walking together and collaborating with it (*Fundamental Constitution §VI; cf. LCO 101*).
80. This sort of synodality, this walking together, is needed not only for the different branches of the Dominican Family, but also for the friars. This General Chapter has emphasized, for instance, the importance of collaboration among our provinces across the world so as to accomplish our mission, particularly in the area of formation. To this end, we must remember that we are primarily “incorporated into the Order” (*LCO 265*) – note the link between *in-corp*-oration and body (*corpus*) – and only secondarily affiliated to a particular

province. Like members of a body, each province has its own autonomy, but it is alive only if connected to the others and thus part of the whole Order. And at times one member needs the help of another to fulfill its function.

81. We must also walk together as communities within a province—which continuing the bodily analogy, the Fundamental Constitution calls the “fundamental cells” (*cellula fundamentalis*) of the province (*Fundamental Constitution §VII*)—and walk together as individual brothers within a community. Only by bringing the gifts of each brother to bear on the task before us can the Order preach effectively. But the responsibility for this lies not only with the community, who calls forth these gifts, but also with each of us as individual brothers, who at profession placed ourselves in the hands of our superior and need constantly to hand ourselves—our gifts, our ideas, our desires, our plans—over to the needs of the preaching. In vowing obedience, we renounced having the final say, and gave ourselves over willingly to the decision of the brethren.
82. This synodal approach also means that reflection on the cooperator brothers needs to be paired with deeper reflection on priesthood. We must come together to a deep appreciation for our equal dignity before God and our beautifully diverse roles in his Church. In this regard, a recurrent topic in our discussions has been the need to rediscover a more positive understanding of the priestly role of our ordained friars. A history of clericalism together with the terrible abuses perpetrated by some priests throughout the centuries and particularly in recent decades have made it difficult to claim a positive image of the priesthood, and have even tainted the priesthood with a certain shame. And yet Christ has chosen that there should be priestly members of his Body, and thus

the other members of the Body – including fellow members of the Dominican Family – need priestly preachers willing to embrace their priesthood. In our conversations, a key way forward that emerged was a positive understanding of spiritual fatherhood – so needed in a world deeply suspicious of fatherhood and yet aching for good fathers.

83. Furthermore, because we are members of the Body of Christ, and the members depend on each other, we must each be faithful and accountable to the role we have been given. After all, the Holy Spirit has filled us each with gifts for our ministry, gifts of which we are stewards, and, “Every one to whom much is given, of him will much be required” (*Lk 12:48*). This accountability is particularly pressing for preachers, whose words have the capacity to build up or to tear down, and which will therefore be carefully weighed: “for by your words you will be justified, and by your words you will be condemned” (*Mt 12:37*).
  
84. This topic of accountability has been central to all our work as a General Chapter. We have focused especially on our fidelity to our responsibilities within Dominican life, and especially to what our Constitutions and General Chapters ask of us – for if our legislation is not read and followed, what is the point of a chapter? In his *Relatio* for this General Chapter, the Master of the Order noted: “We know that we do not need to ‘re-invent’ the Order each time we celebrate a General Chapter. True, it would be interesting to ‘sing a new song’; but sometimes, we probably just need to sing the same song on a ‘different key’, or with greater harmony” (*Relatio*, 15). And indeed, in our discussions in these last few weeks, we have found time and again that the things we thought our Order needed or that we longed for were already present in our legislation, be it in our Constitutions or in Acts of previous

General Chapters (*cf. LCO 275, §1*). So, there is no need to “re-invent” ourselves through new legislation; what is missing is for us to simply follow our existing legislation—which we have vowed to together—and to live its spirit! Perhaps what we need is simply to sing the song that is before us, or to sing our song in the key of “accountability” to each other as brothers.

85. While this accountability and fidelity to our legislation may bear a negative connotation of legalism and restriction, it is in fact *liberating*, for it frees us from focusing so much on trying to constantly re-invent ourselves, and instead allows us to focus on God and neighbor. The law is an *ordinatio rationis*; therefore, it’s practical wisdom. We should think about our “legislation” in that light: as a common order, practical wisdom for how to live together and preach as a body.

#### **D. CONCLUSION: A SIGN OF HOPE THAT IMPELS US TO PREACH**

86. This is the way the General Chapter of Tultenango points out to us: the following and imitation of Christ the Preacher, whose message of hope we are called to preach as well-formed members of his Body.
87. Admittedly the fulfillment of this hope is still beyond our reach, but there are already signs of the inbreaking of the kingdom of God all around us, often where we would least expect them—in the apostolic creativity and abundance of solidarity that emerged during the COVID-19 pandemic, the perseverance of our Dominican Family in Myanmar, and many more. During these last six months, we have witnessed a horrific war in Ukraine, and the arrogance and total disregard for peace and human life by the aggressors seem to

believe our claims of hope. But it is precisely here, where evil seems closest to victory, that the preaching of the Gospel has emerged with new vigor. On May 24, the memorial of the Translation of our Holy Father Dominic, in the midst of the war, the Master of the Order erected a new house in Khmelnytskyi – the most recent foundation in the Order. On May 7, fr. Igor Selishchev was ordained a priest in Fastiv. And in a few weeks, a young Ukrainian postulant will, God willing, enter the novitiate. No matter how triumphant evil may seem, giving our whole lives to follow Christ the Preacher remains compelling – if anything, more so.

88. No senseless violence or fear has been able to stop our Dominican Family from preaching hope together, each in the way that fits our role in Christ's Body. Our Dominican sisters, laity and friars in Ukraine have refused to abandon their flock, and care continuously for the victims of the war by words and deeds. Our friars continue to offer them the sacraments, often hidden away, far from where the destruction of artillery might reach. The regular letters written by our brother Jarosław Krawiec, vicar provincial in Ukraine, have provided very human, heart-wrenching and hope-filled chronicles of the war seen through the eyes of faith. They have been translated into multiple languages and have even won a journalism prize, the Good News 2022 prize, organized jointly by the Swiss Bishops' Conference and Cath-Info. And precisely in the midst of a war that threatens to divide our world into sides or factions, our whole Order has come to a heightened awareness of the unity among us across the world, as epitomized by the motto "I have family in Ukraine." This is all a concrete sign of hope, of the vitality and unity of the way of life given us by St. Dominic.

89. Christ's preaching, too, was filled with signs of hope. And those who experienced them were often moved irresistibly to proclaim the good news themselves. The paralytic became a walking proclamation of the power of God present in Christ as he went about carrying the mat to which he had long been confined. The Samaritan woman was so moved by Christ's loving knowledge of every detail of her life that in a rush she left her water jug behind at the well, proclaiming to the people of her town with palpable wonder: "Come, see a man who told me all that I ever did. Can this be the Christ?" (*John 4:29*). And the man possessed by demons who lived among the tombs was so marked by his liberation that Jesus sent him into the Decapolis to proclaim among his own friends what the Lord had done for him— "and all men marveled" (*Mk 5:20*). The message of Tultenango is: "Go and do likewise!" (*Lk 10:37*).

### CHAPITRE III

## PRÉDICATION : LA MISSION DANS NOS CULTURES

### A. PRÊCHER LA PAROLE DE DIEU EN TEMPS DE PANDÉMIE

*"On n'enchaîne pas la Parole de Dieu." 2 Tm 2, 9*

90. [DECLARATIO] La *Relatio* du Maître de l'Ordre pour notre chapitre de Tultenango (3-4) nous rappelle que la pandémie a exacerbé les faims négativement avec son lot de morts, d'isolement, de manque de célébration des sacrements, d'appauvrissement, et en même temps positivement en suscitant la générosité, la créativité, l'amitié avec Dieu et avec le prochain, la compassion, l'espérance et une charité qui relève de la sainteté.
91. [DECLARATIO] Le chapitre reconnaît que dans notre Ordre tout comme dans notre monde les ressources pour faire face à la pandémie n'étaient pas et ne sont toujours pas également réparties.
92. [DECLARATIO] Le confinement a suscité chez les frères, les moniales, les sœurs, les laïcs, les fraternités sacerdotales, la jeunesse dominicaine, beaucoup de créativité pour transmettre l'évangile. Il nous faut maintenant apprendre à nous famille dominicaine et aux fidèles à retrouver le goût de la communion pas uniquement virtuelle, mais aussi incarnée.
93. [EXHORTATIO] Nous exhortons les responsables à tous les niveaux de chaque branche de la famille dominicaine à faire en sorte que face à cette expérience mondiale, se posent ces questions : qu'avons-nous appris de cette expérience de la pandémie ? Y a-t-il un héritage que nous pouvons laisser à nos frères et à nos sœurs à l'avenir ? Jugeons-nous bonnes ou

mauvaises nos réponses à la crise ? Avons-nous été bons, mauvais ou indifférents dans nos réponses ? Face à la désespérance qu'a provoquée cette crise, comment pouvons-nous être, comme famille dominicaine, prophète et témoin de l'espérance chrétienne ?

94. [GRATIARUM ACTIO] Nous rendons grâce pour toutes les initiatives de prédication sur les médias, à titre d'exemple : retraites en ligne, conférences, catéchèse, homélies, constitution de communautés virtuelles...
95. [EXHORTATIO] Nous exhortons les provinces et communautés qui sont encore absentes de ce continent numérique à s'y investir.
96. [EXHORTATIO] Dans la mise en œuvre de cette nouvelle forme de prédication, nous exhortons les frères à prendre en compte la dimension communautaire de cette prédication. Ce qui est dit par un frère engage la communauté et la province. (*LCO 139*)
97. [ORDINATIO] Conformément à ACG 2019 Biên Hòa 138, nous ordonnons aux prieurs provinciaux et vice-provinciaux qu'ils nomment dans l'année qui vient (s'ils ne l'ont pas encore fait) et soutiennent le promoteur des moyens de communication sociale de leurs entités respectives.
98. [COMMENDATIO] Nous recommandons que chaque province et vice-province recense les différents types de prédication sur les médias digitaux des frères de leur entité et nomme une commission pour les superviser et les inviter à travailler et à renouveler le contenu et la forme.

99. [EXHORTATIO] Cette prédication sur les médias digitaux incombe à la famille dominicaine. Que les frères favorisent la mise en œuvre de toutes les compétences de la famille dominicaine et que des frères soient formés à l'usage et aux potentialités que représentent ces médias digitaux.
100. [EXHORTATIO] En même temps, n'oublions pas qu'une grande partie de la population mondiale n'a pas accès aux médias digitaux et que les rencontres virtuelles ne remplacent pas les rencontres personnelles. Nous exhortons la famille dominicaine à renouer et à conserver un mode de prédication traditionnel.

## **B. PRÊCHER LA BONNE NOUVELLE AUX PAUVRES**

*"Allez dans le monde entier. Proclamez l'évangile à toute la création."*  
Mc 16, 15

101. [DECLARATIO] Aujourd'hui les questions de Justice et Paix et de Sauvegarde de la Création, font partie intégrante de la doctrine sociale de l'Église. Elles connaissent une actualité douloureuse dans le monde : les dictatures, les pays en guerre, à titre d'exemple, Ukraine, Myanmar, République Démocratique du Congo. Ces conflits, ainsi que le dérèglement climatique ("mégafeux", désertifications, inondations, fonte des glaciers, disparition des espèces) et la surconsommation des ressources naturelles ont des conséquences très graves en terme de déplacés, de migrants forcés et de réfugiés.
102. [ORDINATIO] Nous ordonnons que la mission du promoteur provincial Justice et Paix et de Sauvegarde de la Création auquel le chapitre provincial peut attribuer un titre alternatif (si cela n'a pas encore été fait) fasse partie des offices à remplir par le chapitre provincial. Le chapitre doit s'assurer que le frère nommé, aie les compétences et la disponibilité pour cet

office et qu'on lui donne les ressources pour mettre en œuvre son mandat.

103. [DECLARATIO] Nous reconnaissons le travail appréciable de la famille dominicaine en Amérique latine en ce qui concerne les droits humains depuis l'arrivée des premiers frères au XVIème siècle : Pedro de Córdoba, Antonio de Montesinos, Bartolomé de las Casas... Encore aujourd'hui, la famille dominicaine tout particulièrement au Mexique où nous célébrons le chapitre défend et promeut les droits humains : prise de conscience de la dignité de chaque personne, éducation, émancipation des femmes, formation à travers le pays et notamment au Centre des droits humains Francisco de Vitoria, travail dans les prisons et soutien des femmes victimes de violence.
104. [EXHORTATIO] La prédication de la famille dominicaine est mise au défi en ce qui concerne les droits humains. Nous l'exhortons à mettre en pratique le *processus de Salamanque* qui relie les problèmes de la mission avec l'enseignement théologique universitaire (*Biên Hòa 315-316*).
105. [GRATIARUM ACTIO] Le chapitre de Biên Hòa soulignait l'importance pour l'Ordre de "connaître les changements actuels dans l'Église et dans la société, et y réfléchir, afin de répondre à l'urgence de transmettre la foi aux nouvelles générations et accompagner les communautés ecclésiales dans l'évangélisation, avec la participation des laïcs comme sujets actifs de leur dynamisme évangéliste" (*Biên Hòa 140*). Nous remercions le socius pour la vie apostolique pour la structuration des forums qu'il a bien accompagnée.
106. [EXHORTATIO] Nous exhortons les provinciaux, prieurs et supérieurs, à faire connaître les différents forums existants et

à inviter les frères engagés dans les champs de missions répertoriés, à partager leurs expériences apostoliques et à profiter des expériences des autres frères via ces forums.

107. [DECLARATIO] Nous saluons la rencontre du Pape François avec les peuples autochtones au Canada et la démarche de repentance et de réconciliation.
108. [EXHORTATIO] Nous exhortons les frères en contact avec les minorités de toutes catégories qui souffrent d'injustices graves à s'inspirer de cette attention particulière.
109. [GRATIARUM ACTIO] Nous rendons grâce pour la présence et l'engagement de la famille dominicaine en Ukraine, pays en guerre.
110. [DECLARATIO] Le Maître de l'Ordre nous a annoncé la nouvelle fondation d'une communauté à Khmelnytskyï en Ukraine comme un acte courageux et prophétique. Ce témoignage invite chaque membre de la famille dominicaine à se rendre proche des éprouvés et à être présent en tout lieu où la vie est menacée.
111. [EXHORTATIO] Dans les pays qui accueillent les réfugiés ukrainiens la famille dominicaine est déjà généreuse pour cette œuvre de miséricorde au niveau matériel, humain et spirituel. Nous l'encourageons à continuer cette forme de prédication.
112. [DECLARATIO] La présence de nos frères en Russie dans le contexte que nous connaissons est un défi pour l'annonce de l'évangile. Nous encourageons nos frères à continuer leur annonce de la vérité, de la justice et de la paix.

### C. PREACHING IN THE CONTEXT OF MARGINALISATION, POLARISATION, AND OTHER CHALLENGES CONFRONTING THE ORDER AND THE CHURCH

*"To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some." 1 Cor 9, 22*

113. [DECLARATIO] All of us live in multicultural settings. Our preaching is first rooted in faithful listening to the Word of God, in Holy Scripture and Sacred Tradition. Charity and humility also impel us to be open to all elements of truth and goodness that can be found in the cultures around us. Listening and discovering are the start of preaching the Gospel. (*Biên Hòa 132*) (AG 11, LG 16-17)
114. [DECLARATIO] The inculturation of our preaching and more generally of our life as a Church, to which we have been called for decades, is proceeding at a snail's pace. While we understand that inculturation, of its very nature, takes a long time and that there are multiple factors currently present in the Church that are impeding our quest for inculturation, we simply wish to reaffirm the rightness and the importance of this ideal. (*cf. International Theological Commission "Faith and Inculturation" 1998, para 8*)
115. [DECLARATIO] Today we face on the one hand secularism that is being transformed into a religion, and on the other hand a growing fundamentalism that is being transformed into an ideology. In some parts of the world, we see the emergence of certain currents of new spirituality and esotericism. All of these are challenges to preaching Jesus Christ. The combined challenge of secularism and fundamentalism varies widely in its form and intensity from region to region across our planet.

116. [EXHORTATIO] Hence we recommend that, in the discernment of their preaching mission, provinces or Dominican regions, as is appropriate, address the realities of secularism, fundamentalism, and the new spiritualities such as esotericism in ways that are appropriate given the particular configuration of this challenge in their province or region.
117. [EXHORTATIO] The marginalisation of Christians is increasing. At the moment Christians are among some of the most persecuted religious people in the world. We think of places like the continents of Asia and Africa. We could add to this the limitations imposed upon Church gatherings such as is the case in Nicaragua. The hard truth is that the Church's vocation has always been to suffer for the Gospel. We derive inspiration in our preaching from our brothers and sisters who are suffering this. This being said, we exhort all entities of the Order to come to the aid of those who are most affected by their prayers, their moral and practical support, and the courage of speaking the truth.
118. [DECLARATIO] The Chapter wishes to remind all entities of the Order that the recently instituted Month of Peace (December) is an excellent way of standing in solidarity with our brothers and sisters in the Order who are struggling to relieve the marginalisation and persecution of various human populations.
119. [EXHORTATIO] In addition to other forms of marginalisation, aggressive ideologies are sometimes intentionally, sometimes indirectly, reducing the church to silence. Among these are the proponents of social engineering based on gender theory, of unrestricted access to abortion, and of medical euthanasia. (*Biên Hòa 127*) In the

name of compassion, we exhort all the brethren to counter, in their preaching ministry, the distortions of truth propagated by these groups, and counter them with Gospel truths. We need to assist the families associated with our Order, who encounter the influence of these aggressive ideologies, in their lives and in the lives of their children, and to equip them with faith resources.

120. [EXHORTATIO] The Peruvian theologian fr. Gustavo Gutiérrez famously defined the “poor” as all those who are “invisible” and “insignificant” in our societies. In our century, no human being is more “insignificant” and “invisible” in our societies than the unborn. Therefore, we urge the Order and the Justice and Peace Commission in particular to uphold and promote the right to life of the unborn.
121. [DECLARATIO] We need to acknowledge that the marginalisation of the church in some areas of our world is brought upon us by other religious traditions. Having said this, we cannot renounce the ideal of inter-religious dialogue, even if the desire for dialogue is not reciprocated. (*Biên Hòa 145-146*).
122. [DECLARATIO] Our commitment to interreligious dialogue is a matter of fidelity to the call of the Second Vatican Council (*Ad Gentes 11, Lumen Gentium 16-17, Nostra Aetate 2*) and to the appeal of St. Paul himself that we retain “all that is good...” (*Phil 4,8*) In this openness to and retention of all that is good in other spiritual traditions resides the benefit for us Christians of interreligious dialogue.
123. [DECLARATIO] The cultures of our world are multiple and replete with elements that can be used to present our Gospel to people. It should be our constant concern, as it was that of

Jesus himself, to use elements of everyday life and customs to present our Gospel more effectively. (*Evangelii Nuntiandi* 20, *Evangelii Gaudium* 132-134).

124. [EXHORTATIO] In keeping with the conviction expressed by multiple General Chapters prior to this one, (*Biên Hòa* 156-157) we want to affirm the fruitfulness of the rosary and of other popular devotions as effective forms of preaching and evangelisation. We exhort the provincial promoters of the Rosary to encourage the brothers of their provinces to preach through the Rosary, about the Rosary and from the Rosary.
125. [DECLARATIO] Large numbers of Catholics are drifting from the Church to Pentecostalism and other denominations. They are drawn towards these denominations because they find in them things like a sense of the supernatural, the reality of a spiritual battle against the forces of evil, and exorcism, things that, as far as they know, do not exist in the Catholic Church.
126. [COMMENDATIO] We recommend that as a corrective to this unfortunate tendency, we recommend that all Dominican preachers, on the basis of a deep and sound Catholic theology of the sacraments and charisms, show people the beauty and richness of the Catholic Church, and help them see the reasons for remaining in the Church.
127. [EXHORTATIO] Further to this we know that people are going to Pentecostalism and other denominations because they find there a preaching that is lively, engaging and relevant to their life experience. We exhort all Dominican preachers, even as they maintain a deep and abiding concern for orthodoxy in their preaching, that they learn, not from the

content, but from the style and concern for relevance of their preaching.

#### **D. PREACHING AS THE DOMINICAN FAMILY**

*“For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.” 1 Cor 12, 12*

128. [EXHORTATIO] “Always be ready to render a defence to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence” (1 Peter 3, 15-16). These words are not only addressed to the church leadership but to all the faithful. In our present circumstance of ever-accelerating secularisation, this exhortation takes on a new relevance. We, in particular, as a family of preachers, must take this exhortation very seriously. Thanks be to God, we know from experience that when the entire Dominican Family preaches, we preach highly effectively. This is because the nuns, the sisters and the laity are not just our helpers. They have access to huge sectors of society to which we, the brothers and the members of our Priestly Fraternities, have little or no access at all. In particular, the Dominican laity have immediate access to the enormous numbers of people who have left and are leaving our Church, or have never been to our Church. We exhort the entire Dominican Family to take the exhortation of Peter seriously.
129. [EXHORTATIO] The Dominican laity feel the need to be enabled and empowered to preach in their forums. The beginning of a clarification of their mandate for preaching is to point out that they have received that mandate in virtue of their Baptism. It can be pointed out, secondly, that there are formal and informal ways of preaching. The laity are not expected to prepare homilies. Thirdly, the most effective preaching of which we are aware in the Church is preaching by testimony. Because this is so, the laity need to know that

they are already competent to preach in virtue of the depth of their faith and their hope. This being said, a degree of formation of the laity is certainly warranted. To this end we exhort the provincial promoters of Lay Fraternities and of the Dominican Family in all of our entities to mobilise brothers to provide the laity, and the sisters if they so choose, with the formation for which they ask.

130. [DECLARATIO] The nuns and the sisters in the Order also represent a huge potential for the formation of the laity in preaching. This Chapter can only express the hope that the sisters and the nuns will engage to the full in the formation of the Dominican laity.
131. [EXHORTATIO] This chapter exhorts priors provincial to work together the leadership of other branches of the Dominican Family present in their territories to put in place preaching teams made up of friars along with laity, youth, sisters and members of Priestly Fraternities, where feasible and warranted.
132. [EXHORTATIO] The General Chapter of Biên Hòa affirmed the importance of the contribution of youth to our preaching mission. It exhorted the brothers involved with youth to mobilise them as evangelisers (*Biên Hòa 147-148*). This Chapter would like to reiterate this declaration and this exhortation.
133. [EXHORTATIO] In various parts of the Order, members of the IDYM have expressed frustration at the fact that they feel very remote from the Dominican provinces where they are present. These youth would be vastly empowered to preach if their relationship with the brothers were more substantial. To this end, the Chapter exhorts all provincial and vicariate

councils that they find a way to create a sustained and substantial relationship between the IDYM present in their territory, and at least some of the brothers in their entity.

134. [COMMENDATIO] We further reiterate the *commendatio* contained in ACG 2019 Biên Hòa 274 to the effect that in the provinces where the IDYM does not already exist, provincial priors and their councils strive to establish and facilitate the presence of a chapter of the IDYM.
135. [COMMENDATIO] Our Dominican preaching mission can surely gain by incorporating fraternities of Dominican diocesan clergy who share our spirituality. Therefore, this chapter, in keeping with the *commendatio* given by previous chapters (ACG 2013 Trogir 120, ACG 2019 Biên Hòa 268) recommends that the provinces work to establish Dominican Priestly Fraternities where it is feasible and warranted, and in view of making these fraternities effective and truly a part of our preaching mission, that they appoint a friar to promote and accompany such fraternities which exist in their territories. (RFSD 16).
136. [DECLARATIO] We reiterate the point made in the *Relatio* of fr. Bruno to the General Chapter of Biên Hòa (*Relatio* [15]) and in ACG 2019 Biên Hòa 58 and 79 that effective Dominican preaching is preaching that arises out of the testimony of an authentic and integral Dominican community life.
137. [EXHORTATIO] Many appeals have been made by previous General Chapters to the General Council of the Order and to provincial levels of government about the importance of effective Dominican Family life and ministry. However, we know that unless we strive towards the vitality of the Dominican Family at the local level, little will be achieved.

Therefore, we exhort our convents and houses to be ever attentive to the opportunities for engagement of the Dominican Family in their local context.

138. [EXHORTATIO] Where this is not already the case, in a spirit of synodality, we further exhort our brothers at the provincial and conventual level to reach out to the other branches of the Dominican Family in their area to establish an ongoing conversation as to the potential for collaborative ministry in their respective regions.
139. [GRATIARUM ACTIO] All branches of the Dominican Family are present in the Amazon and are struggling with the wider Church to safeguard creation and to protect the rights of the people that inhabit this region. The Chapter wishes to acknowledge their struggle and thank them for their commitment to the cause of the Amazon and its peoples, because it is on behalf of us all that they are engaging in this ministry. We wish to assure them of the support of our prayers and of other forms of support that they might request of the Dominican Curia and of other Dominican entities. (*cf. Querida Amazonia 2020*)
140. [DECLARATIO] It has been our good fortune to receive our brother the Vicar Apostolic of Puerto Maldonado, David Martinez, here in Chapter. In keeping with the conviction expressed by Pope Francis and by the personal testimony of the Vicar Apostolic, the Chapter affirms that the mission of the Church currently being carried out in the Amazon in general and by the Apostolic Vicariate of Puerto Maldonado in particular is a golden opportunity and a shining example of synodality in the Church's life and mission.

141. [EXHORTATIO] More specifically, part of the mission of the Peruvian Amazon has been entrusted by the Church to the Order. We refer to the Apostolic Vicariate of Puerto Maldonado. To advance its mission requires counting on human and economic resources that go beyond what is possible for the Province of St. John the Baptist in Peru to which, in particular, this Apostolic Vicariate has been entrusted. Until now this Dominican mission has benefited from the generous support, both in terms of human resources and of finances, of the Province of Hispania. It is foreseeable that in the future this Province of Hispania will no longer be able to support this mission to the extent that it has in the past. This mission also receives financial support from other entities, but this help is limited. This mission confided to us by the Church is a confluence of many things that we deem to be important as an Order. It involves the care of creation, the struggle for justice and peace, preaching the Gospel to the poor. For this reason, the Chapter exhorts the General Council to find the financial resources available to come to the help of this project. We exhort all provinces to consider the extent to which they are able to support this ministry that has been entrusted to the Order, in terms of both human and financial resources.
142. [COMMENDATIO] In keeping with ACG 2019 Biên Hòa 151 we recommend the General Council to commission the Socius of Apostolic Life and the Socius of Latin America and the Caribbean to help promote the Order's mission in the Amazon.
143. [COMMISSIO] Again, in reference to ACG 2019 Biên Hòa 151, and following upon the Synod of Bishops on the Amazon, we ask the provinces involved that this inter-provincial ministry of preaching be sustained.

144. [COMMENDATIO] There is an undeniable tendency, at least in some of the entities of the Order, to take on ministries with little or no concern for their conformity with our charism and our vocation as Preachers. We recommend that the competent authorities demonstrate an abiding concern that the ministries of the brothers truly be a matter of preaching; and we recommend that in all our communities, when a possibility or opportunity for individual ministry arises, the competent authorities discern to what extent this ministry aligns with the community apostolic project (*cf. LCO 311, paragraph 2*).

#### **E. PRÊCHER : OEUVRE DE VÉRITÉ**

*“La vérité vous rendra libre.”* Jn 8, 32

145. [DECLARATIO] Le mandat de la prédication a été donné à l’Ordre des Prêcheurs par Honorius III. Aujourd’hui le service de la parole n’est plus seulement tourné vers une religion structurée mais aussi vers un relativisme constitué d’opinions juxtaposées qui prétendent toutes être également vraies ; les médias digitaux leur donnent une audience jamais atteinte auparavant. La prédication de l’Ordre continue de prendre sa source dans le « *contemplata aliis tradere* ».

146. [DECLARATIO] Toute la famille dominicaine s’efforce de prêcher la vérité par le témoignage et le dialogue. Notre frère, le bienheureux Pierre Claverie, s’est efforcé dans tout son ministère de dialoguer avec tous jusqu’à donner sa vie : “J’ai besoin de la vérité des autres.”

147. [DECLARATIO] Ce qui distingue les opinions de la vérité qui est le Christ, c’est que les premières divisent alors que suivre le Christ vérité (*Jn 14, 6*) crée l’unité, libère, redonne vie, confiance et espérance. Selon l’adage : “Dans les choses

essentielles l'unité, dans les choses secondaires la liberté, en tout la charité."

148. [DECLARATIO] Notre Père saint Dominique savait bien que l'intelligence ne va pas forcément de pair avec la vérité, aussi il a envoyé dès le début de l'Ordre des frères se former dans les universités. Aujourd'hui encore la famille dominicaine continue à se former dans un esprit critique pour chercher la vérité, l'enseigner et susciter à son tour des « agents d'évangélisation, disciples-missionnaires ou contemplatifs-évangélistes » (*Relatio MO 2022, 14*).

## CAPÍTULO IV COMUNIÓN Y MISIÓN

### A. VIDA FRATERNA

149. [DECLARATIO] El proceso sinodal iniciado en toda la Iglesia por el Papa Francisco, que afirma el vínculo intrínseco entre el modo en que la Iglesia organiza la vida de las comunidades eclesiales y el compromiso de estas comunidades con la evangelización, nos llama con mayor insistencia a dar un testimonio concreto de la tradición de la Orden de Predicadores, según la cual la vida evangélica y la vida apostólica son dos caras de una misma vocación.
  
150. [DECLARATIO] Santo Domingo de Caleruega quiso que la Orden fuera una comunidad de hermanos al estilo de los apóstoles, cuyo maestro es Cristo, Palabra de Dios hecha carne. Esta vida apostólica eclesial dominicana se alimenta de una vida comunitaria dinámica que incluye la celebración común de los sacramentos, la liturgia de las horas, el rezo del rosario, la penitencia, los encuentros en torno a la mesa de los alimentos y el compartir las experiencias de misión. Es en este horizonte que queremos presentar los puntos siguientes:
  
151. [COMMENDATIO] Los momentos formales de la vida regular sean encuentros de construcción fraterna de la comunidad, a través del diálogo sobre temas de interés, para perfilar la vida de la comunidad y su misión, y sostener la vocación dominicana de cada uno.
  
152. [EXHORTATIO] Para disfrutar de la comunidad, como fuente de vida, exhortamos a cada hermano hacer reflexión permanente acerca de la historia de su vocación a la Orden,

haciendo memoria de dónde venimos, por dónde hemos sido conducidos, dónde nos encontramos y con quiénes compartimos la experiencia del encuentro con Dios.

153. [COMMENDATIO] Encomendamos a los Priors, Superiores y Lectores conventuales que promuevan reflexión en común en torno a la Palabra de Dios y el modo como ésta se hace carne, en la misma comunidad y en las diferentes prácticas misioneras de los hermanos.
154. [EXHORTATIO] Exhortamos a todos los hermanos a preparar con esmero, la celebración de la Eucaristía y la Liturgia de las Horas, de modo que la dignidad y el decoro expresen la belleza de la vida en la comunidad con cuidadosa atención a las instrucciones de la Iglesia.
155. [ORDINATIO] Ordenamos a las provincias que no hayan elaborado sus Calendarios Litúrgicos Provinciales que los hagan y, en el caso de ser necesario, que los actualicen, en consulta con la Comisión Litúrgica de la Orden (CLIOP) y soliciten su aprobación oficial.
156. [COMMENDATIO] En los últimos años, en muchos grupos lingüísticos de la Iglesia, se han hecho nuevas traducciones vernáculas del Misal Romano (*editio typica tertia*) y se han aprobado nuevos textos bíblicos oficiales para el Leccionario. Recomendamos a las provincias que trabajen juntas, en los grupos lingüísticos correspondientes, para actualizar la traducción del Misal, y de los textos del Leccionario Propio Dominicano, en colaboración con la Comisión Litúrgica de la Orden (CLIOP).
157. [COMMENDATIO] Recordamos a los hermanos que es urgente encontrar la solución a los conflictos que amenazan el

desarrollo humano y espiritual de la comunidad. No se trata simplemente de evitar el mal sino, ante todo, de no dejar de hacer el bien a los hermanos. Recordamos las llamadas de los capítulos anteriores para vivir momentos de reconciliación en las comunidades (*ACG 2013 Trogir 66*). En continuación con *ACG 2019 Biên Hòa 97*, recomendamos incluir en el proyecto comunitario un día al año en el que la comunidad busque la sanación y la reconciliación mutua.

158. [COMMENDATIO] Los conflictos por asuntos de predicación y prácticas misioneras deben ser tratados por la comunidad en la permanente evaluación del proyecto comunitario. (*cf. LCO 311 §II*)
159. [EXHORTATIO] Corresponde a la comunidad, dirigida por el Prior o el Superior, encontrar la forma más humana posible de poner término a las tensiones, utilizando todos los medios y recursos necesarios, incluso acudir a la ayuda profesional externa, cuando sea necesario.
160. [COMMENDATIO] Recomendamos al prior provincial que, en el primer año de su gestión, organice un taller con los Priors Conventuales y Superiores para orientar profesionalmente el modo de solucionar conflictos en las comunidades.
161. [EXHORTATIO] Recordamos a los hermanos que el Capítulo conventual y otras reuniones comunitarias se lleven a cabo con un espíritu de fraternidad, según la Regla de San Agustín. Estas reuniones no son solo para tratar la agenda de actividades apostólicas o temas administrativos, sino también para promover la calidad humana y evangélica de las relaciones entre los hermanos. Se debe asignar tiempo para que los frailes compartan como se encuentran y se ofrezcan

apoyo mutuo. Exhortamos a los hermanos a considerar lo dicho por el Capítulo General de Biên Hòa (*ACG 2019 Biên Hòa 76, 93*).

## **B. REESTRUCTURACIÓN**

162. [DECLARATIO] El proceso de reestructuración iniciado por el Capítulo General de Roma 2010 y continuado por este capítulo tiene como uno de sus principales objetivos lograr una sinergia entre vida y misión, es decir, el vínculo entre el apostolado y nuestra vida común (*ACG 2010 Roma 201; ACG 2013 Trogir 154; ACG 2019 Biên Hòa 58-68*). Queremos seguir acompañando este proceso de reestructuración bajo dos criterios: la comunión entre los hermanos y la comunión entre las entidades, como parte de nuestra misión en la Iglesia.
163. [EXHORTATIO] Agradecemos la vitalidad de la vida evangélica y apostólica que se manifiesta en este proceso de reestructuración, a pesar de las dificultades, heridas y resistencias. Por tal razón, exhortamos a los provinciales, en diálogo con el Maestro de la Orden y el socio de cada región que, en el plazo de un año, identifiquen los éxitos, sin olvidar las dificultades que aún permanecen, para que las Provincias, Viceprovincias y Vicariatos provinciales se fortalezcan en su misión.
164. [COMMENDATIO] Dar testimonio de comunión implica la necesidad de fortalecer el compromiso común, más la integración de la vida de los Vicariatos en la vida de las Provincias, con todo el respeto a la diversidad cultural. Recomendamos a las Provincias con Vicariatos considerar todos los medios para esta integración: gobierno, participación en varias comisiones, colaboraciones apostólicas y visitas mutuas de los hermanos, con la finalidad

de trabajar la autonomía de estos Vicariatos, siempre que sea posible (*ACG 2016 Bolonia 162*).

165. [EXHORTATIO] Exhortamos a los promotores de medios de comunicación (*cf. ACG 2019 Biên Hòa 138*), promover el conocimiento mutuo en la Orden, a través de una comunicación real y efectiva. En este tiempo, en el que reflexionamos sobre la sinodalidad, nuestra presencia en medio de la Iglesia debe testimoniar la gracia de ser miembros de una Orden internacional.
166. [EXHORTATIO] En la Orden existe diversidad de provincias y, en algunas de ellas, la historia, las circunstancias o el contexto cultural hacen difícil contar con varios conventos. El desafío de la sinergia entre comunión y misión nos llama a dar los pasos necesarios para que las diversas experiencias de predicación sean integradas dentro de una vida conventual. Exhortamos a las diversas entidades a buscar medios para que en su proceso de fortalecimiento se encaminen a participar plenamente de la vida capitular. Esto es importante también para la acogida de nuevos candidatos, la formación de novicios y estudiantes que puedan conocer y participar de la vida conventual de la Orden (*ACG 2019 Biên Hòa 77*).
167. [COMMENDATIO] En los próximos años probablemente el número de miembros de algunas entidades va a disminuir, mientras que otras que cuentan con muchos jóvenes, van a crecer. Constatamos actualmente en la Orden nuevos equilibrios culturales, eclesiales y sociopolíticos, y diversas experiencias de precariedad en el mundo. Recomendamos al Maestro de la Orden y su Consejo estudiar como tener en cuenta este cambio de equilibrio en la organización y el acompañamiento de la vida y misión de la Orden.

168. [COMMENDATIO] Los últimos capítulos generales han destacado la importancia de la colaboración (*ACG 2019 Biên Hòa 81*). En este horizonte de comunión hay que promover los intercambios fructíferos que se han dado en la Orden. Pedimos a las entidades que cuentan con esta experiencia, con la ayuda del Socio para la Vida Apostólica, preparar para el próximo Capítulo General, una evaluación de las actividades de colaboración e identificar criterios que la fomentan y los aspectos que la dificultan.
169. [EXHORTATIO] El proceso de reestructuración que continúa en la Orden no impacta sólo a las provincias, sino también a algunas comunidades locales, instituciones y proyectos particulares. Exhortamos a los hermanos a seguir trabajando en este sentido para que la alegría y la fecundidad de vivir juntos y de compartir sus experiencias apostólicas sean posibles. Que los conventos no se conviertan en residencias de individuos. El fortalecimiento de la misión y comunión empieza en el fortalecimiento de la vida de las comunidades. De la misma manera, en algunas provincias hay proyectos o instituciones individuales que también hay que reestructurar para que nuestra misión sea realmente fruto de comunión. Por lo tanto, pedimos a estos conventos que sigan trabajando en este sentido.

### C. GOBIERNO

170. [EXHORTATIO] La Orden de Predicadores entiende el gobierno como un servicio fraterno a los diversos miembros. Este espíritu de servicio está enraizado en nuestra obediencia a la Palabra de Dios y a la Sagrada Tradición de la Iglesia, y se inspira en la sabiduría de los santos. En este sentido, llamamos a los hermanos a instaurar nuestra forma comunitaria de gobierno (*LCO 1 §VI*) para que a imagen de

Cristo, nuestro verdadero pastor, ejerzan la autoridad con espíritu de diálogo y respeto fraterno (*Relatio MO 2022, 2*). Entre nosotros, el poder no debe ostentarse, sino que desde el Evangelio debe ponerse al servicio de los hermanos, la Iglesia y la humanidad. Compartir la Palabra, la experiencia de Dios, las experiencias de los hermanos y la lectura de los signos de los tiempos, facilitan la obediencia. Por eso es necesario promover el diálogo sobre estos aspectos de nuestra vida y misión. En este sentido las Constituciones, las actas de los capítulos y el proyecto comunitario (*LCO 311 §II; ACG 2019 Biên Hòa 76*) concretizan nuestro ideal de vida y constituyen una base objetiva para la obediencia.

171. [EXHORTATIO] La presencia de una comunidad de frailes no sólo garantiza el mantenimiento de nuestras estructuras, sino que, al mismo tiempo, garantiza la continuidad y presencia de la predicación de la Orden. El número de frailes para constituir un convento (*LCO 253 y 260*) es un criterio que los capítulos generales han juzgado necesario para garantizar que en nuestros conventos y provincias pueda florecer la vida evangélica y apostólica. Sin embargo, cuando nos enfocamos solo en los números para definir nuestra vida y misión, corremos el riesgo de perder de vista la riqueza y variedad de formas de predicación y la misión común de la Orden. Invitamos a los hermanos a recordar que el número de vocales y el número de conventos es necesario, pero no suficiente para definir plenamente la realidad de nuestras comunidades de predicación.
172. [EXHORTATIO] Exhortamos a los Piores y Superiores, a seguir acompañando los procesos de reestructuración no solo considerando los aspectos formales de la vida dominicana: apostólico, fraterno o económico, sino también el impacto que estos procesos tienen en la vida de las comunidades y los

hermanos, y como pueden afectar su misión evangelizadora (ACG 2016 *Bolonia* 128; ACG 2019 *Biên Hòa* 79, 180c).

173. [EXHORTATIO] El proceso de reestructuración iniciado hace unos años nos plantea el reto de reconocer el valor de la diversidad de nuestras comunidades. Como dominicos estamos llamados a crecer en la interculturalidad, a través de la cual los valores y características de la cultura de cada hermano interactúan y generan expresiones de vida y misión compartidas en un clima de respeto y valoración recíproca. Reconocemos asimismo que este proceso de interculturalidad no siempre se realiza bien. Por eso, exhortamos a los superiores provinciales y locales a promover la armonía y la unidad (ACG 2019 *Biên Hòa* 103).
174. [DECLARATIO] Recordamos al prior provincial y su consejo que cuando ningún hermano cooperador haya sido elegido para participar en el Capítulo provincial, puede invitar a uno de ellos, si lo estima oportuno, para hacer presente la vocación de los hermanos cooperadores en la vida de la Provincia (*cf.* ACG 2019 *Biên Hòa* 189).
175. [DECLARATIO] El escándalo de los abusos sexuales afecta a toda la sociedad, y es necesario que lo abordemos de frente, con las víctimas como prioridad. Este escándalo es aún mayor cuando tiene lugar dentro de la Iglesia de Cristo. Estos abusos cometidos por ciertos miembros de la Iglesia no pertenecen solamente al pasado, sino que siguen siendo desgraciadamente una realidad demasiado actual. Además, estos abusos no afectan sólo al ámbito sexual, sino que adoptan otras muchas formas: abusos espirituales, abusos de poder, etc. Finalmente, esos abusos pueden suceder tanto contra personas externas a la Orden como en el seno mismo de la Orden.

176. [ADMONITIO] Tales abusos hieren ante todo a las víctimas mismas. Siguiendo al Capítulo General de Biên Hòa, exhortamos a las comunidades y a las autoridades competentes a preocuparse por estas víctimas, especialmente adoptando los medios para ponerse a su escucha y responder a sus legítimas demandas de reconocimiento, de justicia y de reparación (*cf. ACG 2019 Biên Hòa 294*). Les expresamos aquí toda nuestra compasión y les aseguramos nuestras oraciones.

No podemos olvidar que, más ampliamente, esos abusos hieren igualmente a diversos círculos familiares: la familia de sangre de la víctima, la familia de sangre y la familia religiosa a la que pertenece quien los ha cometido y asimismo la Iglesia universal. Recomendamos a todos los frailes estar atentos a cada una de estas heridas y dar prueba de justicia y de misericordia hacia todos y cada uno.

177. [EXHORTATIO] Nuestras comunidades deberían ser el primer lugar de prevención de los abusos, gracias a la calidad de la caridad fraterna que une a los hermanos entre sí, la preocupación por el bien común y el buen funcionamiento institucional. Exhortamos a cada fraile a cultivar la calidad de su participación en la vida comunitaria, a fin de manifestar que todos somos guardianes de nuestro hermano.
178. [COMMENDATIO] Como reparación por estos abusos recomendamos que cada comunidad dedique cada año un día a la reflexión, la oración y la penitencia. En todo vigilaremos para actuar con delicadeza de tal manera que el bien que perseguimos no se convierta en fuente de mayor sufrimiento para las víctimas.

## D. FAMILIA DOMINICANA

179. [COMMENDATIO] De acuerdo con nuestra responsabilidad de "ser hermanos y hermanas juntos en misión" (*ACG 2019 Biên Hòa 85*), y siguiendo la recomendación del Capítulo General de Biên Hòa (*ACG 2019 Biên Hòa 258*), recomendamos que, en las entidades dónde todavía no exista, haya una comisión compuesta por representantes de las diversas ramas de la Familia Dominicana. Con la participación del Prior Provincial, ésta servirá como órgano de coordinación para las actividades de colaboración en el territorio de la entidad y como una estructura local en comunicación con la Comisión Internacional de la Familia Dominicana.
180. [COMMENDATIO] Recomendamos que, en los próximos tres años, la Comisión de la Familia Dominicana:
- a. Proponga a los miembros de la Familia Dominicana, iniciativas creativas específicas de evangelización para realizar en común, involucrando especialmente a los miembros del Movimiento Juvenil Dominicano, como una forma de promover la transmisión de la fe a las nuevas generaciones (*ACG 2019 Biên Hòa 140*).
  - b. Facilite la colaboración de todas las ramas en ministerios específicos para promover el matrimonio y la vida familiar (*ACG 2019 Biên Hòa 168-169*). Se puede prestar especial atención a la Teología del Cuerpo de san Juan Pablo II y la Exhortación Postsinodal: *Amoris Laetitia*, como guía para este tipo de trabajo. Se trata de abordar las crisis del matrimonio, la santidad de la vida y la familia en la sociedad contemporánea en diferentes países y culturas.
  - c. Proponga a los responsables de la formación inicial de la familia dominicana realizar un encuentro anual para los novicios y otro para los formandos con profesión

temporal centrado en la reflexión sobre la Palabra de Dios y sobre nuestra herencia común como miembros de la Familia Dominicana.

181. [COMMENDATIO] Con la promulgación del *Motu Proprio "Spiritus Domini"* y "*Antiquum Ministerium*", recomendamos que los frailes que trabajan en la pastoral parroquial, en coordinación con el promotor de las fraternidades laicales y sus respectivos asistentes religiosos consideren la posibilidad de presentar al obispo miembros de las fraternidades laicales y del IDYM para los ministerios de lector, acólito y catequista (*ACG 2019 Biên Hòa 168*).
182. [ADMONITIO] Recordamos a los Piores Provinciales que, de acuerdo con la Regla de las Fraternidades y en coordinación con los superiores locales, nombren asistentes religiosos para cada Fraternidad Laical y Sacerdotal en el territorio de la provincia (*cf. RFLD, 20; RFSD, 16*).
183. [COMMENDATIO] De acuerdo con la petición del Capítulo General de Trogir (*ACG 2013 Trogir 148*), la exhortación del Capítulo General de Bolonia (*ACG 2016 Bolonia 241, 5*) y la recomendación del Capítulo General de Biên Hòa (*ACG 2019 Biên Hòa 262*), recomendamos que se establezca en cada entidad un Equipo Conjunto de Promoción Vocacional para la promoción y el cultivo de nuevas vocaciones en todas las ramas de la familia dominicana (*ACG 2016 Bolonia 256, 2*).
184. [COMMENDATIO] Recomendamos al Promotor General del Laicado Dominicano que, respetando los estatutos del IDYM, evalúe y asegure que la composición de la Comisión Internacional del IDYM refleje la realidad diversa del Movimiento en el conjunto de la Orden.

185. [EXHORTATIO] Invitamos que, de vez en cuando, los miembros de la Familia Dominicana incluyan en las preces de la Liturgia de las horas una intención por las entidades de la Orden y la Familia Dominicana. Esto puede hacerse según el plan aprobado por el Maestro de la Orden y su Consejo (*ACG 2019 Biên Hòa 448*).
186. [COMMENDATIO] Recomendamos que, en los lugares de culto dominicanos, quien presida la oración diaria invite, de vez en cuando, a los presentes a rezar por el Maestro de la Orden durante la oración universal del Oficio del día. Cuando proponga una oración por el Papa y los obispos, añada a continuación, si el sentido del texto lo permite, el nombre del Maestro de la Orden y del provincial local (*cf. ACG 2019 Biên Hòa 449*).
187. [COMMISSIO] Encomendamos al postulador de la Orden dar los pasos necesarios para que puedan ser declarados santos, mediante la canonización equipolente, dos beatos miembros de nuestra Orden—el beato Agustín Kažotić, obispo de Zagreb (Croacia) y Lucera (Italia) y la beata Ozana de Kotor (Montenegro)—ya que existe una continuidad centuria de su culto en esos países.
188. [GRATIARUM ACTIO] Agradecemos al Consejo General por el estudio de los criterios para la erección de una nueva entidad (*Biên Hòa 275*) y le invitamos a seguir haciendo todo lo posible en el caso del vicariato de África Ecuatorial, para que se convierta en viceprovincia.

CHAPTER V  
CALLED TO MISSION:  
VOCATIONS, INITIAL AND PERMANENT FORMATION

**A. VOCATIONS**

**Prayer for Vocations**

189. [COMMISSIO] Common prayer is an important means in promoting vocations (*cf. ACG 2016 Bologna 237*). We commission the Socius of Fraternal Life and Formation, in consultation with the Liturgical Commission of the Order of Preachers, to provide a universal prayer for vocations for the entire Order, to be translated into the official languages of the Order and to the extent feasibly, the other languages of each province or region.
190. [ORDINATIO] We ordain that priors shall ensure the daily recitation of a prayer for vocations in common, adopting the prayer commissioned above if one is not already in use.

**Criteria for Admission**

191. [ORDINATIO] We ordain the Provinces of the Order to define criteria for admission in their *Ratio Formationis Particularis* where it is not already included. They should include the criteria for admission set out in LCO 155, bearing in mind that there may be deficiencies in candidates which may or may not be remedied during the course of formation (*cf. RFG 84*).

## Promotion of Vocations

192. [COMMENDATIO] We recommend provincials evaluate why the common promotion of vocations for and with the Dominican Family has not been taken up by all the brothers (*cf. LC0 165; ACG 2016 Bologna 235-236; ACG 2019 Biên Hòa 182-c*) and to consider whether professional expertise might help in promoting vocations.
193. [ORDINATIO] Previous chapters dealt with the practical tasks and responsibilities of a promoter of vocations (*cf. ACG 2016 Bologna 241; ACG 2019 Biên Hòa 182-a*). In order to do the job effectively, Provinces shall appoint and form promoters of vocations who have the ability:
- a. to foster and identify potential vocations;
  - b. to oversee screening of candidates (*cf. ACG 2019 Biên Hòa 188*); and
  - c. to make Dominican life known in the context of candidates, e.g., Interaction through media and accompaniment (*cf. RFG 99*).
194. [EXHORTATIO] In a world apathetic or indifferent to religious life, familiarity with the Dominican vocation can no longer be taken for granted. In order to enhance the visibility of the Dominican vocation, we exhort brothers to publicly witness to the Dominican vocation wherever possible, e.g.: through hospitable communities; by having an online presence; by wearing the habit; by witnessing to our common way of life, prayer, study, and ministry; and by preaching about vocations (*cf. ACG 2019 Biên Hòa 187; RFG 96; ACG 2016 Bologna 235*).
195. [COMMENDATIO] For the 60<sup>th</sup> anniversary (May 6, 1962) of the canonization of Martin de Porres, we recommend each

province celebrate the life of St. Martin de Porres and the importance of Dominican fraternity (e.g., liturgies, novenas, seminars, lectures, vocation events).

196. [EXHORTATIO] To increase visibility and to aid in promoting the vocation of the cooperator brother, we exhort each Provincial to publish about the current work of the cooperator brothers of his province.

## **B. INITIAL FORMATION**

### **Friars in Formation**

197. [ADMONITIO] We remind formators that the work of Thomas Aquinas on human action, passions and virtues ought to give shape to our formation (*cf. RFG 34*). This requires every brother in formation to develop trust, discipline, self-knowledge, transparency and to take full responsibility for his own formation (*cf. RFG 8; LCO 156*).
198. [EXHORTATIO] It is a great blessing that men join our order with zeal for holiness. We exhort brothers in formation to pursue acts of piety and penance which are ordered to growth in the virtues with attention to the primacy of the vow of obedience, regular observance and dedication to study according to the Dominican tradition (*cf. LCO 52, 83*).
199. [ADMONITIO] Imprudent use of the internet and social media has negative effects for brothers personally, for community life and for the entire Order. We remind formators that they should help brothers in formation to develop the prudence to make good moral judgments when using the internet (*cf. RFG 23*). As Jesus reminds us, “the lamp of the body is the eye” (*Mt 6:22-23*).

## Formators

200. [COMMISSIO] The experience of interprovincial formation sessions for formators is encouraging. We commission the Master of the Order with his regional socii to organize systematic training programs for formators (*cf. RFG 80*). Provinces are to ensure that new formators are able to develop the necessary skill set for their work and that they receive appropriate accompaniment (*cf. RFG 74; 78*).
201. [COMMISSIO] Formators are not always certain what material should be kept private and what ought to be shared, making the parameters of confidentiality unclear. Additionally, the distinction between internal and external forum can be taken so far that it prevents meaningful formation. Therefore, we commission the Socius for Fraternal Life and Formation to work with formators on a set of guidelines for these matters in accordance with Canon Law and recent Vatican directives (*cf. RFG 68-72, 82-83; Pastores dabo vobis 66*).
202. [DECLARATIO] In continuity with ACG 2019 Biên Hòa 212, we declare: "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."

## Formation Communities

203. [ADMONITIO] To avoid brothers voting based on personal criteria, we remind formation communities of the standards for approving petitions for vows in LCO 155, LCO 216.1 and RFG 132.

204. [ORDINATIO] We ordain that formators and examiners for profession shall write their reports on brothers in formation with the above criteria in mind and recall the criteria for formation communities before voting on petitions for vows.
205. [EXHORTATIO] We exhort all formators and communities of formation to regard liturgical music as an integral part of formation. Formators should help the brothers develop basic proficiency in Dominican plain chant (*cf. RFG 127*).
206. [COMMISSIO] We commission the Liturgical Commission of the Order to provide resources on the basic principles and repertoire of Dominican plain chant for brothers in initial formation.

### ***Submission of Ratio Formationis Particularis and Ratio Studiorum Particularis***

207. [ADMONITIO] - We remind provincials who have not yet submitted their RFP and RSP to do so before the next General Chapter, particularly ensuring these include plans for cooperator brothers to receive an authentic Dominican formation in all its dimensions (*cf. ACG 2019 Biên Hòa 211; RFG 153-154*).

### **Authentic Dominican Formation**

208. [DECLARATIO] We declare that authentic Dominican formation entails a set of prerequisites (*cf. RFG 59-62*), all of which are indispensable, such as:
- a. A solid, welcoming formation community,
  - b. Properly structured conventual life,
  - c. A sufficient number of brothers in formation,
  - d. Properly trained formators, and

- e. A Dominican center of studies or an external institution which meets the Order's criteria in the RSG 49-54 and 66-69.

### **Interprovincial collaboration**

209. [ORDINATIO] We ordain that entities unable to provide an authentic Dominican formation for their brothers, at any stage of initial formation, must establish agreements to collaborate with another entity of the Order to achieve this end within two years. Ultimately, it is for the Master of the Order to determine whether or not an entity is providing authentic Dominican Formation.
210. [COMMISSIO] In recent decades, General Chapters have encouraged interprovincial collaboration in initial formation, which many provinces have implemented successfully. We commission the Socius for Fraternal Life and Formation to compile a set of best practices based on these experiences for the benefit of future collaboration.
211. [COMMISSIO] We commission the regional Socii to investigate the need and possibility of establishing interprovincial formation centers in their regions, without prejudice to number 209 of this Acts, and to present their conclusions to the Master of the Order.
212. [ORDINATIO] We ordain that entities which collaborate in initial formation shall create formal agreements which are not merely based on the elements listed in Appendix D of the RFG, but also articulate the parameters of mutual responsibility. These agreements should ensure that a brother from one entity is not merely sent to another. Terms of mutual involvement could include:

- a. Contributions from the mother province to the formation plan;
- b. Sending a professed friar from the mother province to join the formation community;
- c. Regular visits of friars from the mother province;
- d. Guarantees of brothers' linguistic proficiency; and
- e. Other applicable details according to ACG 1998 Bologna 116.4.

A copy of this agreement must be sent to the General Curia.

213. [COMMENDATIO] We recommend that the Socius for Fraternal Life and Formation be the mediator in case of conflict between the different parties in interprovincial formation collaboration.

## C. PERMANENT FORMATION

### General Principles

214. [EXHORTATIO] We exhort all friars to live their Dominican vocation as disciples and apostles of Christ, continually striving to grow as preachers of grace and witnesses to the Gospel. Continual conversion is essential in order to welcome new vocations and to envision the future of the Order.
215. [DECLARATIO] The Order continues to carry out a process of restructuring of entities. In the midst of this, we cannot overlook the growth of each brother. Therefore, we declare that permanent formation is crucial for the life and mission of the whole Order. This formation cannot be reduced to academic courses of theological and ministerial development, but must embrace the integral life of each friar (*cf.* RFG 174).

## Permanent Formation Plans

216. [ORDINATIO] We ordain Provincials to create a commission in their provinces to elaborate a systematic provincial program of permanent formation in accordance with LCO 251-bis and 251-ter. The promoter of permanent formation should serve as the president with the help of a member of the provincial formation council, three members of the commission of intellectual life, and perhaps an expert who can advise them.
217. [COMMISSIO] We ask this commission to draw up a systematic permanent formation plan which includes the challenges common to the stages of consecrated life (*cf. LCO 251-bis*):
- a. In the first ten years of solemn vows: first assignment; assuming first apostolic and community responsibilities; personal and affective needs proper to this stage; the danger of falling into activism and loss of spiritual life; generational change; etc., all oriented to help friars achieve human and spiritual integration (*cf. RFG 184-189*).
  - b. During midlife – a particularly critical stage according to the masters of spirituality (e.g. Cassian, Tauler) often connected to the "mid-life crisis" where existential challenges provoke us to rethink our consecration and ministerial commitment: escape into addictions; struggles with depression; spiritual acedia; loss of the sense of vocation and provincial belonging; affective and apostolic crises; double life; etc. These challenge the friar to reconsider his vocation from a new theological lens (*cf. Relatio MO 2022, 30*).
  - c. In old age – a stage of synthesis and new challenges in learning to be dependent: physical limitations;

retirement; decline; etc., which demands a positive and spiritual interpretation of these realities. This time of life invites us to rediscover apostolic and spiritual fruitfulness in light of the Paschal mystery (*cf. ACG 2016 Bologna 249, 253, 254*).

218. [COMMISSIO] Abuse is a systemic and institutional concern for our Order. To renew our evangelical witness, we must grasp the problem in its entirety. Therefore, we commission the Master of the Order to create a multidisciplinary commission. Its objectives are:
- a. to study the nature of abuse in all its forms (e.g. sexual, spiritual, pastoral, economic, abuse of power);
  - b. to study its roots both individually and institutionally;
  - c. to study inadequate institutional response to abuse;
  - d. to identify best practices to prevent abuse; and
  - e. to create guidelines and resources for initial and permanent formation for all friars to flourish in the evangelical counsels.

The commission should present their conclusions and send petitions to the upcoming General Chapter and provide resources to the Order. We encourage them to draw especially from the wisdom developed in those parts of the world who have made the most progress recovering from this scandal.

219. [COMMENDATIO] We recommend that the Socius for Fraternal Life and Formation serve as president of the aforementioned commission. Its members should include experts from the necessary fields including moral and spiritual theology, psychology, religious formation and canon law. To include multiple perspectives and produce the best outcome, at least two of these experts should be women and at least one member of the commission should be neither a member nor employee of the Order.

CHAPTER VI  
THE MISSION OF STUDY

**A. STUDY IN THE LIFE AND MISSION OF THE ORDER**

220. [DECLARATIO] As preachers of the Word, “mendicants, not only of bread, but also of wisdom” (ACG 2007 *Bogotá* 103), our study is intimately united to the other elements of our life: to the fraternal life that we share, to prayer, to the silence of our hearts, to the mission of preaching and care of those who have been entrusted to us by the Church (RSG 7; ACG 2019 *Biên Hòa* 303). “*In dulcedine societatis quaerere veritatem*”, “to seek the truth in the sweetness of a shared life” (St. Albert, *Politicorum Pars VIII*). For this reason, Dominican study necessarily has a personal dimension (the *habitus* that is required of everyone – RSG 8). It also has a communitarian dimension: we seek, live and realize the truth in fraternal communion. Furthermore, our study has an ecclesial dimension: through prophetic preaching we proclaim “the Good News of the Kingdom of God which is near” (RSG, *Letter of promulgation*; RSG 9). Finally, study has a universal dimension, for in solidarity with all of humanity, we are capable of finding the truth (*capax veritatis*) and therefore also able to find God (*capax Dei* – RSG 2).
221. [DECLARATIO] The end (*telos*), therefore, of Dominican study is the truth, or better yet, the One who is the Truth. We seek the Truth and receive it as a gift, that is, we are found and inhabited by the One who is “more intimate to [us] than [we] are to [ourselves]” (St. Augustine, *Confess. III*). Disciples and seekers, we want “to learn how to become servants of the mystery of Truth in this world,” (RSG, *Letter of promulgation*).

222. [DECLARATIO] *Contemplari et contemplata aliis tradere*. The aim and goal of our study is “the preaching of the Word of God” (RSG 12). Through preaching we become useful to the souls of our neighbors (*Primitive Constitutions, prol.; LCO 77 §1*). Study directed to preaching makes us servants “of the Church by making this Word [of God] known and understood” (RSG 1; LCO 76) and providing “the reason for the hope that [we] have” (*I Pet 3:15*). Therefore, for all the brethren (including professors) study is essentially linked to theological reflection, pastoral practice and preaching (RSG 4, 70; LCO 239).
223. [DECLARATIO] The life of study, that “nourishes contemplation and fosters the living of the evangelical counsels” (RSG 12), requires the virtue of *docibilitas* or readiness to learn. Study in the Order is, above all, “a free gift from God” (RSG 29.1), but it requires too strong discipline and hard asceticism (RSG 29.1). These virtues are particularly necessary because we find ourselves confronted by numerous temptations: (1) to make study something exclusively personal, an end in itself; or (2) to make study something merely functional and practical, for example, by searching for easy answers to difficult subjects, or by quick appeals to authority, without noting that all of this promotes the relativism that we want to overcome (RSG 5). Finally, the overabundance of tools and other resources easily accessible on the internet can cause mental dispersion and an incapacity to reflect deeply.
224. [ORDINATIO] Due to the various temptations that we face in the life of study, we ordain that conventual lectors and local superiors shall ensure that a communal study of the *Ratio Studiorum Generalis* (RSG) is undertaken in their priory or

house (in addition to what is prescribed in ACG 2019 Biên Hòa 300-301).

225. [EXHORTATIO] Finally, we note the existence of a gap between academic study (sometimes academicist) and pastoral reality (sometimes pure activism); between houses of study and houses of the apostolate. We remind the brothers that our preaching is both doctrinal and prophetic, and all our communities are houses of preaching and of theological reflection. We also exhort provinces, through their regents of studies, as a regional instantiation of the Salamanca Process, to create interdisciplinary forums in which the competencies of our friars in academic and pastoral ministry may be brought into fruitful exchange.

## B. EFFECTIVENESS OF GOVERNANCE

226. [ADMONITIO] In considering the ordination of ACG 2019 Biên Hòa 299, we note that there are still some provinces that have not as yet submitted their *Ratio Studiorum Particularis* (RSP) for approval. We admonish them to do so within a year of the publication of these Acts.
227. [COMMISSIO] We commission the Socius for the Intellectual Life to update the questionnaire for the annual report of the regent of studies (*ACG 2004 Kraków 158*).
228. [ADMONITIO] We remind the regents of studies of their obligation to present their annual report to the Master of the Order (*LCO 93 §I, 8°*).
229. [ORDINATIO] Effective coordination and planning of the provinces and the whole Order's intellectual life must be founded on a universal vision, based both on the gifts and

needs of the friars and the urgent need for the renewal of the intellectual life in the provinces and the Order as a whole (*ACG 2010 Rome 86*). Thus, in continuity with *ACG 2019 Biên Hòa 328*, we ordain that “provincials assisted by regents of studies [are] to draw up, in each entity, a plan for complementary studies of their 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.”

230. [COMMISSIO] Priors provincial and regents of studies are responsible for the formation of scholars not only for their province, but also for the whole Order (*LCO 93 §1, 7°; RSG 44.7; ACG 2004 Kraków 154*). Therefore, in the spirit of synergy within the Order, we commission the Socius for the Intellectual Life to communicate to the regents on a regular basis the long-term needs of the academic institutions under the immediate jurisdiction of the Master of the Order and, if applicable, of other institutions of the Order. Priors provincial and regents of studies should consider these needs in their plans for complementary studies.

## C. INITIAL FORMATION

### Novitiate and Preparatory Formation

231. [EXHORTATIO] Formation in Dominican life is a process of gradual integration. It involves the whole of one’s life (*RFG 2*). The basic elements and goals of intellectual formation in

the novitiate are already articulated (*LCO 187*). In addition, since many young people who enter the Order today are strongly marked by a secularized world, and many are recent converts from other Christian denominations or non-Christian religions, there is an urgent need to strengthen basic biblical and catechetical formation in the novitiate (esp. to ensure a mature understanding of the *Catechism of the Catholic Church*). Therefore, we exhort masters of novices (and their formation councils) that basic biblical and catechetical formation be introduced or strengthened in the novitiate formation program.

232. [EXHORTATIO] Due to the challenges noted in the previous point, we exhort that, in those provinces where a preparatory period for the novitiate (e.g., postulancy and/or pre-novitiate) exists, this period be used to provide a basic instruction in the faith including a general introduction to the Bible. This would better prepare those in this stage of formation to enter the period of the novitiate with a solid Catholic foundation.

### **Philosophical Studies**

233. [ADMONITIO] The study of philosophy is an essential part of Dominican intellectual formation, to be valued for its own sake and for the contributions it makes to the study of theology. Therefore, we remind regents and those in charge of Dominican centers of studies that “there should be at least two years of study in this discipline, preferably more, with the attainment of a baccalaureate” (*RSG 18*), and admonish them, in continuity with ACG 2019 Biên Hòa 311, to ensure that this rule be applied.

234. [COMMISSIO] In view of assuring that our brothers receive a proper philosophical formation (both in terms of quantity and quality), we commission the Master of the Order, upon proposal of the Socius for the Intellectual Life and the Permanent Commission for the Promotion of Studies, to establish a committee of brothers teaching philosophy which would serve until the next General Chapter with the objective of evaluating the curricula of philosophy in initial formation (*cf.* ACG 2001 Providence 120). This committee would provide recommendations for the improvement of aforementioned curricula.
235. [ORDINATIO] We further ordain that regents of studies:
- a. Send to the Socius for the Intellectual Life the program of philosophical studies in initial formation for the aforementioned evaluation, within one year of the publication of the present Acts. This should contain: a list of courses with short descriptions, the number of hours, the duration of the philosophical curriculum, and possibly exams and papers required during the course of formation.
  - b. Include in their annual report their reply to possible recommendations presented by the committee for the evaluation of philosophical curricula.

## Languages

236. [EXHORTATIO] As preachers of the Word of God, the brothers should be familiar with Holy Scripture in the biblical languages. For this reason, in continuity with ACG 2001 Providence 138, we exhort regents and all brothers responsible for Dominican centers of studies to ensure clerical student brothers acquire at least a basic, initial knowledge of

Biblical Hebrew and Greek in the course of their intellectual formation.

237. [ADMONITIO] The study of Latin is fundamental for a solid intellectual formation in both philosophy and theology. Further, the study of Latin for clerical brothers is required by the LCO (169 §II) and by the universal Church (*CIC* 249; *Norms of Application of Veritatis Gaudium*, Arts. 26, §3; 55, 3; 61-63, 66). However, we note with regret that many friars do not receive proper Latin instruction in initial formation, either to fulfill basic requirements or to allow advanced philosophical and theological studies. In continuity with ACG 2001 Providence 139, we therefore admonish regents and all brothers responsible for Dominican centers of studies to ensure that clerical student brothers learn Latin well (*CIC* 249).
238. [COMMENDATIO] We further recommend that professors involved in initial and complementary studies incorporate classic philosophical and theological texts in their original language in their instruction.

### **Editing the RSG**

239. [COMMISSION] We commission the Master of the Order, upon proposal of the Socius for the Intellectual Life and the Permanent Commission for the Promotion of Studies, to include the following in the RSG:
- a. the study of Hebrew, Greek, and Latin
  - b. in the context of “Art. III. Dominican Intellectual Tradition: Areas of Competence” (*RSG*, nn. 16-23), the formation in Catholic Social Teaching, questions related to Justice and Peace, human rights (including the right to life) and the care for creation, the contribution of the

Dominican School of Salamanca and the methodology of the “Salamanca Process” (*cf. ACG 2019 Biên Hòa 170, 315, 316*).

- c. Such other subjects as the Permanent Commission for the Promotion of Studies considers to be lacking.

### **Full Dominican Intellectual Formation for All the Brothers**

240. [DECLARATIO] In continuity with ACG 2019 Biên Hòa 305, we declare: “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.”

241. [DECLARATIO] The LCO and RSG speak of several possible ways of accomplishing initial formation (*cf. LCO 233-234; RSG 54*). However, in line with the LCO, we declare that they are not all equally desirable. Rather, the options available are to be ranked as follows, from the most to the least desirable:

- a. A province with its own center of institutional studies (*cf. LCO 233 § I and II; RSG 49, 54*)
- b. A province that sends its students to a center of studies of the Order as established in LCO 234 (*cf. RSG 49*)
- c. A province that sends its friars to a non-Dominican center of studies and supplements the formation received as specified in LCO 233 § III (*cf. RSG 54*)

242. [DECLARATIO] Because of this order of desirability among the various options for initial formation:

- a. Those provinces with their own center of institutional studies who are providing a full and authentic Dominican formation (at an academically rigorous level)

are encouraged to continue with their current form of intellectual formation (as asked by LCO 233 § I and II, and RSG 49 and 54).

- b. The sending of friars to a non-Dominican center of studies and supplementing the formation received there should be considered a temporary solution for initial formation. The goal should be to transition towards a greater collaboration and ultimately towards a greater autonomy as indicated in the previous number.
243. [COMMENDATIO] We recommend collaboration among provinces, particularly with strong programs of formation, to ensure friars in entities with a weaker formation program have access to a full and authentic Dominican formation.
244. [COMMISSIO] Regional collaboration in provinces is an important way to provide this full Dominican intellectual formation. ACG 2019 Biên Hòa 327 called for “a process of planning and evaluation to implement regional collaboration in the field of institutional studies.” While this has been done successfully in some regions, there are others where obstacles to collaboration have arisen and agreements have not been reached. For the sake of ensuring a full Dominican intellectual formation for friars in these regions, it is important that agreements be reached soon. We therefore commission the Master of the Order, the Socius for the Intellectual Life and the socii of the respective regions to mediate these efforts for collaboration. In these plans, it is important that “entities that send student brothers should participate with a certain co-responsibility in this task of formation” (ACG 2019 Biên Hòa 327).
245. [ORDINATIO] We ordain that entities unable to provide their students with a Dominican intellectual formation as

envisioned by the LCO and the RSG within three years of the publication of these Acts must send their friars in formation elsewhere to obtain a full and authentic Dominican intellectual formation. Ultimately, it is for the Master to determine whether or not an entity is providing a full and authentic Dominican intellectual formation. (*cf. LCO 230, 232; RSG 82.2, 85; Relatio MO 2022, 33*)

## **International Collaboration**

246. [COMMENDATIO] Some provinces have established forms of mutual collaboration wherein brothers from one province are sent to assist in pastoral ministries in another province in exchange for financial support in their initial or complementary studies. We thank those entities who have established such ways of collaboration and we recommend mutual projects of this kind also in the area of initial and complementary studies at the level of the entire Order. (*ACG 2019 Biên Hòa 330*)
247. [COMMISSIO] In order to foster the international character of the Order, in the light of RSG 85, we commission regents of studies to take concrete steps so that the brothers in initial formation could spend a year in a center of studies of a country other than their own, and where possible in a different language. (*LCO 234, 4°; ACG 2001 Providence 142; ACG 2019 Biên Hòa 330*)
248. [ADMONITIO] In the light of the universal nature and mission of the Order, which includes many cultures, we remind those in charge of initial formation that during initial formation every brother in the Order should “attain a good level of oral fluency in a foreign language, especially one of

the official languages of the Order” (RSG 14.9; cf. ACG 2001 Providence 142).

#### D. COMPLEMENTARY STUDIES

249. [ORDINATIO] The presence and mission of a canon lawyer within a province is essential for its structure and life. This holds true especially during these times when his role is required for:
- a. Dealing with questions of abuse and misconduct by the friars;
  - b. Ensuring a continuous dialogue between the province and the General Curia; and
  - c. Ensuring proper procedures regarding relations between a given province and the diocese(s) wherein it carries out its mission.

We therefore ordain that every province without a canon lawyer under the age of 65 send a brother to obtain at least a license in canon law before the next General Chapter. This will ensure the proper legal functioning of the province. It would also assist in the formation of future canon law professors for the Angelicum’s Canon Law Faculty.

250. [EXHORTATIO] In continuity with ACG 2019 Biên Hòa 312, we exhort the regents of studies to include in their strategic planning for complementary studies the program of doctoral studies in philosophy so as to prepare a sufficient number of brothers specialized in philosophy (cf. *Norms of Application of Veritatis Gaudium*, 69, §1-3) for the purpose of ensuring proper initial formation and enhancing ongoing dialogue within a diverse society.

## E. INSTITUTIONS UNDER THE IMMEDIATE JURISDICTION OF THE MASTER OF THE ORDER

### Pontifical University of St. Thomas Aquinas (PUST)

251. [DECLARATIO] Dating back to its remote origins in the thirteenth century, the Pontifical University of St. Thomas Aquinas (PUST), also known as the Angelicum, has always been a center for intellectual formation for the members of the Order. In recent years this reputation has been greatly enhanced by the concerted efforts of the Master of the Order, the Academic Staff, the Deans and the professors in order to develop the Dominican and Thomistic identity of the University. The quality of both professors and teaching content has made the University a shining example of the motto *contemplari et contemplata aliis tradere*.

252. [GRATIARUM ACTIO] We thank and express our gratitude to the former Master, fr. Bruno Cadore, as well as to the present Master, fr. Gerard Francisco Timoner III, for their continuous support and contribution to the development and betterment of the Angelicum.

Heartfelt gratitude should also be expressed to the former Rector fr. Michał Paluch, the present Rector fr. Thomas-Joseph White, the University's fundraiser fr. Benedict Croell and to all the brothers and sisters for their services and for their tireless work to raise funds for renovations, scholarships, colloquia and other projects of the University.

We also wish to express special gratitude to the Dominican sisters whose leadership within the academic community of the Angelicum has been and continues to be of great benefit to the University. Particular mention should be made of five

Dominican sisters: the Dean of the Faculty of Theology Sr. Catherine Joseph Droste, the Vice-Dean of the Faculty of Theology Sr. Jacintha Veigas, the Dean of Social Sciences Sr. Helen Alford, the Vice-Dean of the Faculty of Canon Law Sr. Delfina Moral Carvajal, and the Administrator Sr. Maria Silva.

253. [GRATIARUM ACTIO] We likewise note with satisfaction the completion of a formal external audit of the university's finances in this calendar year to ensure maximum transparency of the institution's financial accounting.
254. [COMMENDATIO] We note with satisfaction the programs organized by the various Institutes of the Angelicum. We also note the efforts being made for the future establishment of an Institute for Interreligious Dialogue, and encourage its eventual collaboration with the Order's Network for Dialogue with Cultures and Religions.
255. [GRATIARUM ACTIO] We also commend the immense contribution given by the Thomistic Institute through the various courses, colloquia and public lectures, including the many languages of the online lecture programs that it offers. In particular, the scholarly colloquia have effectively reinforced the university's international network of recognized scholars in the areas of dogmatic, moral and ecumenical theology, in philosophy, and in the dialogue between faith and the natural sciences. (*RSG 80, 85*)
256. [COMMENDATIO] We also encourage the ongoing efforts being made by the Faculty of Canon Law in order to renew its structure and mission. (*ACG 2019 Biên Hòa 350*)

257. [DECLARATIO] We declare that the university's future is necessarily bilingual for its philosophy and theology faculties, and that this should remain an essential part of the center of the university's strategic planning and recruitment of professors and students.
258. [COMMENDATIO] We note with great satisfaction the efforts of professors in ensuring the highest level of scholarship in research, in publications and in teaching, as well as the continued progress being made to modernize the tools of teaching. We are also conscious that the mission and means of the University remain a work-in-progress. We encourage them, therefore, to continue in their academic efforts, and to further pursue their fundraising activities inside as well as outside the Order.
259. [EXHORTATIO] We exhort the three Italian provinces to exercise special attention in their strategic plans for the complementary studies of their friars to include a plan for the development of future candidates for Angelicum professorial chairs, in its four faculties. Such planning is to be exercised in close contact with the Socius for the Intellectual Life and the deans of the respective Angelicum faculties.
260. [EXHORTATIO] Similarly, we exhort the anglophone provinces, as well as the province of Poland, to exercise special attention in their strategic plans for the complementary studies of their friars to include a plan for the development of future candidates for Angelicum professorial chairs in philosophy and theology. Such planning is to be exercised in close contact with the Socius for the Intellectual Life and the deans of the respective Angelicum faculties.

### *Convitto Internazionale San Tommaso d'Aquino*

261. [GRATIARUM ACTIO] We thank the rector of the *Convitto Internazionale San Tommaso d'Aquino* fr. Orlando Rueda Acevedo and his team for the initial improvements in the Convitto and for their contribution toward animating community life. Further, we thank the donors for their generous contributions to the renovation of the building, and we thank the brothers in charge of the PUST for their efforts to create a more suitable space for living and studying.
262. [COMMISSIO] In view of the increasing number of brothers that shall be coming to Rome for complementary studies at PUST and other universities in Rome in the next years and the current size of the community of St. Dominic and St. Sixtus, we commission the rector and the commission of the *Convitto Internazionale San Tommaso d'Aquino* to continue to make available some places for brothers in complementary studies (updating ACG 2019 Biên Hòa 344).
263. [COMMENDATIO] We encourage the rector of the *Convitto Internazionale San Tommaso d'Aquino* and his team to continue with their efforts to ensure that our brothers in complementary studies can live a fully Dominican common life in keeping with what is expected in houses of our Order. This includes, among others, common prayer, common meals, community chapters and recreation. (ACG 2019 Biên Hòa 344)

### **University of Fribourg**

264. [COMMENDATIO] We recommend that the Master of the Order renew the Order's formal agreement with the University of Fribourg and the Swiss Episcopal Conference,

with the fewest changes possible to the current agreement.  
(*cf. ACG 2019 Biên Hòa 352*)

265. [GRATIARUM ACTIO] We thank the Dominican professors at the University of Fribourg, the authorities of the University, the Master of the Order and the Socius for the Intellectual Life for the process of discussion that led to establishing the new Institute of Dominican Studies within the university's theology faculty. (*cf. ACG 2019 Biên Hòa 352*)
266. [GRATIARUM ACTIO] We thank fr. Gilles Emery for his most valuable contribution as professor at the Faculty of Theology of the University of Fribourg over the past 25 years, and for his contribution to Catholic Trinitarian theology that has benefited the entire Church.
267. [GRATIARUM ACTIO] We thank the Provinces of Switzerland and France for establishing a strong formation house at the Priory of St. Hyacinthe in Fribourg, and encourage them to continue this presence, which allows French-speaking student brothers from all provinces to undergo part or all of their initial formation in Fribourg.
268. [COMMENDATIO] We recommend that the brethren assigned to the Fribourg priories of the Albertinum and St. Hyacinthe, together with the provincials of France and Switzerland, as well as the Master of the Order and the Socius for the Intellectual Life, intensify their discussions in view of a possible fusion of the two priories, a fusion that should include a studentate, so as to allow the brethren of the Order to benefit from the initial formation offered at the theology faculty. (*cf. ACG 2019 Biên Hòa 354*)

269. [DECLARATIO] While the preparation of future professors of the Fribourg theology faculty (in both the French and German language) is the responsibility of all Dominican provinces, it is, in a particular way, the responsibility of the Order's French- and German-speaking provinces. (*cf. ACG 2019 Biên Hòa 353*)
270. [EXHORTATIO] We exhort the provinces of Switzerland, France, and Toulouse to include in their strategic plans the complementary studies of friars who may be prepared as future candidates for francophone and bilingual chairs of theology at the University of Fribourg, in close collaboration with the Socius for the Intellectual Life. (*cf. ACG 2019 Biên Hòa 353*)
271. [EXHORTATIO] We exhort the provinces of Teutonia and of Upper Germany and Austria to include in their strategic plans the complementary studies of friars who may be prepared as future candidates for German-language and bilingual chairs of theology at the University of Fribourg, in close collaboration with the Socius for the Intellectual Life. (*cf. ACG 2019 Biên Hòa 353*)

### ***École Biblique et Archéologique Française de Jérusalem (EBAF)***

272. [DECLARATIO] We value and support the implementation of the new doctoral program, the strategic plan and the objectives pointed out by the Master of the Order in the last canonical visitation. The EBAF as an international Dominican community and academic institution should continue to develop its valuable service to the Order and the Church in growing collaboration with the PUST-Angelicum, as well as with other Dominican centers of study and universities inside and outside of the Order. (*cf. ACG 2019 Biên Hòa 355*)

273. [COMMISSIO] We commission the Director and the academic council to clarify the organizational chart of the EBAF, ensuring a better integration of its areas, especially the biblical and the archaeological sections and to incorporate, in consultation with the Master of the Order and the Socius for the Intellectual Life, new professors, especially in the area of archaeology, both French and English speaking.
274. [COMMISSIO] We commission principally the French-speaking provinces of the Order to identify one friar in the next two years to begin graduate studies in archaeology, in view of joining the EBAF archaeology team. We likewise commission principally the English-speaking provinces of the Order to identify one friar in the next two years to begin graduate studies in archaeology, in view of joining the EBAF archaeology team. This planning is the responsibility of the priors provincial and regents of study of these provinces, in dialogue with the Socius for the Intellectual Life.
275. [COMMISSIO] We commission the Director and the academic council to submit to the Master of the Order a plan for the renewal and reinforcement of the teaching staff for the next 9 years, so that new brothers may be identified in time to take the place of those who are reaching retirement age. Together with it, a retirement plan for brothers working at the EBAF should be submitted, to be approved by the Master of the Order. (*cf. ACG 2019 Biên Hòa 337*)
276. [GRATIARUM ACTIO] We express our gratitude to the brothers of the Priory of St. Etienne for their commitment at the service of the mission of the EBAF and we encourage them to continue fostering a spirit of fraternal communion, bridge-building and reconciliation, both in the community and in the challenging socio-political context of their mission.

277. [COMMENDATIO] We recommend that the Director of the EBAF and those responsible for fundraising propose a program of scholarships for brothers of the various regions of the Order, especially from Africa, Asia-Pacific, and Latin America/Caribbean. (*cf. ACG 2019 Biên Hòa 332*)

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

278. [GRATIARUM ACTIO] We thank the archivist of the Order fr. Augustin Laffay for his collaboration with the Historical Institute of the Order. (*cf. ACG 2019 Biên Hòa 357*)

279. [GRATIARUM ACTIO] We thank the director, fr. Viliam Dóci, and the members of the Historical Institute of the Order for continuing its renewal through its publications and scholarly colloquia.

280. [EXHORTATIO] We exhort regents of studies throughout the Order to be more attentive to the need to train future professors of Church history and Dominican history, in order to serve in our centers of institutional study and (by their writings and other activities) to preserve the historical memories of various cultures. This ministry is important also for permanent formation in the whole Dominican family.

281. [COMMISSIO] We commission the Master of the Order to continue the renewal of the personnel of the College of Confessors at the Basilica of *Santa Maria Maggiore* in Rome, taking care that a broad range of languages are represented, along with the necessary spiritual, theological and pastoral preparation (*cf. ACG 2019 Biên Hòa 360*). We remind the whole Order that this apostolate renders a crucial pastoral service to Rome's pilgrims, curia officials, seminary formators, religious

superiors, professors and students from throughout the world.

282. [GRATIARUM ACTIO] We acknowledge once again the important mission of the Leonine Commission, in the production of the critical edition of the writings of St. Thomas Aquinas, while also addressing Aquinas's historical and cultural context. We thank the Director and the members of the Commission for the work done in these last three years and encourage them to continue their collaboration with Dominican entities and centers of institutional studies.
283. [COMMISSIO] We commission the director and members of the Leonine Commission to submit to the Master of the Order by the end of March 2023 a plan of the editing work foreseen for the next nine years.

#### **F. ACTIVITIES UNDER THE SUPERVISION OF THE MASTER OF THE ORDER**

284. [DECLARATIO et GRATIARUM ACTIO] We acknowledge and thank the Master of the Order, the General Council and the brothers responsible for the corresponding institutions for the procedure of discussion and declaration of four "activities under the supervision of the Master of the Order" (as requested in ACG 2019 Biên Hòa 366-378). These activities of collaboration among different entities of the Order are related to the four following institutions: DOMUNI *Universitas*, OPTIC, the Center for Dialogue with Cultures and Religions in Asia at the UST Manila, and the Institute for Dialogue with Cultures and Religions in Africa at the Dominican University, Ibadan.

285. [COMMISSIO] We commission the brothers responsible for the four above-mentioned “Activities under the supervision of the Master of the Order” to implement within the coming three years the objectives specified for each of them by the Master of the Order in the corresponding Letters of Declaration.
286. [COMMISSIO] We commission the Master of the Order and the Socius for the Intellectual Life to inform the next General Chapter on the implementation of the objectives established for each one of these activities and on the evaluation for the possible renewal of their declaration as “activities under the supervision of the Master of the Order”.
287. [GRATIARUM ACTIO] We thank the Rector and the brothers and sisters working in DOMUNI *Universitas* for their valuable online contribution to Dominican formation and intellectual life in different languages during the last three years. We encourage them to assure the continuity of the service of DOMUNI *Universitas* in the future.
288. [GRATIARUM ACTIO] We thank the Director and the council of OPTIC for the valuable activities developed in the last three years and encourage them to go forward with the incorporation of members of the Dominican Family and of collaboration with Dominican universities and other academic institutions.

## **NETWORKS AND OTHER ACTIVITIES OF COLLABORATION**

### **Network of Dominican Universities and Academic Institutions (NUOP-RUOP)**

289. [GRATIARUM ACTIO] We thank the heads of Dominican Universities and Academic Institutions, the Master of the

Order, the Socius for the Intellectual Life and the Socius for the Apostolic Life for the creation of the Network of Dominican Universities (NUOP-RUOP). (*cf. Relatio MO 2019, 178; ACG 2019 Biên Hòa 218*)

290. [COMMISSIO] We commission the heads of these universities and academic institutions, the Master of the Order and the socii just named to implement the objectives of collaboration foreseen in the Statute that has been approved.

### **Network for Dialogue with Cultures and Religions in the Order**

291. [GRATIARUM ACTIO] We thank the Master of the Order, the Socius for the Intellectual Life, the Socius for the Apostolic Life and the heads of the Dominican Centers working in the field of dialogue with cultures and religions (which centers presently consist of: IDEO, Cairo; DOSTI, Istanbul; Center for Theology and Religious Studies at the UST, Manila; and Institute for Dialogue with Cultures and Religions in Africa, Dominican University, Ibadan), for the creation of the “Network for Dialogue with Cultures and Religions in the Order”. (*cf. Relatio MO 2019, 177; ACG 2019 Biên Hòa 307.4*)
292. [COMMISSIO] We commission the heads of the aforementioned institutions, the Master of the Order and the socii just named to move forward with the approval of the statute of the Network and the implementation of common activities at the service of the whole Dominican Family in this field.

### **“Salamanca Process” Working Group**

293. [GRATIARUM ACTIO et EXHORTATIO] We thank the Master of the Order, the Socius for the Intellectual Life and

the Socius for the Apostolic Life, as well as the appointed members, for the creation of the “Salamanca Process” Working Group composed of brothers and sisters working in connection with universities and centers of studies of the Order and with the Dominican Delegation at the UN. We encourage the Working Group to contribute to the implementation of the objectives mentioned in ACG 2019 Biên Hòa 316-317.

### **Salamanca-CIDALC**

294. [GRATIARUM ACTIO] We acknowledge the valuable collaboration developed in the last years between CIDALC and the Faculty of San Esteban in Salamanca, through which a good number of brothers have been able to acquaint themselves with or to deepen their grasp of Dominican theology, especially the contribution of the Dominican school of Salamanca, and to obtain canonical degrees. We encourage the provincials and regents of CIDALC, as well as the president and the promoter for studies of CIDALC and those responsible for the Faculty of San Esteban to find ways of continuing this valuable collaboration.
295. [COMMISSIO] To this end, we commission the president and the promoter for studies of CIDALC, in dialogue with the provincials and the regents of studies of CIDALC and with the authorities of the Faculty of San Esteban, to elaborate a concrete plan for the next nine years, including the sending of students from the entities and the preparation of professors to collaborate in this task. To that end, an *ad hoc* commission should be set up which should count on the collaboration of the Socius for the Intellectual Life. The possible participation of friars from other regions in this collaboration program should be envisaged.

296. [COMMISSIO] We commission the Master of the Order and the Socius for the Intellectual Life, in dialogue with the Dicastery for Catholic Education and the authorities of the province of Hispania and of the Faculty of San Esteban, to move forward with discussion on the institutional future of this Dominican theological presence. If possible, the status of an ecclesiastical Faculty should not be renounced, even if, for a certain time, it could adopt the form of an institute incorporated into a Dominican University. In this way, it would continue to transmit the patrimony of the School of Salamanca in collaboration with other Dominican academic institutions (a similar commission was formulated in ACG 1992 Mexico 170). Whatever juridical form this institution may have in the near future, this will require the collaboration of CIDALC, the province of Hispania, and (if possible) other provinces.

### **DOSTI-Istanbul**

297. [GRATULATIO] We congratulate DOSTI (Dominican Center of Studies in Istanbul) for the work done in the field of ecumenical and interreligious study and dialogue in the last three years.

298. [COMMENDATIO] We recommend that regents of studies consider the academic programs, including symposia, offered by DOSTI.

### **G. STRENGTHENING THE ORDER'S INTELLECTUAL LIFE**

299. [EXHORTATIO] The intellectual charism of our Order is not reducible to a set of brothers who individually dedicate themselves to academic study, but invites us to form a community of study. Therefore, we exhort brother professors

to ensure that centers of institutional study continue to be centers for scholarship, and not only places for the formation of student brothers (*ACG 2004 Kraków 133*). We further exhort the moderators of centers of institutional studies with the help of regents of studies to animate meetings and exchanges among brother professors to this end. We also recommend the possibility of inviting brothers from other centers of studies of the Order for this same purpose.

300. [COMMENDATIO] While not every province can afford its own center of institutional studies, we note that without its own center of studies, a province can much more easily ignore its intellectual life, to the detriment of its friars and the local Churches it serves. Therefore, we recommend that, by the next General Chapter, every province have at least one center of studies (as defined by LCO 91-92 and RSG 40 and 54), “in which the Dominican intellectual tradition will be maintained, developed and transmitted to the next generation” (*ACG 2004 Kraków 187*).
301. [COMMISSIO] Should it be impossible for a province to have any kind of center of studies, we commission its regent of studies to organize periodic meetings of brothers engaged in the academic life, which events might also be open to other brothers. Mention of this should be included in the relevant annual report.
302. [COMMISSIO] Brothers are responsible to provide not only spiritual but also intellectual support for our nuns (*LCO 146; ACG 2001 Providence 317; ACG 2010 Rome 197; ACG 2016 Bologna 134*). Therefore, we commission regents of studies to contact federal presidents or prioresses of monasteries present in the territory of their provinces (depending on the local conditions) in order to offer their collaboration in the

intellectual formation of nuns relevant to their needs, with a particular focus on Sacred Scripture and the teaching of St. Thomas Aquinas (*LCM 101*), as well as Canon Law. This should be done within a year of the publication of these Acts and should be reported on by regents of studies in their annual reports. The Promoter General of the Nuns should be periodically informed of these initiatives.

303. [COMMENDATIO] In the light of LCO 145 and 146, we recommend that the brothers continue to offer their collaboration in the intellectual formation of sisters of the apostolic life with due consideration being given to the institutional autonomy of the latter.
304. [GRATIARUM ACTIO] We thank members of the Dominican Family for their contribution to the intellectual mission of the Order, at the level both of the provinces and of the centers of study of the whole Order.
305. [COMMENDATIO] In view of the need to strengthen access to libraries and research material especially in regions without sufficient resources, we recommend that the commission of librarians (*ACG 2019 Biên Hòa 323*) propose concrete ways of ensuring that provinces and centers of study of the Order collaborate in the sharing of digital and printed books and other material in accordance with copyright law so that there can be “great mutual benefit through the shared use of limited and costly resources” (*RSG 64*). Such steps would greatly contribute toward a culture of study and support the use of library resources to their greatest advantage.
306. [GRATIARUM ACTIO] In addition to the institutions mentioned above, many of our brothers, sisters and other members of the Dominican Family teach in Catholic Colleges

and Universities around the world, including some that are ministries of a particular province. We express our gratitude to all of them who serve the Church, the Order and society in this way. We encourage them in their ongoing work of engagement in dialogue between the Catholic and Dominican intellectual tradition and the different disciplines, and of passing it on to new generations.

307. [ADMONITIO] We remind the brothers responsible for the administration of Dominican Catholic Colleges and Universities which are a ministry of a particular province, that their civil and ecclesiastical statutes should contain mechanisms of governance that permit the brethren to exercise effective oversight of their Catholic and Dominican identity, according to the norms of canon and civil law (*cf. Ex Corde Ecclesiae, General Norms, Art. 2, § 3; 4, § 1; CIC, c. 812*).

CHAPTER VII  
RESOURCES FOR THE MISSION: ECONOMY

**A. HUMAN RESOURCES**

308. [DECLARATIO] The most valuable resource that the Order possesses for the mission are the brothers. The human, spiritual and intellectual resources of each brother must be preserved and valued.
309. [EXHORTATIO] Provinces with a large number of student brothers are encouraged to provide formation which will make them available and equipped to respond to the needs of other entities of the Order.
310. [ADMONITIO] We remind provinces benefiting from solidarity funds that they must assure an authentic Dominican initial formation in accord with the *Ratio Formationis Generalis*. (ACG 2019 Biên Hòa 231)

**B. TRANSPARENCY AND ACCOUNTABILITY**

311. [DECLARATIO] The Order's economic resources empower the brothers for mission, and their good use is an indispensable witness to our vows.
312. [DECLARATIO] Transparency and accountability in the administration of the resources of the Order shows our solidarity with the most needy entities of the Order.
313. [ORDINATIO] We ordain that those provinces which, in the judgement of the Economic Council of the Order, do not present a clear, transparent and complete economic report,

receive a visit from the syndic of the Order or his delegate to help them in this task.

### C. COLLABORATION / SOLIDARITY FUNDS

314. [COMMISSIO] Comisionamos al presidente y los miembros de *Spem Miram Internationalis* que en el plazo de un año presenten al Consejo General una propuesta concreta sobre la conveniencia o no de mantener los cuatro fondos de solidaridad existentes, y la posibilidad de tener sólo uno dónde se canalicen todas las peticiones de ayuda.
315. [ORDINATIO] Ordenamos a cada una de las provincias de la Orden que, en conformidad con lo ordenado en ACG 2016 Bolonia 373 y en ACG 2019 Biên Hòa 236, contribuyan anualmente con un 10% adicional de las contribuciones al presupuesto de la curia, a dividir equitativamente entre los tres siguientes fondos de solidaridad de *Spem Miram Internationalis*: Santo Domingo, Solidaridad y Formación inicial.
316. [EXHORTATIO] Exhortamos a todas las provincias que reciban peticiones extraordinarias de otra entidad de la Orden a considerar la posibilidad de encauzar las ayudas económicas que realizan a otras entidades de la orden a través de *Spem Miram Internationalis*.

### D. ECONOMIC ADMINISTRATION

317. [ORDINATIO] We ordain that institutions and communities under the immediate jurisdiction of the Master of the Order have their annual accounts reviewed externally in a manner appropriate to their situation. (*cf. ACG 2019 Biên Hòa 224*)

318. [ORDINATIO] 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. (*ACG 2019 Biên Hòa 225*)
319. [ORDINATIO] We ordain that no subsidy be paid to any institution under the immediate jurisdictions of the Master of the Order whose annual financial report has still not been approved by the General Council nine months after the end of the financial year in question. (*cf. ACG 2019 Biên Hòa 226*)

## **E. FINANCIAL AND ECONOMIC REPORTS**

320. [DECLARATIO] The Syndic of the Order, fr. Juan Luis Mediavilla García, in conformity with LCO 569, presented a report on his administration at the General Curia for the fiscal years 2019-2021. His report was approved by the Chapter.
321. [DECLARATIO] 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: Solidarity Fund, St. Dominic Fund, Dominique Renouard Fund, Initial Formation Fund, Master of the Order's Fund, Leonine Commission Fund, and the administrative funds of the institutions under the immediate jurisdiction of the Order.
322. [DECLARATIO] 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 of the Order and approved by the Master of the Order and the General Council.

323. [GRATIARUM ACTIO] We thank the syndic of the Order, fr. Juan Luis Mediavilla García, the Economic Council of the Order, the Board of *Spem Miram Internationalis* and the International Dominican Fund for their contribution to the economic administration of the Order and its solidarity.

## F. CONTRIBUTIONS AND SUBSIDIES

324. [ORDINATIO] 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. (cf. ACG 2019 Biên Hòa 242)

325. [ORDINATIO] 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 of the General Curia. (ACG 2007 Bogotá 261; ACG 2013 Trogir 206, ACG 2016 Bologna 362, ACG 2019 Biên Hòa 250)

326. [ORDINATIO] We ordain that the amount of expenditure that the Master of the Order may authorize without needing the approval of his council shall be €75,000. (ACG 2013 Trogir 202; ACG 2016 Bologna 366, ACG 2019 Biên Hòa 251)

327. [ORDINATIO] 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; ACG 2019 Biên Hòa 252)

328. [COMMISSIO] Encomendamos al síndico y al consejo económico de la orden atender las situaciones particulares de las provincias con afectaciones económicas graves y verificables para ayudar a encontrar soluciones temporales en cuanto a la contribución al presupuesto de la Curia General de la Orden.
329. [ORDINATIO] Ordenamos al síndico de la Orden que continúe organizando reuniones por regiones con los síndicos provinciales. (*cf. ACG 2019 Biên Hòa 243*)
330. [ORDINATIO] 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:
- a. Pontifical University of St. Thomas Aquinas (Angelicum): up to €200,000, of which €150,000 intended for ordinary operating expenses and €50,000 to complement the salaries for teaching done by friars assigned *simpliciter* to the Convent of St. Dominic and St. Sixtus;
  - b. *École Biblique et Archéologique Française*: up to €45,000 to support the research activities of the brothers teaching at the *École Biblique*
  - c. Leonine Commission: up to €180,000;
  - d. Historical Institute: up to €150,000.

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

331. [ORDINATIO] We ordain that the Syndic of the Order include in the budget of the General Curia an annual subsidy to the following entities:
- a. Justice and Peace UN Geneva: up to €150,000;
  - b. Inter-Africa (IAOP): up to €150,000;
  - c. Asia-Pacific: up to €50,000;
  - d. Latin America and the Caribbean (CIDALC): up to €25,000.

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

332. [EXHORTATIO] We exhort the syndic of the Order in cooperation with the Economic Council of the Order and the General Council, to continue to minimize any increases in expenditure within the budget of the General Curia. (ACG 2019 Biên Hòa 247)
333. [GRATIARUM ACTIO] Agradecemos a todas las provincias su solidaridad con toda la Orden en tiempo de pandemia COVID-19 por mantener sus aportaciones y estar pendiente de las necesidades de salud de los hermanos.
334. [COMMENDATIO] In continuity with ACG 2019 Biên Hòa 253, we recommend that the Nun's 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.
335. [COMMENDATIO] In continuity with ACG 2019 Biên Hòa 254, we ask *Spem Miram* Nuns to find the most adequate

means to support the fund for the initial formation of the brothers.

336. [ORDINATIO] 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 2022. Transportation costs are to be divided equally among all capitulars, excluding the capitulars of the hosting province (*LCO 575 § II*). Each delegate must pay the actual *per diem* cost. (*cf. ACG 2007 Bogotá 296, ACG 2010 Rome 260, ACG 2013 Trogir 208, ACG 2016 Bologna 329, ACG 2019 Biên Hòa 256*)

CHAPTER VIII  
STRUCTURES FOR THE MISSION: LCO

**Notæ Præviæ**

337. Ad clariorem mutationum in LCO in Capitulo factarum præsentationem, simili modo procedemus, prout iam in Actis Capitulorum Generalium præcedentium factum est:<sup>2</sup>

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

★★★ constitutio confirmata (habet tria capitula)

★★ constitutio adprobata (habet duo capitula)

★ constitutio inchoata (habet unum capitulum)

(nota: cum indicatione ☼ vel ☼☼ notatur si inchoatio vel adprobatio constitutionis “cum ordinatione” facta est.)

◆◆◆ ordinatio definitive inserta in LCO

◆◆ ordinatio secunda vice votata, abrogans ordinationem præviam

◆ ordinatio prima vice acceptata

[A] textus abrogatus

Typis “*italicis*” textus novi imprimuntur.

Attamen cum pro bona interpretatione mutationum factarum necesse sit cognoscere textum præcedentem eiusque

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<sup>2</sup> Cfr. ACG Romæ [1983], n. 307; Abulæ [1986], n. 188; Oakland [1989], n. 208; Mexici [1992], n. 248; Calarogæ [1995], caput IX, pag. 90; Bononiæ [1998], n. 240; Providentiæ [2001], caput X, pag. 149; Cracoviæ [2004], n. 352; Bogotæ [2007], n. 288; denuo Romæ [2010], n. 262; Traugurii [2013], n. 211; denuo Bononiæ [2016], caput VII, p. 45; denuo Biên Hòa [2019], nn. 379-384.

historiam, referentiæ ad capitula præcedentia dantur cum sequentibus siglis:

B = Bononiæ, 2016

BH = Biên Hòa, 2019

Hoc capitulum aliquot textus "*technice*" mutavit quin substantia legis mutaretur. Verbum abbreviatum "*Techn.*" signabit mutationes factas sive ad leges nostras CIC accomodandas, sive ad harmonizandos textus cum aliis numeris LCO, sive pro mera mutatione in redactione.

In legislatione nostra quae dicuntur de conventibus valent etiam pro domibus nisi aliud expresse caveatur (LCO 260 § II).

In legislatione nostra ad mentem LCO 252-256 nomine "*provinciae*" proportionaliter comprehenditur et vice-provinciae.

338. **LCO 45 § I**

◆ 45. Ord. — § I. – Frater per aliquod tempus moraturus in territorio alterius provinciæ, tempestive moneat respectivum priorem provincialem, salvo semper n. 137. *Ut vero commoratio licite ultra tres menses extendatur, licentia dicti prioris provincialis indiget.*

339. **LCO 100 (cf. BH 388)**

★ 100. Const. § I. Ministerium prædicationis opus communitarium est et ad universam communitatem primo pertinet; unde in traditione Ordinis conventus sæpe "sacra prædicatio" vocatur.

~~§ II. Fratres cooperatores partem habent in apostolatu totius communitatis non solum labore suo quo necessitatibus conventus provident, sed etiam ministerio proprie dicto, tam~~

~~cum fratribus presbyteris cooperando quam secundum  
indolem activitatem apostolicam exercendo.~~

§ III.—II. Superior una cum fratribus hoc munus commune  
prædicationis ponderet et recipiat, ut communitas integra  
responsabilis fiat; firmo tamen iure superioris decidendi et  
aliquod ministerium particulare acceptandi.

§ IV.—III. In colloquiis fraternis fratres experientias et  
quæstiones apostolicas inter se conferant ut eas studio  
communi subiciant et iunctis viribus in cœtibus specialibus  
ministerium efficacius exercere valeant.

340. LCO 115 § II (BH 389)

◆◆ 115. Ord. Ad opus missionale destinentur qui prius signa  
vocationis missionariæ dederint et bene parati sint ad illud  
exsequendum. Formatio specialis missionariis, ~~tam clericis  
quam cooperatoribus~~, detur in aliquo conventu missionum  
vel aliquo instituto specializzato, in quibus linguam  
vernaculam, mores, historiam, culturam et pastoralementiam  
missionariam populi addiscant.

341. LCO 165 § II (BH 390)

◆◆ 165. Ord. § II. *Quaelibet provincia vocationum promotorem  
nominet quod, si fieri potest, eiusdem munus primum sit.*

§ III. Meminerint tamen omnes... [ut in textu]

342. LCO 199 § I

★ 199. Const. § I. – Professio simplex faciendae est sub hac  
formula:

“Ego frater N.N. facio professionem et promitto obœdientiam  
Deo et b. Mariæ et b. Dominico et tibi fratri N.N. magistro  
Ordinis ~~fratrum~~ Prædicatorum et successoribus tuis (vel: tibi  
fratri N.N. priori provinciali provinciæ...; vel: delegato...; vice  
fratris N.N. magistri Ordinis ~~fratrum~~ Prædicatorum et

successorum eius), secundum regulam b. Augustini et institutiones fratrum Prædicatorum quod ero obœdiens tibi tuisque successoribus ad triennium (vel: ad annum).”

343. **LCO 207 § I (BH 391)**

◆◆ 207. Ord. § I. Quando frater per hunc annum, qui ~~p~~~~re~~~~clerice~~ potest ut talis computari annus scholasticus... [ut in textu]

344. **LCO 253 § I (B 270 BH 394)**

★★★ 253. Const. § I. Provincia constat ex tribus saltem conventibus quorum duo ad minus habeant *octo* ~~decem~~ vocales. Insuper, omnes vocales provinciæ saltem sint quadraginta.

345. **LCO 352 § I (B 286 BH 399)**

◆◆◆ 352. Ord. — Vocales capituli provincialis sunt:

§ I. — 1<sup>o</sup> ~~priores regionales;~~

2<sup>o</sup> 1<sup>o</sup> vicarii provinciales ~~electi ad normam n. 389,~~ *quatenus vocem habeant ad normam n. 384-bis et statuti vicariatus;*

3<sup>o</sup> 2<sup>o</sup> priores conventuales; supprior vero, si ob ægritudinem aliamve gravem causam a priore provinciali acceptam, prior adesse nequit;

4<sup>o</sup> 3<sup>o</sup> socii priorum euntium ad capitulum, ad normam n. 490;

5<sup>o</sup> 4<sup>o</sup> delegati fratrum, ad normam nn. 497–501;

6<sup>o</sup> 5<sup>o</sup> delegatus domus non prioralis cum saltem quattuor fratribus voce activa gaudentibus in territorio uniuscuiusque nationis ubi non sit alius conventus eiusdem provinciæ;

7<sup>o</sup> 6<sup>o</sup> prior provincialis qui immediate ante capitulum officium in ipsa provincia explevit.

346. LCO 375

◆ 375. Ord. — § I. — ~~Ad primum~~ *Tempore primae sessionis consilium provinciae quod quæ elapso biennio post prioris provincialis confirmationem locum habebit, prior provincialis convocare tenetur ad consilium amplius, præter membra consilii provinciae, vicarios provinciales et priores conventuales stricto sensu;* ~~nisi aliud a capitulo provinciali determinatum fuerit quoad vicarios provinciales et priores in dissitis regionibus.~~ *statutum autem provinciae determinare potest an vicarii provinciales et priores a dissitis regionibus convocandi sint, necnon alios forte convocandos definire.*

§ II. — *In hoc consilio ampliori, quod voto gaudet tantum consultivo, tractanda sunt omnia quæ ad bonum provinciae utilia videbuntur, et in primis inspiciatur an ad praxim reductæ sint ordinationes et exhortationes ultimi capituli provincialis et generalis.*

347. LCO 382 § II (BH 400)

◆◆ 382. Ord. — § II. — *Prior provincialis habeat archivum secretum in quo servantur documenta secreta, de quorum merito successorem suum certiozem reddere tenetur. Elapsis septuaginta annis post mortem fratrum de quibus in documentis agitur, ista comburantur, dummodo hoc fieri queat sine præiudicio erga eos qui adhuc vivunt, [Techn.] salvo iure civili attentis dispositionibus iuris civilis.*

348. LCO 386 § III (B 297 BH 404)

◆◆◆ 386. Ord. — § III. — ~~Quando~~ *Cum autem prior provincialis, secundum normas in Libro Constitutionum et Ordinationum vel in statuto provinciae et vicariatus stabilitas, tractare debet cum consilio provinciae de rebus quæ vicariatum respiciunt, tunc primum etiam consilium vicariatus consulat priusquam ad consilium provinciae requirat; casus vero confirmandi, instituendi vel amovendi priorem regionalem*

*vicarium provincialem* prior provincialis *tantummodo* in consilio provinciae tractet (cf. n. 373, 1°).

349. **LCO 391, 6° (B 168 BH 437)**

◆◆◆ 391. Ord. 6° conventio duorum capitulorum provincialium vel priorum provincialium ad directam assignationem faciendam de provincia ad conventum alius provinciae, salvis nn. 270 § I et II, 497 § I et 600, monito tamen magistro Ordinis (cf. appendicem n. 16). *Talis conventio recognatur semel saltem in quinquennio a prioribus provincialibus quibus interest.*

350. **LCO 425 § II (B 306 BH 408)**

★★★ 425. Const. § II. – Socii magistri Ordinis sunt non minus quam octo et non plus quam decem. Ex eis ~~duo~~ tres praeponuntur negotiis quae respective apostolatum, et vitam intellectualem et vitam fraternam ac formationem in Ordine respiciunt, aliis cura confertur de relatione provinciarum cum Ordine et de aliis materiis forte a magistro Ordinis ipsis commissis (cf. n. 428).

351. **LCO 427-bis (B 307 BH 409)**

◆◆◆ 427-bis. Ord. *Ad socium pro vita fraterna ac formatione in Ordine praecipue haec pertinent:*

1° *adiuvare magistrum Ordinis in omnibus quae pertinent ad vitam fraternam et ad formationem religiosam fratrum, sive permanentem sive initialem;*

2° *omnes provincias adjuvare ut provideant formationi religiosae fratrum et florentiae vitae fraternae;*

3° *quando oporteat, congregare simul magistros fratrum formationis initialis curam habentes sicut et promotores formationis permanentis unius vel plurium regionum;*

*4° faciliores reddere provinciis innovationem et formationem formatorum, sicut et augmentum et executionem planificationum provincialium ad formationem permanentem spectantium.*

352. **LCO 429 § II (B 308 BH 410)**

★★★ 429. Const. — § II. – *Institutio sociorum pro apostolatu, et pro vita intellectuali et pro vita fraterna ac formatione fiat auditis omnibus prioribus provincialibus.*

353. **LCO 443 § II**

★ 443. Const. — § II. – *Quando agitur de electione superiorum, ut quis eligi vel postulari possit, requiritur etiam:*  
1° *ut sit presbyter;*  
2° *ut tres annos habeat a professione sollemni;*  
3° *ut ad audiendas confessiones actualiter probatus sit in Ordine.*

354. **LCO 455-bis (B 311 BH 412)**

◆◆◆ 455-bis. Ord. — § I. – *Si leges nostræ sic provideant, electio per litteras haberi potest iuxta normas sequentes:*

1° *infra tempus a præside statutum, quilibet vocalis suffragium suum in aliqua schedula scribat ad normam n. 452, 6°;*

2° *deinde, schedula in involucro intromissa, super ipsum involucrum bene clausum scribat manu propria suum nomen et locum residentię. Postea illud in alio involucro includat et mittat ad præsidem cum alia inscriptione, tali modo quod possit de facili discerni.*

§ II. – *Elapso tempore præfixo pro receptione schedularum, præses cum consilio provinciali vel cum duobus scrutatoribus a consilio approbatis scrutinium faciat:*

1° *omnibus involucris externis coram consilio vel scrutatoribus apertis, examinentur nomina electorum super interiora involucra*

*scripta ad videndum utrum unusquisque eorum condiciones pro voce activa requisitas habeat; si non habeat, pro nullo habeatur suffragium;*

*2° comparentur numeri vocalium et involucrorum;*

*3° involucra aperiantur et, antequam schedulæ explicentur, ipsa deleantur;*

*4° examinentur suffragia ad normam n. 452, 9°, 10°, 11°;*

*5° si maioritas pro electione vel postulatione requisita obtinetur, tunc formetur a præside decretum electionis et instrumentum authenticum electionis conficiatur. De exitu electionis omnes vocales certiores fiant;*

*6° si vero maioritas absoluta in primo scrutinio non obtinetur, præses determinet tempus pro novo et ultimo scrutinio faciendo, et de omnibus peractis vocales certiores faciat;*

*7° capitulum tamen provinciale potest determinare, ut procedatur ad tertium vel etiam quartum scrutinium, si in secundo vel tertio adhuc maioritas absoluta non obtinetur.*

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

**◆◆◆ 455-ter. Ord. — § I. —** *Si leges nostræ provideant electionem per litteras (cf. n. 455-bis), permittitur etiam electio per instrumenta electronica.*

*§ II. — Pertinet ad priorem provincialem cum consensu sui consilii decernere utrum electio facienda sit per litteras vel per instrumenta electronica, et eligere instrumentum electronicum aptum et bonæ famæ.*

*§ III. — Electio per instrumenta electronica procedit iuxta normas sequentes:*

*1° præses mittat omnibus vocalibus instructiones ad accedendum ad instrumentum electronicum electum;*

2° infra tempus a præside statutum, quilibet vocalis suffragium suum præbet iuxta instructiones receptas;

3° elapso tempore præfixo pro suffragio, præses verificet exitum in conspectu consilii provincialis vel duorum scrutatorum a consilio adprobatorum;

4° procedatur ad normam n. 455-bis, § II, 5°, 6° et 7°.

§ IV. – Ad validitatem electionis per instrumenta electronica requiritur ut:

1° nullus vocalis excludatur ab electione propter instrumentum electum;

2° nullus frater vocem passivam habens excludatur ab electione vocalium propter instrumentum electum;

3° constet solos vocales suffragium tulisse, et quidem unumquemque semel tantum;

4° suffragia singulorum vocalium secreta maneant.

§ V. – Pertinet ad capitulum provincialem alias normas perficere pro electionibus per instrumenta electronica.

356. **LCO 477 (B 315 BH 415)**

◆◆◆ 477. Ord. – § I. – Si statutum vicariatus determinaverit ut vicarius per electionem ~~designatus sit~~ designetur, præses electionis est ille frater qui actu regit vicariatum ad normam ~~n. 385, § II, 2°, vel eo deficiente antiquior in Ordine e superioribus huius regionis~~ statuti vicariatus vel alius frater forte a priore provinciali institutus.

§ II. – Ei competit, audito consilio ~~regionali~~ vicariatus, determinare et omnibus vocalibus notificare tempus electionis, infra tamen mensem a cognita vacatione officii.

357. LCO 479 (B 316 BH 416)

◆◆◆ 479. Ord. – § I. – Ut quis valide eligi possit in ~~priorem regionalem~~ *vicarium provincialem*, salvo n. 443, requiritur ut:

1° triginta compleverit annos a sua nativitate, decem vero a prima professione;

2° non fuerit ~~prior regionalis~~ *vicarius provincialis* in ~~eadem regione eodem vicariatu~~ per duo ~~quadriennia~~ *mandata* immediate præcedentia.

§ II. – Si quis frater eligi nequeat ex defectu unius vel plurium condicionum de quibus in § I, 1° et 2°, fratres eum postulare possunt a priore provinciali, qui ~~dispensare potest ab interstitiis et providere~~ *provideat* ad normam n. 467.

358. LCO 480 (B 317 BH 417)

◆◆◆ 480. Ord. § I. – Ad *statutum vicariatus provincialis* ~~consilium provinciale vel ad consilium regionale~~ pertinet determinare utrum vocales debeant specialiter in unum convenire pro electione facienda vel suffragium suum per litteras mittere.

§ II. – Si electio facienda est in congregatione speciali:

1° præses et locus electionis sint ut in n. 477;

2° in ipso actu electionis servetur n. 464 (cf. appendicem n. 18).

§ III. – Si vero vocales non possunt de facili in unum convenire, fiat iuxta normas ~~sequentes~~: n. 455-bis.

1° ~~infra tempus a præside statutum (n. 477, § II), quilibet vocalis suffragium suum in aliqua schedula scribat ad normam n. 452, 6°;~~

2° ~~deinde, schedula in involucri intromissa, super ipsum involucrum bene clausum scribat manu propria suum nomen~~

~~et locum residentiae. Postea illud in alio involucre includat et mittat ad praesidem cum alia inscriptione, tali modo quod possit de facili discerni.~~

§ IV. – Elapso tempore praefixo pro receptione schedularum, praeses cum ~~consilio regionali scrutatoribus~~ scrutinium faciat *ad normam n. 455-bis § II et iuxta normas sequentes:*

~~1° omnibus involucribus externis coram consilio apertis, examinentur nomina electorum super interiora involucra scripta ad videndum utrum unusquisque eorum condiciones pro voce activa requisitas habeat; si non habeat, pro nullo habeatur suffragium;~~

~~2° comparentur numeri vocalium et involucrorum;~~

~~3° involucra aperiantur et, antequam schedulae explicentur, ipsa deleantur;~~

~~4° examinentur suffragia ad normam n. 452, 9°, 10°, 11°;~~

5° 1° si maioritas pro electione vel postulatione requisita obtinetur, tunc formetur a praeside decretum electionis, instrumentum authenticum electionis conficiatur et ad priorem provincialem mittatur iuxta n. 453, § I (cf. appendicem n. 24). De exitu electionis omnes vocales per litteras certiores fiant;

~~6° si vero maioritas absoluta in primo scrutinio non obtinetur, praeses cum consilio determinet tempus pro novo et ultimo scrutinio faciendo, et de omnibus peractis tum priorem provincialem, tum vocales per litteras certiores faciat;~~

~~7° capitulum tamen provinciale potest determinare, ut procedatur ad tertium vel etiam quartum scrutinium, si in secundo vel tertio adhuc maioritas absoluta non obtinetur;~~

8° 2° si in ultimo vero scrutinio, sive sit secundum (n. 455-bis, § II, 6°), sive tertium vel quartum (n. 455-bis, § II, 7°), maioritas

absoluta non obtinetur, provisio officii ad priorem provincialem devolvitur (cf. n. 464).

359. **LCO 481 (B 319 BH 418)**

◆◆◆ 481. Ord. — § I. — *Quoad confirmationem aut cassationem electionis vicarii provincialis eiusque acceptationem, serventur nn. 465–473.*

§ II. — *Ius instituendi vicarium provincialem devolvitur ad priorem provincialem, salvo n. 373, 1°:*

1° *quando vicariatus tempore vacationis vicarii provincialis non habet condiciones de quibus in n. 384, § I; tunc tamen in institutione vicarii vocales conventuum vicariatus audiantur ad normam statuti vicariatus;*

2° *quando omnes vocales suæ voci renuntiaverint nec a priore provinciali restituti fuerint;*

3° *quando quacumque ex causa intra sex menses a cognita vacatione, vicarius provincialis non electus aut postulatus fuerit;*

4° *quando in processu electionis in congregatione speciali facta fuerint septem scrutinia inutilia (cf. n. 480, § II, 2°);*

5° *quando in processu electionis per litteras facta fuerint duo scrutinia inutilia (cf. n. 480, § IV, 2°), vel tres vel quattuor si capitulum provinciale sic determinaverit (cf. n. 455-bis, § II, 7°).*

6° *quando fratres, cassata prima electione, eundem fratrem denuo eligunt, nisi illa electio fuerit cassata propter formam tantum et non propter personam electi;*

7° *quando iam factæ sunt duæ vel ad summum tres electiones a priore provinciali confirmatæ et ab electis non acceptatæ; tunc enim, post secundam electionem prior provincialis potest, et post tertiam debet vicarium provincialem instituere.*

360. LCO 481 § III

◆ 481. Ord. — § III. — *Si prior provincialis intra mensem a devolutionis notitia vicarium provincialem non instituerit, ius providendi ad magistrum Ordinis devolvitur.*

361. LCO 494 § I

[Techn.] 494. Ord. — § I. — *In conventibus ubi unus socius eligendus est, electio fiat quoad modum ad normam § IV, 2° et n. 452.*

362. LCO 499 § III (B 327 BH 424)

◆◆◆ 499. Ord. — § III. — *Si vero vocales non possunt de facili in unum convenire, fiat proceditur per litteras, priore provinciali præsiede, ad normam n. 455-bis et iuxta normas sequentes:*

~~1° quilibet vocalis in schedula suffragium suum scribat et sub duplici involucro ad priorem provincialem vel priorem regionalem mittat, ad normam n. 480, § III;~~

~~2° elapso tempore præfixo pro receptione schedularum, prior provincialis vel regionalis cum suo consilio vel cum duobus scrutatoribus a consilio approbatis scrutinium faciat ad normam n. 480, § IV, 1° 4°;~~

~~3° si maioritas pro electione obtinetur, de exitu electionis omnes vocales per litteras certiores fiant;~~

4° 1° si vero maioritas absoluta in primo scrutinio non obtinetur, prior provincialis ~~eum suo consilio~~ procedat secundum normas n. ~~480, § IV, 455-bis, § II, 6° et 7°~~; in ultimo vero scrutinio, sive sit secundum (n. 6°), sive tertium vel quartum (n. 7°), illi duo tantum præsentari possunt qui in præcedenti scrutinio maiorem numerum suffragiorum retulerint, firmo n. 450, § III.

5º 2º in casu deficientiæ delegati, tamquam substitutus ille habeatur qui in ultimo scrutinio quoad numerum suffragiorum secundum locum obtinuit, salvo n. 450, § III.

363. **LCO 601 (BH 430)**

[A] 601. Ord. Cum fratres permanentes apud instituta, opera vel alia huiusmodi quæ ad conventus vel provincias Ordinis non pertinent officium aliquod exercent vel laborem præstant, curet prior provincialis contractum inire in quo omnes condiciones accurate stabiliantur. *Quando officium exercetur in territorio aliæ provinciæ, contractus indiget insuper approbatione prioris provincialis loci.*

◆ 601. Ord. Cum fratres permanentes apud instituta, opera vel alia huiusmodi quæ ad conventus vel provincias Ordinis non pertinent officium aliquod exercent vel laborem præstant, curet prior provincialis contractum inire in quo omnes condiciones accurate stabiliantur. *Quando officium exercetur in territorio aliæ provinciæ, contractus insuper notificetur priori provinciali loci.*

**Online Publication of LCO (ACG 2004, 241; B 339; BH 434)**

364. [ORDINATIO] We ordain that modifications to the LCO made by this chapter appear on the Order's website by the end of the calendar year 2022.

365. [COMMENDATIO] From the beginning St. Dominic understood that his friars could become one heart and one soul in the Lord if the interior unanimity required for the enterprise of preaching was expressed and nourished at the same time by the exterior unity of the customs. For this reason, in order to be able to observe and keep in mind with greater ease and perfection what was established in the Book of Customs, he had all those things that were to be observed

written down, so that the writing might declare to all the form of life to be followed, lest, despising the little things, we should little by little fall away. Therefore, we recommend that the Master of the Order seek the collaboration of brothers who are able to ensure not only the updated translation of the LCO in the official languages of the Order, but also its easy accessibility according to the current technological means, and a possible continuous reflection on its updating.

### **Revision of LCO**

366. [COMMISSIO] Several proposals were brought to the General Chapter considering reform of the legal structures of our Order. These issues are complex, involve our immemorial customs, and often have implications unforeseeable in the brief period of a General Chapter. In order to permit more prudent consideration before deciding on these issues, we therefore commission the Master of the Order to organise a Commission on the LCO, to include as members those with expertise in canon law and the proper law of the Order. This LCO Commission will consider and prepare a report on the following proposals: (a) the election of members to the General Council of the Master of the Order; (b) changing the custom of the Order to prevent a superior from voting with his council in consultative votes (*cf. LCO Appendix 14-bis and cann. 127 § 1; 627*); (c) changing the way in which abstentions are treated in elections and other votes (i.e., determining an absolute majority from voters present rather than votes cast, *cf. LCO 297-bis and c. 119*). In considering these points, the LCO Commission should consider the legal and canonical traditions of the Order and the Church, the proper law of other clerical religious institutes of pontifical right, the Constitutions of the nuns of the Order, the extent of amendments to the text of the LCO required to enact these

proposals, and any other relevant canonical or practical considerations that may be of use to the next General Chapter in considering these proposals. The meetings of the LCO Commission may be held electronically, to keep costs to a minimum. The report may also propose other changes or modifications to the proper law of the Order that the Members of the LCO Commission believe should be considered by the next General Chapter.

367. [COMISSIO] We commission the Master of the Order and his Council to produce an Appendix to the LCO giving a form for the notification to the vocals of the results of a ballot conducted by post (*LCO 455-bis § II, 5° and 6°*).

#### **Official Languages (ACG 1998, 200; B 337; BH 435)**

368. [ORDINATIO] Les langues officielles dans l'Ordre sont l'anglais, l'espagnol et le français en raison de leur caractère international. Ces langues seront utilisées dans tous les documents de l'Ordre et du Maître de l'Ordre. Elles seront parlées dans les Chapitres généraux. Pour le texte du *Livre des Constitutions et Ordinations*, la langue reste le latin.

#### **Planning for interprovincial collaboration (B 194; BH 438)**

369. [ORDINATIO] 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.

370. [COMMISSIO] We commission the Master of the Order to report to the next General Chapter on the extent of the implementation of this procedure in the Order.

### **Succession planning (BH 113)**

371. [ORDINATIO] 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.

## **SAFEGUARDING**

### **Formation for safeguarding and prevention of abuse (cf. B 348; BH 119)**

372. [ORDINATIO] 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 (such as sexual, psychological, physical, emotional, and spiritual, among others), the importance of promoting safe practice, minimising risks of abuse and responding immediately and appropriately to reports of concern. Furthermore, brothers and those employees and volunteers should attend seminars and workshops on the different areas of abuse and the relevant requirements of local civil law. Superiors should ensure that all brothers have access to these resources.

### **Safeguarding policies (cf. B 348; BH 120)**

373. [ORDINATIO] 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 at least every four years, and implemented. When they are updated, one copy is to be sent to the Master of the Order.

### **Screening of Candidates (cf. BH 188)**

374. [ORDINATIO] We ordain that priors provincial ensure that the proper screening of all candidates is carried out including psychological and medical evaluations, letters of reference, and criminal and financial background checks. In the case of clerical candidates, this should be done taking into account the requirements of the applicable *Ratio Nationalis* of the *Ratio Fundamentalis Institutionis Sacerdotalis*. Any candidate who has been convicted of abuse of a minor or of possession of child pornography may not be admitted to the Order, without prejudice to LCO 420.

### **Investigation of Allegations**

375. [DECLARATIO] We declare that, as an Ordinary in law, every prior provincial has the legal obligation to respond to allegations of delicts committed by brothers under his jurisdiction (*cann. 1341, 1717; see also can. 697*). As such, the

law has given him authority to seek the assistance of others, whether the brethren or other qualified persons, in the juridic process. Such persons may be appointed on a stable basis, as a vicar of the prior provincial if one of the brethren, or appointed *ad casum*. When an allegation of a delict has been brought against a brother, the prior provincial must ordinarily initiate a preliminary investigation; he may conduct the investigation himself, but it is usually more prudent to entrust it to another qualified person. In the case of an allegation of a delict against one of the brethren, the prior provincial should avail himself of the advice of a qualified canonist and, if necessary, an expert in civil law. In the case of alleged delicts which are reserved to the Apostolic See, he must inform the Master of the Order immediately.

### **Informing a local community about convictions and restrictions on a brother's ministry**

376. [ORDINATIO] The commission by our brothers of delicts, especially serious delicts involving the abuse of minors or the possession of child pornography, causes harm especially to individuals but also to the good of the Church and the Order. To aid in the restoration of justice, the correction of offenders, and the repair of scandal, it is essential that affected local convents remain properly informed regarding such brothers. Therefore, we ordain that when a brother has been convicted of such a delict, the prior provincial shall inform the superior and conventual chapter of the house in which such a brother resides of the said conviction. In addition, to prevent harm either in the victimising of others or by creating scandal, the prior provincial may also be obliged in justice to impose restrictions on the public ministry of a brother as an administrative restriction or penal precept, even if he has not been found guilty of a delict in a formal process. Any

restrictions so imposed are ordinarily done in consultation with the diocesan bishop (*cf. cann. 103, 967 § 2*), with the counsel of a qualified canonist, and are to be reviewed regularly, at least every five years. We further ordain that when restrictions, whether by penal sentence, by penal precept, or administratively, have been imposed on a brother, the prior provincial shall inform the superior and conventual chapter of the house in which the brother resides of such restrictions.

### **Economic Mismanagement (cf. BH 227)**

377. [ORDINATIO] Every apostolic work proper to the Order, even one initiated by a single friar, is a work of the Order. As such, the goods of that apostolic work are considered ecclesiastical goods as they properly belong to a public juridic person and are therefore subject to the requirements of Book V of the *Code of Canon Law*, regardless of any separate civil juridic status of the work. In the case of economic mismanagement of such a work, we ordain that the prior provincial warn the brother responsible in writing, indicating a reasonable period of time in which the mismanagement must be corrected, which may not be more than one year. If the mismanagement is not corrected in the time period, the brother shall be removed from the management of the work, without prejudice to the imposition of applicable penal remedies for delicts which may have been committed (e.g., c. 1376).

### ***Spem Miram* Annual Report (cf. ACG 2013, 203; B 378; BH 436)**

378. [COMMISSIO] We commission the Master of the Order and his Council to insert into the Statute of *Spem Miram Internationalis* a requirement that the president of *Spem Miram*

*Internationalis* submit an annual report to the priors provincial, and present the financial accounts to each General Chapter for its approval.

### **Initial Formation Fund Grant Criteria (cf. BH 232)**

379. [COMMISSIO] Nous donnons au Maître de l'Ordre avec son Conseil la commission d'insérer dans le statut des *Fonds de Formation Initiale* les dispositions qui suivent: a) Les provinces bénéficiaires de ces fonds mettront en place un plan économique leur permettant d'arriver dans la mesure du possible à l'autonomie financière au terme d'une période de dix années de soutien. b) Ces provinces chercheront à être aidées par des experts de leur région et pourront bénéficier des compétences du conseil économique de l'Ordre. c) Une évaluation annuelle sera faite par le conseil économique de l'Ordre. d) En cas de défaillance de ses engagements sans motif raisonnable, la province bénéficiaire sera privée du soutien de ces fonds jusqu'à leur mise en œuvre.

### **Provinces not fulfilling requirements of LCO 253 § I or 257, 1° (BH 278)**

380. [ORDINATIO] We ordain that, if they have not already done so, provinces that do not fulfil the requirements of LCO 253 § I or 257, 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. Provinces that in the next five years risk facing similar lack of fulfilment of these requirements must follow the same procedure.

## **Vicariates not fulfilling requirements of LCO 384 § I (BH 279)**

381. [ORDINATIO] We ordain that where a provincial vicariate does not fulfil 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 similar lack of fulfilment of these requirements must follow the same procedure. A clear statement will be part of the acts of the provincial chapter.

## **Admonitions and Interpretations**

382. [DECLARATIO] In accordance with LCO 290, we approve the declaration of the General Chapter of Biên Hòa, n. 443, namely 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°. This interpretation has now been approved by two chapters.

383. [ADMONITIO et COMMISSIO] We remind priors provincial that there should be a presumption in favour of confirming the election of a suitable candidate as prior (*cf. LCO 459; can. 149 § I*) unless, in accordance with LCO 467 § I, cassation is truly necessary for the good of the Order. We commission the Master of the Order and his Council to ensure that such questions are addressed in the workshops for new priors provincial organised by the General Curia.

## **Final Declaration**

384. [DECLARATIO] 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 no longer in force, either because they have been fulfilled or because we revoke them as no longer being necessary.

## **Sede del próximo Capítulo General**

385. [DECLARATIO] Declaramos que el siguiente Capítulo General, que será Capítulo general de Provinciales, se celebrará en Cracovia, Polonia, de julio a agosto de 2025. Posteriormente se fijará la fecha exacta.

## ***Suffragia pro Vivis***

386. [ORDINATIO] 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 fr. Gerard Francisco Timoner III, Master of the Order, each province shall celebrate one Mass.

For fr. Timothy Radcliffe, fr. Carlos A. Azpiroz Costa, and fr. 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.

### *Suffragia pro Defunctis*

387. [ORDINATIO] For the soul of fr. 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 Mass for them all together.

For the souls of all those who have died as a result of the COVID-19 pandemic, each province shall celebrate one Mass.

For the souls of all those who have died in war, or who have been victims of persecution because of their faith, each province shall celebrate one Mass.

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.

388. [ORDINATIO] Ordenamos que los superiores de todas las Provincias, conventos y casas se aseguren de que cada hermano reciba una copia—al menos electrónica—de estas Actas y que las lean y discutan en sus respectivas comunidades dentro de los seis meses siguientes a su promulgación, y procuren que sean observadas por todos.



**CAPÍTULO  
GENERAL**  
*Tultenango 2022*

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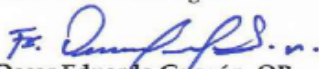
**Haec sunt acta capituli generalis diffinitorum in domo Sancti Patris Nostri Dominici Tultenangoënsi, Mexico a die XVI mensis Iulii ad diem VIII mensis Augusti a.D. MMXXII celebrati, quorum exemplaribus impressis ac sigillo curiae generalitiae munitis eadem fides adhiberi ac originali textui debet.**

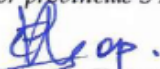
**In nomine Patris et Filii et Spiritus Sancti.**

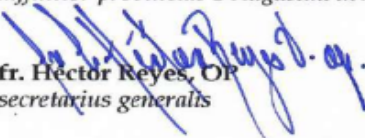
**Datum in Tultenango, in domo Sancti Dominici, die VIII mensis Augusti a.D. MMXXII.**

  
fr. Gerard Francisco Timoner, OP  
magister Ordinis

  
fr. Gregory Pearson, OP  
diffinitor Provincia Angliae

  
fr. Oscar Eduardo Guayán, OP  
diffinitor provinciae S Ludovici Bertrandi de Colombia

  
fr. Elvis Appia Kouassi, OP  
diffinitor provinciae S Augustini in Africa Occidentali

  
fr. Héctor Reyes, OP  
secretarius generalis

fr. Eduardo Cobian, OP  
actuarius

  
fr. Josue Jordan González, OP  
actuarius

# APPENDIX 1

## *Relatio* of the Master of the Order to the General Chapter of Tultenango, July 2022

### A Time of Grace

1. I write this *relatio* (LCO 417 § II, 3<sup>o</sup>) within the graced horizon of the 8th centenary of the *dies natalis* of St. Dominic. We give thanks to God for the gift of St. Dominic of Caleruega, for the blessed life and unique mission which the Lord bestowed on him. Just as Pope Benedict XV wrote the encyclical *Fausto appetente die* on the occasion of the 7th centenary of the *dies natalis* of St. Dominic in 1921, so Pope Francis wrote a letter to the Order (24 May 2021) this jubilee year. The Holy Father noted that “among the titles attributed to St. Dominic, *Praedicator gratiae*, preacher of grace stands out for its consonance with the charism and mission of the Order he founded (PG 1).
2. Closely connected with the jubilee of St. Dominic is the commemoration of the 8th centenary of the first General Chapters celebrated at Pentecost in the years 1220 and 1221. We know that St. Dominic wanted the brothers to embrace the apostolic way of life, including the *apostolic way* of making decisions: *We have decided, the Holy Spirit and us*<sup>3</sup>... (Acts 15:28), for the entire Order. This communitarian form of government

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<sup>3</sup> Though a more literal translation is “For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials”, the Greek text conveys a Spirit-led discernment and decision by the apostles, which is rendered a bit loosely yet clearly as “we have decided, the Holy Spirit and us...”

(LCO VI) which Dominic gave to the Order is also a gift to the Church, for the mission of the Order is to help build the Church, the body of Christ. The Holy Father acknowledged that our form of governance is “synodal [which] enabled the Order to adapt its life and mission to changing historical contexts while maintaining fraternal communion” (PG, 6). This statement becomes more significant at this time when the Synod of Bishops (2021-2023) is being celebrated with the theme “For a Synodal Church: Communion, Participation, and Mission”.

### **A Time of Challenges, Opportunities, and Hope**

3. Yet this *relatio* also covers a period marked by unforeseen and unprecedented challenges. The pandemic has disrupted our lives and disturbed our plans. We found ourselves asking: *How do we preach in a time of pandemic? How do we preach God’s closeness to us while keeping our safe distance from one another? How do we preach God’s nearness to people in isolation? After providing people with spiritual nourishment by online means, how do we invite them back from virtual to real community, to celebrate faith and sacrament in person? How do we preach hope in a time of despair?*

*In many homes and communities, including some of our own convents, we have seats and spaces now empty, reminding us of loved ones we have lost in these last two years. How do we preach the joy of the Gospel in the midst of loss?*

4. In these trying times, we have seen manifold ways of preaching. Our brothers and sisters tried their best to feed the “hungers” intensified by the pandemic: hunger for the Eucharist (and sacraments), hunger for solidarity and compassion, hunger for food and drink. There are members of the Dominican Family who raised funds for the needs of the sick and those who take care of the sick. There are brothers and sisters who offered

words of encouragement and hope through phone counselling. Most of the brothers and sisters preached and prayed with the people through various digital initiatives. There are friars who braved the danger of contamination by ministering to the sick, while observing necessary precautions in order to prevent viral transmission within their communities. Our brothers from all over the world have published theological and biblical reflections on the different facets of the pandemic, liturgy guides for the celebration of the Paschal Triduum at home, guidelines for a safe and worthy celebration of the sacraments etc. A few with medical and scientific background even lent their expertise to giving medical care or developing low-cost and shelf stable vaccine. We recall what fr. Timothy Radcliffe wrote in *The Wellspring of Hope*<sup>4</sup>: “To study is itself an act of hope, since it expresses our confidence that there is a meaning to our lives and the sufferings of our people. And this meaning comes to us as a gift, a Word of Hope promising life.” The intellectual mission of the Order and its mission to preach *Veritas* is an important antidote to another pernicious pandemic—fake news and half-truths which are in fact half-lies.

5. But COVID-19 is not the only pandemic afflicting our world. The Church, the mystical body of Christ, is wounded by divisions. *How do we preach God’s friendship at a time when we hear people fomenting fractures and divisions? How do we preach in a time of the pernicious pandemics of indifference, clericalism, divisions, fake news, hopelessness?*
6. **“We want to see Jesus”** (John 12:21). This is the desire of people who listen to our preaching, who come to our shrines and churches, who sit in our classrooms, who read our books, who

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<sup>4</sup> Letter to the Order, November 21, 1995 (Analecta 103, Fasc. III, Nov-Dec. 1995, pp. 385-405).

visit our websites and listen to our podcasts, who join fraternities and groups under our care, and who show interest in joining the Order. “*We want to see Jesus*”, this, we believe, is the implicit desire of people of every place and time, including our own. By our apostolic life and work (*vita apostolica*) - we strive, as the apostles did, to accompany them to encounter the Lord.

7. **“They have taken my Lord, and I don’t know where they laid him”** (John 20:13). Sadly, Mary Magdalene’s complaint could very well be the words of people who have drifted away from the Church, or who are indifferent and are not at all interested with the Church. Our brother Francisco de Vitoria’s analysis of the evangelization of his time sounds so contemporary: “I hear of many scandals and cruel crimes and acts of impiety. Hence, it does not appear that the Christian religion has been preached to them with such sufficient propriety and piety that they are bound to acquiesce in it. Although many religious and other ecclesiastics seem both by their lives and example and diligent preaching to have bestowed sufficient pains and industry in this business, had they not been hindered therein by others who had other matters in their charge.”<sup>5</sup> Vitoria implies that those who persist in their unbelief cannot be blamed when the Gospel is not preached in a convincing way.

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<sup>5</sup> Francisco de Vitoria, *Relecciones sobre los indios y el derecho de guerra* (Madrid: Espasa Calpe, 1975, 3<sup>o</sup> ed.), pp. 77-78. “Tengo noticias de muchos escándalos, de hechos inhumanos y de actos de impiedad perpetrados en esas regiones. No se ve, en consecuencia, que les haya sido predicada la religión de Cristo lo bastante piadosa y convenientemente para que estén obligados a asentir. Pues si bien es cierto que muchos religiosos y eclesiásticos, con su vida y ejemplos y diligente predicación hubieran consagrado a esta tarea el trabajo e industria necesarios, no pudieron hacerlo, estorbados por otros cuyos intereses son muy ajenos a eso.” English translation from James Scott Brown, *The Spanish Origin of International Law* (New Jersey: Lawbook Exchange, 2000), p. xxx.

## Restructuring, Synergy of Life and Mission

8. How do we preach in a convincing way in our time? To be sure, our previous General Chapters have done so much to help the Order preach the Gospel effectively, to provide measures that, put together, help us accompany people to an authentic encounter with the Lord.
9. Since 2010, the Order embarked on restructuring for the sake of improving our life and mission. Since then, there have been fusions and unions of entities. The positive experience and lessons learned from these restructuring provide guidance for other entities which are taking similar paths. As the Order contracted in some places, it also grew in others. Since 2010, we have seen the birth of new provinces and vice provinces. t present, we are carefully accompanying brothers on the path of becoming a vice province with the criteria set by the General Chapter (ACG 2019 Biên Hòa 275).
10. Another important component of the restructuring of the Order is the *internal* restructuring that is provided by the revised *Ratio Formationis Generalis* (2016) which envisions the *integral formation* of a preacher in the apostolic life *as a continuous path from initial to permanent formation*; and the revised *Ratio Studiorum Generalis* (2017) which seeks to promote the “rich intellectual tradition of the Order that understands study as contemplative, synthetic, grounded in the real, and reliant upon reason informed by faith”.
11. The renewal of the external and internal structures for a more effective and renewed evangelization is a continuous process. The last General Chapter in Biên Hòa sought to continue and build upon these accomplishments by reflecting on and finding ways on how to fortify the **synergy** (συνέργια) of Dominican

life and mission. As noted by the capitulars: “*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.* (ACG 2019 Biên Hòa 58-59). fr. Bruno stressed that the strength of a province is not solely based on its glorious history or venerable tradition, on the number of its brothers, but more importantly on all of these “in synergy with the witness of a fraternal evangelical community, often intergenerational” (Relatio MO 2019, 15).

## Vision and Tasks for the Future

12. What more should we do? Indeed, restructuring, formation and mission, synergy of the contemplative and apostolic dimensions of our life are unending tasks. But where should we go from where we are right now? **How do we envision the Order, in its service to the Church and the world, in three or six years from now?** Clarity of vision is a necessary condition to give *unity* and *purpose* to the decisions that we will make in the General Chapters of 2022 and 2025. (We recall that “the *end* is *last* in the order of execution, yet it is *first* in the order of intention—S.Th. I-II, q.1, resp.1). This vision or goal will determine our itinerary, the path we will take in the coming years. It will give coherence to the programs and projects we will undertake. *It will give us an objective basis for evaluation whether the decisions we made and the measures we adopted are helping us obtain our goal, or we need to revise or do something more.*
13. The present *relatio* and even the past General Chapters, speak about the brothers and the structures and policies that affect our Dominican life and ministry. **In other words, these documents are more about *our* life and mission and the conditions for**

**their possibility, but not about the *subjects* of our preaching, the people we minister to, or about the effectiveness of our witness and preaching.** Certainly, “not everything that can be counted, counts”, but it would surely help “policy-makers” – Provincial Chapters and General Chapters – to have a “system of evaluation” that takes into serious account the *subjects* of our preaching. It would make a lot of difference, I believe, if we “**intentionally**” minister or preach to our people so that they too become **actors, or agents of evangelization themselves** (cf. ACG 2019 Biên Hòa 140). For the sake of illustration, we could look at how the pews of our conventual or parish churches are filled with people (quantity) or we could look at how the people who come to our churches grow in their faith and become “disciple-missionaries” themselves. Or, we could look at how the number of students in our ecclesiastical faculties, schools and universities have increased in the last few years, which is a sign of reputability; or we could, at the same time, focus on how our program and curriculum contribute to the formation of graduates who are credible preachers of the Gospel themselves. **This is not to advocate a sort of “Copernican revolution” i.e., a shift in focus from ourselves to the people we minister to but an invitation to give due consideration to *two foci*: ourselves and the people we serve.**

14. The unchanging goal of our preaching is salvation of souls. The goal of the Christian formation we offer in our schools, parishes, apostolic centers and other preaching ministries is the formation of Christ in all of us: “*donec formetur Christus in vobis [nobis]*” (Gal 4,19). But it would surely help us give clear direction to our preaching, curriculum in schools, programs and projects in our apostolic endeavors, if we specify further a goal i.e., what we hope would become of our parishioners, students, etc. so that they become not merely passive recipients

but **agents of evangelization**: “disciple-missionaries” or “contemplative-evangelizers,” etc.

15. We know that we do not need to “re-invent” the Order each time we celebrate a General Chapter. True, it would be interesting to “sing a new song”; but sometimes, we probably just need to sing the same song on a “different key”, or with greater harmony. We need to find new perspectives in preaching the same Gospel in changing contexts and cultures. It has been 44 years since the General Chapter identified the **Four Priorities of the Order** (Quezon City,1977); 35 years since the General Chapter defined the five **Frontiers of Evangelization** (Avila, 1986); 11 years since the General Chapter elaborated the **Mission Mandates** (Rome, 2010) which evolved to the current **Forums (fora) of Apostolic Life**. Is it time to review and update the Priorities of the Order? Or perhaps, we just need to remind the Order the these remain our priorities, thus, must be seriously considered in our different apostolates. How are these priorities integrated as “priorities” in each of the Forum for Apostolic Life? For instance, the priority of Justice and Peace is clearly at the heart of the forum on Salamanca Process, but how is it a “priority” in the forum on Parish Ministry or Artists etc.? How about the “frontiers of evangelization” – are they still relevant today? Are there new frontiers which keeps coming up in General Chapters which we have not explicitly identified as a “frontier”? In many parts of the world today, *the place of mission is no longer just the one that is far from home, it is also close to home!* By crossing the threshold (“frontier”) of our convents, we already encounter “many men, women, and children who do not know the joy of friendship with Jesus”.

## The Brothers

16. There are 5.117 professed brothers, according to the 2020 statistics. Of these, 737 are clerical student friars, 116 transitory deacons, 15 permanent deacons, 245 cooperator brothers, 4.023 priests, and 41 bishops. We have 164 cleric-novices and 5 novices for cooperator brotherhood.
17. On the same year, 155 friars died (42 of them due to COVID-19), 15 priests left the Order (dispensation and incardination), 12 solemnly professed brothers obtained dispensation and 38 simply professed brothers left the Order. There are 49 brothers who are on exlaustration and 59 are reported to be illegitimately absent.
18. Regarding assignation, 78% of the brothers live in 257 convents, while 22% live in 281 houses. By age groups, 11% are 30 years old and below, 18% are between 31 to 40 years old; 19% are between 41 to 50 years old; 15% are between 51 to 60 years old; 13% are between 61 to 70 years old; and 24% are 71 years old and above.
19. The brothers are present in 37 provinces and 6 vice provinces. Of these provinces 2 are in Africa, 5 in Asia-Pacific, 20 are in Europe (9 in *Iberian Peninsula, Italy, Bohemia, Croatia, Malta, and Slovakia*; 11 in *Northwestern Europe, Canada, and Poland*), 6 in Latin America and the Caribbean and 4 are in the United States of America. Of the six vice provinces, 2 are in Africa, 2 in Asia-Pacific, and 2 in Latin America and the Caribbean. Ten provinces have 18 provincial vicariates which are present in Africa (4), Asia-Pacific (4), Europe-Canada (6), Latin America (4).

20. In 1921, on the 7th centenary of St. Dominic, the *Analecta* records **4.737 friars** (*in hac suma solummodo sacerdotes, clerici novitii necnon conversi computantur*) and **946 cooperator brothers** (*conversi*). Our numbers did not change dramatically in the last hundred years. What changed was the geographic distribution of the brothers, from Europe and Americas to Africa and Asia-Pacific.
21. Anent the change in the geographic distribution, I was asked a few times about the possibility for provinces with greater number of brothers to help provinces with less friars in maintaining Dominican presence and preaching in their territories. I pointed out that LCO 391, nn. 5 & 6 (interprovincial convents and “providence” assignation) provide the conditions for this possibility. However, careful preparation of the brothers who will be involved in these collaborative projects must have adequate preparations in terms of language and in *interculturality* i.e., the capacity and willingness to cross-over boundaries, to become “estranged” from one’s cultural habits and to have the opportunity to know the cultural-other better, to be willing to integrate oneself fully in the life and mission of his community of assignation. Interculturality is first of all marked by respect for each other’s cultures, but should go further towards *conviviality* and *reciprocity*. *Conviviality* refers to a *modus vivendi* of mutuality and reciprocity that leads to the flourishing of common fraternal life in the midst of diversity. Reciprocity means that we must be generous enough *to give*, yet humble enough *to receive*.

## The General Curia

22. The General Curia is a community that *serves* the mission of the Order and *leads* by accompanying the Dominican Family in serving and fulfilling the same mission. The unique mission of

the Order, within the Church, is clearly discernible from its foundational moment when Dominic sent the brothers *to study, to preach and to establish communities*.<sup>6</sup> Thus, the *collective core service (diakonia)* of the General Curia is the promotion of this *trifold mission*, even if there are members who, according to the title of their respective offices, are entrusted with a specific mission.

23. In order to ensure its proper functioning the Curia completed the **Administrative Manual** which brings together the various *statutes, policies, and procedures* used by the general curia over the years; and adds the organigram (see appendix), job descriptions, and other related documents that define the scope of work and areas of collaboration among the members of the curia. It is meant to be a *vademecum* that will hopefully help the members of curia carry out consistently and effectively its service to the Order. It is also meant to facilitate the handover of responsibilities between an incumbent and incoming member. The **2021 edition of the *Liber Constitutionum et Ordinationum*** has been published. It contains all the changes made until the General Chapter of Biên Hòa celebrated in 2019.
24. In his *relatio* at the conclusion of his mandate, fr. Bruno Cadoré indicated the need to review the distribution of regional *socii*. The provincials of Europe were consulted during their IEOP meeting in 2020. They proposed the reduction of the number of the *socii* for Europe from three to two and requested to have further discussion on how the two *socii* might share responsibilities for Europe. In order to move into the general direction proposed by the provincials of Europe, no regional *socius* for Central and Eastern Europe was appointed at the end of the mandate of fr. Krzysztof Popławski; fr. Alain Arnould

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<sup>6</sup> Jordan of Saxony, *Libellus*, 51. See also fr. Bruno Cadoré OP, *Relatio* (2019), no. 25

and fr. Miguel Àngel del Rio remain as the two *socii* for Europe, with additional provinces entrusted to their care.

25. One of the windows of opportunity which opened during the pandemic is the possibility of conducting meetings on either purely digital or hybrid platforms. To be sure, in-person meetings remain the best way to discuss and make decisions. However, some meetings of commissions and other structures of collaboration can be done effectively on digital platforms which help reduce expenses and carbon footprint, without sacrificing efficiency. The regional meetings of novices of all the regions are unprecedented; they were unimaginable before the acceptability of online meetings.

### **Fraternal Life and Formation**

26. One of the important decisions taken by the last two General Chapters was the institution of the socius for Fraternal Life and Formation, which I strongly recommend for its *confirmatio* by the forthcoming General Chapter [LCO 425 § II (B 306), LCO 427-bis (B 307) and LCO 429 § II (B 308)]

### **Cooperator Brothers**

27. In accordance with ACG 2019 Biên Hòa 199, the *Theological Commission on the Vocation of the Cooperator Brother in the Order and in the Church* was constituted. The commission will focus its theological reflection on the specific vocation of the branches of the Dominican Family within the broader context of the Church which is an *ordered communion*. This shift in focus will avoid repetition of significant studies on cooperator brothers undertaken by previous commissions. More importantly, it will look at how the richness of the Dominican vocation, exemplified in distinct ways by the different branches of the

Family, serve the Church and the world. fr. Vivian Boland, chair of the commission has written the “Terms of Reference for the Work of the Commission” though the commission is expected to finish its work after the General Chapter in Tultenango, Mexico.

28. The Permanent Commission for the Vocation of the Cooperator Brother ACG 2019 Biên Hòa 194 has had several meetings with the socius for Fraternal Life and Formation who has been following the task given by the General Chapter. In their meeting with provincial vocation promoters, it became clear how promoting new vocations to the cooperator brotherhood has been neglected due to a number of factors, one of which is the preference for vocations to Dominican priesthood due to a need for ordained brothers in the apostolates of the provinces.

### **Permanent Formation**

29. In the spirit of “sharing of best practices”, the Commission for Permanent Formation (ACG 2019 Biên Hòa 100) has gathered programs and policies from some provinces on how to handle brothers who “subvert the fraternal life by their dysfunctional behavior, alcoholism, etc.” and on healing and reconciliation (ACG 2019 Biên Hòa 96, 97). The materials will be translated into the official languages of the Order and will be offered to the provinces soon. The program for “facilitating communication within communities and among the brethren” is next on the agenda of the commission.
30. I strongly believe that the next task of the Permanent Commission for Formation is to look at the best practices of provinces regarding no. 18 of the *Ratio Formationis Generalis*: “At each stage of initial formation, and from time to time in permanent formation, there is to be serious reflection and

sharing on affective life and maturity, sexuality, celibacy and chaste love (ACG 1998 Bologna 90). The General Chapter of Providence gave a fuller context for this (ACG 2001 Providence 348-349) and the General Chapter of Trogir endorsed it (ACG 2013 Trogir 142)". I believe that there should be a regular reflection on these human formation themes for all the brothers in permanent formation that is suited to their age groups, that takes into account "transitions in life" e.g., a permanent formation for cooperator brothers after 10, 20, 30 years of solemn profession, or a permanent formation on a theme like "from ageing to **sage-ing**" for brothers in their seventies, etc.

31. How do we accompany brothers who pass through moments of "acedia" which St. Thomas, citing Damascene, describes as "a sort of heavy sadness . . . that presses down on a man's mind in such a way that no activity pleases him" (S. Th. II-II, q. 35, a. 1), or which John Cassian calls as "noon-day demon" (or the so-called "mid-life" transition)? The Church acknowledges that with "the help of psychology, illumined and completed by the contribution of the anthropology of the Christian vocation and, therefore, of grace"<sup>7</sup> vocational and religious maturity can be achieved. Some provinces have integral permanent formation programs along these lines. The socius for Permanent Formation is working on how to provide means for the "sharing of best practices" among provinces. But this requires also a certain openness to share and receive on the part of provincial promoters of permanent formation, in particular, and the brothers, in general.

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<sup>7</sup> Congregation for Catholic Education, "Guidelines for the Use of Psychology in the Admission and Formation of Candidates for the Priesthood" (29 June 2008), no. 9.

## Collaboration in Initial Formation

32. Every brother the Order accepts for formation has the right and duty to experience a full Dominican life that will, hopefully, lead to his perpetual commitment to this life. We were taught in formation how the elements of Dominican life, common prayer, common fraternal life, communitarian government, etc., are constitutive elements of our identity and mission. We know that the number of brothers in a convent alone does not guarantee a full Dominican life, but the number of brothers living habitually in the same convent is an important condition for the possibility of the way of life of a preacher. I believe that providing such condition is, to some significant extent, a question of justice—every brother we accept for formation has the right to receive authentic Dominican formation.
33. How can we provide an authentic Dominican formation if one or more elements of the Dominican life are lacking? How can a novice experience the richness of our common liturgical prayer if the novitiate community does not have enough friars? How can a solemnly professed clerical brother experience a fuller communitarian government if he lives not in a convent but a house where the superior is appointed and not elected, where the chapter is the same as the council? How can student friars be immersed in the rich Dominican philosophical and theological tradition if they study the ecclesiastical disciplines in faculties that do not belong to the Order? According to the statistics for the year 2020, of the 737 clerical students we have, 498 are studying in centers of studies under the care of the Order, which means that 309 student friars are minimally benefitting from the intellectual tradition of the Order. For this reason, it is necessary to have centers of formation within the regions. Collaboration in formation is, I believe, one of the best practices in Africa which other regions can emulate. Should not

a province, which cannot provide, within two years, the elements a formation house ought to have, send its brother/s in initial formation to other houses of formation (cf. LCO 254,2), as a *matter of obligation*?

### **Liturgical Commission**

34. The Liturgical Commission, in addition to its mandate to promote the liturgical and prayer life in the Order, has been tasked to collaborate with the General Postulator in providing the Order with the proper liturgical texts for new saints and blessededs like St. Bartolomeu dos Mártires (Bartholomew of Braga), Blessed Jean-Joseph Lataste *et al.*, and discuss with the postulator the essential steps that must be taken to achieve this end.
35. The Liturgical Commission is assisted by a Sub-Commission for music whose main task is to assist the Liturgical Commission in promoting the rich diversity of Dominican music throughout the Dominican Family, and with the particular task of coordinating with the French-speaking provinces, in order to safeguard and promote the “Liturgie Chorale du Peuple de Dieu” of fr Andre Gouzes (ACG 2019 Biên Hòa n. 102).

### **Intellectual Life and Study**

36. A comprehensive information on the life of Study and the Intellectual Life in the Order is now accessible online at <https://studium.op.org>. Thanks to the work of the socius for the Intellectual Life, one can find (a) information on the Centers of Studies and Academic Institutions of the Order (b) directory of those working in the animation of the intellectual life in the different instances of the Order (Permanent Commission for the promotion of studies in the Order, secretariat for the intellectual

life, regents of studies, moderators of the centers of institutional studies, professors, brothers preparing for teaching, and brothers who have received the title of *magistri in sacra theologia* (c) collaboration within the regions, (d) scholarships (e) publications, etc. Part of the website is devoted to announcements on vacant teaching positions for the information of interested and qualified friars

37. The Dominican Universities Network had its first online meeting on 27 and 28 July 2021. The results of the meeting and the responses to the questionnaire were presented to the General Council. The **Members of the Working Group of the OP Universities Network** (UNOP-RUOP) were subsequently appointed with the following tasks: (a) to review and refine the draft of the **Statutes of the Network**, which will be submitted as soon as it is ready (but no later than 11 February 2022) to the Master of the Order and the General Council for approval (*ad experimentum* for 5 years); (b) to identify the **Main Areas of Collaboration** of the members of the network and formulate the basic system/procedure for implementing collaboration for each area. At present, the Order has 12 universities, 11 faculties of Theology (8 of which are *sui juris*), 7 institutes of higher studies, and 9 institutions of academic research.

### **Academic Centers and Houses Under the Direct Jurisdiction of the Master**

38. *Pontifical University of St. Thomas Aquinas (PUST Angelicum)*. The revised statutes of the PUST were approved by the Holy See and promulgated and entered into force on 14 September 2021. On the same day, the new Rector of the University, fr. Thomas Joseph White, formally assumed his office after making the profession of Faith. New members of the *Consiglio*

*di Amministrazione* were appointed according to the new statutes.

The development projects initiated by fr. Bruno are bearing fruits and have inspired a renewed confidence in the University. This academic year (2021-2022), there are 58 friars enrolled at the University. They come from 22 provinces and vice provinces from all over the world. Since 2019, five Dominican professors have been assigned to the Angelicum. In its strategic planning the Angelicum aims to develop and strengthen its role as a center for academic excellence in teaching, research and spiritual formation in keeping with the Dominican tradition. Its offer of scholarship grants is geared towards contributing to the building up of the particular Churches and entities of the Order in the various regions of the world by forming their future leaders, teachers and ministers so that they may be able to develop their mission of evangelization and fruitful dialogue with cultures and religions.

39. *École Biblique et Archéologique Française (EBAF)*. Since 2019, two Dominican professors have been assigned to the EBAF. The École started its Strategic Planning, which we hope to review during the canonical visitation in January 2022. The EBAF continues to be a renowned center of Scripture studies and provides inspiration and support to brothers who are specializing in Biblical studies.

40. *Albertinum / Faculty of Theology Fribourg*. Since 2019, 1 Dominican professor was assigned to the Albertinum, with the possibility of assigning one more once the university appoints the brother concerned as chair. The project for a Dominican Institute to be established within the Faculty of Theology is

gradually taking shape, and, will hopefully, receive approval from the authorities concerned.

41. *Leonine Commission*. Since 2019, 1 friar was appointed as new member of the Leonine Commission. A memorandum of collaboration of the Commission with the Historical Institute of the Order is underway. The Leonine Commission will work on establishing greater linkages with Thomistic Institutes from some provinces.

### **Apostolic Life**

42. The Secretariat for the Apostolic Life, composed of the general promoters and the socius for Apostolic Life as chair, is collaborating closely through regular meetings. The Forums for the Apostolic Life are being reanimated through various regional meetings of brothers involved in each forum. The objective of the forum is to encourage apostolic activity through sharing of experiences among the friars involved, bringing to bear on these apostolic activities the Order's specific tradition, and to stimulate dialogue among pastors and theologians of the Order (cf. *Relatio* MO, ACG 2016 Bologna 104). At present, there are 13 apostolic forums. The process of building networks among friars in the Order who are working in the same or similar mission areas is in progress. This is in response to the commission of the General Chapter of Trogir in 2013 (n. 109). The socius for Apostolic Life and the regional *socii* continue to organize a series of online meetings of friars who work in the field of media communication, the Dominican fraternities, promotion of the Rosary, and parish ministry.
43. The arduous task of creating a detailed apostolic profile of the entities in the Order is in progress. From the information provided by the Provinces and Vice Provinces to the General

Curia, i.e. through the catalogues, newsletters, and other means of communication, a database of persons and structures is under construction, which would serve as a fundamental tool for the networks of friars and the institutions through which they exercise their ministry. Moreover, platforms for ongoing communication and collaboration (workplace, google suite) are currently used by the forums on (1) Rosary, Shrines and Pilgrimages; (2) Promoters of the Lay Fraternities; (3) Parish Ministry; and (4) Promoters of the Media. This will be followed by the other forums in the coming months.

44. I believe that an important aspect in the further development of the apostolic forums is to consider seriously how our charism enriches a particular apostolic forum. For instance, what makes a parish entrusted to our care truly “Dominican”? Is it about the visibility of Dominican symbols in the parish church or the celebration of Dominican feasts by the community? Is it not possible to imagine that the community of brothers to which the parish priest belongs is the community “shepherding” the community of the parish (cf. ACG 2010 Rome 183; ACG 2016 Bologna 114)? In this regard it is important to consider the instruction *The Pastoral Conversion of the Parish community in the Service of the Evangelizing Mission of the Church* published by the Holy See: “The contribution that consecrated men and women can bring to the *evangelizing mission* of the Parish [church] community is derived firstly, from their “being”, that is, from the witness of a radical following of Christ through the profession of the evangelical counsels, and only secondly from their “doing”, that is, from the works carried out in accordance with the charism of each Institute.”<sup>8</sup>This acknowledgment of the importance of religious charisms in enriching parish ministry is very

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<sup>8</sup> Congregation for the Clergy, “The Pastoral Conversion of the Parish community in the Service of the Evangelizing Mission of the Church” (29 June 2020), no. 84. Emphasis mine.

significant because there are many parishes entrusted to the care of the Order, 30 parishes in Africa and 80 parishes in Asia-Pacific (the data from the other regions are currently being determined by the socius for Apostolic Life).

### **Justice, Peace, and Care for Creation**

45. Witnessing to Christ's love and mercy through works of Justice, Peace and Care of Creation is part of evangelization, which requires "organization". We recall that when St. Dominic was moved with compassion for those who suffered during a famine, he did not only sell his precious books, he "established a center for almsgiving..." which inspired others to do the same (*Libellus*, 10). It is in the same spirit that "The Role of the Promoters of Justice, Peace and Care for Creation in the Order" was promulgated as requested by the ACG Biên Hòa, 175.
46. The "Coordinator of the Academic Engagement Programme" of the UN Delegation was appointed to serve as member of the working group identified in ACG 2019 Biên Hòa 317 and to inform Dominican institutions and academics about the work of the Order in the UN and to encourage them to produce reflections, individually and collectively, that will strengthen the possibilities of overcoming the polarization arising from the conflict of rights, and other questions of human rights, in the light of the Salamanca Process.
47. The recent Social Encyclicals clearly point out the *nexus* between the promotion of Justice, Peace and Care of Creation: "Just as human virtues are interrelated, such that the weakening of one places others at risk, so the ecological system is based on respect for a plan that affects both the health of society and its good relationship with nature. (*Caritas in Veritate*, 51). Thus, "a true ecological approach *always* becomes

a social approach; it must integrate questions of justice in debates on the environment, so as to hear *both the cry of the earth and the cry of the poor*" (*Laudato Sii*, 49). **One of the main challenges of the promoters is how to promote Justice, Peace and Care for Creation *within* the Order.**

48. Yet, it seems that some Dominicans do not find the work for Justice and Peace attractive. Is it because we do not find the "joy of the Gospel", *Evangelii gaudium*", in the preaching of justice and peace? Clearly, situations of injustice unsettles us, provokes negative thoughts and feelings, even incites anger or indignation in our hearts. Unfortunately, there were religious and clergy who, in their pastoral solicitude for people who suffer terrible injustice, have been consumed by anger. Perhaps, this negative prospect of an anger that could overwhelm the joy of the Gospel makes us hold back from getting involved in working for the restoration of justice and the attainment of true peace in our world.

49. Another "misgiving" that some Dominicans probably have about getting involved in the work for Justice and Peace is that it inevitably leads one to the "streets", to a messy and secular world that could bring us away from our conventual life. While it is true that there have been a few regrettable instances of friars who have given in to "activism" and consequently distanced themselves from common life, one could not simply consider working actively for justice and peace as opposed to contemplative life. It is interesting to note that the iconic figures of our Order's work for justice and peace, the friars who went to Hispaniola in 1510, "came from the *Observants* of the Castilian province who had been combating secularization since 1450, and who wanted to restore the original charism of

the Order”<sup>9</sup>. Clearly, those friars have a strong conventual life, faithful to religious observances, but they were not closed in on themselves. They were very much aware, involved, and affected by the sufferings of the people.

### **Promotion of the Rosary**

50. The general promoter of the Rosary holds online meeting with promoters of the rosary from different provinces. He is actively promoting the growth of Rosary Confraternities and has received positive responses from North America. About a 100 people join him online in his weekly live rosary prayer. He recently published a book on praying the rosary with sacred art.

### **Santa Maria Maggiore**

51. The convent of Santa Maria Maggiore is also a college of penitentiaries. The brothers, whose main ministry is to keep open the “door of mercy”, do an important service of the Order for the Church. A brother will be assigned to the convent by the end of the year 2021, and, hopefully, two more will be added in the coming year.

### **Media**

52. The visibility of the Order on the internet through its website has improved a lot in the last year. Resources and links on the website provide useful and relevant information about the Order. The promoter is collaborating closely with an Editorial Committee, following a clear set of editorial guidelines for consistency in the Order's communication platforms. The general promoter of the Media is also active in maintaining the

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<sup>9</sup> Mariano Delgado, *A Stumbling Block: Bartolome de las Casas as Defender of the Indians* (Adelaide: ATF Publishing, 2019) p. 7.

visibility of the Order in social media networks. However, a huge part of the Order's online presence is maintained by brothers and sisters all over the world through preaching podcasts, live streaming of liturgical celebrations, online lectures, and the like. Can we imagine greater collaboration among the brothers and sisters who preach in the digital continent? (Needless to say, "Providence assignation" is not necessary for this kind of collaboration.

### **Members of the Dominican Family**

53. In *Praedicator Gratiae* the Holy Father acknowledged the branches of the Dominican Family: "the members of that great family, which embraces the contemplative lives and apostolic works of its nuns and religious sisters, its priestly and lay fraternities, its secular institutes and its youth movements (PG, 1)". In the same letter, the Pope paid tribute to "the quiet witness given by the many thousands of Dominican tertiaries and members of the Dominican Youth Movement, who reflect the important and indeed indispensable role of the laity in the work of evangelization" (PG, 7).

### **Dominican Nuns**

54. There are about 2.512 Dominican nuns living in 185 monasteries; and a total 63 novices and 69 postulants who feel called to the monastic life. On 26 June 2021, the youngest monastery of the Order was established in Ilorin, Nigeria with the solemn profession of 11 nuns, and simple profession of 4 nuns. The new monastery, whose formal establishment was initiated by fr. Bruno, is a sign of hope for the Dominican contemplative life, especially when we consider that, since 2017, the Holy See has issued decrees of suppression of 13 monasteries. The Commission for the Revision of the Book of

Constitutions of the Nuns (LCM), chaired by fr. Benjamin Earl, has submitted the draft to the monasteries for consultation. The revision is meant to update the LCM, especially in the light of *Cor Orans*, the implementing instruction of the Apostolic Constitution *Vultum Dei Quaerere*.

## **Dominican Laity and Youth Movement**

55. According to statistical information as of June 2021, there are 2.212 lay Dominican fraternities with 128.287 members in 75 countries. Compared to 2020, there is an increase of 32 fraternities and 749 members for the year 2021. In Europe, there are 5.377 Dominican laity who belong to 372 fraternities which are present in 25 countries; in Latin America and the Caribbean, there are 1.862 members who belong to 156 fraternities, present in 23 countries; in United States and Canada, there are 2.749 members who to belong to 164 fraternities, present in 2 countries; in Asia-Pacific, there are 117.749 members who belong to 1.491 fraternities, present in 12 countries; and in Africa, there are 550 members who belong to 29 fraternities, present in 13 countries.
56. There are 4.010 members of the International Dominican Youth Movement who belong 144 groups in 27 countries. These young people are accompanied by friars and sisters who serve as promoters of the youth.
57. Members of the lay fraternities are called to be communicators of the truth of the faith. With the institution of the ministry of catechist (*Antiquum Ministerium*, 2021), it seems opportune to encourage lay Dominicans, especially those who have the charism of teaching, to be instituted as catechists. The Apostolic Letter instituting the ministry describes those suitable for the ministry a “men and women of deep faith and human maturity,

active participants in the life of the Christian community, capable of welcoming others, being generous and living a life of fraternal communion” (AM, 8). Are these not the very same qualities of lay Dominicans?

### **Priestly Fraternities of St. Dominic**

58. There are currently in the Order 410 members of the Priestly Fraternities of St. Dominic who are present in 22 countries. These diocesan deacons, priests and bishops belong to 19 provinces, of which 15 have 34 established fraternities or emerging groups, while 4 have individual priests without an organized local group. In this jubilee year, two Cardinals, one diocesan bishop and one member of the Roman Curia, joined the fraternity. Fraternities in the Order have continued to gather its members regularly with occasional rites of admission or profession of the priests. However, these activities have been disrupted since the onset of the global pandemic. With in-person assemblies severely affected by travel restrictions and health protocols, the regular encounters of the members of the fraternities were either put on hold or migrated into an online platform.

### **Dominican Sisters International**

59. The Dominican Sisters International Confederation (DSIC) is a structure of collaboration among the Dominican apostolic sisters worldwide. It was officially recognized by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life in February 2019. It has its office in Santa Sabina, Rome.

The DSIC includes 19,407 sisters who are present in 109 countries. The generalates of these congregations are present in

all the regions: 6 in Africa, 22 in Asia-Pacific, 80 in Europe, 19 in Latin America and the Caribbean, and 20 in North America.


## General Postulation

60. Thanks be to God, source of all holiness, two members of the Order have been raised to the altar of Saints in the last three years: *St. Bartolomeu dos Martires*, “the Holy Bishop of the Council of Trent” on November 10, 2019 in Braga, Portugal (approval of equipollent canonization on 5 July 2019); and *St. Margherita of Castello*, patroness of the blind, of persons with disabilities (PWDs), on 19 September 2021 in Città di Castello (approval of equipollent canonization on 24 April 2021).
61. To date, the Dominican Family counts 74 saints (of whom 51 are martyrs) and 315 blessed (of whom 222 are martyrs); thus the saints and blessed of the Order total 389. Our liturgical calendar is almost full of feasts and memorials, so why do we continue to promote causes for sainthood? We do so because, as fr. Bruno Cadoré and fr. Gianni Festa, former Postulator General, remind us: “the holiness of these brothers and sisters is a visible sign of the vitality and relevance of the Order!” The canonization of new saints represents for all of us a renewed confirmation that *Dominican life*, in all its fullness and richness, is truly a *path to holiness*.

## Conclusion

62. This *relatio* is in continuity with the comprehensive *relatio* which my predecessor, fr. Bruno Cadoré, sent to the Order at the conclusion of his mandate. This is also complemented by the reports of the *socii* and general promoters submitted to the General Chapter. Impeded by travel restrictions, I and the members of the General Curia could not do the usual visitations

which would have given us an opportunity to know the brothers and their apostolate more deeply. Certainly, this limitation affected the comprehensiveness a report ought to have.

  
Brother Gerard Francisco TIMONER III, OP  
Master of the Order

Santa Sabina, Rome  
*Solemnity of the Immaculate Conception*  
8 December 2021

*Prot. n. 50/20/485 Tultenango 2022*

## APPENDIX 2

### SOBRE ABUSOS

#### Comisión 2. COMUNIÓN Y MISIÓN

175. [DECLARATIO] El escándalo de los abusos sexuales afecta a toda la sociedad, y es necesario que lo abordemos de frente, con las víctimas como prioridad. Este escándalo es aún mayor cuando tiene lugar dentro de la Iglesia de Cristo. Estos abusos cometidos por ciertos miembros de la Iglesia no pertenecen solamente al pasado, sino que siguen siendo desgraciadamente una realidad demasiado actual. Además, estos abusos no afectan sólo al ámbito sexual, sino que adoptan otras muchas formas: abusos espirituales, abusos de poder, etc. Finalmente, esos abusos pueden suceder tanto contra personas externas a la Orden como en el seno mismo de la Orden.
176. [ADMONITIO] Tales abusos hieren ante todo a las víctimas mismas. Siguiendo al Capítulo General de Biên Hòa, exhortamos a las comunidades y a las autoridades competentes a preocuparse por estas víctimas, especialmente adoptando los medios para ponerse a su escucha y responder a sus legítimas demandas de reconocimiento, de justicia y de reparación. (*cf. ACG 2019 Biên Hòa 294*). Les expresamos aquí toda nuestra compasión y les aseguramos nuestras oraciones.

No podemos olvidar que, más ampliamente, esos abusos hieren igualmente a diversos círculos familiares: la familia de sangre de la víctima, la familia de sangre y la familia religiosa a la que pertenece quien los ha cometido y asimismo la Iglesia universal. Recomendamos a todos los frailes estar atentos a

cada una de estas heridas y dar prueba de justicia y de misericordia hacia todos y cada uno.

177. [EXHORTATIO] Nuestras comunidades deberían ser el primer lugar de prevención de los abusos, gracias a la calidad de la caridad fraterna que une a los hermanos entre sí, la preocupación por el bien común y el buen funcionamiento institucional. Exhortamos a cada fraile a cultivar la calidad de su participación en la vida comunitaria, a fin de manifestar que todos somos guardianes de nuestro hermano.
178. [COMMENDATIO] Como reparación por estos abusos recomendamos que cada comunidad dedique cada año un día a la reflexión, la oración y la penitencia. En todo vigilaremos para actuar con delicadeza de tal manera que el bien que perseguimos no se convierta en fuente de mayor sufrimiento para las víctimas.

### **Commission 3. CALLED TO MISSION: VOCATIONS, INITIAL AND PERMANENT FORMATION**

218. [COMMISSIO] Abuse is a systemic and institutional concern for our Order. To renew our evangelical witness, we must grasp the problem in its entirety. Therefore, we commission the Master of the Order to create a multidisciplinary commission. Its objectives are:
- a. To study the nature of abuse in all its forms (e.g. sexual, spiritual, pastoral, economic, abuse of power);
  - b. To study its roots both individually and institutionally;
  - c. To study inadequate institutional response to abuse;
  - d. To identify best practices to prevent abuse; and
  - e. To create guidelines and resources for initial and permanent formation for all friars to flourish in the evangelical counsels.

The commission should present their conclusions and send petitions to the upcoming General Chapter and provide resources to the Order. We encourage them to draw especially from the wisdom developed in those parts of the world who have made the most progress recovering from this scandal.

219. [COMMENDATIO] We recommend that the Socius for Fraternal Life and Formation serve as president of the aforementioned commission. Its members should include experts from the necessary fields including moral and spiritual theology, psychology, religious formation and canon law. To include multiple perspectives and produce the best outcome, at least two of these experts should be women and at least one member of the commission should be neither a member nor employee of the Order.

#### Commission 6. **STRUCTURES FOR THE MISSION: LCO**

##### **Formation for safeguarding and prevention of abuse (cf. B 348; BH 119)**

372. [ORDINATIO] 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 (such as sexual, psychological, physical, emotional, and spiritual, among others), the importance of promoting safe practice, minimising risks of abuse and responding immediately and appropriately to reports of concern. Furthermore, brothers and those employees and volunteers should attend seminars and workshops on the different areas of abuse and the relevant requirements of local civil law. Superiors should ensure that all brothers have access to these resources.

### **Safeguarding policies (cf. B 348; BH 120)**

373. [ORDINATIO] 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 at least every four years, and implemented. When they are updated, one copy is to be sent to the Master of the Order.

### **Screening of Candidates (cf. BH 188)**

374. [ORDINATIO] We ordain that priors provincial ensure that the proper screening of all candidates is carried out including psychological and medical evaluations, letters of reference, and criminal and financial background checks. In the case of clerical candidates, this should be done taking into account the requirements of the applicable *Ratio Nationalis* of the *Ratio Fundamentalis Institutionis Sacerdotalis*. Any candidate who has been convicted of abuse of a minor or of possession of child pornography may not be admitted to the Order, without prejudice to LCO 420.

### **Investigation of Allegations**

375. [DECLARATIO] We declare that, as an Ordinary in law, every prior provincial has the legal obligation to respond to allegations of delicts committed by brothers under his jurisdiction (*cann. 1341, 1717; see also can. 697*). As such, the

law has given him authority to seek the assistance of others, whether the brethren or other qualified persons, in the juridic process. Such persons may be appointed on a stable basis, as a vicar of the prior provincial if one of the brethren, or appointed *ad casum*. When an allegation of a delict has been brought against a brother, the prior provincial must ordinarily initiate a preliminary investigation; he may conduct the investigation himself, but it is usually more prudent to entrust it to another qualified person. In the case of an allegation of a delict against one of the brethren, the prior provincial should avail himself of the advice of a qualified canonist and, if necessary, an expert in civil law. In the case of alleged delicts which are reserved to the Apostolic See, he must inform the Master of the Order immediately.

### **Informing a local community about convictions and restrictions on a brother's ministry**

376. [ORDINATIO] The commission by our brothers of delicts, especially serious delicts involving the abuse of minors or the possession of child pornography, causes harm especially to individuals but also to the good of the Church and the Order. To aid in the restoration of justice, the correction of offenders, and the repair of scandal, it is essential that affected local convents remain properly informed regarding such brothers. Therefore, we ordain that when a brother has been convicted of such a delict, the prior provincial shall inform the superior and conventual chapter of the house in which such a brother resides of the said conviction. In addition, to prevent harm either in the victimising of others or by creating scandal, the prior provincial may also be obliged in justice to impose restrictions on the public ministry of a brother as an administrative restriction or penal precept, even if he has not been found guilty of a delict in a formal process. Any

restrictions so imposed are ordinarily done in consultation with the diocesan bishop (*cf. cann. 103, 967 § 2*), with the counsel of a qualified canonist, and are to be reviewed regularly, at least every five years. We further ordain that when restrictions, whether by penal sentence, by penal precept, or administratively, have been imposed on a brother, the prior provincial shall inform the superior and conventual chapter of the house in which the brother resides of such restrictions.



