

ACTS
OF THE
GENERAL CHAPTER OF DIFFINITORS
OF THE
ORDER OF PREACHERS

TULTENANGO (MEXICO)
ON THE SEVENTEENTH DAY OF THE MONTH OF JULY
UNTIL THE FOURTH DAY OF THE MONTH OF AUGUST
IN THE YEAR OF OUR LORD 2022

CELEBRATED UNDER

FR. GERARD FRANCISCO TIMONER III

PROFESSOR OF SACRED THEOLOGY
MASTER OF THE WHOLE ORDER



ROME
GENERAL CURIA AT SANTA SABINA 2022

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LETTER OF PROMULGATION

We

FR. GERARDUS FRANCISCUS TIMONER III

PROFESSOR OF SACRED THEOLOGY

HUMBLE MASTER AND SERVANT

OF THE WHOLE ORDER OF PREACHERS

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*).

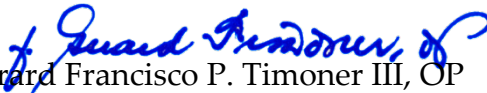
A preachers of God's holy Word, we know the power of words. Words are powerful when they are efficacious, when what are said or written, *happen*, when "words become flesh". Our brother capitulars worked hard, within a limited period, to find the appropriate words to express important decisions that 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:

[ORDINATION] 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

MEMBERSHIP
UNDER THE PRESIDENCY OF
FR. GERARD FRANCISCO TIMONER III
MASTER OF THE ORDER OF PREACHERS

Ex-Masters of the Order

fr. Bruno CADORÉ, *Prov. of France*

Diffinitors

fr. Rafael COLOMÉ ANGELATS, *Prov. of Spain*

fr. Romaric MORIN, *Prov. Tolosana*

fr. Antoine DE LA FAYOLLE, *Prov. of France*

fr. Salvatore DI FAZIO, *Prov. St. Dominic in Italy*

fr. Bruno ESPOSITO, *Roman Prov. of St. Catherine of Siena*

fr. Lorenzo LORUSSO, *Prov. St. Thomas Aquinas in Italy*

fr. Maximilliano CAPPABIANCA, *Prov. of Teutonia*

fr. Gregory PEARSON, *Prov. Angliæ*

fr. Dominik JARCZEWSKI, *Prov. Poloniae*

fr. Kliment MIKULKA, *Prov. Bohemiæ*

fr. Ivan Marija TOMIC, *Prov. Croatica, Annuntiationis BMV*

fr. Gonçalo Martim VIEIRA PEREIRA DINIZ, *Prov. of Portugal*

fr. Donal ROCHE, *Prov. Hiberniæ*

fr. Rodolfo SEGURA GARRIDO, *Prov. S Iacobi in Mexico*

fr. Carlos TERÁN LEBON, *Prov. St. John the Baptist in Peru*

fr. Oscar Eduardo GUAYÁN PERDOMO, *Prov. of St. Louie
Bertrand in Columbia*

fr. Patrick LENS, *Prov. S Thomæ Aquinatis in Belgio*

fr. Emiliano VANOLI, *Prov. of St. Augustine in
Argentina*

fr. Pius PIETRZYK, *Prov. S Ioseph in SFAS*

fr. Joseph ELLUL, *Prov. S Pii V Melitensis*

fr. Guy RIVARD, *Prov. of St. Dominic in Canada*

- fr. Michael HURLEY, *Prov. of the Holy Name of Jesus in the USA*
- fr. Robert MEHLHART, *Prov. S Alberti Magni Germaniæ Superioris et Austriæ*
- fr. Vincent DAVILA, *Prov. St. Albert the Great in the USA*
- fr. William LOH, *Prov. of the Assumption of the BVM in Australia and New Zealand*
- fr. Mariano Sérgio FORALOSSO, *Prov. of Fr Bartholomew de las Casas in Brasil*
- fr. Didier BOILLAT, *Prov. of the Annuntiation of the BVM in Helvetia*
- fr. Paul Nguyen MINH TUAN, *Queen of Martyrs Prov. in Vietnam*
- fr. Clarence Victor C. MARQUEZ, *Prov. of the Philippines*
- fr. Herman JOHNSON, *Prov. St. Martini de Porres in the USA*
- fr. Javier RIVERA, *Prov. S Vincent Ferrer in Central America*
- fr. Oluyemi Emmanuel TAIWO, *Prov. St. Ioseph the Worker in Nigeria*
- fr. Thomas PUTHUPARAMBIL, *Prov. of India*
- fr. Benedikt Robert HAJAS, *Prov. of Slovakia*
- fr. Elvis Appia KOUASSI, *Prov. of St. Augustine in East Africa*

Delegates of the Vice-Provinces

- fr. Fabio HERRERA, *Vice-Province of St. Catherine of Siena in Ecuador*
- fr. Isaac MUTELO, *Vice-Province Africæ Australis*
- fr. Narciso ESTRELLA Jr., *Vice-Province "Reginæ Sinæ"*
- fr. Fernando DELGADO FLÓREZ, *Vice-Province of Bolivia*

Delegates of Provincial Vicariates

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

Delegates of Convents under the Immediate Jurisdiction of the Master of the Order

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

Present Also at the Chapter

Socii of the Master of the Order, Procurator General and Syndic of the Order

fr. Pablo Carlos SICOULY, *Socius for the Intellectual Life*

fr. Florentino BOLO, *Socius for the Apostolic Life*

fr. Juan Manuel HERNÁNDEZ HERNÁNDEZ, *Socius for the Provinces of Latin America and the Caribbean Sea*

fr. Benjamin EARL, *Procurator General*

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

Other Friars Invited by the Master of the Order

fr. Aniedi OKURE, *Promoter General for Justice and Peace*

fr. Javier Concepción ABANTO SILVA, *Promoter General for Social Communications*

fr. Michael-Dominique MAGIELSE, *Neerlandiæ*

fr. Joseph TROUT, *Prov. of St. Albert the Great, Cooperator brother*

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

Sor Gricelda Carmen VÁZQUEZ BECERRA, *Monialis*

Sor Lorena BARBA FRANCO, *Monialis*

Hna. Herminia MEDIA SÀNCHEZ, *Apostolic Sister*

Hna. Luciana SANTILLÀN ARELLANO, *Apostolic Sister*

Rev. Michael HALL, *Priestly Fraternity of St. Dominic*

Maria Lourdes TORRES CAMPOS, *Dominican Laity*

Pablo SANTOS ESCALANTE, *Dominican Laity*

Dafne Leticia PRADO BONILLA, *Consociatio Dominicana*
Internationalis Iuvenum

Others Invited by the Master of the Order

Mons. David MARTÍNEZ DE AGUIRRE GUINEA, *Guest Speaker*

Dra. María Luisa ASPE ARMELLA, *Guest Speaker*

Secretary General

fr. Armando Héctor REYES VÁSQUEZ

Actuarios

fr. Eduardo COBIÁN HERNÁNDEZ

fr. Josué Jordán GONZÁLEZ RIVERA

Moderators

fr. Didier CAENEPEEL

fr. Franklin BUITRAGO ROJAS

fr. Wenifredo PADILLA III

Collaborators in the Chapter

Interpreters

fr. Sixto J. CASTRO

fr. Emilio GARCÍA

fr. Manuel RIVERO

fr. Louis-Marie ARIÑO-DURAND

fr. Franck DUBOIS

fr. Paul Dominique MASICLAT

fr. Matthew JARVIS

fr. Conor MCDONOUGH

fr. Fabián RICO

fr. Juan Francisco CORREA

fr. Mario JABARES
fr. Didier CROONENBERGHS
fr. Carlos IZAGUIRRE
fr. Alejandro CROSTHWAITE
fr. David T. ORIQUE
fr. Cristóbal TORRES
fr. Gilles BERCEVILLE

Adscriptos

fr. Luís Javier RUBIO GUERRERO
fr. Jorge Rafael DÍAZ NÚÑEZ
fr. José Guadalupe HERNÁNDEZ GÓMEZ
fr. Guillermo LÓPEZ CALEANO
fr. Miguel RAMÍREZ PRECIADO
fr. Diego Ulises LÓPEZ RUBIO
fr. Juan Efraín HERNÁNDEZ CRUZ
fr. Misael CASTRO CACUA
fr. Domingo SÁNCHEZ SOTO
fr. Arturo VARGAS CAMPA
fr. Ángel ZAVALA HERNÁNDEZ
fr. Gonzalo Bernabé ITUARTE VERDUZCO
fr. Juan Manuel RAYA RUBIO
fr. Enrique LÓPEZ GARCÍA
fr. Antonio NOVOA LEYVA
fr. Francisco Javier GÓMEZ HERNÁNDEZ
fr. Hermenegildo LÓPEZ GARCÍA
fr. Tomás de San Agustín CONTRERAS APONTE
fr. Daniel de María HERNÁNDEZ SALINAS
fr. Carlos Esteban de la Cruz VEGA COTA
fr. Gonzalo CASTRO BELTRÁN
fr. Alfonso de Jesús RÍOS SALINAS
fr. David Enrique VALENCIA PÉREZ
José Luis VILLAREJO MANZANERO

Alá Emmanuel RAMOS HERNÁNDEZ
Azarel ORDÓNEZ CID
Isidro GUZMÁN VARGAS

ABBREVIATIONS

ACG	<i>Acta Capituli Generalis (Acts of the General Chapter)</i>
AL	Post-Synodal Apostolic Exhortation <i>Amoris Laetitia (The Joy of Love)</i> , Pope Francis, 19.03.2016
CIC	<i>Codex Iuris Canonici (Code of Canon Law)</i>
CIDALC	Conferencia Interprovincial Dominicana de América Latina y el Caribe (Dominican Interprovincial Conference of Latin America and the Caribbean)
EBAF	<i>École Biblique et Archéologique Française de Jérusalem (French School of Bible and Theology of Jerusalem)</i>
EG	Apostolic Exhortation <i>Evangelii Gaudium (The Joy of the Gospel)</i> , Pope Francis, 26.11.2013
EN	<i>Evangelii Nuntiandi (Evangelization in the Modern World)</i>
GS	Pastoral Constitution <i>Gaudium et spes (On the Church in the Modern World)</i> , Vatican Council 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. (Book of the Constitutions of the Nuns of the Order of Preachers)</i>
LCO	<i>Liber Constitutionum et Ordinationum fratrum O.P. (Book of the Constitutions and Ordinations of the Friars of the Order of Preachers)</i>
PUST	<i>Pontificia Università San Tommaso d'Aquino, Roma (Pontifical University of St. Thomas Aquinas, Rome)</i>
RFG	<i>Ratio Formationis Generalis (General Program of Formation)</i>
RSG	<i>Ratio Studiorum Generalis (General Program of Studies)</i>

CHAPTER I: DECLARATIONS

1. We report that with a letter issued in Rome on November 3, 2021, on the feast of St. Martin De Porres, the Master of the Order, Brother Gerard Francisco TIMONER III, in accordance with *LCO 413, II*, convoked the General Chapter of Definitors to be celebrated in Tultenango, Mexico, from July 16 to August 8, 2022.
2. We report the Master of the Order, in accordance with *LCO 414*, on October 7, 2022 named fr. Armando Hector Reyes Vasquez as general secretary of the Chapter of Definitors of Tultenango.
3. We report that the following members of the Dominican Family were invited by the Master of the Order to assist at the Chapter of Definitors of Tultenango: Sister Lorena MARBA FRANCO of the International Commission of Nuns and a nun of the Santa Maria Gracia Monastery in Guadalajara, Jalisco, Mexico, Sister Griselda Carmen VAZQUENZ BECERRA of the Federal Monastery Santa Maria de Guadalupe (Mexico); Br. Joseph TROUT of the province of St. Albert the Great, USA), Rev. Michael Hall of the Priest Fraternities of Santo Domingo (Province of England), Sister Herminia MEDIA SANCHEZ of the Dominican Congregation of Christian Doctrine (Mexico); Sister Lucina SANTILLAN ARELLANO of the Dominican Congregation of Maria (Mexico); Dafne Leticia PRADO BONILLA of the Movement of Dominican Youth, Guadalajara, Jalisco (Mexico); Pablo SANTOS ESCALANTE of the Dominican Fraternities, Leon, Gto (Mexico); Maria Lourdes TORRES CAMPOS of the Dominican Fraternities, Leon, Gto (Mexico).
4. We report that the Master of the Order invited the following members of the General Curia: fr. Mark PADREZ, Vicar of the Master of the Order and Socius for Fraternal Life and Formation,

fr. Florentino BOLO, Socius for the Apostolic Life, fr. Pablo Carlos HERNANDEZ HERNANDEZ, Socius for the provinces of Latin America and the Caribbean. The Master of the Order also invited fr. Juan Luis MEDIAVILLA GARCIA, Syndic of the Order, fr. Aniedi KURE, General Promoter of Justice and Peace and permanent delegate at the United Nations, and fr. Javier Concepcion ABANTO SILVA, Promoter of Communications.

5. We report that the Master of the Order invited to the General Chapter fr. Benjamin EARL, Procurator of the Order, as a Peritus of Canon Law.

6. We report that fr. Timothy RADCLIFFE, former Master of the Order, fr. Jose Angel LOPEZ LEGIDO of the Province of Our Lady of the Rosary, fr. Marcus DANIEL of the Vice Province of Pakistan, fr. Hugues-Marie DANAKPALI of the Vice Province of Pius V of the Democratic Republic of the Congo, fr. Leon-Cyrille KERESSE of the Province of France and fr. Henry NATOWOSI of the Province of the Assumption of the BVM of Australia and New Zealand, were excused from participating in the General Chapter for diverse reasons.

7. We report that fr. Mark PADREZ, Vicar of the Master of the Order and Socius for Fraternal Life and Formation, was excused from participating in the General Chapter for family reasons.

8. We report that July 9, 2022 the Master of the Order, fr. Gerard Francisco TIMONER III sent a letter to Pope Francis, informing him of the celebration of the General Chapter of Tultenango:

*Memorial of St. John of Cologne and Companion Martyrs
Rome, June 9, 2022
Prot. N.50/22/010 Tultenango 2022*



*Your Holiness
Pope Francis
Vatican City*

Your Holiness:

In name of the Dominican Family I express our gratitude to you for being Peter for us, for confirming us in the faith (Luke 22:23).

The Order of Preachers will celebrate its General Chapter of Definitors in Tultenango, Mexico, from July 16 to August 8, 2022. We ask for your apostolic blessing for the capitulars and those invited and for the whole Dominican Family.

In Praedicator Gratiae, your loving letter to the Dominican Family on the occasion of the 8th Centenary of the birthday of our holy founder, St. Dominic, you expressed that our system of chapters at all levels – conventual, provincial and general – is a form of government “synod-like (que) allowed the Orden to adapt its life and mission to changing historical contexts, maintaining fraternal communion” (PG,6). We hope to review the priorities of our mission to preach and reevaluate the frontiers of evangelization in our time. Certainly, we are conscious that we are celebrating our General Chapter in the greater context of the celebration of the Synod of Bishops (2021-2023) with the theme “For a Synodal Church: communion, participation and mission.”

As we ask for your blessing and prayer, we hold you present in our prayers, praying for your good health and for your ministry of confirming us in the faith.

Very respectfully yours in Christ Our Lord,

*fr. Gerard Francisco Timoner III, O.P.
Master of the Order of Preachers*

9. We report that July 16, 2022 your Holiness Pope Francis sent a letter to the Master of the Order on the occasion of the celebration of the General Chapter:



Rome, St. John Lateran, July 16th,d 2022

Dear Brother:

I am pleased to receive your invitation to join in the lines to the General Chapter of Definitors which will be celebrated in Tultenango, Mexico from today until the feast of St. Dominic.

This assembly is an expression of the unity of the Order and of the fraternity of the brother, convoked to follow Christ “according to the rule of the holy Gospel,” as states the beautiful definition of St. Francis of Assisi. It is significant that the Chapter makes reference to this rule of life as well as to the meeting of brothers who accordingly confront one another in order to reach the perfection of charity with the help of fraternal correction. I ask the Lord that the Chapter always be for you all that space in which the community seeks the Truth in capital letters, in the following and service to God and the Church.

May Jesus bless all the capitulars and the entire Dominican Family and may the Blessed Virgin, Queen of the Holy Rosary protect you. And do not forget to prayer for me.

Fraternally,

Franciscus

*To the Most Reverend Father
fr. Gerard Francisco TIMONER
Master General of the Order of Preachers
TULTENANGO*

10. We declare that the Master of the Order, Bro. Gerard Francisco TIMONER III, after the General Chapter of Bien Hoa 2019 made the following appointments

Vicar of the Master of the Order over the whole Order

fr. Miguel Angel DEL RIO (7.13.21)

fr. Mark PADREZ (5.23.21)

Socii

fr. Miguel Angel DEL RIO GONZALEZ, Socius for the Provinces of Italy and Malta (10.7.20), Bohemia, Slovakia and Croatia (11.26.30)

fr. Amirtha Raj MANNES, Socius for the Provinces of Asia Pacific (11.21.19)

fr. Florentino BOLO, Socius for the Apostolic Life (11.22.20)

fr. Mark PADREZ, Socius for Fraternal Life and Formation (2.15.20)

fr. Alain ARNOULD, Socius for the Provinces of Poland, Teutonia, Germany and Austria (11.26.20)

fr. Juan Manuel HERNANDEZ HERNANDEZ, Socius for the Provinces of Latin America and the Caribbean (2.20.22)

fr. Jamshed Albert GILL, Socius for the provinces of Asia Pacific
(7.12.22)

General Promoters

fr. Juan Ubaldo LOPEZ SALAMANCA, Promoter General for Laity
(2.16.20)

fr. Fernando Antonio GARCIA FERNANDEZ, Promoter General
for Nuns (2.16.20)

fr. Lawrence OKURE, Promotor for the Rosary (10.20.20)

fr. Aniedi OKURE, Promoter for Justice and Peace (10.20.20) and
Permanent Delegate to the United Nations (10.25.20)

Other Nominations

fr. Gian Matteo SERRA, Bro. Philippe COCHINAUX, Bro.
Henrique Cristian Bhering, Bro. Stephen Maria LOPEZ, Bro.
Johanes SCHAFFLER and Bro. Herminio DAGOHOY,
members of the Economic Council of the Order (1.22.20)

fr. Richard OGEDENGBE and Bro. Jaime MONSALVE, members of
the Extraordinary Economic Council of the Order (1.22.20)

fr. Luc-THOMAS SOMME, Coordinator of the Program for
Academic Collaboration of the Delegation of the Organization
of the United Nations. (3.1.20)

fr. Juan Ubaldo LOPEZ SALAMANCA, president of the Council
Spem Miram International (11.12.20)

fr. Richard OUNSWORTH, Bro. Pablo CONDRAC, fr. Benjamin
Sombel SARR and fr. Anthony WALSH, members of the
Council of Spem Miram International (1.22.20)

Sr. Durstynne FARNAN (10.9.29), Sr. Regina MCKILLIP (3.1.20), fr.
Aniedi OKURE (10.25.20), Sr. Irene DIAZ (2.1.21), fr.
Florentino BOLO (11.22.20), members of the International
Commission on Justice and Peace

fr. Ignatius PERKINS, Bro. Daniel-Mario CHUKWUMA IBEZIM,
fr. Herman JOHNSON, fr. Joseph TUYEN and fr. Xavier Jean

- Marie PLASSAT, members of the Commission for the Promotion of the Vocation of Cooperator Brothers (11.7.20)
- fr. Philipp Johannes WAGNER (10.9.19), Sr. Maria Laetitia YOUCHTCHENKO (12.18.19) and fr. Florentino BOLO (1.22.20), members of the Commission for the Jubilee “Bologna 2021” for the eighth centenary of the birthday of St. Dominic
- Sharon AWITI, Erika PEREZ and Alain MBANE, members of the International Commission of International Dominican Youth Movement (3.23.21)
- fr. Fernando Antonio GARCIA FERNANDEZ, member of the International Commission of the Dominican Family (3.23.21)
- fr. Thomas Joseph White, Rector Magnificus of the Pontifical University St. Thomas Aquinas in Urbe (PUST) (9.14.21)
- fr. Dominik JURCZAK, Bro. Manel Eduardo SOLORZANO, fr. Augustine THOMPSON, Bro. Mathew JARVIS, fr. Augustin MISSODEY and Sr. Anula Irvin SUGUNA, members of the Liturgical Commission (11.7.20)
- fr. Thomas Moller, fr. Lukasz MISKO, Sr. Ragnhild BIELLAND, and Sr. Marie TRAINAR, members of the Sub Commission of Sacred Music.
- fr. Tomasz GAJ, fr. Donald Goergen, fr. Emmanuel NTAKARUTIMANA, fr. Rafael COLOME ANGELATS, members of the Commission of Permanent Formation (ACG2019 Bien Hoa 100) (11.7.20)
- fr. Vivian BOLAND, Bro. Andrew HOFER, fr. Felicísimo MARTINEZ, fr. Anthony AKINWALE, fr. Francis Nguyen VAN NHUT, fr. Franklin BUITRAGO ROJAS, Sr. Hedvig DEAK, Erik Borgman, and fr. Joseph TROUT, members of the Theological Commission on the Vocation of the Cooperator Brother in the Order (6.2.21)
- fr. Thomas Joseph WHITE (PUST-Angelicum, Rome, Rector); fr. Richard ANG (UST Manila, Philippines, Rector); fr. Diego

- Orlando SERNA SALAZAR (USTA, Colombia, Chancellor); fr. Benjamin Sombel SARR (USDAO, Doulougou, Burkina Faso, Rector); Dr. Carmen CIVIDANES-LAGO (UC Bayamon, Puerto Rico, President), fr. Herve TREMBLAY (College universitaire dominicain, Ottawa-Montreal, Dean); fr. John O'CONNOR (Blackfriars, Oxford, Regent); fr. Peter ROGERS (DSPT, Berkeley, California, USA, President); fr. Adriano OLIVA (Commission of the Network of Dominican Universities (UNOP-RUOP) (10..7.210)
- fr. Anto GAVRIC, Member of the Commission for the Promotion of Study (7.11.20)
- fr. Augustin LAFFAY, Archivist General of the Order (1.8.20)
- fr. Viliam Stefan DOCI, President of the Historic Institute of the Order (6.26.21)
- fr. Massimo MANCINI, Postulator General of the Order (12.1.21)
- fr. Miguel ESPINOZA, Promoter of Justice and Peace in Latin America and the Caribbean (4.12.22)
- fr. Henrique Cristiano AMARAL BHERING, Promoter of Formation and Intellectual Life in Latin America and the Caribbean
- fr. Alessandro CORTESI, Promoter of Justice and Peace of IEOP (5.27.22)

11. We report that on January 27, 2022 fr. Amirtha Raj MANNES, Socius of the Asian Pacific region died from a cardiac crisis in the community of Mangalore, India where he was conducting a fraternal visit and a session of formation for student brothers. Lord, grant him eternal rest and may the perpetual light shine on him. Rest in peace. Amen.

12. We report that since the General Chapter of Bien Hoa 2019 the following brothers were consecrated bishops: fr. Mykola Petro LUCHOK, Auxiliary Bishop of Mukachevo (Munkacs), Ukraine

(11.11.19), fr. Juan Jose SALAVERRY VILLARREAL, Auxiliary Bishop of the Archdiocese of Lima, Peru (2.10.21), John Bosco AURAM of the Dominican Priest Fraternity, Bishop of Kimbe, Papua New Guinea (1.25.21)

13. We report that fr. Eric SALOBIR was named consultor of the Pontifical College of Culture (11.11.19), Sr. Helen Alford member of the Pontifical Academy of the Social Sciences (9.4.200), fr. Loic-Marie LE BOT consultor of the Dicastery for the Institutes of Consecrated Life and Societies of Apostolic Life (1.19.21), fr. Bruno ESPOSITO member of the Pontifical Council for Legislative Texts (1.22.21), fr. Philippe LEFEBVRE member of the Pontifical Biblical Commission (1.25.21), fr. Augustin LAFFAY member of the Pontifical Committee for Historical Sciences (2.22.21), fr. Philippe TOXE representative of the Supreme Tribunal of the Apostolic Signature (6.21.21), fr. Lorenzo LORUSSO, consultor of the Congregation for the Oriental Churches (8.6.21), fr. Albino BARRERA, ordinary member of the Pontifical Academy of Social Science (9.14.21), and fr. Simon Francis GAINÉ member of the International Theological Commission (9.29.21).

14. We report that fr. Christophe HOLZER was named religious assistant of the Association San Jacinto of Dominican Monasteries (7.23.21).

15. We report that since the General Chapter of Bien Hoa 2019, the Master of the Order has promoted to the grade of Master of Sacred Theology fr. Boguslaw KOCHANIEWICZ of the province of Poland (6.30.22), fr. Maxime ALLARD of the province of Canada (6.30.22) and fr. Liboire KAGABO of the Province of Canada, vicariate of Rwanda and Burundi (6.30.22)

16. We report that on May 25, 2020 the Master of the Order promulgated the Decree of Attribution of the Mission of the Order in Puerto Rico to the apostolic care of the Province of St. Albert the Great in the United States, succeeding the Province St. Louis Bertrand of Colombia and the suppressed General Vicariate of Santa Cruz of Puerto Rico.

17. We report that on April 2022 the Master of the Order expedited the Decree of Suppression of the province of the Low Countries and assigned the responsibility of the mission of the Order in this territory to the province of St. Thomas Aquinas of Belgium and to the jurisdiction of entities of the government of that province.

18. We report that on December 22, 2019, on the solemnity of the Anniversary of the Confirmation of the Order, the Master of the Order addressed to the whole Dominican Family the Christmas message, "Give to Light."

19. We report that on March 15, 2020 the Master of the Order addressed to the whole Dominican Family the message "The Lord is my light and my salvation; whom will I fear?" as a gesture of closeness during the time of social distancing of the world epidemic of COVID-19.

20. We report that on April 12, 2020, on the Pascal Solemnity of the Lord, the Master of the Order, together with his three predecessors, fr. Timothy RADXCLIFFE, fr. Carlos AZPIROZ COSTA and fr. Bruno CADORE, addressed a pascal greeting to the whole Dominican Family at the time of the pandemic.

21. We report that on August 8, 2020, on the Solemnity of St. Dominic, the Master of the Order addressed to the whole

Dominican Family the letter “Christ in you, hope of glory” on the solemnity of our father, St. Dominic, in the time of the pandemic.

22. We report that on October 7, 2020 the Master of the Order addressed the whole Dominican Family the letter announcing the imminent canonization of fr. Bartolome of the Martyrs.

23. We report the on December 21, 2020 the Master of the Order addressed the whole Dominican Order with the letter “What Existed from the Beginning” on Christmas in the time of the pandemic.

24. We report that on March 19, 2020 the Master of the Order addressed to fr. Jesus Antonio DIAZ SARIEGO, Prior Provincial of the Province of Spain, a letter on the beatification cause of the servant of God, fr. Bartolome DE LAS CASAS.

25. We report that on May 21, 2020 the Master of the Order expressed to Rev. P. Arturo SOSA, S.J., the thirty-first General of the Company of Jesus, his sorrow for the death of Rev. Adolfo Nicolas PACHON, S.J, the thirtieth General of the Company of Jesus (+May 20, 2020).

26. We report that on January 6, 2021 the Master of the Order sent to the whole Dominican Family his homily given at the Mass closing the jubilee of the eighth centenary of the birth of St. Dominic.

27. We report that on March 3, 2021 the Master of the Order addressed to Archbishop Youssif Thomas MIRKIS, Archbishop of Kirkuk and Sulaimanya; Archbishop Michael NAJEEB, Chaldean Archbishop of Mosul and Akra; Sr. Clara, NAS, General Superior of the Sisters of St. Catherine of Siena, Sr. Bernadette YOUSSEF,

Vice Provincial for the Middle East for the Sisters of the Presentation; fr. Rami SIMON, Superior of the House of the Epiphany in Bagdad; fr. Najeeb SARMAAD, Superior of the House of St. Dominic in Erbil and to the Dominican laity in Iraq, a letter on the occasion of the visit of Pope Francis to Iraq, on the Jubilee Year for the Order of Preachers.

28. We report that on April 24, 2021 the Master of the Order addressed to all provincials and vice provincials and to the whole Dominican Family the letter “Even if my father and my mother abandon me, the Lord we pick me up,” announcing the imminent canonization of Margarita de Citta di Castello (Margaret of Metola – 1287-1320).

29. We report that on May 13, 2021, on the Solemnity of the Ascension of the Lord, the Master of the Order, together with his three predecessors, fr. Timothy RADCLIFFE, fr. Carlos AZPIROZ COSTA and fr. Bruno CADORE, addressed to the whole Dominican Family the letter “The General Chapter in the Order of Preachers: Structure of Communion and Mission” in commemoration of the eighth centenary of the first general chapters of the Order (1220, 1220).

30. We report that on March 2, 2022, on the Solemnity of Ash Wednesday, the Master of the Order addressed the whole Dominican Family with the letter on the universal day of prayer and fasting for peace.

31. We report that during the past three years the Master of the Order conducted canonical visits to the community of Saints Dominic and Sisto (Angelicum) in Rome (10.12-16.20), to the Pontifical University of St. Thomas Aquinas (PUST) in Rome (10.19-20.20) and to the community of l’Ecole Biblique, Convent of

St. Stephen, Jerusalem, Israel (1.9-13.22), to the Province of Switzerland and to the convent of St. Albert the Great (1.14-21.22) to the Province of Teutonia and to the Province of Southern Germany and Austria (5/31.22-6.15.222), to the House of Studies and to the Dominican University of Ibadan, Province of Nigeria, (6.22-26.22).

32. We report that in the past three years the Master of the Order conducted fraternal visits and participated in different meetings and international events, notably:

Fraternal visit to the Province of Colombia and the University of St. Thomas (9.25-29.19). Participation in the meeting of the International Commission for Nuns in Mexico (9.30-10.11.19). Participation in the rosary walk in Lourdes (10.4-6.19). Fraternal visit to some communities of the Province of Holy Name, USA (10.24-29.19). Fraternal visit to the Province of Portugal and participation in the celebration of the canonization of fr. Bartolome of the Martyrs in Braga, Portugal (11.8-11.19) Celebration in the Basilica of St. Lawrence al Verano for the deceased of the Dominican Family (11.16.19). Meeting of the International Commission of the Dominican Family (11.24.19). International Theological Commission (11.27-30.19). Fraternal visit to the communities of St. Albert and San Jacinto in Fribourg, Switzerland (12.11-14.19) Closing Mass of the celebrations for the 800th anniversary of the founding of the Patriarchal Convent of Bologna (1.6.20). Visit to the Provincial Vicariate of Puerto Rico (1.15-20.20). Fraternal visit to the communities of Santa Maria Novella (Florence) and Fiesole (1.28.20). Fraternal visit to some communities of the Province of Spain (1.30-2.1.20). Fraternal visit to the Vicariate in Spain of the Province of Our Lady of the Rosary (2.1-14.20). Gathering of Justice and Peace of the Dominican Family of the Asian Pacific region, Manila (3.5-11.20). Workshop

of formation for provincial promoters of JPCC in the Asian Pacific region in Manila, Philippines (6.7-13.20). Participation in the meeting online with regents of the Asian Pacific region (6.8-15.20). Participation at the Dominican Artistic Mission in Tallinn, Estonia (8.31-9.02.21).

Participation in the “academic days” of the Pontifical University of St. Thomas Aquinas (PUST) of Rome (10.30.20). Celebration in the Basilica of St. Lawrence at Verano for the deceased of the Dominican Family (11.14.20). Meeting of the International Commission of the Dominican Family (11.21.20). Fraternal visit to the community of Santa Maria dell Grazie, Milan(12.7-8.20).

From March 2020, given the difficulty in traveling because of the COVID-19 pandemic, the great part of meetings (commissions of the Order, regional groups of prior provincials, regents, formators and those in formation) were held virtually and the Master participated in a great part of these.

Presider of the Eucharist to celebrate the beginning of the Jubilee Year in Rome at the Basilica of St. Sabina (1.10.21). Meeting online of the Coordinating Commission of the IAOP (2.5.21). Celebration in the Monastery of Monte Maria (Roma) to celebrate the 8th Centenary of its foundation (2.8.21). Virtual participation in the Workshop for New Provincials (13.19.21). Virtual meeting with the formators of the Region IAOP (5.5.21). Virtual meeting with students of region IAOP (4.7.21). Virtual meeting with novices of IAOP ((4.9.21). Virtual meeting for provincials of the Asian Pacific (4.14.21). Virtual meeting with the recently professed brother of the Province of India (4.17.21). Virtual meeting with the friars of the Vicariate of Ukraine (4.28.21). Virtual meeting with the friars in Haiti and the provincial of Toulouse (5.8.21). Celebration of the transfer of our father St. Dominic in the Patriarchal Convent of

Bologna (5.24-25.21). Virtual meeting of Institutions under the Jurisdiction of the Master (6.3-4.21). Study session for Dominican Laity of Asia (6.6.21). Participation in the International Eucharistic Congress in Budapest, Hungary (9.3-5.21). Fraternal visit in Vienna and house in Hungary (9.13, 6.21). Visit to Nigeria for the erection and integration of the Monastery of the Blessed Sacrament, Ilorin, as a monastery of the Order (6.24-28.21). Fraternal visit to the Province of St. Augustine in West Africa (6.24-29.21). Fraternal visit to the Ivory Coast and Benin (7.23.21-8.4.21). Fraternal visit to the Provinces of Slovakia and Bohemia (10.1-5.21). Fraternal visit to the Province of Spain for the jubilee of St. Dominic (10.10-17.21). Fraternal visit to the Province of France (10.21-27.21). Fraternal visit to the community of St. Nicholas in Mari for the 70 years of serving the Basilica of the Order (11.26-28.21).

Being practically impossible to travel outside Italy because of the COVID-19 pandemic, the Master was not able to participate in 2021 in the meetings with provincial, friars, sisters and commissions in distant regions of the world. All meetings were celebrated virtually and the Master participated in the great part of them.

Fraternal visit to the Province of Poland for the celebration of the beginning of the 800th Jubilee of the Province of Poland (2.17-19.22). Workshop of New Provincials, Caleruega, Spain (3.15-24.22). Assembly of CIDALC in Tultenango, Mexico (3.26-31.22). Fraternal visit to the Province of Mexico and the formation communities and the meeting with the federal Council of Nuns (3.31.22-4.5.22). IEOP Assembly in Florence, Italy (4.19-21.22). Fraternal visit to the Province of the Philippines (4.23.22-5.8.22). Fraternal visit to the Province of England for the celebration of the 800th Jubilee of the Order in England (5.21-25.22). Celebration in Belgium of the joining of the Province of the Low Countries with

the Province of Belgium (5.28-30.22). Celebration of the beatification of the Martyrs of Almagro in Seville, Spain (6.17-19.22).

33. We report that Pope Francis received the Master of the Order in a private audience on December 7, 2019.

34. We report that on February 26, 2020 the Master of the Order, together with the community of Santa Sabina and numerous friars, brothers and laity, participated in the celebration of Ash Wednesday presided over by Pope Francis in the Basilica of Santa Sabina. On February 17, 2021, due to measures of sanitary security imposed during the pandemic, the Holy Father did not celebrate the seasonal Mass in Santa Sabina. On March 2, 2022, due to sharp knee pain, the Holy Father did not celebrate the seasonal Mass: the celebration was presided over by Cardinal Pietro PAROLIN, Secretary of State.

35. We report that on January 6, 2021 in the Patriarchal Convent of Bologna there was a Eucharistic celebration of the opening of the Jubilee Year for the 800th anniversary of the birth of St. Dominic. The celebration was presided over by the archbishop of Bologna, Cardinal Matteo ZUPPI and concelebrated by the Master of the Order. On January 6, 2022 there was there the eucharistic celebration of the closing of the Jubilee of the 800th anniversary of the birth, presided over by the Master of the Order.

36. We report that on May 24, 2021 the Holy Father sent to fr. Gerard Francisco TIMONER, O.P., Master of the Order of Preachers, the letter *Praedicator Gratiae*, for the 8th Centenary of the birth of our holy father, St. Dominic.

37. We report that on February 14, 2022, in response to the commission of *ACG 2019 Bien Hoa 334*, the Master of the Order constituted the Network of Dialogue with cultures and religions of the Order of Preachers.
38. We report that on February 21, 2022, the Master of the Order constituted the Network of Universities of the Order (UNOP-RUOP).
39. We report that on May 21, 2022 the Master of the Order recognized as activity under vigilance for three years the following entities: DOMUNI, OPTIC, the activities of collaboration of the Institute for the Dialogue with Cultures and Religions in Africa Ibadan with other Dominican entities and institutions of IAPO, and the activities of dialogue with the cultures and religions in the Asian Pacific region organized and coordinated by the Center of Theology of Manila.
40. We report that on November 10, 2019, in the cathedral of Braga, there was a Mass of thanksgiving for the Canonization Equipollent of San Bartolome of the Martyrs presided over by the Prefect of the Congregation for the Causes of Saints, Cardinal Angel BECCIU, and concelebrated by the Master of the Order.
41. We report that on December 12, 2019, the Supreme Pontiff recognized the martyrdom of the 27 members of the Dominican Family in Spain, assassinated during the Spanish civil war, 1936-1937. They are: Angel MARINA ALVAREZ (1890-1936), Manuel FERNANDEZ-HERBA PEREIRA (1878-1936), Natalio CAMAZON JUNQUERA (1837-1936), Antonio TRANCHO ANDRES (1900-1936), Luis SUAREZ VELASCO (1897-1936), Edoardo SAINZ LANTARON (1906-1936), Pedro LOPEZ DELGADO (1909-1936), Francisco SANTOS CADIerno (1913-1936), Sebastian SAINZ

LOPEZ (1915-1936), Arsenio DE LA VIUDA SOLLA (1880-1936), Ovidio BRAVO PORRAS (1908-1936), Dionisio PEREZ GARCIA (1912-1936), Fernando GARCIA DE DIOS (1916-1936), Jose GARRIDO FRANCES (1893-1936), Justo VICENTE MARTINEZ (1913-1936), Mateo DE PRADO FERNANDEZ (1907-1936), Paulino REOYO GARCIA (1913-1936), Santiago APARICIO LOPEZ (1913-1936), Ricardo Manuel LOPEZ Y LOPEZ (1914-1936), Antolin MARTINEZ-SANTO YSERN (1914-1936), de Almagro; Juan AGUILAR DONIS (1886-1936), Tomas MORALES MORALES (1907-1936), Fernando GRUN JIMENEZ (1907-1936), Fernando DE PABLOS FERNANDEZ (1876-1936), Luis Maria FERNANDEZ MARTINEZ (1886-1936), Fructuoso PEREZ MARQUEZ (1884-1936), de Almeria; y the Dominican nun Ascension de San Jose SANCHEZ ROMERO (1861-1937). On June 18, 2022 the Prefect of the Dicastery of the Causes of Saints, Cardinal Marcello SEMERARO, sent by the Pope, celebrated the beatification of the 17 martyrs in the cathedral of Seville, Spain in the presence of the Master of the Order.

42. We report that on April 24, 2021, the Supreme Pontiff extended to the universal Church the liturgical cult to Blessed Margarita de Citta di Castello, of the Third Order of Friars Preachers; born around 1287 in Mercatello sul Metauro (Italy) and deceased in Citta di Castello (Italy), on April 13, 1320, inscribing her in the catalog of the saints (Canonization Equipollent). On September 19, 2021, in the church of St. Dominic in Citta di Castello, there was a Mass of thanksgiving presided over by the president of the Italian Episcopal Conference (C.E.I.), Cardinal Gualtiero BASSETTI and concelebrated by the Master of the Order.

43. We report that on July 16 the Master of the Order, fr. Gerard Francisco TIMONER III, received Dr. Maria Luisa ASPE

ARMELLA, who spoke to the capitulars and those invited about multiculturalism and the resurging of the ultra-right and the neo-populism of the left above all in Latin America, about the role of women and youth who are looking for experiences that make sense in life. She proposed to the capitulars the question: “How to announce the Gospel in a disarticulated world?” with the purpose of confronting the challenges presented to the mission of the Order of Preachers in the current world.

44. We report that on the afternoon of the 16h and morning of the 17th of July, fr. Rafael COLOME of the Province of Spain, fr. Vicente DAVILA of the Province of St. Albert the Great (USA), fr. Antoine DE LA FOYOLLE of the Province of France, reviewed the testimonial letters of the capitulars.

45. We report that the General Chapter began on Sunday, July 7, 2022 with a solemn Mass of the Holy Spirit, concelebrated by the capitulars and presided by fr. Gerard Francisco TIMONER III. In his homily, fr. Gerard expressed his thanks to God for generosity in blessing us and “...making possible that we are in Tultenango, Mexico; he made reference to the restoration of the Province of Mexico in 1961. Now, in this same place, dreams and hopes of the mission of the Order in the world are generated. He maintained that “...our hope is based on the certainty that God will not abandon us.” At the end of his homily he expressed: “...the capitulars and I do not understand Spanish well, but we understand very well the language of your friendship.”

Afterward there was a social gathering with members of the Dominican Family in Mexico; some delegates of different branches had the opportunity to be present.

46. We report that the Norms of Procedure of the General Chapter of Bien Hoa, we also approved on July 18 in the first plenary session of the General Chapter of Tultenango 2022 (*LCO 417, II,2*).

47. We report that on July 18, 2022 the General Chapter approved the moderators for the plenary sessions: fr. Didier CAENEPEEL of the Province of Canada, fr. Wenifredo PADILLA III of the Province of the Philippines and fr. Franklin BUITRAGO ROJAS of the Province of Colombia, previously proposed by the Master of the Order.

48. We report that on July 18, 2022, the Master of the Order, fr. Gerard Francisco TIMONER III, presented to the capitulars his *Relatio de Statu Ordinis*. The document (cf. Appendix I) signed in Rome on December 8, 2021 was sent beforehand to the capitulars.

49. We report that the Syndic of the Order, fr. Juan Luis MEDIAVILLA GARCIA, presented the Economic Report which was made available to the members of the Chapter.

50. We declare that in accordance with *LCO 417,1,2,I* the Master of the Order proposed fr. Eduardo COBIAN HERNANDEZ and fr. Josue Jordan RIVERA GONZALEZ as actuaries.

51. We declare that in accordance with *LCO 415, 1,4,I* the Master of the Order proposed six commissions and their presidents:

Commission 1: The Preaching: Mission in Our Cultures

PRESIDENT: fr. Liboire KAGABO (31)

fr. Didier BOILLAT (38)

fr. Antoine DE LA FAYOLLE (03)

fr. Salvatore DI FAZIO (04)

fr. Thomas PUTHPARAMBIL (46)
fr. Clarence Victor C. MARQUEZ (41)
fr. Kliment MIKULKA (12)
fr. Guy RIVARD (31)
fr. Aniedi OKURE (45, General Promoter for Justice and Peace)
Sor Lorena BARBA FRANCO (Invited)
Rev. Michael Hall (Invited)
Sr. Herminia MEDIA SANCHEZ (Invited)
Dafne Leticia PRADO BONILLA (Invited)
Maria Lourdes TORRES CAMPOS (Invited)
Pablo SANTOS ESCALANTE (Invited)

Commission 2: Communion and Mission

PRESIDENT: fr. Fernando DELGADO FLOREZ (85)
fr. Mariano Sergio FORALOSSO (37)
fr. Javier RIVERA (44)
fr. Oluyemi TAIWO (45)
fr. Carlos TERAN LOBON (20)
fr. Bruno CADORE (03 – Ex Master)
fr. Florentino BOLO (41, Socius for the Apostolic Life)
Sr. Gricelda Carmen VAZQUEZ BECERRA (Invited)
Sr. Luciana SANTILLAN ARELLANO (Invited)

Commission 3: Called to Mission: Vocations, Initial and Permanent Formation

PRESIDENT: fr. Rafael COLOME 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. Goncalo Martim VIEIRA PEREIRA DINIZ (15)

fr. Juan Manuel HERNANDEZ HERNANDEZ (19, Socius for Latin America & Caribbean)

fr. Michael-Dominique MAGIELSE (17, Invited)

fr. Joseph Trout (35, Invited)

Commission 4: The Mission of Study

PRESIDENT: fr. Bernhard BLANKENHORN (32)

fr. Vincent DAVILA (35)

fr. Joseph ELLUL (30)

fr. Dominik JARCZEWSKI (10)

fr. Elvia APPIA KOUASSI (84)

fr. Paul Nguyen MINH TUAN (40)

fr. Iaac MUTELO (48)

fr. Felipe TRIGUEROS (25)

fr. Pablo Carlos SICOULY (28, Socius for the Intellectual Life)

Commission 5: Resources for Mission: The Economy

PRESIDENT: fr. Donal ROCHE (18)

fr. Maximilliano CAPPABIANCA (08)

fr. Rodolfo SEGURA GARRIDO (19)

fr. Fabio HERRERA (23)

fr. Michael Hurley (23)

fr. Oscar Eduardo GUAYAN PERDOMO (21)

fr. Juan Luis MEDIAVILLA GARCIA (01, Syndic of the Order)

Commission 6: Structures for Mission: LCO

PRESIDENT: 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, General Procurator)

52. We declare that the Master of the Order proposed the reviewers of the texts (LCO 417, I, 3) fr. Gregory PEARSON, fr. Oscar Eduardo GUYAN PERDOMO and fr. Elvis Appia KOUASSI. Their task will be to verify in a timely fashion texts that have been approved.

53. We declare that the commission on pilotage was composed by the presidents of each commission, the moderators, the coordinator of translators, the General Secretary and the Master of the Order.

54. We declare that as in the previous chapter there will be a common prologue for the ACTs based on the discussions and work of the assembly. The Master of the Order proposed to the Chapter the Commission for the Integrated Prologue: fr. Emiliano VANOLI, fr. Vincent DAVILA, fr. Clarence Victor MARQUEZ and fr. Emmanuel TAIWO, as members of the commission. The Chapter gave it consent for electronic voting.

55. We report that on July 30 eight novice friars of the Province of Santiago de Mexico made their first profession in the hands of the Master of the Order.

56. We report that on July 31 the Master of the Order and the capitulars received Mons. David MARTINEZ DE AGUIRRE GUINEA, OP, Bishop of Puerto Maldonado, Peru, who presented the Pastoral Plan 2022-2026 for his diocese.

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-19th 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 anticlerical 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 refound 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 evermore 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.’¹” 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 us

¹ 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.

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 ‘reinvent’ 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 “reinvent” 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 belie 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 CathInfo. 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*).

CHAPTER III: PREACHING: THE MISSION IN OUR CULTURES

A. TO PREACH THE WORD OF GOD IN TIME OF PANDEMIC

“...Word of God is not chained.” 2 Tm 2, 9

90. [DECLARATION] The *Relatio* of the Master of the Order for the Chapter of Tultenango (3-4) reminds us that the pandemic has negatively impacted us with its lot of death, isolation, lack of celebration of the sacraments, and overall impoverishment of human relations, and, at the same time has had the positive effects of bringing forth generosity, creativity, friendship with God and neighbor, compassion, hope and a charity that stems from holiness.

91. [DECLARATION] The Chapter recognizes that in our Order as in our world the resources needed to address the pandemic were not and still are not equally shared with those in need.

92. [DECLARATION] The lockdown created among the brothers, the nuns, the sisters, the laity, the priestly confraternities, and the Dominican Youth, much creativity for proclaiming the Gospel. We must now help our Dominican Family and the faithful to rediscover the taste for a communion that is not only virtual, but also incarnated.

93. [EXHORTATION] We exhort those responsible at all levels of the branches of the Dominican Family to make sure that faced with the worldwide experience of the pandemic that the following questions are addressed: What have we learned from the experience of the pandemic? Is there a heritage that we can leave

to our brothers and sisters in the future? Do we judge our responses to the crisis to have been good or bad? Have we been good, bad, or indifferent in our responses? Faced with the despair provoked by this crisis, how have we as a Dominican Family been prophetic and a witness to Christian hope?

94. [ACT OF GRATITUDE] We give thanks for all of the digital preaching initiatives, for example: on-line retreats, conferences, catechesis, homilies, creation of virtual communities...

95. [EXHORTATION] We exhort the provinces and communities that are still absent from this digital world to invest in it.

96. [EXHORTATION] In the implementation of these new forms of preaching, we exhort the brothers to take into consideration the communal dimension of this preaching. That which is said by a brother implicates his community and province as well (LCO 139).

97. [ORDINATION] In accordance with ACG 2019 *Biên Hóa* 138, we ordain that the prior provincials and the vice provincials name in their respective entities—and fund—in the year to come (if they have not already done so), a promoter for the means of social communication.

98. [COMMENDATION] We recommend that each province and vice-province enumerate the different types of digital preaching of the brothers of their entities and name a commission to supervise them and invite them to work toward a renewal of their content and form.

99. [EXHORTATION] It is incumbent for the Dominican Family to preach through digital media. The brothers ought to prioritize its implementation in the entire Dominican Family and see that all are formed in its usage and understand the opportunities presented by digital media.

100. [EXHORTATION] At the same time, let us not forget that a large part of the global population does not have access to digital media and that virtual encounters cannot replace in-person meetings. We exhort the Dominican Family to renew and maintain traditional means of preaching.

B. TO PREACH THE GOOD NEWS TO THE POOR

“Go into all the world and proclaim the good news to the whole creation.” Mk 16,15

101. [DECLARATION] Today questions concerning Justice and Peace and the Care of Creation are understood to be an integral part of the Church’s social teaching. They pertain to a sad reality in our present world: dictatorships; countries at war, for example, Ukraine, Myanmar, and the Democratic Republic of Congo. These conflicts, as well as climate change (megafires, desertification, flooding, melting glaciers, extinction of species) and the overconsumption of natural resources have very grave consequences, displacing people, creating migrants and refugees.

102. [ORDINATION] We ordain that the provincial promoter of Justice and Peace and the Care of Creation (to which the provincial chapter may assign an alternative title) is one of the offices that must be filled by the provincial chapter. The chapter must see that the brother named has the requisite competencies

and availability for this office and that he be given the necessary resources to implement his mandate.

103. [DECLARATION] We recognize the admirable work of the Dominican Family in Latin America pertaining to human rights since the arrival of the first friars in the 16th century: Pedro de Córdoba, Antonio de Montesinos, Bartolomé de las Casas... Even to this day, the Dominican Family — particularly in Mexico, where we are celebrating this General Chapter — defends and promotes human rights: awareness of the dignity of each person, education, liberation of women, formation across the country (notably in the Francisco de Vitoria Center for Human Rights), prison ministry, and the support of women who are victims of violence.

104. [EXHORTATION] The preaching of the Dominican Family is challenged by all that pertains to human rights. We exhort all to put into practice the *Salamanca Process* which relates the problems facing the mission with university level theological teaching (*Biên Hóa* 315-316).

105. [ACT OF GRATITUDE] The Chapter of *Biên Hóa* underlined the importance for the Order to “be familiar with the present changes in the Church and society, and reflect over them in order to respond to the urgency of transmitting the faith to new generations and accompany ecclesial communities in evangelization, with the participation of laity as active subjects of its evangelizing dynamism” (*Biên Hóa* 140).

We thank the Socius for the Apostolic Life for his good work in structuring and accompanying gatherings on this topic.

106. [EXHORTATION] We exhort the provincials, priors and superiors to publicize the various gatherings when they occur and to invite the brothers engaged in mission fields to share their

apostolic experiences and to profit from the experiences of others by way of these gatherings.

107. [DECLARATION] We hail the meeting of Pope Francis with the indigenous peoples of Canada and the process of repentance and reconciliation that has been undertaken.

108. [EXHORTATION] We exhort the brothers in contact with any and all minorities who suffer grave injustices to be inspired by this particular process.

109. [ACT OF GRATITUDE] We give thanks for the presence and activity of the Dominican Family in Ukraine, a country at war.

110. [DECLARATION] The Master of the Order has announced the new foundation of a community in Khmelnytskyi, Ukraine as a courageous and prophetic act. This witness invites each member of the Dominican Family to be close to those enduring trials and to be present in all areas where life is endangered.

111. [EXHORTATION] In the countries welcoming Ukrainian refugees, the Dominican Family is already generous with corporal and spiritual works of mercy. We encourage them to continue this form of preaching.

112. [DECLARATION] The presence of our brothers in Russia under the present circumstances is a challenge to preaching the gospel. We encourage our brothers to continue their proclamation of the truth, of justice and peace.

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. [DECLARATION] 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. [DECLARATION] 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. [DECLARATION] 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. [EXHORTATION] 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. [EXHORTATION] The marginalization 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. [DECLARATION] 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 marginalization and persecution of various human populations.

119. [EXHORTATION] In addition to other forms of marginalization, 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 H a 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. [EXHORTATION] 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. [DECLARATION] We need to acknowledge that the marginalization 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 H a 145-146*).

122. [DECLARATION] 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. [DECLARATION] 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. [EXHORTATION] In keeping with the conviction expressed by multiple General Chapters prior to this one, (*Biên Hòa* 156157) we want to affirm the fruitfulness of the rosary and of other popular devotions as effective forms of preaching and evangelization. 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. [DECLARATION] 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. [COMMENDATION] 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. [EXHORTATION] 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. [EXHORTATION] “Always be ready to render a defense 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 secularization, 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. [EXHORTATION] 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 mobilize brothers to provide the laity, and the sisters if they so choose, with the formation for which they ask.

130. [DECLARATION] 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. [EXHORTATION] 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. [EXHORTATION] 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. [EXHORTATION] 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. [COMMENDATION] We further reiterate the *commendatio* contained in ACG 2019 Biên H a 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. [COMMENDATION] 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 *commendation* given by previous chapters (ACG 2013 *Trogir 120*, ACG 2019 *Biên H a 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. [DECLARATION] We reiterate the point made in the *Relatio* of fr. Bruno to the General Chapter of Biên H a (*Relatio [15]*) and in ACG 2019 Biên H a 58 and 79 that effective Dominican preaching is preaching that arises out of the testimony of an authentic and integral Dominican community life.

137. [EXHORTATION] 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. [EXHORTATION] 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. [THANKSGIVING] 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. [DECLARATION] 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. [EXHORTATION] 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. [COMMENDATION] In keeping with ACG 2019 Biên H a 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. [COMMISSION] Again, in reference to ACG 2019 Biên H a 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. [COMMENDATION] 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. TO PREACH: THE WORK OF TRUTH

“The truth will set you free.” Jn 8, 32

145. [DECLARATION] The preaching mandate was given to the Order of Preachers by Honorius III. Today, the service of the Word is not only directed towards an organized religion, but also towards a relativism made up of opinions which claim to be equally true; social media gives these opinions an audience never seen before. The preaching of the Order continues to have as its source *“contemplata aliis tradere.”*

146. [DECLARATION] The whole Dominican Family strives to preach the truth by witness and dialogue. Our brother, the Blessed Pierre Claverie, strove in his ministry to dialogue with all—even to the giving of his life: “I have need of the truth of others.”

147. [DECLARATION] That which distinguishes opinions from the truth which is Christ, is that the former divide, whereas the

truth that is Christ (*Jn 14, 6*) creates unity, liberates, gives life, trust, and hope. According to the adage: “In essentials, unity; in secondary things, liberty; in all things, charity.”

148. [DECLARATION] Our Holy Father Dominic knew very well that intelligence does not necessarily go hand in hand with truth, also from the beginning of the Order he sent the brothers to be formed in universities. Today as well, the Dominican Family continues to be formed in critical thinking in order to seek the truth, to teach it and to incite in turn “agents of evangelization, disciple missionaries or contemplative evangelizers” (*Relatio MO 2022, 14*).

CHAPTER IV: COMMUNION & MISSION

A. FRATERNAL LIFE

149. [DECLARATION] The synodal process initiated in the whole Church by Pope Francis, which affirms the intrinsic connection between the way in which the Church organizes the life of ecclesial communities and the commitment of these communities to evangelization, calls us to greater insistence to give concrete testimony of the tradition of the Order of Preachers, according to which the evangelical life and the apostolic life are two sides of the same vocation.

150. [DECLARATION] St. Dominic of Caleruega wanted the Order to be a community of brothers on the style of the apostles, whose master is Christ, the Word of God made flesh. This apostolic ecclesial Dominican life is nourished by a dynamic community life which includes the common celebration of the sacraments, liturgy of the hours, praying of the rosary, penitence, gatherings around the table of nourishment and the sharing of experiences of mission. In this context we wish to present the following points:

151. [COMMENDATION] The formal moments of the regular life are encounters for fraternal building up of the community through dialogue on topics of interest to reflect the life of the community and its mission and sustain the Dominican vocation in each person.

152. [EXHORTATION] To benefit the community, as a source of life, we exhort each brother to reflect permanently on the history and vocation of the Order, remembering from whence we came,

from where we have been led, where we are now and with whom we share the experience of the encounter with God.

153. [COMMENDATION] We recommend that conventual priors, superiors and lectors promote common reflection on the Word of God and the way it becomes flesh in the same community and in the different missionary works of the brothers.

154. [EXHORTATION] We exhort all brothers to prepare carefully the celebration of the Eucharist and the Liturgy of the Hours so that the dignity and decorum express the beauty of the life in the community with the careful attention to the instructions of the Church.

155. [ORDINATION] We ordain to the provinces that have not developed their Provincial Liturgical Calendars that they do it, and when necessary that they update them in consultation with the Liturgical Commission of the Order and seek official approval.

156. [COMMENDATION] In the recent year, in many language groups of the Church, there have been new vernacular translations of the Roman Missal (edition typica tertia) and new biblical texts have been approved for the Lectionary. We recommend to the provinces that they work together in respective language groups to update the translation of the Missal and the texts of the Dominican Lectionary in collaboration with the Liturgical Commission of the Oder.

157. [COMMENDATION] We remind the brothers that it is urgent to find a solution to conflicts that threaten the human and spiritual development of the community. This is not a question of simply avoiding evil but, above all, of not failing to do good to the brothers. We recall the calls of previous chapters to live moments

of reconciliation in communities (*ACG 2013 Trogir 66*). Following *ACG 2019 Bien Hoa 97*, we recommend inclusion in the community project one day a year in which the community seeks the healing and mutual reconciliation.

158. [COMMENDATION] The conflicts from matters of preaching or missionary practices ought to be treated by the community in the permanent evaluation of the community project.

159. [EXHORTATION] It corresponds to the community, directed by the prior or superior, to find the most humane form possible of ending tensions, utilizing all necessary methods and resources, including seeking outside professional help when necessary.

160. [COMMENDATION] Recommend to the prior provincial that in the first year of his term he organize a workshop with conventual priors and superiors in order to professionally orient the way to resolve conflicts in the community.

161. [EXHORTATION] Remind the brothers that the conventual chapter and other community meetings take place in a spirit of fraternity according to the Rule of St. Augustine. These meetings are not only for dealing with the agenda of apostolic activities or administrative topics but also to promote the human and evangelical quality of the relationships among the brothers. There should be time assigned so that the friars share how they are and how to offer mutual support.

B. RESTRUCTURING

162. [DECLARATION] The process of restructuring begun by the General Chapter of Rome 2010 and continued by this chapter has as one of its principal objectives achieving a synergy between life and mission, that is, a connection between the apostolate and our common life.

163. [EXHORTATION] We are thankful for the vitality of the evangelical and apostolic life that is manifested in this process of restructuring, despite the difficulties, wounds and resistance. For that reason, we exhort provincials, in dialogue with the Master of the Order and the socius of each region that, within one year, they identify the successes, without forgetting the difficulties that remain, so that the provinces, vice provinces and provincial vicariates are strengthened in their mission.

164. [COMMENDATION] To give testimony of communion implies the need to strengthen the common commitment but also the integration of the life of the vicariates in the life of the provinces, with all due respect for cultural diversity. We recommend to the provinces with vicariates that they consider all means for this integration: government, participation and mutual visits of the brothers, with the purpose of strengthening the autonomy of these vicariates as much as possible (*ACG 2016 Bologna 162*).

165. [EXHORTATION] We exhort the promoters of the means of communication (*cf ACG 2019 Bien Hoa 138*) to promote mutual knowledge in the Order through real and effective communication. In this time in which we reflect on synodality, our presence in the midst of the Church ought to give testimony of the grace of being a member of an international order.

166. [EXHORTATION] In the Order there is a diversity of provinces, and in some of them, the history, circumstances or cultural context make it difficult to have various convents. The challenge of the synergy between communion and mission calls us to take the necessary steps to integrate the diverse experiences of preaching into conventual life. We exhort the diverse entities to seek ways so that in this process of strengthening, they join together to participate fully in the capitular life. This is also important for welcoming new candidates and the formation of novices and students so that they can participate in the conventual life of the Order (*ACG 2019 Bien Hoa 77*).

167. [COMMENDATION] In the coming years the number of members of some entities will probably decline, while others receiving many youth will grow. We recognize currently in the Order new cultural, ecclesial and socio-political balances and diverse experiences of precariousness in the world. We recommend to the Master of the Order and his Council to study how to take into account this change of equilibrium in the organization and the accompaniment of the life and mission of the Order.

168. The last general chapters have emphasized the importance of collaboration (*ACG 2019 Bien Hoa 81*). In this view of communion, we must promote fruitful exchanges which have been given in the Order. We ask entities that they count on this experience with the help of the Socius for Apostolic Life to prepare for the next General Chapter an evaluation of the activities of collaboration and identify criteria that nourish and aspects that make it difficult.

169. The process of restructuring that continues in the Order does not impact only the provinces but also some local communities, institutions and particular projects. We exhort the brothers to continue working in this sense so that the happiness and fruitfulness of living together and sharing apostolic experiences are possible. May the convents not be converted into residences of individuals. The strengthening of mission and communion begins in strengthening the life of the communities. In the same way, in some provinces there are projects or individual institutions that also need to restructure so that our mission is really the fruit of communion. Consequently, we ask these convents that they continue working in this sense.

C. GOVERNMENT

170. [EXHORTATION] The Order of Preachers understands government as a fraternal service to diverse members. This spirit of service is rooted in our obedience to the Word of God and the Sacred Tradition of the Church and is inspired in the wisdom of the saints. In this sense we call upon the brothers to create new community forms of government (*LCO 1 SVI*) so that, according to the image of Christ, our true pastor, authority in the spirit of dialogue and fraternal respect are exercised (*Relatio MO 2022, 2*). Among us, power should not be ostentatious but, from the Gospel, it should be put at the service of the brothers, the Church and humanity. Sharing the Word, the experience of God, the experiences of the brothers and the reading of the signs of the times facilitate obedience. For that reason, it is necessary to promote dialogue on these aspects of our life and mission. In this sense the constitutions, the acts of the chapters and the community project (*LCO 311 II; ACG 2019 Bien Hoa 72*) concretize

our ideal of life and constitute the objective foundation for obedience.

171. [EXHORTATION] The presence of a community of friars does not only guarantee the maintenance of our structures but also, at the same time, guarantees the continuity and presence of the preaching of the Order. The number of friars to constitute a convent (*LCO 253 & 260*) is a criterion that general chapters have judged necessary to guarantee that in our convents and provinces the evangelical and apostolic life can flourish. Nevertheless, when we focus only on the numbers to define our life and mission, we run the risk of losing sight of the richness and variety of the forms of preaching and common mission of the Order. We invite the brothers to remember that the number of voters and the number of convents are necessary but not sufficient to define fully the reality of our communities of preaching.

172. [EXHORTATION] We exhort priors and superiors to continue accompanying the processes of restructuring not only considering the formal aspects of the Dominican life: apostolic, fraternal or economic, but also the impact that these processes have in the life of the communities and brothers, and as they can affect their evangelizing mission (*ACG 2016 Bologna 128, ACG 2019 Bien Hoa 79, 180c*).

173. [EXHORTATION] The process of reconstruction initiated some years ago challenges us to recognize the value of the diversity of our communities. As Dominicans we are called to grow in interculturality through which the values and characteristics of the culture of each brother interact and generate expressions of life and mission shared in a climate of respect and reciprocal appreciation. We recognize at the same time that this process of interculturality is not always realized. Consequently,

we exhort provincial and local superiors to promote harmony and unity (*ACG 2019 Bien Hoa 103*).

174. [DECLARATION] We remind the prior provincial and his council that when no cooperator brother has been elected to participate in the provincial chapter, they can invite one of them, if they consider it opportune, to assure the presence of the vocation of cooperator brothers in the life of the province (cf. *ACG 2019 Bien Hoa 189*).

175. [DECLARATION] The scandal of sexual abuse affects all of society, and it is necessary that we confront it head on with the victims as the priority. This scandal is still major when it happens inside the Church of Christ. These abuses committed by certain members of the Church do not happen only in the past but they continue being shamefully a reality only too current. Moreover, these abuses do not affect only the sexual area but they take on many other forms: spiritual abuses, abuses of power, etc. Finally, these abuses can happen against persons outside the Order as well as in the very bosom of the Order.

176. [ADMONITION] Such abuses hurt above all the very victims. Following the General Chapter of Bien Hoa, we exhort communities and competent authorities to care for these victims, especially adopting measures of listening and responding to their legitimate demands for recognition, justice and reparation (cf. *ACG 2019 Bien Hoa 294*). We express here all our compassion, and we assure them of our prayers.

We cannot forget that more broadly these abuses equally harm diverse family circles: the blood family of the victim, the blood family and the religious family to which the perpetrator belongs and at the same time the universal Church. We recommend to all

friars to be attentive to each of these wounds and to give proof of justice and mercy toward everyone and each individual.

177. [EXHORTATION] Our communities ought to be the first place of prevention of abuse, thanks to the quality of fraternal charity that unites the brothers among themselves, the concern for the common good and for good institutional operations. We exhort each friar to cultivate the quality of his participation in community life so as to manifest that we are all our brothers' keepers.

178. [COMMENDATION] As reparation for these abuses we recommend that each community dedicate one day each year to reflection, prayer and penitence. Overall we will be vigilant to act delicately in such a way that the good we pursue is not converted into greater suffering for victims.

D. DOMINICAN FAMILY

179. [COMMENDATION] In accord with our responsibility to be "brothers and sisters together in mission" (*ACG 2019 Bien Hoa 85*), and following the recommendation of the General Chapter of Bien Hoa (*ACG 2019 Bien Hoa 258*), we recommend that in entities where it does not yet exist, that there be a commission composed of representatives of diverse branches of the Dominican Family. With the participation of the prior provincial, this commission would serve as a body to coordinate the activities of collaboration in the entities' territories and as a local structure in communication with the International Commission of the Dominican Family.

180. [COMMENDATION] We recommend that in the coming three years the Commission of the Dominican Family:

- a. Propose to members of the Dominican Family specific creative initiatives of evangelization in order to realize jointly, involving especially the members of the Dominican Youth Movement, a form of promoting the transmission of the faith to new generations. (ACG 2019 *Bien Hoa* 140).
- b. Facilitate the collaboration of all branches of specific ministries in order to promote matrimony and family life (ACG 2019 *Bien Hoa* 168-160). Attention can be given to the Theology of the Body by John Paul II and the Post Synodal Exhortation: *Amoris Laetitia* as guides for this kind of work. It is a matter of addressing the matrimonial crisis, the sanctity of life and the family in contemporary society in different countries and cultures.
- c. Propose to those responsible for initial formation of the Dominican Family that they organize an annual gathering of novices and another for those in temporary vows centered on the reflection on the Word of God and on our inheritance as members of the Dominican Family.

181. [COMMENDATION] With the promulgation of the *Motu Proprio "Spiritus Domini"* and "*Antiquum Ministerium*," we recommend that the friars who work in parish pastoral ministry, in coordination with the promoter of lay fraternities and their respective religious assistants consider the possibility of presenting to the bishop members of the lay fraternities and of IDYM for the ministries of lector, acolyte and catechist (ACG 2019 *Bien Hoa* 168).

182. [ADMONITION] We remind prior provincials that in accord with the Rule of the Fraternities and in coordination with local superiors, they name religious assistants for each lay and priest fraternity in the territory of their province (*RFLD*, 20; *RESD*, 16).

183. [COMMENDATION] In accord with the petition of the General Chapter of Trogir (*ACG 2013 Trogir 148*), the exhortation of the General Chapter of Bologna (*ACG 2016 Bologna 241, 5*) and the recommendation of the General Chapter of Bien Hoa (*ACG 2019 Bien Hoa 262*), we recommend that there be established in each entity a Joint Team of Vocational Promotion for the promotion and cultivation of new vocations in all branches of the Dominican Family.

184. [COMMENDATION] We remind the Promoter General of Dominican Laity, respecting the IDYM statutes, to evaluate and assure that the composition of the International Commission of IDYM reflects the diverse reality of the movement in the whole Order.

185. [EXHORTATION] We invite that from time to time the members of the Dominican Family include in its prayers of the Liturgy of the Hours an intention for the entities of the Order and the Dominican Family. This can be done according to the plan approved by the Master of the Order and his Council (*ACG 2019 Bien Hoa 448*).

186. [COMMENDATION] We recommend that in places of Dominican worship, whoever presides in the daily prayer invite from time to time those present to pray for the Master of the Order during the universal prayer of the office of the day. When a prayer for the Pope and the bishops is proposed, that there be added, if the context permits, the name of the Master of the Order and the local provincial (*cf. ACG 2019 Bien Hoa 449*).

187. [COMMISSION] We ordain that the Postulator of the Order take the necessary steps so that two blessed members of our Order are canonized as saints: Blessed Agustin Kazotic, Bishop of Zagreb

(Croatia) and Lucera (Italy) and Blessed Ozana de Kotor (Montenegro), since there has been a continuous century of reverence for them in those countries.

188. [THANKSGIVING] We thank the General Council for the study of the criteria for the erection of a new entity (*Bien Hoa 275*) and we invite him to continue doing everything possible in the case of the Vicariate of Equatorial Africa so that it becomes a vice province.

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

A. VOCATIONS

PRAYER FOR VOCATIONS

189. [COMMISSION] 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. [ORDINATION] 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. [ORDINATION] 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. [COMMENDATION] 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 H a 182-c*) and to consider whether professional expertise might help in promoting vocations.

193. [ORDINATION] Previous chapters dealt with the practical tasks and responsibilities of a promoter of vocations (*cf. ACG 2016 Bologna 241; ACG 2019 Biên H a 182-a*). In order to do the job effectively, Provinces shall appoint and form promoters of vocations who have the ability:
to foster and identify potential vocations;
to oversee screening of candidates (*cf. ACG 2019 Biên H a 188*); and to make Dominican life known in the context of candidates, e.g., Interaction through media and accompaniment (*cf. RFG 99*).

194. [EXHORTATION] 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 H a 187; RFG 96; ACG 2016 Bologna 235*).

195. [COMMENDATION] For the 60th 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. [EXHORTATION] 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. [ADMONITION] 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. [EXHORTATION] 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. [ADMONITION] 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. [COMMISSION] 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. [COMMISSION] 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. [DECLARATION] In continuity with ACG 2019 Biên H a 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. [ADMONITION] 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. [ORDINATION] 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. [EXHORTATION] 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. [COMMISSION] 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 THE RATIO FORMATIONIS PARTICULARIS AND RATIO STUDIORUM PARTICULARIS

207. [ADMONITION] - 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. [DECLARATION] We declare that authentic Dominican formation entails a set of prerequisites (*cf. RFG 59-62*), all of which are indispensable, such as:

A solid, welcoming formation community,

Properly structured conventual life,

A sufficient number of brothers in formation,

Properly trained formators, and

A Dominican center of studies or an external institution which meets the Order's criteria in the RSG 49-54 and 6669.

INTERPROVINCIAL COLLABORATION

209. [ORDINATION] 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. [COMMISSION] 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. [COMMISSION] 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. [ORDINATION] 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. [COMMENDATION] 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. [EXHORTATION] 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. [DECLARATION] 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. [ORDINATION] 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. [COMMISSION] 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 184189*).

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. [COMMISSION] 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. [COMMENDATION] 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. [DECLARATION] 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 H* a 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. [DECLARATION] 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. [DECLARATION] *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. [DECLARATION] 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. [ORDINATION] 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 H a 300-301).

225. [EXHORTATION] 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. [ADMONITION] In considering the ordination of ACG 2019 Biên H a 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. [COMMISSION] 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. [ADMONITION] 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. [ORDINATION] 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 H a 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. [COMMISSION] 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 §I, 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. [EXHORTATION] 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. [EXHORTATION] 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 prenovitiate) 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. [ADMONITION] 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 H a 311, to ensure that this rule be applied.

234. [COMMISSION] 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. [ORDINATION] We further ordain that regents of studies: 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.

Include in their annual report their reply to possible recommendations presented by the committee for the evaluation of philosophical curricula.

LANGUAGES

236. [EXHORTATION] 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. [ADMONITION] 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; 6163, 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. [COMMENDATION] 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. [DECLARATION] 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. [DECLARATION] 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. [DECLARATION] 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. [COMMENDATION] 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. [COMMISSION] Regional collaboration in provinces is an important way to provide this full Dominican intellectual formation. ACG 2019 Biên H a 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 H a 327*).

245. [ORDINATION] 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. [COMMENDATION] 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 H a 330*)

247. [COMMISSION] 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. [ADMONITION] 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. [ORDINATION] 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. [EXHORTATION] In continuity with ACG 2019 Biên H a 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. [DECLARATION] 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. [THANKSGIVING] We thank and express our gratitude to the former Master, fr. Bruno Cadoré, 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. [THANKSGIVING] 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. [COMMENDATION] 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. [THANKSGIVING] 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. [COMMENDATION] 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 H a 350*)

257. [DECLARATION] 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. [COMMENDATION] 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. [EXHORTATION] 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. [EXHORTATION] 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.

INTERNATIONAL CONVENT OF ST. THOMAS AQUINAS

261. [THANKSGIVING] 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. [COMMISSION] 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 H a 344).

263. [COMMENDATION] 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 H a 344*)

UNIVERSITY OF FRIBOURG

264. [COMMENDATION] 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 H a 352*)

265. [THANKSGIVING] 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 H a 352*)

266. [THANKSGIVING] 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. [THANKSGIVING] 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. [COMMENDATION] 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 H a 354*)

269. [DECLARATION] 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 H a 353*)

270. [EXHORTATION] 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 H a 353*)

271. [EXHORTATION] 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 H a 353*)

ÉCOLE BIBLIQUE ET ARCHÉOLOGIQUE FRANÇAISE DE
JÉRUSALEM (EBAF)

272. [DECLARATION] 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 H a 355*)

273. [COMMISSION] 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. [COMMISSION] 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. [COMMISSION] 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 H a 337*)

276. [THANKSGIVING] 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, bridgebuilding and reconciliation, both in the community and in the challenging socio-political context of their mission.

277. [COMMENDATION] 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 H a 332*)

OTHER INSTITUTIONS UNDER THE IMMEDIATE JURISDICTION OF THE MASTER OF THE ORDER

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

279. [THANKSGIVING] 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. [EXHORTATION] 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. [COMMISSION] 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 H a 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. [THANKSGIVING] 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. [COMMISSION] 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. [DECLARATION et THANKSGIVING] 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 H a 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. [COMMISSION] 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. [COMMISSION] 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. [THANKSGIVING] 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. [THANKSGIVING] 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.

G. NETWORKS AND OTHER ACTIVITIES OF COLLABORATION

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

289. [THANKSGIVING] 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 H a 218*)

290. [COMMISSION] 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. [THANKSGIVING] 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 H a 307.4*)

292. [COMMISSION] 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. [THANKSGIVING and EXHORTATION] 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 H a 316-317.

294. [THANKSGIVING] 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. [COMMISSION] 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. [COMMISSION] 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. [CONGRATULATIONS] 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. [COMMENDATION] We recommend that regents of studies consider the academic programs, including symposia, offered by DOSTI.

H. STRENGTHENING THE ORDER'S INTELLECTUAL LIFE

299. [EXHORTATION] 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. [COMMENDATION] 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. [COMMISSION] 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. [COMMISSION] 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. [COMMENDATION] 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. [THANKSGIVING] 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. [COMMENDATION] 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 H a 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. [THANKSGIVING] 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. [ADMONITION] 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. [DECLARATION] 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. [EXHORTATION] 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. [ADMONITION] 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 H a 231*)

B. TRANSPARENCY AND ACCOUNTABILITY

311. [DECLARATION] The Order's economic resources empower the brothers for mission, and their good use is an indispensable witness to our vows.

312. [DECLARATION] Transparency and accountability in the administration of the resources of the Order shows our solidarity with the most needy entities of the Order.

313. [ORDINATION] 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. [COMMISSION] We commission the president and the members of Spem Miram Internationalis to present to the General Council, within one year, a concrete proposal on whether to maintain the four existing solidarity funds and the possibility of having only one fund through which all petitions for help can be channeled.

315. [ORDINATION] We ordain that each of the provinces of the Order, in conformity with ACG 2016 Bologna 373 y and ACG 2019 Biên Hòa 236, contribute annually an additional 10% to the curial budget to be divided evenly among the following solidarity funds of Spem Miram Internationalis: St. Dominic, Solidarity, and Initial Formation.

316. [EXHORTATION] We exhort all provinces that receive extraordinary requests from another entity of the Order to consider the possibility of directing the economic help received from other entities of the Order go through Spem Miram Internationalis.

D. ECONOMIC ADMINISTRATION

317. [ORDINATION] 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 H a 224*)

318. [ORDINATION] We ordain that the General Curia and each institution under the immediate jurisdiction of the Master of the Order which owns a building be required to make an appropriate provision for a reserve for future renovation in its annual budget. (*ACG 2019 Biên H a 225*)

319. [ORDINATION] 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 H a 226*)

E. FINANCIAL AND ECONOMIC REPORTS

320. [DECLARATION] 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. [DECLARATION] We declare that the financial reports of the following were examined by the Economic Council of the Order and approved by the Master of the Order and the General Council: 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. [DECLARATION] We declare that, in conformity with LCO 571, the financial reports of the convents and institutions under the immediate jurisdiction of the Master of the order were studied by the Economic Council of the Order and approved by the Master of the Order and the General Council.

323. [THANKSGIVING] 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. [ORDINATION] 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 H a 242*)

325. [ORDINATION] We ordain that the ordinary contribution of every province and vice-province to the General Curia be no less than €3,000 and no greater than 10% of the budget of the General Curia. (*ACG 2007 Bogotá 261; ACG 2013 Trogir 206, ACG 2016 Bologna 362, ACG 2019 Biên H a 250*)

326. [ORDINATION] 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 H a 251*)

327. [ORDINATION] We ordain that the contribution of convents and other institutions under the immediate jurisdiction of the Master of the Order be 6% of their gross revenues. (ACG 2013 *Trogir 207*; ACG 2016 *Bologna 363*; ACG 2019 *Biên Hòa 252*)

328. [COMMISSION] We commission the syndic and economic council of the Order to give particular attention to provinces with grave and verifiable economic issues to help them find temporary solutions in paying their budgeted contributions to the General Curia of the Order.

329. [ORDINATION] We ordain the syndic of the Order to continue organizing regional meetings with provincial syndics (cf. ACG 2019 *Biên Hòa 243*).

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

- 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. [ORDINATION] 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. [EXHORTATION] 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 H a 247*)

333. [THANKSGIVING] We thank all the provinces for their solidarity with the Orden during the COVID-19 pandemic by maintaining their contributions and for being attentive to the health needs of the brothers.

334. [COMMENDATION] In continuity with *ACG 2019 Biên H a 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. [COMMENDATION] In continuity with *ACG 2019 Biên Hoa 254*, we ask *Spem Miram* Nuns to find the most adequate means to support the fund for the initial formation of the brothers.

336. [ORDINATION] We ordain that the cost of the General Chapter should be shared equitably and proportionally. All administrative costs are to be paid by the provinces, proportionate to each entity's contribution to the regular budget of the General Curia for 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 H a 256*)

CHAPTER VIII: STRUCTURES FOR THE MISSION: LCO

PRELIMINARY REMARKS

337. For a clearer presentation of changes to the LCO made in the Chapter, we will proceed in a similar way, just as it has already been done in the Acts of previous General Chapters.

The numbering of the LCO is retained. For every number, the following symbols indicate whether the text has been approved for the first, second, or third time:

- ★★★ constitution confirmed (by three chapters)
- ★★ constitution approved (by two chapters)
- ★ constitution initiated (by one chapter)

(NB: A constitution will be marked with ☼ or ☼☼ if it has been initiated or approved “with ordination”.)

- ◆◆◆ ordination definitively added to the LCO
- ◆◆ ordination voted for the second time, abrogating the previous ordination
- ◆ ordination accepted for the first time

[A] text abrogated

New texts are printed *in italics*.

Nonetheless, since a good interpretation of the changed that have been made requires knowledge of the prior text and its history, references are given for the preceding chapters with the following abbreviations:

B = Bologna, 2016

BH = Biên Hòa, 2019

This chapter has altered a certain number of texts in a *technical* way without changing the substance of the law. The abbreviation “*Techn.*” will indicate changes that have been made to our laws to conform them to the CIC, to harmonize the texts with other numbers in the LCO, or where there has been a simple editorial change.

Whatever is said in our legislation with respect to convents applies also to houses unless expressly noted otherwise (LCO 260 § II).

In accord with LCO 252-256, when our legislation uses the word “*province*”, this applies likewise to vice-provinces.

338. **LCO 45 § I**

◆ 45. Ord. — § I. — A brother who is going to spend some time in the territory of another province should notify the relevant prior provincial in advance, with due regard for n. 137. *However, in order lawfully to extend the length of stay beyond three months, the permission of said prior provincial is required.*

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

★ 100. Const. § I. Preaching is a shared work, the responsibility of the entire community; that is why in the tradition of our Order a convent is often called a ‘holy preaching.’

~~§ II. The cooperator brothers take part in the community apostolate not only by providing for the needs of the convent but also by a ministry properly so-called, either working with their priest brothers or exercising their own talents in the apostolate.~~

~~§ III.~~ *II.* The superior and the brothers should together reflect on the common task of preaching and make it their own, so that the whole community may become responsible for it. However, the right of the superior to make final decisions and accept particular ministries remains intact.

~~§ IV.~~ *III.* In fraternal gatherings the brothers should discuss their apostolic experiences and problems, studying them together and joining forces in special groups in order to exercise a more effective ministry.

340. **LCO 115 § II (BH 389)**

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

341. **LCO 165 § II (BH 390)**

◆◆ 165. Ord. § II. *Every province should appoint a promoter of vocations for whom, insofar as this is possible, this is to be his primary task.*

§ III. Everyone should remember, however...[as in the text]

342. **LCO 199 § I**

★ 199. Const. § I. – Simple profession is to be made according to this formula:

“I, brother N.N. make profession and promise obedience to God, to blessed Mary, and to blessed Dominic, and to you, brother N.N., Master of the Order of ~~Friars~~ Preachers and to your successors (or: to you, brother N.N., prior provincial of the province of...; or:

delegated...; in place of brother N.N. Master of the Order of ~~Friars~~ Preachers and his successors), according to the rule of blessed Augustine and the institutions of the Friars Preachers, that I will be obedient to you and to your successors for three years (or: for one year).”

343. LCO 207 § I (BH 391)

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

344. LCO 253 § I (B270 BH 394)

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

345. LCO 352 § I (B 286 BH 399)

◆◆◆ 352. Ord. – The vocals of the provincial chapter are:

§ I. – 1° ~~regional priors~~;

2° 1° vicars provincial ~~elected in accordance with n. 389~~, *insofar as they have voice according to the norm of n. 384-bis and the statute of the vicariate*;

3° 2° conventual priors; if the prior cannot attend on account of sickness or another grave reason accepted by the prior provincial, the subprior may take his place;

4° 3° socii of priors going to the chapter, in accordance with n. 490;

5° 4° delegates of the brothers, in accordance with nn. 497-501;

6° 5° the delegate of a non-priorial house with at least four brothers with active voice in the territory of any nation where there is no other convent of the same province;

7° 6° a prior provincial who immediately before the chapter completed his term of office in that province.

346. LCO 375

◆ 375. Ord. – § I. Two years after a prior provincial has been confirmed in office, ~~At the first council~~ *at the time of the next meeting of the provincial council*, the prior provincial must summon to a larger council, in addition to the members of the provincial council, the vicars provincial and conventual priors *in the strict sense*; ~~unless the provincial chapter has determined otherwise regarding regional priors, vicars provincial, and priors in remote regions~~ *the statute of the province can determine whether vicars provincial and priors from remote regions are to be summoned, as well as designate others who, as the case may be, are to be summoned.*

§ II. At this larger council meeting, *which may exercise only a consultative vote*, all topics are to be dealt with that seem to be useful for the good of the province; first of all, there shall be a review of whether the ordinations and exhortations of the last provincial chapter and general chapter have been put into practice.

347. LCO 382 § II (BH 400)

◆◆ 382. Ord. – § II. – The prior provincial shall have a secret archive in which are kept secret documents, the import of which he is bound to convey to his successor. These documents shall be burned *seventy years* after the death of the brothers mentioned in them, provided this can be done without prejudice to those who are still alive, [Techn.] ~~with due regard to civil law~~ *taking into account the requirements of civil law.*

348. LCO 386 § III (B 297 BH 404)

◆◆◆ 386. Ord. – § III. – ~~When~~ *When*² in accordance with the prescriptions of the Book of Constitutions and Ordinations or the statute of the province or vicariate, the prior provincial, *with his*

² The Latin here replaces the word *Quando* with *Cum*. However, nothing in the rest of the grammar suggests a meaningful change in translation, i.e. from the “When...” already in the text.

provincial council, has to deal with matters which concern the vicariate, he must ~~first~~ *also* consult the vicariate council ~~before consulting the provincial council~~. When however it is a question of confirming, appointing, or removing the ~~regional prior~~ *vicar provincial*, he consults only the provincial council (see n. 373, 1).

349. LCO 391, 6° (B 168, BH 437)

◆◆◆ 391. Ord. 6° an agreement between two provincial chapters or priors provincial for making direct assignments from one province to a house of another province, with due respect for nn. 270 § I and II, 497 § I and 600, the Master of the Order, however, having been notified (see Appendix n. 16). *Such an agreement is to be reviewed³ at least once every five years by the priors provincial of the respective provinces.*

350. LCO 425 § II (B 306 BH 408)

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

351. LCO 427-bis (B307 BH 409)

◆◆◆ 427-bis. Ord. *The main duties of the socius for fraternal life and formation in the Order are:*
1° to assist the Master of the Order in all things pertaining to fraternal life and to the religious formation of the brothers, both initial and ongoing;

³ NB, the Latin text of the *Acta* reads *recognatur* [sic]. I have interpreted this text as though the capitulars intended to write *recognoscatur*.

2° to assist all provinces in providing for the religious formation of the brothers and the flourishing of fraternal life;

3° whenever it is necessary, to bring together masters with care of the brothers in initial formation as well as the promoters of ongoing formation of one or more regions;

4° to make the renewal and formation of formators easier for the provinces, in addition to the enrichment and carrying out of provincial planning pertaining to ongoing formation.

352. LCO 429 § II (B 308 BH 410)

★★★ 429. Const. – § II. – The appointment of socii for the apostolate, ~~and~~ for the intellectual life *and for fraternal life and formation* shall take place after the views of all priors provincial have been ascertained.

353. LCO 443 § II

★ 443. Const. – § II. – When it is a question of the election of superiors, in order for one to be elected ~~or postulated~~, it is also required:

1° that he be a priest;

2° that he be solemnly professed for three years;

3° that he have the Order's approval for hearing confessions.

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

◆◆◆ 455-bis. Ord. – § I. – *If our laws so provide, an election by post may be held according to the following norms:*

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

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

§ II. – *When the time determined for receiving ballot-papers has elapsed, the president with the provincial council or with two tellers approved by the council shall conduct the count:*

1° when all external envelopes have been opened in the presence of the council or the tellers, the names of the electors written on the outside of the inner envelopes are examined to see whether each of them has the conditions requires for active voice; if anyone does not, his vote shall be considered null and void;

2° the number of voters and of envelopes is compared;

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

4° the votes are examined in accordance with n. 452, 9, 10, 11;

5° if the majority required for an election or postulation is obtained, a decree of election shall be drawn up by the president, and an authentic document of the election shall be prepared. All of the voters shall be notified of the result of the election;

6° if, however, an absolute majority is not obtained in the first ballot, the president shall fix the time for holding a new and final ballot, and shall inform the voters of all that has taken place;

7° a provincial chapter, however, may determine that a third or even a fourth ballot may be held if in the second or third an absolute majority is not obtained.

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

◆◆◆ 455-ter. Ord. – § I. *If our laws provide for an election by post (see n. 455-bis), the election may also be held online.*

§ II. – *It belongs to the prior provincial with the consent of his council to discern whether an election is to be held by post or online, and to select the online program or website best suited and of good reputation.*

§ III. – *An online election proceeds according to the following norms:*

1° the president will send instructions to all the voters as to how to log on to the program or website;

2° within the time determined by the president, each voter shall cast his vote according to the instructions he has received;

3° when the time determined for voting has elapsed, the president will verify the outcome in the presence of the provincial council or of two tellers approved by the council;

4° the rest proceeds in accordance with n. 455-bis, § II, 5, 6, and 7.

§ IV. – For an election held online to be valid, it is required that:

1° no voter be excluded from the election due to the chosen program or website;

2° no brother having passive voice be excluded from the election of vocals due to the chosen program or website;

3° it is the case that only voters cast ballots, and indeed that each of them votes only once;

4° the votes of each of the voters remain secret.

§ V. – It belongs to the provincial chapter to establish further norms for elections held online.

356. LCO 477 (B 315 BH 415)

◆◆◆ 477. Ord. – § I. – *If the statute of the vicariate has determined that the vicar ~~have been designated~~ be designated by election, the president of the election is the brother who actually governs the vicariate in accordance with the norm of n. 385, § II, 2, or, if he is out of office, the senior in the Order among the superiors of that region of the statute of the vicariate, or as the case may be another brother appointed by the prior provincial.*

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

357. LCO 479 (B 316 BH 416)

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

1° he be thirty years old and ten years from first profession;
2° he has not been ~~regional prior~~ *vicar provincial* in the ~~same region~~
same vicariate for the two ~~four-year~~ terms immediately preceding.
§ II. – If any brother cannot be elected because of the lack of one or
more of the conditions mentioned in § I, 1 and 2, the brothers may
postulate him to the prior provincial who ~~may dispense from the~~
~~interstices and make provision~~ *may make provision* according to n.
467.

358. LCO 480 (B317 BH 417)

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

§ II. – If the election is carried out in a special assembly:

1° the president and the place of the election shall be as in n. 477.

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

§ III. – If, however, the voters cannot be gathered together
conveniently, the election is to be held in accordance with ~~the~~
~~following norms~~ *n. 455-bis*:

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

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

§ IV. – When the time determined for receiving ballot-papers has
elapsed, the president with ~~the regional council~~ *tellers* shall conduct
the count *in accordance with n. 455-bis § II and according to the*
following norms:

~~1° when all external envelopes have been opened in the presence of the council, the names of the electors written on the outside of the inner envelopes are examined to see whether each of them has the conditions required for active voice; if anyone does not, his vote shall be considered null and void;~~

~~2° the number of voters and of envelopes is compared;~~

~~3° the envelopes are opened and burned before the ballots are unfolded;~~

~~4° the votes are then examined in accordance with n. 452, 9, 10, 11;~~

5° 1° if the majority required for election or postulation is obtained, a decree of election shall be drawn up by the president, and an authentic document of the election shall be prepared and sent to the prior provincial in accordance with n. 453, § I (see Appendix n. 24). All the voters shall be notified by letter of the result of the election;

~~6° if, however, an absolute majority is not obtained in the first ballot, the president with the council shall fix the time for holding a new and final ballot; and shall inform by letter both the prior provincial and the voters of all that has taken place;~~

~~7° a provincial chapter, however, may determine that a third or even a fourth ballot may be held if in the second or third an absolute majority is not obtained;~~

8° 2° if in the final ballot, whether it is the second (n. 455-bis, § II, 6) or the third or the fourth (n. 455-bis, § II, 7), an absolute majority is not obtained, it devolves upon the prior provincial to make provision for the office (see n. 464).

359. LCO 481 (B 319 BH 418)

◆◆◆ 481. Ord. – § I. – *For the confirmation or cassation of the election of a vicar provincial and its acceptance, nn. 465-473 shall be observed.*

§ II. – *The right of appointing a vicar provincial devolves upon the prior provincial without prejudice to n. 373, 1:*

1° when at the time of the vacancy in the office of vicar provincial, the vicariate does not have the conditions described in n. 384, § I; then, however, all the vocals of the vicariate must be heard with respect to the appointing of a vicar in accordance with the statute of the vicariate;

2° when all the voters have renounced their voice and have not been reinstated by the prior provincial;

3° when for any reason whatsoever a vicar provincial has not been elected or postulated within six months of the vacancy becoming known;

4° when in the course of an election in a special gathering there have been seven inconclusive ballots (see n. 480, § II, 2);

5° when in the course of the election by post there have been two inconclusive ballots (see n. 480, § IV, 2), or three or four if the provincial chapter has so determined (see n. 455-bis, § II, 7);

6° when the brothers elect the same brother again after the first election has been cassated, unless the sole reason for the cassation of that election was defect of form and not the person elected;

7° when there have been two or, at most, three elections confirmed by the prior provincial but not accepted by those elected, then after the second election the prior provincial may, and after a third must, appoint a vicar provincial.

360. LCO 481 § III

◆ 481. Ord. – § III. – *If the prior provincial does not appoint a vicar provincial within a month of his being informed that it falls to him to do so, the right of providing for a vicar provincial devolves to the Master of the Order.*

361. LCO 494 § I

[Techn.] 494. Ord. – § I. – *In convents where only one socius is to be elected, the election is held according to the manner indicated in § IV, 2, and n. 452.*

362. LCO 499 § III (B 327 BH 424)

◆◆◆ 499. Ord. – § III. – If, however, the voters cannot gather together conveniently, ~~it may be done~~ *the election is to be done by post, the prior provincial presiding, in accordance with n. 455-bis and according to the following norms:*

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

2° ~~when the time fixed for receiving ballot papers has elapsed, the prior provincial or the regional prior with his council shall carry out the count according to the norm n. 480 § IV, 1-4;~~

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

4° 1° ~~if, however,~~ an absolute majority is not obtained in the first ballot, the provincial ~~with his council~~ shall in accordance with n. 480, § IV, 6 and 7 ~~455-bis, § II, 6 and 7;~~ in the final ballot, whether it is the second (n. 6), third or fourth (n. 7), only those two may be presented who achieved the greater number of votes in the preceding ballot, and n. 450, § III must be observed;

5° 2° in the event of a delegate being incapacitated, the substitute shall be the one who in the final ballot obtained the second highest number of votes, and n. 450, § III, must be observed.

363. LCO 601 (BH 430)

[A] 601. When brothers have an official position or work permanently in institutions, projects, or other establishments of this kind which do not belong to convents or provinces of the Order, the prior provincial should ensure that a contract be drawn up in which all the conditions are clearly set out. ~~Furthermore, when the brother has an official position in the territory of another province, the contract requires the approval of the prior provincial of the place.~~

◆ 601. When brothers have an official position or work permanently in institutions, projects, or other establishments of this

kind which do not belong to convents or provinces of the Order, the prior provincial should ensure that a contract be drawn up in which all the conditions are clearly set out. *Furthermore, when the brother has an official position in the territory of another province, the prior provincial of the place must be informed of the contract.*

ONLINE PUBLICATION OF LCO (ACG 2004, 241; B 339; BH 434)

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

365. [COMMENDATION] 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. [COMMISSION] 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 organize 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. [ORDINATION] The official languages of the Order are English, Spanish, and French due to their international character. These languages will be used in all the documents of the Master of the Order. They will be spoken in General Chapters. For the text of The Book of Constitutions and Ordinations, the language remains Latin.

PLANNING FOR INTERPROVINCIAL COLLABORATION (B 194; BH 438)

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

370. [COMMISSION] 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. [ORDINATION] We ordain that in order to support the culture of mobility and the vitality of the ministries of a province, provincials and their councils prepare and review every four years a plan of succession in the apostolates of the Province.

SAFEGUARDING

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

372. [ORDINATION] We ordain that priors provincial ensure that the brothers and employees and volunteers who collaborate with the brothers in stable works proper to the Order are educated in the types of abuse (such as sexual, psychological, physical, emotional, and spiritual, among others), the importance of promoting safe practice, minimizing 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. [ORDINATION] We ordain that priors provincial and their councils ensure that their province has clear and detailed policies and procedures that properly address questions of ensuring safe environments, pastoral care, and responding to concerns and allegations of abuse, as well as clear communication strategies both internal and external, taking into account the norms of canon and

civil law, as well as safeguarding norms of the ecclesiastical territory(s) in which the province is located. These policies and procedures are to be reviewed regularly, renewed 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. [ORDINATION] 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. [DECLARATION] 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. [ORDINATION] 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 victimizing 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. [ORDINATION] 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. [COMMISSION] 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. [COMMISSION] We give to the Master of the Order with his Council the commission to insert into the statute of Funds for Initial Formation the following provisions:

- a) The provinces benefitting from these funds will put in place an economic plan to permit them to come, as far as possible, to financial self-sufficiency after a period of ten years;
- b) The provinces will seek help from experts in their regions and will benefit from the skills of the Economic Council of the Order;
- c) An annual evaluation will be made by the Economic Council of the Order;
- d) In the event of a failure to meet its economic commitments without a reasonable cause, the beneficiary province will be deprived of assistance from these funds until the commitments are implemented.

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

380. [ORDINATION] 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. [ORDINATION] 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. [DECLARATION] 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. [ADMONITION et COMMISSION] We remind priors provincial that there should be a presumption in favor 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 organized by the General Curia.

Final Declaration

384. [DECLARATION] In order to avoid any ambiguity, we declare that the ordinations of previous General Chapters which have neither been renewed at this Chapter nor inserted into LCO are no longer in force, either because they have been fulfilled or because we revoke them as no longer being necessary.

The Seat of the next General Chapter

385. [DECLARATION] We declare that the following General Chapter, which will be a General Chapter of Provincials, will be celebrated in Krakow, Poland, in July or August of 2025. The exact date will be set later.

Sufferages for the Living

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

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

For 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.

SUFFERAGES FOR THE DEAD

387. [ORDINATION] 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.

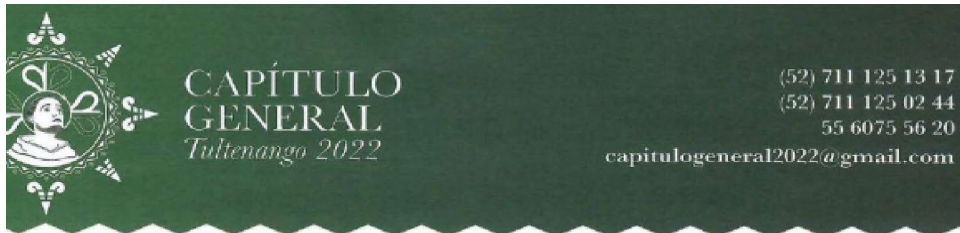
For the souls of all those who have died as a result of the COVID-19 pandemic, each province shall celebrate one Mass.

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. [ORDINATION] We ordain that all Provinces, convents, priories and houses make sure that each brother receives a copy (at least an electronic copy) of these Acts and that they be read and discussed in their respective communities within six months after

having been promulgated, and make sure that they are observed by all.



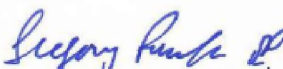
Casa de Nuestro Padre Santo Domingo, Exhacienda de Tultenango, El Oro, Edo. de México


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.

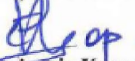
In nomine Patris et Filii et Spiritus Sancti.

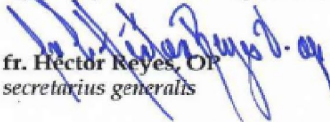
Datum in Tultenango, in domo Sancti Dominici, die VIII mensis Augusti a.D. MMXXII.


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. Hector 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°) 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*⁴... (Acts 15:28), for the entire Order. This communitarian form of government (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

⁴ 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...”

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*⁵: “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 visit our websites and listen to our podcasts, who join fraternities and groups under our care, and who show interest in joining the Order.

⁵ Letter to the Order, November 21, 1995 (Analecta 103, Fasc. III, NovDec. 1995, pp. 385-405).

“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.”⁶ Vitoria implies that those who persist in their unbelief cannot be blamed when the Gospel is not preached in a convincing way.

⁶ Francisco de Vitoria, *Relecciones sobre los indios y el derecho de guerra* (Madrid: Espasa Calpe, 1975, 3^o 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 H a 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 H a 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 H a 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 H a 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 that 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 COVID19), 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 exclaustation 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 AsiaPacific, 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 AsiaPacific.

21. Amidst 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.*⁷ 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 H a 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 and fr. Miguel Àngel del

⁷ Jordan of Saxony, *Libellus*, 51. See also fr. Bruno Cadoré OP, *Relatio* (2019), no. 25

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 H a 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 H a 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 H a 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 H a 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"⁸ 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.

⁸ 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 Hoa 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.”⁹This acknowledgment of the importance of religious charisms in enriching parish ministry is very 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 Bien H a, 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 H a 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.

⁹ 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.

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"¹⁰. 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.

¹⁰ Mariano Delgado, *A Stumbling Block: Bartolome de las Casas as Defender of the Indians* (Adelaide: ATF Publishing, 2019) p. 7.

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 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: ON ABUSES

COMMISSION 2: COMMUNION & MISSION

175. [DECLARATION] The scandal of sexual abuse affects all society, and it is necessary that we address it head on with victims as the priority. This scandal is still major when it happens with in the Church of Christ. These abuses committed by certain members of the Church are not just in the past but they continue shamefully too much as a current reality. In addition, these abuses do not only affect only the area of sex but they take on other forms: spiritual abuse, abuse of power, etc. Finally, these abuses can happen against people outside the Order as well as those in the bosom of the Order.

176. [ADMONITION] Such abuses hurt above all the very victims. Following the General Chapter of Bien Hoa, we exhort communities and competent authorities to care for these victims, especially adopting measures of listening and responding to their legitimate demands for recognition, justice and reparation (*cf. ACG 2019 Bien Hoa 294*). We express here all our compassion, and we assure them of our prayers.

We cannot forget that more broadly these abuses equally harm diverse family circles: the blood family of the victim, the blood family and the religious family to which the perpetrator belongs and at the same time the universal Church. We recommend to all friars to be attentive to each of these wounds and to give proof of justice and mercy toward everyone and each individual.

177. [EXHORTATION] Our communities ought to be the first place of prevention of abuse, thanks to the quality of fraternal

charity that unites the brothers among themselves, the concern for the common good and for good institutional operations. We exhort each friar to cultivate the quality of his participation in community life so as to manifest that we are all our brothers' keepers.

178. [COMMENDATION] As reparation for these abuses we recommend that each community dedicate one day each year to reflection, prayer and penitence. Overall, we will be vigilant to act delicately in such a way that the good we pursue is not converted into greater suffering for victims.

**COMMISSION 3: CALLED TO MISSION: VOCATIONS,
INITIAL
AND PERMANENT FORMATION**

218. [COMMISSION] 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. [COMMENDATION] 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. [ORDINATION] We ordain that priors provincial ensure that the brothers and employees and volunteers who collaborate with the brothers in stable works proper to the Order are educated in the types of abuse (such as sexual, psychological, physical, emotional, and spiritual, among others), the importance of promoting safe practice, minimizing 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. [ORDINATION] We ordain that priors provincial and their councils ensure that their province has clear and detailed policies and procedures that properly address questions of ensuring safe environments, pastoral care, and responding to concerns and allegations of abuse, as well as clear communication strategies both internal and external, taking into account the norms of canon and civil law, as well as safeguarding norms of the ecclesiastical territory(s) in which the province is located. These policies and procedures are to be reviewed regularly, renewed 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. [ORDINATION] 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. [DECLARATION] 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. [ORDINATION] 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 victimizing 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.