

RATIO STUDIORUM GENERALIS

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FRATRES ORDINIS PRAEDICATORUM
CURIA GENERALITIA

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Prat. 50/17/123 Promulgation of the Ratio Studiorum Generalis

Letter of promulgation of the *Ratio Studiorum Generalis*

Dear brothers,

Study, preach and found convents! Just after the celebration of the Jubilee of the confirmation of the Order, it is in the dynamism of this renewed joy to be sent to preach the Gospel that I promulgate this new *Ratio Studiorum Generalis*.

We are sent, as disciples and seekers of God, to proclaim the Good News of the Kingdom of God which is near. Disciples, founding their lives on listening to the Word, finding their joy in the wonder of the mystery of a God who hears his people, and going to him to reveal in fullness the promise of the covenant and to fulfil it. Disciples who, day after day, based on a contemplative study of the Word and the tradition of the Church, seek tirelessly to discern the signs of the times beginning from the friendship that is offered to them by the One who is the way, the truth and the life. Seekers of God who, placing themselves in the school of their Lord, go to meet all those who seek the truth, entering into dialogue with them and studying with them, like the first brothers Dominic sent to the universities. “Thus, our spirit ought to be open both to the Spirit of God and to the hearts of those to whom the word of God is being preached, so that it may obtain a communication of the light, the love and the strength of the Paraclete. Consequently, the brothers should learn to recognize the Spirit working in the midst of God's people, and to discern the treasures hidden in the various forms of human culture, by which human nature is more fully manifested and new paths to truth are opened” (LCO 99, § II). Yes, it is true, an Order may have been instituted for the purpose of study, because it is totally dedicated to the evangelization of the Word of God (LCO 1, § III).

This *Ratio*, of which the original and approved text is in English, replaces the one approved by brother Timothy Radcliffe in 1993. It is the fruit of an intense dialogue within the entire Order, and I would like to express here a deep gratitude for all those who have contributed to its development. Because it wants to support the Preachers in their vocation of learning how

to become servants of the mystery of Truth in this world, it places, at the heart of study, the Word of God. Guided by the long and fine tradition of study in the Order, from the great masters Albert and Thomas down to our contemporaries, it proposes a method which indicates both the demands of contemplative study and the way in which this study is essential to the full realization of the vocation of the preacher. Proposing fundamental principles common to all, it underlines both the importance that each particular province should translate these into its own cultural context and adapt them to the specific vocations of the clerical brothers and of the co-operator brothers, both united in the same dynamic at the service of evangelization. In this way the dialogue initiated in the development of this *Ratio* will continue, taking into account the intercultural reality of the Order today, as well as the complementarity of vocations within the Order, seeking always to establish a stronger “culture of study” which carries the preaching project. A culture that is both rooted in fidelity to the tradition of the Church, and gives courage for encounter and for dialogue with contemporary forms of knowledge, while learning how to deploy, in contemporary contexts, the proclamation of the Gospel in the friendship of fraternity.

Study, preach and found communities. In promulgating this *Ratio Studiorum*, I express once again the hope that it will help each of us, and each of our communities, to deepen and to express their joy in being preachers in the contemplative study of Truth.

fr. Bruno Cadoré, O.P.
Master of the Order

FIRST PART

THE INTELLECTUAL FORMATION OF THE BROTHERS

Chapter I

GENERAL PRINCIPLES

1. In our time, because of the many changes in the world and in the Church, as well as the complexity of new cultural situations, the Order of Preachers takes most seriously “the prophetic office by which the Gospel of Jesus Christ is proclaimed everywhere both by word and example” (Fund. Const. § V). In a comparable period of social change and intellectual ferment, Saint Dominic founded his Order of Preachers with the mission to study the Word of God unceasingly and to preach it with grace and joy. He intimately linked study to the ministry of salvation (LCO 76), and sent his brothers to the universities so that they could place themselves at the service of the Church by making this Word known and understood. Thus, our Order, by virtue of its very title, shares in the apostolic task of penetrating more deeply into the Gospel and preaching it “with due consideration for the conditions of persons, times and places” (Fund. Const., *ibid.*).

2. The tradition of the Order stresses the need of the Preachers “to cultivate the inclination of human beings toward the truth” (LCO 77, § II). From the moment that he enters the Order, a Dominican embarks upon the search for truth. He is introduced to this quest when he arrives at the novitiate, proceeds with it through his years as a student, and remains committed to it during his years of active ministry and beyond. In this undertaking he comes to a deeper understanding of the world, of those around him, and of himself. In fact, he gradually recognizes that this pursuit of truth is no other than a longing for God, as St. Augustine said so well in the first lines of his *Confessions*. In seeking a truth that is objective, knowable, and real, with the help of God’s grace he discovers the Trinitarian God who is Truth himself. He is able to seek God and attain him because he is able to seek and attain the truth. It can be said that the human being is *capax Dei* because he is also *capax veritatis*.

3. The truth is not a reality that one can possess or can claim as one’s own. It is the goal or *telos* that draws one ever forward and leads one more deeply into its mystery. It would therefore be a mistake to define the truth too precisely or to limit the scope of the search too narrowly. A Dominican seeks the truth everywhere. Most likely it is in his personal prayer and in his meditation upon the Sacred Scriptures that he first encounters the truth in all of its power and beauty; for it is in the silence of contemplation that he becomes aware of the One who is the source of all that is real. He comes to a deeper grasp of it in the celebration of the liturgy and in the life that he shares with his brothers, in his conversations at table, in his times of leisure, and in moments when he has the privilege to accompany another brother in illness, suffering, or personal crisis. He is transformed by the truth in his preaching, his teaching, and his service to the people of God. In the fidelity of the men and women whom he serves, in the integrity that he sees in their lives, in their weaknesses and failures, as well as in their questions, their struggles, and the challenges that they offer to him, he is made vulnerable to a richer and fuller experience of the truth. Illuminated and strengthened by the gift of faith, over time he comes to believe and understand more fully that the Truth which he has sought is no other than Our Lord Jesus Christ, who shares with the Father and the Holy Spirit the same divine life.

4. The search for truth leads directly to the study of *Sacra Doctrina*. It begins with the contemplation of the Word of God, it is nourished and sustained by the Word, and it culminates in our loving union with the Word. This Word, in which God shares himself in Sacred Scripture and in the Tradition of

the Church, must always be the wellspring of a Dominican search for truth. In what God has revealed, and perhaps more importantly in whom God has revealed himself to be, a Dominican finds the certainty the confidence, and the commitment to proceed with his quest. A brother learns to seek the knowledge of the natural and the social sciences, the wisdom of philosophy, and the lessons of history, especially the history of the Church and its reflection upon the Word of God over the centuries. He explores the truth through his study of dogmatic and moral theology. He encounters it through his reflection upon the sacraments and pastoral practice. In a particular way, he pursues the truth in the lives and thought of the great figures of our Dominican tradition, and most excellently, in St. Thomas Aquinas. By reading the signs of the times in the light of faith, he learns to understand and to share this life-giving word of Truth through the theology and practice of the art of preaching.

5. This encounter with the Word of God that deepens and grows over the course of his life invites the Dominican brother to use his reason, his understanding, and his ability to evaluate, to analyze, and to synthesize. When these gifts of human intelligence are elevated and brought to perfection by grace, they assist him more surely and more swiftly in his search for truth. This liberating and creative activity enables him to better grasp the current crisis, where study is too often understood in terms that are functional and geared to specialization, without the time required for careful reading, serious reflection, and patient investigation of the sources. In many disciplines, including theology, there can be a facile appeal to authority or recourse to quick and simple answers. A sense of nuance is lost as rational discourse gives way to slogans, polemics, and ideology. The result can be a pluralism that tends toward relativism or a unity that becomes uniform.

6. In this situation, we are invited to propose a different model of study, another way to search for truth. The Order has as its patrimony a rich intellectual tradition that understands study as contemplative, synthetic, grounded in the real, and reliant upon reason informed by faith. It forever asks the questions “Is this true?”, “Why is this true?”, and “How is this true?” Ours is a philosophical, theological, and spiritual heritage that can offer clarifying perspectives and responses to perennial human questions as well as to the critical issues of our time. We must therefore maintain, promote, and continually develop this Dominican understanding of study, the fruit of which is expressed in our theology and philosophy as one of the Church’s great “schools.”

7. In the Order, there is a profound unity between our study and the other elements of our life. Our study as Dominicans cannot be separated from the fraternal life that we share, from the prayer we offer in our liturgical celebrations or in the silence of our hearts, from the mission of preaching and care of those who have been entrusted to us by the Church. All of this is related in the vocation of each brother, “in dulcedine societatis quaerens veritatem” (St Albert). This is why this *Ratio* must be understood in the broader framework of the *Ratio Formationis Generalis*, which gives the principles for all of Dominican formation. It is thanks to this vision of the *Ratio Formationis Generalis* that we can see how our religious life offers a suitable environment for our study, and how our study contributes to the actualization of our Dominican vocation.

8. Such study does not end with the completion of a Dominican brother’s initial formation. The search for truth and the love of study will animate the life of a brother for the rest of his life. The truth will challenge him, will require his attentive listening to others, and will demand his own ongoing conversion so that he may witness to Jesus Christ, the Word made flesh with deeper conviction, greater freedom, and fuller humanity. For some this will involve a commitment to higher or complementary studies. For every Dominican it will demand that he acquire the *habitus* of study, in which its practice becomes constitutive of his life as a contemplative. It will be his responsibility to cultivate this *habitus* with the help of his community. But, as with all good things, his life-long

formation in study and his desire to pursue the truth is a gift from God, part of the grace of his vocation.

9. And since “before all else, our study should aim principally and ardently at this time that we might be able to be useful to the souls of our neighbors” (Prologue, Primitive Constitutions), the brothers should remember that their life, dedicated to the search for truth, has a character which is truly apostolic. To apply oneself to assiduous study, as the purpose of the Order requires, is indispensable for our mission in the Church to preach the Gospel of Jesus Christ. A Dominican Studies then in order that he may come to know the truth, that in knowing it he may love it, and that in loving it he may share it joyfully with those to whom he has been sent.

10. Every province, even one without students, must prepare a *Ratio Studiorum Particularis* (LCO 89- 95, 226-244) that determines the specific program for organizing the intellectual life of the province, with the necessary guidelines for promoting the life of study of the brothers. The *Ratio Particularis* should be faithful to LCO, the General Chapters, this *Ratio Generalis*, and the directives of the local Church, taking into account the concrete cultural context that it must also address (cf. Appendix I).

Chapter II

THE PROGRESSIVE STRUCTURE OF STUDIES

Section A Institutional Formation

11. It is for each province to determine the precise program of institutional studies for all brothers who are called to the preaching mission of the Order, whether as cooperator brothers or as deacons and priests. For brothers who will be ordained, the *Ratio Studiorum Particularis* must take into account the program of studies that the Church requires for them, including the content of studies, the duration of studies, the level of knowledge and academic competence to be attained, and the pastoral preparation that is needed. It will be especially important for the *Ratio Particularis* to make clear how these requirements of the Church will be satisfied within the framework of our Dominican intellectual formation, which is the object of this *Ratio Generalis*. Likewise, for brothers who will contribute to the preaching mission of the Order as cooperator brothers, the *Ratio Particularis* must determine how they will receive their intellectual formation in philosophy and theology, based upon the same principles but responding to the specific needs of their distinct vocation. In this way the *Ratio Particularis* is to make sure that every brother in institutional studies will be able to participate fully in the life and mission of the Order and have a clear understanding of our intellectual tradition, as this is set forth below.

Art. I. Goals, Principles, and Objectives

12. Even as it nourishes contemplation and fosters the living of the evangelical counsels, our study is directed to the preaching of the Word of God and has this as its goal. During institutional formation every brother should develop a lifelong love of study that will assist him in assuming a clear identity as a Dominican preacher. Moreover, in the program of institutional formation preaching should be the principle that defines and unifies the curriculum.

13. To attain this goal institutional studies in the Order must clearly reflect the centrality of the Word of God, taking into account principally:

- 1) Divine revelation, its transmission in Sacred Scripture and Tradition, and its relationship to theology, according to the Magisterium of the Church, particularly the teaching of the Second Vatican Council;
- 2) Sacred Scripture, the methods for its interpretation, and its study, which should be “the soul” of our theology (*Dei Verbum*, 24);
- 3) The sources of theology in the texts and monuments of the Tradition;
- 4) The fundamental importance of philosophy, especially in our Dominican tradition;
- 5) A clear and accurate comprehension of Catholic doctrine;
- 6) The teaching and method of St. Thomas Aquinas, including the significance of the Word of God in his theology, the reception of his work and its influence over the centuries, and the critical appropriation of his ideas;
- 7) The liturgy of the Church and of the Order, which makes the Lord present in Word and in Sacrament;
- 8) The value of human experience and the questions that it poses for a deeper understanding of the Word of God;
- 9) The significance and practice of dialogue in Dominican theology.

14. The objectives of this institutional formation, which should be adapted to the specific vocation of those preparing either for ordained ministry or for service to the Order and Church as cooperator brothers, include the following:

- 1) To exhibit a clear grasp of the content and methodologies of the different theological disciplines;
- 2) To read and interpret texts comprehensively and critically;
- 3) To ask questions, to identify problems, to analyze them with appropriate tools, and to offer solutions;
- 4) To form critical judgments reliably;
- 5) To make connections within a discipline and across disciplines;
- 6) To acquire the competences necessary for evangelization, including those relating to public speaking or identified with modern methods of teaching and homiletics;
- 7) To develop skills for listening, for dialogue, and for working with others, including the proficiencies needed for forming and building up communities;
- 8) To acquire the ability to use digital technologies in research, preaching, and pastoral activity;
- 9) To attain a good level of oral fluency in a foreign language, especially one of the official languages of the Order, in order to foster its international character;
- 9bis) To learn Latin well, and to acquire at least a basic, initial knowledge of Biblical Hebrew and Greek;
- 10) To construct a personal synthesis and to create an intellectual framework where different theological and philosophic perspectives, social, economic and political realities, and pastoral experiences, can continue to be integrated throughout a brother’s life.

Art. II. Methodology

15. These goals and objectives are attained through:

- 1) At least a six-year cycle of studies, which should be adapted to the specific vocation of the brother, his previous studies, and his need for an integrated and full institutional formation as a Dominican preacher:
 - 2 years of philosophy,
 - 4 years of theology;

- 2) A clear, accurate, and engaging presentation of the different disciplines:
 - With the study and use of primary sources, in preference to textbooks and manuals,
 - With teaching materials that are regularly revised in light of current scholarship,
 - With bibliographies and course syllabi,
 - With digital media and other new forms of technology, where this is possible,
 - With the opportunity to engage in inter-disciplinary studies,
 - With reference to other academic fields, various pastoral situations, and current cultural realities;
- 3) A pedagogy that is student-centered, reflecting the spirit of inquiry found in the medieval *disputatio*:
 - With a dynamic classroom environment,
 - With awareness of the local culture and global context from which the questions of students emerge today and with a desire to engage these perspectives meaningfully,
 - With opportunities for the students to assist one another in their mastery of the material,
 - With professors who are available to students both in the classroom and outside of it,
 - With academic requirements that demand critical thinking and research, and not mere memorization;
- 4) The promotion of common study and research:
 - With professors establishing collegial relationships with one another through the sharing of research and ideas,
 - With students studying together and working together on research projects,
 - With professors and students forming a community of study and mutual learning,
 - With the creation of academic networks that extend beyond the center of studies;
- 5) The use of appropriate instruments of assessment:
 - With a view to authentic intellectual formation and not merely the completion of course credits or academic requirements,
 - With methods of evaluation that seek to determine whether a synthetic understanding of the material has been acquired,
 - With a comprehensive examination at the end of institutional studies, which is proper to the Order, that will evaluate the student's global understanding, personal integration, and synthesis of the different fields of theology, while allowing for necessary adjustment when students study in a center outside of the Order in which such an examination is already required.

Art. III. Dominican Intellectual Tradition: Areas of Competence

16. In addition to his knowledge and understanding of theology generally, every brother must be familiar with the contents of the intellectual tradition of the Order. This includes not only brothers who are studying for ordained or lay ministry in centers of institutional studies of the Order but also those who are pursuing their studies in academic centers outside of the Order. The *Ratio Studiorum Particularis* must make clear how the intellectual tradition of the Order is to be transmitted to all brothers in institutional formation in each of the following areas:

17. *The Word of God.* As preachers of the Word of God, our brothers must have a firm foundation in Sacred Scripture. Their formation must include the rigorous study of the human word of the sacred author in its historical, cultural, linguistic, and literary context, as well as the theological meaning that is derived from the text, in keeping with the interpretation and teaching of the Church, so that it is the

very Word of God which nourishes our brothers and is proclaimed by them as the authentic and living Gospel.

18. *Philosophy*. The Order has always valued the study of philosophy and recognized its proper autonomy from theology, even as the latter helps to make philosophy more fruitful. Not only does philosophy offer an explanation of reality through the use of reason, it gives principles for understanding and organizing our knowledge of reality, as well as the grammar for rational discourse with others. In addition to providing an intellectual framework for the understanding of the Catholic faith, as expressed in *Fides et Ratio* and the Acts of the General Chapter of Providence (ACG Providence 2001, 118 and 119), philosophy serves as a vehicle for dialogue by engaging other cultures, religious beliefs, and intellectual positions. For this reason, there should be at least two years of study in this discipline, preferably more, with the attainment of a baccalaureate or license. Along with this study of philosophy, our brothers should acquire knowledge of the content and methodologies of the social sciences, such as history, psychology, sociology, and cultural anthropology.

19. *The History of Theology*. Not only must our brothers study Church history, they must be acquainted with the important texts from the tradition, patristic, medieval, and post-reformation, which have shaped the history of theology. In a special way, our students should be familiar with the history of Dominican theology and the contribution of the doctors, St. Albert the Great, St. Catherine of Siena and St. Thomas Aquinas, the last of whom they must study critically, making the necessary distinctions between his time and ours, so that they might understand his method and significance for Catholic theology.

20. *The History of the Order*. Our brothers must learn about the history of the Order, not simply its *intellectual* history, but also the religious and spiritual history that has helped to make the theological tradition of the Order so rich. This study should consider the great figures of our past, including brothers and sisters who have witnessed in recent times to a living and robust Dominican theology.

21. *A Dominican Theological Vision*. Arising from the insight of St. Dominic that study should be linked to the ministry of salvation (LCO 76) and developed by those in the Order who have followed him, especially St. Thomas Aquinas, our “best teacher and model” (LCO 82), there is a Dominican vision of theology with its own dogmatic, moral, spiritual, and pastoral emphases. Placed within a framework of wisdom, this philosophical and theological perspective considers God in himself and all things in relationship to Him as their beginning and end. For those who learn and experience the divine (*discens et patiens divina*), all things become worthy of theological inquiry and are made suitable for preaching. By its wish to engage all that is real, a Dominican approach can be said to interpret the signs of the times. It insists upon the fundamental unity, intelligibility, and meaning of creation, the dignity of the individual in his concrete and historical situation, and the goodness of the world, which, despite its suffering from the effects of sin, is sustained by a provident God who is infinitely knowable and infinitely loveable. It recognizes that human beings, who have been made in God’s image and likeness and who have been restored by his grace, have the capacity to know God and to love him, the one who is Truth and Goodness himself. It emphasizes the centrality of Our Lord Jesus Christ in this process, whose saving life, death, and resurrection enables humanity to attain God through Christ’s continuing presence in his Church. It affirms a vision of the moral life, where, by the practice of the virtues, especially those that have been informed by grace, humanity can arrive at true happiness and participate in God’s own divine life, the shared life of the Trinity. [It also includes a theology of mission as an expression of the preaching of grace, which draws its origin from the mission of the Son and the mission of the Holy Spirit, in accordance with the decree of God the](#)

Father, who in his infinite kindness and mercy, calls all people and peoples to share His life and to gather together in unity (cf. Decree *Ad Gentes*, 2).

21bis. *Canon Law*. From the basis of the study of the Word of God, of philosophy and of the Dominican theological vision, the brothers should receive a good formation in Canon Law, and be able to offer a contribution to the Church and society also in this field, in continuity with the rich tradition that goes back to the beginnings of the Order and that is manifested in our constitutions.

22. *The Dynamics of Dialogue and the Dominican contribution in the field of Justice and Peace in the spirit of the School of Salamanca*. In the intellectual tradition of the Order, dialogue with one another, with other people, and with other communities has a significant place. Students must learn the skills necessary for dialogue with other Christian churches, with the great religious traditions of the world, with contemporary culture, and with modern science. They must have opportunities for interdisciplinary studies and for exploring other academic fields and systems of knowledge. Within this dynamic of dialogue our brothers must develop the ability to make connections between theology and actual pastoral situations and to recognize the reciprocal relationship between them. This should include 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 2022 Tultenango, 239).

23. *Preaching*. Our preaching should be informed by our study of the Word of God, our knowledge of theology, and our attentiveness to the world in which we live. Dominican preaching, therefore, should be the culmination of all that has preceded it. Our brothers must study the theology of preaching and homiletics and receive guidance in its practice so as to become compelling preachers of the Gospel.

Section B Additional Studies and Complementary Studies

24. Additional studies are valuable to the brothers and to their provinces, providing greater expertise for their apostolic work, useful credentials, and more flexibility for the mission. For this reason, all brothers are to pursue two additional years of study after institutional formation has been completed. These studies are intended to help brothers to broaden their knowledge of a given field or to develop greater competence in the pastoral or administrative realm. Some brothers may satisfy this expectation of the *Ratio* by following a formal program of complementary studies, resulting in a master’s degree, a license, or a doctorate.

25. Although the desire, personal initiative, and capacity of a brother to follow a particular course of additional studies or a program of complementary studies should always be considered, it must be remembered that such studies are to promote the common good of the province and the Order. The province therefore will determine the future requirements of its centers of study, its other academic commitments, and its administrative and apostolic needs according to a provincial plan (LCO 107). Likewise, it is the province, rather than the brother himself, that will assess these needs; and it is the province that will call him to a particular program of additional or complementary studies. With the commission for the intellectual life, the regent of studies will identify brothers for different kinds of future study. In consultation with the prior provincial, the regent will meet with the brothers and present them with a program of studies, after which the provincial will give his final approval. With regard to complementary studies, the provincial, together with the regent, will take into account a brother’s age, maturity, and ability for engaging in such studies, as well as the length of time needed

to complete them. A brother called to such studies will make a commitment to his province to complete the program by obtaining the degree requested of him within an agreed period of time.

26. A brother may prepare for complementary studies while he is engaged in institutional formation, but he should not generally begin such studies formally until institutional formation has been completed (LCO 244 §II). Although it is always necessary to take into account pastoral formation for our brothers, and the immediate needs of the province, it is advisable not to delay the commencement of complementary studies by more than two years, especially when the conferral of the doctorate is envisaged.

27. As in all things, complementary studies are for the mission. A brother must be prepared to use his academic degree for the intellectual apostolate in which he has been formed. Major superiors should therefore take care to maintain, as much as possible, coherence between a brother's studies and the mission that he has been asked to undertake (cf. n° 75, 1). Nevertheless, even a brother with a doctorate is to remain available for other service to the province, when the mission requires this of him.

Section C

The Place of Study in Permanent Formation

28. Just as the human, spiritual, and pastoral growth of a brother does not end with the completion of his initial formation, so his intellectual formation does not conclude with institutional studies (cf. *Ratio Formationis Generalis* 2016, Part IV, nn. 171-200). Since the *habitus* of study is integral to the vocation of a Dominican, every brother must cultivate it throughout his lifetime, in light of the specificity of his vocation.

29. The responsibility for developing the *habitus* of study belongs first to the brother, then to his local community, and finally to the province.

I. On the part of the individual brother, it requires both the time for serious study, which is free from other ministerial responsibilities, and the will to pursue this form of contemplation, which has an ascetical and graced character. Like the other elements of our vocation, the desire to study is a free gift from God and an essential aspect of our life (LCO 83).

II. The local community should also seek to deepen its commitment to study. In this effort the prior of the convent, assisted by the conventual lector, should provide opportunities for shared study, which the lector will organize (LCO 88 §§ I and II).

III. At the level of the province, the prior provincial, assisted by the promoter of permanent formation, has the responsibility for the permanent formation of the brothers (LCO 89 §§ I and III; 251-ter). To the extent that it concerns study, this responsibility is shared with the regent of studies and the commission for the intellectual life (LCO 93 §I.3). In consultation with the regent, the promoter should decide what shall be proposed to the provincial with regard to the promotion of study in the province.

SECOND PART

THE ORGANIZATION OF STUDIES

Chapter I

LAWS GOVERNING STUDIES IN THE ORDER

30. In the Order studies are governed by:

- 1) the laws and decrees of the Church as these pertain to study;
- 2) the particular laws of the Order, as these are found in LCO, the Acts of General Chapters, the ordinations of the Master of the Order, the *Ratio Studiorum Generalis* (RSG), and the *Rationes Studiorum Particulares* (RSP).

31. The *Ratio Generalis* provides the fundamental principles for doctrinal unity and the organization of studies throughout the Order. It assists the centers of higher studies in their intellectual mission and guides the preparation of the *Rationes Particulares* of the provinces.

32. The RSP specifies in detail the broad provisions of the RSG, taking into account the unique needs of the province, the requirements of the local Church, and the questions arising from the social, economic, cultural, and intellectual milieu in which the brothers carry out the mission of the Order. Therefore, each RSP will give its own emphasis to such topics as ecumenism, inter-religious dialogue, the sociology of religions, and the phenomena of secularization, fundamentalism, and globalization.

33. The RSP is binding upon the province in the same way that the RSG is binding upon the Order. Specific elements of the RSG that the RSP must address are contained in Appendix I, LCO 91 §IV, 92- bis §III, and 237 §I. The RSP is prepared as follows:

I. The commission for the intellectual life proposes a draft of the RSP to the council of professors of the center of institutional studies for its review, as well as to other centers of study in the province if this is deemed advisable. The RSP is then revised and presented to the prior provincial and his council for their consideration of the text.

II. Having received the opinion of the commission for the intellectual life and the opinion of the council of professors, the prior provincial, with the vote of his council, presents the RSP to the Master of the Order (LCO 89 § II.2, 231.5). After approval by the Master, the commission for the intellectual life is responsible for the implementation of the RSP.

34. It is recommended that provinces in the same region, especially those with cultural affinities, work together in the preparation of either their individual *Rationes Studiorum Particulares* or a common *Ratio Studiorum Particularis*.

35. In provinces where the brothers follow all or part of their institutional studies in a center outside of the Order, the RSP should include the academic program of this center and should delineate clearly the following:

- 1) the statutes of the center of institutional studies of the province, so long as the requirements of LCO 91 § II can be satisfied;
- 2) the courses, conferences, and other means used to present the intellectual tradition of the Order to brothers who are studying outside of it (nn^o 16-23);

- 3) the manner in which the intellectual tradition of the Order will be integrated into the actual program of studies of the students.

Chapter II

THE ORGANIZATION OF STUDIES IN THE ORDER

Section A

Those Responsible for Study in the Order

36. Keeping in mind the provisions of LCO and common law, the Master of the Order is responsible for the organization of studies in the whole Order so that its mission of preaching may respond to the needs of the Church and people of our time (LCO 90 § I and 230).

37. In fulfilling this charge of promoting study in the Order, the Master of the Order is assisted by the socius for the intellectual life who works to strengthen the Order's commitment to study. In addition to the responsibilities outlined in LCO 427 §I, the socius for the intellectual life is:

- 1) To develop a vision of study for the Order that keeps in mind the needs of individual provinces, as well as the good of the whole Order;
- 2) To provide guidance to the centers of institutional studies;
- 3) To improve communications among provinces by building networks among regents of studies, professors, and students, as well as the various centers of studies in the Order, through informational technology and social communications media;
- 4) To advise the Master of the Order when doctrinal controversies are presented to him (Appendix III).

38. The Master of the Order is also assisted in this task by the permanent commission for the promotion of studies in the Order (LCO 90 § II). Under the presidency of the socius for the intellectual life, the permanent commission for the promotion of studies has among its responsibilities:

- 1) To advise the Master of the Order on important questions that concern the intellectual life of the Order;
- 2) To develop strategies that will respond to the future intellectual needs of the Order;
- 3) To seek ways to better allocate the resources of the Order as these pertain to the intellectual life;
- 4) To work with priors provincial, regents of studies, and moderators of centers of studies to strengthen provincial centers of study;
- 5) To assist the Master of the Order in renewing the institutions under his immediate jurisdiction, especially by working with the priors provincial and regents of studies to prepare brothers for positions on these faculties;
- 6) To foster regional collaboration among the provincial centers of study in the Order;
- 7) To reflect upon the *quaestiones disputatae* of our time and to recommend the study of such issues to brothers who are experts in the field, so that their research can serve the preaching of the Order;
- 8) To assist in the preparation of the *Ratio Studiorum Generalis*.

39. Because of their competence in the sacred sciences, the masters in sacred theology also contribute to the mission of study in the Order through their teaching and the theological expertise that they

possess (LCO 96). Not only does the Order recognize the great value of their scholarly achievements, it sees the masters in sacred theology as compelling witnesses to the pursuit of truth and to the importance of contemplative study for our mission of preaching. By their commitment to the highest level of theological discourse, exchange, and research, they place themselves at the service of the Order, which may request the masters in sacred theology:

- 1) To offer guidance to the Master of the Order on theological or philosophical questions that touch the intellectual life of the Order and the Church;
- 2) To participate on commissions established by the Master of the Order for strengthening the intellectual life of the Order;
- 3) To provide an expert opinion on candidates who have been presented to the Master of the Order for promotion to master in sacred theology;
- 4) To serve on commissions organized by the Master of the Order or by their prior provincial in order to address controversial statements that have been made by one of the brothers (Appendix III);
- 5) To offer counsel to the prior provincial or to the regent of studies on matters that concern the intellectual life of the province;
- 6) To give advice to the commission for the intellectual life.

Section B

The Different Centers of Study

40. In the Order there are centers of studies, which are communities of brothers who devote themselves full-time to the discipline of study. A center of studies must have at least three brothers with the necessary academic qualifications, an adequate library and other educational resources, as well as sufficient financial support to fulfill its mission (LCO 91 § II). According to LCO 92, the principal centers of study are:

- 1) A center of institutional studies, which is a community of professors and students of the Order, in which others may also participate, where basic studies (the first cycle) in philosophy and/or theology follow the plan of institutional formation for the Order (cf. LCO 92.1°) and where the lectorate of the Order may be conferred;
- 2) A center of higher studies, which is a community of professors and students of the Order, in which others may also participate, where academic programs, leading at least to the degree of the license (*licentia docendi*), the degree for the second cycle, are provided (LCO 92.2°);
- 3) A center of specialized studies, which is a community of brothers committed to research, writing, and to particular academic projects, but not necessarily to teaching (LCO 92.3°);
- 4) A center of permanent formation, which is a community of brothers dedicated to research, writing, and the preparation of programs directed to permanent formation (LCO 92.4°).

41. The process for appointing the moderator of a provincial center of studies is determined by provincial statute. Other major officials of the center may be appointed as specified in the statute of the center.

42. The moderators of centers of institutional studies and of higher studies should strive to obtain both ecclesiastical and civil recognition for the academic degrees conferred by their centers, where this is possible.

Chapter III

THE ORGANIZATION OF STUDIES IN THE PROVINCE

Section A

Those Responsible for Study in the Province

43. Just as every brother has the responsibility to undertake his own formation in the tradition of the Order, so every brother has the duty to apply himself to study, especially to a deeper understanding of the Word of God. In this effort he is assisted by the brothers of the province, including the prior provincial, the regent of studies, and the commission for the intellectual life. At the conventual level, the prior and the conventual lector share this responsibility.

44. Among his principal responsibilities, the prior provincial is to foster the spirit and practice of study among the brothers. In addition to the tasks listed in LCO 89 § I, it is for the provincial:

- 1) To instill, by his own example, a love of study among the brothers;
- 2) To oversee the planning of the future intellectual needs of the province, including the preparation of brothers for the apostolate of teaching;
- 3) To provide oversight and adequate resources, including a sufficient number of professors, for the maintenance and future development of the center of institutional studies and other centers of studies in the province;
- 4) To appoint an academic advisor or team of advisors for the students in the center of institutional studies so that their institutional formation may be integrated and complete;
- 5) To see that communal study occurs regularly in the convents of the province;
- 6) To take care that the pastoral plan of the province does not prevent the brothers from finding time for study;
- 7) To participate in efforts, together with the regent of studies, the socius for the intellectual life, and the Master of the Order to provide for the intellectual needs of the whole Order, especially the institutions under the immediate jurisdiction of the Master.

45. In this work, the prior provincial is assisted by the regent of studies, whose task it is to promote and coordinate the life of study in the province. In addition to the responsibilities outlined in LCO 93 § I, the regent seeks:

- 1) To plan, in close connection with the prior provincial, the intellectual life of the province;
- 2) To work with the regents of his region in developing strategies for sharing professors, facilities, and academic resources in order to strengthen the intellectual life of the region;
- 3) To identify students for programs of additional studies and for complementary studies and to assist them in the application process for such studies, including possible scholarships and other funding;
- 4) To oversee the progress of students in complementary studies, to see that they have adequate resources for their studies, and to conduct fraternal visitations when this is necessary;
- 5) To see that there are regular external evaluations by the state or by an accrediting body for the center of institutional studies.

46. The prior provincial is also assisted in this task by the commission for the intellectual life, which provides guidance on questions pertaining to the life of study in the province. Under the presidency of the regent of studies, the commission has various responsibilities (LCO 89 §II), as well as the following:

- 1) To offer a vision for the intellectual life of the province;
- 2) To assist the prior provincial and the regent of studies in planning the intellectual life of the province according to its apostolic priorities;
- 3) To recommend those brothers who should pursue programs of additional or complementary studies;
- 4) To work with priors and conventual lectors in developing programs for study, including those that will strengthen the quality of communal study in the convents of the province;
- 5) To give advice to the promoter of permanent formation, especially on issues that concern study.

47. At the level of the convent, the prior seeks to encourage the brothers in their commitment to study (LCO 88 § I and II). With the assistance of the conventual lector he organizes regular meetings on topics related to study, including theological questions with direct relevance to pastoral practice and ministry. Similarly, with the assistance of the conventual librarian and the conventual lector, he makes sure that the budget of the library is adequate for acquiring up-to-date reference materials, especially on preaching, evangelization, and the study of the Word of God.

48. In the convent, there is a conventual lector. Just as the prior receives guidance from the promoter of permanent formation with regard to the overall permanent formation of the brothers in the convent, so the conventual lector looks to the regent of studies on matters that touch directly the life of study in the convent. The responsibilities of the conventual lector include the following (LCO 326-bis):

- 1) To assist the prior in the permanent formation of the brothers (LCO 251-bis);
- 2) To promote communal reflection on contemporary questions relating to theology, Church teaching, and pastoral concerns, including those presented by the provincial chapter;
- 3) To encourage the brothers in the convent to attend workshops and courses offered by the diocese, local universities, and other centers that will enable them to serve the mission better;
- 4) To implement in the convent the recommendations of the commission for the intellectual life that have been confirmed by the prior provincial;
- 5) To foster a spirit of common and individual study among the brothers so that the convent becomes a true center for religious, pastoral, and theological reflection.

Section B

Institutional Formation within the Order

Art. I. Centers of Institutional Studies

49. The Order recognizes the value of forming our brothers in the Dominican intellectual tradition where they teach and learn from one another in a true community of study. For this reason, the institutional formation of our brothers in a center of studies of the Order is to be preferred. Such formation may take place either in a center of studies of the province or in a center of another province. In either case, the first concern must always be the quality of the formation that our brothers receive, including its human, spiritual, religious, and apostolic dimensions.

50. When institutional formation occurs within the Order, it will be in a center of institutional studies where the brothers pursue their basic studies as part of their initial formation.

51. In the event that a center of institutional studies must be divided, for example with different disciplines or cycles taught in separate locations, recourse should be made to the Master of the Order

(LCO 230.1°). The organization and structure for such a center will be outlined in the RSP or in the statute of the center of institutional studies.

52. A center for institutional studies must be viable academically, materially, and financially. There must be an adequate number of students and professors, with at least three brothers having the necessary academic qualifications, sufficient space for classrooms, a good library, and the necessary financial resources (cf. LCO 91 §II).

53. Just as the establishment of a center for institutional studies must have the approval of the Master of the Order, so also must its transfer or suppression have the approval of the Master.

54. Although every province should have a center of institutional studies (LCO 233 §I), it may happen that a province is not able to satisfy the requirements for such a center (LCO 91 §II) or that it makes the decision to send its students to a center of studies that is not connected to the Order. In such cases, the province should provide courses or seek to establish an institute where professors of the Order might offer part of the curriculum in philosophy and theology according to our Dominican intellectual tradition (nn° 16-23), engage in research, serve as role models for the students, and stimulate the intellectual life of the province.

Art. II. Governance of Centers of Institutional Studies

55. Apart from the authority of the Master of the Order, the responsibility for the governance of a center of institutional studies belongs to the prior provincial and his council. The manner in which this responsibility is exercised shall be outlined in the RSP or in the statute of the center of institutional studies, taking into account LCO 237. It may be carried out in different ways through governance structures appropriate to academic institutions in the region, including a board of directors composed of Dominican brothers and lay experts, who together assume the ordinary powers of governance.

56. The administration of the center of institutional studies is entrusted to a moderator, who is appointed according to the process outlined in the provincial statute or the RSP, taking into account LCO 92 bis §I and LCO 236. He has the charge of implementing the decisions that he receives from a higher authority, especially the governing body of the center. At the same time, he possesses the necessary executive authority to direct the center and to promote its mission, with the responsibility for its strategic, administrative, academic, and financial management, as these are set forth in the RSP, the provincial statute, or the statute of the center of institutional studies. The moderator is:

- 1) To address questions of strategic planning;
- 2) To make sure that there are adequate facilities, resources, and staff for the good management of the center;
- 3) To support and assist the professors in their teaching and in their professional development;
- 4) To review the academic performance of the professors, including the quality of their research, through an annual meeting with each of them;
- 5) To observe the standards of academic accreditation required by the country or region where the center is located;
- 6) To prepare an annual budget and financial reports for approval by the prior provincial;
- 7) To promote the mission of the center of studies through frequent communications, recruitment of new students, and fund-raising.

57. Because the responsibilities of the regent of studies and the moderator of the center of institutional

studies can sometimes converge, the RSP should clarify the relationship between these two officials of the province. The RSP may also wish to determine how the obligations of the master of students for the formation of brothers in institutional studies are to be understood in relation to those of the regent and moderator (see also *Ratio Formationis Generalis* 2016, n. 142).

58. In fulfilling the responsibilities outlined in n° 56, the moderator is assisted by the major officials of the center of studies, who with him form the *moderatorium* (LCO 92-bis § II). Ordinarily, these major officials include a vice-president or vice director of the center, a general-secretary or registrar, and a financial officer or administrator.

59. The academic oversight of the center of institutional studies is shared with a council of professors, of which the moderator is the president. The council of professors assists the moderator by offering advice and providing counsel, especially on academic matters. This council should promote everything that pertains to study, keeping in mind always the integral formation of the brothers (LCO 237 §I). The council is:

- 1) To maintain and foster the Dominican intellectual tradition in the center;
- 2) To organize the cycle of institutional studies and to approve the curriculum;
- 3) To assess the diligence and progress of the students in their studies;
- 4) To help each student discover his talents and to determine how these may be developed through additional or complementary studies, which it may recommend to the prior provincial and to the regent of studies;
- 5) To review the RSP that is proposed by the commission for the intellectual life and to make observations and suggestions with regard to it.

60. The council of professors may be co-extensive with the council of the faculty or it may be a separate academic body. Membership on the council of professors, including the participation of those who are not Dominican brothers, shall be determined by the RSP.

Art. III. The Library for the Center of Institutional Studies

61. Although new networks of communication have arisen and there are many possibilities today for the storage and retrieval of data, the library nevertheless remains an indispensable resource for research and study. The library must contain the reference materials, periodicals, and monographs required for serious academic endeavors. At the same time, it must make available to professors and students up-to-date information technologies that will enhance this research.

62. The librarian of the center of institutional studies should be appointed according to the procedures found in the RSP, the provincial statute, or the statute of the center. In fulfilling his charge, the librarian should be assisted by others who form a library committee, the membership and responsibilities of which should be set out in one of the preceding documents.

63. Taking into account the financial circumstances of the center of studies as a whole, the moderator and the librarian for the center must see that the library has an adequate budget for maintaining the kind of reference materials necessary for research today.

64. In order to use the resources of the library to their greatest advantage and to promote a culture of research, the librarian should look for concrete ways to collaborate with other libraries, including those that are not connected to the Order. By establishing networks, there can be great mutual benefit through the shared use of limited and costly resources.

Art. IV. Institutional Formation within the Order but Outside the Province

65. When a province sends brothers to the center of studies of another province, their institutional formation is to be directed by the moderator of their province's center of studies or by the regent of studies of their province as determined by the RSP, taking into account (LCO 233 §I). In cases where there is no center of institutional studies, this responsibility falls directly to the regent. (See *Ratio Formationis Generalis* 2016, Appendix D, "Notes for a contract when novices or students are formed in another province.")

Section C
Institutional Formation outside the Order

66. In some provinces and vicariates, brothers are sent for their institutional formation to a center of studies that does not have a formal connection to the Order. When considering this possibility, the prior provincial with his council should consult the Master of the Order and should take into account the following:

- 1) the needs of the province, especially those that are intellectual, ministerial and economic;
- 2) the ability of the province to establish a center of institutional studies with a strong academic program;
- 3) the geographic and cultural affinity of the center of studies to which the students would be sent;
- 4) the kind of intellectual formation and the quality of the programs that such a center would offer;
- 5) the value of collaboration with a university, a diocese, or other religious communities in a center outside the Order;
- 6) the necessity of insuring that the brothers are formed in the intellectual tradition of the Order.

67. If a decision has been reached to send students to a center of studies that does not belong to the Order, the prior provincial and the regent of studies must make certain that the Dominican intellectual tradition, as found in this *Ratio Generalis* (nn° 16-23), is fully presented to the brothers as part of their institutional formation. The RSP should include the plan of studies of the center to which the students are sent and should also indicate clearly the manner in which the intellectual tradition of the Order will be passed down to our students (n. 54). Moreover, the regent should see if it is possible for qualified Dominican professors to assume positions on the faculty of the center, especially in the fundamental disciplines.

68. If students study outside of the Order, the prior provincial and the regent of studies should take care that they are assigned to a convent where there is access to a good library and other resources needed for academic research.

69. When a center of institutional studies exists in the province, but brothers are sent for at least part of their institutional formation outside of the Order, either the moderator of the center of institutional studies or the regent of studies has the responsibility for their academic program, as determined by the RSP, but taking into account LCO 233 § I. When a center of institutional studies does not exist in the province, this responsibility belongs to the regent or to a brother designated by the prior provincial according to the RSP.

Section D Professors and Students

Art. I. Professors

70. Professors in centers of study of the Order should be models of the Order's commitment to the intellectual life. They should adhere to the highest professional and academic standards that are expected of their colleagues elsewhere. They should be experts in their disciplines, committed to research and publication, and informed about new forms of pedagogy. They should also exemplify the dynamic relationship between scholarship and pastoral practice by engaging in some ministerial activities outside of the center (LCO 239).

71. Professors in centers of institutional studies should hold the doctorate.

- 1) In instances where professors of philosophy and theology in such centers do not hold the doctorate, they must at least possess the canonical license or its equivalent.
- 2) For the teaching of such courses as biblical languages, homiletics, and liturgical or pastoral *practica*, an appropriate qualification and expertise in the discipline is needed.

72. Professors must be committed to their own professional development through research and publication in peer-reviewed journals, through membership of academic societies, and through active participation in conferences where they regularly present papers. Professors must also acquaint themselves with and utilize the new information technologies, like electronic publishing, that are transforming academic life.

73. Professors should seek opportunities to work with brothers of their own province and other provinces, to share research with them, and to participate together in academic conferences and symposia.

74. Professors should contribute to the intellectual growth of their students by teaching and learning from them in a spirit of mutuality, by encouraging critical thinking among them, by providing them with both a coherent and dynamic vision of philosophy and theology, and by sharing with them their own love of study.

75. Priors provincial and moderators of centers of studies, especially centers of institutional studies, must recognize the unique character of a professor's intellectual formation.

- 1) Provincials must proceed carefully before they relieve a professor of his charge of teaching at a center of studies for the sake of some other ministry or responsibility, including one of administration or government (cf. n° 27).
- 2) Moderators must recognize the importance of specialization and the need for original research on the part of professors. They should therefore not transfer professors from teaching in one discipline to another without a serious reason.
- 3) Moderators must provide professors with sufficient free time in the academic year for research, for revising their courses, and for improving their teaching.
- 4) Moderators should also make available sabbatical time for professors to undertake defined writing projects, with adequate funding for such research.

76. Professors should engage in periodic self-reviews of their teaching and research, as well as in evaluations made by the moderator of the center of studies, according to the provisions of the RSP or the statute of the center of studies. Strengths and weaknesses in teaching and research, as well as the

professor's overall contribution to the center, should be identified as part of this process. Where there is a serious need for improvement, this should be duly noted, with the understanding that the professor's continued presence as a member of the center will require that these concerns be appropriately addressed by him.

Art. II. Students

77. Because a center of institutional studies is a community of professors and students, students should contribute to the common good of the center through their active participation in its academic life. In particular they should commit themselves to study and to mastering the material that is presented. To make clear what is expected of them, it may be helpful to prepare a student handbook that addresses such questions as personal responsibility, academic honesty, and ethical standards that are proper to students.

78. As integral members of the center of institutional studies, the Dominican brothers who study there should be consulted as part of the process for selecting a moderator for the center of studies.

79. When a student is sent to a university for special courses during the period of his institutional studies, those responsible for his formation, especially the regent of studies, the moderator of the center of studies, and the master of students, should make certain that such a university program does not interfere with the institutional formation of the student and his overall formation as a Dominican brother (see LCO 243).

Chapter IV

INTER-PROVINCIAL COOPERATION

80. Because the Order is international, indeed world-wide, provinces should seek creative ways to collaborate with one another in the promotion of the intellectual life. Not only does such cooperation enrich the quality of research and the level of teaching, it strengthens the fraternal bonds among provinces, institutions, and individual brothers. Moreover, it broadens the intellectual horizons of those who participate and provides an experience of the vigor and diversity of the Order. For this cooperation to be fruitful, however, priors provincial, regents of studies, moderators of centers of studies, and professors will have to commit themselves to this vision and work together for its realization.

81. The regents of studies in the different regions of the Order should meet regularly with the socius for the intellectual life to propose programs and activities that promote mutual exchange among the provinces. The regents should review regularly the quality and effectiveness of this academic collaboration. Forms of inter-provincial cooperation include the following:

- 1) Joint research projects that are undertaken by Dominican scholars from different provinces;
- 2) Academic conferences and symposia that are sponsored by more than one province;
- 3) Seminars and summer sessions that rotate from province to province;
- 4) Regional workshops on permanent formation for the brothers, in consultation with the respective promoters of permanent formation.

82. Cooperation among the centers of institutional studies in the Order should be encouraged. The moderators of these centers should aim:

- 1) To establish projects in common, such as academic conferences, lecture series, and research networks;
- 2) To exchange professors and students, as well as library materials, information technology and practical expertise;
- 3) To provide courses or programs in Dominican studies that would benefit students from a number of centers;
- 4) To offer workshops on permanent formation for brothers of the same region;
- 5) To give students from different centers the opportunity to obtain canonical degrees;
- 6) To develop distance-learning or web-based programs where students in centers outside of the Order could study in a center of institutional studies.

83. With the support of the priors provincial and regents of studies of their respective provinces, the centers of institutional studies in a given region should seek to develop one-semester or one-year programs in Dominican studies for their brothers in institutional formation. In developing such programs, preferably in one of the official languages of the Order (cf. n° 14.9), care should be taken that the courses may be incorporated into the *curricula* of the participating centers. The program could include the following:

- The contribution of the Dominican doctors of the Church,
- Modern Dominican theologians,
- Dominican spirituality,
- The history of the Order,
- The importance of the liturgy for Dominican life and preaching,
- Theology of preaching and homiletics.

84. In regions where it is not possible for provinces to maintain centers of institutional studies, the provinces may wish to establish collaborative structures to provide for the Dominican intellectual formation of the brothers (nn° 16-23). Over a period of several years, various elements of our Dominican tradition could be offered in different provinces, especially in the time between formal academic sessions.

85. Priors provincial, regents of studies, and formators should help the brothers in institutional formation to broaden their understanding of Dominican life and study. When it is feasible, provinces should arrange for brothers to study for a year at a center of institutional studies of another province. In order to facilitate this movement of students among the provinces, centers of institutional studies should seek to establish agreements for mutual recognition of courses. Where possible, this should include civil recognition of courses taken by a student outside of his province.

86. In order to improve the fluency of our students in foreign languages, to provide them with a different theological perspective, and to deepen the cooperation among provinces, the centers of institutional studies may wish to invite professors from different regions to offer courses to the students in a language of the Order other than their own (cf. n° 14.9).

87. At the request of the respective priors provincial, the Master of the Order may establish an interprovincial center for institutional studies under the authority of a single moderator. The rights and obligations of the different provinces in the governance of the center should be set forth in the RSP of the province to which the center belongs or in a separate agreement approved by the Master (LCO 391.4°).

88. In order to form our brothers in the Dominican tradition of study, collaboration should be

encouraged with the institutions under the immediate jurisdiction of the Master of the Order, especially the University of St. Thomas Aquinas in Rome, the *École biblique et archéologique française* in Jerusalem, and the faculty of theology at the University of Fribourg, of which the Master is the Grand Chancellor.

Chapter V

EXAMINATIONS

Section A Examinations in General

89. The RSP should make clear how the center of institutional studies evaluates the academic performance of the students, including their ability to integrate what they have learned over the course of their institutional formation. The instruments of assessment should take into account not only the student's mastery of the material presented but also his ability to engage in critical analysis and synthetic thinking. Formal research papers, reviews of books, written and oral examinations, and active participation in seminars are appropriate ways for a center of studies to determine a student's academic progress.

Section B Examination for the Lectorate

90. In order for a province to grant the lectorate of the Order (LCO 94), and in addition to other requirements found in the RSP, it is necessary for a brother:

- 1) to complete the cycle of institutional studies prior to the examination;
- 2) to receive approval from the council of professors for pursuing the lectorate;
- 3) to submit a formal research paper for approval;
- 4) to receive a favorable judgment in the presence of three professors of the center of institutional studies who shall examine the student for at least two hours on various themes in either philosophy or theology.

Section C Examination for Faculties to Hear Confessions

91. The examination for faculties to hear confessions shall take place in the presence of at least two examiners, at least one of whom should be a professor of theology. The examiners shall assess the candidate's understanding of pastoral and moral theology from a Dominican perspective, as well as his knowledge of the canonical discipline of the Church, with special attention given to his maturity of judgment for the exercise of this ministry. The exam shall last for at least one hour, after which the examiners will vote by secret ballot. An absolute majority is required for successful completion of the exam (cf. LCO 251). Further specificity with regard to the exam should be included in the RSP.

92. The prior provincial has the responsibility to determine the examiners for hearing confessions. He may delegate this to the regent of studies, to the moderator of the center of institutional studies, or to the prior of the studentate community.

93. If the candidate has successfully completed the examination, the examiners will make note of this in a signed document. As soon as the candidate is ordained to the presbyterate, he will enjoy the faculties to hear confessions, as these are outlined in LCO 138.

APPENDICES

Appendix I

INSTRUCTIONS FOR PRODUCING *RATIONES STUDIORUM PARTICULARES*

(All References are to the *Ratio Studiorum Generalis* [RSG] unless otherwise noted.)

A) Creation and Approval

In every province the prior provincial and his council shall present to the Master of the Order for his approval the *Ratio Studiorum Particularis* (RSP) that was proposed by the commission for the intellectual life of the province and reviewed by the council of professors of the center of institutional studies (n° 32 and LCO 89 §II and 231.5).

B) Relative Authority

The RSP is an essential part of the organization of the studies of a province (n° 30.2) or a region (n° 34). Recognizing the higher authority of LCO, General Chapters and the RSG, it is binding upon the province (n° 33).

C) General Orientations

The RSP shall take into consideration the specific cultural context, the circumstances of time and place, the maturity of the students, the customs of universities in the region, and the directives of the local church. It shall make clear the importance that doctrinal synthesis has in the Order, even as it delineates the various disciplines to be taught and the appropriate methodologies for presenting them.

D) Specific Provisions

With regard to *institutional formation*, the RSP must provide for both cooperator brothers and brothers preparing for ordination (n° 11):

- the goals and objectives of the program of study (nn° 12-14),
- the methodology for achieving these goals (n° 15),
- the manner of teaching philosophy and theology, whether they are to be studied simultaneously or not,
- a general description of the disciplines in which the students should have competence.

The RSP should also make clear:

- where the full curriculum for institutional studies is published,
- where actual course descriptions are to be found, including the methodology for teaching and the number of hours assigned to each course,
- where the academic calendar is listed each year.

For *additional and complementary studies*, the RSP must describe the process for approving candidates for such study.

For the *center of institutional studies*, the RSP must provide:

- The legal name and location of the center of institutional studies,
- A copy of the statutes or by-laws of the center of institutional studies,
- A description of the governing structure of the center of institutional studies, unless this is set out in the statute of the center of institutional studies (n° 55),
- The structure of governance for a center that operates in two distinct locations, unless this is set out in the statute of the center of institutional studies (n° 51),
- The process for the appointment of the moderator of the center of studies, unless this is set out in the statutes of the province (n° 56),
- The specific responsibilities of the moderator of the center of studies, unless these are set out in the statutes of the province or the statute of the center of institutional studies (n° 56),
- The membership of the council of professors (n° 60),
- A clarification of the roles of the regent of studies and the moderator of the center of institutional studies (n° 57), including their respective responsibilities with regard to:
 - professors who teach in the center of institutional studies,
 - planning for the needs of the center, including the preparation of future professors,
- The obligations of the master of students for the formation of brothers in institutional studies in relation to those of the regent and moderator, if this is viewed as desirable (n° 57),
- The procedure for appointing the librarian of the center of institutional studies, unless this is set forth in the statutes of the province or the statute of the center (n° 62),
- The procedures for selecting members of the library committee, as well as the responsibilities of this committee, unless this is set forth in the statutes of the province or the statute of the center of institutional studies (n° 62),
- The determination of whether it is the regent of studies or the moderator of the center of institutional studies who oversees the studies of brothers who pursue their institutional formation in another province (n° 65).

In provinces where students pursue their institutional studies in *non-Dominican institutions*, the RSP must:

- Provide the program of the center of studies where the brothers receive their academic formation (nn° 35 and 67);
- Determine whether it is the regent of studies or the moderator of the center of institutional studies who oversees the academic program of brothers who study in academic centers outside the Order (n° 69);
- Decide whether it is the regent of studies or a brother designated by the prior provincial who has the responsibility for the academic program of brothers who study outside of the Order, when there is no center of institutional studies in the province (n° 69);
- Present the program of courses, conferences, and workshops to form students in the doctrinal tradition of the Order (n° 35.2);
- Make clear how the intellectual tradition of the Order is to be integrated into the academic program of the students (nn° 35.3 and 67).

Regarding *professors and students*, the RSP must provide:

- The process of evaluation for professors, unless provided in the statute of the center of studies (n° 76),

- The manner in which student brothers will be accompanied or supervised by those responsible for studies in the province (n°44.4),
- The process for consulting Dominican students when a moderator of the center of studies is to be appointed (n° 78).

With regard to *inter-provincial centers of study*, the RSP must define the rights and obligations of the provinces, if these are not included in a separate agreement (n° 87).

For *examinations* the RSP will determine:

- The form of evaluation and examination in general (n° 89),
- the requirements for the lectorate (n° 90), in provinces where this degree is conferred,
- the manner of conducting the examination for faculties to hear confessions (nn° 91-93).

Appendix II

BIBLIOGRAPHY OF ECCLESIAL, PONTIFICAL, AND DOMINICAN DOCUMENTS ON STUDY

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Francis. *Evangelii Gaudium*. 24 November 2013. Papal Archive. The Holy See. Benedict XVI. *Deus Caritas Est*. 25 December 2005. Papal Archive. The Holy See. Benedict XVI. *Verbum Domini*. 30 September 2010. Papal Archive. The Holy See. John Paul II. *Fides et Ratio*. 14 September 1998. Papal Archive. The Holy See.
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 ACG Bogota 2007, nn° 99-115, 122-128.
 ACG Krakow 2004, nn° 124-131.
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 ACG Mexico City 1992, "Secularization and the Spiritual Quest."
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TEXTS FROM THE MASTERS OF THE ORDER (*found on the website of the Order*):

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 fr. Carlos Azpiroz Costa, O.P. *Let Us Walk in Joy and Think of Our Savior: Some Views on Dominican Itinerancy*. 24 May 2003.
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Appendix III

PROCEDURE FOR CONTROVERSIES ARISING FROM PUBLIC STATEMENTS OF THE BROTHERS

Guiding Principles

I. The manner in which people communicate today through digital media, social networks, and other information technologies provides opportunities for presenting the Gospel and our Catholic faith that would have been difficult to imagine not long ago. Like the first friars, we enjoy the mobility to reach new audiences, to speak in different ways, and to make our views known, now in the public square of the digital world.

II. Of course, with these opportunities and with this freedom, the brothers must also exercise the virtue of prudence so that their statements are guided by a concern for truth and the common good. With his profession of vows every Dominican brother ceases to be a private individual who speaks and writes for himself. He becomes a public person who represents the Order and the Church in all that he does and says. Therefore, with an almost unlimited access to a worldwide audience, he assumes an extraordinary responsibility for using the media carefully and wisely in service to the faith.

Statements to the News Media

III. Apart from this prudent use of digital technologies, there will be occasions when the opinion of a brother is solicited by the news media, either in an interview by telephone or on television. If the matter concerns the affairs of the province, it should be referred to the prior provincial. If it concerns the convent or parish, it should be referred to the prior or pastor, respectively. It is always preferable for a brother to offer a prepared statement than to speak extemporaneously. His local superior should review the statement and approve it before it is submitted to the reporter who has requested the interview.

IV. When it is not possible for a brother to prepare such a statement, he should at least speak to his local superior and review with him what he plans to say before he speaks to the media. In such a case he should be guided by the counsel that he receives from his superior.

Use of the Internet

V. Websites, blogs, and social networks all serve as legitimate channels for communicating the Word of God and for sharing political, social, and religious opinions. By means of these media there is the possibility of establishing a regular constituency of followers who return to these sites for information and virtual conversation. Unfortunately, popular sites are often controversial ones. Brothers with websites and blogs must be prudent. The statements that they make must be judicious and reflect the teaching of the Church. They should also promote the common good of the Order.

VI. Regrettably, it may happen that a brother may make a statement on the internet that fails to be prudent, to reflect the teaching of the Church, or to promote the common good of the Order. In such a

case, the local superior or the prior provincial may proceed in a number of ways, including the following. He may:

- 1) Notify the brother and make clear that the controversial or erroneous statement is unacceptable and must not be repeated;
- 2) Insist that the brother retract or provide the necessary nuance that would make such a controversial or erroneous statement acceptable to the Order;
- 3) Require that future statements on the internet site be monitored by brothers whom the prior provincial will choose;
- 4) Inform the brother that he must close the website.

Controversial Public Statements

VII. Occasions may arise when a public and controversial statement has been made orally or in writing that has not received the previous approval of the brother's superior. In such a case, we strongly urge the brothers, in the spirit of LCO 139, to address their concerns first to the brother himself and, if necessary, to his provincial. Only after this, may brothers present their objections directly to the Master of the Order. Moreover, they should not notify the local bishop or the Holy See without first following all of these steps. Neither the prior provincial nor the Master of the Order should acknowledge anonymous denunciations.

VIII. The prior provincial, by virtue of his office, has the duty to examine doubtful points concerning doctrine that have been expressed in public statements of the brothers, even if he has not received any complaints about them. In such a case, the provincial must speak with the brother in an effort to clarify and resolve the matter. In cases where the provincial has received a complaint, he should seek to meet with the brother and with those who have made the denunciation, in the hope that a favorable outcome can be reached through respectful discussion. Depending on the amount of negative publicity that the statement has generated or has the potential to generate, the provincial may wish to inform the local Ordinary and the Master of the Order.

IX. In cases where it has not been possible for the prior provincial alone to resolve the issue, he must decide with his council whether to address the matter at the provincial level or to refer it directly to the Master of the Order. Ordinarily, it is preferable to try to settle such questions within the province before seeking the intervention of the Master.

The Procedure in the Province

X. If the prior provincial decides to address the matter through a provincial investigation, he and his council will establish a committee to examine the public statement and the theological objections that have been raised with regard to it. This committee may request the assistance of experts.

XI. As part of its review of the public statement, the members of the committee will invite the brother to meet with them and, if advisable, with those who have made a formal complaint about the statement. The committee must give the brother adequate notice so that he may prepare himself for answering questions. He may choose an expert to accompany him. If the brother refuses to meet with the

committee or does not make himself available after a reasonable effort to accommodate him, the commission may proceed with its deliberations without him. The committee will give its opinion as to whether the statement was imprudent and dangerous to faith and morals. It will communicate its opinion in writing to the prior provincial.

XII. After the prior provincial has received the opinion of the committee, he will make his decision after consulting with his council. If the provincial judges that the statement is imprudent and dangerous to faith and morals, the provincial will inform the brother and require that he make amends. The provincial must do this in writing unless he informs the brother in the presence of at least two witnesses. The prior provincial may then proceed in a number of ways, including the following. He may:

- 1) Require a formal apology;
- 2) Insist upon a public retraction of the controversial statement;
- 3) Order an immediate halt to the publication of the censured opinion;
- 4) Remove the brother from any administrative or teaching position;
- 5) Deprive the brother of his ecclesiastical faculties, if the brother is ordained.

XIII. If the prior provincial decides that there is insufficient foundation for the claim that the public statement is imprudent and dangerous to faith and morals, he will inform in writing those who have made the complaint. In the event that those bringing the complaint are Dominican brothers, the provincial will state in writing that they make amends by putting an end to their accusations and by making restitution through a public retraction of their damaging opinions.

XIV. If the matter has come to the attention of the Master of the Order or the ecclesiastical authorities, the prior provincial will inform them of the results of the inquiry and of the measures that he has taken to address the issue and to repair any damage that has been caused.

XV. The brother who has made a controversial public statement may always appeal to the Master of the Order against the findings of this process.

Procedure of the Master of the Order

XVI. The Master of the Order may be asked to examine a controversial public statement, in these and other circumstances:

- 1) A denunciation is made to the Master of the Order by a Dominican friar or by another;
- 2) A denunciation is made directly by an ecclesiastical authority;
- 3) A request is made by the prior provincial who, after consulting his council, decides that it would be inopportune for the province to address the matter;
- 4) A request is made by the prior provincial who, after receiving the findings of the provincial commission and consulting with his council, decides that he is unable to make a judgment about the imprudence and danger of the public statement or is unable to provide a suitable means to repair the damage;
- 5) An appeal is made by the author of the controversial public statement against the judgment of the prior provincial that his statement was imprudent and dangerous to faith and morals or against the remedies that the provincial has imposed upon him.

XVII. In such situations it is advised that the Master of the Order proceed as follows:

- 1) Refer the matter directly to the province (XVI, nn° 1-2);
- 2) Accept the judgment of the prior provincial or of the provincial committee, after his review of the dossier (n° XVI, n° 5);
- 3) Provide his own remedies, after his review of the dossier (XVI, n°5);
- 4) Proceed with his own investigation by accepting the request of the prior provincial (XVI, nn° 3-4) or the appeal of the author of the controversial public statement (XVI, n° 5).

XVIII. Whenever the Master of the Order believes it prudent to do so, he may conduct his own investigation of a public, controversial statement. The Master may adopt the process outlined below or may devise another.

- 1) The Master appoints a commission of theological experts to examine the public, controversial statement.
- 2) The commission examines the public statement and presents its findings to the Master.
- 3) The Master sends these findings to the brother's provincial, who forwards them to the author of the controversial public statement.
- 4) The author of the statement reviews the findings of the commission:
 - a. If he accepts the findings of the commission, the matter is deemed to be closed. The Master will then provide his own remedies to repair the damage that has been done.
 - b. If he rejects the findings, he will be given adequate time to prepare his own written response, as well as be given adequate notice so that he may meet with the commission in person. He may bring an expert of his own choice.
- 5) The socius for the intellectual life will convene and preside at this meeting of the commission with the author of the controversial statement. The socius for the intellectual life, who is a non-voting member of the commission, will forward to the Master the opinion of the commission as to whether or not the public statement was deemed to be imprudent and dangerous to faith and morals.
- 6) The Master shall make his decision about the imprudence and danger of the statement.
 - a. If the Master decides that the public statement is imprudent and dangerous to faith and morals, he may confirm a previous decision of the prior provincial and the remedies imposed by him; or the Master may provide his own remedies, including any disciplinary measures that he believes to be appropriate.
 - b. If the Master determines that there is insufficient foundation for the charge that the public statement is imprudent and dangerous to faith and morals, he can annul any previous adverse decision made by the province. Moreover, he shall ask the prior provincial to repair any damage that has been done to the author's good name and to his rights.

XIX. Once the Master of the Order has examined a controversial public statement and made a definitive decision, from the point of view of the Order, the matter will be regarded as closed.

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