

FORMATION DOCUMENTS
OF THE
ORDER OF PREACHERS

&

THE PROVINCE OF THE
MOST HOLY NAME OF JESUS

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RATIO
FORMATIONIS
GENERALIS

Order of Friars Preachers

Santa Sabina Roma 1987

Ratio Formationis Generalis
Ordinis Praedicatorum

Convento S. Sabina,
Piazza P. D'Illiria, 1
00153 Rome, ITALY

Dear Brothers,

The General Council of the Order has approved this *Ratio Formationis Generalis* which is intended to guide initial formation throughout the Order. The official text is in English. It will be the responsibility of each province or group of provinces to arrange for the translation.

This *Ratio* contains the general norms which can promote an authentic unity among our new members. It is the obligation of each province, vice-province, and general vicariate to prepare a *Ratio Formationis Particularis* which is to make particular these norms in their initial formation program. These should be submitted to the General Curia for final approval in due time.

Any Dominican document cannot be thought of as the final word on a given topic. We are always discerning new methods and models to enrich our Dominican Life and mission. Such creative efforts must be encouraged and in concrete cases dispensations can be given.

At a later date it is my hope to issue a *Ratio* for permanent formation. It is the responsibility of each member of the Order to take his formation seriously and to participate in programs of renewal.

In conclusion, I wish to thank all those who have worked on this document. The fact that brothers from all parts of the Order contributed their ideas has enriched the final text.

Given at Rome, in the General Curia on the 23rd of November, 1987, the feast of St. Clement of Rome.

Fr. Damian Byrne, O.P.
Master of the Order

I. INTRODUCTION

A. Purpose of and those Addressed by the *Ratio Formationis Generalis*

1. The *Ratio Formationis Generalis* (RFG) wishes to respond to the request of LCO 163. It does more than recall and develop the prescriptions of LCO 154-251 in describing especially the spirit and context necessary for institutional and religious formation in our Order. It also draws some conclusions of a practical nature.
2. The RFG limits itself to the fundamental principles of an integral formation in Dominican life and its object is above all institutional or initial formation.
3. Corresponding to their own specific needs and concrete situations, it is up to each province to adapt the general principles and to fill out the basic structures given by this RFG in each Ratio Formationis Particularis.
4. The RFG is addressed first of all to the brethren charged with the initiation and formation of young brothers in the Dominican life, to guide them in their task.
5. In the second place the RFG reminds the members of communities of formation of their responsibility.
6. Finally the brothers in formation will find in it (RFG) the fundamental principles of their own formation for which they have primary responsibility.

B. On Formation in General

7. Often in our order we speak of formation when there is question of study. More often again, we reserve this term for a single stage of our lives. In reality, formation, that is the fact of being a disciple and of knowing it, of always having to learn and renew ourselves, must be a characteristic element of our entire Dominican life.
8. We are invited to this renewal and growth by the word of God, by the Church and our Constitutions, our brothers, not forgetting the people to whom we are sent to announce the Good News of salvation.
9. In our lives, formation takes on specific modalities when it involves a pre-novice, a novice, a student brother, a brother fully engaged in ministry or an elderly brother who can no longer preach.
10. The first degree of formation is called initial or institutional formation.
11. But at each stage of our lives it is fitting to throw light on the necessity of formation. There are, in effect, realities which die in us when we cease to learn them, prayer being one example.
12. The word of God which abides in us, the studies which we pursue, the men and women we meet, the mentalities which challenge us, the places and events in which we are immersed, spur us on to permanent formation.
13. The conventual and provincial community must be a place of great importance for this formation.
14. By its nature, the Dominican community should urge us on to remain in formation for our whole life. Regular chapters, discussions, fraternal help, conventual preaching, superiors, should help us.
15. Personal prayer and community liturgy, apostolic life, common life, study and the practice of the evangelical counsels keep us on the path to which God has called us and does not cease to call us, and make us ever more human in the image of Jesus.

16. Nevertheless primary responsibility for his formation lies with the candidate himself in free cooperation with the grace of a Divine vocation, and under the guidance of the master and other assistants. LCO 156.
17. It is up to the prior provincial in his province and to the conventual prior in his convent to ensure that the spirit of formation remains living and present.
18. Responsibility for the various stages of initial formation falls on those to whom the respective stages have been entrusted.

II. THE SPIRIT OF INITIAL FORMATION

A. Elements and Fundamental Values of Dominican Life

19. The formation which a young man who knocks on our door has a right to receive and which we should transmit to him, as we have ourselves received it, is the progressive integration in the Dominican life, described in the fundamental constitution, structured and animated by our constitutions and the texts of general and provincial chapters.
20. St. Dominic founded his Order with the goal of evangelization. The Gospel and its diffusion are thus at the center of his project. The experience, in contemplation, of having been seized by the Gospel, which is the message of salvation for him and for all men--Dominic prays before the crucified one, the savior who offers his life for us all--as well as the fact of having been touched by the suffering and the misery of the world, drove Dominic to devote his whole life to making the Gospel known and to offer salvation to others. Study is directed to this task, as are both individual and community poverty. In the convent as a fraternal community, the Gospel takes a concrete form. The structure proper to the Order is based on the co-responsibility of all for a common project.
21. The elements and fundamental values of the Dominican life to be transmitted to brothers are the following:
 - Zeal for the preaching of the Gospel as a message of salvation, nourished by the fact of having been seized by the Gospel of the “compassio” of God and by suffering in the world.
 - Common life: the fact of carrying the common project in shared responsibility; a sharing not only of material goods, but of all that makes up our life (cf. Walberberg 76 ff.) The community is thus by its existence and by its commitments, “the preaching of Jesus Christ”.
 - Study with a view to evangelization, that is in the service of a more profound grasp of the Gospel and of an understanding of people in their situations of distress.
 - A style of life in accordance with Gospel values especially with regard to mutual forgiveness and support in living out our Christian and religious commitment in the circumstances of today’s world. True to the exhortations of the Chapters of Walberberg and Avila our poverty will give evidence of a certain austerity of life and a practical solidarity with the poor, our chastity will be a life of total celibacy in the service of others; our obedience will be a responsible one in which neither individualism nor an authoritarianism will be the norm.
 - Perpetual evangelization of one’s own life and of one’s heart as a personal appropriation in contemplation of the word of God.

The synthesis, or rather the unity in tension of these fundamental values, which have ceaselessly to be discovered and realized anew, constitutes the specificity of Dominican life.

B. The Process of Integration into Dominican Life

22. Integration into Dominican life is progressive. It should however include in all its stages and in appropriate modalities, all the elements which make up our life.

23. Integration into Dominican life for some brothers accompanies a search and discovery of their personal identity as a human being and a Christian, on the one hand, and Dominican identity on the other, interpenetrate.
24. Thus, the novitiate which is, primarily, a time of spiritual growth and discovery of community life, should include also an awakening to problems of the apostolate. Since institutional studies and broader apostolic activities are added during the time of the studentate, these elements should be harmoniously integrated.
25. In respecting the stages of initial formation and the priorities which each involves, care must be taken that the overall character of Dominican life (the unity in tension of the elements and fundamental values) remains present. Study is not to be stressed to the detriment of the life of prayer; and the tension between community life and study on the one hand, and apostolic life on the other, should never be resolved by the rejection of one or the other.
26. Moreover, initial formation is not only an apprenticeship in behavior or the transmission of knowledge; it is the handing on of a way of being, of a spirit and of a mentality of its own, namely “Dominican evangelism,” which consists in a certain way of “speaking of God or with God” and in a particular style of community life and an alertness to the issues of our times.

C. The Setting of Formation in Dominican Life

27. In so far as it is possible it is important that initiation into Dominican life should take place in a convent as described in our constitutions. (cf. *LCO* 161 f).
28. Keeping a single novice in a novitiate, or too few students in a province with the argument that one does not wish them to become rootless, should be avoided. In this matter, interprovincial collaboration within the same cultural area should and ought to come into play.
29. In areas where cooperation is not feasible for cultural, geographical, ...reasons, permission to establish new models of formation should be submitted to the Master of the Order for approval.
30. In the fundamental constitution, our Order affirms its universal vocation. But also, we are more and more conscious of the particular cultures and mentalities from which the candidates come. Initial formation has, therefore, a double task of integrating these cultures and mentalities, in the measure in which they already dispose to receiving and announcing the Gospel and, simultaneously, of opening to a larger and consequently more catholic communion.
31. Care should be taken, however, not to uproot young brothers coming from the new Churches. One must envisage a novitiate and institutional studies in the regional vicariates, which fulfill the conditions expressed below in the chapter “novitiate” and which can provide a partial or entire program of study conformed to the *Ratio Studiorum Generalis* of the Order.

III THE STAGES OF INITIAL FORMATION

A. The Pre-Novitiate (or Postulancy)

32. “The pre-novitiate (or postulancy) is the first of the stages which lead the aspirant on the path to solemn profession”.
33. This stage never had the same institutional character in the Order as the others. A certain latitude is left to the provinces concerning the manner and duration as well as the place of the “preparation for the novitiate” (cf. *LCO* 167).

34. This preparation for the novitiate, however, appears important to us for a successful formation. Since the Council and *Renovationis Causam*, many orders, congregations, and monasteries have better perceived the necessity and the ground for this time of preparation for the novitiate properly speaking.
35. “Most of the difficulties met in our days in the formation of novices come from the fact that they (the novices) do not possess, at the time of their admission to the novitiate, the minimum of maturity necessary. A preparation for the novitiate proves more and more indispensable...” (*Renovationis Causam* 4).
36. The time, form and location of the pre-novitiate period is to be determined by the Provincial Chapter or by the provincial and his council, cf. (*LCO* 167).
37. Generally it should not exceed one year, and it might be in a house other than a formal house in which the regular life of the Order is observed so that the pattern of life can be better adjusted to the growth of each candidate and the needs of this transition period. The Ratio Formationis Particularis shall determine the details of pre-novitiate formation.
38. The pre-novice receives, in a suitable manner, a theoretical and practical (faith-sacrament) catechesis and an initiation into personal relations in the setting of the common life.
39. Transition to the religious state needs a certain delicacy of understanding of young people and their world. The pre-novitiate should provide a gradual transition from lay life allowing the time for a gradual spiritual and psychological adjustment and should assist the candidate in the necessary changes they must make on entering religious life.
40. It is desirable that the pre-novice should visit and know some communities of the province which he proposes to enter.
41. During the pre-novitiate, the candidate should be invited to see a psychologist who is well informed about religious life. This is a delicate matter and the rights of the candidate must be carefully respected (cf. Can 646, 220). Such help can be extremely useful in guiding the candidates in their future growth as individuals and religious and in guiding the Admissions Board. However, it must be carefully understood that the advice given does not usurp the work of the Admissions Board. The responsibility of admitting candidates remains with the province (*LCO* 171).
42. The director of the pre-novitiate shall furnish a report about the candidate to the master of novices and to the Admissions Board. This report will be sent to the provincial at the same time as the results of the vote of the Admissions Board.

B. Admission to the Novitiate

43. The provinces should use all the possibilities which our law gives us to verify the aptitude of aspirants to undertake the novitiate.
44. In addition to the evaluation of the pre-novitiate time by the person responsible for the pre-novice there will be an examination of the aspirant by the members of the Admissions Board provided for by the prior provincial (df. *LCO* 173 par. 11).
45. The criteria specified in CIC 642 and *LCO* 155 should be applied seriously in this evaluation and examination. Of capital importance will be the capacity of the aspirant to learn and his progressive openness to the Dominican ideal (cf. Rome 245).

46. Care should be taken that the examination by the Admissions Board and the provincial are not mere formalities (cf. *LCO* 173, II). Those who have accompanied the aspirants and who know them can be members of the Board.
47. The master of novices, before admission, will carefully verify that all the conditions required by common law (cf. *CIC* 643) and our constitutions (cf. *LCO* 168 F) are fulfilled.
48. He will ensure that the preliminary steps required by the law (dimissoriales for clerics, indults for members of other rites, dispensations, etc.) are accomplished with care and he will also undertake to obtain all the necessary documentation (cf. *CIC* 645 and *LCO* 170).
49. In the case of aspirants who have left our Order and who ask for readmission, the norms of *LCO* 168 are to be followed.
50. When an aspirant has already been refused entry into one of our novitiates, he cannot be validly received in another province unless the province has obtained a written document from the provincial of the province which refused him. This document should be submitted to the provincial and the Admissions Board of the province to which he applies.
51. The Admissions Board will always have the right to refuse someone whom the provincial council has permitted to present his candidature.

C. The Novitiate

52. The novitiate constitutes the first phase of institutional integration into the Order of Preachers.
53. In what concerns the duration of the novitiate the norms of *LCO* 179 pars. III and IV shall be followed.
54. Entry into the novitiate is preceded by spiritual exercises (*LCO* 178 par. I). Where entry does not coincide with the reception of the habit (cf *LCO* 176), entry into the novitiate is marked by a community liturgy which visibly manifests the welcoming of the pre-novice into the Order.
55. It is necessary to make it clear to the novice that from his entry into the novitiate, he is under the responsibility of the master of novices (*LCO* 156) in all that concerns the life of the novitiate (Can 652,2).
56. During the time of the novitiate, the novice should realize that he has primary responsibility for his formation and for his integration into the Order, (*LCO* 156).
57. The master of novices is the initiator and the animator of this formation. To him falls the task of discernment (cf. *LCO* 186). He is helped by assistants and a formation council (cf. *LCO* 158).
58. The novitiate community and, more broadly, the whole province have their role to play in the integration and formation of novices, according to the modalities which the master of novices and the prior provincial will take care to determine and recall.
59. The time of the novitiate is a time of apprenticeship in Dominican life in its different elements, with an effective priority accorded to the discovery of the spiritual life and community life.
60. This requires a progressive and controlled entry into the fundamental areas of our life, which are the intellectual life at the service of the apostolic life (*LCO* 78-83).

61. The novitiate program is established by the novice master and his collaborators, It is to be submitted to the provincial for approval.
62. The program of formation should necessarily include an initiation into the word of God, into history, the tradition and legislation of our Order, as well as the history and theology of religious life. A practical initiation into liturgy and sacramental practice and the role of Mary, Mother of God, as found in the rich tradition of the Order (*LCO* 129) should be given.
63. The master of novices should ensure there is an initiation into personal and liturgical prayer.
64. In what concerns the apostolic dimension of our Dominican life, it should not be forgotten that this “formation should not only be theoretical but also practical, by a certain participation in the apostolic activities of the Order” (*LCO* 188). The apostolic priorities and orientation ordained by our General Chapters should guide the selection of these activities.
65. Integrated with this program of formation and linked with it, regular community meetings will permit the novices to learn to discuss, to communicate and to deliberate on their life in the novitiate and will thus initiate them into a fruitful practice of regular chapter (cf. *LCO* 7 par. 3).
66. These diverse group activities do not replace the regular conversations which the novice will have with the master of novices and/or with the brother designated for this.

D. The Studentate

67. Formation into Dominican life does not end with the novitiate. The development of the students' spiritual life remains the first priority (*LCO* 213).
68. Mindful of their need, the master of students should ensure the availability of confessors and permit students to seek spiritual guidance from others when requested.
69. The time which precedes solemn profession and which is, primarily, consecrated to study is a very important part of initial formation.
70. The people in charge of formation (master of students, regent of studies, moderator of center of institutional studies) must carefully ensure that the student brother discovers and integrates study into his Dominican religious life.
71. The place of study in our tradition, its role in the contemplative life, its importance for apostolic life, the dimension by which it is both a balance and is ascetical (cf. *LCO* 76-83), are to be emphasized in the service of God and the world.
72. Provinces make a substantial financial effort to permit their students to give themselves to their task in all freedom of spirit. The students should be made aware of this privilege and of (the importance of) being all the more responsible in the matter of poverty.
73. The program of studies is fixed by the *Ratio Studiorum Generalis* and particularized in the *Ratio Studiorum* for each province.
74. If the brothers do their studies outside of the Order, it is fitting that, in their community, the specific character of study among the Dominicans should be presented to them.

75. While priority is given to study, the time of the studentate is also a time for a more developed involvement in apostolic activities and for acquiring pastoral competence.
76. Progressive integration of the apostolic dimension into the life of our student brothers can only be done through practical apostolic experiences; pastoral activities during the academic year, placements during the holidays, including the possibility of interrupting the cycle of studies (cf. *LCO* 225).
77. These apostolic experiences must ensure that the student brothers will have contact with the world of the poor, of the exploited, of the marginalized, and introduce them gradually to these specific frontiers of Dominican life and mission.
78. During these apostolic engagements, the student brothers should be guided by a competent brother designated by the master of students who will make a periodic evaluation of this experience with them.
79. It is up to the master of students to assure at the same time the necessary spiritual accompaniment to aid the student brothers to evaluate and deepen these experiences with a view to the integration of the apostolic dimension into their Dominican life.
80. Holidays and other free times should be times of relaxation, but also moments of enrichment with a view to profiting more fully from the time consecrated to study for the purpose of formation.
81. In this respect, exchanges between provinces with a view to learning foreign languages, visits to convents and houses representing a particular interest, meetings between students of the same region etc. can be envisaged.
82. The time of studies is a time of maturing and of deeper integration into Dominican life (cf. *LCO* 213 pars 1-11). These challenging years are also a time for continued growth in the faith.
83. Regular and explicit spiritual guidance of individuals and of the group is necessary.
84. It is up to the master of students (and his collaborators) to assure this spiritual accompaniment both on the individual plane, by regular personal conversations with the student brothers and, on the level of group life, by regular community meetings.
85. To avoid all conflict concerning jurisdiction, the Ratio Formationis Particularis should take care to define the role of the master of students in matters of responsibility (permissions, holidays, placement, dispensations etc.).

E. Co-operator Brothers

86. The members of our Order are clerics or co-operators (cf. *LCO* 1 par. IX). Both contribute by their different functions to the one mission of the Order (cf. Quezon City 62).
87. Care should be taken to form those who present themselves to be co-operators to live fully the charism of the Order.
88. The co-operator brother makes a common novitiate with the clerical brother. (cf. *LCO* 179).
89. Every modification of the program of formation must be made after mature deliberation so that there are never two programs of formation in the novitiate, one for clerics and the other for co-operators.
90. The co-operator brothers should be introduced to the apostolic life of the Order from the novitiate on, just as are the clerical brothers.

91. After the novitiate the first three years of formation take place in the community of formation of the province (cf. *LCO* 217).
92. The regent of studies and the master of co-operator brothers should organize a program of theological formation for the co-operator brothers (*LCO* 217).
93. This theological formation will give priority over the eventual professional formation.
94. Nevertheless, each co-operator brother will be given the possibility of acquiring a professional competence in a domain which corresponds to his capacities and which is useful in the mission of the Order.
95. It is to be ensured that the co-operator brother has an opportunity for apostolic activities suited to his gifts and capacities as in the case of clerical student brothers.
96. Spiritual assistance will be given in the same way as for the clerical student brothers.
97. If it is possible, a senior co-operator brother will be part of the formation team. He will help the brother in formation above all to discover and live the charism proper to co-operator brothers in our Order.
98. Before the solemn profession of the brother, a careful evaluation will be made, with those responsible for formation, on his vocation as a co-operator in our Order and on his aptitude to live without excessive tension in a community where the majority of the brethren are clerics.

F. Simple and Solemn Professions

99. Concerning the criteria for admission to profession (cf. *LCO* 189 and 191 par. II) attention should first of all be given to the human and spiritual maturity of the candidate.
100. It must also be ensured that the candidate is conscious of the step which he will take, and that he freely take on himself the obligations of our profession.
101. Because we engage ourselves by our profession to remain faithful to the spirit of St. Dominic (cf. *LCO* 189, IV) the disposition of the candidate for apostolic work, his love for the Gospel and especially his compassion for the poor, the sinner, the unevangelized, will be taken into account.
102. Moreover, it must be carefully verified if the candidate is capable of living the common life proper to our Order (cf. the criteria given by Walberberg 76.5).
103. If some provinces propose to candidates an evaluative questionnaire before simple or solemn profession which has to be replied to in writing, such a procedure must be followed with the greatest discretion.
104. Care must be taken to respect the conditions established in our law, in particular in what concerns the time limits for the votes of the council and of the chapter and for the preliminary examination (cf. *LCO* 191 f.).
105. The law allowing the anticipation of professions is not to be used lightly (cf. *LCO* 197, 20: 203 par. II and 210).

Simple Profession (*LCO* 195-204)

106. Simple profession occurs at the end of the novitiate.

107. In the provinces in which the statute foresees the making of renewable profession for one year or for three years, these two eventualities are to be carefully considered between the master of novices and the novice (cf. *LCO* 195 par. II).
108. The prior provincial, in the annual canonical visitation of the convents of formation, to which he is bound by our law (cf. *LCO* 340), is to inquire carefully as to the manner in which the novices have been informed about and formed in the vows which they are going to profess. The examiners should do the same. (cf. *LCO* 191).
109. If a novice coming from another congregation is already professed with perpetual vows and thus does not make simple profession at the end of the novitiate, a decisive vote of the chapter and of the council will be required, and as a result of this vote, he will pursue his probation or return to his own institute. (cf. *LCO* 201 par II).
110. In countries where young religious are bound to military or civil service the Ratio Formationis Particularis should specify the conditions under which these services are to be fulfilled.

Solemn Profession (*LCO* 205-212)

111. After three years of simple profession, a brother can be admitted to solemn profession.
112. The master of students should regularly recall to the brothers that they have the possibility, in case of doubt or hesitation, of prolonging their time of reflection, not however, for more than three years (cf. *LCO* 201 par. 1).
113. In addition to the vote of the Council and the Chapter, as well as the written report of the master of students, the prior provincial is bound to have a thorough interview with the brother whose profession he is receiving concerning the step he is going to take.
114. The brother is to be seriously informed of the consequences of the will he makes before his profession. (cf. *LCO* 200 par. IV and 212).

G. Ministries and Orders

115. The mission of preaching is the specific mission confided to the Order as such. Thus the charge of preaching falls on the brethren by their membership of the Order of Preachers (cf. *LCO* I par. III).
116. Since there is a close link between this mission and diaconal and priestly ordination “the ministry of preaching—is intimately connected with the sacraments and is brought to perfection in them” (*LCO* 105).
117. The ministries of lector and acolyte can be conferred after simple profession (cf. *LCO* 215 bis). The Ratio Formationis Particularis will determine the exact modalities.
118. The conferring of these ministries supposes a previous formation in the animation of liturgical celebrations.
119. For the conferring of orders (diaconate and priesthood) the prescriptions of our constitutions should be carefully observed, especially in the matter of examinations, (cf. *LCO* 246-248) as well as the prescriptions of common law in the matter of intervals (cf. *CIC* 1031 par. I and 1035 par. I), respecting also the number of years of study required before promotion to orders. (cf. *CIC* 1032).
120. At the request of the candidate or on the proposal of the master of students a brother can remain a deacon until the end of his complementary studies.

121. Aptitude for preaching is to be one of the important elements to be considered for admission to orders.
122. In addition to the ecclesiological and sacramental formation for promotion to orders, it is important that the candidates should receive a good practical initiation into the diverse celebrations.
123. Between diaconate and ordination to the priesthood, the provinces are encouraged to make provision for a pastoral placement in a fully working community.
124. In addition to the prescriptions of common law hearing of confessions before the examination *ad confessiones audiendas* is not permitted. This examination will be made with all due preparation and seriousness. (cf. LCO 251).
125. This examination can be the occasion for verifying aptitude for fruitful exercise of the ministry. In the case where this aptitude should appear insufficient a delay may be considered, in which case suitable, pastoral guidance is to be given to the candidate.

IV. PERSONS AND INSTANCES INVOLVED IN FORMATION

A. Brothers in Formation

126. From the time of their entry into the Order, the brothers should be aware of the fact that they are the first ones responsible for their formation. Thus an active participation and a willingness to collaborate is asked of them.
127. They should be ready to learn about Dominican life from those responsible for formation and from their brethren and allow themselves to be helped by them.
128. As they are kindly received and confidence is placed in them, it is up to them also to develop this attitude to those responsible for formation. Without mutual confidence the process of formation cannot succeed.
129. They should above all accept the help and the competence of those responsible for formation in the discernment of their vocation, which is presumed to be a Dominican vocation but may not be necessarily so. It is precisely this which must be examined and verified.
130. Without fraternal correction, there is no progress in the Dominican life. The young brothers should willingly accept this from those responsible for formation, trying to understand that their own good is in question.
131. It should be shown to them from the beginning that for human and spiritual maturing as well as for progress in Dominican life, it is of capital importance to have a true spiritual counselor among the brethren, to whom they can in all confidentiality and confidence open their hearts.
132. We grow slowly into Dominican and religious life. Thus they must learn in patience to accept their fundamental condition of discipleship and have the firm will to continue and advance on the pilgrimage of faith in which we are all engaged.
133. If no understanding is possible between a brother in formation and a person responsible for formation and if their relationship proves too conflictual so that the situation seems to be irremediable and intolerable for the young brother, either or both have the right and the duty to appeal to the provincial.

B. Those Responsible for Formation

134. The master charged with formation in the different stages of initial formation is to be chosen for his charism as a spiritual educator (initiator and companion) and for the pastoral experience which has enabled him to develop this charism.

135. He will have to give proof, in the communities in which he has lived, of a harmonious integration of the different components of Dominican life.
136. Another condition for being charged with formation is a good knowledge of and a real love for the Order and a sympathetic understanding of and kindness towards the people who are confided to him.
137. The person responsible for formation must have exercised an apostolic ministry for a certain time. Normally he will not be nominated to this charge immediately after his institutional studies.
138. The master responsible for formation must give priority to the fulfillment of his office. Nevertheless, it is desirable that he should have another ministry.
139. The brother chosen for the task of formation within a province must be able to spend a certain amount of time to acquire specialized skills when he feels the need of it.
140. He should make it his business to meet with the people responsible for formation in other provinces, among our Dominican sisters and in other institutes, and this with a view to eventual collaboration.
141. An important part of formation is in the regular living with his brothers in initial formation. The person responsible for formation can in no case reside outside the community of formation.
142. He will also take care that his apostolic commitments do not force him to be absent too long or too frequently.
143. While the brothers in formation need to be really and progressively integrated into the community of formation, the person responsible for formation retains every freedom to organize, within the framework of formation, specific activities of an apostolic or community nature, the conventual prior always being informed.
144. Responsible directly to the prior provincial, each person in charge of formation must meet with prior provincial as specified in the Constitutions concerning the brothers in his care. (cf. *LCO* 185, 214 & 3, 209).
145. The master (student, co-operators, novices) must always be present when a brother under his charge or when a question affecting his area of responsibility in initial formation is discussed.
146. Those in charge of formation need to support of the whole province in their work.
147. For delicate questions which require a particular competence, they should not hesitate to ask for the help or supervision of competent persons and to participate in sessions or placements organized for this purpose.

C. The Formation Council (*LCO* 159)

148. The role of the formation council is to advise the masters responsible for formation.
149. A local formation council can exist simultaneously with a provincial formation council.
150. A province can decide to constitute one or more formation councils to help those responsible for formation in their task.
151. A local formation council (distinct from the conventual council), whose composition and task must be specified in the *Ratio Formationis Particularis*, must exist in a community of formation.

152. The members of the council include the prior, the father or fathers master, the person locally responsible for studies, a representative of the community and, if it is judged useful, a representative of the brothers in formation. The designation of these last two will be made according to the modalities specified in the Ratio Formationis Particularis.
153. The novice or student master is the president of the council, and he shall convoke it at least twice a year.
154. This council, which is at the service of those responsible for formation and of the brothers in formation, can periodically evaluate the manner in which the brothers in formation are integrated into the community and the manner in which this community *welcomes* them. It can point out to the father master or the person responsible for studies the points which appear to it to need attention. It will also treat of every matter put on the agenda by one of the members of the council and agreed by the majority of the members.
155. In the province where there are many houses of formation, a provincial formation council can be created.
156. This council is presided over and convoked by the provincial or another member according to the determination of the Ratio Formationis Particularis.
157. Its task consists above all in coordinating what is done in houses of formation in informing, in reflecting on the policy of formation of the province, in helping the prior provincial to guide the brothers, and in particular in the very delicate problem of the first assignation.
158. The reports of the work of this council are to be sent regularly to the provincial.

D. The Community of Formation

159. The role of the community in initial formation is of primary importance.
160. By its Dominican life, the community forms the indispensable setting for the introduction of young brothers into Dominican life.
161. A community of formation should fulfill all the conditions required by our constitutions (cf. LCO 160; 180 and 215).
162. This community should comprise a balanced number of brothers in formation and of brothers engaged in ministry, that it should have, besides the quality of its intellectual life, a true apostolic tradition and that it should be capable of encouraging the young brothers to give themselves to prayer and study alike.
163. In his annual canonical visitations the prior provincial must ensure that these conditions are met.
164. He can always ask other communities to contribute, by sending a brother to stay for a time or by assigning him, to maintain a solid formation for the young in the province.
165. Also when he has to confirm the election of a prior in a convent of formation, the prior provincial will inquire to know if the elected (brother) really desires to interest himself and participate, in the formation of brothers and in their integration into the community.
166. All the members of the community of formation are responsible for the Dominican life of their community. They are to remain always conscious of this and ready to engage themselves in it, even if this requires greater dedication.

167. The brethren should wholeheartedly help those in charge of formation, encourage them, and neither substitute themselves for them nor criticize them inconsiderately.
168. The prior of the community of formation should underline these points in the regular chapter at least once a year.

RATIO
FORMATIONIS
PARTICULARIS

Order of Friars Preachers

Province of the Most Holy Name of Jesus
Oakland, CA 2003

Ratio Formationis Particularis
PARTICULAR PLAN OF FORMATION

I. INTRODUCTION

1. The *Ratio Formationis Particularis* (RFP) of the Western Dominican Province (WDP) has several goals:
 - a) to interpret and apply the general principles of initial formation for religious and priests as given in the documents of the Church [in *Program of Priestly Formation* [PPP] (United States Conference of Bishops, Inc.: Washington, D.C., 1995 [1993]), the Order [in the *Constitutions* (LCO), *Ratio Studiorum Generalis* (RSG), and the *Ratio Formationis Generalis* (RFG)], and the Province [in the *Acts* of our provincial chapters, and the *Ratio Studiorum Particularis* (RSP)];
 - b) to create a common vision of goals in the WDP for initial formation;
 - c) to guide those charged with overseeing the initial formation program;
 - d) to develop a common sense of responsibility in all province members for achieving the goals of the initial formation program;
 - e) to guide those who are in the initial formation program through a process of discernment and transformation in the Dominican way of life.

2. A program of initial formation must provide for new members of the Order the means for discerning a possible call to our way of life, and if so called, for becoming integrated into that life (RFG, 19). Because it must guide the discernment and transformation of the entire person, the program should provide for these general aspects (see *Pastores Dabo Vobis*):
 - a) proper intellectual and academic/pastoral formation (detailed in the RSG and RSP);
 - b) proper human formation, including psychosexual development and the skills and habits required for good physical health;
 - c) proper spiritual formation through in-depth spiritual discernment and development of a healthy and vigorous prayer life.

3. In addition to these general aspects, the initial formation program must also transmit to the new members particular elements and fundamental values of the Dominican life in general (RFG, 21), and of our province in particular. They include:
 - a) a zeal for preaching the gospel;
 - b) respect and value for the common life;
 - c) study with a view towards evangelization, that is, the service of the gospel;
 - d) gospel values for community living, e.g. mutual forgiveness and support;
 - e) a perpetual evangelization of one's own life and heart through contemplation of the Word;
 - f) an appreciation and respect for the diversity of cultures in the western U.S.;
 - g) a flexibility and openness to different styles of spirituality and ways of thinking;
 - h) a mature level of interpersonal and collaborative skills, particularly in working with women and the laity.

Over all these, the brother is to develop a sense of balance in his life, a kind of "unity in tension" of these fundamental values "which have ceaselessly to be discovered and realized anew" (RFG, 21).

Development of the friar's spiritual life is to remain the first priority throughout his initial formation (RFG, 67). For the student, the overall character of Dominican life is to be maintained (through this

"unity in tension"), all the while being careful to observe that "study is not to be stressed to the detriment of the life of prayer" (RFG, 25).

4. The primary responsibility for initial formation lies with each individual candidate (LCO, 156; RFG, 16). He is directed by those masters entrusted by the province to oversee the process. They are the ones who will work most closely with the new members. The formation community also plays a key role in the friar's development. Ultimately, the entire province shares in this work. Local communities provide a setting and example for those who aspire to enter the Order, as well as for those who are in initial formation. Thus, it is important that their own community life, prayer, hospitality, collaborative ministry and apostolic preaching live up to the ideals of the initial formation program. Individual friars provide example through the way each pursues his own ongoing (permanent) formation, the life-long task of becoming a disciple (RFG, 7).

II. THE SPIRIT OF INITIAL FORMATION

5. The goal of initial formation is the progressive integration of the brother into the life and ministry of the Order through the province (LCO, 154). From the time of the pre-novitiate onward, formation is directed toward growth in the ideals and charism of our Order as embodied in the Western Province.
6. Therefore, initial formation should integrate the student friar into the life of the province as it exists, and, at the same time, challenge him to work toward the realization of the vision of St. Dominic (*Acts* [1999], Appendix L). Each student is encouraged to develop his particular interests in and talents for ministry, while also balancing his individual initiatives with the needs of the province and the Church.
7. Initial formation requires a continuous movement from initial to full participation in Dominican community life and ministry. This process is to be a "graded" one: definite, clearly delineated stages marking the progress of a brother from pre-novitiate to the completion of formal academic preparation.

III. THE STAGES OF INITIAL FORMATION

A. Pre-novitiate

8. Through the pre-novitiate program, the candidate is gradually prepared to enter the novitiate (LCO, 167; RFG, 32-42; *Acts* [1994], 110). Where possible, he meets regularly with the nearest Dominican community, which welcomes him for occasional meals, recreation, common prayer and other activities which will enable an experience of community life. To learn more about the Order, each candidate also visits one of the three formation communities. At the discretion of the vocation director, clerical candidates visit St. Albert Priory for several days, participating in the life of the house, meeting the student brothers and joining them for classes when possible, and meeting with formation superiors. Cooperator brother candidates also visit the formation community in Eagle Rock. Any candidate is also encouraged to visit the novitiate community in San Francisco.
9. The candidate is encouraged to have a spiritual director to help him reflect on the possible vocation. The name of this person should be made known to the vocation director. The candidate is given literature on the charism, ministry and history of the Order, along with suggested readings in the areas of spirituality, community life, celibate chastity, and vocational discernment. Where necessary, the candidate is asked to participate in local adults religious education classes, or other catechetical programs.

B. Admission to the Novitiate

10. Each candidate must submit a formal application which includes the following:
 - a) a brief autobiography;
 - b) the required ecclesiastical, medical, dental, and educational documentation;
 - c) psychological examination and report;
 - d) security background check

Once a candidate is firm in his decision to seek admission to the Order in the WDP, he engages in a formal process (for details, see Appendix A). He must also have the following:

- a) a minimum of two years of college level work, if a clerical candidate;
- b) no more than the maximum monetary limit on educational loans (determined by the province *Acts*).

When all formal application process is completed, the application is reviewed by the vocation commission which makes a recommendation to the provincial on the acceptance or rejection of the candidate. Exceptions to some requirements for admission may be made on an individual basis.

11. Upon acceptance into the Order, the candidate participates in an orientation period before the formal beginning of the canonical novitiate. During this time, candidates get to know each another, learn something of the practical dimensions of community life, and begin to form a novitiate community. This time is concluded with a five-day retreat led by a Dominican, who reflects with the candidates on the different aspects of Dominican life (*RFG*, 54).

C. The Novitiate

12. **GOALS.** The goal of the novitiate year is to initiate the novice into the ways of Dominican life in the Western Province, while helping him to discern his own vocation. This is accomplished through a program of prayer, common life, spiritual direction, classes and ministry, as well as regular individual conferences with the master of novices.
13. **COMMUNITY.** The canonical novitiate normally begins in mid-August. Each novice receives the full habit at the beginning of this time during the reception ceremony (*RFG*, 54; *Acts* [1999], 93). He is to participate in the Eucharist, the Liturgy of the Hours, recreation and meals with the whole priory community. So as to observe the structures and decision-making procedures which affect the life of the community, he also attends monthly meetings of the whole priory community (*Acts* [1999], Appendix L). The master of novices also establishes times for the novitiate community to gather by themselves for prayer and recreation, and so develop a sense of their own community within the larger priory community.
14. **STUDY.** Each novice has regular times for personal prayer and study. Where appropriate, he takes classes in Latin, spirituality, the vows, liturgy, Dominican history and constitutions, and preaching. Sometimes classes are taken in common with Dominican sisters and other Bay area religious in initial formation.
15. **MINISTRY.** Each novice engages in some common ministry during the novitiate year, with a more extensive ministry experience during the summer. The master of novices is to organize a visit to our various Dominican communities in the province. This experience allows the novitiate community an opportunity to observe the local life and ministry. It also allows province members to share in the work of formation through formal and informal discussions with the novice (*RFG*, 58).
16. **EVALUATION.** The master of novices reports to the priory chapter on the progress of each novice midway through the novitiate year. Towards the end of the year, each novice participates in peer

evaluations with his classmates. The results of these evaluations, along with his own recommendations, are provided by the master of novices to the priory chapter and council for their vote on the novices in late May. First profession generally occurs in early September.

D. Studentate

17. **GENERAL CONSIDERATIONS.** After first profession, the brother begins a program of initial formation, which directs his discernment, and seeks to examine and verify his potential call to the Dominican Order (*RFP*, 129). Under the guidance of the master of students, the brother develops a personal response to God's invitation; he examines whether his own personal gifts and talents match the requirements of religious life in general, and of the charisms and apostolic necessities of the Order in particular (see Nos. 2-3 above).
18. During initial formation the brother does more than acquire knowledge of the Order. He also integrates that knowledge into a connatural (or affective) understanding of Dominican life. The brother must be willing to do more than merely adapt to our way of life. Instead, if he is truly called to the Order, he must be willingly transformed by it. To facilitate this process the candidate must be open to deep and intense self-exploration. In particular, he must be able to:
 - a) develop an openness to new experiences of community life, prayer life, ministry, authority, etc., and be willing to learn from them;
 - b) learn the art of personal reflection through personal private prayer, spiritual direction, counseling, retreat work, journaling, etc.;
 - c) develop a commitment to appropriate and variable levels of self-disclosure with peers, older friars, superiors, and formation leadership;
 - d) develop the ability to integrate information about Dominican life into a practical experience of the life;
 - e) undergo a gradual and continual process of transformation into the life of the Order, so that he is ready to assume all of its responsibilities by the time of his solemn profession.
19. **BEHAVIORAL EXPECTATIONS.** Because professed religious are public representatives of the Church and the Order, student friars are expected to adhere to certain norms which govern appropriate social behavior. These norms are meant to safeguard the friar and those to whom he may minister. They also provide helpful insights for the development of healthy intimate relationships within the Order. The guidelines are outlined in Appendix B of this document. Each student friar is expected to know and comply with these guidelines.
20. **FREEDOM AND RESPONSIBILITY.** Recognizing that the primary responsibility for formation lies with the individual student (*LCO*, 156; *RFG*, 16, 126), the initial formation program is designed to help the brother to grow in his commitment to Dominican life by providing a full measure of freedom and responsibility. Studentate policies are structured to resemble as much as possible the actual life of Dominicans in the WDP. From this, the brother develops a sense of responsibility and learns to use freedom wisely, deepening his spiritual life as well as his commitment to community life and ministry.
21. **INDIVIDUALIZED DIRECTION.** The student receives individual direction through regularly scheduled conferences with the master of students. At the beginning of each academic year, the student sets in writing his own spiritual, personal, communal, academic and ministerial goals. In consultation with the master of students, he shapes these goals in view of his own present needs and future ministerial hopes, the ministerial needs of the province, and the general goals of the formation program. The student's goals and progress are reviewed in conferences with the master at mid-year and at the end of the academic year (*RFG*, 84, 126-133).

22. SPIRITUAL DEVELOPMENT. The development of the student's spiritual life remains the first priority during initial formation (*RFG*, 67). While it might not be possible to formally articulate a "Dominican spirituality" as such, historical experience has shown that four fundamental characteristics can be described. These fundamental characteristics are:
- a) EVANGELIZATION: sharing in the mission of Jesus Christ to spread his gospel, specifically through preaching, teaching and writing;
 - b) COMMUNAL: evangelical preaching is a "communitarian task, and it pertains primarily to the whole community, thus in the beginning of the Order a convent was called *sacra praedictio*" (*LCO* 100.1);
 - c) PRAYER: liturgical worship and common prayer are expressions of that communal identity, and establish a fundamental relationship with the Word of God; private prayer and contemplation are essential to the grounding of each friar;
 - d) STUDY: especially study of scripture, as an ascetical practice and spiritual discipline which helps us understand the Word of God.

The student is expected to gradually adopt these four characteristics as a way of life. An important tool to develop these qualities is spiritual direction. Normally, students are expected to have a spiritual director (*PPP*, 323-325; *LCO*, 186; *RFG*, 83, 131). Any friar who wishes spiritual direction shall select a director in consultation with the master of students. The clerical candidate shall select a priest director, who is normally a Dominican (*Acts* [1999], 84).

23. COMMUNITY. Each student is encouraged to develop a love of and responsibility for community life. He must be attentive to elements of common life such as community prayer, meals, and recreation, and for the cultivation of deeper relationships of trust and communication which enhance the fraternal life (*Acts of the General Chapter of Caleruega*, 1995, nr.41). To this end, each student is expected to fulfill the following:
- a) participate in the liturgical life of the priory, including Eucharist and the Liturgy of the Hours;
 - b) participate in the common life of the priory, including recreation, meals, and the upkeep of the priory;
 - c) attend monthly priory meetings, where he shall enjoy voice and vote where this is considered appropriate by the prior and the priory chapter; those in solemn vows, in addition to being members of the priory chapter, may also be elected to the priory council (*Acts* [1999], Appendix L).
 - d) gather regularly with all students and the master of students for liturgy, meetings, recreation and occasional meals. These occasions are meant to facilitate fraternal discussions and allow the students to develop a sense of their own community within the larger priory community.
24. DIVERSITY. Recognizing the plurality and diversity of society in the Western United States as well as the diversity of the province itself, the initial formation program should encourage the student to grow in appreciation of this diversity. Furthermore, this program is itself implemented with an awareness and respect for the different needs, ages, sexual orientation, cultural background and academic experience of the other student friars with whom he lives.
25. COLLABORATION. Because collaboration is an essential element for successful ministry in the contemporary Church, the student is given opportunities to develop collaborative skills both inside and outside of the community setting. He is especially encouraged to take advantage of opportunities for collaboration with other branches of the Dominican Family and with the laity in the work of evangelization (*Acts* [1999], 113).

26. **PREACHING.** Throughout initial formation, the student is provided with training in preaching. In addition to the requisite homiletics courses determined by the *RSP*, the student also takes part in a preaching program under the direction of the master of students. Each friar is to be continually reminded of the essential and vital bond between contemplation and the preaching meant to flow from it (*Acts* [1999], 85, 108-109; *Student Handbook*, 29).
27. **PEACE AND JUSTICE.** In cooperation with the province Peace and Justice Commission, the initial formation program encourages the student to develop awareness and understanding of issues of peace and justice as well as a concern for the poor (*Acts* [1999], 112).
28. **MINISTRY.** An organized program of ministry shall be provided for each brother on two levels: a) through the field education program sponsored by the DSPT, which is described in the *RSP*, and b) through supervised ministry coordinated by the Formation Team.

Each friar will engage in supervised ministry so as to develop sound pastoral leadership skills, while integrating theological reflection with pastoral ministry (see *PPP*, 398-408, 429-440; *LCO*, 225.I, and Nos. 2-3, 17-18 above). These experiences also assist the friar in ongoing discernment for those who feel called to ordained ministry in the Church.

Under the leadership and guidance of an on-site supervisor, the friar learns:

- a) to balance the tension between prayer, ministry, study, community life, and leisure;
- b) to work collaboratively (particularly with the laity);
- c) to minister in different cultural environments (particularly the Hispanic and Asian cultures);
- d) to cooperate with ecumenical and interfaith projects;
- e) to gain practical experience in living the evangelical counsels.

The on-site ministry supervisor is an essential part of the friar's educational experience. While not necessarily so, this person is usually a Dominican. When the person is not a member of the Dominican family, the student brother should have the opportunity for theological reflection with an older friar. The supervisor should have a clear understanding of the expectations and goals of the initial formation program, as well as a sensitivity to and love of the Church's apostolic mission, particularly the ordained ministry. While he need not be formally trained, the supervisor should be open to developing the necessary skills. Above all, he should be willing to share personal ministry experiences with the student friar, (*PPP*, Nos. 416, 435-440).

The student should choose a variety of ministries so as to receive the broadest possible experience and preparation for ordained ministry. Priority will be given to those ministries providing direct contact with the poor (*Acts* [1999], 112). Other ministry experiences should include parish, campus (Newman), hospital, teaching, itinerant preaching, and retreats. More generic ministry opportunities such as community outreach, interfaith work or social service organizations, as well as "specialized" ministries which make use of a brother's particular talent(s) will also be considered.

During the first year of academic studies no formal ministry is required. Afterwards, ministry falls into three categories: 1) summer [Nos. 29-30], or 2) academic year [No. 31], or 3) residency year [No. 32].

29. **SUMMER MINISTRY.** Summer ministry placement is determined by the master of students. The student may use the summer for either on-site training at one of our province ministry sites or academic study. A designated supervisor oversees the student's work and community activity during the summer and writes a final evaluation which is shared with the student. A copy is sent to the master of students. One summer ministry is done at a CPE site (see No. 27 below). [N.B. Some time each summer is

reserved for the student community to vacation together at St. Benedict Lodge, McKenzie Bridge, Oregon.]

30. CLINICAL PASTORAL EDUCATION (CPE) (*Acts* [1999], 97). Each student is required to take one unit of CPE in an ACPE-certified program. According to the ACPE Standards, some of the objectives of CPE include:

- a) to become aware of oneself as a minister and the ways one's ministry affects other persons;
- b) to develop skills for intensive and extensive pastoral care and counseling in crisis situations;
- c) to understand and utilize a "clinical method" of learning;
- d) to accept and utilize the peer group process of reflection, as well as individual and group supervision.

(For a complete list see *The Standards of ACPE*, No. 240). In addition to the stated objectives, the friar also learns ministry skills in an inter-religious setting, with people whose beliefs and ethical practices may differ from his own, (see *PPP*, No. 405, 438). Because he may apply to non-Catholic CPE programs, the clerical student will supplement his summer experience through a DSPT course (see *RSP*). It will offer reflections on issues particular to the Catholic minister. The student must apply to the CPE program according to the directions of the master of students, as outlined in the *Student Handbook*, Appendix 1.

31. ACADEMIC YEAR MINISTRY. Academic year ministry is determined in cooperation with the director of Field Education at the DSPT. When enrolled in a field education class, the student will follow the course requirements. Copies of all evaluation forms received by the DSPT are to be forwarded to the master of students.

At other times, the student will meet with the master of students to arrange a ministry. By the end of September, the student will choose a ministry and fill out a written ministry form, describing the ministry and naming the on-site supervisor. The master of students will contact the on-site supervisor at least once during each semester to receive either a verbal or written evaluation of the student's progress.

32. RESIDENCY YEAR of MINISTRY (*Acts* [1999], 101-103). The residency year of ministry has three objectives:

- a) to provide the student with an experience of small community living;
- b) to provide the student with an extended period of full-time supervised ministry;
- c) to provide the province with a different environment in which to observe the student friar.

Living in a smaller community allows the student to experience another dimension of Dominican life in the WDP. It also allows the province to examine the brother in a setting different than that of St. Albert Priory. Through more intense and frequent interactions with a smaller number of friars, both the student and the province are able to test the resolve and preparedness of the student for Dominican life.

The placement community, therefore, is a kind of "local formation community" for the residency student. It is an integral part of the ongoing discernment of the student friar and the province. To this end, each member of the community offers feedback to the formation program by submitting a written evaluation of the student brother. If the on-site ministry supervisor is not the local superior, then the latter shall write a detailed evaluation of the student brother. This evaluation is submitted to the master of students for review at the chapter/council meetings of St. Albert Priory.

The experience of full-time supervised ministry allows the student brother to discern more carefully a call to public ministry in the Church. For the clerical candidate, theological reflection also invites deeper discernment of the call to ordained ministry. The role of the on-site supervisor (usually the local superior) is critical for these processes.

This supervisor is expected to have regular meetings with the student friar, at least once per month. He discusses with the student such topics as program development, leadership skills, living as a public figure in the Church, working with the laity, etc. He also directs a process of theological reflection during which the student friar can come to understand more clearly his own personal relationship between the gospel and his ministry; his call to the evangelical counsels; and, where applicable, his call to the ordained ministry. The student brother is to receive careful instruction on integrating prayer life with ministry (see *PPP*, 423, 435, 439-440).

The written evaluation from the on-site supervisor becomes a key element in helping the residency student. The chapter and council of St. Albert Priory rely on this report to gain insight into the preaching and ministerial skills of the brother, as well as his over-all suitability for the life.

Before placing a student for a residency year, the master of students is to inform the on-site supervisor of these province expectations for ongoing supervision.

Because student friars may also receive academic credit at the DSPT for their residency year, the director of field education should have periodic communication with the student and the supervisor. At least once during the year, the director should contact the student and the supervisor to ensure that regular supervisory meetings are taking place.

The master of students does an on-site visitation of each residency student. The purpose of this visit is to ensure that the student is receiving the expected support and training. Another important aspect is the opportunity to meet individually with friars and lay members of the staff to discuss the brother's performance (see *PPP*, 424, 437). At the end of the visit, the master of students meets with the student to give a verbal report of his findings and to offer guidelines and suggestions for the remainder of the year. Later, he also provides a written report to the student and the chapter members of St. Albert Priory.

During the residency year, the St. Albert Priory formation budget covers one home visit, the time and duration of which is determined by the superior of the residency community. (Therefore the residency student does not receive the community's vacation allowance.) The formation budget also covers medical costs (the Province health-care premium and any other medical bills) for the residency student and any special expenditures approved by the Master of Students and the superior of the residency community (e.g., a Spanish course) unless the residency community is willing to assume these costs. The residency community covers room and board, the community's regular monthly allowance, transportation to the residency site and back to St. Albert Priory at the end of residency, as well as any expenses that members of the residency community regularly pay from their allowances.

33. EVALUATIONS. Each student is evaluated annually by the other students, and by the priory chapter. Evaluations encourage growth and development in self-knowledge and discernment for the simply-professed friar in three ways: a) by asking the friar to reflect on his time in the Order; b) by offering to the friar perceptions from the formation community regarding his call to Dominican life; and c) being available to the priory chapter, by helping chapter members make informed decisions about the vocation of the friar. Secondly, by encouraging discussion between evaluator and evaluatee, this process helps to build up the fraternal life. The evaluation process is outlined in the *Student Handbook*.
34. PERMISSIONS. Other details of student life (permissions, vacations, allowances, etc.) may be found in the *Student Handbook* (RFG, 80, 85).
35. SOLEMN PROFESSION. Students normally renew their simple vows annually after completion of the first triennium, making solemn profession in the fifth year of simple vows (*Acts* [1999], 100). A friar in simple vows wishing to transfiliate from another province to ours shall not be admitted to solemn profession until he has resided for three consecutive years in the WDP (*Acts* [1999], 131). Procedures regarding preparation for solemn profession are outlined in the *Student Handbook*.

36. EXCEPTIONS. The formation program may be adjusted in view of the particular background, situation or needs of the individual student. Adjustments regarding religious formation are decided by the master of students; those affecting academic formation are decided by the master of students and the regent of studies.

D.1. Particular Aspects of Initial Formation for Clerical Candidates

37. LENGTH AND LOCATION. To accommodate the academic requirements, the initial formation program for clerical candidates normally lasts seven years: two years for philosophy study, four years of theology study, and a one year residential ministry assignment in a smaller community (*Acts* [1999], 97). The nature and goals of the residency year are described elsewhere (No. 32 above). Clerical students usually spend one year of theology study outside the province (*RFG*, 81; *RSP*, 15; *Acts* [1999], 107; see *Student Handbook*, 48 for details). With the exception of the residency year, the year of theology outside the province, and the summer ministry assignments, all clerical candidates normally reside at St. Albert Priory during their initial formation (*Acts* [1999], 89).
38. STUDIES. In addition to those common goals outlined above, an important part of the initial formation program for clerical candidates is academic development, particularly as it pertains to the Dominican habits of study, contemplation and the apostolic life (*RFG*, 69-71). The details of this program of study are outlined in the *RSP* of the WDP. Above all, student friars must come to see study integrated with prayer as a way of life, and not merely as a fulfillment of degree requirements.
39. MINISTRIES AND ORDERS. The ministries of READER and ACOLYTE are given during the first year of simple vows (*RFG*, 117). DIACONATE ordination usually takes place during the third year of theology, and PRIESTHOOD ordination, at the end of the fourth year of theology (*Acts* [1999], 104). To be eligible for ordination to the presbyterate, candidates normally must have fulfilled the Spanish language requirement (*Acts* [1999], 105, *RSP*), and the degree requirements for both the M.Div. and M.A. programs (*Acts* [1999], 104, *RSP*). Procedures regarding ministries and orders are outlined in the *Student Handbook*.

E. Cooperator Brothers

40. THE COOPERATOR BROTHER VOCATION. Called by the grace of God, the cooperator brother participates in the charism of the Order of Preachers to evangelize others through a diversity of ministries and to save his own soul through a life of prayer and mutual service in Gospel fraternity. Within the province, the cooperator brother serves in a number of ministries as envisioned below (*RSP*).

A progressive commitment to the life of ministry in the Church necessitates an openness to the transformative power of the Holy Spirit. To this end, we envision four levels of apostolic commitment for the cooperator brother in the WDP. These levels are not restrictive, nor do they close off other options. Furthermore, specialized training should not be overlooked where it will help the brother commit himself more deeply to his ministry.

- a) DOMESTIC SERVICE: Formerly an area of work reserved to the cooperator brother, this ministry includes maintenance, housekeeping, mechanical and culinary jobs, as well as other forms of internal ministry necessary for the upkeep and well-being of the local community, e.g. business administration.
- b) RELIGIOUS EDUCATION AND CATECHETICAL FORMATION: During the last quarter century the direction of religious education programs has passed increasingly into the hands of the non-ordained. To meet the professional and apostolic demands of this kind of ministry requires a minimum educational level of a master of arts degree.
- c) PAROCHIAL AND CAMPUS MINISTRY: Pastoral ministry may be exercised fruitfully by the non-ordained, and includes such areas as sacramental preparation and instruction, retreat ministry, workshops, preaching, pastoral counseling, chaplaincies, and coordination and leadership of various

social action or spiritual groups. Ministry at this level would ordinarily require certification from an ATS-accredited school, or a M.Div. degree.

- d) OTHER PROFESSIONAL MINISTRY: A cooperator brother may have the capacity and desire for a particular ministry suited to his natural inclinations and abilities, or to past professional training and experience. Such ministries might include (but are not limited to) social work, academic teaching or administration, financial analysis or accounting, and the like. Ministry at this level will demand a variety of educational expertise, ranging from certification to a master or even doctoral degree. When choosing such a profession, the fruitfulness of the brother's prior professional training and experience should be considered.
41. FORMATION PROGRAM. There are both similar and unique aspects to the initial formation of cooperator and clerical brothers. They are to make a common novitiate (*LCO*, 179), and share periodic retreats and workshops with the clerical candidates. They are also to share several days of social time in both the Fall and Spring, as well as the annual vacation time at St. Benedict Lodge in McKenzie Bridge, OR.
42. In recognition of their particular formational needs and concerns, the cooperator brothers shall have their own house of formation, with their own master of students. A solemnly professed cooperator brother shall also be appointed as assistant to the master (*LCO*, 217).
43. Following the guidelines for academic formation listed in *RSP*, the regent of studies and the master of cooperator brother students shall organize a comprehensive program of theological formation, and a program of specialized training tailored to the individual brother's gifts and talents (*RFG*, 92-95). This academic program shall normally include two years of religious studies, one year of professional training, one summer of CPE, one year of residency, and an additional year or two of professional training (*Acts* [1999], 98).
44. Cooperator brothers are to have made available to them all of the spiritual and psychological resources for personal growth, as well as training and supervision for apostolic ministry, which exist for clerical candidates (see *RFG*, 95-96).

IV. FORMATION LEADERSHIP

45. COLLABORATION. Seen as essential to initial formation, collaboration takes place on a number of levels, as indicated below. Such collaboration not only encourages but also to models those skills to be developed by friars in initial formation.
46. PROVINCE VOCATION COMMISSION. Duties of and membership on the Vocation Commission are determined by the provincial chapter (*Acts* [1999], 90). The primary work of the Province Vocation Commission is to review applicants to the province. Its recommendations are given to the provincial, who has the ultimate responsibility of admissions (*LCO*, 171-173). The Vocation Commission may also make recommendations to the provincial and the provincial council regarding province admissions policies. The province vocation director convokes and chairs the meetings of the Vocation Commission.
47. PROVINCE FORMATION COUNCIL. Duties of and membership on the Province Formation Council are determined by the provincial chapter (*LCO*, 158; *RFG*, 156-158; *Acts* [1999], 86). To assure communication between the WDP and the three initial formation programs (novitiate, cooperator brother program, and clerical brother program), the province Formation Council shall meet regularly to consult on formation policies and directions. As chairman of the committee, the prior provincial convokes the meetings, and reports regularly to the Provincial Council on the results of such meetings.

48. MASTERS of NOVICES and STUDENTS. In addition to the qualifications and duties outlined elsewhere (*RFG*, 134-147; *Acts* [1999], 87), the masters of novices and students shall engage in some outside ministry (*Acts* [1999], 88).

At the request of the master of students, the prior provincial may appoint an assistant to the master. The assistant should have the same qualities as those expected of the master (see *RFG*, 134-147). His term shall end with the end of the term for the master. His duties shall include but not be limited to:

- a) meet regularly with a portion of the students to discuss their progress in the life;
- b) meet regularly with the master of students to discuss particular issues with a student or the student community, and to summarize meetings from (a);
- c) be a member of the priory Formation Team, priory Formation Council, and the province Formation Council (see Nos. 47, 50-51);
- d) serve as the immediate superior to the students when the master is away from the priory;
- e) attend student meetings, chapters, or social events as is deemed appropriate and necessary by both the master and the assistant;
- f) attend the annual meeting of masters of novices and students whenever that meeting is hosted by the WDP.

In all of this, the master and his assistant will be careful a) to guard against splitting by the students, b) to work together, and c) to support and confirm each other's decisions.

When the master of students is present in the priory students report directly and only to him for all necessary permissions and questions.

49. THE COMMUNITY OF FORMATION. Friars assigned to a house of formation should reflect the ideals of common life, and be willing to cooperate in the work of formation, all the while being positive examples to those in formation (*LCO*, 160, 180, 215; *RFG*, 159-168). The senior community must be a real community, providing for each other's religious welfare, and fairly distributing the community obligations and responsibilities. They should reach decisions in a collegial spirit. The priory chapter and council are regularly informed and engaged in the work of formation so that they may responsibly exercise their role in admitting a brother to simple and solemn profession (*LCO*, 192; 197; 202; 206; 207; 310.3; 318.2).

50. ST. ALBERT PRIORY FORMATION COUNCIL. In addition to the province Formation Council, St. Albert Priory shall also have a local formation council whose duties are as described (*RFG*, 154). It shall consist of the prior, masters of clerical and cooperator brother students, two representatives of the senior community elected by the House Council and approved by the prior provincial, and one student nominated by the student friars and confirmed by the non-student members of the Formation Council (*Acts* [2003], 251.D). The term for all elected members shall be one academic year. During the academic year, the Council will meet monthly, chaired by the master of students for the clerical brothers. Agendas for the meetings will be submitted to the council by members at least one week prior to the monthly meeting. Minutes of the Formation Council meetings will be made available to all members of the priory chapter. [Revised by the provincial council, September 2003.]

51. ST. ALBERT PRIORY FORMATION TEAM. The Formation Team shall consist of the prior, and the masters of students for the clerical and cooperator brothers. They should normally meet weekly to offer one another mutual support and insight as they discuss the progress of those in formation, and any special issues that may arise within or among the subcommunities of the priory, i.e. studentate and senior (*Acts* [2003], 251.E).

The student master shall be responsible for convoking the local formation council and formation team meetings.

52. DOMINICAN SCHOOL OF PHILOSOPHY & THEOLOGY (DSPT). To assure communication and cooperation between the clerical initial formation program and the DSPT, the prior of St. Albert's shall remain in regular communication with the DSPT president, and the student master, regent, and DSPT academic dean remain in regular communication with one another.
53. FORMATION DIRECTORS OF DOMINICAN FRIARS. The formation directors of Dominican friars in the United States and Canada meet annually to discuss common concerns, offer support, and consider possible ways of cooperation among provinces.
54. FORMATION DIRECTORS OF DOMINICAN SISTERS. The novice and student masters cooperate with the directors of formation for Dominican sisters in the Bay Area in providing classes for novices and collaborative events for fostering spiritual development for all brothers and sisters in formation.
55. REGIONAL FORMATION DIRECTORS. The WDP initial formation program remains in contact with formation directors of other religious orders in the Bay Area to seek out modes of cooperation which may be of mutual benefit.
56. EVALUATION of the INITIAL FORMATION PROGRAM. The initial formation programs of the province are evaluated in the year preceding the provincial chapter. The local director of formation shall oversee the evaluation for his community, e.g. the master of novices for the novitiate, etc. The masters of students arrange to receive critical assessment from current students, students who have finished their formation during the last five years, the local formation team, the local priory chapter, and the province Formation Council. The results of this evaluation are included in each master's report to the provincial chapter (*Acts* [1999] Appendix O, 217).

Appendix A – Application Procedures for the Western Dominican Province (RFP, 10)

Once a candidate is firm in his decision to seek admission to the Province, the following steps are taken:

1. An autobiography is submitted to the director of vocations who distributes it to the members of the Vocation Commission;
2. Each member of the Vocation Commission privately interviews the candidate;
3. The director of vocations notifies the candidate after the interviews if the Vocation Commission wishes to continue with the application process. If the response is favorable, then the candidate submits the following:
 - a. the completed application form;
 - b. a baptismal certificate issued within the past six months;
 - c. a confirmation certificate (if separate from the above);
 - d. complete official transcripts of college work (and post-graduate work), a copy being sent to both the Vocation Office and the DSPT;
 - e. completed medical (including tests for tuberculosis and syphilis), dental, and optical exam forms;
 - f. five letters of recommendation;
 - g. a completed Legal Release and Informed Consent Request Form for psychological evaluation;
 - h. a summary evaluation report from a psychologist or psychiatrist (see (g) above);
 - i. a completed Security Check Request Form.
4. The Vocation Commission meets to review the documents and make a judgment on the suitability of the candidate (*LCO*, 173.I);
5. The director of vocations presents the documents and the Commission's recommendation to the prior provincial "to whom it ultimately pertains to decide about the admission of a candidate" (see *LCO*, 173.II);
6. Each accepted candidate is expected to be responsible for personal health insurance coverage during the novitiate year. Upon profession of simple vows, the friar is then added to the province health care plan;
7. Unless it would cause an undue burden, each candidate is expected to contribute \$1,500 towards the costs of the novitiate year.

Appendix B – Behavioral Expectations for Friars in Initial Formation (RFP 19)

Following the directives of the province (*Acts* [1999], Appendix L) and the U.S. bishops (*Program for Priestly Formation*, 295), these guidelines are meant to aid the student brother in developing a healthy commitment towards psychosexual maturity and celibate chastity. These guidelines are meant for cooperator brother and clerical brother candidates. They supplement any guidelines on sexual misconduct produced by the WDP or the Dominican School of Philosophy and Theology. Brothers who have questions or concerns about these matters are encouraged to discuss them with the master of students.

These guidelines apply to each and every friar in initial formation, regardless of sexual orientation, previous life experiences, or present psychological or emotional state. Each and every brother is called to make the same heart-felt commitment to living celibate chastity.

1. Each brother is personally responsible for developing a clear and mature understanding of his own sexuality in light of the psychosexual makeup of the human person. He must also understand its relationship to living celibate chastity, and its role in a fruitful ministry. To this end, all first year student brothers must participate in a formal class on the vow of celibate chastity offered by the master of students.
2. Brothers are to develop a broad range of healthy friendships with men and women, all the while observing proper psychosexual boundaries (to be defined and explored in No. 1, above).
3. Brothers are responsible for supporting one another in living celibate chastity. This support includes developing healthy intimate friendships between the brothers, offering fraternal correction with charity, and sharing concerns in confidence and honesty. To this end, friars should guard against gossip, and maintain a careful discretion when expressing their concerns for the sexual behavior of another brother.
4. Under no circumstances may a brother ever engage in sexual activity with another person. Such behavior is a serious transgression against the vow of chastity. If a superior learns that a student brother has engaged in such activity, then he must meet with the brother to discuss the brother's capacity to live celibate chastity and his suitability for religious life.
5. As religious we are public figures. Brothers should model for each other and encourage one another in appropriate religious deportment. The following behaviors are inconsistent with celibate chastity: sexualized conversation which objectifies another person, flirtatious or seductive behavior, immodest dress, dating, visiting pornographic bookstores, Internet sites, or movies, or visiting so-called pick-up bars. If a student persistently engages in any of these activities, then the superior must meet with him to discuss that brother's capacity to live celibate chastity. If it is determined that the requirements of celibate chastity are too great a burden for him, and that his growth and development would be best realized outside of religious life, then the brother shall be encouraged to discontinue the formation process.
6. "The same demands of chastity apply to all the brethren of whatever sexual orientation and so no one can be excluded on this ground" (Chapter of Bologna (1998), "Formation and Community Life," *Initialis Formatio* (Santa Sabina, Rome, 1999), 89.2). Nevertheless, so as to avoid the development of subcultures based on sexual orientation, friars should support and accept one another. As Timothy Radcliffe notes,

"If a brother comes to believe that he is homosexual, then it is important that he knows that he is accepted and loved as he is. . . . So, every brother should be accepted as he is. But the emergence of any sub-groups within a community, based on sexual orientation, would be highly divisive. It can threaten the unity of the community, it can make it harder for the brethren to practice the chastity which we have vowed" ("The Promise of Life," in *Sing a New Song* [Springfield, IL: Templegate Publishers, 1999], 146-147).

Sexually-based subcultures can be avoided only to the extent that all the brothers feel supported. The burden of responsibility for securing this support rests with both the individual friar and the local formation community.

7. As stated in both Province and DSPT written policies, any form of sexual abuse, exploitation or harassment is expressly forbidden. Friars engaged in such activity will be dealt with according to the requirements of those policies.
8. All student friars must be knowledgeable of and comply with California law regarding reporting of abuse of minors. This law, the Child Abuse and Neglect Reporting Act [Penal Code Sections 11164 et seq.], requires that all clergy report sexual abuse of minors to the proper child protective authorities (the seal of confession being respected). Other ministers, though not required by law, are morally bound to report such abuse. Questions on this matter should be directed to either the master of students or the prior provincial.

This *Ratio Formationis Particularis*, UNANIMOUSLY APPROVED by the Provincial Council on June 13, 2002. Revisions approved 24 September 2003.

RATIO
STUDIORUM
GENERALIS

Order of Friars Preachers

Santa Sabina Roma 1993

May study of the RSG and its implementation in new *Rationes Studiorum Particulares* be for us an opportunity for deeper commitment to study. May it be the joyful rediscovery of its priority in the working out of our prophetic mission.

fr. Mateus Cardoso Peres, OP
Socius for the Intellectual Life
Santa Sabina, Rome, 17 May 1993

I. STUDY IN THE MISSION OF THE ORDER

Art. 1 - Study in the Order.

In our time, because of the many changes in the world and in the Church, and the complexity of 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 situation Saint Dominic included study in the work of the Order as an essential means for the ministry of salvation (LCO 76). He established his Friars Preachers as men of the Gospel having as their mission the continuous and tireless study and preaching of the Word of God in all its forms. He sent them to the universities so that, by means of study, they could prepare themselves for the ministry of preaching in the Church.

Thus our Order, by virtue of its very title shares in the Church's 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.). The tradition of the Order stresses the need of the preachers "to cultivate humanity's inclination toward truth" (LCO 77, II).

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 lives, dedicated to study, have a character and value which is truly apostolic. To apply oneself to assiduous study, as the purpose of the Order requires, is an apostolic activity already because it is indispensable for the mission of the Church in preaching the Good News.

II. So the brothers, as Church, should seek a living understanding of the mystery of salvation. Grounded on Holy Scripture, supported by the holy Fathers and Doctors, under the guidance of the Magisterium (LCO 80), they should make their contribution to the Church and in return should receive from the Church the appropriate support to clarify human questions by the light of the Gospel.

This requirement goes beyond the frontiers of the Church: it is a creative intellectual activity undertaken for the world. In fact the theological intellect today is confronted by essential questions arising from either a broad cultural pluralism or a very strong tendency toward uniformity. In this situation which is worldwide, we are invited to create a new horizon for the life of humanity.

This creative and liberating intellect begins with a radical conversion to the Gospel, that is to say, with a faith experience. Our study places us in the very movement of faith. Thus we take into account the most diverse aspects of spiritual paths according to varying religious traditions, cultures and socio-cultural contexts.

III. There is a very close link between research and preaching; the one stimulates the other. In fact, both activities receive illumination and strength from the one Spirit of Truth, and it is the same design of God which they investigate and make manifest. That is why, in communion with others, each brother will have the task of seeking his own balance between study and preaching. But research and preaching derive from the responsibility of the community which was once called "the Holy Preaching". Consequently the life of the brothers can only achieve fullness through continual dialogue, in particular between those who carry out one or other aspects of the Order's single mission.

The brothers, then, from the start of their formation and throughout their lives, should meditate in their hearts upon God's revelation in all its forms. In order to plumb its depths, they should make use of all the elements by which, through the centuries, the Spirit has led the Church to grow in the truth. Above all they should make use of the methods and values which, in the tradition of the Order, are more linked to study, and prepare us and fill us with a desire to preach. These elements "are closely interconnected and carefully balanced, mutually enriching one another so that in their synthesis the proper life of the Order is established" (Fund. Const., IV). The brothers become even more capable of fathoming and wisely appreciating revealed truth, that

mystery of Christ which by the sending of the Spirit into the Church brings salvation to human beings and shows to them the full and inmost truth of their vocation.

Fidelity to study brings us progressively to acquire a deep unity between the contemplative and apostolic dimensions inherent in our vocation. It is an important factor in building up Dominican community; it is the natural milieu which the brothers need to help them persevere in their personal and communal commitment to assiduous study.

Finally, studies in the Order should help to develop among the brothers not only a personal culture but also a critical sense, a real solidarity with others, and an aptitude to follow scientific progress. Studies prepare us for the mission of the Church to announce the Word of God. Without the practice of study our vocation as Preachers is misguided.

IV. In all of this our model is Saint Thomas. He was a true Dominican, aware of the profound harmony between the preaching of the Gospel and the search for truth. He lived in full harmony with his time and its challenges, and thus revised in depth theology and philosophy. Guided by his teaching and inspired by his example, we can and must make every effort to ensure that we absorb all that the enormous progress of humanity has achieved in the domain of culture and science, and so integrate it as to be able to understand the Word of God better and to present it to people in the manner best suited to them.

Art. 2 - Unity and Plurality of Study

1. Unity

V. The intellectual formation of the brothers is permanent and integral, comprising different stages and several disciplines. These different stages and disciplines, having a common finality, are linked together not merely in a purely external or chronological way, but as integral parts of a single process of formation. They must therefore constitute an organic and structured whole. |

This unified whole is developed thanks to the intellectual commitment of each brother from the start of his initial formation. This assiduous work allows him to obtain progressively the intellectual habit, or rather sapiential habit, which assimilates various kinds of knowledge, and thus gives him the capacity to be methodical, to make critical judgments about things, to discover the truth that is in them, and to appreciate it. In fact, the chief purpose of all our intellectual formation (LCO 228, II) is the acquiring of this capacity.

But the ultimate foundation of our study and of its unity, its justification and constant support, is the Word of God. We read it in Holy Scripture; we proclaim it in the divine praises and in the celebration of the Eucharist. We try to penetrate these by study, which informs our preaching to people and makes divine life grow in them (LCO 3, 57, 78).

VI. Throughout the process of intellectual formation, that is to say, throughout the whole of life, we need to remember the importance of working out a doctrinal synthesis (LCO 242, 2). In treating any question at all we must be attentive to everything that has to bear on its study and its solution, not limiting ourselves to our own area of knowledge. More precisely, theology in its different areas, philosophy, human sciences, each considered specifically under its own discipline and methodology, will help to construct in a balanced and fruitful manner a vision of faith. It is this search for a synthesis which gives our study and our spirit its special theological character.

There is an intrinsic link between this synthesis we aim at and religious life. The *Ratio Formationis Generalis* sketches its general outlines and gives the constitutive elements. It is important to stress this. On the one hand, progress in doctrinal integration nourishes and makes whole our religious life; on the other hand, a close liaison between life and religious experience helps toward a doctrinal synthesis (LCO 224).

2. Plurality

VII. The Word of God is one and "abides for ever" (Is. 40:8), but God has spoken "at various times in various different ways to our ancestors through the prophets" (Heb. 1:1). Already Sacred Scripture offers a plurality of ways of speech through which God has revealed Himself to humankind, a plurality always present in the Church throughout its history. Consequently the divine message always needs translation and interpretation in order to be received and announced to every human being. This is something which has been realized by "the wise" of every age who have applied themselves, in the service of the faith, to theology, philosophy and other sciences, announcing the Word and teaching the faith in a manner new and appropriate to each epoch and to each culture. This is a work which must always be done, so that the Gospel may be presented to our contemporaries in a language that truly means something.

The diversity of peoples and cultures is a mystery which reveals God's plan as Creator and Savior. This is why each friar preacher from the start of his formation must pay attention to the plurality of human experiences, the source of diverse cultures. We will seek to promote human contacts to engender a true solidarity with other people; this is made easier and quicker today by the new communications media.

VIII. In the formation of the brothers particular attention should be paid to the questions raised by contemporary thought and its dangers, to the various natural and human sciences, the different ways of thinking and living, whence arise the interdisciplinary and intercultural character of all human dialogue.

Without falling into relativism, the brothers should be aware of the fact that all human experience is limited, hence the importance of being trained to dialogue with everyone. Religious experience itself derives great benefit from encounters with the great religions and philosophies of different cultures.

IX. Since created things are themselves, in a certain way, a word of God, we should pay attention to everything which constitutes our environment, and consider it both in its own nature, and above all as contributing to a richer understanding of divine realities, of creation and humankind in this environment and of the work of salvation. This will equally promote unity in our theological vision.

X. Each Province, including those which have no students, needs to work out a *Ratio Studiorum Particularis* (LCO 89-95, 229-234) which determines the specific program to animate and promote the intellectual life of the province, and the necessary guidelines for the life of study of the brothers. This will take into account the need to be in accord with LCO, General Chapters, and this *Ratio Generalis*, as well as the concrete cultural situation it addresses and the directives of the local churches (cf. Appendix I).

FIRST PART –
THE DOCTRINAL FORMATION OF THE BROTHERS

Chapter I –
General Principles

2. The search for truth in all its manifestations and at all levels, as it affects the human race, nature and God, gives structure and definition to our Dominican identity. This is the meaning of our motto "Veritas." In dialogue with all, welcoming all forms of knowledge, we apply ourselves above all to the search for the truth which brings salvation, the truth of Jesus Christ. As believers we rethink our faith in depth, with its implications and demands, and we nourish ourselves with it, as we share it in the community; as Preachers of the Word we seek through it to enlighten the lives of men and women. Our mission in the Church consists in searching out, making known and preaching the revealed message. We are also called to re-read the world and history, events and knowledge, in the light of the mystery of salvation. Individually and collectively, by doctrinal formation, the Order achieves its commitment to stir up and secure among the brothers the option for truth that is our charism.
3. As servants of truth, the brothers are first to be challenged by it, a challenge both epistemological and moral, revealing itself through the need for conversion and witness. In a world noted for falsification and manipulation, egoism and ideologies, the brothers should promote the standards of faithfulness, authenticity, conformity to fact. They should convey, intelligently and effectively, the objective criteria of appreciating what is real, something which human knowledge and faith help us to discover.
4. The brothers are the ones chiefly responsible for their formation (LCO156). In its doctrinal aspect this formation has as its basis faith which puts its trust in those gifts of God, which are human capacity and the love of truth. It has as its purpose the acquisition and development of the ability to do intellectual work, to have discernment and a critical spirit. The fruits of this are a tenacity in life-long study, an opening up of an honest and knowledgeable dialogue with all currents of thought, in the attitude of "faith seeking understanding."
5. The specific aim of Institutional Formation is to introduce the brothers, in the etymological sense of the word, to the doctrinal charism of the Order. It is a question of getting them to love the truth they encounter in each of the disciplines studied, and to choose their own line of intellectual work, to overcome all lack of purpose, and to avoid ending their institutional studies with a lasting dislike for study. Our intellectual life thus becomes a permanent option for renewal throughout our lives. This permanent formation is in no way a mere appendix to institutional formation; rather it is a personal incorporation into the specific charism of the Order. A Dominican receives institutional formation to be able to live permanently his option for the truth.

Chapter II – The Progressive Structure of Studies

I – Institutional Formation

Art. I GENERAL NORMS

6. The Institutional Formation of the brothers shall be carried out in a systematic way and with the method appropriate for attaining:
 - a. the capacity to make judgments, reliably and on their own (LCO 228, II) and a personal working method;

- b. a critical approach, the ability to ask questions and a permanent love of research, knowledge and study;
 - c. the assimilation of the content and method of each of the disciplines in the curriculum, and the ability to extract from them a synthesis which is personally integrated.
7. Taking into account the prescriptions of LCO 169, I and II, the curriculum for Institutional Formation includes philosophical, theological and pastoral formation.
8. I. Philosophical studies shall occupy at least two years and theological at least four. Thus the whole studies curriculum, including pastoral formation, will take at least six years.
- II. In the organization of the curriculum the *Ratio Studiorum Particularis* will, after weighing the advantages of each possibility, determine whether during the six years of institutional studies philosophy is taught before theology or simultaneously. The study of philosophy and theology, however, must always be mutually coordinated and integrated, while respecting the autonomy and particular method of each.
9. I. The *Ratio Studiorum Particularis* shall decide:
- 1) the program of the disciplines of the whole curriculum and of each of the courses;
 - 2) the calendar for the classes and vacations;
 - 3) the number of hours assigned to each discipline;
 - 4) the organization of principal courses, seminars, exercises, dissertations, circles and special work, whether individual or in small groups;
 - 5) the ways of guiding the students particularly when they are studying in non-Dominican institutions.
- II. In drawing up the *Ratio Studiorum Particularis* the following shall be taken into account:
- 1) the respective importance of each of the disciplines (cf. nn. 14-21);
 - 2) the appropriate method of each discipline;
 - 3) the tradition of the Order concerning the importance of theological synthesis;
 - 4) the maturity of the students;
 - 5) the customs of universities of the region;
 - 6) the directives of local churches.
10. During their studies the brothers shall cultivate their aptitude for dialogue and working together, that is, they shall develop the ability to listen to others and adapt to different human situations. In particular they should pursue an active dialogue with the whole people of God and members of other religions.

Art. II METHODS

11. I. Professors and students constitute a true community of study (LCO 240,1) in which the students gradually bear their share of responsibility. Teaching and learning being correlative, all are concerned together with the themes of the classes and their organization.
- II. Teaching is not concerned merely with the subject matter of each course, but above all with the best teaching method to introduce the students to doctrine and research. Our doctrinal and scientific formation should have a personal and active character which develops the qualities and talents of each student.
- III. The professors shall commit themselves to giving a structured presentation of their own subject, in

connection with all the others, and in a manner adapted to the culture of each country and region.

12. I. The institutional courses shall present, together with generic perspectives for the personal work of the student and a suitable bibliography, the main points of each discipline. This shall be done in different forms: lecture courses, methods such as seminars, tutorials, conferences, intensive courses. These may be conducted annually, semi-annually, tri-monthly, or bi-monthly. Debates on the disputed questions of our time will thus be covered.

II. It is indispensable that the professors should be available to the students. In so far as it is possible, each student shall be assigned a counselor or "tutor" so that with his help the student can learn to integrate his option for truth. All these resources are to be used to make sure that each student learns to ask, to discern, to listen and discuss. An interdisciplinary perspective is needed.

13. To carry out studies satisfactorily, use shall be made of the instruments of study such as library, audio-visual materials, computers, etc. Students shall be taught how to use them.

Art. III THE DISCIPLINES

14. I. Christian faith leads to a vision of humankind, of the world and of God. To be of service to the faith through preaching and theological research it is essential to have a solid formation in philosophy, for philosophy prepares us for a knowledge of reality. Students shall be led to grasp the need for this by discovering the specific character of philosophical thought, especially when it concerns dialogue with contemporary culture.

II. Born of wonder in the face of creation, systematically searching for the truth with precision and penetration, without being distracted by out-of-date questions or the cult of novelties, in dialogue with the sciences, it will allow students to acquire criteria of judgment to tackle cultural problems and to have an organic vision of humankind. The great masters of our tradition have much to teach us in this domain; hence the importance of knowing in depth the doctrine and scientific method of St. Thomas Aquinas. The metaphysical consideration of being is a light always needed to understand and assess humankind to establish solid foundations in anthropology, epistemology, ethics and the anthropological study of religion.

III. The help of human and natural sciences is indispensable. An introduction to the questions they raise and to their methods shall form part of the curriculum. They provide the contact and dialogue with questions concerning humankind, and also contribute to a philosophical reflection which is structured and relevant; they develop, too, the ability to make judgments and analyze. Without this the light of the Gospel cannot be applied. Although philosophy cannot exist without the support of the human sciences, in comparison with them it retains a primacy of importance.

IV. From the start of formation, particular attention shall be given to social questions and economics to enable the brothers to understand the conditions of life of the men and women to whom they will have to announce the Word of God, and among whom they will promote justice and peace. The aim of our preaching being the conversion of men and women who will work together to transform the unjust structures of our society, the brothers must be sufficiently aware of the causes of injustice to identify them and fight them. Each brother must also receive a minimum of formation in economics to be able to assume an administrative charge in his community. This care for justice and peace, which is one of the priorities of the Order, must also be honored from the start in a theological approach which will help the brothers in establishing their future commitment.

15. From the beginning of Institutional Studies, taking into account the methodology and current positions of exegesis. Sacred Scripture shall be taught as the Word of God and the deposit of our faith. We must consider as fundamental the themes of inspiration, canon, inerrancy, tradition, literary genres, the theology

of the great schools of the Old and New Testaments, the Kerygma of the primitive Church, and biblical theology taken as a whole. Biblical languages are the indispensable instrument for this teaching.

16. I. The study of systematic theology, dogma and moral, has for its object the knowledge of God, the Word of God and the truths of faith. By a method at the same time systematic and historic, theologians in communion with the Magisterium of the Church make every effort to examine Sacred Scripture, Tradition, the Fathers and Doctors of the Church, in order to grasp the meaning of and the connection between all revealed truths. An interdisciplinary approach and a scientific pluralism shall be cultivated, for theological judgments can only benefit from dialogue with philosophy and other sciences. In particular it is necessary to cultivate a knowledge of the Eastern Churches and the Reformed Churches, and fellowship with them, as well as with the religious aspirations of humanity in its different traditions.

II. The knowledge of Jesus Christ, who reveals to us the Father in the Spirit, is indeed the center about which our synthesis is built, as it is likewise the heart of our preaching. In its light we seek to reflect on God and his mystery; on men and women and their spiritual experience and moral fulfillment; on the Church and the sacraments; on the world and history. In the same light the theological consideration of Mary, mother of God, finds its proper place.

III. The brothers should also be introduced to the reading and study of the theological and biblical works of Saint Thomas in whom we have a living example of faith in search of truth.
17. The formation of students will also have for its end a knowledge and experience of the Liturgy as source and nourishment of our Christian life, of our consecration and our preaching. To attain this end its theological, historical, spiritual, pastoral and juridical aspects must be studied (*Sacrosanctum Concilium* 16) in a systematic and practical way. Taking into account the criteria of the liturgical renewal and the instructions of the Church, the Liturgy in which the mystery of salvation is embodied will be presented within the framework of the specific culture and with recourse to auxiliary sciences.
18. Gradually, in every area of the curriculum, and with strict discipline the student shall be initiated into pastoral practice, in accordance with the *Ratio Formationis Generalis*, the *Ratio Formationis Particularis*, and the *Ratio Studiorum Particularis*.
19. From the start and during the whole period of institutional formation, in liaison with philosophy and theology, history must be studied with a properly scientific application and methodology. This brings the student to know and to appreciate the means God uses to save us and the way in which humanity lives its process of conversion. A special attention will be given to history of the Church and of Christian doctrines.
20. Canon Law must be taught scientifically so that the students can achieve a proper sense of law and recognize the close link between law and the communion of faith and love, since the observance of law expresses fidelity and liberty. Serious and creative methods, a precise terminology and the recourse to relevant jurisprudence will help to awaken the consciousness of the brothers in matters concerning justice, human rights and the life of the Church.
21. I. *Ecumenism* will be presented to students as a task destined to attain unity in Christ, and to fathom the mystery of salvation through reconciliation and fellowship. The matter will be expounded with an approach that is always fraternal, through dialogue and cooperation, an openness of spirit and heart, and with solid theological criteria. Study will be made of the confessions separated from the Catholic Church, of their history, doctrine, spirituality, liturgy and hagiography. As far as possible ecumenical centers and meetings will be utilized. It is recommended that students should deepen their studies of the other churches with a sense of discernment and in a friendly manner.

II. It is also highly desirable that students should be involved in serious dialogue with the great religious traditions and study interreligious problems.

22. I. The theology of preaching forms an integral part of the institutional formation of a Dominican. Instruction on preaching and homiletic exercises to develop skill and technique in speaking and writing are necessary. A certain knowledge of the arts: poetry, music, cinema, etc., should also be included. Every Dominican, being a Preacher of the Word of God, should be at home in using and expounding the human word (spoken or written) since the one is embodied in the other. In this area purely theoretical studies are not enough; there must be seminars and exercises conducted in a professional manner.

II. Students must acquire a general formation on the basics of communications, on the essential communication techniques and on the ethics of the media, so that they can use them with critical freedom in teaching and preaching.

II – Complementary Studies

23. Complementary studies are intended to help the brothers specialize, and to make them more competent in pastoral work, academic work, or whatever is entrusted to them, according to their own capacities and interests, and according to the plans of the province (LCO 107 and 244).

24. This specialization must be seen in a dynamic and open perspective; in particular it will not mean that, once complementary studies are over, the brothers cannot be redirected to other lines of work.

25. Complementary studies are carried out for the greater good of the province. Lack of personnel and an urgent need to provide for pastoral and academic tasks in a province should not restrict any brother's opportunity to specialize.

26. Specialization will have even more positive effects if the general formation on which it relies is solid and complete. That is why complementary studies will only be undertaken after the completion of institutional studies (cf. above n. 8) and after a period of at least one year of pastoral work.

27. Complementary studies will follow precise programs arranged by the Regent of Studies with the brother concerned and approved by the Provincial. Whenever possible the studies will end by the attainment of academic degrees.

28. It will be for the *RSP* to set out the different modalities for complementary studies offered to the brothers, especially when it is a question of activities outside the academic field.

III – Continuing Formation

29. The fundamental purpose of continuing formation is the renewal and maturing of the brothers in accordance with the different stages of their life, so that they can be better prepared to proclaim the Word of God (LCO 251-bis). Although continuing formation inevitably concerns the whole person of the religious and not just his intellectual formation (cf. Directives on Formation, nn. 66 ff.), here only this latter aspect is considered.

30. The responsibility of continuing formation falls in the first place on the individual brother, then on the local community, and for everything which goes beyond their possibilities, on the community of the province.

31. All the brothers, priests or cooperators, whatever their activity may be, will assume in a permanent manner the responsibility for their own formation, in dialogue with their community and their superiors.

32. I. In accordance with the Dominican charism, the local community is the place, par excellence, for continuing formation. It is there, in fact, that the personal development of the religious takes place

and where they come to maturity.

II. The burden of this formation is on the superior, supported by the conventual lector (LCO 88; 326-bis) and the conventual chapter (LCO 311).

III. The conventual lector should, in addition to what is mentioned in LCO:

1) promote reflection on questions which present themselves concerning religious, apostolic and doctrinal life.

2) encourage the brothers to take part in meetings and courses concerned with formation, whether in their own priory, the diocese or other centers.

3) make it their business to see that our priories are truly "centers of reflection" in the religious, pastoral and doctrinal domains.

4) work out each year a program of continuing formation with the local community.

IV. The conventual enterprises for continuing formation will be included in the program of apostolic life (Walberberg, 78) and assessed in the prior's triennial report (LCO 306).

33. In the community of the province, the burden of continuing formation falls, under the direction of the Regent of Studies, on the Provincial Promoter of Continuing Formation (LCO 89, I and III, 251-ter). They will be concerned to encourage and support the efforts of local communities.
34. The *Ratio Studiorum Particularis* will establish the general framework for the objectives and forms for continuing formation in the province, taking into account the apostolic priorities and the doctrinal tradition of the province. This framework will serve the Provincial Promoter of Continuing Formation in working out the annual program of continuing formation (LCO 251-ter, I, 1).
35. The mission of the Order is situated "on the frontiers" and our doctrinal formation prepares us to initiate dialogue, in fidelity to what we are, and sympathetically, compassionately and intelligently in regard to all the aspirations, problems or movements that confront faith and the Church. This dialogue is conducive to enriching the life of the Church with the whole of human experience, and to bringing light to this experience through the liberation of the Gospel. The great figures who mark our doctrinal tradition have borne witness to this spirit which is ours and concerns us all. Following in their footsteps the brothers will have to take up the challenge of the issues and questions coming from their cultural setting, in order to advance the service of the Church in the world and to cooperate in the saving work of Jesus Christ.

SECOND PART
THE ORGANIZATION OF STUDIES

Chapter I – General Rules

Section I – Laws Governing Studies in the Order

36. In the Order studies are governed:

1) by the laws and decrees of the Church concerning our studies;

2) by the particular laws as contained in *LCO*, in the Acts of General Chapters, in the ordinations of the Master of the Order, in the *Ratio Studiorum Generalis* (*RSG*), and in the *Rationes Studiorum Particulares* (*RSP*).

37. This *Ratio Generalis* contains the fundamental and common rules necessary for doctrinal unity and the organization of studies throughout the Order, as also for the working out of the *RSP*.

38. Keeping in mind the prescriptions found in the *RSG*, it is for the *RSP* to lay down the rules which, adapted to the needs of specific places and times (*LCO* 229, 2), seem necessary for a true promotion of studies within the framework of the province.

39. In the *RSP* of provinces where the brothers follow the institutional studies in centers outside the Order, the academic program of this center will be published and the following clearly determined:

1) the courses and special exercises meant to ensure fidelity to the doctrinal tradition of the Order;

2) the statutes of the Center of Institutional Studies of the province in accordance with what is laid down in *LCO* 233,1.

40. The statutes which govern Centers of Higher Study dependent on the Order, such as ecclesiastical faculties, should, while safeguarding their own particular character, draw their inspiration from what is set out in this *Ratio Generalis*.

41. I. It belongs principally to the Prior Provincial, with the Commission for Intellectual Life of the province and with his Council, to work out the *RSP* of the province and everything mentioned in *LCO* 89, II.

II. For definite approval of the *RSP* the Prior Provincial with his Council will send a copy of the text to the Master of the Order together with the result of the vote of the Commission for Intellectual Life and of the council of professors treated below in n.70.

III. It is also desirable that provinces of the same cultural region should work together to prepare either a common *RSP* or their own particular *RSP*.

42. The *RSP* are binding in the respective provinces just as the *RSG* is binding in the Order.

Section II – The Different Centers of Study

43. To determine the most appropriate way of providing for the institutional intellectual formation of the brothers — whether within the Order or outside (*LCO* 231, 1) — their solid formation must be considered the guiding principle (*Optatam Totius* 7), while safeguarding fidelity to the doctrinal tradition of the Order (*LCO* 76-83, 235).

44. The principal Centers of Study in the Order are:

1) the Center of Institutional Studies, which is a community of students and professors of the Order where the ordinary cycle of studies is carried out according to the tradition of the Order. When, in fact, the brothers do their institutional studies outside this center, the center retains its responsibility for their studies, especially in what concerns the tradition of the Order (*LCO* 233,1).

2) the Center of Higher Studies, which is a community of brothers responsible for the institutions, ecclesiastical faculties and universities in which academic courses are given, leading at least to the licentiate.

3) the Center of Special Studies, which is a community of brothers who apply themselves to research and publications and projects in a specific discipline, without necessarily being involved in teaching.

4) the Center of Continuing Formation, which is a community of brothers who supervise all that concerns the continuing formation of the brothers, especially those who exercise a ministry in the Church; these brothers research, prepare and provide projects for this end.

45. 45. The intellectual institutional formation of the brothers within the Order shall be esteemed.

46. 46. In the Order there will be Centers of Institutional Formation — whether proper to one province or interprovincial — in which the clerical brothers will apply themselves to the institutional studies necessary for their priestly ministry (*LCO* 233, II).

47. I. In addition to the requirements of common law, for the establishment and conservation of a Center of Institutional Studies, whether provincial or interprovincial, the following conditions are necessary:

1) an adequate number of students, so that through a keen intellectual interchange, there will be the stimulus for emulation and mutual cooperation among themselves and with the professors.

2) a sufficient number of professors for the needs of the various disciplines, and moreover suitably qualified and with the other required talents (*LCO* 157, 161, 238; cf. below 79 ff).

3) appropriate accommodations, a library and other necessary means for the formation of the brothers.

II. What has been said about the setting up of a Center applies also to changing, transferring or suppressing it.

III. It is for the Master of the Order to decide on the application of these rules.

48. An interprovincial Center for Institutional Studies can be set up, at the request of the respective Provincials, under the authority of a single Moderator, by the Master of the Order. The rights and obligations of the different provinces in the government of this Center will be determined by the *RSP* by which it is governed.

49. Where, because of the requirements of studies or provinces, a division in the Center of Institutional Studies, whether provincial or regional, would appear necessary — for example, according to the different cycles — recourse will be had to the Master of the Order.

50. In the Order there will be, either under the immediate authority of the Master of the Order or under one or more Provincials, Centers of Higher Studies with the principal ecclesiastical faculties and institutes, where one can receive formation in greater depth and obtain academic degrees or specialized diplomas.

For the benefit of the Church and the Order these Centers, if the opportunity arises, shall work in collaboration with the diocesan seminaries and religious institutes.

51. Superiors will endeavor to have the examinations and degrees of the Centers in question (*supra* nn. 46, 49 and 50) recognized by the civil authorities.
52. Centers of Special Studies involved in scientific research (*LCO* 92, 3) will be governed by their own statutes.
53. I. When brothers are sent outside the Order to carry out their institutional studies, special attention must be paid:
 - 1) to the needs of the province;
 - 2) to the geographic and cultural affinity and seriousness of the studies found in these Centers;
 - 3) to the benefits to be expected from this formation for the future ministry of the brothers in this region.II. It is desirable that, after an agreement has been reached, the Regent of Studies should in some way share in the direction of the Center in question, and that our professors should play a part in the teaching, especially the most important disciplines.
III. The provinces should, however, aim at establishing a Provincial Center for Doctrinal Information and even research, in such a way that, for the good of the Order, a college of professors might be maintained (*LCO* 91; 233, I and II). The professors of this college will play an effective part in the formation of the brothers who attend other Centers of Study, especially in what concerns Thomistic tradition, the history of the Order and the ministry of the Word with the priorities of the Order.

Section III – The Library and Other Instruments of Work for Studies

54. Since a library is an absolutely necessary instrument of work for studies, it:
 - 1) will be directed by a librarian, able to classify books according to scientific rules;
 - 2) will be situated in a part of the house specially reserved for the purpose; it will be large enough to allow for its continual enrichment by new books. There should be a room equipped in a satisfactory manner for reading.
55. The use of the library will be regulated according to norms established by the council of professors and the librarian.
56. I. The librarian of the Center of Institutional Studies is appointed by the Provincial after consultation with the council of professors.
II. To accomplish his charge, the librarian will be assisted by a committee of brothers appointed for the purpose, as set out in the *RSP*.
57. In the provinces mentioned in n. 53, a library will still be provided in a way to allow for the pursuit of serious work, principally in the sacred sciences. It is useful that this library should be situated in the house where the student brothers are living. The rules established for nn. 54 and following govern this library, too.
58. In addition to the normal library office which must be in all Centers of Study, there shall also be the modern technical means necessary for intellectual work, such as computers, equipment for reading and reproducing microfilms, projectors, tape recorders, etc.

Chapter II – The Organization Itself

Section I – THE ORGANIZATION OF STUDIES FOR THE WHOLE ORDER

59. The norms of common law being observed (LCO 90, I; 230), the Master of the Order is responsible for the organization of studies in the whole Order.
60. In the discharge of this office the Master of the Order is helped by the Assistant for the Intellectual Life whose principal tasks are:
- 1) the promotion of the doctrinal mission of the Order;
 - 2) attention to all that concerns Centers of Study under the immediate jurisdiction of the Master of the Order and equally to help their mutual cooperation;
 - 3) helping Centers of Study and other convents where student brothers are assembled for their intellectual formation, promoting studies and attending to the coordination of the intellectual lives of the provinces as effectively as possible;
 - 4) bringing together at suitable times the regents and the moderators of the Centers of Study of one or several regions, so that they can deal together with the intellectual formation of the brothers;
 - 5) promotion of councils of professors of the Order of the same region, or different regions, on important questions of the moment, so that they can give each other mutual help in finding the best solutions by sharing together their experiences and the fruits of their research;
 - 6) dealing with the Holy See on matters concerning studies in the Order;
 - 7) examining the reports on the state of studies referred to in LCO 93, I, 8, and to give a report to the Master of the Order.
61. I. Under the presidency of the Assistant for the Intellectual Life, it is the function of the permanent Commission for the Promotion of Studies in the Order, as a consultative body, to help the Master of the Order especially to: 1) alert the brothers concerning important doctrinal questions of the moment, and encourage study and research; 2) encourage everything which has reference to the intellectual life, for example, the continuing formation of the brothers, meetings of professors, formation of special groups to shed light on particular problems, or to consider the needs of different regions, etc.; 3) examine and find a solution to the problems which arise in the formation of young brothers; 4) plan the promotion of study in the Order, paying particular attention to the preparation of professors and specialists.
- II. This Commission consists of nine brothers. Its members are nominated by the Master of the Order for six years, and they can be renominated only once.
- III. The Commission will meet at least once a year, if the Master of the Order thinks fit. The expenses will be covered in accordance with the regulations for Commissions of the Order.

62. In any doctrinal controversies which might arise, what is prescribed below in Appendix ni is to be observed.

Section II – THE ORGANIZATION OF STUDIES IN THE PROVINCE

Art. I: *In Centers of Institutional Formation Proper to One Province*

63. In each province the Prior Provincial is in charge of studies (LCO 89). With the superiors referred to in LCO 88 he shall actively encourage study and ensure that all the brothers have the means and opportunity

for study (*LCO 87*). During the canonical visitation he will also make sure that what has been prescribed about study is correctly observed.

64. The Provincial shall consider the intellectual formation of the brothers to be one of the principal duties of his office. He will be particularly concerned for the brothers, professors and students; he will visit them frequently to inform himself of their aptitudes and their preferences, and he will stimulate their progress in study.

65. I. In the exercise of his office the Prior Provincial will be assisted by the Commission on the Intellectual Life of the Province. The members of this Commission are the Regent of Studies who is its President, the Moderator of the Center of Institutional Formation, the Promoter of Continuing Formation and all others selected in the manner determined according to the statutes of the province (*LCO 89, II*).

II. The Commission shall function according to the norms of *LCO 89, II*.

66. The Provincial shall nominate a "tutor" or a team to guide the student brothers and help them, especially when they are attending a center of Studies which does not belong to the Order (cf. above n. 53).

67. I. In each province there shall be a Regent of Studies who, under the authority of the Prior Provincial and with the Commission on the Intellectual Life of the province, shall, according to the statutes of the Province:

1) as President of the Commission on the Intellectual Life, promote and coordinate the whole intellectual life of the province;

2) take special care of the Center for Institutional Formation of the province and ensure that the RSP and other legislation of the Order is observed;

3) collaborate in carrying out the program for continuing formation arranged by the Commission on the Intellectual Life of the province.

4) collaborate with conventual lectors to promote study in the houses of the province;

5) promote research and encourage the brothers to publish their work;

6) promote other Centers of Study in the provinces according to their own statutes; foster collaboration between them and the province's Center for Institutional Formation;

7) help the Prior Provincial resolve doctrinal questions;

8) plan for the intellectual life of the province and for the preparation of specialists to answer the needs of the province and the Centers of Study of the Order;

9) present an annual report to the Master of the Order.

II. For a brother to be nominated to the office of Regent, he must:

1) possess an academic degree such as is required for professors in Centers of Higher Studies;

2) have some teaching experience, especially in the disciplines of theology or philosophy;

3) be recognized for his dedication to study and doctrine.

III. The Regent is proposed by the Provincial Chapter and appointed by the Master of the Order for four

years. During his term of office:

- 1) he is an *ex officio* member of the Provincial Council;
 - 2) he is *ex officio* President of the Commission on the Intellectual Life of the province;
 - 3) he receives the financial subsidies allocated in the budget of the province;
 - 4) he cannot be appointed to any other office which might interfere with the discharge of his duty (*LCO* 93).
68. I. The *Moderator of each Center of Studies* is nominated according to the statutes of the province (*LCO* 92, 2).
- II. The *Moderatorium* or group of major officials in each Center functions in accordance with the statutes of the Center, safeguarding I (I 92, 2).
- III. The *RSP* of the province sets out the relationship between the Moderator of each Center and the Regent of Studies as the President of the Commission on the Intellectual Life of the province (*LCO* 92, 2).
69. The offices of Regent of Studies and Moderator of the Center of Institutional Formation will, if possible, be distinct. For their respective functions, see *LCO* 92, 93.
70. I. The Center of Institutional Formation is directed by a *Council of Professors* under the Presidency of the Moderator. The function of this Council is the promotion of everything that pertains to study in this Center while always maintaining concern for the integral formation of the brothers.
- II. In carrying out its responsibilities the Council of Professors is subject to the Prior Provincial. But it is subject to the Conventual Prior in all that pertains to the religious life and the government of the community.
- III. Professors and students, under the authority of the Moderator, shall collaborate willingly to promote study (*LCO* 237).
71. The Council of Professors, under the presidency of the Moderator must also, in conformity with what is laid down in the preceding number:
- 1) examine the *RSP* of the province as prepared by the Commission on the Intellectual Life and vote on it before it is sent by the Provincial to the Master of the Order for approval;
 - 2) organize the cycle of institutional studies and approve the program for each year and the timetable for classes and exercises;
 - 3) see to the diligence of the students and their progress, and at the appropriate time, decide with the Conventual Prior and the Master of Students on their admission to examinations;
 - 4) make suggestions to the Provincial as to the future ministry and the complementary studies of the students, while respecting the authority of the Regent of Studies.
72. The *RSP* must decide which teachers are *ex officio* members of the Council of Professors and what is the manner of participation of other teachers in the organization of studies. The manner in which students take part in this Council shall also be determined in order to benefit from their collaboration for the common good of the whole Center.

73. Teachers shall devote themselves to study with diligent perseverance in order to become more expert in their disciplines and more willing to engage in scientific research. Moreover, they shall also be aware that a balanced pastoral activity is helpful to them in their work of study and teaching (LCO 239).

74. I. Professors shall strive to establish true intellectual fellowships among themselves and the students to ensure better formation for each and every student.

II. Brothers engaged in ministry will be invited, as opportunities arise, to have discussions with the professors and students on questions which are of particular concern to people and thus provide an incentive for studies (LCO 240).

75. For the sections separated from the Center for Institutional Formation mentioned in n. 49, a Director of Studies, under the guidance of the Moderator of the Center of Institutional Formation, is charged with their operation. He shall be appointed by the Provincial and his Council, after consultation with the Regent of Studies and the Council of Professors of that section. He shall be assisted in this task by a secretary.

To carry out his functions the Director of the section shall note what has been said above about the Council of Professors and the Moderator of the Center for Institutional Formation, and shall consult the latter frequently.

76. What has been said about the organization of the Center of Studies proper to one province is also valid for the Inter-Provincial Center of Studies, safeguarding the rights and obligations of the different provinces.

Art. II: Institutional Formation Within the Order But Outside the Particular Province

77. When the Province sends student brothers to another Center of Studies within the Order, their formation is directed by the Regent of Studies of the province together with the Commission on the Intellectual Life of the province, under the authority of the Provincial.

Art. III: Institutional Formation Outside the Order

78. When the institutional formation is undertaken by the brothers outside the Order, taking account of what has been said in n. 53, the Regent of Studies will see to the most effective way of complying with nn. 39 and 57.

Section III – THE PROFESSORS

79. I. The appointment of a religious to be professor in the Center of Institutional Formation requires:

1) that teachers in the disciplines of philosophy and theology shall have completed their complementary studies and hold a licentiate in these subjects, or an equivalent degree in special disciplines such as experimental psychology, sociology, liturgy, ecumenism, pastoral disciplines, etc.

2) A licentiate in Sacred Scripture is required for teaching Sacred Scripture.

3) For teaching auxiliary disciplines, such as biblical languages, methodology, etc., a recognized knowledge of the subject is requisite.

II. In exceptional cases where it is impossible to fulfill the conditions set out in I, 1 and 2, recourse shall be had to the Prior Provincial, and the Master of the Order shall be informed in the annual report required by LCO 93,1, 8.

80. In Centers of Institutional Formation as many professors as possible shall hold doctorates.

81. To encourage specialization, transfer from teaching one subject to a different one shall not be easily made.

82. The Prior Provincial shall not lightly relieve of their charge professors of the Center of Institutional Formation who have been appointed in accordance with the regulations (LCO 231, 4).
83. The professors shall not only attend to the intellectual formation of the students, but, as true educators, will be aware of their responsibility for the whole formation of the students.
84. Professors shall be given the opportunity to take part in scientific or technical congresses and meetings outside their own Center. Encouragement shall also be given to meetings of professors of the Order among themselves and with others (LCO 237, 1).
85. Temporary exchanges of teachers in the same discipline among the different Centers of the Order are recommended.
86. In addition, a sufficient amount of free time shall be allowed in the course of the academic year, and if convenient a sabbatical year, to enable the professors to perfect their knowledge and produce useful written work.

Bearing in mind what is pointed out in LCO 86 and 103 on the importance of scientific research in the Order, professors should be zealous in this regard.

Section IV – THE STUDENTS

87. Students, in conformity with the prescriptions of RSP, are bound to attend courses, partake in conferences and exercises and equally be subject to supervision.
88. It is advisable that this participation be active, by means of dialogue, interviews and personal work, as has been indicated in nn. 11 to 13 on the subject of methods of teaching and learning.
89. Students shall effectively collaborate and assume their responsibility in the life of the Center as determined in RSP (LCO 237, II; *Sap. chr.*, 34). It may be appropriate to form a students' association for this purpose.
90. When there is a question of appointing a Moderator of the Center of Studies, the Provincial shall consult the students.
91. With regard to the sending of brothers to universities (LCO 243) care shall be taken that the courses they follow do not prejudice their institutional formation in the Order, either because of their amount or their subject matter.

The same can be said, *servatis servandis*, of courses in preparation for complementary studies referred to in LCO 244, II.

92. In what concerns the studies required for Holy Orders, because of a privilege granted to the Order, solemnly professed clerics can, after the second of the four years of theology, be called to the diaconate, and after the third year, to the priesthood, provided that they are twenty-six years of age and continue to study theology, at least until they have completed the cycle of institutional formation as prescribed. Where the studies of philosophy and theology are done conjointly over a six-year period (cf. above 9, n), solemnly professed clerical brothers can be called to the diaconate after the fourth year of study, and to the priesthood after the fifth, the same conditions as in the previous paragraph being observed.

Chapter III – Examinations

Section I – EXAMINATIONS IN GENERAL

93. The RSP shall decide the ways and times for assessing progress in studies, by means of interviews, written dissertations and examinations. The following shall be borne in mind:
- 1) the importance of frequent checks by means of oral and written examinations, interviews, the reading of books and critical evaluation of this reading;
 - 2) the need for the students to have a view of the subject as a coherent whole, an understanding of principles and a critical knowledge of the sources;
 - 3) the instructions given on active method (above n. 9, ff.); 4) the method of examining best suited to each discipline.
94. The RSP shall determine the way in which this objective may be attained, considering the importance of having a general view of everything taught during the whole institutional cycle.

Section II – EXAMINATION FOR THE LECTORATE

95. In order to be admitted to the Lectorate (*LCO* 94), the following is required:
- 1) the completion of the entire cycle of institutional formation;
 - 2) the authorization of the Provincial, who will grant it only after consulting the Council of Professors;
 - 3) the presentation of a written work done according to a scientific method.
96. As far as the examination itself is concerned, it is required that:
- 1) it takes place in the presence of at least three professors of the Center for Institutional Formation, under the presidency of the Moderator of the Center or of an official designated by him.
 - 2) the subject matter of the examination be a set of chosen themes in philosophy or theology on which the candidate will be examined for at least two hour.
 - 3) other conditions established by the RSP be observed.

Section III – EXAMINATION FOR HEARING CONFESSIONS

97. The examination for hearing confessions (*LCO* 251) shall take place in the presence of three examiners on the principal themes of moral and pastoral theology following the program and method decided by the RSP. It will, above all, consider the candidate's maturity of judgment for the exercise of this ministry.

The examination shall last for an hour and a half and only one candidate shall be examined at one time. If there are four examiners present, two candidates may be examined at the same time.

98. I. In the provinces which have their own Centers of Studies and in Inter-Provincial Centers, the examiners shall be the Moderator of the Center of Studies or a professor delegated by him, and two other professors. The examinations will take place, if possible, in one of the Centers mentioned above.

II. In provinces which do not have their own Centers of Study the RSP will provide.

III. In regions too far away from a Center of Studies and in the missions, the President and other examiners shall be appointed by the Provincial or the Vicar who will also decide the location of the examination. In case of difficulty in finding professors, the examination may, with the consent of the Master of the Order, be conducted by the Vicar Provincial alone.

99. I. Approval shall be given by secret ballot with an absolute majority. If the votes are equal, the President shall have the deciding vote.

- II. If the candidates are successful, they will receive the Letters of Approval, signed by all the examiners. The brothers will then enjoy the faculties accorded in *LCO* 138.

APPENDICES

INSTRUCTIONS OF RATIO STUDIORUM GENERALIS FOR PRODUCING RATIO STUDIORUM PARTICULARS (References are to *Ratio Studiorum Generalis* (RSG) unless otherwise noted.)

A) Creation and Approval

The Provincial and his Council in each province shall issue the *Ratio Studiorum Particularis* (RSP) in collaboration with the Commission on the Intellectual Life of the province (1.X.41). After evaluation by the Council of Professors (71.1) it shall be submitted for approval by the Master (41.2).

B) Statute

The RSP is an essential part of the organization of the studies of a province (36) or region (41.3). Respecting the requirements of LCO, General Chapters and RSG (1.X & 37), it is binding in the respective province (42 and 87).

C) General Orientations

The RSP shall take into consideration the specific cultural context (1.X), the circumstances of time and place (38), as well as the respective importance of each discipline and the method appropriate to it, the traditions of the Order on the importance of doctrinal synthesis, the maturity of students, the customs of universities in the region and the directives of local churches (9.2).

D) Specific Decisions

As far as Institutional Formation is concerned, the RSP must decide:

- if philosophy and theology are to be studied simultaneously or not (8.11);
- the program for the disciplines in each year and in the whole curriculum;
- the Calendar for courses and vacation;
- the number of hours assigned to each discipline;
- the organization of various pedagogic activities (courses, seminars, etc.);
- the manner of student supervision (9.1).

In provinces where students undertake Institutional Studies in non-Dominican institutions, the RSP must:

- contain the program of the Center of Studies they attend;
- clearly determine the program of courses and sessions organized to introduce the students to the doctrinal tradition of the Order;
- give the Statutes of the Center of Institutional Studies of the province (39);
- state the manner in which students shall be supervised (9.1.5 & 66).

For Complementary Studies the RSP must determine the way they are carried out (28).

For Continuing Formation RSP must make precise the general framework of its objectives and methods.

For Centers of Studies the *RSP* must determine the particular laws for Inter-Provincial Centers.

The Librarian of the Center for Institutional Formation shall be helped by a committee formed according to the criteria laid down in the *RSP* (56.n).

The relationship between the Regent of Studies who is responsible for the correct application of the *RSP* and other legislation (67) in the Center of Studies and the Directors of the Center shall be determined by the *RSP* (68.III).

The *RSP* shall decide the membership of the Council of Professors (72) and the way in which other teachers (72) and students (72 & 89) share in the government of the Center of Studies.

The *RSP* must determine the conditions for brothers to be accepted for teaching (79.1).

For *examinations* the *RSP* will determine: the forms of evaluation and examinations in general (93), particularly as to an overall view of the subjects of the Institutional Cycle (94); the examination conditions for the Lectorate (96.3); the program for the examination for confessions (97) and the manner of conducting this examination where there is no Center of Studies (98.11).

RATIO
STUDIORUM
PARTICULARIS

Order of Friars Preachers

Province of the Most Holy Name of Jesus

Approved by the Intellectual Life Commission
January 25, 2005

Approved by the Provincial Council
March 4, 2005

Approved by the Western Province Council of Professors
April 13, 2005

Approved by Fr. Carlos Azpiroz Costa, O.P.
Master of the Order
April 29, 2005

PROLOGUE

1. As the Order of Friars Preachers, "we have as our special function the prophetic office by which the Gospel of Jesus Christ is proclaimed everywhere both by word and example, with due consideration for the conditions of persons, times, and places, so that faith is awakened or penetrates more deeply all life in the building up of the body of Christ" (*Fundamental Constitution*, V). In order to fulfill this mission, assiduous study must be fostered during initial formation and remain an integral part of each friar's life. This Particular Plan of Studies (*Ratio Studiorum Particularis*) adapts and applies the General Plan of Studies (*Ratio Studiorum Generalis*) of the Order to the reality of the Western Dominican Province. The ethnic, cultural and social diversity of the people living in the western United States require a ministry that is various and flexible, appreciative of the manifold expressions of the Word of God, and simultaneously aware of the single-hearted unity of Christ, a unity which directs us toward charity, justice, and peace. Our aim is to form preachers of the Word in the spirit of St. Dominic, who with his first brothers was described by Pope Honorius III as having given themselves "to the proclamation of the Word of God, preaching the name of our Lord Jesus Christ throughout the world" (*LCO* 1, I). The fundamental constitutions expressed this ideal with equal clarity: "Our Order is known to have been founded initially precisely for the sake of preaching and the salvation of souls, and all our concern should be primarily and passionately directed to this all-important goal" (*Primitive Constitution*, prologue).
2. In order to realize this goal, Dominic established a way of life for his brothers which embraced the evangelical counsels, personal and liturgical prayer, communal living, monastic observance, and assiduous study of the Word of God (*LCO* 1, IV). Here was the "school" in which the preacher was not simply instructed in the verbal mechanics and art of speaking, but nourished in the grace and substantive thought that makes for authoritative preaching after the manner of Jesus himself (*Matt.* 7:29). Further, Dominic envisioned this school as enduring through the life of the friar, who, like Dominic, "at home and on the road" is to be continuously diligent in the divine office and prayer, in the celebration of the Eucharist, and in study, "always reading or thinking about something by day and by night" (*LCO* 56; *Primitive Constitution*, dist. I, 13).
3. Clearly, then, one of the essential elements of our preaching is study. Dominic felt study to be so important to the life of the preacher that he substituted it in place of the traditional manual labor of the monk- "no small innovation" in the history of religious life (*LCO* 76). In accord with Dominic's example, "study belongs to the contemplative dimension of our Dominican life, a vital part of its cognitive aspect. And yet, while drawn first toward contemplating God and God's works, theological wisdom comes to share with the Spirit's gift of wisdom the love of God and of God's works, a holy joy in the contemplation of their fullness as well as a holy sorrow at any wounding of their being." (*Providence General Chapter Acts*, 105). Study is to be intense and constant, driven by the desire to proclaim the Word. It is to aim "principally, ardently, and with the greatest care at what can be useful for the souls of our neighbors" (*LCO* 77,1). Accordingly, the Order follows the "innovative audacity of St. Dominic, who encouraged the brethren to be useful to souls through intellectual compassion, by sharing with them the *miser cordia veritatis*, the mercy of truth," recognizing that, "though God's mercy and compassion are made available to the world in a multitude of ways, by the Dominican charism it is available through study and the consolation of truth" (*Providence General Chapter Acts*, 106-107). We immerse ourselves in the study of truth that we might become effective preachers; but we preach in order to inspire in others (and ourselves) a love for the truth, the fullness of which is the person of Jesus Christ.
4. We must also remember that Dominic established an *Order* of Preachers. He had in mind not the lone and isolated evangelical, but a community of preachers in which each participated according to the gifts and talents received. As our *Constitutions* state: "The ministry of preaching is a communitarian task, and it pertains primarily to the whole community; thus, in the beginning of the Order a convent was called 'Holy Preaching' (*sacra praedicatio*)" (*LCO* 100, I). The community founded by St. Dominic has shared with

one another and the world the fruits of their contemplation and study, building over eight centuries "an intellectual tradition which is...alive and has an important contribution to make today. It rests upon fundamental philosophical and theological intuitions: an understanding of morality in terms of the virtues and growth in the virtues; the goodness of all creation; a confidence in reason and the role of debate; happiness in the vision of God as our destiny; and a humility in the face of the mystery of God which draws us beyond ideology" (*Providence General Chapter Acts*, 115). The norms which follow reflect a grateful appreciation for that tradition and are meant to assist in the formation of a new generation of Friars Preachers.

PART I INSTITUTIONAL FORMATION

NOVITIATE

5. Dominican life is traditionally seen through the integrated elements of prayer, study, and community life, which together form the ground and substance for the preaching ministry. In the Western Dominican Province, both clerical and cooperator brothers begin this process of integration in a common one-year novitiate. The formation program is governed by the *Constitutions of the Order* (LCO 177-178), the *Ratio Formationis Generalis*, the *Ratio Formationis Particularis*, and the *Acts of the Province, 2003*, (124-7, 251).

STUDENTATE

6. The habits begun during the novitiate for integrating prayer, study, community, and ministry are to be nurtured and developed during the initial formation program. During this period, there is to be a "progressive integration of the brothers into the life of the Order" (LCO 154; RFG 19; RFP 4-5). There are two principle dimensions to the initial formation of student brothers: the spiritual and the academic/pastoral. Though ideally these form a single, harmonized whole, there is often tension between them (RFG 21, 25-26). That this "unity in tension" might truly be fruitful for the student, those responsible for the spiritual formation of the brothers are to work closely with those who oversee their academic and pastoral formation. The faculty should have a fraternal concern for the spiritual well-being of the student brothers. Similarly, those in charge of spiritual formation should be attentive to their academic interests and advancement.

Spiritual Formation

7. The spiritual development begun in the novitiate is to continue in the studentate under the direction of the Student Master. Such development requires greater freedom and responsibility on the part of the individual friar for his own formation as he continues to develop and integrate a life of contemplation with study and ministry. It also involves a larger role in the governmental aspects of the community (RFP 18, 20), including voice at community meetings as provided in *Acts, 2003*, 251 G 3.
8. Because of the essential role of academic formation to the ongoing maturation of the student brother, those in charge of formation should see that ample segments of time are provided for study and that an atmosphere of silence (the *sanctissima lex* of the older Constitutions) is maintained, without which fruitful study and contemplation would be impossible.

Academic and Pastoral Formation

9. Coupled with spiritual formation, academic and pastoral formation is the primary work of a Dominican student. Study and contemplation are to be seen as integrally related to each other, and directed towards the pastoral end of preaching. By the completion of their academic formation students must be dedicated and capable of independent study (LCO 228.II). They are also to be ready for apostolic ministry, having

not only pastoral skills but a deep understanding of pastoral theology, which concerns the governance and vocation of the people of God, the mission of the Church, and the offices proper to both the laity and the clergy (*Lumen gentium*, 12, 18-29, 30-38).

10. *Responsibility.* Students are to be encouraged and supported in their academic and pastoral training by all who are charged with their formation. The primary responsibility for organizing and overseeing the initial formation programs rests with the respective formation directors. They are helped in their work by the Formation Council and Team (*RFP* 40-44). The Regent of Studies has the particular duty to ensure that this *Ratio* is observed at the Dominican School of Philosophy and Theology, our center of studies, acting in accordance with the structures of that institution (*LCO* 93.I.2; *Acts*, 78). The Master of Students shall encourage the brothers in their life of study through his teaching and example, and shall help them persevere in it so that they come to view it as an essential part of their Dominican vocation (*RFG* 134-143). At the same time, each friar in the province shall also have a special concern for our novices and student brothers and cooperate with the formation directors in this work. Directors should periodically invite brethren from outside the formation communities to participate in programs, hospitality, workshops, retreats, etc., that will facilitate the young friar's ability to take on the responsibilities demanded of him in non-formation communities. Cordial and cooperative interaction between the studium and the Province is essential to the ongoing life and health of the Province.
11. *Preaching.* In addition to the formal preaching courses at DSPT, formation directors will foster opportunities for the clerical and, where appropriate, cooperator student brother to share the fruits of his study and contemplation in liturgical and apostolic settings in and through preaching. Students preach in the formation community at Saturday and Sunday vespers and in our parishes and Newman Centers on Rosary Sunday and during the residency year, according to the discretion of the local pastor (*RFP* 24).
12. *Chastity.* To encourage a proper, healthy development of the affective life (*LCO* 27.III), those in formation shall be given unambiguous instruction in what the chaste, celibate life is and requires (*Acts*, 251). Accordingly, a year-long course required for all first-year clerical and cooperator brother candidates is offered each year by a teacher appointed by the Formation Team and approved by the Regent of Studies.
13. *Ministry.* In addition to the DSPT Pastoral Field Education Program, student brothers participate in a variety of apostolic ministries during the academic year and the summer months. Their ministry must be supervised and integrated into their overall formation program. Where appropriate, they are to be given academic credit for their work. In choosing his ministry, the brother is to be mindful especially of the poor and the needs of the local church (*RFP* 25-29).
14. *Clinical Pastoral Education (CPE).* All Western Province students are required to take one unit of Clinical Pastoral Education in a program certified by the Association for Clinical Pastoral Education (ACPE). This is normally done during the summer prior to the residency year. The rationale and goals of this requirement may be found in the Particular Plan of Formation (*RFP* 30).
15. *Residency year.* The residency year normally has three objectives: a) to provide the student with an experience of small community living; b) to provide the student with an extended period of full-time supervised ministry; and c) to provide the province with the opportunity to observe the student friar and evaluate his vocation in a different environment (*RFP* 29). Normally, this year occurs upon completion of the first three years of simple profession (*Acts*, 134). During the residency year, the student lives in a Province community other than that of the House of Formation and participates in its communal and apostolic life. He experiences more broadly the life and work of the Province while also testing his apostolic zeal and his ability to live the vows. The communities to which residency students are assigned should offer a healthy example of the fraternal life and have active ministries. While the student is with them, the friars should view their community as a true formation community, assuming all of the

associated responsibilities. Competent supervision, under the aegis of the superior and pastor, is an absolute requirement. A willing, welcoming, and caring attitude on the part of the entire community is necessary in order to provide the most positive learning experience for the brother (RFP 29).

Academic formation of clerical brothers

16. *Dominican School of Philosophy and Theology.* The initial academic formation of clerical students is implemented primarily through the philosophy and theology curricula of the Dominican School of Philosophy and Theology (DSPT), the principal center of studies of the Western Dominican Province. As an institution owned by the Western Dominican Province, it follows the rules and regulations of the *Code of Canon Law (CIC)*, the *Book of Constitutions and Ordinances of the Friars of the Order of Preachers (LCO)* and the *Statutes and Ordinances of the Western Dominican Province (Acts)*. DSPT is a member school of the Graduate Theological Union (GTU), a consortium of theology schools which have a liaison with the University of California at Berkeley and share common physical and intellectual resources, while preserving their individual identity and traditions. The school is accredited by the Western Association of Schools and Colleges (WASC) and by the Association of Theological Schools in the United States and Canada (ATS). The Chancellor (the Prior Provincial of the Western Dominican Province), the Vice-chancellor (the Regent of Studies of the Western Dominican Province), and the Board of Trustees (the Provincial Council of the Western Dominican Province) govern the school in accordance with its *Bylaws* and *Statutes*. The Regent of Studies, in consultation with the officials of DSPT as an entity of the Province, is responsible for ensuring that DSPT provides the academic formation required in this *Ratio*. The internal structure and curriculum of DSPT, however, as well as its relation to the GTU and the University of California (UCB) is the direct responsibility of the faculty and administration of the School, under the authority of the Chancellor and Board of Trustees. (RSG 72)
17. *Council of Professors* The Council of Professors (*(conseil des professeurs)* (RSG 71)) or Corps of Professors (*(coetus professorum)* (LCO 237 I)) of the center of institutional studies of the Province comprises the members of the Western Dominican Province who are administrators or members of the regular faculty of the Dominican School of Philosophy and Theology. This includes members who are on sabbatical but not those who are on leave of absence. All members of the Council of Professors participate with full right (*pleno jure*). (LCO 237 I). The Moderator of the Council of Professors is the DSPT President or, when the President is not a Western Province Dominican, the DSPT Academic Dean. Since DSPT is governed by its own proper *Bylaws* and *Statutes*, members of the Council of Professors participate in the governance of the school only according to their individual roles as professors or administrators as stipulated in the *DSPT Bylaws* and *Statutes*. The Council of Professors is convened by the Moderator. Its particular duty is to approve the *Particular Plan of Studies (RSP)* of the Province (RSG 71.1). It may also be convened, as necessary, to promote all that pertains to study as a central element in the integral formation of the brothers (LCO 237 I), to discuss the progress of the students, and especially to make suggestions regarding complementary studies (RSG 71.3-4; *Acts*, 2003, 55, *RSP* 43). Other members of the DSPT faculty participate in the governance of the School in accordance with the *DSPT Bylaws and Statutes* (RSG 72). While students collaborate with the faculty and take part in the governance of DSPT according to the *DSPT Statutes*, no students participate in the Council of Professors (LCO 237 I; RSG 72).
18. The academic program provides a thorough grounding in the Dominican intellectual tradition of St. Thomas Aquinas in the context of the contemporary ecumenical theological setting of the Graduate Theological Union. The rich heritage of holiness and theological genius bequeathed to the Order by Thomas Aquinas serves as the intellectual basis for engaging contemporary philosophical and theological issues. The teaching of Thomas Aquinas serves as an aid to our students in evaluating contemporary trends of thought and is itself an essential contribution to the theological enterprise of the GTU. The Thomistic heritage is therefore presented in an integrated fashion, with its principles always in dialogue with contemporary thought.

19. In preparation for presbyteral ordination, all clerical candidates shall receive two years of philosophy and four years of theology as outlined below (*Acts*, 134). Normally, one year of theology study is completed in another center of studies of the Order (*RFG* 81; *Acts*, 139). During institutional formation, students complete a Master of Divinity degree (M.Div.) and a Master of Arts degree (M.A.) in philosophy or theology. To be excused from this combined degree program requires the joint approval of the Master of Students, the Regent of Studies and the Prior Provincial (*Acts*, 136). If the completion of the M.A. degree requires some additional time after ordination, the provincial and the local superior shall ensure that such time is provided during the first year of assignment.
20. In preparing students for ministry of the Word of God as it pertains to the presbyteral office, the academic program aims to develop in them:

Spiritually:

1. The capacity for contemplation and sharing with others the fruits of that contemplation.
2. The ability to speak the truth of the Gospel in the context of contemporary culture.
3. The ability to use the Thomistic tradition in various contexts.

Academically:

1. A broad knowledge of the fundamental areas of biblical, historical, dogmatic, moral, and pastoral theology, as well as the ability to communicate that knowledge orally, in writing, and to begin to integrate the various parts of it into a broader theological vision.
2. A capacity to recognize and respect the church's historical and contemporary unity and diversity, while engaging the theological tradition critically and respectfully.
3. An ability to see the relevance of the past and bring it into dialogue with the present, and in particular to integrate contemporary theological issues with the tradition of the Catholic Church, especially the theological tradition stemming from Thomas Aquinas.
4. An understanding of law and authority which is rooted in the intellectualism of the Dominican tradition, and is thus able to interpret and apply law in view of the common good.
5. An awareness of and appreciation for the thought of religious traditions other than Roman Catholicism.

Apostolically:

1. The ability to integrate personal faith and the study of theology in the context of apostolic ministry.
2. The ability to preach the Word in a way that integrates theological insight, an awareness of contemporary issues, and a developed pastoral sensitivity.
3. The ability to plan and lead communities in celebrations of prayer and liturgy.
4. The ability to govern a Christian community and work collaboratively with laity, religious, clergy and episcopacy.
5. The ability to assist the laity in their formation as apostles in the world.
6. The ability to promote and foster the vocation and spiritual life of the Christian community.
7. The ability to counsel individuals and groups with insight and sensitivity and to refer situations as needed.
8. A sensitivity to religious, cultural, and ethnic diversity.

21. It is expected that, by the completion of their academic program, students:
 1. Manifest a broad knowledge of the scriptural context of theology.
 2. Show an appropriate knowledge of theology, especially the tradition stemming from Thomas Aquinas.
 3. Are effective communicators, both orally and in writing.
 4. Are able to negotiate past and present issues in theology while maintaining an appropriate respect for the authority of the Church.
 5. Manifest a basic knowledge of and proper respect for forms of religious thought other than Roman Catholicism.
 6. Show a basic competence in methodology, writing skills, and library and research skills.
 7. Are able to integrate their pastoral and theological formation.
 8. Demonstrate a knowledge of the factors that enter into good preaching and are effective communicators of the Word of God.
 9. Show a knowledge of the principles of effective pastoral counseling (particularly the nature and importance of professional boundaries) and understand the circumstances under which referral to other forms of counseling is appropriate.
 10. Understand the principles of governance of the Christian community.
 11. Understand and are committed to the practice of collegial ministry.
 12. Are appropriately sensitive and respectful of religious, cultural and ethnic diversity.

The Philosophy Program

22. Salvation is offered to humanity in the person of Jesus Christ who, through the Incarnation, has sanctified once and for all human existence. Those who preach this salvation must therefore acknowledge as indispensable the importance of a thorough understanding of the human situation in the world. The fundamental tools for this understanding include philosophy and the human sciences, especially psychology, and those sciences which directly relate to the human condition.
23. In this study, the philosophical insights of the Thomistic tradition are emphasized. They are to be related and integrated with contemporary trends and issues in philosophy and the sciences, particularly the human sciences. Care must be taken not to present Thomistic philosophy in an isolated fashion. Philosophy courses should be taught in such a manner that they will be seen both as a value in themselves and as means to the deeper understanding of theology.
24. The faculty should integrate into their courses aspects of pertinent scientific disciplines (e.g., for the philosophy of nature- the physical sciences; for ethics- psychology, sociology, political theory, and economics). Where feasible, they should invite outside experts to supplement their lectures.
25. All clerical students must have a mastery of the study of philosophy as reflected in the following curriculum. This requirement is usually fulfilled in the first two years after the novitiate and may be integrated with initial courses in theology.

Logic	3 units
Philosophy of Nature	3 units
Philosophical Anthropology	3 units
Metaphysics	3 units

Theory of Knowledge	3 units
Ethics	3 units
Ancient Philosophy	3 units
Medieval Philosophy	3 units
Modern Philosophy	3 units
Contemporary Philosophy	<u>3 units</u>
TOTAL:	30 units

26. Clerical candidates who enter the Order with a strong academic background in philosophy may be exempted by the Regent of Studies (in consultation with the Dean of DSPT) from some or all of the above courses. At the discretion of the Regent of Studies, such a student may pursue either an M.A. degree in philosophy or begin theology studies.
27. *Introduction to Scripture.* During their first two years of study, students take one introductory course in the Old Testament and one in the New Testament.
28. *The human sciences.* Before ordination, clerical candidates are to be aware of contemporary social analysis and its application to philosophical and theological questions. To this end, they are to complete at least one course in psychology (or a related discipline) and one course in the social analysis of society (sociology, economics, liberation theology). Undergraduate courses taken before entering the Order may be counted as fulfilling this requirement.
29. *Spanish.* Because clerical candidates must demonstrate proficiency for celebrating the sacraments in Spanish (*Acts*, 137), each student shall normally begin the study of this language during the first two years. By the end of the second year, the student will have completed an introductory level Spanish course; by the end of the period of simple vows he must have completed an intermediate level summer course in a Spanish-speaking country; and by the time of ordination he will have completed either a summer of ministry and/or a year of theology studies in a Spanish-speaking country. The details shall be determined by the Master of Students, in consultation with the Regent of Studies.
30. *Other languages.* In addition to Spanish, students shall be encouraged to learn the foreign and classical language(s) which are needed for their study. Provisions shall be made for this study, especially during the summers (*RFP* 26).

The Theology Program

31. At the summit of all our study stands theology, which ponders the living God, revealed through the power of the Spirit in the Incarnate Word, and reflected in Sacred Scripture, the tradition of the Church, and the works of creation. Our students are to be led to a love of this study in and for itself, but also that they might thereby bring the depth and breadth and height of God into the lives of others through their preaching and other ministries. Through the integration of their theological studies with their life of prayer, they see ever more clearly that they are to preach God and not simply preach about him.
32. The theology program comprises four years of theological study divided into the following general categories: Sacred Scripture; Systematic Theology (dogmatic and moral), History of the Church; and Pastoral Theology. It is adequately reflected in the following curriculum:

SACRED SCRIPTURE

Pentateuch	3 units
Prophets, Wisdom, or a thematic offering	3 units
Synoptic Gospels	3 units
Johannine Gospel and Literature	3 units

Letters of Paul	<u>3 units</u>	
<i>Total:</i>		15 units
SYSTEMATIC THEOLOGY		
Dogmatic Theology		
Revelation and Theology	3 units	
The One Creator God	3 units	
Trinity	3 units	
Foundations of Christology/Mariology	3 units	
Contemporary Christology	3 units	
Sacraments I	3 units	
Sacraments II	3 units	
Ecclesiology	3 units	
Theological Anthropology	3 units	
Moral Theology		
Fundamental Moral Theology	3 units	
Roman Catholic Sexual Ethics	1.5 units	
Social Justice courses	3 units	
Theological Virtues	<u>3 units</u>	
<i>Total:</i>		37.5 units
HISTORY OF THE CHURCH		
Ancient and Medieval History	3 units	
Reformation and Modern History	<u>3 units</u>	
<i>Total:</i>		6 units
PRACTICAL THEOLOGY		
Pastoral Counseling and Ethical Issues in Ministry	3 units	
Advanced Issues in Pastoral Theology	3 units	
Introduction to Field Ministry	3 units	
Advanced Field Ministry	3 units	
Liturgy	3 units	
Foundations of Preaching	3 units	
Liturgical Preaching	3 units	
Canon Law	3 units	
Confessional Ministry	1.5 units	
Celebrational Style	<u>1.5 units</u>	
<i>Total:</i>		27 units
ELECTIVE THEOLOGY COURSES		
		12 units
CAPSTONE SEMINAR		
		1.5 units
GRAND TOTAL		
		99 units

33. *Administrative training.* Before ordination, students are expected to have the basic knowledge required to oversee the management of a pastoral institution, particularly in its financial aspects. The fulfillment of this requirement may occur during the residency year or through formal coursework.

34. *Examinations for Orders.* Prior to the reception of Orders, and following the examination *De moribus*, each student brother is to be examined on the nature of the Order about to be received. The examiners are to

be appointed by the Regent of Studies from a list of nominees proposed by the Intellectual Life Commission. Examiners are to represent pastoral as well as academic ministry (*Acts 2003*, 51 F).

35. *Faculties examination.* During the last year of theological studies, the student, under the guidance of the Regent of Studies or one delegated by him, will take particular care to prepare himself for the examination for faculties for confessional ministry, as specified in *LCO 251, I*, and *RSG 156-160*. The examination is normally to take place at least three months prior to ordination. The examiners are the Regent as chairman, or one delegated by him, and two other professors named by him (*RSG 157*).

Academic formation of cooperator brothers

36. "Cooperator Brothers are called to religious life and ministry by the grace of God to participate in the charism of the Order of Preachers: namely, to evangelize others through a diversity of ministries, and to save their own souls through a life of prayer and mutual service" (*Acts, 252*). Four levels of ministerial commitment are recognized: (1) domestic and maintenance service in our community establishments, (2) religious education and catechetical formation, (3) parochial and campus ministry, and (4) other professional ministries, such as social work, teaching, academic administration, and finances.
37. Each cooperator brother is to receive a religious and theological formation based upon our Dominican traditions and then the specialized training required for his particular ministry. The program for the cooperator brothers shall normally consist of two years of theological formation, one year of professional training, a summer of CPE, one year of residency, and an additional one or two years of professional training (*Acts, 252*).
38. The Regent of Studies in consultation with the Master of Cooperator Brothers and the individual brother will decide the setting and theological content of the initial two years of theological formation. Courses should include Scripture, church history, moral theology/ ethics, liturgy, spirituality and pastoral theology. During these first two years, the Regent of Studies in consultation with the Master of Cooperator Brothers and the individual brother will determine the brother's future professional training.

PART II PERMANENT FORMATION

39. Formation is an enduring element of Dominican life (*RFG 7*). The purpose of continuing formation is "the renewal and maturing of the brethren in accordance with the different stages of their life, so that they can be prepared to proclaim the Word of the Lord to the people who are marked by the circumstances of the modern world" (*LCO 251 bis*).
40. *Provincial Responsibility.* The Prior Provincial has ultimate responsibility to direct the ongoing formation of the brethren. He is assisted in this duty by Promoter of Permanent Formation, the Regent of Studies and the Intellectual Life Commission (ILC) (*LCO 89.I.1; II; III; Acts, 239*).
41. Permanent formation has two aspects: *complementary studies* (which include higher degree programs and sabbaticals) and *continuing formation* (which is pursued for ministerial goals and the friar's personal development).

Complementary Studies

42. Complementary studies, "are intended to help the brothers specialize, and to make them more competent in pastoral work, academic work, or whatever is entrusted to them, according to their own capacities and interests, and according to the plans of the province" (*RSG 23*).

43. **Higher Degree Programs.** Capable friars are encouraged to pursue higher degree programs (RSG 27). These programs normally presuppose completion of institutional studies and two years of pastoral ministry (RSG 26, *Acts*, 2003, 54). In cases where members of the Province desiring to undertake advanced studies within five years of leaving DSPT, the Regent of Studies shall consult the Western Dominican faculty of DSPT and report his findings to the Intellectual Life Commission and the Prior Provincial (*Acts*, 2003, 55). Procedures for higher degree programs may be found in the *Guidelines on Permanent Formation*, in the supplement section of *Acts of the Province*.
44. **Sabbaticals.** Friars are encouraged to make use of sabbaticals to renew their own spiritual life and ministry. A brother may request a six-month sabbatical after every six years of ministry or a twelve-month sabbatical after every twelve years of ministry. Within one month after the completion of a sabbatical, the brother should submit a written report, evaluating his sabbatical and describing his sabbatical activities, to the Promoter of Permanent Formation, who will share this with the Intellectual Life Commission. The Province provides financing for sabbaticals through the budget of the Promoter of Permanent Formation. Procedures for sabbaticals may be found in the *Guidelines on Permanent Formation*, in the supplement section of *Acts of the Province*.

Continuing Formation

45. **Responsibility of the brother.** Through continuing formation, brothers enrich and renew themselves for the work of proclaiming the Word of God (LCO 251.bis). Each friar has a special responsibility for his ongoing formation and education and is supported by his community and the Provincial in this endeavor.
46. **Role of the community.** In his continuing formation, the individual brother is encouraged and assisted by his local community, which is the "place *par excellence* for continuing formation" (RSG 32.I). Brothers should participate fully in community activities designed for enriching their spiritual and intellectual life. Supported by the conventual lector, the superior has the responsibility to oversee this ongoing formation at the local level. Either directly or through the lector, the superior encourages study by arranging theological discussions at the house meetings and by keeping the brothers informed concerning local workshops, seminars, etc. The superior must see to it that the brothers are not consumed by their ministry, but have sufficient time for days of recollection and retreat, and for daily prayer and study. To this end, he organizes the annual community meeting to formulate the community plan or project, and ensures that a written report on the community plan is available to the Provincial at the time of visitation (*Acts*, 2003, 87).
47. **Short-term programs.** Brothers should avail themselves of local resources offered in continuing education, such as workshops, lectures, seminars, and conventions that are helpful to their ministry. Normally, the ministry to which the friar is assigned or the local community pays the expenses for these short-term programs. When local funding is not available, a request can be made to the Promoter of Permanent Formation. Procedures for short-term programs may be found in the *Guidelines on Permanent Formation*, in the supplement section of *Acts of the Province*.
48. **Library.** The brethren should cultivate a sense for the central importance of the library to their pursuit of the Order's purpose. The superior, assisted by the house lector, shall provide the necessary resources for the maintenance of the community library (LCO 88.I.2). Each library shall contain standard and current theological reference books and periodicals, as well as other books and periodicals pertaining to the spiritual life and our ministry.
49. **Newly ordained workshop.** To support the continuing formation for the newly ordained, the Promoter of Permanent Formation shall organize an annual workshop for them. During the first five years after ordination, the newly ordained will participate in at least three (and are strongly encouraged to participate in all five) of the annual workshops. Of the three mandatory workshops, one must be taken in the first year of ordination and one in the fourth or fifth year of ordination (*Acts*, 2003, 56).

STUDENT HANDBOOK FOR INITIAL FORMATION

Order of Friars Preachers

Province of the Most Holy Name of Jesus
Oakland, CA 2005

GENERAL INTRODUCTION

The *Student Handbook for Initial Formation* is developed by the master of students to provide a summary of policies for students in the Initial Formation Program (IFP) of the Western Dominican Province (WDP). It is intended to bring more broadly conceived documents such as the *Ratio Formationis Generalis* (RFG), the *Ratio Formationis Particularis* (RFP) and the *Acts of the Provincial Chapter* into practical usage for everyday life. Topics are arranged alphabetically for easy reference.

ABSENCES

1. The purpose of reporting to the superior an absence from community is to develop a spirit of mutual responsibility and accountability. By informing another friar of his whereabouts, the student friar learns that he belongs to a plan and vision which is larger than his own. This habit, in turn, helps to develop an attentiveness to a spirit of collaboration, essential to both the common life and the ministry.
1. At the same time, not all absences from the priory imply the same degree of absence from the community. The criteria below take this into account. They also reflect the province practice whereby communities hold the friars to a less formal mutual accountability.
 - a. Before any overnight absence, the student friar must ask the permission of the master of students, inform the prior, and provide each with a phone number for emergency contact.
 - b. To be absent from a major community event (celebrations, province funerals, scheduled priory meetings, weekly studentate liturgy and/or meeting, etc.), the student friar must have the permission of the master of students. If the status of an event is unclear, please consult with the superior.
 - c. Regular absences from community prayer or dinner are sometimes required because of classes or ministry. In the case of classes, please give the master of students a list of the regular absences by the third week of the semester. In the case of a regular ministry commitment, advance permission is required.
 - d. For other absences that involve missing community prayer or dinner, the student may make judgments about their number and frequency. This includes such things as going out with friends in the evening, sleeping late (intentionally or accidentally) in the morning, etc. In these cases, inform the master of students of the absence and the reason. This may be done either in person, or with a note, either before or within a day after the absence.
 - e. Permission is not required regarding absences from the house which do not involve missing community prayer or the evening community meal. For instance, when going out in the afternoon, it is not necessary to leave a note.
 - f. When a large group of students will miss a meal the student dean should be sure to inform the cook well in advance.

ALLOWANCE

2. The student allowance covers all personal expenses including, but not limited to, entertainment (including video movie rentals), gifts, traffic tickets, phone expenses in excess of \$30 per month, clothes, personal toiletry items, DSPT late fees, library fines, credit card finance or administrative charges (if they are due to student error), personal travel (except for one home visit per year, see No. 23), etc. Any student friar who wishes to use an exercise facility outside of the priory is required to pay the fee for facility use. The student friar does not pay for medicine, books for classes, clerical clothes (black pants, clerical shirts, black suits, black shoes), and those toiletry supplied by the procurator (see also "Gifts," No. 24).
2. Conscious of the vow of poverty and of the common ownership of all material goods, no student friar should accumulate money in a private manner. Unless he is saving for the purchase of a particular item, e.g. a printer, the student should turn into the master of students any money he has accumulated in excess of the equivalent of two months allowance.

BANK ACCOUNTS

3. The student brother in simple vows is not permitted to open new investment or checking accounts. Any pre-existing accounts are under the sole control of the individual, and may remain active until the brother makes solemn profession. Each student will provide in writing to the master of students the name of the bank, the account, and account number of all personal bank accounts and/or investment portfolios listed in his name. [N.B. The financial details of the account are not to be disclosed.]
3. As part of learning to live a life of simplicity under the vow of poverty, the student is expected to restrict, if not also eliminate, his access to personal funds. His primary source of funds is to be his monthly allowance. The implementation of this request is left to the personal discipline of each student. Unless a serious problem is noted, personal accounts will not normally be monitored by the master of students. Following the practice of the province, the student is encouraged to develop a personal discipline of good stewardship and prudent use of external financial resources. (Also, see "allowances," above.)
4. The student brother in solemn vows must follow the requirements of the province regarding all agent bank accounts (see *Acts* [2003], 231).

5. BEHAVIORAL EXPECTATIONS (for a HEALTHY PSYCHOSEXUAL MATURITY)

4. Following the directives of the province (*Acts* [1999], Appendix L) and the U.S. bishops (*Program for Priestly Formation*, 295), the IFP has developed guidelines for behavioral expectations to aid the student brother in developing a healthy commitment towards psychosexual maturity and celibate chastity. These guidelines are found in Appendix B of the *Ratio Formationis Particularis*.
6. Each student friar is personally responsible for knowing and following these guidelines. They apply to each and every friar in the IFP, regardless of sexual orientation, previous life experiences, or present psychological or emotional state.
7. To facilitate an ongoing spiritual maturity in celibate chastity, all first year students are required to register for the class on "Understanding & Living Celibate Chastity." Given by the master of students, this class will normally meet on a weekly basis, each Wednesday morning.

BELLMAN JOBS

5. Each student is given some particular work to do for the general good of the community. Aside from the practical aspect of keeping the building in order, this work develops a sense of ownership and stewardship for community property, and of responsibility and service towards community members. The regular and conscientious fulfillment of one's assigned work is an important aspect of formation in Dominican life.

BODEGA BAY HOUSE

6. The Bodega Bay house may be reserved by students for individual or small group use (see also "Day Off," No. 16). Reservations are made through the provincial office. Permission of the master of students is required before confirming the reservation. Inform the prior when away overnight. Because many Bay Area Dominicans also use the house, and because the primary focus of the formation community is St. Albert's, the student should be prudent regarding frequency of usage.

BOOKS

7. Books for classes are paid by the formation budget and may be charged at the GTU Bookstore to the "St. Albert Priory account." When signing the receipt each student must also CLEARLY PRINT his name. A copy of this receipt must be submitted to the priory procurator.
8. **Before buying a book**, first check in the student procurator shop to see if it is already available. In addition to purchasing books from the GTU Bookstore, students are encouraged to investigate Internet

book suppliers for cheaper pricing. Students may keep books from classes, however be prudent regarding personal need versus usefulness to others. Books not kept by the student should go in the student procurator shop at the end of each semester.

9. Students from other provinces are charged for all books that they purchase on the St. Albert's account at the GTU Bookstore. For billing purposes, each non-WDP student must CLEARLY PRINT his name *and* his province.

BUDGETS

8. Budgets should be presented to the master of students before the formal arrangements are made for solemn vows, diaconate ordination, and priesthood ordination. Special budgets must also be presented before permission will be given for a CPE program or other special summer plans involving academic and/or travel expenses.

CARS

9. Cars designated as "students" or "open" are available for use. Sign out legibly, include your name, destination, purpose and time the car will be needed. Please do not monopolize cars. Do not use the Jeep or the truck for personal errands. Get the permission of the master of students, and inform the prior before taking a car overnight. Please gas up the cars when the gauge is at half. Each car should have current insurance and registration, as well as a Chevron credit card in it. If not, please inform the car person.
10. In order to save on costs and prolong car life, please always consider alternative means of transportation.

CHECKS/CHECK REQUISITION FORMS

10. The priory procurator will not issue a check without the appropriate check requisition form (available from the master of students). The form must be filled out completely, including the budget item code number, and be signed by the master of students. The only exception to this policy is a request for an exchange check.

CLINICAL PASTORAL EDUCATION (CPE)

11. Each student is required to take one unit of CPE in an ACPE-certified program (*Acts* [2003], 134). The details of the CPE program and the procedures for application are found in Appendix 2. Each student friar is personally responsible for knowing the application procedures.

CLERICAL DRESS

12. See "Habit" (Nos. 27-29).

COMPUTER LAB

13. The computer lab is meant as a common research facility for the student friars. All equipment (hardware *and* software) is the property of St. Albert Priory. Upkeep and maintenance of the computer room is the exclusive responsibility of the computer room coordinator(s) appointed each academic year by the master of students.
11. The following guidelines are to be observed:
 - No hardware may be left in or taken from the computer room without permission of the computer room coordinator;
 - When available, the computer room laptop may be taken for use outside the computer room. Each student must sign out the laptop according to the policy established by the coordinator;

- No software may be added/deleted without the explicit permission of either the master of students or the student friar assigned to maintain the equipment;
 - No computer configurations, passwords, profiles, etc. may be altered w/o the knowledge and permission of the coordinator;
 - No use of illegal programs such as Napster;
 - No use of the Internet for illegal purposes, or for viewing of pornographic material (see Appendix B of *Ratio Formationis Particularis*);
 - No "monopolizing" of computer(s) for personal use. Similarly, please limit "recreational" use of computers to low-usage times in the lab.
12. Because the priory provides DSL services through the computer lab, any student friar who accesses the Internet using the regular telephone line in his room is **responsible for all charges**, including all local/long distance access charges.
 13. No friar is permitted to use the wireless access from his room. Students may use their personal laptop computers for wireless access only in the computer room. This practice safeguards the Firewall security system, as well as encourages appropriate Internet usage.

COUNSELORS

14. Because one of the important aims and goals of initial formation is to encourage healthy human development, there may be times when either a student or the province sees counseling as a beneficial tool. In such cases, the individual is encouraged to seek the professional assistance of either a licensed psychologist, psychiatrist, social worker, or a marriage and family therapist (see *Program of Priestly Formation*, 520, 530). There are three possible reasons for considering such services. The most common reason for use of a counselor is because a student requests such services to effectively address a personal issue, heal from a past trauma, or encourage growth and development. Any brother seeking professional assistance may ask for a list of recommended professional counselors (available from the master of students) and choose his own counselor.
14. In addition to this first reason, there are occasions when the province either **recommends** or **mandates** psychiatric evaluation and/or psychotherapy.

Some guiding principles. The use of professional services such as psychological counseling is always (a) to help the friar mature as a human being, and (b) to help the friar and the province discern a friar's vocation to the Order and to public ministry in the Church.

First and foremost is the obligation held by the province to respect the human dignity of the student friar. This obligation includes the friar's right to privacy. For this reason the student friar always holds the privilege of confidentiality. He must expressly waive this privilege in order for a counselor to release information to any third party. Such rights are imperative to establishing trust between the counselor and the client. [N.B. The exception involves state-specific mandated reporting laws for counselors, e.g. child abuse, or imminent danger by the client to himself or other person(s).] Furthermore, the province has the obligation to inform the student friar in advance in a clear and concise manner of its intention regarding written reports from, or meetings with a counselor. In almost all cases, even those times when psychotherapy is recommended by the province, there is no need to ask the student brother to relinquish this right to privacy. There are two general exceptions to this norm:

- a) Occasionally, a joint one-time meeting between the student, the counselor and the master of students may provide helpful insights. However, no meeting between the counselor and any third party may ever take place without the consent of the student. As noted in *Ratio Formationis Generalis*, the master of students must always be present when a brother under his charge is discussed (RFG, 145). There may also be times when a written report is helpful; but it is never provided by the counselor without the knowledge and consent of the friar.

b) At times the province has the obligation to seek professional psychological advice in the assessment of a candidate's suitability for religious life and/or ordination. The most common example is the mandated psychological evaluation report required as part of the application to the province. Other situations which may also warrant mandated evaluation and reporting include serious and/or grievous behavior on the part of a brother, e.g. evidence of any kind of addictive behavior or illegal activity, sexual misconduct or abuse, or any kind of seriously disruptive or incapacitating psychological illness. The brother must sign a written release of information form *before* any testing begins. When considering mandated psychological evaluation and reporting, it is helpful to remember that the public nature of the priesthood necessitates a willingness to be held accountable to appropriate scrutiny. Mandated reporting is meant to protect both the individual and the Church.

One final note: if it is determined that long-term therapeutic intervention is necessary, the master of students should discuss with the student whether or not, for the best-interest of all involved, this work be done within or apart from the initial formation program (see *Program of Priestly Formation*, 520).

CREDIT CARDS

15. As a matter of prudence and safety when traveling, all students should have a credit card. A student in simple vows may possess a credit card in his own name and under his own tax I.D. (S.S.) number. A student in solemn vows may not possess any credit card(s) solely under his own name or using his own tax I.D. number. Instead, he must obtain a province credit card (see memo of 9/11/02 from the provincial). Exceptions are granted through the provincial office.
15. A student in simple vows should provide the priory procurator (not the student procurator) with a photocopy of all credit card(s). This copy is kept on file for security purposes, as well as identification purposes when bills are submitted.
16. A student in solemn vows must use the following protocol for obtaining a province card:
 - a. get permission of the prior provincial;
 - b. get *written* permission of the master of students;
 - c. file necessary application with the *provincial office* (not the banking agency).
17. Each student is personally responsible for all charges accrued on the card, including any administrative fees or finance charges (which are due to the student's oversight, lack of full payment, etc.). Expenses should be paid in full each month.
18. Credit card purchases made for the priory require the same requisition form as check purchases, and must be submitted to the master of students for approval. After a purchase is made, a photocopy of the receipt should be submitted to the priory procurator, to help anticipate the amount of money needed in the checking account for all upcoming bills. When your monthly credit card statement arrives, please **immediately** submit the requisition form to the procurator as there is usually a lag time between time of submission and payment of the bill. Finance charges which are incurred because of tardiness by the student are the responsibility of the student.

DAY OFF

16. A monthly "day off" is permitted. This practice is intended to mimic the practice of our smaller communities, whereby each member has a regular day off—during which he is not expected to be at regular community events. Please choose a time that will not interfere with class schedule or major community events. As usual, permission is needed beforehand for any overnight absence from the priory. Let the master of students know beforehand when planning a day off so as to make sure there is no conflict with scheduling. As noted above, the student should also inform the prior when he plans to be away from the priory overnight.

DIACONATE ORDINATION

17. The procedures for diaconate ordination are found in Appendix 6.

DOCTORS

18. Because of the nature of our health care plan, it is important to use doctors listed under the "PPO" program. A complete list of such doctors is available in *Med Network*, a copy of which can be found either in the third floor student proc shop, or the provincial office. Also, there is a list which contains the names of frequently used medical care professionals. The student should check with the master of students before incurring any major medical expenses.

DSPT

19. As the DSPT is a ministry of the Western Dominican Province, student friars who attend our school function there not only as private students, but as representatives of the province. Being present at the DSPT provides a wonderful opportunity to be welcoming and friendly. It is also one of the first experiences a young friar has in engaging with the laity, and in working with them in a collaborative manner.
19. In this light, student friar in attendance at the DSPT assumes the same behavioral responsibilities that all friars do at any of our provincial ministry sites. As an aid to understanding his ministerial presence at the DSPT, Appendix 1 offers some helpful guidelines and expectations.
20. All student friars are expected to participate regularly in DSPT events. The schedule of St. Albert Priory is adjusted to allow such participation, e.g. the weekly liturgy at DSPT. While not required to do so, students should attend this Mass as often as their class schedules permit. They may periodically attend Masses at the other Catholic schools, and should attend the Tri-school liturgies when schedules allow. Students are expected to attend major school events such as the Mass of the Holy Spirit, the Aquinas Lecture, the Baccalaureate Mass, graduation, and the end-of-the-semester socials.
20. Student brothers who participate in the Associated Students of the DSPT may consider this work as part of their ministry. In particular, if someone is elected as the president of this organization they are not required to have another ministry.

EVALUATIONS

21. Each student in simple vows is evaluated every year (*RFP*, 29). Evaluations encourage growth and development in self-knowledge and discernment for the simply-professed friar in three ways: a) by asking the friar to reflect on his time in the Order; b) by offering to the friar perceptions from the formation community regarding his call to Dominican life; and c) being available to the priory chapter, by helping chapter members make informed decisions about the vocation of the friar. Secondly, by encouraging discussion between evaluator and evaluatee, this process helps to build up the fraternal life. The procedures for this evaluation are in Appendix 3.

FRATERNAL CORRECTION

22. At times it may be necessary for one friar to offer, in charity, a correction to another friar. Such correction is an important part of the vitality and health of any community. The document "Communication Guidelines" has been prepared to assist the student brother in developing the proper skills for such correction (see last section of *Documents on Formation*).

FAMILY VISITS

23. Students have two weeks each year for a family visit, which normally occurs immediately after Christmas, beginning Dec. 26. Permission from the master of students is required before any travel reservations are

made. Visits to family at some other time of year, or to persons other than immediate family may occur in special circumstances, and with the permission of the master of students.

21. Students from other provinces generally use this time to explore the west coast (Los Angeles, Mexicali, Grand Canyon, etc.) A budget must be submitted to the WDP masters of students **and** to the master of students of the student's own province. Afterwards, a copy of the approved budget must be submitted to the priory procurator for billing purposes.

GIFTS

24. All monetary gifts in excess of \$20 and large non-monetary gifts should be reported to the master of students. Permission is normally given to keep non-monetary gifts, and monetary gifts if there is legitimate need for its use, e.g. the purchase of a personal printer, books, etc.—always keeping in mind the common good, and our practice of poverty.
22. Gifts received from ministry sites, even Dominican communities, should always be reported to the master of students.
23. In keeping with our lifestyle, financial gifts received for professions, or diaconate or presbyteral ordinations are normally turned over to the master of students. In fact, after solemn profession, "whatever temporal goods are acquired by the brethren under any title whatsoever, are acquired for the Order, province, or the convent according to the norms of our laws" (*LCO*, 212). This act of poverty is an aid to the financial well-being of the formation community, as it helps to defray the cost of these events. A portion of these gifts may be kept if the student has particular needs.

GOALS STATEMENT

25. At the beginning of the academic year, each student writes a 1-2 page statement of goals for the year. The purpose of this exercise is to encourage reflection and focus on one's needs for the year. It should consider the various aspects of our Dominican life (prayer, study, common life, and preaching) under three categories: body, mind, and spirit. As aids to composing the plan, the student is encouraged to read *RFG*, Nos. 19-26, 67-85; *RFP*, Nos. 1-7, 17-32. It should also include a ministry plan (where appropriate), plans for a spiritual director, and any special plans the student may wish to propose for a family visit, or the January intercession. The goals statement must be submitted to the master of students during the first month of September. It becomes the basis for the conferences with the master of students (or his assistant) in September, January and May.

GUESTS

26. Guests are always welcome to stay at the priory, especially family members. Follow the guest master's policy for room reservation and inform the prior about visitors. Guests may also be invited for liturgies and meals; however, be sure to inform the cook. As a courtesy, you should always introduce guests to the prior.
24. In general, be mindful of the students' desire for privacy in studentate sections of the building. Guests normally may not go to the student recreation/exercise rooms. Please socialize with guests in one of the first floor recreation or TV rooms.
25. Be sure to observe the province policy regarding non-Dominican guests: (1) no one may invite, under any circumstances, a child under eighteen years of age into his bedroom; (2) without his superior's knowledge and permission, no one may invite a non-Dominican guest into his bedroom (Register F-2, Protocol no.44/91). You should also consult the province's Child Abuse Reporting Manual (see policy section of *Acts* [2003]).

HABIT & CLERICAL DRESS

27. The use of the habit is a privilege conferred upon those in simple vows by the Order. To aid in fulfillment of the regular life (*LCO*, 40), the habit is worn at Morning prayer, Mass, Evening prayer, dinner, Sunday brunch and Sunday Compline. At other times, the habit is optional.
28. There is no formal written statement regarding the use of the habit in our Province. The current practice, or norm, is to wear the habit only around the priory and/or ministry site. While there is no defined policy which regards the habit as a "public witness," there may be times and places where such use may be prudent and even beneficial for the building up of the Catholic community. Normally, however, the habit shall not be worn in public places, e.g. walking on the UCB campus, at airports, etc. The exception to this norm is the DSPT/GTU area.
26. Student friars in simple profession may wear the habit in public settings when accompanied by a friar in solemn profession, the master of students having first been consulted.
27. The habit and cappa are worn to the rosary and funeral Mass of friars (*Acta* [2003], 47.A).
29. General principles regarding wearing the habit in public apply to the use of clerics. The guidelines are a bit more relaxed, however, as this attire is more along the lines of the "public expectation" for seminarians. Please consult the master of students if you have questions.

HEALTHCARE PLAN/INSURANCE

30. Once he has made simple profession, each WDP student is given a card for the province medical plan. It serves as a multipurpose card for doctor appointments, pharmacy prescription purchases, and hospitalization coverage. Brothers who have regular prescriptions should investigate the possibility of obtaining these drugs through the Medco Prescription Program. Please also note that eyeglass frames or lenses are not covered under the province health plan. The brother should therefore consider the most economical means of making such purchases. Questions about any of these programs should be directed to the province treasurer.

JANUARY INTERSESSION

31. Special workshops, retreats and work days are usually scheduled during this time. Under special circumstances the student may enroll in an Intercession course or do a special project, the master of students having first been consulted.

LITURGY TRAINING

32. Training for liturgy is an essential part of the formation program, particularly for clerical candidates. All students are expected to be knowledgeable about the planning and execution of liturgy. To this end, all first and second year students are required to participate in liturgy planning groups which will meet in a timely fashion with both the master of students and the music director to plan liturgies for the various liturgical seasons and feast days. Other students are strongly encouraged to participate in these planning sessions to provide both creative assistance and role modeling for the younger friars.

MASTER OF DIVINITY & MASTER OF ARTS DEGREES

33. Each WDP clerical student is required to earn a Master of Divinity *and* a Master of Arts degree before priesthood ordination. "To be excused from this combined degree program requires the joint approval of the Master of students, the Regent of Studies and the Provincial" (*Acta* [2003], 126).
28. The student may apply for either a M.A. in philosophy or theology. Normally, the M.A. Phil. degree should be completed by the end of the second year of philosophy studies. For the M.A. Theol. degree the student should be attentive to the work involved in fulfilling two degree programs simultaneously.

Before beginning either program the student friar should submit to the master of students a written report describing his proposed plan of study and suitability for the degree program.

29. The following are some guidelines for staying "on track" with the M.Div/M.A. Theol. degrees:
 - stay in close contact with the academic advisor to ensure fulfillment of all academic requirements for both programs;
 - apply to the M.A. program (GTU MA or DSPT MA) during the Fall term of the **second** year in the M.Div. program;
 - decide on a director and present a thesis or project proposal by the beginning of the **third** year;
 - have an extensive bibliography and a detailed outline of the thesis or project by the beginning of the second semester of the third year;
 - turn in the thesis or project to the director at the **beginning** of the **fourth** year in the M.Div. program;
 - make any needed corrections/revisions and turn in completed thesis to director and readers by the end of the first semester of the fourth year;
 - if required, defend the thesis early in the second semester of the fourth year.

MINISTRY

34. The objectives and goals of the ministry program are described in *RFP*, 28-32. Student friars should be familiar with these objectives. Permission from the master of students is required each year before making any ministry commitment.
30. During the first year of academic studies no formal ministry is required. Afterwards, ministry falls into three categories: 1) summer, or 2) academic year, or 3) residency year.

The student should choose a variety of ministries so as to receive the broadest possible experience and preparation for ordained ministry. Priority will be given to those ministries providing direct contact with the poor (*Acts* [2003], 141). Other ministry experiences should include parish, campus (Newman), hospital, teaching, itinerant preaching, and retreats. More generic ministry opportunities such as community outreach, interfaith work or social service organizations, as well as "specialized" ministries which make use of a brother's particular talent(s) will also be considered.

PERMISSIONS

35. The purpose of asking permission for various items or events to help the friar develop a habit of accountability not only to the immediate superior, but also to the community at large. Permissions help the brother to call to mind the fact that he is responsible to and shares in a vision and plan beyond his own personal one.

PRIESTHOOD ORDINATION

36. The procedures for priesthood ordination are found in Appendix 7.

PREACHING

37. Training for preaching is an essential part of the formation program. Students preach regularly at St. Albert's, and during residency and summer assignments. Details of the preaching program may be found in Appendix 4.
31. The following guidelines for preaching by non-ordained student friars are drawn from "Instruction on Certain Questions Regarding the Collaboration of the Non-ordained Faithful in the Sacred Ministry of Priest (August 15, 1997)":
 - Non-ordained student friars are not expected to preach during the time for the homily at Eucharistic liturgies (*Instruction*, Art.3, nr.1);

- Non-ordained student friars may be expected to speak in the following capacities:
 32. a) to give a testimony or explication or instruction at a Eucharistic liturgy where the homily is preached by an ordained minister (*Instruction*, Art.3, nr.2);
 33. b) to preach at non-Eucharistic liturgies such as morning prayer, evening prayer, benediction, etc. (*Instruction*, Art.3, nr.4);
 - Non-ordained student friars may also preach in other contexts considered appropriate by both the local superior and the student.
34. Students attend a preaching workshop during the January intercession (*Acta* [2003], 140).

READER/ACOLYTE MINISTRIES

38. The ministries of reader and acolyte are normally given during the first year of simple vows, training for them having been received in the novitiate. The ministry of reader is given in the Fall, and that of acolyte is given in the Spring (*RFG*, 117; *RFP*, 36; *CIC*, C. 1035.2).
35. In September of the first year of vows, the student should write a letter to the provincial (cc. a copy to the prior and the master of students) requesting both the ministries of reader and acolyte. The letter should state that the request is freely made, and include a brief summary of the purpose of the ministry, its obligations, your qualifications, and your reasons for requesting the ministry at this time. To help formulate this letter, please read the document by Pope Paul VI "Apostolic Letter issued *Motu Proprio*." The priory council takes a *de moribus* vote on all applicants (*LCO*, 318), the master of students reports the results to the provincial, who then makes the final decision about approving the brother(s) for these ministries.

RESIDENCY YEAR

39. Students spend one year of their formation in pastoral ministry at one of the houses in the province (*Acts* [2003], 134). The objectives and goals for this year are described in detail in *RFP* No. 32. Each student should be familiar with them.
36. The residency year normally follows the first year of theology. In some cases, with the approval of the master of students, some classes may be taken during the residency year. A preliminary plan for the residency year should be presented to the master of students during the second year of studies. The master of students gives his recommendations regarding residency placement to the provincial who makes the final decision (*RFP*, 32).

RETREATS

40. Every friar is required to make an annual retreat (*LCO*, 68). The master of students determines whether student friars will make a community retreat or be permitted to do an individual retreat (whether private or directed). Retreats are normally made in January. In addition to the annual retreat, students must also make retreats before diaconate and presbyteral ordination (see Appendices 5-6). Students making private retreats must consult the master of students regarding the dates, place and character of the retreat. The formation budget covers the expenses of all student retreats.

ROOMS

41. When a student brother is living away from the priory for an extended period of time he must leave his room in a clean and organized state so that it can be used as a guest room. If the number of available rooms is low, then the student may be required to vacate the room and place his items in storage on the fourth floor so that the room will be available for another friar.

SIMPLE VOWS

42. Simple vows are normally renewed for a total of five years (*Acts* [2003], 129). The evaluation procedure of students in simple vows is discussed in Appendix 3 of this *Handbook*. The student must write a formal letter to the prior provincial requesting renewal, (cc. to the prior and the master of students). The letter should state the brother's freedom in making this request (*RFG*, 100, *CIC*, C. 658), and briefly outline his growth and development in the Order under the vows.

SMOKING

43. There is a "no smoking" policy for the priory. No friar may smoke indoors. Smoking is permitted outdoors, though NOT on the fire escapes of the building.

SOLEMN VOWS

44. Solemn vows are usually made in the fifth year of simple profession (*Acts* [2003], 129). The evaluation procedure of solemn vows candidates is explained in Appendix 3 of this *Handbook*. Other procedures regarding solemn vows are given in Appendix 5.

SPANISH

45. Before ordination, clerical students are required to know Spanish well enough to celebrate the sacraments (*Acta* [2003], 137; see also *CIC*, C. 249; *Acts of the General Chapter of Caleruega*, 83; and *Acts of the General Chapter of Providence*, 142). To achieve this goal a three-tiered approach to language study is recommended. Each student shall begin the study of this language during the first two years. By the end of the second year, the student will have completed an introductory level Spanish course; by the end of the period of simple vows he must have completed an intermediate level summer course in a Spanish-speaking country; and by the time of ordination he will have completed either a summer of ministry and/or a year of theology studies in a Spanish-speaking country. Competency in Spanish should be demonstrated by the beginning of the fourth year of theology [see No. 115].
37. First-year student friars must submit to the master of students a written proposal for this plan of study by the end of the first semester of study.

SPIRITUAL DIRECTORS

46. Normally, students are expected to have a spiritual director (*PPP*, 323-325; *LCO*, 186; *RFG*, 83, 131, *RFP*, 22). The goals and objectives of the director are outlined in *RFP*, 22. Students are expected to be familiar with them. Those who need help choosing a spiritual director may consult the master of students. At the initial conference of the academic year the student shall identify the spiritual director to the master of students.

STIPENDS

47. Stipends from ministry should be given to the master of students. Personal gifts from the ministry should be made known to the master of students, who will then decide if the student may keep the gift (see No. 24).

STUDENT CONFERENCES

48. During the academic year, each student meets regularly with the master of students (or the assistant master). All students meet in September, January and May conferences to review the goals for the year (see No. 25). First year students meet every month with the master of students to ensure that his needs are being met, and to facilitate his adjustment to the student community. The master of students is available to talk to a student at any time as the need or desire arises. Feel free to knock on his door,

phone him (ext. 895), E-mail him, or catch him in the hallway to set up an appointment for a later discussion.

STUDENTATE MEETINGS

49. Friday evenings during the semester are reserved for regular student meetings, dinners and recreations. A schedule of these events is posted each semester. Students should not make other plans for this night.

STUDENT OFFICERS

50. Student officers (Dean, Procurator, and Social Chairman) are elected annually by the students during the last week at St. Benedict Lodge. As priorial elections require the approval of the provincial, these elections require the approval of the master of students.
38. The DEAN acts as a liaison between the students and the master of students, and the students and the prior. Under the prior and master of students, he has general responsibility for student work assignments and sign-up lists at St. Albert's. He makes up and distributes the house calendar and the phone lists, and, along with the social chair, helps to coordinate special occasions at St. Albert's. He also facilitates the student business meetings. He meets regularly with the master of students to plan student events.
39. The PROCURATOR (with his assistant[s]) does the general shopping for the priory. He also distributes monthly allowances, and maintains a student petty cash fund to reimburse students for minor expenses. He provides the master of students with a monthly accounting report of expenses. He also keeps the student procurator's shop in order.
40. The SOCIAL CHAIRMAN generally oversees the planning and recruitment of volunteers for social events at St. Albert's, and oversees the purchasing of cakes and cards (including getting them signed by the community) for birthdays.
41. Students who serve the community in any one of these ministries are not required to have another external ministry.

STUDENT SOCIAL COMMITTEE

51. Each year a number of students, under the leadership of the social chairman, volunteer to help plan, organize and execute student social events. In cooperation with volunteers from the senior community, they also plan and organize priory social events. They meet as needed for these purposes.

SUMMER VACATION AT ST. BENEDICT LODGE

52. Students normally visit St. Benedict Lodge, in McKenzie Bridge, OR, for a three-week vacation in August. Every student must have permission in advance for any anticipated absence or late arrival. See Appendix 8 for policies while at McKenzie Bridge.

SUMMER PROGRAMS

53. Beginning in January, the student proposes to the master of students any plans for the summer. All summer proposals require the approval of the master of students. A budget should be submitted for any travel, tuition, or room and board expenses. There should be a balance between different kinds of ministry, and between academic and pastoral ministry during the summers (*LCO*, 225.I; *RFG*, 75-76; *RFP*, 29-30).

SUNDAY LITURGY

54. The Sunday conventual Mass is the liturgical highlight of the week. Therefore, all students are normally present for this liturgical gathering. Some students, however, particularly the deacons, may be regularly excused because of ministry commitments. Permission of the master of students is required before

committing to a ministry which necessitates a regular absence from the Sunday liturgy. Students may also be absent on occasion from the Sunday liturgy (not more than once per semester) in order to experience another parish or Newman Center in the Bay Area. Permission of the master of students is also required for this activity.

TELEPHONE

55. Each student is responsible for any personal local and/or long distance and/or message unit telephone charges in excess of \$30 per month. Students must check with the receptionist each month to determine whether calls have exceeded the specified limit.

THEOLOGY STUDY OUTSIDE DSPT

56. To allow students a broader experience of the Order (*RFG*, 81; *RFP*, 37, and *Acts* [2003], 139), a year of study outside the WDP is part of the normal formation program. For clerical students, this usually occurs during the third year of theology (or any time after solemn vows), and is usually spent at the Dominican House of Studies in Washington D.C. This exchange complements the Eastern Province practice of sending students to the WDP.
42. Students may propose that this year occur at another time in their theological studies after solemn vows, or in a place other than Washington, D.C. Permission may be granted if this proposal is deemed advantageous to their academic formation, religious formation, or future ministry. Decisions about exceptions to the normal policy are made by the master of students in consultation with other formation and academic personnel, and with the final approval of the provincial.
43. In preparation for this year of study outside DSPT, the student must consult with his academic advisor, the DSPT academic dean, and administration of the school where the year will be spent to ensure that the expectations of the DSPT academic program will be met. It is the responsibility of the student to ensure that all requirements are met.

TRAFFIC TICKETS

57. The student is responsible for paying traffic tickets. Always advise the SAP procurator when you get a ticket. Because the DMV sends a copy of the ticket to the priory, informing the procurator is a courtesy which saves having to track you down to see if the ticket was paid. An easy way to accomplish this communication is to pay for the ticket by requesting an exchange check from the procurator.

TRAVEL

58. On occasion, the student may be permitted to travel at times besides the scheduled home visit. Examples of such travel would include weddings, funerals, particular family gatherings, etc. Permission from the master of students is required before any plans may be finalized. Normally, the formation budget does **not** pay for such travel, the exception being a funeral for an immediate family member. Travel related to ministry or formation are paid for by the studentate budget.

VOTES OF CHAPTER/COUNCIL

59. It is the responsibility and duty of the priory chapter and council to vote on those brothers petitioning for vows in the WDP (*LCO*, 196, 202, 206). There are two kinds of votes:
 - a. "Straw votes," are taken by the chapter at periodic intervals during the student's formation. They are consultative to the student, giving the student a general idea of how he is perceived by the chapter, to encourage positive signs of a vocation, and to suggest possible areas for growth.
 - b. Votes of the chapter and council are taken whenever a student brother submits a formal written petition requesting vows.

44. When a student requests to **renew** simple vows, the votes of the chapter/council are *consultative* according to *LCO*, 202: "Only one's own prior provincial can validly admit someone to the renewal of simple profession, a consultative vote of the chapter and council of the convent in which the brother has been assigned having been taken previously (*CIC*, C. 656)."
45. When a student requests **solemn** vows, the votes of the chapter/council are *decisive* according to *LCO*, 206: ". . . the prior provincial can admit him to profession if the vote of the chapter and the vote of the council are both favorable, or if the vote of at least either one is favorable, but not if both are contrary."
60. Voting by the chapter and council is done by secret ballot (*LCO*, 313.III). Strict confidentiality is to be maintained regarding chapter discussions and vote (*LCO*, 312.VI). Any chapter member is welcome and encouraged to discuss his own opinions and views with a student. No chapter member, except the master students, may report the results of the vote (in either general or specific terms), or the opinions or statements of other members to anyone outside the chapter. Similarly, students may not ask chapter members to reveal, in any format, the results of votes.

Appendix 1: Guidelines of Conduct for Student Friars Attending the DSPT

61. The following guidelines augment the “Behavioral Expectations” outlined in Appendix B of the *Ratio Formationis Particularis*. All students are expected to be familiar with, and to follow both documents. Hopefully, these guidelines will provide an interior freedom to approach ministry and the DSPT with confidence and joy.
62. The development of healthy intimate friendships with men and women is always encouraged. At the same time, it is important for every friar to be able to distinguish between the various types and the nature of those friendships.
63. First and foremost, every Dominican friar gives pride of place to the development and maintenance of healthy intimate friendships within his own community. Our shared experience reveals that the common life of prayer, study, and service comes to fruition through a context of mutual support and respect. Consequently, a student friar who finds himself spending most of his time with people outside of the Order would want to give careful reflection in his discernment to the motives underlying this pattern.
64. A friar is also encouraged to form friendships with non-Dominican religious, women and men. The commitment to the evangelical counsels provides a common bond for such relationships. Mutual questions and struggles which are shared in an open and honest manner can offer valuable support for growth, while at the same time revealing different perspectives representative of the different religious communities.
65. Friendships with lay students at the DSPT also provide an avenue for support, *if* they are seen in the proper context. The behavioral expectations outlined in no. 5 of Appendix B are particularly relevant in this regard. Here are several other items of importance:
 - a. The student friar is *always* the primary person responsible for understanding and maintaining appropriate boundaries between himself and the lay student.
 - b. The student friar will want to remain ever conscious of his personal commitment to living celibate chastity, remembering that the lay student has not necessarily made the same conscious choice.
 - c. Therefore, the friar will always be aware that his actions, *regardless of his own personal intentions*, could be interpreted by a lay student to mean something other than what the friar intends. Specifically, “friendly” behavior could be easily misinterpreted as flirtatious. This possibility does not suggest that the friar would want to be rude, or off-putting. Rather, he will need to be intentional in assessing how the other person is responding to his behavior. If he suspects the other person is responding flirtatiously or in a sexually explicit manner, he will gently but clearly want to establish appropriate boundaries with the other person. At times, it could become necessary to remove himself from the situation.
 - d. At social functions sponsored by the DSPT, any friar will want to be aware of his behavior, including his consumption of food and alcohol. Simply ensuring that he is not drunk is insufficient attentiveness. The responsible friar enjoys sufficient self-knowledge and restraint to understand that his sense of responsible boundaries can become easily diminished, if not completely obliterated, when under the influence of (for some persons) even small amounts of alcohol.
 - e. At social functions sponsored by persons or institutions not officially representing the DSPT or the province, e.g. a lay student, a friar will remember that even though he is not engaged in a formal ministry setting, he remains a public representative of the province, the Order, and the Church (regardless of the attire he wears). Therefore, the same prudent behavior as noted above in (c) and (d) is always appropriate for him.
 - f. The privacy and confidentiality of our confreres is of very high value in the Dominican community. Non-Dominicans are often curious about the “inner workings” of our life, and frequently ask questions about it. While it is important to respond in the best way possible when legitimate questions arise, a student brother should be attentive to reveal only those things that are common and general to our life. The sharing of particularities of priorial (or studentate) discussions, elections, and the like would be regarded as inappropriate, and even as a violation of the trust we place in each other.

66. When a friar has a healthy integration of his sexuality, he will be consciously aware of his attractions to other people. It is normal for him to have such attractions. However, as a religious he is responsible to deal appropriately and maturely with this knowledge. It is *always inappropriate* for a vowed religious to directly express to another person his attraction to that person. To do so is a violation of one's ministerial boundary, and will usually psychologically or emotionally manipulate the other person. Instead, the brother in such a circumstance turns to the community in his need and approaches a trusted friar-friend, a spiritual director, or, if applicable, a counselor. Only in the confines of these safe parameters may he responsibly explore these feelings. If the brother finds the attraction(s) to be excessively strong, then this matter should be discussed with the master of students. Together they can determine the best and most responsible means for a healthy discernment.
67. Whenever a friar is uncertain about what to do, his best recourse is to an older, more experienced friar, especially someone on the formation team, or priory formation council. The wisdom and experience of these friars can help the brother learn for himself how to make the right choices in any ministerial setting.

Appendix 2: Clinical Pastoral Education Program (CPE)

68. According to the ACPE Standards, some of the objectives of CPE include:
- a) to become aware of oneself as a minister and the ways one's ministry affects other persons;
 - b) to develop skills for intensive and extensive pastoral care and counseling in crisis situations;
 - c) to understand and utilize a "clinical method" of learning;
 - d) to accept and utilize the peer group process of reflection, as well as individual and group supervision.

(For a complete list see *The Standards of ACPE*, No. 240). In addition to the stated objectives, the friar also learns ministry skills in an inter-religious setting, with people whose beliefs and ethical practices may differ from his own. Because he may apply to non-Catholic CPE programs, the clerical student will supplement his summer experience through a DSPT course (see *RSP*). It will offer reflections on issues particular to the Catholic minister. More information on the CPE program is available at <<http://www.acpe.edu>>.

To provide the student with helpful ministry skills, this unit is normally taken the summer before the residency year. Exceptions to this sequence must be discussed beforehand with the master of students.

69. **Application Procedures.** Please follow these steps when applying to an ACPE-certified program:
- a) In the **early Fall** preceding the CPE summer program, consult the ACPE handbook or website <<http://www.acpe.edu>> for the most recent list of available CPE ministry sites. Make sure the site has a summer program (S) which is separate from the year-long program. The CPE site should be within the Western province and near a Dominican community. The student is normally expected to live with the friars during CPE. Some CPE sites service multiple facilities. Students participating in these programs thus may need a vehicle when "on call." Please inquire about this necessity beforehand in order to determine if you will require a car, and if one will be available at the Dominican community. Select three possible sites which meet all of these criteria. Please note the application deadlines (some are in the Fall).
 - b) Contact the nearest Dominican community to see if space is available for the summer.
 - c) A friar may enroll in a CPE program at a non-Catholic hospital provided it has a clear policy which would not put him in a position where Catholic moral teachings are compromised. The student should not accept an assignment to an obstetrics/gynecology ward, or assist in any form whatsoever patients actively involved in procurement of abortions or euthanasia. Make this fact known in writing at the time of application. Programs which are unable to comply with this request should be noted to the master of students and the DSPT director of Field Education.
 - d) Submit a written budget proposal to the master of students for all anticipated expenses, including tuition, books, transportation, on-site meals, etc.
 - e) At the conclusion of the CPE unit, submit to the master of students one copy each of the final self-evaluation *and* the final evaluation of the on-site supervisor.
 - f) Because he may apply to non-Catholic CPE programs, the clerical student will supplement his summer experience with reflection on issues particular to the Catholic minister through a DSPT course (see *RSP*).
 - g) No student may accept an offer for a CPE position without the permission of the master of students.

Appendix 3: Evaluation Procedures

I. GOAL AND GUIDELINES

70. The public nature of the role of priest requires that the candidate be willing to subject his attitudes and behaviors to the review of others, including formation personnel (e.g. the master of students, the formation team, and the priory chapter/council), a spiritual director (see No. 46), and at times a counselor (see No. 14).
46. Students in simple vows are evaluated on three levels: 1) a self-evaluation, 2) a peer evaluation, and 3) a chapter member evaluation. These evaluations encourage growth in Dominican life by asking the student to reflect on his time in the Order and the WDP.
47. Anonymity in the evaluations is not permitted. The evaluator must sign the evaluation before submitting it. Unsigned forms will not be distributed to the student. The evaluatee also signs the form to acknowledge having read it (not necessarily that he agrees with it). Discussion of the evaluation is strongly recommended for several reasons. It holds the evaluator accountable to the evaluatee in an adult manner. It encourages communication between the evaluator and evaluatee. It increases trust and openness among students, and between students and chapter members (suitable confidentiality always being maintained). Developing all of these aspects is an asset to the formation community and, ultimately, the province.
48. Evaluations are done according to the Student Evaluation Form. The master of students is responsible, as indicated below, for requesting, distributing, collating, and making available all evaluations. The student reviews his evaluations with the master of students in order to synthesize insights and suggestions, and to set subsequent goals.
49. This evaluation process is done with respect for confidentiality. Only chapter members may review student evaluations. Chapter members should exercise a prudent respect for this confidentiality when determining how and with whom to discuss evaluations.

II. SELF EVALUATIONS

71. Each student in simple vows (including residency year students) writes an evaluation of himself, discussing his personal goals in the Order, and his perceptions of his strengths and weaknesses. The student should reflect on new insights and areas of growth and development which have occurred in the last year. He should also set new goals for the upcoming year.

III. PEER EVALUATIONS

72. Students living at SAP write peer evaluations of all those students at SAP who are in simple vows according to a process determined by the master of students. The evaluator and the one being evaluated are encouraged, though not required, to discuss the evaluation between themselves. Either can request such a discussion, and this can take place before or after the evaluation is submitted to the master of students. The following is a suggested format for such a process.

- 1) The evaluator:

- writes and signs the evaluation.
- gives the evaluation to the peer and, after a suitable time, discusses it with him.

The evaluatee:

- signs the evaluation (which does not necessarily imply agreement), returns it to the evaluator.

The evaluator:

- gives the evaluation to the master of students after the discussion has occurred.

- 2) Alternatively, the evaluator:

- submits the evaluation directly to the master of students.

IV. CHAPTER MEMBER EVALUATIONS

73. Following the format determined by the master of students, and using Section III as a guideline, each chapter member writes an evaluation of those student in simple vows who are to receive a (straw) vote from the chapter.

V. USE OF WRITTEN EVALUATIONS

74. After receiving all evaluations, the master of students collates and distributes to each student his own evaluations. The evaluatee signs each evaluation after reviewing it (N.B. a signature indicates only that the evaluation has been read, and not necessarily that the student agrees with its content). After the student has reviewed his packet of evaluations the master of students makes them available to the chapter members at least one week before a chapter discussion or vote. Each chapter member is encouraged to discuss his own evaluations as well as any concerns that may surface from reading other evaluations with the respective students *before* the chapter meeting.
50. A student may request a conference with a chapter member at any time regarding that chapter member's evaluation of him.

VI. RESIDENCY YEAR EVALUATIONS

75. The importance of supervised ministry and evaluation process for the residency year is discussed in detail in *RFP*, 28. Each student is expected to be familiar with these details.
51. Each member of the residency community is encouraged to write an evaluation of the residency student and allows the student to read and sign it before sending it to the master of students. The community superior, in particular, provides a detailed evaluation of the student's ministerial and community activity. The evaluator and the one being evaluated are encouraged, though not required, to discuss the evaluation between themselves. Either may request such a discussion.

VII. SUMMER MINISTRY EVALUATION

76. The superior of the student's summer assignment community, or the ministry supervisor, writes an evaluation of the student. He may allow the student to read and sign it before sending it to the master of students. In particular, the evaluation considers the student's ministerial and community activity. The evaluator and the one being evaluated are encouraged, though not required, to discuss the evaluation between themselves. Either may request such a discussion.

VIII. SCHEDULE OF CHAPTER DISCUSSIONS AND VOTES

77. Students are presented to the formation chapter/council according to their place in the formation program as outlined below.
52. **A. Mid-vow Evaluation.** At the midpoint of a simple vows term the chapter meets to discuss the student's progress. The student writes a self-evaluation which presents his own reflections on his growth in the Order. The chapter meets privately to discuss and conduct a straw vote on the students. The master of students then provides the brother with a written summary of the vote and the chapter comments, which are discussed at the next regular meeting between the student and the master.
53. **B. Petition for Renewal.** A student who has made first profession for one year must submit a formal written petition to renew his vows (see "Simple Vows" in *Handbook*, 42). This petition, submitted by **May 1st** to the provincial, is then presented to the formation chapter and council for voting at the May meeting (see "Votes of the Chapter/Council" in *Handbook*, 59-60).

54. During the second year of simple vows the student submits a formal written petition to the provincial by **May 1st** asking to renew vows for three years. These students are normally evaluated and voted on by the formation chapter and council at the May meeting (see "Votes of the Chapter/Council" in *Handbook*, 59-60).
55. A residency student must submit a formal written petition asking to renew vows for one year. These students are evaluated and voted on by the formation chapter and council at the May meeting (see "Votes of the Chapter/Council" in *Handbook*, 59-60).
56. **C. Petition for Solemn Profession.** A student who wishes to petition to make profession of solemn vows must submit a written petition in the spring of that year (normally the fifth year of simple vows). The master of students will determine the exact deadline for submission.

IX. RESPONSIBILITIES OF THE FORMATION CHAPTER/COUNCIL

A. THE PRIORY CHAPTER

78. The conventual chapter is constituted in the house of formation according to *LCO*, 307-313. In view of their essential role in the formation process, members of the formation chapter are expected to take an active interest in the day-to-day life and ministry of the students (*LCO*, 160-161; *RFG*, 159-168).
79. Recognizing the uniqueness of each student candidate for service in Dominican life, there are several general criteria established in assessing the suitability of candidates for the Order.
57. Regarding the suitability of candidates, Master Damian Byrne notes,

The Constitutions are clear in stating that the ultimate authority in admitting candidates to the Order and to Profession and in presenting brothers for Sacred Orders is the Provincial. He is helped in this task by the Admissions Board and by the various Councils of Formation. It is important that the powers entrusted to the Admissions Board, the Councils and the chapters concerning rejecting candidates be exercised in a responsible way. This means, particularly, paying great attention to what is best for the candidate and for the Order and making one's judgment based on facts and not on whims ("Formation" in *Initial Formation of the Friars Preachers: Recent Documents* [Santa Sabina, Rome: 1999], 163).
58. Thus, chapter members should recognize that an honest and realistic assessment of each student is the best way to serve both the province and the student. When doubt arises regarding the greater good in accepting a student for vows, chapter members should recall that "the benefit of the doubt must be given to the Church" (*Program of Priestly Formation* [Baltimore, MD: 1993], 294).
59. Regarding quality of candidates, Master Byrne also notes, "Institutional Formation is not an appendix to an existing community or apostolate. We cannot look on the young religious as there to make up numbers or supply for us in the apostolate" (Op. cit., 163). Thus, the chapter must be attentive to more than just "numbers," but to the overall suitability of each candidate.
60. Regarding the life in general, the General Chapter of Oakland (1989) notes, "In selecting candidates for religious life, it is important to assess not only their intellectual abilities and personal dispositions, but also their ability to live a community life ("Formation for Community Life," in *Initial Formation*, n.4.1)
80. The master of students, as delegated by the prior, gives the results of the chapter discussion and vote to the prior provincial (*LCO*, 192.II). These results are either consultative or decisive according to *LCO*, 198, 202, 206 (see "Votes of the Chapter/Council" in *Handbook*, 50-51).
81. The Chapter normally meets four times a year to discuss and vote on those in formation. These meetings are always held on the third Saturdays of the months of November (to discuss any candidates for solemn vows), February, (for mid-vow evaluations on students in one-year terms, and to receive a report on the novices from the novice master), March (for mid-vow evaluations on students in three-year terms), and in

May (to vote on novices and any students petitioning to renew profession. Other meetings may be called as necessary.

B. THE PRIORY COUNCIL

82. The conventual council is constituted in the house of formation according to *LCO*, 314-319. The same guidelines which are given for the chapter apply to members of the council in their work of discussing, evaluating and voting on the students.

X. CONFIDENTIALITY AND COMMUNICATION

83. Voting by the chapter and council is done by secret ballot (*LCO*, 313.III). Strict confidentiality is to be maintained regarding chapter discussions and vote (*LCO*, 312.VI). Any chapter member is welcome and encouraged to discuss his own opinions and views with a student. No chapter member, except the masters or novices or students, may report the results of the vote (in either general or specific terms), or the opinions or statements of other members to anyone outside the chapter. Similarly, students may not ask chapter members to reveal, in any format, the results of votes.

XI. RECORDS

84. The master of students keeps written evaluations as well as records of chapter and council votes and written summaries of respective discussions in each student's file.

Appendix 4: Student Preaching Program

I. INTRODUCTION

85. Preaching is an essential part of WDP formation. In addition to the formal instruction required by the *Ratio Studiorum Particularis*, the formation program provides a preaching program that recognizes the different needs of students at different stages in their formation. The program tries to emphasize and model the directives of the Order—that Dominican preaching is a community activity—by providing a time for shared reflection on the readings before the preaching, and by drawing on community resources its preparation and critique.

II. PREACHING ORIENTATION

86. Before their first preaching assignment at St. Albert's, students receive from the master of students some general orientation for preaching.

III. PREACHING ASSIGNMENTS

87. FIRST AND SECOND YEAR STUDENTS preach at St. Albert's at least one time each semester during Tuesday, Saturday or Sunday Evening Prayer. A senior community member is assigned to each student as an advisor to help the student prepare and to offer constructive criticism afterward. The student follows this procedure:
- when preaching on Tuesday, use the gospel for the day; when preaching on weekends, use one of the readings from either Mass for that Sunday (any of the three *Lectionary* cycles), or the Vespers reading;
 - present a written text or detailed outline to the advisor by the Wednesday before to preaching;
 - meet with the assigned advisor for help with content, organization and delivery;
 - before giving the sermon, distribute four to six evaluation sheets to community members for their written feedback (available from the master of students);
 - arrange to have the preaching video taped (each brother is personally responsible for finding someone to tape their preaching; brothers grouped together for Sat./Sun./Tues. should help each other with the taping);
 - afterwards, collect evaluation sheets, and meet with the advisor for comments and advice, and to review the video tape for a critique and synthesis of the evaluators' comments.
88. THIRD YEAR STUDENTS preach at least one time each semester as described above. In addition to preaching at evening prayer, these students may also preach occasionally at Dominican parishes in the Bay Area.
89. POST-RESIDENCY STUDENTS preach several times each semester. They are not assigned an advisor from St. Albert's, but are encouraged to ask for constructive criticism from at least one member of the senior community and, where possible, from other friars attending the liturgy at which they preach. They are not required to have their preaching taped.
90. DEACONS are on the regular preaching schedule for Mass at St. Albert's. They are also expected to have a ministry at a local parish or Newman center where they can regularly exercise their diaconate ministry.

Appendix 5: Solemn Vows Procedures

I. PETITION

91. A student brother may petition for solemn vows in September of the fifth year of simple vows (*Acta* [1999], 100) by writing a letter to the provincial (cc. to the prior and the master of students). The letter should state the brother's freedom in making this request (*RFG*, 100; *CIC*, C. 658) and briefly outline reasons for making the request at this time.
92. The student then submits to the master of students a written self-evaluation which discusses his growth and development in the Order, and his suitability for solemn profession. Included in this evaluation is a statement acknowledging an awareness of the nature of this step, which he is freely undertaking. In writing this self-evaluation he is to use *RFG*, Nos. 99-102) as an outline. This self-evaluation forms the basis of discussion at the chapter meeting. If the chapter's response is favorable, examinations follow as outlined in Appendix 4 of this *Handbook*. After the student successfully completes the examination, the chapter and council then vote (see "Votes of the Chapter/Council" in *Handbook*, 59-60).

II. EXAMINATIONS

93. Within six months of the projected date of solemn profession, the brother is examined according to *LCO*, 191. In preparing for the examination, the brother is asked to review *LCO*, 1 (the Fundamental Constitution); 2-55 (Religious consecration); 189 (Profession); and 205-212 (Solemn Profession). At the time of the examination, the protestations (*LCO*, Appendix 5) are made and signed. The master of students gives a report of the examination to the prior.

III. CHAPTER/COUNCIL EVALUATION AND VOTE

94. Procedures outlined in Appendix 2 are followed in evaluating students for solemn vows. The chapter discussion focuses on the student's self-evaluation, as well as any recent ministry evaluations. Suitability of the candidate is assessed according to the directives of *RFG*, 99-102. The one presiding informs the vocals of the results of the examination and, after the discussion, a vote is taken (*LCO*, 192.I; 206, 207). The master of students provides the vote and any relevant evaluation forms to the prior provincial who gives the actual approval or denial of petition (*LCO*, 192.ii; 209).

IV. PROVINCIAL INTERVIEW

95. After the voting is completed and the review given to the provincial, the student meets with the provincial for a thorough interview (*RFG*, 113). Having first consulted with the master of students, the student should call the provincial office to schedule this meeting.

V. WILL

96. Within sixty days before solemn vows, "the brother renounces all the possessions he actually owns or expects with certain hope, in favor of anyone he prefers under the condition that profession will follow" (*LCO*, 200.IV), and the brother is to understand the serious nature of this action (*LCO*, 212; *RFG*, 114).

VI. DATE AND PLACE

97. Those to make profession may suggest a date and place. This is approved by the master of students and the provincial (*LCO*, 194).

VII. RETREAT

98. There is no requirement for a special retreat before solemn profession. The brother's annual retreat, usually made in January, serves as his retreat for solemn vows.

VIII. GUESTS

99. The brother should check with the prior and guest master regarding overnight accommodations for family and guests.

IX. BUDGET

100. At least three months before the profession date, the brother should submit a budget to the master of students. It should include such expenses as invitations, postage, flowers, printing, and reception. Keeping in mind *Acts* [2003], 138, the occasion should be marked by simplicity and reverence. Financial gifts should be turned in to help defray the costs of the event (see "Gifts" in *Handbook*, 24).

X. INVITATIONS

101. Layout and design for invitations should be presented to the master of students. Invitations should be sent to members of the province, to the Dominican women's congregations within our province, and to other relevant groups. A complete list can be obtained from the master of students.

XI. DOCUMENTATION

102. The profession is recorded, signed by the brother and two witnesses (*LCO*, 194). Notice of the profession is sent to the church of baptism by the master of students (*CIC*, C. 535.2).

Appendix 6: Diaconate Ordination Procedures

I. PREREQUISITES

103. To be ordained a deacon, a brother must be: in solemn vows, at least twenty-three years of age, have received the ministries of reader and acolyte, and be in the third year of theological studies (*LCO*, 246,4; *Acts* [2003], 136; and *CIC*, CC. 1031.1, 1035, 1037). Furthermore, all necessary dispensations from impediments must be obtained (*CIC*, CC. 285-286, 1025, 1041-1042, 1047).

II. PETITION

104. A student brother may petition for ordination to the diaconate by sending a letter in September to the provincial (cc. to the prior, the master of students, and the regent of studies). The letter should state the freedom to request ordination, and should include a brief statement of understanding of this order, its obligations, his qualifications, and his reasons for requesting it at this time.

III. RELIGIOUS DEPARTMENT (*DE MORIBUS*) VOTE

105. After the letter has been submitted, the priory council takes a vote on religious deportment (*de moribus*) (*LCO*, 245-247, 318). The master of students informs the provincial of the results.

IV. EXAMINATION

106. After the *de moribus* vote, the required examination for the diaconate occurs (*RSP*, 45.5). The regent of studies arranges for the exam and provides the brother with materials to prepare for it.

V. PROVINCIAL APPROVAL/DIMISSORIAL LETTERS

107. After the council's approval and successful completion of the examination, the results are reported to the provincial who approves the brother for ordination and issues the dimissorial letters to be sent to the diocesan bishop (*LCO*, 248; *CIC*, CC. 1019, 1020).

VI. RETREAT

108. In preparation for ordination, the brother makes a canonical five-day retreat (*CIC*, C. 1039). The master of students approves the dates, place and character of the retreat.

VII. PROFESSION OF FAITH

109. The brother makes the profession of faith in the presence of the provincial or his delegate (*CIC*, C. 833.6).

VIII. DATE AND PLACE

110. Those to be ordained may suggest a date and place. This is approved by the master of students and the provincial (*LCO*, 194).

IX. GUESTS

111. The brother should check with the prior and the guestmaster regarding overnight accommodations for family and guests.

X. BUDGET

112. At least three months before the ordination date, the brother submits a budget to the master of students. It should include such expenses as invitations, postage, flowers, printing, and reception. Keeping in mind

Acts [2003], 138, the occasion should be marked by simplicity and reverence. Financial gifts received should be turned in to the master of students to help defray the costs of the event (see "Gifts" in *Handbook*, 24).

XI. INVITATIONS

113. Layout and design for invitations should be presented to the master of students. Invitations should be sent to members of the province, to the Dominican women's congregations within our province, and to other relevant groups. A complete list can be obtained from the master of students.

XII. DOCUMENTATION

114. The ordination is recorded in the book of ordinations by the master of students. Notice of the ordination is sent to the church of baptism by the master of students (*CIC*, C. 535.2).

Appendix 7: Priesthood Ordination Procedures

I. PREREQUISITES

115. By the Spring semester of the third year of theology, the clerical candidate must show competency to celebrate the sacraments in Spanish (*Acts* [2003], 137). The student will be considered competent when he has done either theology study or ministry in a Spanish-speaking country (or a Spanish-speaking community within the U.S.). If the student's knowledge cannot be certified, the master of students shall arrange a competency exam. This time table is important so that, if needed, some further study may be pursued.

II. PETITION

116. Ordination to the priesthood normally occurs at the end of the fourth year of theology, by which time the brother should have completed both the M.Div. and the M.A. degrees (*Acts* [2003], 136). A brother may petition for ordination to the priesthood by sending a letter in September to the provincial (cc. to the prior, the master of students, and the regent of studies). The letter should state the freedom to request ordination, and should include a brief statement of understanding of this order, its obligations, his qualifications, and his reasons for requesting it at this time.

III. RELIGIOUS DEPARTMENT (*DE MORIBUS*) VOTE

117. After the letter has been submitted, the priory council takes a vote on religious deportment (*de moribus*) (*LCO*, 245-247, 318). Before this vote, the master of students attests that the brother has fulfilled the academic and Spanish requirements for ordination. The master of students informs the provincial of the results.

IV. EXAMINATION

118. After the *de moribus* vote, the required examination for the presbyterate occurs (*RSP*, 45.5). The regent of studies arranges for the exam and provides the brother with materials to prepare for it.

V. PROVINCIAL APPROVAL/DIMISSORIAL LETTERS

119. After the council's approval, and successful completion of the examination, the results are reported to the provincial, who approves the brother for ordination and issues the dimissorial letters to be sent to the diocesan bishop (*LCO*, 248; *CIC*, CC. 1019, 1020).

VI. FACULTIES EXAMINATION

120. The examination for hearing confessions shall occur according to *RFG*, 97 and *RSP*, 46. The regent of studies arranges for this and reports the results to the provincial and the priory council.

VII. RETREAT

121. In preparation for ordination, the brother makes a canonical five-day retreat (*CIC*, C. 1039). The master of students approves the dates, place and character of the retreat.

VIII. DATE AND PLACE

122. Those to be ordained may suggest a date and place. This is approved by the master of students and the provincial (*LCO*, 194).

IX. GUESTS

123. The brother should check with the prior and the guestmaster regarding overnight accommodations for family and guests.

X. BUDGET

124. At least three months before the ordination date, the brother should submit a budget to the master of students. It should include such expenses as invitations, postage, flowers, printing, and reception. Keeping in mind *Acts* [2003], 138, the occasion should be marked by simplicity and reverence. Financial gifts received should be turned in to the master of students to help defray the costs of the event (see "Gifts" in *Handbook*, 24).

XI. INVITATIONS

125. Layout and design for invitations should be presented to the master of students. Invitations should be sent to members of the province, to the Dominican women's congregations within our province, and to other relevant groups. A complete list can be obtained from the master of students.

XII. DOCUMENTATION

126. The ordination is recorded in the book of ordinations by the master of students. Notice of the ordination is sent to the church of baptism by the master of students (*CIC*, C. 535.2).

Appendix 8: Summer Vacation Policies

BASIC EXPECTATIONS

127. The atmosphere at St. Benedict Lodge (SBL) during the students' summer vacation is intended to be more relaxed than at the House of Studies. This is, after all, vacation time. The student brothers are at SBL at the kindness of its director, who underwrites the cost of lodging. It is truly a gift for us to enjoy the facility and all it has to offer. The unstructured nature of the time is meant to restore, reorient, and reinvigorate our individual and communal call as preachers. While enjoying that free time there are, nevertheless, some matters to be observed:
- Be sure to arrive at SBL by the designated date. You must get permission from the master of students to alter travel plans.
 - Everyone who is on the SBL grounds is expected to be present for community events, e.g. prayer, Mass, and dinner.
 - Days are usually free and specific permissions are not required. However, anyone leaving the grounds should inform at least one other person of your whereabouts, and the estimated time of return. Besides a common courtesy, this is an important safety measure for living in the forest.
 - Advance permission is required for any overnight absences from SBL, e.g. camping trips.
 - In the absence of the master of students, the director of SBL is the designated superior of the students. You must see him for all necessary permissions. In his absence, see the next most senior friar, or the friar appointed by the master of students.

BELLMAN JOBS

128. There are no formally assigned bellman jobs at SBL. However, each brother is asked to sign up for the allotted tasks, e.g. kitchen duties, bathroom duties, etc., and for the number of requested times as noted on the sign-up lists. Please volunteer for your fair share and be conscientious in doing the jobs.

CARS

129. Sign out cars on the list in the main recreation room, please also include where you are going and the estimated time of return. You do not need to ask permission to use a student car/van, but avoid monopolizing them and remember that gasoline does cost money. Harbick's Country Store on Highway 126 offers Texaco gas to the local McKenzie Bridge community at a discount (usually about 10 cents cheaper than the price in Springfield/Eugene) every Tuesday. Please take advantage of this offer.

COMMUNITY TIME

130. McKenzie Bridge offers a unique opportunity to develop our student community life in a more relaxed atmosphere – whether at prayer, meals, hikes, games, or private conversations. Try to take advantage of the present opportunities, or to create new ones for yourselves.

DOMINICAN RESIDENCE

131. Although not off limits to the brothers, the Dominican residence should not be the place where the student brothers congregate. It is not the place to watch TV or movies, or to have meals.

EUGENE TRIPS

132. Avoid multiplying trips to Eugene. Hiking in the woods is healthier than hiking in the malls. As a general guideline, you should not be in Eugene more than once per week.

GUESTS

133. Dominicans of the Province are always welcome during this vacation time. Students may also invite other relatives and friends, with the following considerations:
61. Remember that our time at SBL is primarily intended for Dominican community, so be prudent in issuing invitations both with respect to the number of people you invite, and the length of their stay.
 62. As a guideline, invite no more than two or three guests, and invite them for no more than two or three days.
 63. Let the superior know in advance what dates your guests will be present. Also, inform the cook.
 64. No personal guests should be at SBL during the last week, as this time will be taken up with student meetings.
 65. Each brother is responsible for hosting their own guest(s). Do not abandon them for the rest of the community to attend. Be sure to sign them up for meals.
 66. Remember that St. Benedict Lodge is paying for the cost of room and board for our vacation. Don't be shy about accepting donations from your guests for their stay at SBL. About \$25.00 per day is a guideline. Give any donations to the SBL director.

HABIT

134. The habit is worn for Morning and Evening prayer, and Mass. It is optional at other times. It is normally not permitted to wear the habit when leaving the grounds of SBL. For more details see *Handbook 23*.

HIKES/CAMPING

135. Take advantage of the beautiful Oregon scenery. Remember to get permission from the superior beforehand for overnight camping trips. Parking at most trailheads in the forests now requires a permit. Overnight camping always requires a permit. It is always advisable to check with the McKenzie Ranger Station (located about 2 miles past SBL on Highway 126) before any major outings or overnight stays. You should ordinarily plan to be at SBL for Sunday liturgy.

MEALS

136. Please use the sign-up sheets in the dining room for all meals so that the cook knows ahead of time if you will be away, or if you will be having guests.

MOVIES/TELEVISION

137. The TV in the Annex (adjacent to the Guest House) is for the use of the student brothers during this time at SBL. The Dominican community at SBL has approximately 250 videos in its library. Student brothers are welcome to browse the list and use these videos.
67. There are many ways to enjoy one another's company, watching TV, and the rental and viewing of movies are but only two. Please do not rent movies more than once per week. Finally, be prudent about how much time you spend "socializing" in front of the television.

PRAYER

138. In addition to community prayer, be sure to find time for silence and private prayer. Student brothers are welcome to use the house chapel of the Dominican community. It is accessible from the outside.

PREACHING

139. Liturgies at St. Benedict's are relaxed and informal during these summer days. It is a wonderful opportunity for student brothers to take advantage of "practice time" for preaching. While there is no formal requirement to preach during these days, your participation would be a good way to build community and to support each other in our preaching charism. So, please consider signing up once or twice. You may preach at Vespers or, if the presider for Mass agrees, after communion at a weekday Mass (when a homily is not required). You will not be given any formal feedback on your preaching, though you are always welcome to solicit advice/responses from any of the friars present. Your preaching should be no longer than **five to seven** minutes.

STUDENTATE MEETINGS

140. The last week at SBL is reserved for studentate meetings and clean-up of the lodge. No non-Dominican guests are permitted during that week, nor are major excursions (until after the meetings are finished). This week is a time of orientation for new students and welcoming back of returning students. It is also a time to set the studentate "community plan," and to elect officers for the upcoming year (see "Student Officers" in *Handbook*, 42).

TELEPHONES

141. Telephone calls should be made from the phone booth located in Jordan Hall, near the Ping-Pong table. Calling cards will be provided. Please be prudent in your use of these cards. Please note that the long distance service at this phone is much more expensive than normal. We will be billed by SBL for any long distance calls made on this line. So, please refrain from using it for such calls.
68. Incoming calls should be made only to the Lodge Guest phone, (541) 822-6151. Please do not have your family, friends, or guests call the Dominican community or the SBL business numbers. All calls made to those numbers will be redirected to the Lodge number. Only emergency calls will be handled by the Dominican community.
69. Brothers normally do not have access to the Dominican community phone lines for use of the Internet.

Updated June 2005.

SEXUAL MISCONDUCT POLICY

Order of Friars Preachers

Western Dominican Province

Province of the Most Holy Name of Jesus

October 3, 2002

Sexual misconduct is always wrong, and the Province will neither tolerate nor condone such misconduct by one of its friars¹. The Province is committed to safeguarding God's people, especially those served by its ministries. The Province cares particularly for those who may have been victimized by a friar. Therefore the Province will work with such victims to offer whatever pastoral or clinical care may be necessary to help them in their recovery.

At the same time, the Province will treat fairly and compassionately any of its friars against whom an allegation of sexual misconduct has been made, and seek the spiritual, moral, and therapeutic rehabilitation of one who has engaged in such misconduct.

To protect the rights and dignity of both victim and those against whom allegations have been made, the Province will respond promptly to all allegations of sexual misconduct brought against its friars, and will investigate them thoroughly.

I. Definition of "Sexual Misconduct"

For the purpose of this document, "sexual misconduct" is any sexual or sexualized activity which is consensual or non-consensual, physical or verbal, in person or otherwise (e.g., in writing, over the Internet, by telephone, etc.) with

a minor (one who was under 18 years of age when the sexual misconduct occurred), or with

an adult (one who is 18 years of age or older) in any of the following situations:

- A. with an adult to whom the friar has ministered as a result of his pastoral office;
- B. with an adult who is employed or supervised by the friar, or is employed or supervised by another friar;
- C. with an adult with whom the friar had a significant relationship when the person was a minor;
- D. with an adult who, because of impairment of mental or physical function, emotional state, advanced age or other reason, is unable or unlikely to report abuse or neglect without assistance (a "vulnerable adult").

II. Responses to Allegations of Sexual Misconduct

A. Response of a Friar

A friar who learns of an allegation of sexual misconduct by another friar shall immediately inform the Prior Provincial (or, in his absence, the Socius, Vicar Provincial or Chair of the Sexual Misconduct Committee) of the allegation, who will in turn inform the local superior of the friar against whom the allegation is made. If an allegation is revealed in an interview, the friar conducting the interview shall:

1. Acknowledge the seriousness of the matter and the distress associated with the allegation;

¹"Friars" refers to those professed Dominicans who are members of the Province, or those who are assigned to the Province.

2. give no opinion regarding the truth or falsity of the allegation, but rather assure the one making the allegation that it will be fully investigated;
3. encourage the person making the allegation to go to the appropriate civil authorities if it appears that a violation of law is involved, as well as to any appropriate ecclesiastical authorities;
4. make a detailed record of the allegations, and forward the record to the Prior Provincial;
5. if possible, have another friar sit in on the interview with him;
6. obey all obligations of civil law to report instances of minor abuse.

All questions regarding allegations of sexual misconduct by any friar (from any source, including law enforcement) should be referred to the Prior Provincial (or, in his absence, the Socius, Vicar Provincial or Chair of the Sexual Misconduct Committee) for response.

B. Response of the Prior Provincial

Whenever the Prior Provincial learns of an allegation of sexual misconduct by a friar he will inform the friar against whom the allegation has been made and the Sexual Misconduct Advisory Group (Group).² If the allegation is denied by the friar, the Group will conduct a preliminary investigation to determine whether or not the allegation is credible. This investigation may entail Group members interviewing (among others) the alleged victim (or her or his parents, if the alleged victim is a minor), the friar against whom the allegation has been made, and the individual making the allegation.

If the Group finds an allegation credible (and encompassed by the definition of sexual misconduct in Section I), the Group will determine whether the friar against whom the allegation has been made shall be removed from or restricted in his ministry while the Sexual Misconduct Committee (see below) thoroughly investigates the allegation. If the truth of the allegation is admitted by the friar, the Group will determine whether the friar shall be removed from or restricted in his ministry. In either case, removal from ministry is required if there is any indication that minors may be at risk.

A friar against whom an allegation of sexual misconduct has been made may not contact the individual making the allegation or the alleged victim without the explicit permission of the Prior Provincial.

III. Sexual Misconduct Committee (SMC)

The Sexual Misconduct Committee shall consist of five members appointed by the Prior Provincial: two friars, one of whom is the Chair; and three lay persons, one of whom is a practicing psychologist or psychiatrist, and at least two of whom are women.³ After consulting the Chair, the Prior Provincial will convene the SMC and seek its counsel:

² The Sexual Misconduct Advisory Group consists of the Prior Provincial, Socius, Vicar Provincial(s), and Chair of the Sexual Misconduct Committee.

³ Criteria for the selection of members of the SMC include the following: respect for the Church and its ministry; the ability to keep confidences; prudent and incisive judgment with regard to people (which includes the ability not to rush to judgment), human and Christian maturity; a commitment to prevent sexual misconduct and protect victims and potential victims of sexual misconduct; a commitment to deal justly and compassionately with friars against whom allegations have been made; and some expertise in minor abuse, youth (as a parent, minister, or educator), psychology, or the pertinent law.

- A. When the Sexual Misconduct Advisory Group has determined that an allegation of sexual misconduct against a friar is credible, and when the accused friar continues to deny the accusation. In such a case the SMC shall:
 1. suggest the appropriate course the investigation should take;
 2. conduct all necessary interviews;
 3. offer an opinion regarding the allegation after reviewing the results of the investigation; and
 4. recommend all appropriate action to be taken, including whether the accused friar should be restricted in or removed from ministry (or restored to ministry, if such restriction or removal has already taken place).
- B. When an allegation of sexual misconduct against a friar has been admitted by the friar, the SMC shall recommend all appropriate action to be taken, including the extent to which the friar's ministry should be restricted or supervised, or whether the friar should be removed from ministry (or restored to ministry, if such restriction or removal has already taken place).
- C. In the case of a friar who has engaged in sexual misconduct and has, as a consequence, completed a course of residential therapy, the SMC shall: (a) recommend to the Prior Provincial whether the friar shall be returned to ministry, and, if so, the extent to which his ministry shall be restricted or supervised; and (b) recommend any continued therapy.

The Chair will keep a record of each Committee meeting, containing the Committee's recommendations for each case it reviews. The Chair will share these records with the Prior Provincial, and the records will be kept in the Province's confidential personnel files.

Other allegations of sexual misconduct which fall outside of the definition in Section I will normally be addressed by the Prior Provincial in consultation with the Sexual Misconduct Advisory Group to determine appropriate further action; such allegations are not necessarily presented to the Sexual Misconduct Committee.

IV. With Regard to Sexual Misconduct with a Minor in Particular

The Province and all of its friars will comply with all legal obligations to report sexual misconduct with a minor or vulnerable adult to civil authorities and cooperate with investigations by any child protective agency.

Each friar is responsible for knowing the applicable laws and for acting in accord with them.

The Province expects any friar who has reasonable concern that he or any other particular friar may have an inclination toward sexual activity with a minor will promptly bring such concern to the attention of the Prior Provincial. Appropriate counseling will be provided with compassion and respect.

V. Return to Ministry

Prudent judgment is required to determine the advisability of the friar's return to or continuance in ministry, as well as the type of such ministry,⁴ after an incident of sexual misconduct. In making such a determination, all relevant facts and circumstances will be taken into consideration.

No friar who has been removed from ministry because of sexual misconduct with a minor or vulnerable adult will be presented to a bishop for return to public ministry unless the following conditions have been met:

1. He has undergone a comprehensive therapeutic assessment and residential treatment.
2. The Prior Provincial has been advised by qualified professionals that there is not a risk of further sexual misconduct.
3. He agrees to continuing participation in therapy on a regular basis.
4. He will be adequately supervised and his contact with minors and vulnerable adults monitored to assure that there will be no recurrence of the misconduct.

In cases where these criteria are satisfied, the SMC may (but is not required to) recommend, and the Prior Provincial may (but is not required to) ratify, a return to some form of ministry. In cases where they cannot be satisfied or are not complied with, the friar shall not be returned to or retained in ministry, and a petition for laicization may be initiated by the Province.

VI. Province Regulations Regarding Protection and Prevention

To further the integrity of our ministry, and the safety of minors in particular, the Province requires that each friar take appropriate steps to avoid even the appearance of impropriety in his conduct with others, in both his personal and professional relationships. These steps include, but are not limited to, the following:

- A. No friar shall have a minor (including relatives) in his bedroom under any circumstances without the explicit permission of his local superior and the presence of another adult.
- B. No friar shall have a lay person in his bedroom without the explicit permission of his local superior.
- C. No friar shall travel with a minor unless accompanied by another adult, or sleep in the same room with a minor without another adult present.
- D. No friar shall serve alcohol to anyone under legal drinking age.
- E. No friar shall meet with a minor unless another adult is present in the building in which the meeting takes place, and the meeting is known to the adult.

⁴ *Internal ministry* involves pastoral, administrative or manual work within the Province which does not normally involve personal contact with the public. *Supervised ministry* is ministry in which an oversight mechanism has been established to assure that a friar is not at risk for incidents of misconduct. *Restricted ministry* is ministry in which a friar is only engaged in pastoral work with certain groups of people (e.g., adults, the elderly, religious women), or in certain contexts (e.g., eucharistic celebration, celebration of reconciliation in a confessional box, ministry in a particular parish, etc). *Unrestricted ministry* is ordinary ministry, without special restrictions or supervision.

- F. No friar shall meet with a minor, or conduct ministerial appointments with an adult, unless the meeting room has a window that allows others to see inside the room, or the door to the meeting room is left ajar.⁵
- G. All friars shall conduct ministerial appointments with lay persons in the public portions of the rectory/priory, rather than in the private areas of the Dominican residence.

VII. Responsibility for Compliance

The friars themselves have the primary responsibility for assuring compliance with this policy. To assist them in fulfilling this responsibility, the superiors of the communities to which they are assigned shall discuss this policy with them and, prior to each canonical visitation, send the Chair of the SMC a report of the steps taken to implement the policy.

These reports will be reviewed by the Prior Provincial or his Socius prior to each canonical visitation, and discussed with the local superior during the visitation.

This policy was approved by the Provincial Council on September 25, 2002

⁵The only exceptions are during the celebration of the sacrament of reconciliation in a confessional "box," or in a dedicated confessional room in a church.