Rediscovering the Place of the Secular Priests
in the Order of Preachers

Florentino Bolo Jr., OP

Faculty of Canon Law, University of Santo Tomas, Manila, Philippines

Abstract: When the Order of Preachers, in response to the renewal called for by the Second Vatican Council, legislated on the use of the term *Lay Fraternities* in place of *Third Order*, the status of its priest-tertiaries was inevitably placed in an ambiguous situation. Even if the Order later on rectified the oversight by creating a separate Rule of life for the priests, there ensued decades of stagnant, if not almost oblivious, existence of the secular priests in the consciousness of both the friars and of the different branches of the Dominican Family.

This study centers on the recovery of the nature and identity of the *Priestly Fraternities of St. Dominic*, which entailed the establishment of continuity in two levels of legislation, namely, that of the Church through the Code of Canon Law, and that of the Dominican Order through its various legislative organs. Thus, the continuity established by both historical and canonical elements substantiated the official status of the *fraternities* as *third order*, as such enjoying a certain level of juridical relationship with the Order of Preachers.

With such findings, the secular priests are acknowledged with greater level of awareness, not only in their unique place in the structure of the Order, but also in their capacity to offer to the Dominican Family a distinct manner of collaborative action in the context of the diocesan ministry.

Keywords: *Third Order, Priestly Fraternities of St. Dominic, Dominican Family, Code of Canon Law, Second Vatican Council, Order of Preachers, Lay Fraternities*

* Florentino Bolo Jr., OP can be contacted at florentinobolo.op@ust.edu.ph and jhunbolo@hotmail.com.

• *PHILIPPINIANA SACRA*, Vol. LII, No. 156 (May-August, 2017) pp. 631-684.

Introduction

In 2009, the Socius for Apostolic Life of the Order of Preachers conducted an investigation on the existence of groups of secular priests who have become involved in the Order, similar to the *Fraternités Sacerdotales Dominicaines* existing in the Provinces of France and Toulouse at that time. This was carried out through a questionnaire that was sent to all provinces in January, following the initiative of a Danish secular priest belonging to the group attached to the *Couvent de l'Annonciation* in Paris, under the Dominican Province of France.[1] In effect, it became the first attempt ever done in the Order to determine the status of the Dominican Priestly Fraternities, and which intended to see possibilities of apostolic collaboration by creating a network between the existing groups.[2]

Based on the responses received by the inquiry, it was established that groups of priests were organized in diverse ways in different countries and were without any previous contact with one another. Though some Provinces claimed to have Fraternities or contact with some priests, these were somewhat uncertain. Still, while some interested candidates were present in some Provinces, several other Provinces without these groups have considered developing such an initiative as a potential area for cooperation in fulfilling the mission of the Order.

Surprisingly, however, the report noted that, while secular priests had long been associated with the Order as tertiaries, it was a new phenomenon that some Provinces have organized groups of secular priests in Fraternities, which were themselves associated with a specific convent of the Province. Furthermore, the report stated that it is essential to find an explanation for this initiative, and that under no circumstances should it be seen as a manifestation of neo-clericalism, but

[1] Cf. P. LOHALE, "Activitates Socii pro Vita Apostolica," in *Analecta Ordinis Praedicatorum*, Annus 117, Fasc. I (Curia Generalitia: Roma, 2009), p. 104. Henceforth, *Analecta Ordinis Praedicatorum* shall be cited as *AOP*.

[2] Prakash Anthony Lohale, the Socius of the Master of the Order of Preachers for Apostolic Life, worked on the survey with Jesper Fich of the Diocese of Copenhagen. The tabulated results revealed that Dominican Fraternities of secular priests exist in Croatia, Czech Republic, France, Italy, Philippines, South Africa, England and Venezuela. Among those without such groups, but were open to the idea of establishing them were Australia, Belgium, Canada, Hungary, Mexico, Sri Lanka, and Vietnam. Provinces that neither had a priest fraternity, nor had ever had any kind of contact with a single secular priest were Argentina, Austria, Chile, Malta, Colombia, East-Africa, Ecuador, Belgium, Germany, Ireland, Japan, Pakistan, Switzerland, The Netherlands, Poland, Puerto Rico, Santo Domingo, Slovakia, Spain, Taiwan, Turkey, USA and West-Africa. Among the items listed in the questionnaire are as follows: 1. Are there any priestly fraternities in your Province/Vicariate/Region? 2. Are there other groupings of Secular Priests who in some way are associated with the Order? 3. Do you have a list of Secular Priests who are formally members of the Dominicans but are not grouped in a priestly fraternity? Cf. P. LOHALE, *Report to the Prior Provincials, Vice Provincials, Regional and Provincial Vicars on the Priest's Fraternities*, Socius pro Vita Apostolica Fratres Ordinis Praedicatorum (General Curia: Rome, 12 December 2009).

rather as a response to the stressful conditions that accompany the life and ministry of diocesan priests. This could well be an instance of misunderstanding that could have resulted from the general lack of awareness in the Order about the nature of the Dominican Priestly Fraternities, and its link to the Third Order from which it originated, as can be realized with the way the report presented its findings.

In reality, the place of the secular priests in the Order had long been established uniquely through the Priestly Fraternities of St. Dominic, that is, a distinct group for diocesan priests who used to belong to the Dominican Third Order together with the lay members, until the Order distinguished one from the other.[3] This separation had been clear in the legislation of the Order, as evidenced by the creation of separate Rules for the laity and for the priests, thus providing the groundwork for structural organization of such groups within the Order. Unfortunately, circumstances that led to its dormant status somehow left the Rule unknown even to the friars, that is, despite the Rule having been definitively approved thirteen years before the survey was conducted. As the 2009 survey report indicated, there was no common charter for all of these Fraternities, though there existed several such charters. Without such knowledge about the existence of the Rule, it would indeed be easy to misconstrue the emergence of new fraternities of priests as a new phenomenon.

A clear comprehension of the identity of the Dominican Priestly Fraternities can only be reached through an understanding of the historical circumstances that led to its current existence as an association of secular priests who follow the spirit of St. Dominic. This article, thus, intends to present an overview of the historical development of the Priestly Fraternities of St. Dominic from the Dominican Third Order, which took form first as penitents associated with the friars, then with subsequent differentiation as secular tertiaries, and finally as fraternities distinct from that of the laity, and forming part of the Dominican Family.

A. From Order of Penance to Secular Third Order

In the letter of Damian Byrne to the Dominican Family on the subject of

[3] Cf. *Acta Capituli Generalis Electivi Ordinis Fratrum Praedicatorum apud Madonna dell'Arco* (Curia Generalitia: Roma, 1974), n. 229. Henceforth, this shall be cited as *ACG* 1974, Madonna dell'Arco. The Priestly Fraternities of St. Dominic represents for the Order of Preachers what the 1983 Code of Canon Law refers to as third order, but specifically for the diocesan priests. As such, its members share in the spirit of the Dominican Order through a distinct Rule of life that they profess, and so strive for evangelical perfection as sharers in the grace and mission of the Order. The members are distinct from the Dominican friars because they are diocesan priests, and they remain to be under the direct jurisdiction of their respective Local Ordinaries. In the 2013 General Chapter of Trogir, the Priestly Fraternities were indicated to have 265 members in 13 groups. Cf. *Acta Capituli Generalis Diffinitorum Ordinis Fratrum Praedicatorum Traugurii* (Curia Generalitia: Roma, 2013), Appendix, n. 11. Henceforth, this shall be cited as *ACG* 2013, Trogir.

collaboration, he made a bold declaration by identifying the Order as fundamentally familial from the beginning: "The Dominican order was born a family."[4] Indeed, centuries of Dominican history and tradition indicate three distinct branches of First, Second, and Third Orders. However, though the idea of a family, which is made up of men and women, as well as of clerics and laity, can be construed as present from the beginning, the Tertiaries gained official status only years after the death of St. Dominic. This was through the Rule crafted by the sixth successor of the founder of the Order.

1. The Brothers and Sisters of the Order of Penance of St. Dominic

With the rapid growth of industrial revolution sweeping Europe towards the latter part of the Middle Ages,[5] the Catholic clergy represented a stark contrast due to a prevalent doctrinal ignorance that was further aggravated by an accompanying laxity of moral rectitude.[6] This gave rise to a trend among the laity for a spirit of renewal, that is, a return to a spirituality closer to that of early Christianity. As lay people searched for a deeper and more meaningful understanding and living of the faith, conditions became opportune for the birth of a form of following Christ that was then specifically linked with religious communities. Thus, "the development of an Order of Penance is a mark of the spirit of the times that witnessed the rapid development of lay piety during the twelfth and thirteenth centuries. Men and women wished to imitate the early apostolic communities, living in simplicity and at times communally, and not infrequently engaged in expounding the Scriptures."[7]

At the beginning of the twelfth century, there developed in the Church a form of consecrated life called beguines and beghards, the former involving women, and the latter men.[8] These groups, which for the most part were flourishing in

[4] D. BYRNE, "Litterae ad Familiam Dominicanam de Cooperatione", in *ASOP*, Annus 99, Fasc. I-II (Curia Generalitia: Roma, 1991), p. 53. Fr. Damian Byrne, OP, is the 84th Master General of the Order of Preachers.

[5] Centers of learning and religious writing in the early Middle Ages were in monasteries. This, however, changed from the twelfth century onward, when the rising urban centers became the hub for religious creativity and spiritual renewal. Consequently, the itinerant preachers moved from one urban center to another, and directed their apostolic activities at merchants, craftsmen, and practitioners of other urban professions. Cf. M. LEHMIJOKI-GARDNER, D. E. BORNSTEIN and E. A. MATTER, *Dominican Penitent Women* (Paulist Press: Mahwah, New Jersey, 2005), p. 1. Benedict Ashley considered "the rise of the Third Order" as especially significant in the thirteenth century. B. ASHLEY, *The Dominicans* (Wipf and Stock Publishers: Eugene, Oregon, 1990), p. 62.

[6] Concerning the secular clergy and its relation with the development of lay piety, Johnston quoted Père Mortier, thus, "instead of being among the people models of continence, of unselfishness, or of penance, they flaunted, with a kind of self-satisfaction, the abandonment of their morals, their greediness for gain, and their luxurious manners." Cf. D. A. MORTIER, *Histoire des maitres généraux de l'ordre frères Prêcheurs*, Vol. 2 (Alphonse Picard and Sons: Paris, 1905), p. 221, quoted in T. JOHNSTON, "Franciscan and Dominican Influences on the Medieval Order of Penance", p. 111.

[7] *Ibid*.

[8] Cf. B. ASHLEY, *The Dominicans*, p. 45.

northern Europe, manifested diverse ways of living, namely, with their families, as hermits or wanderers, or in communities.[9] However, because of the vague nature that characterized the relationship of such communities with the local bishop, instances of scandalous behavior and heretical thoughts prompted the Church authorities to strongly compel these groups either to enter canonical religious Orders or to affiliate with them.[10] Since the older orders often refused to accept these groups, they turned to the mendicant Orders.[11] Thus, when members of these groups came under the influence of the Orders founded by St. Francis of Assisi and St. Dominic de Guzman,[12] there emerged their respective Orders of Penance, from which the tertiaries of each later developed.[13]

Originally, members of this penitential movement "were not affiliated to any Order but sought spiritual guidance from nearby priests."[14] As priories of the mendicant Orders were founded, the penitents[15] "grouped around them, depending

[9] Ashley suggested that the terms *beguine* and *beghard* probably meant "beggars." The communities that these groups formed differed from convents or monasteries because there was no strict cloister. Furthermore, the members did not take vows enforced by church law. Cf. *Ibid*.

[10] Cf. *Ibid*., p. 46.

[11] Cf. *Ibid*.

[12] Although this custom of association with a religious community began with the Oblates of Benedictine monasteries, the first to have used the name Third Order were the *Humiliati* of Provence and Lombardy. Hughes affirms this fact in reference to Paul Sabatier's publication of the Regula Antiqua (*Opuscules de Critique Historique,* Paris, 1901). Accordingly, the idea of a spiritual family consisting of three branches, three orders, and therefore the term "Third Order" is derived from the Humiliati, though with diverse signification: "The First Order consists of men and women living in their homes, the Second, of those living in community, and the Third Order is made up of priests and nuns living an austere religious life." Hughes further states that Père Mandonnet (*Les Origines de l'Ordo de Poenitentia,* Fribourg, 1898*;* and, *Les Règles et le Gouvernement de l'Ordo de Poenitentia au XIII Siècle,* Paris, 1902) ascribed to St. Francis the specific form of life of the Brothers and Sisters of Penance who lived in their own homes. Cf. R. HUGHES, "The Role of Third Orders, Associations, and Secular Institutes in the Life of the Priest as Seen in its Historical Development" (*SThD* diss., Pontifical University of St. Thomas Aquinas: Rome, 1977), pp. 125-126.

[13] Cf. *Ibid*., p. 125. Hinnebusch also describes the Order of Penance as a widespread, loose organization that emerged from the penitential brotherhoods formed by laymen who were interested in reform, as those times were marked with "great abuses, particularly among the clergy who were often ignorant, incontinent, without zeal, and who seldom preached." W. HINNEBUSCH, *The Dominicans: A Short History*, Revised Edition (Dominican Publications: Dublin, 1985), p. 4.

[14] W. HINNEBUSCH, *The Dominicans: A Short History*, p. 44. Hughes also notes that members of the Order of Penance were autonomous in their government, but relied on the spiritual ministry of priests, thus explaining the origin of the title of spiritual director that is still used for priests who minister to Fraternities of the Third Orders. Cf. R. HUGHES, "The Role of Third Orders, Associations, and Secular Institutes," pp. 126-127.

[15] Although the term penitent (*soror de penitentia*) was customarily used in reference to laywomen who operated under the auspices of Franciscan and Dominican Orders, there were also few Dominican penitent men, such as those of Venice, where there was an active and affluent group of Dominican penitent men and women during the time of Thomas of Siena in the beginning of the 15th century. Cf. M. LEHMIJOKI-GARDNER et al., *Dominican Penitent Women*, pp. 2, 8.

on their proximity to one or the other."[16] While many of them had already lived according to an old Rule of the Brethren of the Order of Penance,[17] their affiliation with each Order led to the creation of rules given to the Brothers and Sisters of Penance, namely, of the Franciscans in 1221[18] by St. Francis, and of the Dominicans in 1285 by Munio de Zamora.[19] As recounted in the General Chapter of Avila in 1986,

> In the 13th century a religious upsurge took hold of a great number of lay people. In 1285 the Master of the Order, Munio de Zamora, wanted to give them a more solid and evangelical structure, and so he proposed a rule for those who were more closely associated with the Order. Not all of them accepted this offer. Those who did so realized that it opened up for them a new way of directly and actively participating in the Order's apostolic ministry. This is how the Third Order of St. Dominic came into being.[20]

2. The Secular Third Order of St. Dominic

After the foundation of the Third Order[21] among the Franciscans and Dominicans, other groups followed by establishing tertiaries in their own religious communities.[22] The growth of this form of living in the church, even spanning several

[16] W. HINNEBUSCH, *The Dominicans: A Short History*, p. 44.

[17] This Rule was of unknown origin. Cf. B. ASHLEY, *The Dominicans*, p. 62.

[18] Cf. HONORIUS P.P. III, Bull *Significatum est Nobis*, 16 December 1221 (Bullarum Franciscanum, I, 1759), quoted in R. HUGHES, "The Role of Third Orders, Associations, and Secular Institutes," p. 127.

[19] Hinnebusch further narrates that, though Munio's rule, unlike that of St. Francis, did not receive explicit papal approbation until 1405, Pope Honorius IV tacitly approved it when he granted privileges to the Brothers and Sisters of Penance of St. Dominic in 1286. Cf. W. HINNEBUSCH, *The Dominicans: A Short History*, p. 44. Hughes states in his work that Pope Nicholas IV approved the rule in 1289 through the Bull *Supra Montem*, thus marking the official recognition of the penitents under the spiritual direction of the Dominicans from that year on. However, this was based solely on his presumption that Pope Nicholas IV had intended "to approve everything for the Dominican Third Order that is in effect for the Franciscan Third Order" since the Pope was formerly General of the Franciscans. Cf. R. HUGHES, "The Role of Third Orders, Associations, and Secular Institutes," p. 128. The Bull *Supra Montem* remains to be the Approbation of the Third Rule of the Brothers and Sisters of the Third Order instituted by Francis of Assisi for seculars living in their own homes, called Tertiaries. Cf. NICHOLAS P.P. IV, Bull *Supra Montem*, 17 August 1289, quoted from *ibid*. English translation of the Latin text accessed 9 April 2014, http://www.franciscan-archive.org/bullarium/smonteme.html.

[20] *ACG* 1986, Avila, n. 85.

[21] The terminology came to be used with diverse signification from that of the *Humiliati*, with the First Order signifying the friars, the Second Order the nuns, and the Third Order those "who did not fit into the categories of friars or nuns..." because they "are not bound to living in community, nor do they ordinarily make vows." Cf. R. HUGHES, "The Role of Third Orders, Associations, and Secular Institutes," pp. 126, 129.

[22] Among the examples mentioned by Hughes in his work are the Third Order of Saint Augustine approved in 1401 by Pope Boniface IX, the Third Order of the Servites approved in 1420 by Pope

centuries, indicated the emergence of a stable structure, the valuable contribution of which in advancing Christian spirituality earned recognition from the Popes,[23] and later on found canonical identity in church law.[24]

Despite the fact that their characteristic secular nature distinguished the Third Order from the first two orders, it came about that some of them began to live together, thus "forming another branch of the Third Order not very different from the First and Second Orders."[25] Guided by a rule as they lived in common, these groups were hence distinguished as Regular,[26] while the tertiaries who continued to live in their homes apart from a religious community became known as Third Order Secular. This resulted to the creation of another category of Tertiaries for those who were neither friars nor cloistered nuns, but formed communities and engaged in apostolic work.

Thus, towards the first half of the twentieth century, the Dominican Order was distinguished into three separate branches of First, Second, and Third Orders, the last having been further subdivided as secular and regular. The First Order referred to the Friars Preachers, whose vocation is to combat the widespread error in the world through teaching, preaching, and the priestly ministry and other apostolic works. The Second Order were the Nuns, cloistered, contemplative, practice the same austerity and life of penance and prayer, and draw abundant grace from the apostolic works of the Order. The Third Order Secular followed the same spirit as the First Order, that is, to conduct a life of perfect penance and apostolate in the world; they were spontaneously placed under the direction of the Friars Preachers, and so arose at convents. The Third Order Regular was composed of religious who lived in a community, bound by the three vows of poverty, chastity and obedience, follow the Rule of the Third Order, vested with the full Dominican habit, not cloistered,

---

Martin V, the Carmelite Third Order approved in 1452 by Pope Nicholas V, the Third Order of Minims approved in 1501 by Pope Alexander VI, and the Norbertine Third Order approved in 1754 by Pope Benedict XIV. Cf. *Ibid*., pp. 128-129.

[23] Hughes mentions Pope Benedict XIII referring to the Third Order in 1725 as a way of perfection and a true genuine Order, and St. Pius X comparing the Franciscan tertiaries with the First and Second Orders as pursuing the same purpose in a way peculiar to itself. Cf. *Ibid*., p. 129.

[24] While the 1983 Code of Canon Law mentions the Third Order only in one canon, that is, c. 303, the 1917 Code devotes an entire chapter on the Third Order Seculars under the last title of the second book. Cf. *Codex Iuris Canonici*, IOANNIS PAULI PP. II auctoritate promulgatus, in *Acta Apostolicae Sedis* 75 (1983/II), pp. 1-317; and *Codex Iuris Canonici*, PII XI P. M. iussu digestus, BENEDICTI PP. XV auctoritate promulgatus, in *Acta Apostolicae Sedis* 9 (1917/II), pp. 1-521; henceforth to be cited as CIC 1983 and CIC 1917, respectively. Furthermore, *Acta Apostolicae Sedis* shall be cited as *AAS*.

[25] R. HUGHES, "The Role of Third Orders, Associations, and Secular Institutes," p. 130.

[26] The monastery founded by Bl. Emilia Bicchieri from Vercelli in the 14th century may be considered as the first form of the Dominican Third Order Regular. Cf. M. VILLANOVA, *Il Terz'Ordine Domenicano: Storia, Natura, Vantaggi*, Seconda Edizione Riveduta (G. Astesano, Officina Grafica Editrice, 1949), p. 15.

and engaged in apostolic works such as schools, hospitals, and wherever their works are needed.[27] Thus, from the 1285 Rule of the Brothers and Sisters of Penance of St. Dominic by Munio of Zamora, the 1923 Rule of the Secular Third Order of St. Dominic came into being under Louis Theissling.[28] It was after the latter that, gradually prompted by circumstances connected with the celebration of the Second Vatican Council, there ensued separate Rules for the Lay Fraternities and the Priestly Fraternities.

3. Secular Priests as Dominican Tertiaries

Though this article does not intend to accurately indicate when the members of the secular clergy began to be associated with the Dominican Order as tertiaries, a similar scenario may be speculated based on the same circumstances that transpired in the Order's contemporary communities, particularly that of the Franciscans. Hughes affirms, "The Third Orders have, since the beginning, included priests as well as laymen,"[29] and this is demonstrated by the example of the holy pastor Blessed Davanzato, who was one of those who were first accepted by St. Francis into his Third Order.[30]

However, there were less than encouraging moments that likewise marked the beginnings of the relationship between the secular clergy and the mendicant Orders, particularly in the context of the university. During the twelfth and thirteenth centuries, "the revival of learning had led to dangerous excesses, and men, pursuing their philosophic inquiries without the check of authority, and with the ardour of an unbridled passion, had plunged into the very vortex of skepticism. The universities were often schools of infidelity as of faith."[31] There was a strong distrust from the secular clerics, which drove them to aggressive means against the friars:

> The jealousy of the secular clergy, however, headed by the rector of the university of Paris, William de St. Amour, soon directed a violent assault on the position assumed by the two orders in the French capital. In the long contest of forty years which ensued between the University and the mendicant friars, and which has been rendered

[27] Cf. M. VILLANOVA, *Il Terz'Ordine Domenicano*, pp. 13-15.

[28] Cf. E. NEIRA, *Lay Dominicans' Manual* (Life Today Publications: Manila, 1993), pp. 36-37.

[29] R. HUGHES, "The Role of Third Orders, Associations, and Secular Institutes," p. 125.

[30] Cf. *Ibid.*, p. 135. Hughes further states that the diocesan clergy had been closely involved with the Franciscan Order even as its founder was then just beginning to absorb the cudgels of abandonment by his family and friends because of his decision to pursue holiness radically. Among those who offered him a home as he started his religious life were the pastor of San Damiano near Assisi, a priest in Rieti not far from Spoleto, and the Bishop of Assisi. Cf. *Ibid.*

[31] A. T. DRANE, *The Life of St. Dominic with a Sketch of the Dominican Order* (Burns and Lambert: London, 1857), pp. 233-234.

> illustrious by the joint defence offered for the latter by St. Thomas Aquinas, and St. Bonaventura, the champions of their respective orders, the secular distinguished themselves by the violence of their invectives, and the grossness of their libels.[32]

Furthermore, by the mid-thirteenth century, even the associations of the lay penitents with the friars became a growing concern of the secular clergy, who were likewise indignant over the privileges accorded to the mendicants.[33]

Nevertheless, history likewise attests to the involvement of the secular clergy in the life of the Order through membership as Dominican Tertiaries. Although presently known by the name of Priestly Fraternities of St. Dominic, the association is undoubtedly a development from the Dominican Third Order that previously included priests together with the laity as members. For this reason, several notable personalities who were priest-members of the previously designated tertiaries are now considered in the Priestly Fraternities as models to be presented and imitated by the diocesan priests in the Dominican Family. For instance, St. Louis Mary Grignon de Monfort (1673-1716),[34] Father Arnold Janssen (1837-1909), Founder of the Divine Word Missions, and Bishop James Anthony Walsh (1867-1936) were all members of the Third Order of St. Dominic, and later on founded communities of their own; Pope Pius XII belonged to both the Franciscan and Dominican Third Orders.[35]

In the letter of the Master of the Order to the Holy See concerning the canonization of the Dominican Martyrs of Vietnam, mention was made of twelve Tertiaries among those martyred from 1745 to 1862, two of whom were priests.[36]

[32] *Ibid.*, pp. 237-238.

[33] "These associations were so agreeable to both friars and lay penitents that by the mid-thirteenth century a dissatisfied secular cleric was able to write a letter to Peter of Vineis, minister of affairs to the Holy Roman Emperor, Frederick II, stating that since the creation of these penitential associations by the mendicant orders, 'scarcely one man or woman remains whose name is not written in the register of one or the other'." T. JOHNSTON, "Franciscan and Dominican Influences on the Medieval Order of Penance," pp. 112-113. Johnston quotes from *Epistolae,* bk. 1, chap. 37 (Basel, 1566), p. 234, as cited in H. FELDER, *The Ideals of St. Francis of Assisi,* trans. Berchmanns Bittle (Bensinger Brothers: New York, 1925), p. 481.

[34] Born at Montfort in Brittany in 1673, St. Louis Mary Grignon de Monfort was a model of piety at Saint Suplice where he studied for the priesthood. He propagated the devotion to the Rosary during his missions in various parts of France, conforming his life to that of St. Dominic, whom he embraced as a father through his membership as a Dominican Tertiary. Cf. D. MOULD, *The Third Order of St. Dominic* (Dominican Publications: Dublin, 1957), p. 59.

[35] Cf. R. HUGHES, "The Role of Third Orders, Associations, and Secular Institutes", pp. 135-136. Among those included in the ranks of holy priests belonging to the Franciscan Third Order were St. Charles Borromeo, St. John Vianney, St. Joseph Benedict Cottolengo, St. Joseph Cafasso, St. John Bosco, St. Vincent Pallotti, Pope St. Pius X, and Pope St. John XXIII.

[36] "Nella Famiglia di S. Domenico si hanno 6 Vescovi e 5 Frati spagnoli, e tonchinesi 11 Frati, 12 Terziari di cui 2 Sacerdoti; accompagnati da altri 25 Sacerdoti o Laici." Cf. D. BYRNE, "Lettera del

The two priest-tertiaries, namely, Domenico Cam[37] and Tommaso Khuong,[38] were part of the total of 96 Vietnamese martyrs in the list, which included priests, seminarians, catechists and other laypersons.[39] Another priest listed among the martyrs in Vietnam as a Dominican Tertiary was Agostino Schoeffler, who became a member of the Third Order of St. Dominic as a young French seminarian. He later on entered the Paris Foreign Missions Society and, shortly after he was ordained, went to Vietnam as a missionary.[40]

Another evidence of priest-tertiaries is given in the account of the death of members of the diocesan clergy and religious Orders during the Paris Commune in 1871. Among the thirty-one casualties were the thirteen members of the Dominican Third Order, five of whom were priests: Fathers Captier, Bourard, Delhorme, Cotrault, and Chatagneret.[41] On a more contemporary note, it is interesting to

Maestro Generale dell'Ordine che domanda la Canonizzazione dei Martiri Domenicani Vietnamiti," in *ASOP*, Annus 96, Fasc. II (Curia Generalitia: Roma, 1988), p. 113.

[37] Domenico, a native of Cam-thuong in the province of Bac-ninh, was already a priest when he became a member of the Third Order of St. Dominic. According to the account of Father Valentine Berrio-Ochoa, Domenico was captured and imprisoned in Hung-yen on 21 January 1859, but was allowed to speak to everyone who visited him. He was executed by decapitation on 11 March 1859 by the order of the Emperor. Cf. C. P. PEDROSA, *Witnesses of the Faith in the Orient,* p. 246.

[38] Born to a noble Mandarin family in 1779 in Nam-hoa, in the province of Hung-yen, Thomas Khuong was a priest-member of the Third Order of St. Dominic. When he was first imprisoned for the faith during the time of Emperor Minh-Manh, he was soon set free because of his nobility. However, in the reign of Emperor Tu-Duc, another Christian persecution led to his capture on 29 December 1859. He was thrown into prison for refusing to step on a cross on the ground. After a month of witnessing to a heroic faith and a moving piety in the prison, he was beheaded on 30 January 1860, in Hung-yen, as he was praying in front of a cross that he himself had made. Cf. *Ibid.,* p. 247.

[39] Cf. I. VENCHI, "Commentaria de Canonizatione," in *ASOP*, Annus 96, Fasc. II (Curia Generalitia: Roma, 1988), pp. 129-130.

[40] Cf. C. P. PEDROSA, *Witnesses of the Faith in the Orient,* p. 212. Thus, already belonging to another religious institute, he was no longer included among the members of the Dominican Family in the letter of petition of the Master of the Order to the Pope. Cf. D. BYRNE, "Lettera del Maestro Generale", 1988, p. 113. However, the Master of the Order may have disregarded this distinction when he wrote his letter on evangelization addressed to the Provincials, Vice-Provincials and Vicars General, where he mentioned not two but three priests among the martyrs of Vietnam who were Tertiaries: "As I write this letter, the canonization of the Vietnamese martyrs is about to take place. They include 10 members of the Dominican Laity, 3 Tertiary Priests, 6 Dominican Bishops, and 16 priests." D. BYRNE, "Litterae de Evangelizatione," in *ASOP*, Annus 96, Fasc. II, (Curia Generalitia: Roma, 1988), p. 163.

[41] Cf. "Gruppo del Terzo Ordine Insegnante di San Domenico d'Arcueil ucciso con altri Sacerdoti e Religiosi nel 1871, durante la Comune di Parigi," in *AOP*, Annus 104, Fasc. II (Curia Generalitia: Roma, 1996), p. 468: "Il gruppo del Terzo Ordine Insegnante di San Domenico d'Arcueil: i Padri Captier, Bourard, Delhorme, Cotrault, Chatagneret e i laici Voland, Gauquelin, Marce, Cathala, Gros, Dintroz, Cheminal e Petit." All of these were arrested between 3 April and 19 May 1871, and killed on May 24, 26 and 27. The diocesan inquiry of the Servants of God was celebrated from 1872 (the Jesuits) to 1924 (Archbishop Darboy and companions of the diocesan clergy); then the files were brought to the Congregation for the Causes of Saints. However, the cause required research to ascertain the appearance of martyrdom of faith, since even civilians and soldiers were put to death along with these Servants of God. Nevertheless, though there was hatred both against religious and political enemies, the fact of being priests had a special connotation. Cf. *Ibid*.

mention that the founder of the Pontifical University of Saint Thomas Aquinas in Rome, Fr. Hyacinth Cormier, who was recently elevated into the ranks of the altar,[42] became a member of the Third Order as a seminarian, and then continued such status as a diocesan priest, until he entered the novitiate shortly after he received priestly ordination.[43] These accounts point to the fact that, indeed, for centuries the secular clergy occupied a place in the Order through membership in the Third Order, which was therefore not exclusively lay.

Another contemporary deposition revealed the correspondence between the Master of the Order, Carlos Azpiroz Costa, and the then president of the Episcopal Conference of Argentina, Jorge Mario Cardinal Bergoglio, concerning the Process of Beatification of the Servant of God Cardinal Eduardo Francisco Pironio, a Tertiary of the Order.[44] Pironio made profession as a Dominican Third Order at the Convento Santo Domingo in Buenos Aires in May 1947,[45] a few years after his priestly ordination. He also completed his theological studies at the Pontifical University of St. Thomas Aquinas in Rome, and later on became Prefect of the Congregation for the Religious. Throughout his intense pastoral ministry as priest and bishop, Cardinal Pironio worked with several friars and sisters of the Dominican family. As Prefect of the Congregation, he visited the Elective General Chapter held in Rome in 1983, offering the capitular friars a beautiful reflection on St. Dominic and the Order, which very much impressed everyone for his closeness and affection.

B. From Third Order to Priestly Fraternity

Even before the first official reference to the Dominican Fraternities through the General Chapter of River Forest in 1968, there already existed separate chapters, also referred to as Fraternities, for members who were priests:

[42] Hyacinthe-Marie Cormier (1832-1916) was beatified by His Holiness St. Pope John Paul II on 20 November 1994 together with four others: Marie Poussepin, Agnès de Jésus Galand de Langeac, Eugénie Joubert, and Claudio Granzotto. Cf. P.P. JOHN PAUL II, "Omelia Durante la Celebrazione Eucaristica", in *ASOP*, Annus 102, Fasc. III (Curia Generalitia: Roma, 1994), p. 321.

[43] Cf. "La Vie des trois bienheureux, Frère Hyacinthe Marie Cormier, Maître de l'Ordre," in *ASOP*, Annus 102, Fasc. III (Curia Generalitia: Roma, 1994), p. 334.

[44] On its 96th Plenary Assembly, the Bishops of the Episcopal Conference of Argentina unanimously resolved to ask the Order's General Nomination to take charge of the process for Cardinal Pironio. The Order gladly accepted the offer, and subsequently appointed Vito Tomás Gómez García as Postulator for the cause. Cf. C. A. AZPIROZ, "Litterae Ad Cardinalem Jorge Mario Bergoglio Praesidentem Conferentiae Episcopalis Argentinae," in *AOP*, Annus 116, Fasc. II (Curia Generalitia: Roma, 2008), p. 218. Fr. Carlos Alfonso Azpiroz Costa, OP, is the 86th Master General of the Order of Preachers.

[45] The Master of the Order, who was then Manuel Suarez, received Cardinal Pironio into the Order as a Tertiary. In turn, it was in the hands of Cardinal Pironio where Carlos Azpiroz Costa, also a Master of the Order years after, received the Holy Orders both in the diaconate and the presbyterate. Cf. *Ibid*.

> As for the laity, so also for priests, tertiaries may be received, either privately, or as members of a fraternity or chapter. The Priestly Fraternity is organized on the same line as those of the laity. It has its own officials, novitiate, training, and monthly meetings under the guidance of a spiritual director. This idea of a group has always been of paramount importance in the organization of the Dominican Third Order.[46]

In an article attributed to a Dominican friar, and published as an appendix to a booklet on the Third Order of St. Dominic, it is evident that initial efforts for a separate division for priests had already been in place in the first half of the twentieth century, that is, through an adaptation of the Rule of the Dominican Third Order so as to be more applicable to the priests:

> The establishing of special chapters for priests, though of more recent institution, has already made remarkable progress. It is recommended in the Constitutions of the Order, as well as in the approved Rule. 'The erection is also desirable of Chapters of secular priests, who, under the direction of a Dominican Father, aspire to a more perfect apostolic life' (I, 7).[47]

Such adaptation of the Rule described the singularity of the status of the clerics, who are nonetheless already bound by ecclesiastical law at that time to observe similar spiritual exercises.[48] It is also worth noting that membership by priests in the Dominican Tertiary was then never seen as anything that surpasses the dignity of the priesthood, but rather conforms it according to the example given by St. Dominic. It was deemed as an effort to aid one's personal spiritual nourishment, which does not hamper but rather enriches priestly life and ministry.[49] The same article took note of the need to come up with provisions specifically directed towards members of the Dominican Tertiary who are also diocesan priests:

> Tertiary priests who profess the same rule, will find in it much that is applicable to themselves, especially her excellent analysis of the spiritual and apostolic ideal presented by the Order of Preachers. But, since the Rule was composed mostly for lay people, it seems well to supplement its excellent commentary with some additional notes for priests. These latter, precisely because of their priesthood,

[46] D. MOULD, *The Third Order of St. Dominic*, p. 56.
[47] Cf. *Ibid*.
[48] Cf. D. MOULD, *The Third Order of St. Dominic*, p. 57.
[49] Cf. *Ibid*., p. 53.

> enjoy an even closer intimacy through membership of the Third Order in the distinctly Dominican Way of spirituality, and in the peculiarly Dominican approach to the Apostolate.[50]

This observation somehow foreshadowed what was to take place years later in the Order regarding the unfolding of the Dominican Fraternities from the Third Order. This particular adaptation of the Rule of the Dominican Tertiaries began in France, and was given attention in the General Chapter of the friars in Rome in 1938.[51] Accordingly, the Chapter directed the Master General with his council to examine some complementary provisions to the Rule of the Third Order of Saint Dominic, which were prepared for the use of Fraternities of priests in the Province of France. The Chapter also expressed its desire that such provisions be accepted in other Provinces, but with due approval by the Apostolic See.[52] Another reference made about groups of Dominican Tertiaries for priests was in the General Chapter in Toulouse in 1962, wherein the Master of the Order was directed such that he may obtain from the Holy See the faculty for the priest Tertiaries to bless rosaries using the formula proper for the Order.[53]

1. Shifting Perspective from the Second Vatican Council

With an abundant source of reflection provided by the Second Vatican Council on the identity of the People of God,[54] the General Chapter of the friars in Bogotá devoted a number of admonitions to matters concerning the Tertiaries in the Order. Calling to mind the missionary aspect that characterizes the People of God, the chapter fathers reminded the Tertiaries about their commitment to attain perfection as instruments established and sent by Christ for the redemption of all.[55] The Tertiaries were likewise called to bear witness to Christ as disciples who persevere in prayer, thus becoming signs of hope for others.[56]

---

[50] *Ibid*.

[51] Cf. *Ibid*., p. 56.

[52] Cf. *Acta Capituli Generalis Diffinitorum Sacri Ordinis Praedicatorum Romae* (Curia Generalitia: Roma, 1938), n. 90. Henceforth, this shall be cited as *ACG* 1938, Rome.

[53] Cf. *Acta Capituli Generalis Electivi Sacri Ordinis FF. Praedicatorum Tolosae* (Curia Generalitia: Roma, 1962), n. 231. Henceforth, this shall be cited as *ACG* 1962, Toulouse.

[54] The Dogmatic Constitution on the Church *Lumen Gentium* was solemnly promulgated by Pope Bl. Paul VI on 21 November 1964, roughly eight months before the commencement of the General Chapter of the friars in Bogotá. Cf. CONCILIUM OECUMENICUM VATICANUM II, Constitutio dogmatica de Ecclesia *Lumen Gentium*, 21 novembris 1964, in *AAS* 57 (1965), 5-71.

[55] Cf. *Acta Capituli Generalis Diffinitorum Sacri Ordinis FF. Praedicatorum Bogotae* (Curia Generalitia: Roma, 1965), n. 347. Henceforth, this shall be cited as *ACG* 1965, Bogotá.

[56] Cf. *ACG* 1965, Bogotá, n. 348.

It would seem that the Order's response was all in order, through its reference to the sections of *Lumen Gentium* dealing with the subject of the People of God. However, the succeeding provisions of the Chapter under *De Tertio Ordine Saeculari* modelled the Third Order more specifically on the sections of *Lumen Gentium* concerning the laity. This provided a shift in the understanding of the Tertiaries, that is, from that of a group with membership from both the lay and the ordained, to that consisting of only lay members. In the chapter's reminder addressed to all Tertiaries,[57] reference was given to the Vatican document's description of the lay vocation, which is distinct from that of the ordained and the religious. Accordingly,

> The laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven.[58]

Just as the lay apostolate is a participation in the mission of the Church, so the apostolate of the Tertiaries, according to the chapter, is a participation in the mission of our Order, and thus it bears the marks distinctive of the Order.[59]

This appropriation of the lay character to all Tertiaries found its explicit expression in the declaration of the chapter of Bogotá, following the request of various provinces and of the tertiaries themselves, concerning the permanent and constitutive elements of the Third Order.[60] The declaration noted reference not only to the pertinent provisions of Canon Law, but also, and particularly, to the Dogmatic Constitution of the Church *"circa laicos statuuntur."*[61] In the third of the constitutive elements formulated, the chapter affirmed that the Rule of the Tertiaries, by which the strength, actions, and apostolate of the Tertiaries are directed to the proper end, are not only under the direction of the Order, but also *attenta conditione laicali eorum status*.[62] With the declaration of such constitutive elements that shaped a distinctively lay character, the chapter paved the way for a consciousness of the Tertiaries that left

[57] Cf. *ACG* 1965, Bogotá, n. 349.
[58] *LG* 31.
[59] Cf. *ACG* 1965, Bogotá, n. 351.
[60] Cf. *ACG* 1965, Bogotá, n. 352.
[61] *Ibid*.
[62] *ACG* 1965, Bogotá, n. 352.3.

in the shade its priestly component. This mindset was to persist for a long time not only among the friars but also in the other branches of the Dominican Family.

2. 1965: The General Chapter of Bogotá

Taking note of the experimental status of the Rule in current use at that time, the General Chapter of Bogotá ordained that there be a new Rule, which shall be valid for all Tertiaries existing everywhere.[63] The chapter also ordained that the work of the revision of the Rule be a collaborative undertaking among the friars and tertiaries together in a commission to be constituted by the Master of the Order.[64] Such commission was to be composed of at least seven members from Provinces of different languages, and with the President designated by the Master of the Order.[65] Furthermore, to this Rule was to be attached a Directory prepared by the respective commissions designated by the Province in order to take into account the conditions peculiar to each.[66] These ordinations came after the chapter's declarations on the Secular Third Order, which, as presented earlier, gave reference to particular provisions of *Lumen Gentium* on the laity, and thus set the direction towards a lay character for the new Rule to be formulated.

Following the conclusion of the chapter, however, was the promulgation of the rest of the documents of the Second Vatican Council, among which were *Apostolicam Actuositatem* and *Presbyterorum Ordinis*, from which the new Rules for the Fraternities of the lay and of the priests were later on to draw reference.[67] This development may be considered instrumental for the need to devote more time in carrying out the formulation of a new Rule for all Tertiaries in compliance with the ordination of the General Chapter in Bogotá. The existing Rule at that time for the Secular Third Order, or Order of Penance of St. Dominic, was earlier approved *ad experimentum* for three years on 24 April 1964. Thereupon, at the Order's request, the Sacred Congregation for the Religious granted on 17 April 1967 the extension of the rescript until the approval and promulgation of the new Rule.[68]

[63] Cf. *ACG* 1965, Bogotá, n. 354.
[64] Cf. *ACG* 1965, Bogotá, n. 356.
[65] Cf. *ACG* 1965, Bogotá, n. 357.
[66] Cf. *ACG* 1965, Bogotá, n. 355.
[67] *Apostolicam Actuositatem* and *Presbyterorum Ordinis* were promulgated on 18 November 1965 and 7 December 1965 respectively. The General Chapter of the friars was held in Bogotá from July 15 to 23 of the same year. Cf. CONCILIUM OECUMENICUM VATICANUM II, Decretum de Apostolatu Laicorum *Apostolicam Actuositatem,* 18 novembris 1965, in *AAS* 58 (1966), 837-864. Henceforth this shall be cited as *AA*. CONCILIUM OECUMENICUM VATICANUM II, Decretum de Presbyterorum Ministerio et Vita *Presbyterorum Ordinis,* 7 decembris 1965, in *AAS* 59 (1966), 991-1024.
[68] Cf. S. CONGREGATIO DE RELIGIOSIS, "De approbatione Regulae Tertii Ordinis," Prot. No. 12235-63, in *ASOP*, Annus 75, Fasc. II (Curia Generalitia: Roma, 1967), pp. 135-136.

In a letter addressed by the Master to all Provincials and Promoters of the Tertiaries in the Order, Fr. Aniceto Fernandez recounted the events surrounding the task of formulating the text of the Rule.[69] Accordingly, among the members of the commission were the Promoters of the Third Order from North America, England, Italy, France, the Netherlands and Spain, together with the Promoter General of the Third Order. To this were added three Tertiaries each from North America, France, and Italy. The first meeting of the commission, which was held in Rome at the first half of December 1966, produced the first draft that was sent to all Provincial Promoters for evaluation. Vernacular translations of the draft were subsequently transmitted by the Promoters to the local Fraternities in order to solicit further comments. It was during the first months of the following year when the various comments and observations received, together with the corrections, reached the President of the Commission. With all these collected, the Commission worked in the second meeting in April again in Rome in order to complete the Rule. Unfortunately, the Commission was not able to complete the task, so that the Master of the Order was directed to accomplish the Rule for final presentation to the Holy See. The Master then gave the text to a special commission during the congress of Provincials in September, until a final draft was approved in 19 November 1967 for presentation to the Congregation for the Religious.

However, when the proposed text of the new Rule was submitted to the Congregation, the latter preferred to commit its approval back to the Order, considering the fact that a General Chapter of the friars was due to commence in a few months following the regular succession of such chapters in the Order.[70] What was eye opening in the reply of the Congregation was one particular observation about the text, which pointed out the lapse inadvertently committed by the Order concerning the priests. According to the observation, the reason was not clear why the priests and clerics were to be admitted to the Third Order only as exceptions. The Congregation stated that, if the present rule were intended for the laity alone, then it would be otherwise better to make up separate statutes for the clerics and for the lay members.[71]

This remark appeared to have reminded the Order about the fact that the Dominican Tertiaries actually represented both the lay and the clerics. In its effort to give more prominence to the laity, the Order could have inadvertently downplayed

[69] Cf. A. FERNANDEZ, "Litterae de novo textu Regulae Tertii Ordinis," Prot. No. 104/64-68, in *ASOP*, Annus 76, Fasc. I (Curia Generalitia: Roma, 1968), pp. 416-418. Fr. Aniceto Fernandez, OP, is the 82nd Master General of the Order of Preachers.

[70] The General Chapter that was scheduled to be convened in 1968 was that of River Forest in Illinois, USA, which was held from August 30 to October 24.

[71] Cf. S. CONGREGATIO DE RELIGIOSIS, "Litterae ad Rev.mum P. Mag. Generalem de Regulae Tertii Ordinis," in *ASOP*, Annus 76, Fasc. I (Curia Generalitia: Roma, 1968), p. 385.

the place of the priests in the process of revising the Rule of the Third Order. Thus, the direction taken by the proposed new Rule was, as commendable as it was for promoting the lay spirituality, consequently detrimental to the priestly component of the Third Order. In the mind of the Congregation, it would then be more acceptable to come up with distinct Rules for each component of the Tertiary, rather than stick to a common Rule that highlighted one component at the expense of the other.

It was due to this directive from the Congregation that the Master's letter to the Provincials and Promoters of Tertiaries, months before the upcoming general chapter, contained the request to re-evaluate the text of the Rule. This intervention made by the Sacred Congregation for the Religious, which suggested that a special rule for the clergy be drawn up, was also recounted years later in the report of the Master of the Order during the General Chapter of Madonna Dell'Arco in 1974.[72]

3. 1968: The Most General Chapter of River Forest

In order to respond more effectively and promptly to the impetus of the Second Vatican Council,[73] the Order convened a Most General Chapter in 1968 in the convent of St. Thomas in River Forest, Illinois.[74] In the letter of the Master of the Order introducing the constitutions and ordinations as first compiled in the chapter,[75]

[72] Cf. A. FERNANDEZ, "Litterae de novo textu Regulae Tertii Ordinis," Prot. No. 104/64-68, in *ASOP*, Annus 76, Fasc. I (Curia Generalitia: Roma, 1968), pp. 416-418. Also Cf. A. FERNANDEZ, "Relatio Magistri Ordinis De Statu Ordinis", in *ACG* 1974, Madonna dell'Arco, Appendix II, n. 18.

[73] In the letter of the Master of the Order for the promulgation of the revised and updated edition of the Book of Constitutions and Ordinations of the friars in 2010, he traced the beginning of the work at the General Chapter of the friars in Bogotá in 1965, the same year of the last sessions of the Second Vatican Council. According to him, the Order wished to be faithful to the intention of promoting an authentic renewal of religious life. Cf. C. AZPIROZ, "Letter of the Master of the Order," Prot. No. 50/10/362, in *Liber Constitutionum et Ordinationum Fratrum Ordinis Praedicatorum* iussu Fr. Carlos A. Azpiroz Costa magistri Ordinis editus (Curia Generalitia: Roma, 2010). Henceforth *Liber Constitutionum et Ordinationum Fratrum Ordinis Praedicatorum* 2010 shall be cited as *LCO* 2010, all subsequent translations of which are taken from the official English Edition. Cf. *The Book of Constitutions and Ordinations of the Brothers of the Order of Preachers* published by order of Brother Carlos Azpiroz A. Costa Master of the Order (Dominican Publications: Dublin, 2012). Unless indicated, *LCO* shall be taken to refer to *LCO* 2010.

[74] A Most General Chapter is equivalent to three general chapters (Cf. *LCO* 2010, n. 276 §II) and is convened only when the majority of the provinces request for it (Cf. *LCO* 2010, n. 423 §I). Brunetta explains that the friars convened in River Forest in order to redraft their constitutions in light of the Second Vatican Council's teaching on the renewal of religious life. This was only the fourth most general chapter in the history of the Order, following those held in 1228, 1236 and 1644. Cf. M. J. BRUNETTA, "The Canonical Status of Persons, Structures, and Relationships in the Order of Preachers." By holding a most general chapter, the Order was able to carry out immediate amendments in the constitution, which would otherwise require acceptance by three successive general chapters in the order of inchoation, approbation and confirmation (Cf. *LCO* 2010, 276 §I).

[75] This letter first appeared in the 1969 edition of the Book of Constitutions and Ordinations of the Order of Preachers, and then maintained in the succeeding publications on 1974 and 1984. It was removed in the 1998 edition under Timothy Radcliffe, but was again included in the latest edition of 2010 under Carlos Azpiroz Costa. Cf. A. FERNANDEZ, Prot. No.165/68, in *Liber Constitutionum*

he set the tone of renewal of the religious life based on the decree *Perfectae Caritatis*, which was to be carried out following the norms contained in the Apostolic Letter *Ecclesiae Sanctae*, "[f]or the promotion of appropriate renewal in every institute a special general chapter, either ordinary or extraordinary is to be called within two or at most three years."[76] It was this revitalizing spirit that led to the ensuing "renewal of our Constitution after the Second Vatican Council."[77]

In order to realize this, "the collaboration of all superiors and members of institutes is necessary for the renewal of religious life in themselves, for the spiritual preparation of chapters, for the carrying through of the work of chapters, and for the faithful observance of the laws and standards they have laid down."[78] In his letter introducing the latest edition of the Book of Constitutions and Ordinations of the Order of Preachers in 2010, Carlos Azpiroz Costa described the process of the revision of the constitutions as composed of four movements:

> [...] the questionnaire sent out to the whole Order in November 1966, the innovative extraordinary Congress of priors provincial and experts (held in Rome, September 1967), the delicate task of the Central Commission (from November 1967 to May 1968), and finally the work of the capitular friars gathered in River Forest, in the United States of America (September and October 1968).[79]

> These four movements somehow encapsulated the directives of *Ecclesiae Sanctae*:

> In preparing for this chapter the council general is to make suitable provision for wide and free consultation of the members of the institute, and the fruits of this consultation are to be suitably put in

et Ordinationum Ordinis Fratrum Praedicatorum, iussu Fr. Aniceti Fernandez magistri Ordinis editus, Typis Polyglottis Vaticanis (Curia Generalitia: Roma, 1969). Fr. Timothy Radcliffe, OP, is the 85th Master General of the Order of Preachers.

[76] The Master of the Order thus indicated the basis for the convocation of a Most General Chapter: "Ad accommodatam renovationem promovendam in singulis Institutis congregetur intra duos vel ad summum tres annos speciale capitulum generale, ordinarium vel extraordinarium." PAULUS PP. VI, Litterae Apostolicae Motu Proprio datae *Ecclesiae Sanctae* normae ad quaedam exsequenda SS. Concilii Vaticani II Decreta statuuntur, 6 augusti 1966, in *AAS* 58 (1966/II), n. 3, p. 776. Henceforth this shall be cited as *ES*. English translation from A. FERNANDEZ, "Letter of Father Aniceto Fernandez of the Order of Preachers", in *Constitutions and Ordinations of the Order of Friars Preachers*, (Holy Name Press: Australia, 1974), p. xiii. Similar translations of the letter can be found in corresponding editions of the *LCO* after 1969 except the 1998 edition.

[77] T. RADCLIFFE, "Letter of the Master of the Order," Prot. No. 50/98/1274, in *The Book of Constitutions and Ordinations of the Brothers of the Order of Preachers*, English Edition (Dominican Publications: Dublin, 2001), p. 9.

[78] *ES* II, n. 2. English translation from A. FERNANDEZ, "Letter of Father Aniceto Fernandez of the Order of Preachers," 1974, p. xiii.

[79] C. AZPIROZ, "Letter of the Master of the Order," 2012, p. 11.

> order, so as to be of help and guidance in the work of the chapter. This can be done, for example, by having conventual and provincial chapters, by setting up committees, by proposing a series of questions to be answered, etc.[80]

It can be recalled that the Master's letter prior to the General Chapter of River Forest called for a re-evaluation of the text of the Rule of the Tertiaries, which was returned to the Order by the Congregation with accompanying observations. The particular recommendation made by the Congregation regarding the admission of priests and clerics led the chapter to designate the said Rule as definitively for the laity, but with a specific stipulation in its General Declaration to draw up a special rule for the ordained members.[81] Thus, the separation of the lay and the priest components was formalized with the designation of the Rule as specifically for the laity, while also laying out the plan for a separate rule for the priests and clerics of the Secular Third Order.

These resolutions seemed to have sufficiently addressed the inadvertent neglect of the priest component of the Tertiaries in the revision of the rule. With the recognition of the laity and clergy as distinct components of the Third Order, and having in mind the intention of crafting a separate rule for priests, it should have been clearly established that the Third Order as a whole was not exclusively lay nor clerical. However, such was not the case when the chapter reached its conclusion. On the contrary, it was in River Forest that the new nomenclature was introduced, that is, by allowing the interchangeable use, among others, of the terms *Lay Fraternities of St. Dominic*, *Third Order*, the *laity of St. Dominic*, and *Tertiaries*.[82] This marked the first instance in a General Chapter where, through the introduction of a new terminology that particularly identified the laity, a consequently oblivious exclusion of the priests was manifested.[83] By designating the term *Third Order* as *Lay Fraternities of St.*

[80] *ES* II, n. 4. English translation from A. FERNANDEZ, "Letter of Father Aniceto Fernandez of the Order of Preachers," 1974, p. xiii.

[81] In the report of the Master of the Order during the General Chapter of Madonna Dell'Arco in 1974, he indicated the designation of the Rule mentioned in the 1968 General Chapter as specifically for the Lay Fraternities. He likewise referred to no. 5 of the General Declarations of the same Rule, which recommended that a special statute for the Priestly Fraternities be drawn up: "Regula, de qua locuti sumus, est regula pro laicis tantum. Ipsa S. Congregatio de Religiosis suggestionem fecit, ut specialis regula pro clericis conficiatur (Epistula diei 22 decembris 1967). In supradicta autem regula, in Declaratione Generali n. 5 'speciale statutum' pro fraternitatibus sacerdotalibus commendatur." A. FERNANDEZ, "Relatio Magistri Ordinis De Statu Ordinis," in *ACG* 1974, Madonna dell'Arco, Appendix II, n. 18.

[82] Cf. *Acta Capituli Generalis Provincialium Ordinis FF. Praedicatorum River Forest* (Curia Generalitia: Roma, 1968), n. 107. Henceforth, this shall be cited as *ACG* 1968, River Forest.

[83] The 1968 Chapter's dispensing with traditional terminology was seen by Thomasz Wytrwał as lacking a coherent system of terms reflecting the reality of the Order of Preachers and the laity cooperating with them. It could be noticed, however, that his observation manifested an acceptance

Dominic, the chapter disregarded the fact that the former was composed not only of lay people but also of clerics. By making the term *Tertiaries* interchangeable with the *laity of St. Dominic*, there ensued a mistaken equivalence that characterized the whole Third Order as exclusively lay.

In November of the same year of the General Chapter of River Forest, following the petition set therein concerning the Fraternities of St. Dominic,[84] the Master of the Order sent to all the members of the Lay Fraternities a letter expressing sentiments of intimate relationship between them and the brethren, as well as words of exhortation to remain faithful in the spirit of St. Dominic.[85] Along with that letter came the presentation, promulgation and commendation of the new Rule. As was to be expected, considering the equivalence between the Tertiaries and the Lay Fraternities established in the Chapter, the new Rule, which was designated specifically for the lay persons, was referred to as *Regulam Fraternitatum Laicalium S. Dominici (Tertiarium Ordinis Nostri)*.[86] While the title itself correctly represented the lay character of the Rule, the appended parenthetical description indicated an erroneous equivalence between the entire Third Order and the lay component. While the description may have been added in order to establish the continuity of identity with the new terminology, it lacked the accuracy of representing the *Regulam Fraternitatum Laicalium S. Dominici* more precisely as *Laici Tertiarorum Ordinis Nostri*. This inexact description conveyed an understanding of the Third Order that is lay in character, thus, leaving the priest-tertiaries with a vague status, especially since the old Rule for all Tertiaries had been abrogated, and the rule for the priests was then yet to be created.

4. 1971: The General Chapter of Tallaght

This oversight, however, appeared to have been corrected when the first edition of the *Liber Constitutionum et Ordinationum Ordinis Fratrum Praedicatorum*, which was published a year after the chapter, distinguished the priests from the laity.[87]

of the idea that solely the lay people constituted the Third Order. While he noted the problematic condition that resulted from the interchangeability of the terms, such perceived predicament did not include the fact that the priest component of the Third Order was carelessly neglected in the equation. Cf. T. WYTRWAŁ, "The Legal Relation of the Dominican Family to the Order of Preachers," in *Angelicum* 86 (2009/3), p. 627.

[84] Cf. *ACG* 1968, River Forest, n. 109.

[85] Cf. A. FERNANDEZ, "Litterae ad Fraternitates laicales S. Dominici," in *ASOP*, Annus 77, Fasc. I (Curia Generalitia: Roma, 1969), p. 29.

[86] Cf. A. FERNANDEZ, "Litterae omnibus Fratribus et Sororibus Fraternitatum Laicalium (seu Fratribus et Sororibus Tertii Ordinis Nostri)," in *ASOP*, Annus 77, Fasc. I (Curia Generalitia: Roma, 1969), p. 30.

87 Cf. *Liber Constitutionum et Ordinationum Ordinis Fratrum Praedicatorum*, iussu Fr. Aniceti Fernandez magistri Ordinis editus, Typis Polyglottis Vaticanis (Curia Generalitia: Roma, 1969), henceforth to be cited as *LCO* 1969. Carlos Azpiroz Costa referred to the first edition of *LCO* as

This was through its citation of the Fraternities as forming part of the Dominican Family.[88] Accordingly, the family of St. Dominic includes the clerical and cooperator brothers, nuns, sisters, members of secular institutes, and fraternities of priests and laity, a definition that has been constantly maintained even in the latest edition of the constitutions of the friars.[89]

In 1971, three years after River Forest, and four years after the letter from the Congregation for the Religious citing its observations on the Rule, the General Chapter of the friars in Tallaght finally acknowledged the Priestly Fraternities as a separate group from that of the laity, that is, through an ordination by which the proposed text of the *Regula Fraternitatum Presbyterorum S. Dominici* was to be adopted on an experimental basis until the next general chapter.[90] It was also in Tallaght where, for the first time, the term *Dominican Family* found its way into the Acts of the General Chapter of the friars, thus corresponding to the newly formulated concept of the family of St. Dominic as indicated in the revised constitutions of the friars after River Forest.[91] In both formulations, the same distinction of the Fraternities was made between the laity and the priests. Furthermore, included in the Acts of the chapter as an Appendix was a copy of the full text of the proposed Rule for the secular priests.[92]

On 20 October 1971, the Order requested the Sacred Congregation for Religious and Secular Institutes not only to approve the proposed text of the Rule of the Priestly Fraternities of St. Dominic, but also to grant another three years for the implementation of the previously approved Rule of the Lay Fraternities, the termination of which coincided with the completion of the Rule for the priests.[93]

published in 1969 under the authority of Aniceto Fernández: "Since some forty years have now passed since *LCO* was promulgated by the Chapter held in River Forest (1968), the desire has emerged to publish once more the text of the promulgation of the first edition of *LCO* in 1969, which was issued by authority of Brother Aniceto Fernández." Accordingly, this was followed by three subsequent editions under Damian Byrne and Timothy Radcliffe: "The present edition also respects the principles and methodology followed in the 1984 and 1986 editions (promulgated by Brother Damian Byrne) and that of 1998 (promulgated by Brother Timothy Radcliffe)." Cf. C. AZPIROZ, "Letter of the Master of the Order," 2012, p. 11.

[88] Cf. *LCO* 1969, n. 1.IX: "Familia dominicana coalescit ex fratribus clericis et cooperatibus, monialibus, sorroribus, sodalibus institutorum saecularium atque fraternitatum sacerdotum et laicorum."

[89] Cf. *LCO* 2010, n. 1.IX: "The Dominican family is composed of clerical and cooperator brothers, nuns, sisters, members of secular institutes, and fraternities of priests and laity."

[90] Cf. *Acta Capituli Generalis Diffinitorum Fratrum Ordinis Praedicatorum Tallaghtae* (Curia Generalitia: Roma, 1971), n. 174. Henceforth, this shall be cited as *ACG* 1971, Tallaght.

[91] Cf. *ACG* 1971, Tallaght, n. 122.

[92] Cf. "Regula Fraternitatum Sacerdotalium S. Dominici," in *ACG* 1971, Tallaght, Appendix V.

[93] Cf. S. CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS, "Rescriptum De regula Fraternitatum Laicalium et Sacerdotalium," Prot. N. 980/71, in *ASOP*, Annus 80, Fasc. I (Curia Generalitia: Roma, 1972), p. 360.

The approval was granted on 4 January 1972 for both requests.[94] However, the Congregation also gave some observations to be inserted into the text of the Rule of the Priestly Fraternities of Saint Dominic. The modifications to be added to the text were indicated in italics in the letter of approval from the Congregation: the priestly ministry needed to be mentioned more precisely in the first paragraph of the *proemium*, thus, "...vi propriae vocationis et ordinationis, operi salutis *per adimpletionem ministerii sacerdotalis* totaliter consecrati...;" line 14 was to be reformulated as "... titulum ad maiorem perfectionem coram Deo et mundo *persequendam*;" in order to indicate the promise of celibacy, number 5 §2 was to be reformulated as "...ad intelligendam et *fideliter* vivendam sublimem gratiam coelibatus...;" and, in order to express the proper part of the priest in the Mass, number 6 §3 was to be reformulated as "Quotidiana et digna celebratio sacrificii Missae, *quod, dum ipsi illud in persona Christi offerunt, eos peculiariter associat* mysterio mortis Domini *atque impellit* ad mortificationem etc..."[95]

[94] In the report of the Master of the Order during the General Chapter of Madonna Dell'Arco in 1974, he recounted that the text of the new Rule was then completed, approved by the General Chapter of Tallaght in 1971, and confirmed by the Sacred Congregation on 4 January 1972, so that together with the Rule of the Lay Fraternities, it was to remain in force until 4 January 1975: "Et revera textus huius novae regulae deinde confectus est (praesertim a piae memoriae P. Henrico Rossetti una cum promotore generali Tertii Ordinis) capitulum generale Tallaghtense illum approbavit et S. Congregatio confirmavit die 4 ianuarii 1972, ita ut simul cum supradicta regula in pleno valore et vigore maneat ad diem 4 ianuarii 1975." Cf. A. FERNANDEZ, "Relatio Magistri Ordinis De Statu Ordinis," in *ACG* 1974, Madonna dell'Arco, Appendix II, n. 18.

[95] The italicized words were the modifications added by the Congregation: "*Proemium.* Nel primo comma, bisognerebbe menzionare più precisamente il ministero sacerdotale, aggiungendo: '...vi propriae vocationis et ordinationis, operi salutis *per adimpletionem ministerii sacerdotalis* totaliter consecrati...'; *Riga* 14: Aggiungere: '...titulum ad maiorem perfectionem coram Deo et mundo *persequendam*.'; N. 5, §2 - Per accennare alla promessa del celibato, aggiungere: '...ad intelligendam et *fideliter* vivendam sublimem gratiam coelibatus...;' N. 6, 3 - Essere associato, colla messa, al mistero della morte di Cristo è di tutti i fedeli. Si potrebbe esprimere anche la parte propria del sacerdote dicendo: 'Quotidiana et digna celebratio sacrificii Missae, *quod, dum ipsi illud in persona Christi offerunt, eos peculiariter associat* mysterio mortis Domini *atque impellit* ad mortificationem etc...'" S. CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS, "De Regula Fraternitatum Sacerdotalium S. Dominici", in *ASOP*, Annus 80, Fasc. I (Curia Generalitia: Roma, 1972), p. 361. The 2002 English translation of the Rule in Chicago and Melbourne states, thus: "by virtue of their special vocation and ordination fully consecrated to the work of salvation *through the fulfillment of the priestly ministry...*;" "...a new reason for *pursuing* greater perfection before God and the world."; "to understand and to live *faithfully* the sublime grace of celibacy...;" "Daily and worthy celebration of the Sacrifice of the Mass, *which, offered in the person of Christ, associates them in a special way* with the mystery of the Lord's death *and impels them* to mortify in themselves..." (emphasis ours) Cf. *Regula FSD*, English translation at http://www.op.org.au/laity/manual/GeneralDeclarations_2008.pdf (accessed 9 April 2014). Furthermore, a note from the General Promoter of the Third Order stated that the Rule of the Lay Fraternities had been made available in various translations. Cf. S. M. MACKOWIAK, "Nota P. Promotoris Generalis Tertii Ordinis relate ad utramque Regulam, Fraternitatum nempe Laicalium et Sacerdotalium", in *ASOP*, Annus 80, Fasc. I (Curia Generalitia: Roma, 1972), p. 362.

5. 1974: The General Chapter of Madonna Dell'Arco

Following the introduction of the term Dominican Family in the *LCO* 1969 and in the 1971 General Chapter of Tallaght, a distinct section was devoted for the first time in the Acts of the General Chapter of Madonna Dell'Arco using the term Dominican Family as heading, and including therein the previously separate sections devoted to the nuns, sisters, and the fraternities.[96] The chapter took note of the fact that both rules of the Priestly and Lay Fraternities were to remain in force until 5 January 1975, following the approval given by the Sacred Congregation for Religious and Secular Institutes for three years.[97]

As if to seal the terminological transition made in River Forest,[98] the 1974 chapter recommended the omission of any future reference to the words *first*, *second* and *third* of the Order.[99] According to Thomasz Wytrwał, "the decision to get rid of the First, Second and Third Order distinction was justified by the fact that 'in principle, within our tradition these formulas cannot be historically justified and prove obsolete at present.'"[100] On the other hand, Damian Byrne, many years later, would employ an egalitarian context to the modification: "The Chapter of Madonna Dell'Arco (1974) abolished the terms 'First, Second and Third' Order as terminology unsuited in contemporary society (no. 234). There are no first and second class citizens. All are equal. We are all preachers."[101] For the Fraternities, however, this implied a definitive abandonment of the use of the term Third Order, and doubtless its derivative term Tertiary, and the subsequent constancy for the use of the term Fraternities of St. Dominic.

6. 1977: The General Chapter of Quezon City

It is interesting to note that the citation in Madonna Dell'Arco referring to the rules of both the Priestly and Lay Fraternities, which was collectively labeled with the description *De regula Fraternitatum laicalium*,[102] was repeated three years later in the General Chapter of Quezon City. In the Acts of the 1977 chapter, the heading

[96] Cf. *ACG* 1974, Madonna dell'Arco, Caput X, De Familia Dominicana, nn. 224-238.
[97] Cf. *ACG* 1974, Madonna dell'Arco, n. 229.
[98] Cf. *ACG* 1968, River Forest, n. 107.
[99] Cf. *ACG* 1974, Madonna dell'Arco, n. 234: "Ad unitatem Familiae dominicanae melius asserendam, commendamus ut omittantur in posterum, pro posse, verba 'primi', 'secundi' et 'tertii' Ordinis, tamquam fundamento historico traditionali destituta et praesentibus temporibus absona."
[100] T. WYTRWAŁ, "The Legal Relation of the Dominican Family to the Order of Preachers," p. 647.
[101] D. BYRNE, "Litterae ad Familiam Dominicanam de Cooperatione," 1991, p. 54.
[102] Cf. *ACG* 1974, Madonna dell'Arco, n. 229.

De regula Fraternitatum laicalium included the charge to the Master of the Order to present the texts of both the Rule of the Priestly Fraternity and the Rule of the Lay Fraternity for new approval by the Sacred Congregation for Religious and Secular Institutes.[103] Thus, in both instances, the repeated inclusion of the modifier *laicalium* to the general term *Fraternitatum* implied a sustained sense of continuity from the Tertiary to an exclusively lay character of the Fraternity.

This direction towards emphasizing the laity may had been brought about by what the Order was confronted with at the time of the celebration of the chapter:

> At this time, the Order is confronted with two great movements in the Church and in the World - the emergence of the laity as an indispensable element in the establishing of the Kingdom of God, and the more recent and constantly growing movement towards the liberation of women and the recognition of their equality with men.[104]

Byrne considered the document on the Dominican Family in 1977 as an "excellent document"[105] because of the attention it gave to these two prominent movements. As Wytrwał affirmed, the chapter of Quezon City "wished to decrease the importance of the division into clerical and secular orders in the Church."[106] However, if that was indeed so, the effort to recognize the significance of the laity may had been overly emphasized to the detriment of the priest component of the Fraternities. With the promulgation of separate rules for the priests and for the

[103] Cf. *Acta Capituli Generalis Diffinitorum Ordinis Praedicatorum Quezonopoli* (Curia Generalitia: Roma, 1977), n. 84. The texts of both Rules were presented by the Order to the Sacred Congregation on 29 March 1978. On 27 April 1978, the Sacred Congregation for Religious and Secular Institutes extended the approval to six years for both Rules of the Priestly and Lay Fraternities. Cf. S. CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS, "Approbatio emendationum in Regulam Fraternitatum laicalium insertarum", in *ASOP*, Annus 86, Fasc. III (Curia Generalitia: Roma, 1978), p. 558. Henceforth, this shall be cited as *ACG* 1977, Quezon City.

[104] *ACG* 1977, Quezon City, n. 64.

[105] Byrne was quoting the *Proemium* of the chapter on the Dominican Family: "In 1977, we had the excellent document on The Dominican Family from the General Chapter at Quezon City. It noted two great movements in the Church and in the World, the emergence of the laity and the liberation of women as 'an indispensable element in establishing the kingdom of God and the more recent and constantly growing movement towards the liberation of 'women and the recognition of their equality with men.'" D. BYRNE, "Litterae ad Familiam Dominicanam de Cooperatione," 1991, pp. 54-55. Also *ACG* 1977, Quezon City, n. 64.

[106] T. WYTRWAŁ, "The Legal Relation of the Dominican Family to the Order of Preachers," p. 652. The thread followed by Wytrwał's observation follows the complicated understanding of the concept of Dominican Family in the Order. Aside from the attention devoted to the laity in the Church, the evolving concept of the Dominican Family, which the Order was likewise confronted with, may had also contributed to the apparent neglect of the priest component of the Fraternity.

laity of the Dominican Fraternities, it would had been proper to reflect this explicit distinction correctly in the formulation of official documents such as, in the case just mentioned, the Acts of General Chapters. But the consistency of inaccurate representations that were maintained in Madonna Dell'Arco and Quezon City implied a corresponding continuity of a flawed understanding of the Fraternities. The root of these misrepresentations could be traced still to the mistaken equivalence of the *Third Order* and the *Lay Fraternities*, which was generated by the inexact terminology used in the General Chapter of River Forest, and somehow led to a trend that pushed the identity of the Priestly Fraternities further into obscurity.

7. 1980: The General Chapter of Walberberg

In the meantime, the Lay Fraternities made headway in the Order alongside the growing concept of the Dominican Family.[107] The General Chapter of Walberberg gave recommendations for the realization of an international council of the laity as already foreseen by its Rule,[108] which was approved by the Sacred Congregation a few months after the Chapter of Quezon City in order to acknowledge the amendments entered therein.[109] The only mention of the Priestly Fraternities in the Acts of Walberberg was a reference to the Fundamental Constitution of the friars made in the *Proemium*.[110] However, this was done in order to highlight the cooperation among the different groups of the Dominican Family, especially the place of women in the mission of the Order.[111]

[107] In March 1980, Fr. Bernard Olivier, the General Promoter, gave a letter to the Provincial Promoters about the growth and present-day needs of the Dominican Laity. From 14-18 April 1980, the Dominican laity took part in the International Congress of lay spirituality organized by the Pontifical Council for the Laity. In attendance with the General Promoter were two laypersons from Italy: Mr. Thomas Germinale and Mr. Marius Alvigini. Cf. "De Laicatu Dominicano," in *ASOP*, Annus 88, Fasc. I (Curia Generalitia: Roma, 1980), p. 281. Furthermore, in response to the recommendations of the General Chapter of the Friars in 1977 (*ACG* 1977, Quezon City, n. 68), several Provinces organized their respective conferences concerning the Dominican Family, namely, the Province of Canada in Montréal in 1979, the Province of Lombardy in Bologna in 1979, the Province of Switzerland in St. Nicholas in 1980, and the Province of the Netherlands in Huissen in 1980. Cf. "Symposium Familiae Dominicanae," in *ASOP*, Annus 88, Fasc. I (Curia Generalitia: Roma, 1980), p. 282.

[108] Cf. *Acta Capituli Generalis Provincialium Ordinis Praedicatorum apud Walberberg* (Curia Generalitia: Roma, 1980), n. 97. Henceforth, this shall be cited as *ACG* 1980, Walberberg.

[109] Cf. S. CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS, "Approbatio emendationum in Regulam Fraternitatum laicalium insertarum," 1978, p. 558.

[110] Cf. *ACG* 1980, Walberberg, n. 92.

[111] Referring to the same *Proemium*, Wytrwał affirmed that Walberberg "emphasized that 'from the very beginning of the cooperation between different branches of the Dominican Family, women had their rightful place and, serving the mission of the Order, they found their vocation and advancement.'" Cf. T. WYTRWAŁ, "The Legal Relation of the Dominican Family to the Order of Preachers", p. 652. Cf. *ACG* 1980, Walberberg, n. 92.

In his commentary on paragraph 7 of the Fundamental Constitution of the Order, the Master of the Order, Fr. Vincent de Couesnongle, discussed the interaction of communion and mission, which works itself out in "the balanced organic collaboration of all its parts aiming at the goal of the Order."[112] Accordingly, communion is found in two levels in the Order: fundamentally in the individuals who share their work and life together in brotherhood within a community; and secondly, in the organic collaboration of groups that mutually influence one another. It was in the second level where De Couesnongle acknowledged not only the various structural groupings of the friars, but also in a wider sense "the grouping of brothers, nuns, sisters, fraternities of laypeople *and even priests,* all of which give the Order its full shape, and makeup what today we like to call the 'Dominican family.'"[113] Such citation, though the only instance where De Couesnongle mentioned the priests in the context of the Dominican Family,[114] recognized the presence of Priestly Fraternities as a legitimate branch within the structure of the family of St. Dominic, and which, therefore, offered the same promise of fruitful collaboration.

Realizing the reality of new forms emerging in the Order during his time, De Couesnongle links all such movements to the original charism of the founder, despite the possibility that Saint Dominic may never have foreseen them.[115] Indeed, the reality that is the Dominican Family, which previously never existed in the friars' vocabulary, then confronted the Order with a promise of vast opportunities in sharing the spirit of Saint Dominic with those who desire to be led by his example. In recognizing the actuality of the broader extension of the Order, the friars implicitly affirmed the limited character of a single branch to fully embody the Dominican charism.[116] This may consequently be interpreted as a distinct appreciation of the

[112] V. DE COUESNONGLE, "Authority Promoting Fraternal Unity as well as the Universal Mission of the Order: A commentary on paragraph 7 of the Fundamental Constitution of the Order," 1980, p. 1. The article was taken from a book written by several authors and then published online at http://www.op.org/en/official-documents, accessed 9 April 2014. Cf. A. QUILICI ed., *Dominicains. L'Ordre des Prêcheurs présenté par quelques-ins d'entre eux* (Le Cerf, 1980). Fr. Vincent de Couesnongle, OP, is the 83rd Master General of the Order of Preachers.

[113] *Ibid*.

[114] It can be observed that the General Chapters under Vincent De Couesnongle as Master of the Order continued to expound the concept of the Dominican Family as introduced in the General Chapter of Tallaght under Aniceto Fernandez. Thus, separate chapters were devoted for the Dominican Family in the Acts of Madonna Dell'Arco in 1974 (Chapter X), Quezon City in 1977 (Chapter VI), and in Walberberg in 1980 (Chapter VII). Unfortunately, the place of the priests as a distinct Fraternity appeared to have been subsumed under the category of the Lay Fraternities, which likewise appeared to have been inaccurately taken to represent the entirety of the Dominican Fraternities.

[115] "The new forms added on through the centuries have sprung from the fertile soil of the original charism of Saint Dominic." Cf. V. DE COUESNONGLE, "Authority Promoting Fraternal Unity as well as the Universal Mission of the Order," 1980, p. 1.

[116] De Couesnongle refers to this branch as that of the friars, "our charism cannot develop fully within our branch of the Order, and still less in an individual." Cf. *Ibid*.

singularity of the Dominican Fraternities, including that of the still unorganized group of secular priests, as fertile grounds where the common charism can grow and produce fruit.

On 11-16 April 1983, ten years after the historic first international conference of Dominican men and women in Madrid,[117] another gathering of the same level was held in Bologna. After various consultations in the General Council of the Curia and of the Secretariat of the Dominican Family, and also under the guidance of the Master of the Order, the first International Congress of the Dominican Family was celebrated in Bologna following the commission from the General Chapter of Walberberg.[118] The event had about 100 participants from around the world, of which sixty were from the Dominican Family, twenty were delegated by the Master of the Order, and twenty were from auxiliary organizations.[119] This major event in the evolution of the concept of the Dominican Family figured significantly in the General Chapter following that of Walberberg.

8. 1983: The General Chapter of Rome

From August 29 to September 29 of the same year, the General Chapter of Rome affirmed the conclusions reached in the international assembly of the Dominican Family in Bologna. Generally confirming the non-juridical character of the document produced by the 1983 Bologna Congress,[120] the Chapter declared the evolving character of the Dominican Family, which was yet unclear.[121] What the congress revealed was that the Order was then grappling with a complicated concept, thus prompting the Chapter to recommend further investigation regarding the

[117] The first Congress of the Missionaries of the Order was held on 10-16 September 1973, with the Master of the Order presiding, at the Convent of St. Peter Martyr in Madrid, with participants of about 300 brothers and sisters, of almost equal parts, from several parts of the world. Cf. "De Missionariorum Congressu", in *ASOP*, Annus 81, Fasc. III (Curia Generalitia: Roma, 1973), p. 284. According to Damian Byrne, the spirit of the Missionary Congress of 1973, the first international conference of Dominican men and women in the history of the Order, deeply affected the succeeding general chapters of the friars. It called for international missionary projects, and for the establishment of national associations of the Dominican Family. It also asked the Master of the Order to appoint a sister to promote collaboration in the Dominican Family. Cf. D. BYRNE, "Litterae ad Familiam Dominicanam de Cooperatione," 1991, p. 54.

[118] While the Missionary Congress of 1973 involved also the gathering of Dominican men and women, it did not endeavor to deal with the concept of the Dominican Family, which the congress of 1983 represented, that is, following the provision of the general chapter in 1980. Cf. *ACG* 1980, Walberberg, n. 100.

[119] Cf. "De Symposio Internationali Familiae Dominicanae," in *ASOP*, Annus 90, Fasc. I-II (Curia Generalitia: Roma, 1982), p. 94.

[120] Cf. *Acta Capituli Generalis Electivi Ordinis Praedicatorum Romae* (Curia Generalitia: Roma, 1983), n. 270. Henceforth this shall be cited as *ACG* 1983, Rome.

[121] Cf. *ACG* 1983, Rome, n. 271.

theological, juridical and historical aspects of the Dominican Family.[122] The Chapter also exhorted the brethren to study the document vis-a-vis the *LCO*, the Acts of General Chapters, the actual experience relevant to the Dominican Family, as well as what have been quoted or cited by theologians and experts in the history of the Order.[123] Without a clear notion of the reality of the Dominican Family, it was to be expected that the Order's priority would be that of understanding the nature of the family itself, rather than that of clarifying nuances about particular branches within the family. Thus, it could be presumed that the attention of the Order was focused more on grasping the concept of the Dominican Family, rather than defining the distinct identities of the priestly and lay components of the Dominican Fraternities, especially in relation to the old model of the Dominican tertiaries.

Nevertheless, though "the Symposium of the Dominican Family gathered at Bologna produced only a Document which has no juridical value,"[124] it recognized the existence of Fraternities of priests in the Order. In an effort to present some historical information on the origin of the various branches,[125] the Bologna Document on the Dominican Family described Fraternities of lay distinctly from that of the priests:

> From the beginning groups of lay people associated themselves with the Order, some of whom committed themselves to its life and mission in a more integral way, either in fraternities or as "Brothers and Sisters of Penance of St. Dominic," with their own proper rule. The Dominican laity is directly under the authority of the Master. In a similar way fraternities of priests arose, who wished to be integrated into the life and charism of Dominic and his Order.[126]

While such separate citation implied a significant evidence of recognizing the Fraternity of priests in the Order, the manner of its formulation did not fully represent the development of both Fraternities, that is, their emergence from a common root as Dominican Tertiaries. This may have been influenced by a conscious effort to avoid any reference to the traditional categories of *first*, *second* and *third*

[122] Cf. *ACG* 1983, Rome, n. 274.

[123] Cf. *ACG* 1983, Rome, n. 272.

[124] J. P. TAN TANH, "Spirituality of the Dominican Family: A Proposal for Methodological Study," in *Angelicum* 81 (2004/1), p. 248. As affirmed in the report about the proceedings of the symposium, the Bologna Document did not intend to have a juridical character, but was only to express the reality of the Dominican Family: "...un documento che non è giuridico, ma deve solo esprimere la realtà della Famiglia Domenicana." Cf. G. CAVALLINI, "Primo Simposio Internazionale della Famiglia Domenicana", in *ASOP*, Annus 91, Fasc. I (Curia Generalitia: Roma, 1983), p. 91. The document was published both in the Analecta and in the Acts of the Chapter of Rome as an Appendix. Cf. "The Bologna Document on the Dominican Family," in *ASOP*, Annus 91, Fasc. I (Curia Generalitia: Roma, 1983), pp. 95-97. See also *ACG* 1983, Rome, Appendix VI.

[125] Cf. G. CAVALLINI, "Primo Simposio Internazionale della Famiglia Domenicana," 1983, p. 91.

[126] "The Bologna Document on the Dominican Family," 1983, n. 3.1.

orders, which were abolished by the Order following the recommendation of the General Chapter in 1974.[127] However, in so doing, the document further obscured the character of both Fraternities, which is founded on their historical progression from the same Third Order. Moreover, the Fraternities of priests did not begin to be linked to the Order separately from the lay and with their own proper rule. Rather, members of the secular clergy were associated with the Order from the beginning through their admission to the Third Order together with the lay people, a fact established by evidences of secular priest who were acknowledged as Tertiaries. The separation of the priests into a distinct Fraternity emerged, as explained above, only with the formulation and promulgation of its proper rule.

It is also worth noting that, in securing the approval of the Congregation for Religious and Secular Institutes concerning the Rules of the Fraternities, the Order had been consistently presenting both Rules together, also in compliance with the provision of the General Chapter of Quezon City.[128] This manifested the mind of the Order concerning the logical progression of the two Fraternities from the same Third Order. Thus, on 27 April 1978, when the Sacred Congregation for Religious and Secular Institutes approved the amendments to the Rule of the Lay Fraternities, it also extended the approval to six years for both Rules of the Priestly and Lay Fraternities, the texts of which the Order transmitted accordingly.[129] Thereafter, on 18 July 1984, the same Congregation granted the request for an extension of the rescript concerning again both the text of the Rules of the Fraternities of the Lay and of the Priests of St. Dominic. The Congregation granted an extension of three years.[130]

9. 1986: The General Chapter of Avila

Devoting an entire section on the laity in the apostolate of the Order, the Acts of the General Chapter of Avila can be credited for the intensified attention given to the Lay Fraternities.[131] Considering the forthcoming Synod of Bishops, which had

[127] Cf. *ACG* 1974, Madonna Dell'Arco, n. 234.

[128] Cf. *ACG* 1977, Quezon City, n. 84.

[129] Cf. S. CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS, "Approbatio emendationum in Regulam Fraternitatum laicalium insertarum," 1978, p. 558.

[130] Cf. S. CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS, "Prorogatio Rescripti circa textum Regularium Fraternitatum Sacerdotalium S. Dominici ad Triennium," in *ASOP*, Annus 92, Fasc. II (Curia Generalitia: Roma, 1984), p. 139.

[131] The General Chapter of the friars in Avila "had a central document on the Frontiers of Mission while confirming recent legislation on Studies, Vicariates and Dominican Family." Cf. D. BYRNE, "Relatio Magistri Ordinis De Statu Ordinis," in *Acta Capituli Generalis Priorum Provincialium Ordinis Praedicatorum Oakland* (Curia Generalitia: Roma, 1989), Appendix II. Henceforth, this shall be cited as *ACG* 1989, Oakland.

as its focus "the vocation and mission of the laity in the Church and society,"[132] the Order endeavored "to study more deeply the teaching of the Second Vatican Council on the subject, take it to heart, and to apply it more zealously in our work."[133] Thus, by establishing a special commission to study the role of the laity in the apostolate of the Order, the Chapter "reflected on the increasing importance that the laity have been acquiring in the Church particularly since the Second Vatican Council".[134]

On 15 January 1987 the decree of definitive approval was granted for the Rule of the Lay Fraternities of St. Dominic,[135] which was sent by the Order on 14 March 1986,[136] considering the expiration of the three-year extension granted in 1984.[137] The approved Rule, with the corrections duly entered therein as proposed by the Congregation for Religious and Secular Institutes, was formally presented by the Master of the Order in a letter of promulgation addressed to the Lay Fraternities on 28 January 1987.[138] Promulgated together with the Rule were the accompanying General Declarations,[139] which are explanations or interpretations of the Rule of the Lay Fraternities of St. Dominic, which is the fundamental law for Lay Fraternities of the whole world. The declarations were promulgated by the Master of the Order, and ought not to be confused with national or provincial Directories, that is, particular norms drawn up by the local Fraternities themselves, and, according

[132] *ACG* 1986, Avila, n. 83.

[133] *Ibid*.

[134] D. BYRNE, "Litterae Magistri Ordinis de Laicatu Dominicano," 1987, p. 279.

[135] As the Chapter of Avila affirmed, the Lay Dominicans were faced with a particular problem at that time, particularly the notable absence of younger persons, and hence a certain lack of vitality. Recognizing the possibility of it as a result of unawareness of the teaching of the Church on the laity since Vatican II, the Order sought to address the problem. In response to initiatives made by the two immediately preceding General Chapters, an international Congress of lay Dominicans met at Montreal in 1985, where it took on the task of renewing the Rule of the Lay Fraternities. The congress also formulated the Statutes of Montreal, which formed the fundamental constitution, that is, numbers 1-7, of the revised Rule of the Lay Fraternities. It emphasized the essential need for a commitment to the apostolic life. Cf. *ACG* 1986, Avila, n. 85.A.

[136] Cf. CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS, "Decretum Approbationis Regulae Fraternitatum Laicalium S. Dominici," in *ASOP*, Annus 95, Fasc. I (Curia Generalitia: Roma, 1987), p. 17.

[137] The final text of the Rule of the Lay Fraternities was approved by the Master of the Order on 22 January 1986 for approval by the Holy See. Cf. D. BYRNE, "Approbatio," in *ASOP*, Annus 94, Fasc. I-III (Curia Generalitia: Roma, 1986), p. 62.

[138] The text of the rule, which was promulgated by the Master of the Order Aniceto Fernandez in 1969, was approved in 1972 by the Holy See only *ad experimentum*. The General Chapter of Rome in 1983 committed to the Master of the Order to hold an international congress of the Dominican Laity for the modification and renewal of the Rule of the Lay Fraternities. The meeting, which was held in Montréal, Canada, 24-29 June 1985, wrote the text that was definitively approved by the Holy See. Cf. D. BYRNE, "Litterae ad Fraternitates Laicales", Prot. No. 50/86/87, in *ASOP*, Annus 95, Fasc. I (Curia Generalitia: Roma, 1987), p. 82.

[139] Cf. D. BYRNE, "Declarationes Generales Regulae Fraternitatum Laicalium Sancti Dominici," Prot. No. 50/86/87, in *ASOP*, Annus 95, Fasc. I (Curia Generalitia: Roma, 1987), p. 88.

to the 1987 General Declarations, approved by the Master of the Order.[140] The General Declarations contained seven items, the fifth of which explicitly affirmed the existence of the Priestly Fraternities, *Praeter laicales Fraternitates, de quibus in ista Regula agitur, adsunt sacerdotales Fraternitates, quae propria regula gubernantur.*[141] This citation establishes the fundamental link that characterizes both the priests and the laity as separate components of the same Third Order, now designated as Dominican Fraternities. This further distinguishes the Priestly and Lay Fraternities from other forms of associations that were added into the family of St. Dominic many years later.[142]

[140] The provision on directories was later on modified by an ordination of the General Chapter of 1992 in Mexico: "We ordain that the Directories of the Dominican Laity, national or provincial, should be approved by the corresponding Provincial Chapter(s) of the Province(s) in which these entities are established." Cf. *Acta Capituli Generalis Electivi Ordinis Fratrum Praedicatorum Mexici* (Curia Generalitia: Roma, 1992), n. 201. Further modification was carried out by an ordination of the General Chapter of 2007 in Bogotá: "We ordain that the Directories of the Dominican Laity, national or Provincial, should be approved by the Provincial with his Council in the Province(s) in which these entities are established." Cf. *Acta Capituli Generalis Electivi Sacri Ordinis FF. Praedicatorum Bogotae* (Curia Generalitia: Roma, 2007), n. 244. Finally, the most recently published General Declarations in 2008 expressly declared and partially abrogated the 1987 declaration as to the section in which it was said that the provincial and national Directories would be effective, once approved by the Master of the Order: "L'approvazione e promulgazione dei Direttori nazionali e/o provinciali non spetta direttamente al Maestro dell'Ordine che tuttavia, per giusta causa può intimare l'emendazione di norme particolari già promulgate. I Direttori *provinciali*, approvati dal Consiglio provinciale dei Laici, sono ratificati e promulgati dal Priore provinciale con il consenso del suo Consiglio; i Direttori *nazionali*, approvati dal Consiglio nazionale dei Laici di concerto con i relativi Consigli provinciali dei Laici, ratificati dai rispettivi Priori provinciali col consenso dei loro Consigli, sono promulgati dal Presidente di turno del Comitato nazionale dei Priori provinciali." Cf. "Declarationes generales circa Regulam Fraternitatum Laicarum Sti. Dominici", Prot. No. 73/07/1314, in *AOP*, Annus 116, Fasc. I (Curia Generalitia: Roma, 2008), p. 175. English translation published online at http://www.op.org.au/laity/manual/GeneralDeclarations_2008.pdf, accessed 9 April 2014: "The approval and promulgation of national and/or provincial Directories does not pertain directly to the Master of the Order. However, for just reason, he can command the emendation of particular norms already promulgated. The *provincial* Directories, approved by the provincial council of Laity, are ratified and promulgated by the prior provincial with the consensus of his Council; the *national* Directories, approved by the national council of the Laity, in concord with the respective provincial council of the Laity, ratified by the respective priors provincials, with the consent of their Councils, are promulgated by the President in charge of the national Committee of the priors provincials." Henceforth, this shall be cited as *ACG* 1992, Mexico, and *Acta Capituli Generalis Electivi Sacri Ordinis FF. Praedicatorum Bogotae* 2007 shall be cited as *ACG* 2007, Bogotá.

[141] D. BYRNE, "Declarationes Generales Regulae Fraternitatum Laicalium Sancti Dominici", 1987, n. 5, p. 88. "In addition to lay Fraternities for which this Rule is intended, there are priestly Fraternities, which are governed by a rule proper to them." English translation published online at http://www.op.org.au/laity/manual/GeneralDeclarations_2008.pdf, accessed 9 April 2014.

[142] Among the new groups that have now gained official recognition in the Order are the Dominican Volunteers International (DVI) and the International Dominican Youth Movement (IDYM), both of which are made up of lay members who collaborate with the other branches of the Dominican Family as far as the level of the General Curia. In the report of the Socius for the Apostolic Life in 2001, Fr. Yvon Pomerleau mentioned some of the major issues concerning the Dominican laity as communicated by its promoter. Among the issues mentioned were the future of the Dominican Youth Movement, and the beginning of the Dominican Volunteers Movement. Cf. Y. POMERLEAU, "Rapport de l'assistant pour la vie apostolique et promoteur général de la famille dominicaine pour

For its part, however, the Rule of the Priestly Fraternities, which received the same extension as that of the Lay Fraternities in 18 July 1984, was not given definitive approval by the Congregation for Religious and Secular Institutes after the expiration of the three-year extension. Rather, on 7 September 1987, nearly two months after the termination of the rescript, a seven-year extension was granted for the Rule of the Priestly Fraternities of St. Dominic.[143] Attached to the letter of approval was the approved text of the Rule of the Priestly Fraternities of St. Dominic,[144] which contained the corrections suggested by the Congregation on 4 January 1972.[145] After 1972, all subsequent texts of the Rule of the Priestly Fraternities, which were submitted by the Order for approval by the Congregation, included such emendations. Thus, there had been only two versions of the Rule officially published by the Order. The first version was the proposed Rule that was included as an Appendix of the Acts of the General Chapter of Tallaght in 1971.[146] The second version was that with corrections incorporated therein, and published at the *Analecta* of the Order in 1987.[147] Both texts are in the original Latin, which is the only version officially recognized by the General Curia of the Order. Subsequent translations were left to the initiative of the Provinces.[148]

10. 1989: The General Chapter of Oakland

As it was with De Couesnongle, it can be observed that the General Chapters under Byrne as Master of the Order continued to manifest the use of inexact terminology to represent the distinct status of the Priestly Fraternities. Apart from the

le Chapitre Général de Providence," in *AOP*, Annus 109, Fasc. II (Curia Generalitia: Roma, 2001), p. 263. For a brief historical background on the DVI, see L. FERNÁNDEZ, "Informe del proyecto Dominican Volunteers International," in *AOP*, Annus 118, Fasc. II (Curia Generalitia: Roma, 2010), pp. 338-340.

[143] Cf. CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS, "Decretum approbationis Regulae Fraternitatum Sacerdotalium S. Dominici," in *ASOP*, Annus 95, Fasc. II (Curia Generalitia: Roma, 1987), p. 199.

[144] Cf. "Regula Fraternitatum Sacerdotalium S. Dominici," in *ASOP*, Annus 95, Fasc. II (Curia Generalitia: Roma, 1987), pp. 199-206.

[145] Cf. S. CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS, "Rescriptum De regula Fraternitatum Laicalium et Sacerdotalium," 1972, p. 361.

[146] Cf. "Regula Fraternitatum Sacerdotalium S. Dominici," in *ACG* 1971, Tallaght, Appendix V.

[147] Cf. "Regula Fraternitatum Sacerdotalium S. Dominici," 1987. The text remained entirely unchanged even until its definitive approval by the Congregation in 3 December 1996. Cf. CONGREGATIO PRO INSTITUTIS VITAE CONSACRATA ET SOCIETATIBUS VITAE APOSTOLICAE, "Decretum, Approbatur Regula Fraternitatum Sacerdotalium Sancti Dominici lingua latina exarata," Prot. No. D. 37-1/96, in *AOP*, Annus 106, Fasc. I (Curia Generalitia: Roma, 1998), p. 21.

[148] The General Curia of the Order recognizes three official major languages, namely, English, Spanish and French. The English version was composed in 2002 in Chicago and Melbourne. The French translation was accessed online at the website of the Province of Toulouse at http://dominicains.com/famille-dominicaine/frat-sacerdotales/29-regle-des-fraternites-sacerdotales, accessed 9 April 2014. A copy of the Spanish text was obtained from the Caleruega Biblioteca Dominicana in Burgos.

correspondence of the Curia with the Holy See concerning the rescript granted for its Rule, and its inclusion in the Bologna Document in 1983, the Priestly Fraternities could be considered as passively acknowledged even in the way the different branches of the Dominican Family are mentioned. Theoretically, the existence of the priest component of the Dominican Fraternities remained enshrined in the fundamental constitutions of the friars as part of the family of St. Dominic. In reality, however, as can be observed in the consistent use of terms with inaccurate representation of the Fraternities, the priest component was generally overlooked.

It can be recalled that, in the Bologna Document on the Dominican Family, different branches were described along a chronological path of their evolution as "Followers of Dominic."[149] Accordingly, the charism of Dominic was realized in various groups: nuns, friars, fraternities of lay and of priests, congregations of sisters, secular institutes, and, in a broad sense, new groups with a more loose structure, together with members of associations connected with the Order along with relatives, friends and collaborators.[150] However, in his report on the status of the Order for the 1986 General Chapter of Avila, Damian Byrne mentioned the different branches that make up the family of St. Dominic as "Brothers, Nuns, Sisters, Secular Institutes, Laity".[151] Similarly, in his letter on the Dominican Laity, he referred to the calling of the Dominican Family as being "a community of preaching in which its members are active and co-responsible -- friars, sisters and laity -- with diversified ministries and charism."[152]

This trend of imprecise representation of the branches of the family continued in the General Chapter of Oakland. In his report on the status of the Order, particularly on the Dominican Family, Byrne highlighted the cloistered sisters, the sisters of the various congregations, the Secular Institutes, and the Dominican Laity, including new lay groups with looser structure.[153] Furthermore, the Acts of the Chapter included an ordination on preaching involving the members of the Dominican Family, that is, *Fratres, Sorores et Laicos*,[154] whose collaboration is a sign of participation in the same charism. While such enumerations may not had been intended to declare exact distinctions that describe each branch of the Dominican Family, the varying modes of identifying them contribute to a muddled concept of the family, especially with its characteristic constancy in lacking applicable representation for the members of the secular clergy. Members of the Priestly Fraternities of St. Dominic are secular

[149] "The Bologna Document on the Dominican Family," 1983, n. 3.

[150] Cf. "The Bologna Document on the Dominican Family," 1983, n. 3.1.

[151] D. BYRNE, "Relatio Magistri Ordinis De Statu Ordinis," in *ACG* 1986, Avila, Appendix II.

[152] D. BYRNE, "Litterae Magistri Ordinis de Laicatu Dominicano," Prot. No. 73/87/1987, in *ASOP*, Annus 95, Fasc. II (Curia Generalitia: Roma, 1987), p. 283.

[153] Cf. D. BYRNE, "Relatio Magistri Ordinis De Statu Ordinis," in *ACG* 1989, Oakland, Appendix II.

[154] *ACG* 1989, Oakland, n. 47.

priests. As such, they are, therefore, not laity, sisters, nuns nor friars, that is, what the Bologna Document specifically used to designate the "Order of Preaching Friars"[155] founded by St. Dominic in 1215, and thus corresponds to the canonical Religious Institute of "priests and brothers forming a branch of the Dominican Family, under the Master."[156]

11. 1992: The General Chapter of Mexico

With the election of Timothy Radcliffe as Master of the Order, there was renewed attention given to the Dominican Family in the Chapters, aptly expressed in the opening words of the promulgation of the Acts: "In this Chapter we heard new voices. We all became aware that the Dominican Family is truly spread throughout the world."[157] In all three General Chapters under Radcliffe, the respective Acts devoted a separate section for the Dominican Family.[158] More importantly, concerning the interest of recovering the place of the Priestly Fraternities in the Order, the Acts of Mexico adopted what could be considered as a more inclusive representation of the branches, that is, as brothers and sisters, and as clerics and lay.[159] By using the basic distinction of sexes, as well as the general canonical classification as clerics and lay,[160] the Chapter carried out a more comprehensive representation of the different branches of the Dominican Family, that is, without involving technical elements that distinguish Institutes of Consecrated Life, Associations of the Faithful, and other forms that do not find a defined identity in Canon Law.

Furthermore, more than just facilitating a more inclusive representation of the branches of the Dominican Family, the Chapter of Mexico saw the return of the Priestly Fraternities into the Acts, particularly in the section on the Dominican Family where the *Proemium* stated that the Dominican Family is composed of friars, nuns, sisters of active life, members of secular institutes, priestly fraternities, and lay members belonging to fraternities or associated in new groups accepted by Order.[161] The Chapter added that such groups of the laity are accepted by the Order through the approval of the Provincial Chapter or by the Provincial and his council.[162] This implied a renewed level of awareness in the Order about the existence of the Dominican Fraternities not only for the lay but also for the secular priests.

[155] "The Bologna Document on the Dominican Family", 1983, n. 3.1.
[156] *Ibid.*
[157] T. RADCLIFFE, "Letter of Promulgation", in *ACG* 1992, Mexico.
[158] As it was in the Acts of the General Chapters under Vincent De Couesnongle as Master of the Order, separate chapters were devoted for the Dominican Family in the Acts of Mexico in 1992 (Chapter V), Caleruega in 1995 (Chapter VI), and in Bologna in 1998 (Chapter V).
[159] Cf. *ACG* 1992, Mexico, n. 116.
[160] Cf. CIC 1983, c. 207 §1.
[161] *ACG* 1992, Mexico, n. 116.
[162] *ACG* 1992, Mexico, n. 117.

However, unlike the formulation of the Dominican Family in *LCO* 1969, where the priests and laity were listed together as fraternities,[163] the Mexico Chapter separated the Priestly Fraternities from the more broadly understood concept of the laity. This manifested the reality of varied groups of lay people that have developed through the years since the concept of the Dominican Family was first articulated in the *LCO* 1969. These new forms did not belong to the category of the Lay Fraternities and so needed to find a suitable expression in the context of the Dominican Family. With the appropriate modification carried out by the Chapter of Mexico, the Dominican Laity became a representation not only of those in the Fraternities, but also of those associated in new groups officially accepted by the Order. On the other hand, this revealed that, while there were varied ways by which the laity was associated to the Order, the Priestly Fraternities remained to be the only way by which the secular clergy was linked to the Order.

The Chapter likewise exhorted the friars, especially the promoters and assistants, to be mindful not only of the Dominican Laity and Secular Institutes, but also of the Priestly Fraternities. Accordingly, concerning the secular priests, the friars were to help revitalize them in the Dominican spirituality and in the common mission of the Dominican Family.[164] It was also in response to the recommendation of the Mexico Chapter that a Promoter for the Dominican Family was appointed in order to preserve the unity and promote collaboration among all branches.[165]

12. 1995: The General Chapter of Caleruega

Elaborating on the previous Chapter's recommendation on the appointment of a General Promoter for the Dominican Family, the General Chapter of Caleruega recommended some duties that such an Assistant to the Master of the Order for the Dominican Family ought to fulfill, one of which was to coordinate with the delegates or representatives of the other branches concerning the life, mission and organization of the Dominican Family.[166] In his report on the Status of the Order for the Caleruega Chapter, Timothy Radcliffe provided some updates on the situation of the nuns, sisters and laity, thus, establishing the presence of some level of organization among such branches, and implying, on the other hand, the corresponding lack thereof in the case of the Priestly Fraternities.[167] Nevertheless, the Chapter also proposed

[163] Cf. *LCO* 1969, n. 1.IX.

[164] Cf. *ACG* 1992, Mexico, n. 125.

[165] Cf. *ACG* 1992, Mexico, n. 119.

[166] Cf. *Acta Capituli Generalis Diffinitorum Ordinis Fratrum Praedicatorum Calarogae* (Curia Generalitia: Roma, 1995), n. 96. Henceforth, this shall be cited as *ACG* 1995, Caleruega.

[167] Following the proposal of the First Commission of Nuns appointed by Damian Byrne, a larger and more representative commission was established with eleven members from every part of the world appointed for five years. On the same year of the celebration of the Chapter of Caleruega in 1995, the first fully international meeting of Dominican Sisters took place in Rome on May 22-24,

the organization of common projects with the participation and commitment of all members of the Dominican Family.[168]

Though the secular priests did not reach a significant level of activity or concern in order to merit attention within the 1995 Chapter, the following year marked an important occasion for the Fraternities. On 3 December 1996, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life granted definitive approval for the Rule of the Priestly Fraternities of St. Dominic.[169] The approved text remained unchanged since the insertion of the corrections given by the Congregation upon its approval on 4 January 1972.[170]

Furthermore, on 29 April 1998, at the request of Chrys Finn, Vicar of the Master of the Order, following the mandate of the Master, the Congregation for Divine Worship and the Discipline of the Sacraments approved the *Ordo Receptionis et Professionis Sodalium Fraternitatum Clericorum vel Laicorum S. Dominici*,[171] the official Italian translation of which was approved by the same on 8 August 1998.[172] The approved work included the liturgical rites for both components of the Dominican Fraternities.[173]

---

in order to discuss future collaboration and the deepening of their Dominican identity. A meeting of representatives of the Dominican Laity from 18 European Provinces was held in Warsaw on the same year. Furthermore, an international meeting of young Dominican Laity was planned for the following year. Cf. T. RADCLIFFE, "Relatio Magistri Ordinis De Statu Ordinis," in *ACG* 1995, Caleruega, Appendix I.

[168] It can be noticed, however, that the Caleruega Chapter referred to the branches of the Dominican Family as formulated in *LCO* 1969, that is, excluding the laity who were associated in new groups officially accepted by the Order, as indicated by the Mexico Chapter. Cf. *ACG* 1995, Caleruega, n. 93.

[169] Cf. CONGREGATIO PRO INSTITUTIS VITAE CONSACRATA ET SOCIETATIBUS VITAE APOSTOLICAE, "Decretum, Approbatur Regula Fraternitatum Sacerdotalium Sancti Dominici lingua latina exarata," 1998, p. 21.

[170] Cf. S. CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS, "Rescriptum De regula Fraternitatum Laicalium et Sacerdotalium," 1972, p. 361.

[171] Cf. CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM, "Approbatur Ordo receptionis et professionis sodalium fraternitatum clericorum vel laicorum S. Dominici lingua latina exaratus," Prot. No. 2593/97/L, in *AOP*, Annus 106, Fasc. I (Curia Generalitia: Roma, 1998), p. 20.

[172] Cf. CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM, "Confirmatur Ordo receptionis et professionis sodalium fraternitatum clericorum vel laicorum Sancti Dominici lingua italica exaratus," Prot. No. 1192/97/L, in *AOP*, Annus 106, Fasc. II (Curia Generalitia: Roma, 1998), pp. 278-279.

[173] It is interesting to note that the approved Ritual referred to the *clerical* members of the Fraternities, aside from the lay members, instead of priests. This gives significant implications as regards the treatment of deacons who are canonically neither lay persons nor priests, and as such, belong to neither the Lay Fraternities nor to the Priestly Fraternities. This shall be discussed further in the study.

13. 1998: The General Chapter of Bologna

Considering the growing reality of the Dominican Family, the General Chapter of Bologna recognized the complications that came with the diversity of its members. Thus, it was deemed necessary to make appropriate clarifications in order to come up with a common understanding.[174] The Chapter affirmed existing distinctions particularly as regards the relationship of each branch with the Master of the Order. Accordingly, the Master exercises full authority over the friars, while employing some degree of authority, on the other hand, as the immediate superior of the nuns according to the latter's constitutions.[175] The Fraternities of the laity and of the priests also enjoy a particular relationship with the Master of the Order that is different from that of the friars and the nuns, while the congregations of sisters and the secular institutes are completely autonomous.[176] The existence of some relationship between the Master on the one hand, and the friars, nuns, and fraternities on the other hand, somehow manifested the continuity of juridical connection that existed before with the friars as First Order, the nuns as Second Order, and the Fraternities as Third Order. Thus, even after the Order abolished the use of the terms *first, second,* and *third* orders, the juridical relationship of the Master with them remained, while also effecting a more open concept of the Dominican Family, that is, one that welcomed new groups that do not necessarily have juridical relationship with the Master of the Order.

Although the branches mentioned included only the friars, nuns, fraternities, sisters and secular institutes, the section of the Acts of the Chapter on the Dominican Family mentioned other entities, which may well be considered as forming part of the new groups associated with the Order as mentioned in the General Chapter of Mexico in 1992.[177] In order to facilitate the determination of such entities, the Chapter suggested some basic criteria for aggregation and assessment of new groups. Thus, unlike, the branches of the Dominican Family listed in the *LCO*, the new groups, as expressed in the recommendation of the Chapter, allow other forms of commitment that do not necessarily involve the permanence of perpetual profession, pledge or other forms of formal commitment.[178]

[174] Cf. *Acta Capituli Generalis priorum provincialium Bononiae* (Curia Generalitia: Roma, 1998), n. 147. Henceforth, this shall be cited as *ACG* 1998, Bologna.

[175] Cf. *ACG* 1998, Bologna, n. 146.

[176] Cf. *Ibid.*

[177] Cf. *ACG* 1992, Mexico, n. 116. Among the groups mentioned by the Bologna Chapter were the *Movimiento Juvenil Dominicano Internacional*, the *Movimiento Internacional de Voluntarios Dominicos*, *Movimientos de Asociados a las Congregaciones de Hermanas*, and the *Laicos Asociados a los Frailes*. Furthermore, the Chapter recommended some basic criteria for aggregation and admission of new groups. Cf. *ACG* Bologna, 1998, Caput V, De Familia Dominicana.

[178] Cf. *ACG* 1998, Bologna, n. 177.

The Bologna Chapter also confirmed what was proposed in the Chapter of Caleruega[179] in order to realize the international general assembly of the Dominican Family.[180] With preparations undertaken by an international commission composed of 10 members of the Dominican Family, this assembly took place in Manila, Philippines, from October 25 to 30, 2000. It is interesting to note that, of the total of 156 participants from all continents representing all branches, one was a delegate of the Priestly Fraternities.[181] This implies that the Priestly Fraternities had already reached a level of recognition in the international level, even though the same degree of awareness could not be taken in the local level for entities in the Order around the world.

14. 2001: The General Chapter of Providence

With the continuous growth of the Dominican Family, the General Chapter of Providence recognized the existence of tensions in the Order in the face of these developments. Accordingly, it was rooted in an attitude of resistance to new emerging realities, which could be referred to the occurrence of new groups that wished to be associated with the Order, but did not fit into the old, hence, more familiar, categories of the Order.[182] The Chapter recognized that these difficulties often arise when something new is born, as it was the case of the Dominican Family and the diversity of new groups therein.[183] However, affirming the fact that the Holy Spirit unceasingly stirs different forms of evangelical life in the Church,[184] the Chapter confirmed the welcoming stance of the Order for new members, describing that the Dominican Family has always been an open house that constantly welcomes new members, and that it can, thus, be considered as a movement that is open to new forms of life and mission.[185]

[179] Cf. *ACG* 1995, Caleruega, n. 93.

[180] Cf. *ACG* 1998, Bologna, n. 151.

[181] There were 15 nuns, 45 brothers, 52 sisters, 42 lay people, 1 delegate of the Priestly Fraternities, and 1 representative of secular institutes. Cf. Y. POMERLEAU, "Rapport de l'assistant pour la vie apostolique et promoteur général de la famille dominicaine pour le Chapitre Général de Providence," 2001, p. 259. However, although the report indicated only one representative, some of the members of the local Priestly Fraternity in the Philippines were involved in the logistics of the event. As the Dominican Province of the Philippines hosted the gathering, many of the delegates were billeted in the UST Central Seminary where the local Priestly Fraternity is based.

[182] Cf. *Acta Capituli Generalis electivi Ordinis Praedicatorum Providentiae* (Curia Generalitia: Roma, 2001), n. 412. Henceforth, this shall be cited as *ACG* 2001, Providence.

[183] Cf. *ACG* 2001, Providence, n. 414.

[184] Cf. *Ibid.*

[185] Cf. *ACG* 2001, Providence, n. 417.3.

This problem reflected the perceived ambiguity that characterized the concept of the Dominican Family in relation to the Order of Preachers.[186] Thus, as it was in the 1998 Chapter, the Chapter of Providence affirmed the distinctions of the branches in relation to the Master of the Order: friars promise obedience to the Master of the Order; nuns make profession also to the Master, and are legally related to the Order according to their own constitutions; the laity and priests that form the Fraternities make their promise to the Master, and follow the respective Rules approved for each by the Church;[187] the sisters' congregations and the Secular Institutes maintain the same autonomy;[188] new groups of the faithful are recognized to express varied ways of participation in the mission of the Order.[189]

In an attempt to clarify the concept of the Dominican Family, the Chapter identified how the terms *Order of Preachers* and *Dominican Family* were to be understood. The former expressed a more precise juridical organization, while the latter evoked a sense that emphasizes the common sharing in the mission and spirit of St. Dominic.[190]

The juridical sense of understanding the term *Order of Preachers* was further distinguished into two ways. The first is that which refers to those integrated into the Order by direct relationship with the Master of the Order through a permanent commitment of profession or promises.[191] This includes the branches that were traditionally known in history as the First Order, Second Order, and Third Order, namely, the friars, nuns and fraternities of the laity and priests. The second way of understanding the term *Order of Preachers* is a broader juridical sense, the application of which is extended to include the autonomous institutes, that is, those without direct juridical relationship with the Master of the Order, but whose members commit to a particular way of life that is inspired by the life and mission of Saint Dominic and approved by the Church.[192] It is in this second sense that the congregations of apostolic sisters as well as the secular institutes are considered integrated into the Order.

On the other hand, with its non-juridical signification, the term *Dominican Family* became the all-encompassing category in which all branches were constituted,

[186] Cf. *ACG* 2001, Providence, n. 413.
[187] Cf. *ACG* 2001, Providence, n. 417.1.
[188] Cf. *ACG* 2001, Providence, n. 417.2.
[189] Cf. *ACG* 2001, Providence, n. 417.3.
[190] Cf. *ACG* 2001, Providence, n. 420.
[191] Cf. *ACG* 2001, Providence, n. 418.
[192] Cf. *ACG* 2001, Providence, n. 419.

including the new groups that did not fit into the juridical sense. As affirmed by the Chapter of Providence, it highlighted the fraternal communion among the various branches, the awareness of which implied profound ties among the members, and concrete attitudes of complementarity and collaboration, of mutual respect and equal dignity in the diversity and uniqueness of each branch.[193]

It can be remembered that the General Chapter of Tallaght in 1971 "declared that the Dominican Family was equivalent to the universal Order of Preachers."[194] By designating, on the one hand, the term *Order of Preachers* for those possessing juridical relationship with the Master of the Order, and, on the other hand, the term *Dominican Family* as the general title for all groups linked with the Order, the General Chapter of Providence asserted a differentiation that negated the equivalence declared in Tallaght.

In the context of the categories defined by the Chapter of Providence, the Priestly Fraternities found appropriate incorporation in both modes of classification, namely, as part of the Order of Preachers and also of the Dominican Family. This is not only because of the historical identity that it shares with the Lay Fraternities by originating from the same Third Order, but also because of the juridical relationship that it shares with the Master of the Order according to its Rule. However, the existence of the Priestly Fraternities could somehow be described as somewhat theoretical due to the lack of actually organized groups, at least as far as the records of the General Curia of the Dominican Order is concerned. While individual priests who used to be members of the Third Order continued to exist as Tertiaries even long after the abolition of the old terminology, they were without actual organization that could significantly be felt in the Order. Thus, even if it is recognized as a legitimate branch with its own approved Rule, the Priestly Fraternities lacked the concrete manifestation of structural organization that could give the Order an idea about its status.

15. 2004: The General Chapter of Kraków

No separate section was devoted to the Dominican Family in the Acts of the Chapter of Kraków, but it was integrated within the provisions on Preaching, particularly as a distinct mode of fulfilling the mission of the Order as one family of preachers. From the frequency of commendations verbalized by the Chapter concerning Preaching as Dominican Family, it could be inferred that there had

[193] Cf. *ACG* 2001, Providence, n. 420.

[194] D. BYRNE, "Litterae ad Familiam Dominicanam de Cooperatione," 1991, p. 54. See also *ACG* 1971, Tallaght, n. 122.

been some degree of success in affirming such reality especially in the context of the Order's mission. In fact, it was presented with some sense of necessity as a mode of preaching that the Order has to carry out, for which reason the Chapter exhorted the friars that "from the time of initial formation our young members be given the opportunity to participate in formation projects and apostolate with other members of the Order, both men and women."[195]

Again, in the letter of the Master of the Order,[196] Carlos Azpiroz affirmed what Damian Byrne asserted about the Order having been born as a Family.[197] Aside from the usual branches that the *LCO* has constantly retained to constitute the Dominican Family, that is, friars, contemplative nuns, sisters, members of secular institutes and Lay and Priestly Fraternities,[198] Azpiroz added the other groups of the faithful that are associated in some way with the Order, such as the International Dominican Youth Movement and the Dominican Volunteers International.[199] Animated by the same grace of preaching,[200] all members of the Order thus share in the same task of preaching, whether as brothers and sisters who through their baptism live the same common priesthood, as persons consecrated through profession, or as those who promise to the same mission.[201] It is in the collaborative efforts of its members that the identity of the Dominican Family is manifested in the world.[202] In the light of all aspects concerning collaboration within the Dominican Family, it can be considered that individual secular priests, who had maintained their identity as in the previous understanding of the Tertiaries, likewise continued to participate in the Order's mission through their faithful observance of the old Rule. Nevertheless, even if at the time of the Chapter there was yet no actually perceived existence of organized groups of priests as understood in the new terminology of the Fraternities, the same place remained enshrined in the constitutions of the friars for secular priests who seek to belong to the family of St. Dominic, and so share in its mission of preaching.

[195] *Acta Capituli Generalis Electivi Sacri Ordinis FF. Praedicatorum Cracoviæ* (Curia Generalitia: Roma, 2004), n. 107. Henceforth, this shall be cited as *ACG* 2004, Kraków.

[196] Cf. C. A. AZPIROZ, "El Anuncio del Evangelio en la Orden de Predicadores," in *ACG* 2004, Kraków, Appendix II, n. 8.

[197] Cf. D. BYRNE, "Litterae ad Familiam Dominicanam de Cooperatione," 1991, p. 53.

[198] Cf. *LCO* 2010, n. 1.IX.

[199] Cf. *ACG* 1986, Avila, n. 85 B. For the International Dominican Youth Movement, see *ACG* 1998, Bologna, nn. 160-165; and *ACG* 2001, Providence, nn.447-449. For the Dominican Volunteers International, see *ACG* 1998, Bologna, nn. 166-170; and *ACG* 2001, Providence, nn. 450-451.

[200] Cf. *ACG* Providence, 2001, n. 415.

[201] Cf. *ACG* 1998, Bologna, n. 33.

[202] Cf. *ACG* 1998, Bologna, n. 34.2.

16. 2007: The General Chapter of Bogotá

Building on the idea of preaching as the same mission that animates all members of the Order, the General Chapter of Bogotá emphasized collaboration particularly in the context of the Dominican Family. This was founded on the affirmation that the "preacher is a member of the Dominican Family,"[203] and as such, this membership to a broader network impels every branch of the Order to consider the other members of the family in their efforts to fulfill their apostolic works. This commitment to pursue the Order's common mission together with the other branches was manifested in the Chapter's petition to "promote collaboration within the Dominican Family and to evaluate it regularly."[204] Distinct mention was likewise given to collaborative efforts with the Lay Fraternities,[205] the Dominican Volunteers International and the International Dominican Youth Movement.[206]

Of notable interest is the Chapter's affirmation of "the enormous benefits resulting from the effort to warmly welcome and invite others to share moments of prayer, table fellowship and conversation, especially other brothers, Dominican family, relatives and others who form part of the Order."[207] It is a confirmation of what Timothy Radcliffe underscored in his address to the branches of the Order assembled in Manila for the first international gathering of the Dominican Family: "And it should be an open home, which welcomes the friends of our friends, which welcomes new groups whose Dominican identity is not perhaps clear but who want to be part of the Family... Let us be a sign of that welcome, so that we may all be at ease in Dominic's Family and know that we belong."[208] As previously observed by some Masters of the Order, efforts to fruitful collaboration find an obstacle in the resistance of one branch from welcoming another, more so from working with them. Without this openness to the Dominican Family, it would be daunting task "to take effective steps towards sharing a common mission."[209]

[203] *ACG* 2007, Bogotá, n. 50.

[204] *ACG* 2007, Bogotá, n. 55.

[205] Cf. *ACG* 2007, Bogotá, n. 56: "We petition each Province and Vicariate to promote the vocation of Lay Dominicans within the Dominican Family in their region, to reflect with them on their role as preachers and to collaborate with them for a more effective preaching of the Gospel. In this perspective, we petition the brothers to learn about the conclusions of the recent international council of lay Dominican fraternities (Buenos Aires, March 2007)."

[206] Cf. *ACG* 2007, Bogotá, n. 86: "These collaborations should be carried out as far as possible within the Dominican Family, in particular with Dominican Volunteers International and the International Dominican Youth Movement."

[207] *ACG* 2007, Bogotá, n. 172.

[208] T. RADCLIFFE, "To Praise, To Bless, To Preach: The Mission of the Dominican Family," in *AOP*, Annus 108, Fasc. I (Curia Generalitia: Roma, 2000), p. 279.

[209] *ACG* 2007, Bogotá, n. 172.

In his report on the status of the Order, Azpiroz stressed the urgency of developing fraternal collaboration not only among the different provinces of the Order, but also among all the branches of the Dominican Family, in order to assure our life and our mission beyond the limits of each entity and of each branch.[210] Such collaboration was to extend even to the task of promoting Dominican vocations, where the possibility of belonging to the Order is highlighted by the diversity of its branches.[211] He likewise recognized the danger of opposing this sense of belonging to the same family through a certain clericalism, or the lingering notion of a first, second and third Order.[212] Though such remark on clericalism appeared to have been directed towards the friars, this mindset may have also generated the same effect towards the secular clerics, such that the latter remained nowhere mentioned in the Chapter. Furthermore, Azpiroz's criticism of the references to the first, second and third Order may have also led to greater emphasis on the Lay Fraternities, and thus further contributed to the continuing oversight for the diocesan priests in the Order.

17. 2010: The General Chapter of Rome

Concerning the same subject of collaboration with the Dominican Family, the General Chapter of Rome asserted that, for the friars, the challenge remains to be that of accepting and coordinating the preaching mission among the other members of the Order, that is, the nuns, sisters and laity.[213] In order to facilitate a more concrete form of cooperation among the members, the Chapter recommended the establishment not only of a school or workshop of preaching open to all branches and others in their respective entities,[214] but also of a common retreat or an assembly for all members of the Dominican Family at least once in three years in the entities where it is not done.[215]

Though the same inexact listing of the branches of the Order was used, the Chapter may be considered to have intended to mean every member of the Dominican Family, which includes the Fraternity of secular priests. In fact, after the General Chapters of Tallaght in 1971,[216] and of Madonna dell'Arco in 1974,[217] it was in the General Chapter of Rome in 2010 where the Dominican Priestly Fraternities

[210] Cf. C. A. AZPIROZ, "Relatio Magistri Ordinis De Statu Ordinis," in *ACG* 2007, Bogotá, Appendix, n. 8.

[211] Cf. *Ibid.*, n. 107.

[212] Cf. *Ibid.,* n. 63.

[213] Cf. *Acta Capituli Generalis Electivi Sacri Ordinis FF. Praedicatorum Romae* (Curia Generalitia: Roma, 2010), n. 148. Henceforth, this shall be cited as *ACG* 2010, Rome.

[214] Cf. *ACG* 2010, Rome, n. 149.

[215] Cf. *ACG* 2010, Rome, n. 150.

[216] The Chapter ordained to adopt the newly proposed Rule of the Priestly Fraternities on an experimental basis until the next General Chapter. Cf. *ACG* 1971, Tallaght, n. 174.

[217] The Chapter affirmed that the approved texts of both rules of the Lay and Priestly Fraternities were unchanged and were to be in force until 5 January 1975. Cf. *ACG* 1974, Madonna dell'Arco, n. 229.

were mentioned apart from the context of defining the branches that compose the Dominican Family. In his report on the status of the Order for the General Chapter, the Master of the Order Carlos Azpiroz made an explicit mention of the existence of the Dominican Priestly Fraternities, wherein he noted that few provinces have engaged to decidedly renew this branch of the Dominican Family, and that the Socius for Apostolic Life has set among his priorities to make known this Rule and to promote a number of initiatives in this area.[218] This provided a description of the status of the Priestly Fraternities in the Order, which by the time of the Chapter in Rome has just begun to gain attention, though only among a few provinces. This meant that, since the recognition of the separate Fraternity of priests, it wasn't only decades later that some entities of the Order positively decided to take action to give life to a branch of the Dominican Family that for so long has existed only vaguely, if not theoretically. This could also mean that it was only then that the approved Rule for the priests became relevant after many years of remaining apparently disregarded and, to some extent, unknown to many members of the Order. As mentioned above, the Socius for Apostolic Life stated in his report on the first survey on the Priestly Fraternities done in 2009 that there existed no common charter for all the Fraternities.[219] It can be construed that this claim was later on clarified, such that the Master's report on the status of the Order stated that the Socius for Apostolic Life had to not only promote the Fraternity, but first and foremost make the Rule known.[220] The General Chapter of Rome thus charged the Master of the Order to review the Rule of the Priestly Fraternities of St. Dominic in order to take into better consideration the form of life peculiar to secular priests.[221] This was the first time that an evaluation of the existing rule was put forward in the Chapter, 38 years after it was first approved *ad experimentum* by then Sacred Congregation for Religious and Secular Institutes,[222] and 14 years after its definitive approval by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.[223]

[218] Cf. C. A. AZPIROZ, "Relatio Magistri Ordinis De Statu Ordinis," in *ACG* 2010, Rome, Appendix III, n. 98.

[219] Cf. P. LOHALE, "Report to the Prior Provincials, Vice Provincials, Regional and Provincial Vicars on the Priest's Fraternities," 2009.

[220] On 14-21 May 2010, the Assistant of the Master for Apostolic Life initiated the first meeting of Priestly Fraternities in Hungary, where he presented the challenges in the Order and the Dominican Priestly Fraternities. He also visited Denmark to know about the presence of the Fraternities. Cf. P. LOHALE, "Activitates Socii pro Vita Apostolica," in *AOP*, Annus 118, Fasc. I (Curia Generalitia: Roma, 2010), p. 131.

[221] Cf. *ACG* 2010, Rome, n. 233: "Nous chargeons le Maître de l'Ordre de réviser la règle des fraternités sacerdotales dominicaines (*LCO* 149 § II - 151), afin que soit mieux prise en compte la forme de vie spécifique du prêtre séculier."

[222] Cf. S. CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS, "Rescriptum De regula Fraternitatum Laicalium et Sacerdotalium," 1972, p. 360.

[223] Cf. CONGREGATIO PRO INSTITUTIS VITAE CONSACRATA ET SOCIETATIBUS VITAE APOSTOLICAE, "Decretum, Approbatur Regula Fraternitatum Sacerdotalium Sancti Dominici lingua latina exarata," 1998, p. 21

In September 2011, the Master of the Order met with a group that was to be the core of the International Bureau of the Dominican Family, which gathered representatives from the International Committee of Lay Dominicans, the International Committee of the Nuns, the Dominican Secular Institutes, as well as the promoters for the Laity and the Nuns, and the president of the Dominican Sisters International.[224] This initiative was driven by the need to promote collaboration among all the branches through greater coordination of responsibilities and plans for the common mission. In his letter to the Provincials, Vice Provincials and Vicars of the Order, Cadoré expressed his intention to widen the representation of the board to include, as far as possible, all the realities of the Dominican Family, that is, the Fraternities of priests, International Dominican Youth Movement, Dominican Volunteers International, lay associates, other associations of friends of the mission of the Order.[225] During this meeting, the body resolved to establish greater contact with members of the Priestly Fraternities, and likewise contemplated the possibility of nominating one friar from the Philippines in order to organize an initial meeting of representatives from different Fraternities of priests in the Order.[226]

[224] An international group composed of representatives from each branch of the Dominican Family had been previously organized following the provisions of the General Chapter of Bologna (*ACG* Bologna, 1998, nn. 149-150). This International Committee of the Dominican Family had not been able to work regularly after its conception, but was revived immediately after the general assembly of the Dominican Family in Manila in 2000. Cf. Y. POMERLEAU, "Rapport de l'assistant pour la vie apostolique et promoteur général de la famille dominicaine pour le Chapitre Général de Providence," 2001, p. 262. Since the group was no longer convened regularly, the Master of the Order Bruno Cadoré decided to reactivate it in order to promote collaboration and coordination, as well as to foster mutual understanding of expectations of each branch of the Dominican Family. It also served to animate the common celebration of the Jubilee of the Order. Among those present in the meeting were Prakash Lohale (Socius for the Apostolic Life), Brian Pierce (Promoter General for the Nuns), David M. Kammler (Promoter General for the Laity), Inmaculada Serrano Posadas (Delegate of the International Commission of Nuns), Maria Fabiola Velásquez (International Coordinator – DSI), Ann Hamilton (Delegate of the Secular Institutes), and Gabriel Silva (Delegate of the International Lay Dominican Fraternities). Cf. D. KAMMLER, "International Bureau of the Dominican Family", in *AOP*, Annus 119, Fasc. II (Curia Generalitia: Roma, 2011), p. 338. Henceforth, International Bureau of the Dominican Family shall be cited as IBDF.

[225] Cf. B. CADORÉ, "Littera ad Provinciales, Vice Provinciales et Vicarios Ordinis," in *AOP*, Annus 119, Fasc. II (Curia Generalitia: Roma, 2011), p. 237. In the General Chapter of Trogir, Cadoré described the International Board of the Dominican Family as annually bringing together representatives from Dominican Lay Fraternities, the International Commission of the Nuns, Dominican Secular Institutes, Priestly Fraternities, and Apostolic Sisters (DSI). Accordingly, it could be extended to accommodate also the Dominican Youth Movement, the Dominican Volunteers International, and other affiliated groups. Cf. B. CADORÉ, "Relatio de Statu Ordinis au Chapitre général de Trogir," in *ACG* 2013, Trogir, Appendix, n. 121.

[226] Cf. D. KAMMLER, "International Bureau of the Dominican Family," 2011, p. 340. It was not indicated in the report on the meeting why the suggestion specified that the friar to be nominated should come from the Philippines. One possible reason is the fact that the Master of the Order, who was present in the Quadricentennial celebration of the foundation of the University of Santo Tomas in Manila in January 2011, himself presided over the rite of profession with 39 members making the promise to live according to the Rule of the Priestly Fraternities of St. Dominic. It can be construed that the big number of those in attendance may have given the impression of vitality of this branch of the Dominican Family in the country.

Thus, taking his cue from the deliberations of the IBDF, and also as a response to the charge of the General Chapter of Rome, Cadoré nominated a Coordinator of Priestly Fraternities in the Order, whose task was to work closely with the Socius for Apostolic Life in order to determine the status of the fraternities of secular priests.[227] Through a letter dated 9 October 2011, the Master stated that it was essential to put these Fraternities in contact, and also to study with them the manner in which the Order can further consolidate the Fraternities as a branch of the Dominican Family, while also responding to the request of the General Chapter of Rome concerning the revision of the Rule.[228] Thus part of the first task was to organize and coordinate an inaugural meeting of some representatives of various groups, and to promote a reflection on the specific mission of the Dominican Priestly Fraternities. Furthermore, while coming up with recommendations concerning modifications to bring to the Rule, the meeting would also study the manner of organizing the different Fraternities within the structure of the Order, and also the needs and expectations in order to strengthen the mission in them.[229] As mandated by the letter, the conclusions of the first meeting would be forwarded to the General Council before the end of 2012, so that the Order could benefit from such initial work during the following General Chapter.

In order to accomplish the charge from the Master of the Order to organize an international meeting of representatives from Dominican Fraternities of priests all over the world, the first General Assembly was held on 6-9 August 2012, at Caleruega Retreat Center in Batangas, Philippines. However, due to the lack of adequate representation from Fraternities in the Order, the conclusions of the meeting were consequently reflective of local concerns and, thus, did not generate significant relevance to other regions of diverse conditions.[230] Upon deliberating on

[227] Cf. B. CADORÉ, "Littera ad Fratrem Florentino Bolo," in *AOP*, Annus 119, Fasc. II (Curia Generalitia: Roma, 2011), p. 270. The writer received the appointment from the Master of the Order, Bruno Cadoré, after the latter's visit to the Philippines on the occasion of the 400th anniversary of the foundation of the University of Santo Tomas, the pontifical university founded and administered by the Dominican friars in the country.

[228] Cf. *ACG* 2010, Rome, n. 233.

[229] Cf. B. CADORÉ, "Littera ad Fratrem Florentino Bolo", 2011, p. 270.

[230] Although a number of Provinces in the Order expressed interest in the outcome of the assembly, no representatives from outside the Philippine Province were able to come except for Jesper Fich, who earlier worked with Prakash Lohale in conducting the first survey in 2009. It appeared that the conditions were still as they were described by the survey four years ago, that is, only relatively few provinces currently have an active Fraternity, while others were just beginning to take form. Among the points raised in the meeting were as follows: Identity (belongingness to and appreciation of the Dominican Family; diocesan and Dominican spirituality; Dominican tradition of government, constitution, and habit; liturgical practices; Dominican saints; confidence in and with the Dominican Family), Spirituality (fidelity to one's vows; motivating factor to persevere in spiritual life; tradition of study, preaching, prayer and community; external devotional practices such as the rosary, Dominican Saints, and the habit), and Mission (not only living, but also promoting the Dominican spirituality; manifesting in one's apostolic work in the diocese through sacraments, prayers and preaching; network of ministers as collaborative dimension of preaching with the Dominican family; ministering

the proposals coming from the assembly, the General Council of the Order resolved that specific recommendations could more appropriately be placed in a particular Directory for the Province. This would not, therefore, entail any change in the Rule, but would simply allow additional provisions based on the unique circumstances that exist in a locality. The General Council also observed that many of the proposals for the modification of the Rule were matters of translation. Thus, it was reiterated that the only officially approved version by the General Curia was the Latin text, which was approved by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, and any changes therein would, therefore, necessitate the same approval upon submission by the Master of the Order.[231] In the meantime, the Priestly Fraternities slowly gained recognition in the level of the Curia through its presence in the mainstream media of communication in the Order. Among the notable developments included celebrations of profession and admission of new members,[232] as well as some collaborative efforts among the priests of the Fraternity with other branches of the Dominican Family.[233]

to Dominican sisters and nuns; continuous communication with all members of the Fraternity and the Dominican Family). Cf. F. BOLO, "Fraternitas Sacerdotalis Dominicanae," in *AOP*, Annus 120, Fasc. II (Curia Generalitia: Roma, 2012), pp. 380-381.

[231] Cf. P. LOHALE, *On the Priestly Fraternities of St. Dominic*, Prot. No. 73/13/335, Socius pro Vita Apostolica Fratres Ordinis Praedicatorum (General Curia: Rome, 27 May 2013).

[232] In the Roman Province of St. Catherine of Siena in Italy, Enzo Ferraro, a priest of the Diocese of Rome was received into the Fraternity on 11 February 2013 by his Dominican spiritual director, His Eminence Georges Marie Martin Cardinal Cottier, in the place of the Prior Provincial Aldo Tarquini. The ceremony took place at the monastery of the Dominican Nuns of Santa Maria del Rosario in Montemario, and was witnessed also by Rui Lopes, Promoter General for the Laity. In the Province of Mexico, Angel Cornejo González, a priest of the Archdiocese of Guadalajara, made profession on 24 June 2013 at the Parish of San Miguel del Espíritu Santo, in the presence of Gerardo Arias Tenorio, Superior of the House of Santo Domingo de Guzmán in Guadalajara, Jalisco. In the Province of the Philippines, professions to the Rule were conducted on 30 January 2013 by five priests coming from different dioceses, on 18 September 2013 by seven priests from the Archdiocese of San Fernando in Pampanga, and on 26 January 2014 by one priest from the Prelature of Batanes, an island province that has long been under the mission apostolate of the Dominican friars in the country. Admissions to the Fraternity were likewise held on 10 November 2013 for Msgr. Gary Noel S. Formoso of the Archdiocese of Nueva Segovia in Vigan, Ilocos Sur, and on 17 March 2014 for Edgardo I. Toribio Jr., a priest of the Diocese of Malolos. Cf. F. BOLO, "Fraternitates Sacerdotales Sancti Dominici," in *AOP*, Annus 122, Fasc. I (Curia Generalitia: Roma, 2014), pp. 134-136. See also F. BOLO, "Manila: Professiones in Fraternitate Sacerdotali Sancti Dominici," in *AOP*, Annus 121, Fasc. I (Curia Generalitia: Roma, 2013), pp. 171-172.

[233] One such instance of collaboration was in the Dominican Province of the Philippines through its annual Lenten program on television entitled *Siete Palabras*, wherein seven Dominican friars reflect on the last words of Jesus on Good Friday. For the first time in its 30-year history, it featured in 2014 two non-friars as preachers representing both the lay and priestly groups of the Fraternities of St. Dominic: Carmelo Arada of the Archdiocese of Manila (a member of the Priestly Fraternities of St. Dominic), and Jun Banaag (a member of the Lay Dominican Fraternity Chapter in the Diocese of Pasig). Accordingly, such innovative inclusion of non-friars in the program was not only an observance of the Year of the Laity as declared by the Catholic Bishops' Conference of the Philippines, but also a fitting testimony to the preaching of the Dominican Family, especially as the Order prepares for the Jubilee celebration of its 800th year of foundation in 2016. Cf. F. BOLO, "Fraternitates Sacerdotales Sancti Dominici," 2014, pp. 136-137.

18. 2013: The General Chapter of Trogir

With the impetus set by the General Chapter of Rome, the Dominican Priestly Fraternities continued to be given due attention in Trogir, particularly through a petition that directed the Prior Provincials to accompany the members affiliated with their Province. This could likewise be construed to apply to Provinces without established Priestly Fraternities, but are found to be with secular priests who have faithfully continued to live their promises as members of the previously designated Dominican Third Order. Evidently, such priest-tertiaries would have to be recognized by being fraternally guided to their rightful place in the Order. This could be taken to substantiate the Chapter's further petition to the same superiors to name a friar to help form the Fraternities should the conditions so require.[234] These provisions represented an important development for the Priestly Fraternities because, by making explicit an appeal to the legitimate superiors, the Chapter offered an opportunity for the rediscovery of the somewhat overlooked dimension of the Order.

The 2013 General Chapter of Trogir also posed a question on the possibility of considering the Priestly Fraternities as an alternative way of the contribution of the Order to the parish apostolate. In his report on the status of the Order for the Chapter, Bruno Cadoré treated the issue of parish ministry as a recurrent question that points to the Order's specific charism, even forcing the brethren to reexamine their apostolic involvement therein. In a form of an inquiry, the Master of the Order suggested the possibility of the Dominican Priestly Fraternities, where they exist, as an alternative means of the Order's contribution to parish work.[235] With such an interrogative formulation, it could be considered as a challenge to assume another perspective in the Order's interpretation of ministry in the parish. Even now, a number of friars assume the role as parish priests in various dioceses in the world, and such kind of apostolic engagement manifests concretely the Order's contribution to the parish ministry. With the renewed appreciation of the presence of the secular priests in the Order, who are predominantly pastors in their respective parishes, the Dominican Priestly Fraternities offers another understanding of the Order's involvement in the parish ministry. This could mean that the contribution of the Dominican Order to the parish ministry is not only limited to a friar taking on the office of pastor in a parish, but also to actual parish priests of the diocese who are at the same time members of the Order through the Dominican Priestly Fraternities.

[234] Cf. *ACG* 2013, Trogir, n. 120.
[235] Cf. *ACG* 2013, Trogir, Appendix I, n. 67.

Included likewise in the petition of the Chapter of Trogir was the consideration for the possibility of including permanent deacons, whether in Priestly Fraternities or in Lay Fraternities.[236] However, this could be interpreted as an effort to re-examine the decision taken earlier by the Order regarding the matter. Accordingly, on 21 November 2009, the Order sent to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life an inquiry concerning the proper placement of permanent deacons within either the Dominican Lay Fraternities or the Priestly Fraternities. This was because no provisions in the Rule of either group indicated such category of the faithful, namely, the deacon, which is canonically neither lay nor priest. While the rule of the Lay Fraternities indicate membership only for lay persons, that of the Priestly Fraternities indicate membership only for priests.

In its response dated December 1 of the same year, the Congregation expressed no objection to those who seek admission to the Lay Fraternities, even affirming the soundness of such arrangement particularly with permanent deacons who were married.[237] The same Congregation, however, suggested that the Order also consider providing an option for admitting celibate permanent deacons to the Priestly Fraternities, especially if they seek such placement, considering it more appropriate to their ministerial and spiritual reality. In both cases, leaving the matter for the Master and the General Council to decide, the Congregation noted that it would be necessary to integrate any modifications to the appropriate Rule, which would have to be submitted thereafter for final approval.

Responding to the Congregation through a letter dated 27 August 2010, the Order requested the approval of a declaration to the Rule of the Lay Fraternities of St. Dominic in order to permit, under certain circumstances, the acceptance of permanent deacons as members of these Fraternities. There were three items expressed in the declaration, which the Congregation approved on 14 September 2011.[238] Accordingly, with the consent of the Prior Provincial, the Council of the Lay Fraternity has the right of accepting the request of a permanent deacon, who of himself wishes to be admitted as member of the Fraternity. By the same reason, with the recommendation of the Council of the Lay Fraternity, the Prior Provincial can permit that the member, having been admitted to be received to the Order of permanent diaconate, may continue as a participating associate of the same Fraternity.

[236] Cf. *Ibid*.

[237] Cf. CONGREGATIO PRO INSTITUTIS VITAE CONSACRATA ET SOCIETATIBUS VITAE APOSTOLICAE, "Litterae ad Magistrum Ordinis," Prot. No. D. 37-1/78, in *AOP*, Annus 118, Fasc. I (Curia Generalitia: Roma, 2010), pp. 39-40.

[238] Cf. CONGREGATIO PRO INSTITUTIS VITAE CONSACRATA ET SOCIETATIBUS VITAE APOSTOLICAE, "Disceptatio Relativa ad Diaconatum Permanentem," Prot. No. D. 37-1/78, in *AOP*, Annus 119, Fasc. II (Curia Generalitia: Roma, 2011), pp. 221-222.

Furthermore, permanent deacons will submit to the precepts in conformity with his specific vocation, enjoying the Rules with perpetual dispensation from the norms inconsistent with his clerical condition.

In order to more effectively organize an appropriate response to the request of the General Chapters, there was a need to establish an updated status of the Fraternities in the Order. Thus, following the appointment of a coordinator for the Priestly Fraternities in the level of the Curia,[239] an inquiry was once again conducted among the Provinces through a letter dated 15 November 2013.[240] This communication received responses only from seven Provinces, namely, Spain, England, Poland, Aragón, Betica, Peru, and Colombia, but supplementary data were gathered also from the catalogues submitted by the Provinces to the Curia. In fact, as the Lay Fraternities of the Order advanced in its structural organization at the regional, continental and international levels,[241] a fact which had been duly noticed and taken note of in the General Chapters, evidences of the earlier existence of Fraternities of secular priests in the Order appeared in the catalogues of some Provinces. For instance, in the Province of Toulouse, three Fraternities of secular priests exist: *Fraternité Saint-Thomas d'Aquin*, established on 30 June 1986 in the convent of *Saint-Thomas-d'Aquin à Toulouse*; *Fraternité Bienheureux-Bertrand-De-Garrigues*, established on 10 December 2001 in the convent of Saint-Lazare à Marseille; and *Fraternité Saint-Marie Madeleine*, established on 20 June 2007 in the convent of *Saint-Thomas-d'Aquin à Toulouse*.[242] Another Province that indicated the establishment of its Priestly Fraternity is that of St. Dominic in Italy, where the *Fraternitá Domenicana dell'Annunciazione del Signore* was indicated to have been instituted by the Prior Provincial on 20 October 2011.[243]

Furthermore, the Chapter of Trogir reported the organization of an International Board of the Dominican Family,[244] which annually brings together

[239] The writer received the formal appointment as Coordinator of the Priestly Fraternities of the Order of Preachers from the Master of the Order Bruno Cadoré on 12 October 2013 for a term of three years. Cf. B. CADORÉ, *Coordinatorem pro Fraternitatibus Sacerdotalibus Ordinis Praedicatorum*, Prot. No. 73/13/714 (Curia Generalitia: Roma, 12 Octobris 2013). This was the first instance that such a post was given particularly for the Priestly Fraternities in the level of the General Curia. Prior to this appointment, matters related to the Priestly Fraternities were handled by the Socius for the Apostolic Life, Prakash Anthony Lohale.

[240] Cf. F. BOLO, "Fraternitas Sacerdotalis Sancti Dominici," in *AOP*, Annus 121, Fasc. II (Curia Generalitia: Roma, 2013), p. 387.

[241] Cf. C. A. AZPIROZ, "Relatio Magistri Ordinis De Statu Ordinis," in *ACG* 2007, Bogotá, Appendix, n. 33.

[242] Cf. *Annuaire de la Province de Toulouse, de la Province de France, du Vicariat Général de Saint-Thomas-D'Aquin en Belgique de l'Ordre des Prècheurs* (Paris, 2013), pp. 104-106.

[243] Cf. PROVINCIA SAN DOMENICO IN ITALIA, *Catalogo dei frati Domenicani del nord Italia* (Milano, 2013), p. 112.

[244] Cf. *ACG* 2013, Trogir, Appendix, n. 121: "Un Bureau international de la Famille dominicaine

representatives from members of the Dominican Family, among which are the Priestly Fraternities of St. Dominic. In the same Chapter, the Priestly Fraternities were indicated to have 265 members in 13 groups.[245] Following the conclusion of the chapter, an inquiry was once again conducted among the Provinces through a letter dated 15 November 2013.[246] As further correspondences ensued, some facts regarding the presence of the Fraternities in various provinces were clarified, thus, arriving at a more accurate count of 276.[247]

19. 2016: The General Chapter of Bologna

In the latest General Chapter of the friars, which was held in 2016 in Bologna, Italy, the Order renewed a number of ordinations made in previous general chapters. Among such ordinations was that of the Priestly Fraternities of St. Dominic.[248] Accordingly, the Master of the Order was commissioned to examine and respond appropriately to the proposals made by the International Meeting of the Priestly Fraternities of St Dominic of February 2016.[249] Considering the fact that the first assembly held in the Philippines in 2012 was not able to gather adequate representation from the existing Fraternities of priests in the Order, and so was not able to meet the objectives for which it was set, another assembly was organized four years later on 22-26 February 2016 at the Casa del Pellegrino in Rome. As indicated in the calendar of events published by the General Curia on the occasion of the 800th anniversary of the foundation of the Order, the intention of the gathering was primarily to provide the Priestly Fraternities of the Order an opportunity to respond to the provisions of the 2010 General Chapter in Rome.[250] Furthermore, the occasion was also intended to promote the life and mission of the priests as members

a été mis en place. Il permet de réunir, une fois par an, des représentants des Fraternités laïques dominicaines, de la Commission internationale des moniales, des Instituts séculiers dominicains, des Fraternités sacerdotales, des sœurs apostoliques (DSI). Il pourrait s'élargir au Mouvement de la jeunesse dominicaine, aux volontaires et aux autres groupes affiliés."

[245] Cf. *ACG* 2013, Trogir, Appendix, n. 11: "Il y a dans l'Ordre environ 150.000 laïcs dominicains et 16.000 laïcs associés, 265 membres des fraternités sacerdotales (dans 13 groupes), 250 membres d'Instituts séculiers dominicains, 24.296 sœurs dominicaines apostoliques appartenant à 150 Congrégations."

[246] Cf. F. BOLO, "Fraternitas Sacerdotalis Sancti Dominici," in *AOP*, Annus 121, Fasc. II (Curia Generalitia: Roma, 2013), p. 387.

[247] An erroneous calculation was committed due to the inclusion of the Province of Vietnam in the previous list. Later on, it was clarified that there were no groups of secular priests affiliated in the Order in the province. Cf. F. BOLO, "Fraternitates Sacerdotales Sancti Dominici," in *AOP*, Annus 122, Fasc. I (Roma: Curia Generalitia, 2014), p. 133.

[248] Cf. *Acta Capituli Generalis Provincialium Ordinis Prædicatorum Bononiæ* (Roma: Curia Generalitia, 2016), n. 353. Henceforth, this shall be cited as *ACG* 2016 Bologna.

[249] Proceedings of this meeting were published in the *Acts of the International Meeting of Representatives of the Priestly Fraternities of St. Dominic* (Roma: Curia Generalitia, 2016). Henceforth this shall be cited as *Acts FSD*, 2016.

[250] Cf. *ACG* 2010, Rome, n. 233.

of the family of St. Dominic, especially in the context of the Jubilee. Finally, the meeting aimed at coming up with relevant recommendations for the then upcoming General Chapter of the friars, which would be taking place in Bologna, Italy, from the 16th of July to the 4th of August 2016.[251] Thus, following the commission of the 2016 Bologna Chapter, the charge was to be undertaken by the Master of the Order together with the General Council, and in collaboration with the Co-ordinator of the Priestly Fraternities.[252]

Furthermore, referring to the commission of the 2010 General Chapter of Rome, the 2016 Bologna Chapter commissioned the Master of the Order to approach the Holy See to make any amendments to the Rule of the Priestly Fraternities which may be necessary.[253] This would correspond with the ensuing procedures in amending the Rule should the proposals of the international assembly of the Dominican Priestly Fraternities be accepted. With such provisions, the stage is finally set to implement the ordination made by the General Chapter sixteen years ago in Rome, and the secular priests of the Order are now more than ever experiencing, as Cadoré noted, a promising development, which the Order should continue to encourage.[254] In his report on the status of the Order, the Master affirmed that the Dominican Priestly Fraternities is a very original way of putting the charism of the Order at the service of the life of the diocesan churches. Articulating his thoughts on the contribution of the Order to the local Church, Cadoré emphasized how these fraternities of secular priests in the Order could offer not only new opportunities for collaboration, but also a better understanding between the local Church and the Order.[255]

Conclusion

As a branch of the Order of Preachers, the Priestly Fraternities of St. Dominic may possibly be described as a forgotten reality that is now experiencing renewed recognition. Though the distinction between the lay and priestly components of the Dominican Fraternities had been clear in the legislation of the Order, much is to be desired regarding the level of awareness about its existence not only among the members of the Dominican Family, but especially among the friars. This condition does not come as a surprise considering the fact that the modification, which resulted to a new terminology, was also embroiled with the complexities of the evolving

[251] Cf. "International Meeting of Representatives of Priestly Fraternities of St Dominic," in *IDI*, n. 547, pp. 1-2.

[252] Cf. *ACG* 2016, Bologna, n. 353.

[253] Cf. *Ibid*.

[254] Cf. B. CADORÉ, "Relatio sur l'état de l'Ordre au chapitre général de Bologne, juillet 2015 frère Bruno Cadoré, op," in *ACG* 2016 Bologna, Appendix I, n. 54.

[255] Cf. *Ibid*.

concept of the Dominican Family. As the General Chapters of the friars grappled with the broadly encompassing idea of the family of St. Dominic, which extended beyond the confines of canonical classification, the somehow overlooked identity of secular priests in the Dominican Fraternities did not appear to demand urgent attention.

Now existing as a separate association from the laity, and with a distinct rule to follow, the Priestly Fraternities of St. Dominic has been more clearly recognized in the recent General Chapters of the friars, particularly in Rome, where the Master of the Order was requested to evaluate the Rule of the Fraternity,[256] and in Trogir, which called for the Prior Provincials to accompany the members of the Dominican Priestly Fraternities and, if necessary, to appoint a brother to establish these Fraternities.[257] Furthermore, aside from acknowledging the representation of the Priestly Fraternities in the International Bureau of the Dominican Family,[258] the most recent chapter also reported the presence of thirteen groups with 265 members in the entire Order.[259]

With such explicit references to the Priestly Fraternities in the recent General Chapters, it may be considered that the Order has indeed begun to acknowledge its unique character as a separate Fraternity that offers a distinct way of living the spirituality of St. Dominic, and as a potential source of fruitful collaboration within the Dominican Family.

As affirmed by the Master of the Order in the General Chapter of Bogotá, many of the Order's legislations have been subject to amendments throughout all the years "in the rhythmic celebration of General Chapters. From the General Chapter of 1965 up to the Chapter of River Forest, the legislation of the Order was totally revised. Little by little the Chapters offered their reflections and indications in their effort to respond to the challenges the world and the Church presented to our life and mission in each period of time. Priorities have been indicated (1977) and frontiers (1986); to favor the mission of the Order General, Regional and Provincial Vicariates were organized (1980); the Dominican Family was promoted; the processes of collaboration were encouraged (1995), etc."[260] The General Chapters of Rome, Trogir, and Bologna were defining moments for the reaffirmation of the place of secular priests within the Dominican Family, and have significantly promoted the

[256] Cf. *ACG* 2010, Rome, n. 233.
[257] Cf. *ACG* 2013, Trogir, n. 120.
[258] Cf. B. CADORÉ, "Relatio de Statu Ordinis au Chapitre général de Trogir," in *ACG* 2013, Trogir, Appendix, n. 121.
[259] Cf. *Ibid.*, n. 11.
[260] C. A. AZPIROZ, "Relatio Magistri Ordinis De Statu Ordinis," in *ACG* 2007, Bogotá, Appendix, n. 206.

reconsideration of the rich possibility for collaboration, which the Fraternity offers to the Order.

Through successive assemblies of international scale, a clearer level of organization can be said to have been established for the Priestly Fraternities of St. Dominic. The stark assumption that can be reached is that the Order has now more assuredly embraced this erstwhile overlooked branch of the Dominican Family, especially as regards providing greater attention to its growth and promotion. The resolutions reached by the international assemblies of priests manifest their desire to take a more active part in embracing their identity as members of the family of St. Dominic, and as collaborators in fulfilling the mission of the Order in their concrete life and ministry in the local Church. These and the Order's continuous support to the Priestly Fraternities all contribute to a mutual enrichment that could only be something positively acceptable and even commendable for those called to the same mission of preaching the Good News of salvation. The growing response of the secular clergy to the unique way of following the spirit of St. Dominic through the Fraternities validates the significant contribution offered both by the Order to the local Church, and by the diocesan priests to the mission of the Order. As the Order of Preachers celebrates the jubilee of its 800th year of foundation, there could be no better occasion not only to *recover* this branch, but more importantly to *rediscover* the promising future that could be forged in collaboration with the priests of St. Dominic.■