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RATIO FORMATIONIS PARTICULARIS
OF THE PROVINCE OF OUR LADY OF THE ROSARY

10 April 2018

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PREAMBLE

1. This *Ratio Formationis Particularis* of the Province of Our Lady of the Rosary [RFP] is written in compliance with the mandate of the December 2016 *Ratio Formationis Generalis Ordinis Praedicatorum* [RFG], which establishes that “each Province is to draw up a new *Ratio Formationis Particularis*, adapting the general principles and filling out the basic structures given in this *Ratio Formationis Generalis*” (*Appendix A, i*). The purpose of this RFP is to make concrete some of the determinations left up by the RFG to the Provinces.
2. In order to make concrete those general principles and norms according to the specific requirements of the Province, this RFP takes into account also the related norms of our Provincial Chapters and of our *Ratio Studiorum Particularis* [RSP].
3. The norms contained herein are addressed to all the members of the Province of Our Lady of the Rosary with the purpose of assisting them in their work of promoting and forming new vocations and in the life-long process of each brother’s personal formation.

I.

OUR DOMINICAN FORMATION

4. The Province of Our Lady of the Rosary assumes in its RFP the fundamental values of Dominican life and the elements of formation articulated in the *Ratio Formationis Generalis*. Thus, from the outset, we share the conviction that the aim of our formation is the making of a Dominican preacher, one who will be a preacher of grace and a true witness to Christ. Likewise, that our formation requires an environment characterized by prayer, poverty and study, by apostolic zeal and a sense of mission, by joy in liturgical celebration and common life. And finally, that its success is measured by genuine personal maturity, the practice of prayer, fidelity to the vows, community life, continual study, solidarity with the poor and a passion for the salvation of souls (cf. RFG, 1).
5. “Preaching and the people’s salvation” being the main trademark or identity of the Order (cf. *Fundamental Constitution, II*), zeal for preaching must be always present in our vocational discernment to the point that “if the zeal for preaching does not appear in a candidate at the initial stages of his formation, we can cast serious doubts concerning the option made by him to join the Order of Preachers” (ACPAv 2017, 96).
6. Our Dominican formation is a life-long process, which includes both initial formation and permanent formation. The initial formation involves various stages – aspirantate, prenovitiate, novitiate, studentate – that constitute a progressive integration into the Dominican life (cf. RFG, 22). The permanent formation, on its part, is a process of education for life aiming at integrating the diverse aspects of the person, namely, intellectual, human, religious, spiritual and pastoral. Although formation at each stage has its own priorities and contents, the overall character of the Dominican life as a balance or creative tension between contemplative prayer and apostolic activity must be experienced at all times.

7. As members of the Province of Our Lady of the Rosary we continue promoting among our brothers at the different levels of formation an authentic missionary spirit, in line with the Province's foundational charism. "Through this spirit, we commit ourselves to follow Christ, the true evangelizer, who continues to challenge us to the bold proclamation of the Good News to all peoples" (ACPAV 2017, 54). The missionary nature of our Dominican charism should inspire our formation and be made clear from the initial formation stages of our candidates.
8. Although the challenges of formation differ enormously in the diverse places where the Province is present, however, we need to be aware that we are forming Preachers for an international and intercultural missionary setup, for the universal Church and for a globalized world. Hence the importance of a *progressive integration* of the young brothers in our multinational and multicultural communities. Inability to do this during the formation years may be taken as a clear indication that the candidate is not called to live in our diverse, multicultural communities. This should be in fact one of the fundamental criteria for the vocational discernment in the Province.
9. The elements of our Dominican life need a harmonious combination of community life and mission. Such balance requires a good dose of human and Christian maturity, and also readiness for constant personal renewal. The assistance of the community, through discernment and fraternal correction, is very important.

II.

PERSONS INVOLVED IN FORMATION

1. The Communities of Formation

10. If "every Dominican community is a school for preachers and a community in formation" (RFG, 57), with much more reason must be such, those "communities of formation" of the Province that are directly responsible for the training of brothers in initial formation.
11. In order to provide a good formation and a correct transmission of Dominican values to the younger brothers, our communities of formation should be places where community and mission are lived as fundamental elements. They should maintain an environment conducive to contemplative study of the Sacred Scriptures (*Lectio Divina*), to silence, to individual and common prayer, to the celebration of the Sacred Liturgy, and to the other tenets of Dominican spirituality (cf. RFG, 21-27).
12. "Each brother has primary responsibility for his formation" (RFG, 67) and fulfils this task under the guidance of masters and other formators (LCO, 156). A good community of formation plays an important role in this regard, for "the most powerful witness and teacher of fraternity for the younger brothers is a community of formation that is living and functioning well" (RFG, 59).
13. Faithful to the tradition of the Order and of the Province, our communities of formation shall be at the same time capable of bringing forth some creativity in view of the current reality and circumstances, and having special sensitivity for the cultural expressions of the countries where we work.

14. The quality of a community of formation is particularly manifested in its ability to confront difficult moments and handle critical personal situations by reason of work, common life, loneliness, celibate life, etc. In this context, our communities of formation should also encourage and facilitate the permanent formation of its members.
15. While every member of the Province shares in the responsibility of formation, nevertheless, those brothers assigned to communities of initial formation have a particular responsibility (cf. LCO, 161). They, together with the superiors and formators, accompany the process of growth in Dominican life and apostolic zeal of those brothers in formation.
16. In assigning new brothers to communities of formation, the Prior Provincial should consider that “the community of formation ought to be composed of brothers who have a deep Dominican spirituality, with varied gifts and apostolic engagements, who respect and encourage intellectual life, are kind and open to dialogue, who trust each other, are emotionally mature, know how to listen, and are capable of reconciliation (cf. LCO 160, 180 §I, 215)” (RFG, 60).
17. Those brothers assigned to the communities of formation shall endeavour to grow in their religious capacity for understanding and adjustment. They must serve as role models of a life of contemplation – through prayer and study –, of commitment to community life, of work and of zeal for preaching. They should be aware of the fact that our younger brothers are formed by the example of the solemnly professed friars as much as by the instruction of their respective Masters.

2. Those in charge of Formation

18. The Director of Aspirants, the Director of Prenovices, the Master of Novices and the Master of Students, as well as their respective Assistants, ought to have the qualities and skills listed in the RFG, 57-66. They should likewise be given the opportunity to prepare themselves for the task entrusted to them. In addition, they should enjoy appropriate autonomy to carry out their work, notwithstanding their duty to respect the individual responsibility of each person under formation.

3. The Councils of Formation

a. Local Formation Councils

19. A council of formation is to be established in each community of initial formation (cf. LCO 158). This local council of formation will include the following members:
 - (a) *In the Aspirantate(s)*: The Director of Aspirants, as chairman, and his Assistant (if there is one); the Superior of the community; and one member of the community elected by the house/convent chapter.
 - (b) *In the Pre-novitiate*: The Director of Prenovices, as chairman, and his Assistant appointed by the Prior Provincial (or by the Vicar Provincial in each Vicariate); the Superior of the community; and one member of the community elected by the house/convent chapter.

(c) *In the Novitiate*: The Master of Novices, as chairman, and his Assistant appointed by the Prior Provincial on the recommendation of the Master of Novices; the Prior of the community; and one member of the community elected by the conventual chapter.

(d) *In the Studentate(s)*: The Master of Students, as chairman, and his Assistant appointed by the Prior Provincial on the recommendation of the Master of Students; the Prior of the community; the Regent of Studies or the Moderator of the Centre of institutional studies (when the formation house is also the Centre of Studies); one member of the community elected by the conventual chapter; and one student representative of the brothers in formation (cf. RFG, 88). This student brother will be elected by all the students assigned in the house, and attend the meetings – with voice but without vote – whenever invited by the chairman of the council.

20. Where the novitiate and studentate are in the same community (cf. RFG, 89), the local Council of Formation will be integrated by the two Masters and their respective Assistants; the Prior of the community; one member of the community elected by the conventual chapter; the Regent of Studies or the Moderator of the Centre of institutional studies (when the formation house is also the Centre of Studies) and one student – with voice but without vote, elected by all the students assigned in the house– as representative of the brothers in formation. The meeting may be convened by either of the two Masters and be presided by the Master of Novices when the council deals with matters related to the Novitiate or to the novices, and by the Master of Students when the issues are relate to the Studentate or to the student brothers. In case of doubt, the Prior Provincial will decide.

21. The tasks of the Local Councils of formation are (cf. RFG, 87 and 95):

(a) To help the respective Directors or Masters of formation in their special task of “discerning the vocation of the brothers in formation entrusted to them, and of forming them in the life of the Order” (cf. LCO, 186);

(b) To evaluate regularly the manner in which the brothers in formation are integrating into the community and the manner in which the community is welcoming them;

(c) To point out to the formators points which need attention;

(d) To treat the issues raised by one of the members of the council and agreed for discussion by the majority of the members (cf. Bogotá 2007, n.209);

(e) To analyse the social and cultural changes in their region and study the implications of these for vocations and for formation.

22. These Local Councils shall be convoked by their respective chairman “at least three times in each academic year” (RFG, 89).

b. Vicariate Formation Council

23. In each Vicariate of the Province a Council of Formation is to be established, whose members are: the Vicar Provincial, as chairman; the Vicariate Promoter of Vocations; the Vicariate Promoter of Permanent Formation; and the heads of the Local Formation Council(s) in the Vicariate. The Regent of Studies and the Moderator of the Centre of Institutional Studies will be members of this Council in the Vicariate of their assignation.

24. This Council should meet at least once a year to share experiences among its members and to make evaluations as well as common planning, which are extremely important to

improve the formation of the brothers.

c. Provincial Formation Council

25. A Provincial Council of Formation is to be established with especial concern for those convents and houses under the direct jurisdiction of the Prior Provincial. The members of this Council are: the Prior Provincial, as chairman; the Regent of Studies; the Moderator of Institutional Studies; the Provincial Promoter of Permanent Formation; the Provincial Promoter of Vocations; the Master of Students, the Master of Novices, the Director of Prenovices; the Priors of the Novitiate convent and of the provincial Studentate, and a representative of the student brothers in formation (cf. RFG, 93). This student brother will be elected at the beginning of each academic year by all the students in institutional studies assigned in our Studentates, and be present at the meetings of the council whenever the Prior Provincial deems opportune.
26. The main tasks of the Provincial Council of Formation are (cf. RFG, 92-95):
- (a) To articulate and evaluate the provincial vision of formation within the broader context of Dominican formation;
 - (b) To co-ordinate what is done in the communities of formation to ensure continuity through the different stages of formation;
 - (c) To address questions and difficulties that may arise in initial or permanent formation;
 - (d) To reflect on the policy of formation in the province;
 - (e) To maintain an appropriate connection with the formation activities of the Dominican family;
 - (f) To be available to assist the Prior Provincial and his council as and when requested;
 - (g) To review regularly the policy and strategies for promoting vocations in the Province;
 - (h) To review regularly the programme of initial and permanent formation;
 - (i) To analyse the social and cultural changes in the Provincial Vicariates and Missions and study the implications of these for vocations and for formation.
27. This Council of Formation is to be convoked at least once a year by the Prior Provincial and chaired either by him or by another brother expressly delegated by him. The formators in Hong Kong and Macau, however, should meet together once or twice a year to share experiences and coordinate formation policies.

III.

VARIOUS STAGES OF INITIAL FORMATION

1. Fostering and Promoting Vocations

28. It is the duty of all the brothers in the Province to work actively and prudently in fostering vocations to the Order (LCO, 165). They will do so mainly by turning to personal and community prayer; by giving a joyful witness to their religious commitment; and by establishing contacts with young people either in the course of their apostolic ministry or through the modern means of social communication.
29. In each Vicariate and Mission of the Province there must be a Vocation Promoter,

responsible for the joint program of the region in relation to youth apostolate and the promotion of vocations. Similarly, there should be a Provincial Vocation Promoter who, in coordination with those in charge in the respective Vicariates or Missions, would facilitate the creation of common action programs, the sharing of resources and a periodical evaluation of the various activities.

30. The main tasks of the Vocation Promoters are:
 - a. To prepare guideline materials for vocational promotion;
 - b. To work with the youth;
 - c. To motivate the friars to help in creating an ambience of welcome;
 - d. To help the young discern their vocation and in case they wish to enter the Order or the Province, to accompany them spirituality till they may be accepted;
 - e. To collaborate with other religious entities and with the Dominican Family.
31. Each community shall integrate in its community project a youth ministry program oriented towards the promotion of vocations. The younger friars are especially encouraged to a greater involvement with the youth and to invite the Dominican Family to collaborate in the promotion of vocations (cf. AGCB, 235). A critical evaluation should be periodically done in our communities as to whether we are making responsible use of all the means at hand to attract vocations to the Order and to the Province.
32. All our communities should welcome young men who manifest signs of vocation and who desire to get to know or to experience our way of life. Our Vocation Promoters should maintain close contact with new candidates until they are referred to the respective official formators.
33. The promotion of vocations should be given a privileged space on the website of the Province as well as in the particular webpages of the Vicariates and Missions.

2. Aspirantate

34. Prior to the Prenovitiate period that immediately precedes the Novitiate there must be a time during which the candidates (“aspirants”) have their first formal contact with the Province; receive some basic information on consecrated life and on our Dominican lifestyle; and are given the opportunity to live together in one of our houses while undergoing a training program under a brother (“Director”) appointed by the Prior Provincial or the Vicar Provincial in the place. This initial stage is known among us as *Aspirantate*.
35. The Aspirantate takes place normally in the candidates’ home country and in the house or community especially designated for the purpose. It lasts ordinarily one year, although its length may vary in individual cases according to circumstances or to the personal needs of the candidates.
36. A formation program for this stage, adjusted to the needs of the candidates and of the places will be prepared by the members of the Local Council of Formation, under the chairmanship of the Director of Aspirants (cf. n. 19, a). Copy of this program will be sent to the Prior Provincial for approval. The *Ratio Formationis Generalis* of the Order allows different frameworks of attending to the candidates at this initial stage and gives freedom to each Province to regulate the formation offered to them (cf. RFG, 106-107).

37. Towards the end of this period the Director of Aspirants will hold a sincere individual dialogue with each candidate on his readiness to join the Prenovitiate. There will be also an examination of the candidates by an admission board to get some assurance on their physical, psychological, and moral aptitudes as well as an assessment on the compliance with the admission requirements for the prenovitiate set up by the Province (cf. n. 39). Without prejudice of the Prior Provincial's right, only those applicants recommended by the admission board will be admitted to the Prenovitiate.
38. The members of the admission board for the aspirants to the Prenovitiate are: The Director of Aspirants, as its chairman; his Assistant; the Superior of the community; the vocation promoter of the Vicariate or Mission; and one brother appointed by the Prior Provincial or by the Vicar Provincial in the Vicariates.
39. As a matter of general policy, the requirements for the admission of a candidate to the Prenovitiate, and henceforth to the Province, are:
- a. That he be under 32 years of age;
 - b. That he enjoy a certain degree of religious maturity and manifest some apostolic zeal;
 - c. That he possess the academic level required by local churches to enter the seminary;
 - d. That he have a workable knowledge of English;
 - e. That he have not left the Order or another religious institute/diocesan seminary (cf. LCO, 168, II; RFG, 118);
 - f. That he manifest right motivation to enter the Order;
 - g. That he have undergone a required medical examination, including hepatitis B and HIV;
 - h. That he have taken a psychological test or an assessment of his personality, carried out by a competent person, preferably in the candidate's native language;
 - i. That he produce the necessary documents, civil (non-criminal records) and ecclesiastical, required by law (certificate of baptism and confirmation, marriage contract of the parents), and any other information superiors may consider useful or necessary (LCO, 170);
 - j. That he have finished the military service in accordance with the civil laws of the country and of the local church.
 - k. That a police clearance certificate be obtained where one is required.
40. Exceptional cases that do not comply with all of the above requirements but give clear signs of vocation should be discerned by those in charge of the candidate's formation and be forwarded to the Prior Provincial for final decision.

3. Prenovitiate

a. Description, Objectives and Admission

41. The Prenovitiate is the period that immediately precedes the Novitiate and henceforth a time of preparation for it. During this period the candidates continue their experience of living Dominican life, consolidate their knowledge of English, and are helped to clarify their Christian and religious vocation, under the guidance of a Director appointed by the Prior Provincial. The Prenovitiate of the Province is currently at St Joseph's house, in Hong Kong.

42. The Prenovitiate stage has a duration of approximately nine months, although this period could in some individual cases be extended, shortened or interrupted, depending on the candidate's preparation to enter the Novitiate.
43. The right of admission to the Prenovitiate belongs to the Prior Provincial, who will follow the general procedures and requirements mentioned above (cf. nn. 37-40) regarding admission of candidates, having received the written report from the Director of the Prenovitiate on each candidate (cf. n. 53).
44. The specific objectives of the Prenovitiate are:
 - a. To equip the prenovices with a sufficient knowledge of English in preparation for the Novitiate;
 - b. To instil in the prenovices a sense of discipline, prayer and community life that may help them clarify their vocational motivations;
 - c. To help prenovices attain a sufficient psychological and affective maturity in accordance with their age, so as to enable them to make decisions responsibly;
 - d. To give the Order an opportunity to discern the candidate's suitability for Dominican life (cf. LCO, 187, III) taking also into account the missionary character of the Province.
45. Since the Prenovitiate must always have a direct reference to Dominican life, prenovices are to partake in some aspects of the community life, although with certain autonomy, under the immediate supervision of their Director. The community, on its part, is to keep open-minded and serve as role models for the prenovices, who often learn from the brothers' example as much as from the instruction of their Director.

b. Formation Plan for the Prenovitiate

46. The Director of Prenovices and his team will elaborate a formation plan and schedule for this stage. Such plan, oriented to the attainment of the Prenovitiate's specific objectives, will regulate the Prenovices' day-to-day life.
47. Considering the reality of our Province, mastering an adequate level of English is an essential requirement for all prenovices. Besides, they must begin to acquire the habit of contemplative study directed to our mission of preaching (cf. ACPHK 2009, 131 and 155).
48. The following basic learning should be offered to the Prenovices during the Prenovitiate:
 - Intensive courses in the English language;
 - A basic study of the *Catechism of the Catholic Church*;
 - Introduction to the lives of St Dominic and of other Dominican saints;
 - Other practical matters, like liturgical ministries, practice of religious hymns, internet and computer use, etc.
49. Those Prenovices who have already taken higher studies or completed philosophy and theology courses may be given especially tailored readings or some complementary homework.
50. Those interested in being cooperator brothers will follow the same discernment process,

policies and procedures applicable to those interested in pursuing a priestly vocation in the Province, except in those instances where specific criteria are required for ordination, either by universal law (cf. CIC, cc. 1040-1042) or by the Order.

51. Prenovices must assume gradual responsibility for their own formation and be required to go over materials that may help them for their vocation discernment. Those who show psychological inability to assume responsibility for their own formation should be excluded from entering the Novitiate.
52. Although Prenovices are not yet friars, they should be progressively exposed to fraternal life in common and to liturgical prayer: Daily Lauds and Vespers, Eucharistic celebration. Likewise there should be some regulations on the prenovices' relationship with their family and friends: Such relations should be open, yet realistically and opportunely reviewed, having in mind their future novitiate.

c. Assessment for the admission to Novitiate

53. Within the two months previous to the Novitiate, the Director of the Prenovitiate will discuss with his Council of Formation the progress and observations on each candidate concerning readiness to join the Novitiate. A report of it shall be furnished to the examining and admissions board (cf. RFG, 115).
54. The examining and admission board to the Novitiate (cf. LCO, 171-172) is composed by "the Director of the Prenovitiate, as chairman, the Master of Novices and another brother appointed by the Prior Provincial or by the Vicar Provincial to whom the Prior Provincial delegates this faculty (cf. LCO, 384-bis)" (*Provincial Statutes*, 9).
55. In the process of examining the candidates, the board shall:
 - a. Interview each candidate, having as background the information gathered in the Director's above mentioned report (n.54). Additional inquiries could be made about the contents of the candidate's curriculum vitae: family background, academic performance, work experience, letters of reference, etc.
 - b. Judge the physical, psychological, and moral aptitudes of the candidate as well as the motivation that move him to join the Order;
 - c. Make an assessment on the compliance by the candidate of the requirements and documentation prescribed by the Church (cf. Can. 641-645), the Order (LCO 168-172; RFG 106-119) and the Province (RFP) for the admission to the Novitiate.
56. When the examination of candidates has been completed, the examining board will jointly decide by secret vote whether to accept or reject each applicant. The chairman of the board shall then present a complete report of the proceedings to the Prior Provincial, to whom it ultimately pertains to admit a candidate, though he cannot accept those rejected by the admission board (LCO, 173, §II).
57. Before any candidate is admitted to the Novitiate:
 - a. The Province will use all necessary means to ascertain the candidates' suitability for ministry, having into account their attitudes in reference to community life, interest for study and search for truth; apostolic sensibility (zeal for the preaching of the Gospel); and love of the values proper to the Order and to the Province;

b. Superiors are obliged to obtain all those documents required by law, and any other information they may consider necessary or useful (LCO, 170).

58. These documents will be kept by the community of Prenovitiate as long as the candidate remains in the prenovitiate. If the candidate is admitted to the Novitiate, they will be given to the Master of Novices. At the end of the Novitiate the records will be kept in the Provincial archives, although copy of some relevant information should be forwarded to the Master of Students. Special care has to be taken with confidential records as to respect the applicants' human rights, particularly their right to privacy. In case the novice leaves, the original documents should be returned to him, while keeping copy in our archives.

4. Novitiate

a. Description and Objectives of the Novitiate

59. The Novitiate is a trial period during which the novices are given a greater understanding of the divine vocation to the Dominican Order and to the Province. For a whole year the novices acquire a progressive knowledge of the Order and experience its way of life. It is also a time for discernment on the candidates' intention and suitability (cf. LCO, 177).

60. Accordingly, the main objectives of the Novitiate are:

- a. Integration of the novice into the Dominican life, in the knowledge of values and in the demands of the call to missionary life;
- b. Testing the candidate in this kind of life in view of a stable commitment. On his part the novice should clarify his answer and face his life plan with that of the Order and of the Province.
- c. Discernment and evaluation by the accompanying formation community of the novice's capacity for integration into the life of the Order.

61. The common international Novitiate for the whole Province is currently established at St Albert's Priory, in Hong Kong. The novices in the Vicariates of Spain may be sent either to this common Novitiate of the Province or have their Novitiate in Spain. The final decision belongs to the Prior Provincial with his Council.

62. Clerical and cooperator brothers have a common Novitiate in our Province (cf. LCO, 179).

b. Formation Programme for the Novitiate

63. The Master of Novices, as the responsible for the novitiate, is to establish the formation program of the Novices and submit it to the Prior Provincial for approval (cf. RFG, 122).

64. In the discharge of his responsibility, the Master of Novices is helped by an Assistant, appointed by the Prior Provincial, and by the local Formation Council (RFP, 20). This Council shall participate in the formation planning of the Novitiate as well as in the evaluation of the Novices' formation process (LCO, 158).

65. All the members of the community assigned to the convent of the Novitiate shall closely collaborate with the Master of Novices and his formation team. In fact, this community

should include in its community project the Novices' formation as one of its priorities, since it has to evaluate and jointly discern the Novices' suitability for Dominican life, particularly for community and missionary life.

66. In line with the tradition of the Order, the Master of Novices and his assistant are to have a direct and regular communication with the novices through individual interviews, spiritual retreats, study sessions, and other activities to help the novices discern the Dominican way of life, our missionary spirit and their vocation. This will enable the novices to assimilate the Dominican charism as their own before the time of their religious profession (cf. RFG, 122).
67. The kind of formation novices are to receive during the Novitiate must be integral and in accordance with the fundamental elements of Dominican life (cf. LCO, 2-140):
 - a. Formation in *community life* attitudes: sharing goods and service, respecting each other, engaging in dialogue and communication, appreciating the brethren and their talents, seeking as much as possible unanimity, and coming to terms with mistakes and failures;
 - b. Formation in the *evangelical values*: Preparation to answer the call to follow Christ in poverty, chastity and obedience. Detachment, austerity, sacrifice, cross, ascetism, etc., to be understood as expressions of self-giving to others;
 - c. Formation in the *tradition of the Order*: A spirituality, incarnated and mission oriented, in which the Dominican ideals of common life, personal and common prayer, liturgy, study, regular observances and the practice of the evangelical counsels have an outstanding place. This spirituality should embrace compassion for the brethren we live with and for the persons we are called to evangelize.
 - d. Formation in the *mission of the Order*, with the commitment to study and to preach;
 - e. Formation in freedom, responsibility, transparency, dialogue, emotional stability, capacity for commitment and coherence, creativity, self-acceptance and solitude.
68. The basic elements of the novitiate instruction are outlined in LCO, 187, although "these studies are not to be undertaken in an academic way" (RFG, 123). Accordingly, and in coordination also with our RSP, the following courses are suggested for our novitiate formation program:
 - A. *Scriptural and doctrinal Elements*:
 - 1) Salvation History
 - 2) Introduction to the Bible
 - 3) The Catechism of the Catholic Church
 - B. *Religious Life*:
 - Theology of Consecrated Life and vows
 - C. *Dominican Formation*:
 - 1) Life of St Dominic and other Dominican Saints and theologians
 - 2) History of the Order
 - 3) History of the Province, its present missions and challenges, and Missionary character of the Province
 - 4) Constitutions (LCO)
 - 5) Statutes and Acts of the Provincial Chapter

6) Dominican Spirituality, Study and Preaching;

D. Spiritual and Christian Formation:

- 1) Introduction to Liturgy and devotions
- 2) Forms of prayer and practices
- 3) Principles of Christian Life

E. Other aspects of formation

- 1) Music and chant
- 2) Language learning: English, Spanish (ACPAV 2017, 172), Cantonese

69. There should be likewise a day-to-day plan for the novitiate concerning community services, sport activities and suitable apostolic ministry of the novices. This plan, to be designed and implemented by the Master of Novices, shall be reviewed by the Novitiate's local Formation Council.
70. At least twice during the novitiate year the Master of Novices shall discuss the progress of the novices with the conventual chapter and council. He shall send a written report to the Prior Provincial twice a year (LCO, 185).

c. Examination for First Profession

71. At the end of the Novitiate the simple profession will be made for two years and renewed annually. However, in particular cases, according to the judgment of the Master of Novices with the formation council, the first profession can be made for one or three years with the approval of the Prior Provincial (cf. LCO, 195 §II). (*Provincial Statutes*, 12)
72. The novice himself initiates the process for simple profession by petitioning the Prior Provincial in writing within the two months preceding the end of the Novitiate. With his hand-written petition, the novice explains why he wishes to make vows. Upon receipt of the petition, the Prior Provincial will ensure the appointment of three examiners, who will examine the candidate on the obligations of profession and his motivation, in accordance with LCO, 191. Great importance is to be given in the exam to the vocational motivation of the novice to make his profession.
73. The examiners of the Novices for admission to the simple profession are the Master of Novices, as president, and two members of the local formation council in the Novitiate appointed by the Prior Provincial (cf. LCO, 191 §III; *Provincial Statutes*, 11). When the novice has been formed in another Province, the Prior Provincial of the convent where the novitiate has taken place shall appoint the examiners.
74. The main criteria for admission to profession are the psychological, moral and religious maturity of the novice; the seriousness of his prayer life; his suitability for study; his disposition for apostolic work; his love for the gospel; his compassion for the poor, the sinner, and the un-evangelised; and his capacity to live the vowed life and the common life proper to our Order. Those who examine him and those who vote on him need to be confident that he understands the step he is taking and that he freely takes on the obligations of profession (RFG, 132).
75. The conventual Chapter and Council, after receiving the results of the examination, discuss

and vote on the candidate. The results are given to the Prior Provincial or the Vicar Provincial, who decides whether or not to approve the candidate for vows, taking into account all the regulations on Profession provided in LCO, 189-198 and RFG, 132.

5. Studentate

a. Description and Objectives

76. After first profession clerical brothers initiate the Studentate stage that normally goes until ordination or until the end of their institutional studies. It is a time of maturing, and of deeper integration into Dominican life as well as of continued growth in the faith. During these years the student brothers continue their intellectual, spiritual and religious formation, and complete the time for their definitive incorporation into the Order in the Province.
77. St Dominic's Priory, in Macau, is currently the common Studentate for all the student brothers of our Province. If deemed appropriate, however, our students from Spain and Venezuela may be incorporated either into this common Studentate or another Studentate of the Province or of the Order in Spain and Latin America (ACPAV 2017, 174).
78. Those Asian student brothers who, due to difficulties in getting a Macau visa, are taking their institutional studies in Hong Kong or in another place different from the common studentate must be placed under the direct care of a Master of Students.
79. The Master of Students is the ordinary superior of the brothers in formation and he must be consulted in all the matters that have to do with their formation. He has the duty and the right to coordinate the formation program of the student brothers. Among other duties and responsibilities, he is to give explicit guidance and formation through regular individual meetings with student brothers and through meetings of the studentate as a group; and organize conferences on the Constitutions of the Order, Acts of the General and Provincial Chapters and other readings that may help to better develop and understand our charism.
80. Given that the majority of our student brothers come from Asia, it is of vital importance that their institutional studies be realized in the Asian context (ACPA 2017, 174).
81. "Brothers in formation" are those who are pursuing their institutional studies and those simply professed doing complementary studies, whether they have already received Holy Orders or not.
82. When a brother in formation is transferred to another community of the Province an appropriate report should always be sent by the previous formator to the new one. This report could be the same as the one submitted to the Prior Provincial.

b. Formation Program for the Studentate

83. The Formation Program for the student brothers shall be organized according to a plan prepared by the Master of Students in coordination with the local Formation Council and, for matters of study, with the Regent of Studies and the Moderator of the Centre of

Studies. It must integrate the human, spiritual, intellectual and pastoral dimensions of the Dominican life. Specifically, the ability to live fraternal life in common in a multicultural and multicultural environment; the experience of God and of a theological life cultivated through prayer and contemplation; the searching for the sacred Truth through an intense dedication to study; and the apostolic zeal aimed at the ministry of evangelization and the missionary work, in harmony with the pastoral plan of the local church.

84. Following the fundamental objectives of the Formation Program of the Student brothers the essential elements of consecrated and Dominican life should be included and deepened, among them (cf. APCA2017, 177):
- a. The experience of God in prayer and contemplation;
 - b. The communitarian and fraternal life in a multicultural ambience;
 - c. The missionary formation (cf. ACGTr, 145), in line with the nature of our Province;
 - d. The initiation into the apostolate and some practical experiences of it in accordance with the times and circumstances.

1. Community Life

85. Community life shall be held in great regard by our student brothers. The fact that they come from different countries and cultures makes it all the more necessary for them to live together, to show a genuine concern for one another, and to develop attitudes of reciprocal acceptance, co-responsibility, belongingness and transparency. A good level of community life, in addition to being a sign of fraternity, gives credibility to our work and preaching.
86. The students' community life program should take into account as much as possible the conventual schedule, and should integrate all the elements proper to the Dominican way of life. This program, subject to periodical review and evaluation by the Master of the Students with the local Formation Council, shall include specific times for prayer, study, meetings, recreation and for an annual retreat.
87. The Studentate's formation community, in preparation for the canonical visitation by the Prior Provincial, must review its community project and make a written evaluation of the common achievements as well as of the difficulties experienced. This evaluation must be presented to the Prior Provincial as part of the canonical visit (*Provincial Statutes*, 05).
88. In order to facilitate the opportune community discernment, the Master of Students should discuss with the conventual Council and Chapter the situation of the student brothers at least twice a year.
89. As far as possible, the Students shall have the opportunity of partaking in the life of the Province, showing concern for the brothers and their needs.

2. Prayer life

90. The student brothers are to be led to a deepening of their profession commitments and to a progressive integration in their lives of the elements vocation-consecration-mission. This can be attained by assiduous prayer and meditation, faith sharing, and appreciation for one's vocation.

91. Since without prayer personal maturity is impossible (cf. RFG, 24), due importance is to be given during the Studentate years to the teaching and practices of prayers found in the traditions of the Order and the Church.
92. Provisions are to be made in the students' formation program for implementing the exhortations put forward by our Provincial Chapter (cf. ACPAv 2017, 113-116); for the sharing of faith experiences in community; for the recovery of the practice of the *Lectio Divina* (reading, meditation, contemplation), and for the communitarian celebration of reconciliation, particularly during the seasons of Advent and Lent.
93. Spiritual guidance or counselling support should be facilitated to the brothers by the Master of Students, who in turn should remind them of the value of having a regular confessor and a spiritual director. Of great importance also in this regard is the role of the formation community (cf. RFG, 141).
94. In regulating the student brothers' prayer life the following points among others are to be taken into account:
 - a. There must be a space for both private and common prayer as well as a time reserved for mental prayer of meditation in their daily schedule.
 - b. The daily participation in the Eucharistic celebration and in the Liturgy of the Hours is of vital importance, and they should be in harmony with real life.
 - d. The daily community recitation of the Rosary should nurture the lives of our brothers in formation as a form of Dominican preaching and ministry.
 - e. The time devoted to prayer and study should not be frequently interrupted by other activities.
 - f. St Dominic's compassion for the poor and sinners moved him to pray and to do penance for them.

3. Study

95. Our student brothers should acquire the habit of study, ordered to their preaching mission. They should be fully aware that "study is an essential part of our spirituality, of our form of religious life, and of our mission in the Church" (RFG, 21), and henceforth that intellectual formation is not isolated from the rest of formation.
96. All brothers are to receive adequate intellectual training according to the requirements of the future ministry to be entrusted to them.
97. The Regent of Studies and the Moderator of the Centre of Institutional Studies have the responsibility of supervising the philosophical and theological program of studies and of supporting the Master of Students in the intellectual formation of the student brothers. Their specific roles are detailed in our *Ratio Studiorum Particularis*.
98. If the brothers do their studies outside an institution of the Order, the specific character of Dominican study should be presented to them at home through supplementary courses in Dominican philosophy and theology. In particular, the contribution of St Thomas Aquinas, as well as Dominican teaching about the spiritual life, are to be provided according to the requirement of the *Ratio Studiorum Generalis*. (RFG, 140).

99. Formation on the proper use of internet and of other means of social communication is a must nowadays. The Internet, in particular, is already a phenomenon that affects various aspects of our private and community life. Our student brothers must be taught that while computers, iPads and many other contemporary electronic gadgets may be excellent working tools for study, research, global communication and preaching, however, they have to be used wisely and with responsibility: not to waste time, to foster individualism or to weaken community life. Brothers in initial formation should be properly guided on the “Ethics in Internet” following the guidelines of the Church on this matter, and be often reminded of their personal and institutional responsibility in the actual use of these modern media.
100. In addition to English, which is becoming the common language of the Province, it would be desirable that our younger brothers study Spanish in order to drink from the original historical sources of the Province and to discover the spirit that has animated it (ACPAV 2017, 95).
101. Our program of institutional studies should include missionary formation and exposure; it should offer at least a course on Missiology (ACPAV 2017, 206). It is also important that our brothers in formation study the indigenous values of their own cultures and communicate with the friars assigned in the missions to share their experiences.
102. The Master of Students is to be well informed on the progress of the brothers in their studies and he should include some sort of information about their academic performance in his annual written report to the Prior Provincial (cf. LCO, 214, III).

4. Preaching

103. Preaching for the salvation of humanity must be presented to the students as essential to Dominican life; not just a function to be performed, but rather as our “identity tag” and our way of life as followers of Christ. The principal elements of our spirituality, namely, prayer, study, community life, the living out of the evangelical counsels, and regular observance, if properly balanced, are necessary in order to remain faithful and be fruitful in our preaching ministry.
104. Because our formation is oriented “to form Dominican preachers,” zeal for preaching should constantly be instilled in our student brothers and be considered as an essential element of vocation discernment to the point that if zeal for preaching does not appear in a brother, one could question his Dominican vocation (cf. ACPAV 2017, 96).
105. The Dominican way of preaching demands a progressive initiation of the students to it by encouraging its preparation in community. Such preparation may become simultaneously a learning method of evangelization and an opportunity to be evangelized by these activities. The need to refer to the Scriptures as the permanent well-spring of life should always be felt.
106. Preaching is a community task, as the community is the family where it is organized and from where preaching acquires its prophetic and missionary character. For their training, it is important that our student brothers have some preaching practices in the community from the early years in the studentate.
107. The continuous development of new technologies generates new avenues where

preaching enjoys new opportunities: internet, social networks, etc., all that constitutes a new challenge for preaching in the Order and in the Province (ACPAv 2017, 103). Student brothers should be guided in the proper use of this new preaching *agora*.

5. Apostolate

108. The apostolate during the studentate period shall be incipient yet serious, organized, constant, plural and always reviewable, taking care that the other component elements of the student's life may not be negatively affected.
109. From the first years of the curriculum of studies, suitable programs in diverse works of the apostolate should be progressively introduced under the guidance of a director for pastoral formation. As far as possible, these well-defined apostolic practices should take place during the academic year and particularly during vacation time (LCO, 225, I). The director of pastoral formation will be proposed by the local Formation Council and appointed by the Prior Provincial after consulting the Master of Students (cf. RFG, 142-143).
110. The Master of Students with the local Council of Formation shall program the summer vacation of the student brothers, particularly those in theological studies, so as to give them the opportunity to acquire some pastoral experience, whether in their own native countries or in another Vicariate or Mission of the Province. These apostolic experiences must ensure that the student brothers will have contact with the world of the poor, gradually introducing them in this way to the frontiers of Dominican life and mission (RFG, 144). This program will have to be endorsed by the Conventual Council to the Prior Provincial for final approval, budget considerations and needed permissions to travel.
111. The Centre of Institutional Studies should organize courses in pastoral work and preaching, theory and praxis; and invite parish priests with long pastoral experience to share their knowledge (ACPAv 2017, 179).

6. Intercultural Dialogue

112. Since our Province is increasingly becoming a mosaic of nationalities, languages and cultures, the student brothers should be gradually introduced to the dynamics of intercultural dialogue from the beginning of their formation, in such a way that they acquire the capacity to live together in a pluralistic setting of cultures and to work together in intercultural apostolic teams. With the discretion of the Master of students, special lectures or seminars on intercultural dialogue may be imparted to those in formation.
113. Our formation programme must also initiate the brothers into the life of Dominican family, as it is another context in which we learn how to share life with others, women as well as men, religious as well as lay people, where we must practice dialogue, solidarity and fraternal reconciliation (cf. RFG, 45).
114. Given that the world is the field where the Word of God is sown (Mt 13:18), our study ought to take shape in dialogue with contemporary culture, with other religions, and bearing in mind the cause of the poorest and the excluded. Without an attentive study of the world we will not be able to evangelise it nor converse with it (cf. ACGR 2010, *Prologue*, 54).

IV.
**SOLEMN PROFESSION, MINISTRIES, SACRED ORDERS AND
COMPLEMENTARY STUDIES**

1. Solemn Profession

115. After three years of simple profession, brothers may be admitted to solemn profession (cf. RFG, 158). They may opt, however, at their own request or the superior's suggestion, for the renewal of their profession, but not beyond another three years, in accordance with LCO 201§I.
116. During the six months prior to solemn profession, a brother shall be examined and the declarations contained in Appendix 5 of LCO shall be made to him. As to the subject matter of the examination, "he should be questioned about the obligations of our profession as well as the human and spiritual motives drawing him to consecrate his life to God through profession in the Order" (LCO, 191). The examiners shall also judge the physical, psychological, moral and intellectual aptitudes of the candidates and specially the vocational motivation of the brothers.
117. The examiners for admission to solemn profession will be "the Master of Students, as chairman, and two members of the formation council in the student house appointed by the Prior Provincial (cf. LCO, 191 §III)" (*Provincial Statutes*, 13).
118. In addition to the vote of the Council and the Chapter, along with the written report of the Master of students, the Prior Provincial is bound to have a thorough interview with the brother whose profession he is about to receive concerning the step he is going to take (RFG, 141), and the serious consequences of the documents he signs before his profession (cf. LCO, 200 §IV).

2. Ministries of Reader and Acolyte

119. The Ministries of Reader and Acolyte may be given to the brothers any time after first profession, as a way of forming them gradually and prudently in the apostolate (cf. LCO, 215-bis; RFG, 151).

3. Sacred Orders

120. Our brothers may freely request to be admitted to Sacred Orders. However, "in presenting brothers for ordination to the Diaconate or to the Presbyterate, the requirements of our constitutions and of the Church's law are to be carefully observed (CIC 1031 §I; 1032; 1035-1036; LCO, 246-248)" (RFG, 166).
121. The Prior Provincial shall not admit a brother to Sacred Orders unless, after careful inquiry, he is satisfied about his religious conduct (*De moribus religiosis*); his suitability for priestly office and his progress in study (LCO, 247, I; 318, 4^o); and his aptitude for preaching within the context of the Sacred Liturgy (RFG, 167).

122. The candidates must take an examination on the Sacred Order they are going to receive in the presence of a panel of three examiners composed of the Prior of the community as the chairman, and two members appointed by the Prior Provincial or by the Prior with his council.
123. Within six months before completing their institutional theological studies or within six months before ordination to the priesthood, brothers must undergo the “Examination for Faculty to Hear Confessions.” It shall take place in the presence of three examiners, namely, the Regent of studies, as the chairman, and two members appointed by him (RSP, 61), provided that the Regent is in the place where the exam takes place, otherwise, the Prior Provincial will appoint the examiners. However, if the exam takes place at the same time as the exam for the ordination to the priesthood, the other two members are appointed by the Prior Provincial or by the Prior with his council.
124. The examiners for “Examination for Faculty to Hear Confessions” shall ask on the fundamental themes of Moral and Pastoral Theology, including Christ’s teachings on the matter, principles of Moral Theology and their application to concrete cases in confession, the corresponding documents of Vatican II, the Church’s Magisterium on the Sacrament of Penance as found particularly in the Catechism of the Catholic Church, and the pertinent provisions of Canon Law.

4. Complementary Studies

125. Once they have completed the six years of institutional studies or after some pastoral experience, all our brothers are to pursue “two additional years of study” (RSG, 24). These studies, intended to help brothers to broaden their knowledge of a given field or to develop greater competence in the pastoral or administrative realm, must be regulated by the provincial plan of additional and complementary studies (ACPAv 2017, 209), taking into account the future assignation of the brothers.
126. Some of our brothers, duly selected by the Prior Provincial and by those responsible for the studies in the Province, may satisfy the mentioned expectation of the *Ratio* (RFP, 125) by following a formal program of complementary studies resulting in a master’s degree, a license, or a doctorate (RSG, 24). Those selected brothers having in mind the common good of the Province, are to complete their assigned studies under the supervision of the Regent of Studies and of the Prior Provincial, and in the period of time agreed upon (cf. RSG 25; ACPAv 2017, 210).
127. The Prior of the convent to which the student brother is assigned –or another brother appointed by the Prior Provincial– is to assist the student both in his academic education and in his priestly, Dominican and pastoral formation.
128. The Prior Provincial and superiors together with the Regent and the Promoter of Permanent Formation ought to develop a Programme for newly ordained priests in order to assist them in these important moments of transition to pastoral work in the mission (ACPHk 2009, 169).

COOPERATOR BROTHERS

129. Cooperator and clerical brothers in the Order share a common vocation, each serving the same mission of the Order in their own distinctive way (cf. LCO, 141). Thus what is said in this *Ratio* on Dominican formation applies also in principle to Cooperator Brothers.
130. The objective of the Cooperator Brothers' formation is to help them attain a human and Christian maturity that may enable them "to participate fully in the life and mission of the Order" (RFG, 155); live a truly Dominican life and to carry out their mission with responsibility (RFG, 153-157), thus partaking in the life and government of the community.
131. For a candidate to Cooperator Brother to be admitted to the Pre-novitiate, the general requirements for admission in the Province described above (cf. n. 39) should be applied. He must have those studies officially required for technical-professional formation.
132. There shall be a common novitiate for Cooperator and clerical brothers. However, a transfer from the Cooperator to the clerical state and vice versa can only be made with the permission of the Prior Provincial and his council (LCO, 179).
133. After simple profession, Cooperator Brothers should normally spend three years in formation, either in the Student House of the Province or in another house, always under the authority of a Master, who may be the same as the Master of Students. Where their initial formation ends with solemn profession, the local superior or another brother appointed by him is to accompany them for the first two years after solemn profession (RFG, 162).
134. Although "all brothers are to receive the same human and spiritual formation up until solemn profession" (RFG, 153), however, the program of studies of the Cooperator Brothers in the period after the novitiate would be different from the one of the clerics: Cooperator Brothers will combine their professional training with their theological formation, in accordance with the programme of formation organized by the Regent of studies and the Master of co-operator brothers (LCO, 217).
135. Each Cooperator Brother shall be allowed to gain a professional qualification in an area that employs his skills and will be useful to the Order and the Province.
136. Cooperator brothers can be admitted to solemn profession at the end of the first triennium of simple profession. They may opt for profession renewal, but not beyond another three years, in accordance with LCO, 201§I.
137. Cooperator Brothers may receive the ministries of Lector and Acolyte (cf. RFG, 154).

VI

PERMANENT FORMATION

1. Description and Objectives

138. Formation is a never ending process which molds our lives as Dominicans. "While there

will be a natural sense of ‘graduation’ at the end of institutional studies, particularly where it coincides with ordination to the priesthood, our formation continues, not just in the years immediately following solemn profession or ordination, but throughout our lives.” (RFG, 170).

139. Permanent formation cannot be reduced to its doctrinal or intellectual aspect, but “inevitably concerns the whole person of the religious, his human, intellectual, spiritual and apostolic formation” (RFG, 174). Thus, together with assiduous study, which is indispensable for our mission in the Church to preach the Gospel of Jesus Christ (RSG, 9), each brother must continue to cultivate these other dimensions of formation and integrate them for the work of preaching and for an effective ministry.
140. There is need to constantly update the purpose of our Dominican religious life and that of the Province in the framework of the Church and of the challenges to the faith in a world in continuous transformation. The future and the quality of life of the Province will depend on the formation of its members.
141. Permanent formation is a personal commitment and a community task (ACPA 2017, 181). Responsible for it is, in the first place, the brother himself, who must permanently cultivate genuine personal maturity, practice of prayer, fidelity to the vows, common life, continual study, and active solidarity with the poor. On the other hand, the local community shares its responsibility for the permanent formation of the brothers assigned to it: a responsibility that rests with the Prior, assisted by the conventual Lector (LCO, 88; 326-bis) and by the conventual chapter (LCO, 311).
142. In implementing the programs of permanent formation of the brothers, the needs of the differing ages are to be taken into account: the need for formation is not the same at the end of the institutional studies, at the so-called middle age, at the time of retirement, or at the time of assuming sickness and old age.

2. Contents and Means

143. The contents of the permanent formation programs should attempt to harmonize inasmuch as possible the following elements of personal, community and apostolic life:
 - a. Spiritual renewal, aiming at strengthening our religious commitments;
 - b. Theological-pastoral renewal and human-professional update, so that our ministry may answer adequately to the demands of present times;
 - c. Openness and community participation, in order to attain a greater communication among the brothers.
 - d. Special and profound attention “to questions of real maturity, sexuality, behavioural tendencies and the vow of chastity” (ACGR 2010, 199).
 - e. The provincial and regional programmes of permanent formation must include lectures to help brothers in the process of aging in dignity.
144. The Prior Provincial, the Regent of Studies, the Provincial Promoter of permanent formation and the Vicar Provincials, together with their respective Promoters of Permanent Formation are expected to develop strategies to encourage the permanent

formation of the friars (cf. LCO, 251-bis). They shall occasionally organize specific programs of permanent formation and meetings according to age groups (cf. ACPAv 2017, 183):

- a. For the brethren in solemn profession (RFG, 185);
 - b. For the young brethren during the first years after their ordination (RFIS, 83; cf. PDV, 75). We recommend that they participate in the Common Study Program held annually by the Provinces of Asia-Pacific Region;
 - c. A week of formation for the brothers who are celebrating the jubilee of their profession or ordination. This celebration shall be convened with an invitation to all relatives to a solemn Eucharist;
 - d. For the elderly (ACGB, 253; cf. PDV, 77).
145. Within each community the conventual Lector should implement ways and means to help the brothers partake actively and effectively in permanent formation programs. They could include regular meetings, presided either by him or by the local Prior or Superior in which the brothers of the community reflect on topics such as prayer, common life, contemplation, the role of study, the significance of the vows, Holy Scripture, professional ethics, pastoral practices, and others.
146. Sabbatical periods, responsibly programmed, are also valid means for permanent formation. The brothers should regularly enjoy a sabbatical period for renewal in the pastoral, intellectual and spiritual level, within the framework of study and permanent formation. Vicar Provincials and their council should only approve the application for a sabbatical period after the candidate presents a programme approved by the Regional Promoter of Permanent Formation (Cf. ACPAv 2013, 172; ACPAv 2017, 184).
147. The formation of formators is a current priority in the Order; such should also be in the Province. To this end, “every two years there shall be a week of formation for all formators of the Province to debate in common the diverse processes of formation and to acquire new knowledge which would help them in their task as formators” (ACPAV 2017, 187).
148. Due to the ongoing crisis of the sexual, physical, and emotional abuse of minors and other vulnerable persons within the Church, the Prior Provincial and his council must acquaint the brothers with clear policies and procedures that properly address prevention and pastoral care, and ensure a rigorous application of the related norms of canon and civil law.
149. The Promoter of Permanent Formation, together with the Provincial Regent of Studies, shall be the concrete promoters of Permanent Formation. After their appointment, they shall present a quadrennial plan of Permanent Formation for the approval of the Provincial and his Council (RFG 180; ACPAv 2017, 182).
150. Aware of the increasing sensitivity in relation to issues of ecology, economy and of the new scientific assaults on human life, it is recommended that each community devote an annual study meeting on the issue of stewardship of creation (human and nonhuman) in order to incorporate it into our preaching more effectively (cf. ACGR 2010, 157).

151. As Dominicans, we are expected to be preachers and witnesses of hope in our personal life, communities, schools and apostolic activities. Besides, the growing involvement of many people in causes of justice, peace and human rights; the spirit of solidarity and volunteerism; the new attitude of dialogue between cultures and religions are signs urging us to continue making Dominican preaching an action of grace (cf. ACPAv 2017, 102).