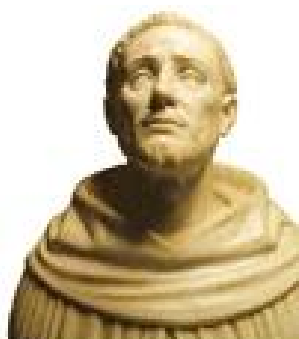


PROPER OF THE ORDER OF PREACHERS

RITUAL



ORDER FOR THE RECEPTION AND PROFESSION INTO CLERICAL OR LAY FRATERNITIES OF SAINT DOMINIC

Provisional Translation for Study and Comment

CHICAGO & MELBOURNE

2002

Chicago

November 7, 1999

All Saints of the Order of Preachers

Melbourne

July 22, 2002

Saint Mary Magdalene

The following document is a private English-language *Draft Translation* of the **Rite of Profession**: a title prepared for insertion in the **Rituale** of the **Proprium Ordinis Praedicatorum**. It was prepared in the United States, and has been proofed in Australia.

This is a translation of the Latin *editio typica* of **Professionis Ritus (1999)** with the exception of the biblical texts to be used in the celebration of the rite. The Latin *incipits* are to be found in this publication until a decision is reached upon an English translation for common use.

Only those parts of the rite referring to the fraternities are included in the current fascicle. The rites for the friars, the nuns and the sisters will be issued separately.

Furthermore, this is a translation that remains faithful to the *editio typica*. No pastoral accommodation or adaptation has been made to the texts or rites. Further work remains to be done to make this ritual a suitable pastoral liturgy for the diverse communities of men and women – professed clerics, religious women and men, and laity -- who will celebrate their public commitment to God in diverse ways within the Order of Preachers.

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PROPER OF THE ORDER OF PREACHERS

IV

RITUAL

An extract from the

RITE OF PROFESSION

revised in accordance with the new liturgical law



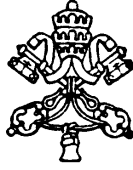
**prepared by the authority of the Most Reverend Father
Friar TIMOTHY RADCLIFFE
Master of the same Order**

and edited by his command

Provisional English-language Edition

CHICAGO & MELBOURNE

2002



**CONGREGATION FOR DIVINE WORSHIP
AND DISCIPLINE OF THE SACRAMENTS**

DECREE

FOR THE ORDER OF PREACHERS

PROT. 2593/97/L.

AT THE REQUEST OF THE REVEREND FATHER CHRYS FINN, VICAR OF THE MASTER OF THE ORDER, BY THE MANDATE OF THE MASTER, AND AFTER THE LETTER DATED JUNE 12, 1997, BY VIRTUE OF THE FACULTIES GRANTED TO THIS CONGREGATION BY THE SUPREME PONTIFF JOHN PAUL II, WE HEREBY APPROVE THE *ORDO RECEPTIONIS ET PROFESSIONIS SODALIIUM FRATERNITATUM CLERICORUM VEL LAICORUM S. DOMINICI* (THAT IS, THE ORDER FOR RECEIVING THE PROFESSION OF MEMBERS OF FRATERNITIES OF SAINT DOMINIC FOR CLERICS OR LAITY), ACCORDING TO THE COPY DRAWN UP IN LATIN AND ATTACHED TO THIS DECREE.

WHEN THE TEXT IS PRINTED, THIS DECREE SHOULD BE INCLUDED IN ITS ENTIRETY, SINCE IT INDICATES THAT THE APPROVAL REQUESTED OF THE APOSTOLIC SEE HAS BEEN GRANTED.

IN ADDITION, TWO COPIES OF THE PRINTED TEXT SHOULD BE FORWARDED TO THIS CONGREGATION.

ANYTHING TO THE CONTRARY NOTWITHSTANDING.

GIVEN AT THE HEADQUARTERS OF THE CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS ON THIS 29TH DAY OF MARCH 1998, ON THE FEAST OF SAINT CATHERINE OF SIENA, VIRGIN AND DOCTOR OF THE CHURCH.

GEORGE CARDINAL MEDINA ESTEVEZ.
PREFECT

+GERARD M. AGNELO
SECRETARY, ARCHBISHOP



BROTHER TIMOTHY RADCLIFFE, O.P.
PROFESSOR OF SACRED THEOLOGY
AND HUMBLE MASTER AND SERVANT
OF THE WHOLE ORDER OF PREACHERS

Letter of Promulgation

I am pleased to deliver to all the communities of the Dominican Family the rite of profession of our Order recently approved and confirmed by the Apostolic See to be used by them. I implore the abundant multitude of those called to the Order, “desiring to procure their own salvation and that of others,”¹ to embrace the life of the gospel and to attend to the preaching of the Word of God, on account of which we too have devoted ourselves.²

After the *Proprium Officiorum* [*Proper of the Offices*] (1982) and the *Missale ac Lectionarium* [*The Missal and Lectionary*] (1985), this *Rite of Profession* stands out as a section of the *Ritual* that is of great importance, which in turn is a part of the *Proprium O.P.* [*Proper of the Order of Preachers*]. Indeed, as the new liturgical law directs, this book makes constant reference to the Roman *Ordo Professionis Religiosae* [*Order of Religious Profession*], adapting elements of that order to itself, using the freedom that is allowed to the individual religious families.³ Therefore our Order seeks especially to foster the following: simplicity of the rites – without litanies or prayers of “blessing or consecration” of the professed – the consecratory force proper to the act of profession itself,⁴ the addition of texts and admonitions that come from the very early times of the Order or that are repeated in recent documents of the Order.

Thus the rite of profession that is proper to us and the particular tradition that essentially goes back to the time of Saint Dominic, becomes a fully liturgical rite, now that the orientations of the Second Vatican Council have been followed: namely, the original celebration in chapter⁵ – now joined to the celebration of the Eucharist or at least a liturgical action, is now celebrated in church. Therefore the action is made ecclesial, in which the offering of each brother or sister is closely joined with the offering of Christ himself.

This section of our *Ritual* has been put together with particular study, namely the work of historical and liturgical research and the consultation of the communities of the entire Dominican Family.⁶ Many experts of both sexes worked together with the liturgical Commission of the Order and I myself – as the Master of the Order – followed the progress of the work with my usual concern.

¹ LCO, no. 1, *Constitutio fund.*, § 11.

² Cf. Master of the Order T. Radcliffe, Letter to the Order “Votati alla missione,” (“Devoted to the mission”), Easter 1994.

³ SCCD, *Indicationes pro Ordine professionis religiosae aptando* (“*Indications for adapting the Order of religious profession*”), made public law in the French language on July 15, 1970: “*Notitiae*” 6, 1970, pp. 319-322 and EDIL I, pp. 697-701.

⁴ Cf. P. M. Gy, *Sur le caractère consécrationnaire de l’acte même du vœu solennel dans la théologie de Saint Thomas d’Aquin* (“*On the consecratory character of the very act of the solemn vow in the theology of Saint Thomas Aquinas*”), AOP 1998, October-December: V. Romano, *Indole e valore della Professione domenicana* (“*Nature and value of Dominican profession*”), “*Eco di S. Domenico*,” special issue, December 1996.

⁵ Cf. *Processionarium S.O.P.*, ed. Master of the Order E. Suarez, Rome, 1949, pp. 156-158.

⁶ Cf. V. Romano, *Il Rito della Professione O.P.* [nn. 14-15], AOP 1998, October-December.

This *Rite of Profession* in one volume is not being offered only to the brothers and sisters in the consecrated life, but under the aspect of the life of the gospel – and it is from this that the previously mentioned “General Introduction” *begins* – it also is directed to laity, priests and deacons of Fraternities of Saint Dominic. Therefore one introduction explains the outlines of the formulas for reception and profession, which contain fundamental elements that are common to all the communities of the Order. Of the four sections of this volume, there a section for the Friars, one for the Nuns, one for the Sisters and for the members of Secular Institutes and Societies of Apostolic Life, and one for the Laity and other members of Fraternities of Saint Dominic.

Therefore this *Rite of Profession*, which is part of the *Ritual* included in the *Proprium Ordinis* [*“The Proper of the Order”*], I hereby declare to be the standard edition for the Friars, Nuns and members of Fraternities of Saint Dominic. However, in the annex, a Rite is proposed for the Sisters and other members of Institutes of consecrated life connected to the Order, according to the determination of the General Chapter of Tallaght (1971)⁷ just as the *Ceremonial* of my predecessor, Brother Martin Stanislaus Gillet⁸ was provided for them and the Decree of the Apostolic See on the supplements of the Order for *Liturgy of the Hours* and the *Roman Missal* provides that they should also be observed by the Sisters⁹, as an element of great importance when any Institute is associated to the Order.

Translations and adaptations of this *Rite of Profession* are to be drawn up for the various linguistic regions according to the norms of the Apostolic See and the indications already provided¹⁰ or given below in the “General Introduction.”¹¹

May the Lord grant that we, who have been joined in a single profession of following him, will advance in one mind in our common calling and mission.

Given in Rome, at the Curia of our Generalate on the 25th day of March, on the solemnity of the Annunciation of the Lord, in the year of the Lord 1999.

Friar Timothy Radcliffe, O.P.
Master of the Order

Friar Vincenzo Romano, O.P.
Chairman of the Liturgical Commission of the Order

Prot. No. 66/99/556

⁷ ACG 1971, n. 172: “We commit to the Master of the Order the task of providing, in a timely manner, for an adaptation of the rites of clothing and profession for the nuns and sisters of our Order in order to foster the unity of the liturgy of the whole Order.”

⁸ Cf. *Caeremoniale iuxta ritum sacri Ordinis Praedicatorum de Receptione ad habitum et de Professione tum temporaria tum perpetua pro Monialibus eiusdem Ordinis et Sororibus Tertii Ordinis Regularis* [*“Ceremonial according the Sacred Order of Preachers for the Reception to the habit and for both temporary and perpetual Profession for Nuns of that same Order and Sisters of the Third Order Regular”*] (ed. minor). Rome 1930.

⁹ Decree on the approval of the Proper of “Offices” of the Order of Preachers (Prot CD 671/76 in LHOP>, p. vi.

¹⁰ Cf. *Translationes Proprii O.P. linguis vernacularis* [*“Translations of the O.P. Proper in vernacular languages”*] in LHOP “Introductio generalis” nn. 72-79, pp. lx – lxiii.

¹¹ Cf. below, nos. 19-23.

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ABBREVIATIONS AND ACRONYMS

- AA** Second Vatican Council, Decree *Apostolicam Actuositatem*. on the apostolate of the laity, November 18, 1965: EV 1, pp. 946-1017.
- AAS** “Acta Apostolicae Sedis” (“Acts of the Apostolic See”), Romae 1909 sqq.
- ACG** “Acta Capitulum Generalium Ordinis Prædicatorum” (“Acts of the General Chapters of the Order of Preachers”)
- ACG I** “Acta Capitulum Generalium Ordinis Prædicatorum” (“Acts of the General Chapters of the Order of Preachers”). vol. I (1220-1303), ed. B. M. Reichert, Rome 1898 (= MOPH III).
- AFP** “Archivum Fratrum Prædicatorum” (“Archives of the Friars Preachers”), Paris-Rome 1931 ss.
- AG** *Antiphonarium S.O.P.*, ed. S. Gillet, Rome 1933.
- AGOP** Archivum Generale Ordinis Praedicatorum, “The General Archives of the order of Preachers” Santa Sabina, Rome.
- ASOP [AOP]** “Analecta Sacri Ordinis Prædicatorum,” Rome 1893 sqq.; then from the year 1995: “Analecta Ordinis Praedicatorum”.
- BOP** *Bullarium Ordinis Fratrum Prædicatorum*, ed. A. Brémond, vol. I, Rome 1729.
- CIC** *Codex Iuris Canonici (Code of Canon Law)*, promulgated by John Paul II, January 25, 1983, canons 641-658: EV 8, ii, PP. 355-363.
- CL** John Paul II, Post-synodal Apostolic Exhortation *Christifideles Laici* on the vocation and the mission of laypeople in the Church and the world, December 30, 1988: EV 11, pp. 1022-1243.
- CMS** *Cæromoniale iuxta ritum S. Ord. Prædicatorum de Receptione ad habitum et de Professione tum temporaria tum perpetua, pro Monialibus eiusdem Ordinis et Sororibus Tertii Ordinis Regularis (Ceremonial according to the rite of the Sacred Order of Preachers for the Reception to the habit and for Profession, both temporary and perpetual, for the Nuns of that Order and the Sisters of the Third Order Regular* (ed. minor), Rome 1930.
- I Const.** *Constitutiones antiquæ Ordinis Fratrum Prædicatorum (1215-1237)*, ed. A. H. Thomas, *De oudste Constituties van de Dominicanen*, Louvain 1965 (Bibliothèque de la Revue d'histoire ecclésiastique, Fasc. 42), pp. 309-369.
- II Const.** *Constitutiones Ordinis Fratrum Prædicatorum (1239-1241)*, ed. R. Creytens, *Les Constitutions des Frères Prêcheurs dans la rédaction de S. Raymond de Peñafort*, AFP 18, 1948, PP. 5-69, IN PART PP. 29-69.
- COP** *Cæromoniale iuxta ritum S. Ordinis Prædicatorum (Ceremonial according to the rite of the Sacred Order of Preachers)*, ed. A.V. Jandel, Mecheln (Malines) 1869.

- Constantinus** Constantinus de Urbeveteri, *Legenda S. Dominici*, ed. H. Ch. Scheeben, Rome 1935 (= MOPH XVI, pp. 286-352).
- DB** *De Benedictionibus*, editio typica, Romae 1985.
- Declar. gen..** P. Damian Byrne MO, *Declarationes generales Regulae Fraternalitatum Laicalium S. Dominici (General declarations of the Rule of the Lay Fraternities of Saint Dominic)* promulgated on February 16, 1988, in RLD, pp. 16-18.
- Directorium** *Directorium* or ‘*Formularium Ordinis Prædicatorum - Opusculum de agendis in Ordine*’ contained in the Codex of Rodez, AGOP XIV, A 4, pp. 11-27 = R. Creytens, *Le Directoire du Codex Ruthenensis conservé aux Archives Générales des Frères Prêcheurs*, AFP 26, 1956, pp. 98-126, in part. pp. 109-126.
- Eccl. Off.** *Ecclesiasticum Officium secundum Ordinem Fratrum Prædicatorum...*, vulgo dictum ‘*Protypus Humberti de Romanis*’, AGOP XIV L 1 (sæc. XIII).
- ET** Paul VI, Apostolic Exhortation *Evangelica Testificatio* on the renewal of religious life, June 29, 1971: EV 4, pp. 634-685.
- Humbertus** Humbert of the Romans, *Opera de vita regulari*, ed. J.-J. Berthier, 2 voll., Rome, 1888-1889 (reimpressio: Torino 1956).
- Jordanus** Jordan of Saxony, *Libellus de principiis Ordinis Prædicatorum*, ed. H. Ch. Scheeben, Rome 1935 (= MOPH XVI, pp. 25-88).
- IOPA** SCCD, *Indicationes pro Ordine pprofessionkis religiosae aptando* (original text in French), July 15, 1970: EDIL I, pp.697-701.
- LCM** *Liber Constitutionum Monialium O.P.*, ed. D. Byrne, ASOP 95, 1987, pp.20-81.
- LCO** *Liber Constitutionum et Ordinationum Ordinis Fratrum Prædicatorum* (1968), Rome 1986.
- LG** Second Vatican Council, Dogmatic Constitution on the Church *Lumen Gentium*, November 11, 1964: EV 1, pp. 460-633.
- LHOP** *Liturgia Horarum, Proprium Officiorum O.P.*, ed V. de Couesnongle, Rome 1982.
- MLOP** *Proprium Ordinis Prædicatorum, Missale et Lectionarium*, ed de Couesnongle - D. Byrne, Rome 1985.
- MOP** *Missale iuxta ritum Ordinis Prædicatorum*, ed. A. Fernández, Rome 1965.
- MOPH** *Monumenta Ordinis Prædicatorum Historica*, Louvain-Rome 1896 ff.
- OPR** SCCD, *Ordo Professionis Religiosæ*, Typis Polyglottis Vaticanis 1975 (reimpressio emendata): AAS 62, 1970, pp. 553 sqq. Et EDIL I, pp. 653-659.

- PC** Second Vatican Council, Decree *Perfectæ Caritatis* on the renewal of religious life, October 10, 1965: EV 1, pp. 782-813.
- PROP** *Proprium Ordinis Prædicatorum, IV: Rituale, Professionis Ritus*, Romæ, ad S. Sabinam, 1999.
- PS** *Processionarium S.O.P.*, ed. E. Suárez, Rome 1949.
- RC** SCRIS, Instruction *Renovationis Causam* on the updating of formation for religious life, January 6, 1969: EV 3, pp. 382-421.
- RD** John Paul II, Apostolic Exhortation *Redemptionis Donum* on the consecration of religious in the light of the mystery of redemption, March 25, 1984: EV 9, pp. 694-759.
- Regula** *Regula Beati Augustini episcopi*, text which the Order made its own, preserved in AGOP XIV, L 1, f. 36v (= LCO, pp. 3-11).
- RFL** *Regula Fraternalitatum Laicalium S. Dominici*, ed. D. Byrne, ASOP 95, 1987, pp. 83-88.
- RFS** *Regula Fraternalitatum Sacerdotalium S. Dominici*, ed. D. Byrne, ASOP 95, 1987, pp. 199-206.
- ROPD** *Regula Fratrum et Sororum Ordinis de Penitentia Beati Dominici, Fundatoris et Patris Fratrum Ordinis Prædicatorum*, ed. G. G. Meerseman, in *Dossier de l'Ordre de la Pénitence au XIII^e siècle* ("Spicilegium Friburgense," 7), Fribourg 1961, pp. 144-156.
- RP** SCCD, *Rite of Promise*, in RPR, pp. 121-137.
- SC** Second Vatican Council, Constitution *Sacrosanctum Concilium* on the sacred liturgy, December 4, 1963: EV 1, p. 344-433.
- SCCD** Sacred Congregation for Divine Worship.
- SCR** Sacred Congregation of Rites.
- SCRIS** Sacred Congregation for Religious and Secular Institutes; until March 1, 1968: Sacred Congregation for Religious.
- SCSCD** Sacred Congregation for the Discipline of the Sacraments and Divine Worship.
- S. Th.** Saint Thomas Aquinas, *Summa Theologiæ*.
- VC** John Paul II, Post-Synodal Apostolic Exhortation *Vita Consecrata*, March 25, 1996: AAS XX, 1996.
- Vicaire, Les origines** M. H. Vicaire, *Les origines paradoxales du Tiers-Ordre de Saint-Dominique*, in *Dominique et ses Prêcheurs*, Fribourg 1977, pp. 392-409.
- Vicaire, Relecture** M.-H. Vicaire, *Relecture des origines dominicaines: Le vœu de notre Profession*, "Mémoire Dominicaine" 4, spring 1994, pp. 207-224.

GENERAL INTRODUCTION

1. **EVANGELICAL LIFE** expresses itself in diverse forms which the Holy Spirit, with his multiform grace, raises up in the Church, to the end of facilitating the following of Christ for those who are docile to the call of the Father:¹² among them the Order of Preachers presents the way of Saint Dominic. Therefore, the faithful according to their own specific vocation -- with vows or other kinds of sacred bonds -- take on the purpose of the Order,¹³ dedicating themselves to God in such a way that their baptismal consecration may bear more abundant fruit,¹⁴ in other words the perfection of the Christian life which consists in love of God and neighbor.¹⁵

However, since the religious state leads to the perfection of that love through the evangelical counsels,¹⁶ by religious profession, the brothers and sisters come to be consecrated more intimately to the service of God¹⁷, dedicating themselves totally to the following of Christ in the Order and giving themselves in a new way to the universal Church¹⁸.

2. Therefore all the members of the Dominican Family — namely the Friars (both clerical and cooperator brothers), the Nuns, the Institutes of Consecrated Life, and the clerical and lay members of the Fraternities of Saint Dominic¹⁹ — are given this rite to be observed with the adaptations that are indicated in places. While taking into account local and linguistic differences, pastoral and liturgical needs, the special concerns of diverse assemblies, and the characteristics of the various branches of the Dominican Family, by using one rite even today, all the disciples of Saint Dominic will retain that uniformity that has been commended since the earliest documents to foster 'the zeal for holy unity' for the promotion of apostolic mobility.²⁰

I. THE LITURGICAL TRADITION OF THE ORDER

3. The liturgical rite of the Preachers²¹, was established by the Order in three general chapters (in the years 1254-1256), following the same pattern as for the Constitutions; at the request of the Master of the Order, Blessed John of Vercelli, it was then confirmed (1267) by

¹²Cf. VC, no. 1

¹³LCO, no. 1, *Const. fund.*, § I. ACG 1986, nos. 85, 87, 89.

¹⁴Cf. LG, no. 44; OPR Pr., no. 1; LCO, no. 189, § I; LCM, no. 152, § I; RFL, no. 14; RFS, no. 4, § 2. Cf. PC, no. 5; RD, no. 7; VC, no. 30; CIC, c. 573. See also *S. Th.*, II-II, 186, 1 ff.

¹⁵*S. Th.*, II-II, 184, 3.

¹⁶Cf. *S. Th.*, II-II, 188, 2.

¹⁷LG, no. 44.

¹⁸LCO, no. 1, *Const. fund.*, § III.

¹⁹Cf. LCO, no. 1, *Const. fund.*, § IX.

²⁰Clement IV, Bull *Consurgit in nobis*, to the Master and the Friars of the Order of Preachers, July 7, 1267: BOP I, p. 486; cf. Humbert II, 5-8.

²¹The Order of Saint Dominic, that was born from a community of canons regular, retained several canonical elements relating to the regular and liturgical life, but abandoned "stability in one place" and promoted the unity of the Order and its apostolic mission through obedience to a single Master.

In the times of Dominic, the liturgical usage of the Roman Curia extended only to central Italy, and the Latin Church did not have a single rite. Our Order, however, even before St. Raymond of Peñafort became Master of the Order, began to establish its own uniform liturgical usage, adapted to religious who led a life that was both apostolic and canonical. Humbert of the Romans, by the middle of the thirteenth century, had completed this task.

the apostolic authority of Pope Clement IV²². It was used for many centuries, observing the necessary adaptations to the books of the Roman liturgy after the Council of Trent and also after the reception in the Order (1921) of the reform of Saint Pius X²³.

Finally, with the more profound renewal of the books of the Roman liturgy by the authority of the Second Vatican Council, our Order, taking into account the introduction of the variety of liturgical languages in the Latin Church and the needs of the pastoral-liturgical activity of the Order, asked permission from the Apostolic See to employ the *Missale Romanum* of 1970 and the *Liturgia Horarum* of 1971, but with the addition of the *Proprium Ordinis Prædicatorum* in which, according to the words of the decree of approval (25 July 1977), "the special treasury of our tradition" is maintained.²⁴

Therefore, in this fourth volume of *Propers* various rites are collected which were included in our *Processional*,²⁵ namely the Rite of Profession. This rite not only is a part of our liturgical 'Prototype',²⁶ but also seems to be connected with the original Constitution of Saint Dominic and with the spiritual and apostolic character of the Order founded by him. This character is faithfully preserved in our rite, now renewed²⁷ according to the norms of the Second Vatican Council²⁸ and of the *Rite of Religious Profession*²⁹.

II. ON THE SPECIAL CHARACTER OF DOMINICAN PROFESSION

4. "Incorporated into our Order by profession, we are consecrated wholly to God and are dedicated to the universal Church in a new way, totally deputed to announcing the good news of the word of God in its fullness.³⁰ This gift of self, which is made through the act of profession, is the gift of a singular grace, of which God is the author³¹, since man can "offer his entire life to God with a single act" only by "binding himself by a vow," "because life cannot be gathered up into a single instant, but unfolds in successive moments."³²

²²Bull *Consurgit in nobis* (above, note 9).

²³Cf. B.M. Hespers, *Pianæ reformationis Breviarii Ordinis Prædicatorum brevis expositio*, ASOP 18, 1927-1928, pp. 97-103.

²⁴Cf. ASOP 42, 1977, pp. 196-197; LHOP, p. VI; MLOP, pp. IX-XI.

²⁵The rite "In electione Magistri Ordinis vel Prioris Provincialis vel conventualis" was already revised and published in the third volume of the this renewed *Rituale O.P.* (*Proprium Ordinis Prædicatorum, Rituale: Ordo in electionibus superiorum servandus*, ed. D. Byrne, Ad Sanctæ Sabinæ, Rome 1992: ASOP 99, 1991, pp. 257-288).

²⁶Cf. *Eccl. off.*, ff. 50rA. 51rA.

²⁷Cf. among other references, SC, n. 80.

²⁸OPR *Pr.*, pp. 6 and 10. Cf. IOPA, n.1, p. 699.

²⁹ This renewal was already commissioned by the General Chapter of Tallaght held in 1971 (Acta 172; App. II, p. 115) and by the Master of the Order. Cf. ASOP 41, 1973, pp. 23-24; SCCD, Decree *De ordine professionis religiosæ O.P.*, February 13, 1973: ASOP 41, 1973, p. 23; *Ritus professionis sollemnis infra Missam peragendus*, ASOP 41, 1973, pp. 24-27; ACG 1974, no. 171; ASOP 43, 1977, pp. 137-138, 140, 231-233. Cf. V. Romano, *Il Rito dell Professione O.P.*, AOP 106, 1998, pp. 371ff.

³⁰LCO, no. 1, *Const. fund.*, § III. Cf. Honorius III, Bull *Cum qui recipit* to all the prelates of the Church, February 4, 1221, MOPH XXV, p. 145.

³¹*Summa Theologica* II-II, 88,7,1.

³²*Summa Theologica*, II-II, 186, 6, 2.

Therefore, since by the very act of profession³³ "a kind of spiritual consecration or blessing"³⁴ is effected, in the tradition of our Order there is no formula of blessing or consecration of the newly professed brother or sister; for this reason such a formula is included in this Ritual only among the optional texts offered in the *Appendix*.

5. Significantly, in the Order of Preachers, only profession of obedience is made (LCO 17, § 1), "whereby the person gives himself totally to God and whose acts are closer to the end of profession, which is perfection in charity,³⁵ through obedience, in the end, all other aspects pertaining to the apostolic life are accepted at the same time."³⁶ Even community "needs a principle of unity, to faithfully persevere in the spirit and its mission," namely through obedience to Saint Dominic and his successors.³⁷

6. Also since we are joined by obedience to Christ and the Church, "whatever toil and mortification we endure in its fulfillment is like an extension of Christ's offering and takes on the value of a sacrifice both for ourselves and for the Church, toward whose perfection the whole work of creation is fulfilled."³⁸ In the meantime "obedience, by which 'we overcome ourselves in our hearts',³⁹ is of the greatest use to attaining that inner freedom which is proper to the children of God — and it is 'strengthened through obedience'⁴⁰ - - and disposes us to the gift of charity."⁴¹

7. From its very beginnings, our Order, already during the lifetime of Saint Dominic, had its own rite of profession, distinct from other then existing rites, on account of elements proper to it.⁴² The particular nature of the profession of the Preachers arises from the character of its proper elements which correspond in a new way to the spirit and the apostolic purpose of Saint Dominic. This is truly reflected both in the structure of the formula of profession itself and by the rites⁴³.

³³Cf. LG, no. 44 ("...by professing in the Church the evangelical counsels he intended to be freed from hinderances...and thus even more intimately consecrated to the service of God"); LCO, no. 1, *Const. fund.*, § III ("with profession... we consecrate ourselves").

³⁴*Summa Theologica* II-II, 88, 7, 1. Cf. Eph. 1:3, LG, no. 45.

³⁵Cf. *Summa Theologica* II-II, 186, 2; LG, no. 44.

³⁶LCO, no. 19, § I. Cf. *Summa Theologica* II-II, 186, 8.

³⁷Cf. LCO, no. 17, § I and § II. See also Vicair, *Relecture*, pp. 208 ff.

³⁸LCO, no. 19, § II; cf. Honorius III, Bull *Cum spiritus fervore*, December 12, 1219: MOPH XXV, p. 116; *Summa Theologica* II-II, 186, 1 and 2; CIC, c. 607; PC, no. 14; ET, no. 29; RD, no. 8.

³⁹Greg. M., *moral.*, XXXV 14 (28), 155, CCL 143B, p. 1793, in *Summa Theologica* II-II, 104, 1; LCO, no. 19, § III; LCM, no. 19, § III.

⁴⁰Cf. LCO, no. 214 § II; LG, no. 43; PC, no. 14; *Summa Theologica* II-II, 186, 5,54 and 6, 3.

⁴¹LCO, no. 19, § III; LCM, no. 19, § III; cf. PC, no. 14; ET, no. 6; RD, no. 14.

⁴²Cf. *I Const.*, d. I, c. 16; *Directorium* XII, 2, pp. 118 ff.; see also Humbert II, 215. The ancient formula has remained unchanged up to our time and is still in force (LCO, no. 189, § I and 211).

⁴³Many testimonies are contained in the earliest documents of the Order, where the question "of professions" is dealt with and the "Manner of admitting to profession" is established: cf. *I Const.*, d. I, c. 16, p. 326.; *II Const.* XV, p. 41; *Directorium* XII, pp. 118 ff.

Indeed, profession is made⁴⁴ not only to God, but also to Blessed Mary and to Blessed Dominic,⁴⁵ it consists of the single vow of obedience, which encompasses all the elements of the religious state; the obedience is promised directly to the Master of the Order, as a principle of the unity of the Order itself and of its mission; it is made not only according to the rule of Saint Augustine, but also according to the '*Institutiones*' (Constitutions) of the Friars Preachers.

Moreover, the complementary elements which express the specific character of our profession, are distinctive as to the place (in the chapter room, not in the church),⁴⁶ the position of the body and the gestures (not 'on the altar,' in a standing position, but with the 'clasping of hands' kneeling before the Prelate) and also the giving of the habit or ritual clothing (not at the act of profession, but at the beginning of the novitiate, as a sign of mere acceptance into the Order, to lead a new life).

As for the other elements which precede the formula, the questioning of the candidate -- which at one time was called the '*scrutinium*' -- is done in a simpler form: indeed, the mercy of the Order is asked for in the initial prostration.

After profession is made, the kiss of peace is given by the Prelate alone, as a sign of fidelity and obedience as well as acceptance into the Order. The habit is to be blessed⁴⁷ (which was given at the beginning of the novitiate), which is a sign of religious consecration⁴⁸, but also of the maternal protection of the Blessed Virgin Mary; this blessing is done "to thoroughly remove every ambiguity" between the habit of the professed and the habit of the novices."⁴⁹

8. By these proper marks, the liturgy of profession and of the previous reception is characterized by notable sobriety and apostolic freedom, inasmuch as it is formed of essential elements and exists having no part in bonds to any given place.⁵⁰

III. ON TRANSLATIONS AND ADAPTATIONS OF THIS RITUAL

19. This Order of Profession must be used holding account of the adaptations foreseen for every branch of the Dominican Family, whether they be derived from various liturgical translations or required by particular circumstances, especially as indicated in the Ritual itself.

20. Regional Liturgical Commissions of the Order should have a single version of this entire Order of Profession translated for each linguistic region, which conforms to the standard Latin edition, according to the norms of the Apostolic See and indications of the Order⁵¹, based on the regional version of the *Order of Religious Profession* adapted for that linguistic region⁵².

⁴⁴The formula of the Order of Preachers begins with the original expression "I make profession," to signify both the entrance into the state of religious perfection and the adoption of the means that tend toward that end, and also the giving of oneself to the Order.

⁴⁵The words "to Blessed Dominic" were added beginning in the year 1254 (cf. MOPH III, pp. 70, 75, 78).

⁴⁶This was a characteristic of the Order of Preachers from its origins, while in other Orders the rite of profession was celebrated in church (cf. *I Const.*, d. I, c. 16, p. 327; *Directorium* XII, 2, p. 119).

⁴⁷This was prescribed by the General Chapter in 1236 (cf. MOPH III, p. 8: "The clothes of the novices, when they make profession, are to be blessed, at least the scapular").

⁴⁸Cf. LCO, no. 51; LCM, no. 59; PC, no. 17; *OPR Pr.* n. 5. Saint Thomas calls the religious habit the *sign of being bound* (*signum obligationis*) which is contracted by the three vows. "The distinction of habit belongs to all three vows, as a sign of being bound by them: wherefore the religious habit is given or blessed at the time of profession." (*Summa Theologica*, II-II, 186, 7, 2m).

⁴⁹Cf. Gregory IX, Bull *Non solum in favorem* to the Master and the Friars of the Order of Preachers, July 11, 1236: BOP I, p. 90.

⁵⁰Cf. Paul VI, Letter of the Supreme Pontiff to the General Chapter *Inclitus Ordo Fratrum Predicatorum*, June 30, 1965: ACG 1965, p. IV; LCO, nos. 1, *Const. fund.*, § VII; 26, § I; 52; 106, § I; 115; 127; 128.

⁵¹ Cf. 'Consilium,' "Notitiæ" 5, 1969, pp. 3-12; SCCD. AAS 66, 1974, pp. 98-99; ASOP 44, 1979, pp. 13-30; LHOP, p. XXVI; MLOP, "Introductio generalis," p. XXXVII.

⁵² Cf. IOPA, no. 2.

THIRD PART

**ORDER FOR
THE RECEPTION AND PROFESSION
OF
CLERICS OR LAITY
INTO FRATERNITIES OF SAINT DOMINIC**

CHAPTER I

RITE FOR THE RECEPTION OF CANDIDATES

THE MANNER OF RECEIVING CANDIDATES INTO FRATERNITIES OF SAINT DOMINIC

1. THE RECEPTION OF LAY PEOPLE AND CLERICS LIVING IN THE WORLD⁵³ into the Order of Preachers, namely into Fraternities of Saint Dominic,⁵⁴ according to ancient tradition,⁵⁵ is performed with the giving of the habit as a true rite of initiation; for this reason, their "clothing" is arranged to be done at the beginning of the year of probation, as a real "sign" of reception into the Order and admission into the local Fraternity, but not yet of incorporation into the Order, which is achieved through profession.⁵⁶

For the reception of candidates into other associations,⁵⁷ nothing prevents the use of another manner of admitting candidates which is more adapted to them keeping intact their firm fidelity to the Fundamental Constitution of the Dominican Laity (RFL, nos. 1-7)⁵⁸ while keeping it appropriately in line with this rite, especially for the texts of the prayers.

2. The similarity of this formulary with those of the other branches of the Dominican Family was intended, so that the admission of new members into the Fraternities of Saint Dominic would be celebrated with a sacred rite,⁵⁹ and not merely with a simple registration, without any ecclesial connotation of its own. This ecclesial

⁵³This Ritual can be used for priests and deacons.

⁵⁴This designation is used, among the various groups which constitute the Dominican Family (cf. LCO, no. 1, *Constit. fund.*, §IX), to refer to:

a) Lay fraternities of Saint Dominic or societies of the faithful of both sexes, to which this rite principally refers, "who by a special gift of God in the apostolic spirit of Saint Dominic 'seek to attain their salvation and that of others' through a profession of evangelic life, according to a way of living adapted by the Order to their state in the world and duly approved" (LCO, no. 149, § I);

b) Fraternities of priests or presbyteral associations "which seek to inform their life and ministry with the spirit of Saint Dominic" (LCO, no. 149 § II; cf. *Declar. gen.*, no. 5, ASOP 95, 1987, p. 88);

c) other confraternities of laity, especially of youth, varying greatly among themselves, "living according to the spirit of Saint Dominic," which are governed by their own Statutes, but are in conformity with the fundamental constitution of the laity of Saint Dominic (RFL, nos. 1-7)" (cf. ACG, 1986, nos. 85; 87-89).

However, one and the same rite of reception is used for all, unless something other is observed for individual groups.

⁵⁵Several elements of this rite are already found in the *Regula Fratrum et Sororum Ordinis de Pœnitentia Beati Dominici* (=ROPD), which the Master of the Order of Preachers, Munio de Zamora (1285-1291) edited and published in the year 1285, and which was approved by Innocent VII on June 26, 1405. See also "General Introduction", note 45 and DB, chapter XXXIX: *Ordo benedictionis et impositionis scapularis*, pp. 462-468.

⁵⁶Cf. RFL, nos. 2 and 14; RFS, no. 4, § 2.

⁵⁷Cf. note 2, under letter c).

⁵⁸Cf. ACG 1986, nos. 87 and 89.

⁵⁹Cf. RFS, no. 12, § 1.

dimension or structure seems necessary so that the baptismal character of this form of evangelical life will be made evident, and so that it will be more clearly shown that these lay people and other members of the Fraternities are joined to the life of the Order of Saint Dominic.

3. Therefore, on the day on which members of the laity or clerics are admitted and their year of probation begins, it is appropriate to celebrate a special rite to beseech God's grace and to express their intention to follow Christ in the Dominican Family.

4. In this rite of reception or "clothing," the candidates, whether laity or clerics, are usually no longer clothed today in the habit of the Order, but according to local customs they receive a small scapular, in the shape and material laid down for them. Therefore, in their ritual "clothing," in place of the blessing and giving of the habit, only a small scapular of this kind should be used; afterwards it can be replaced by other approved "signs" that has been specially blessed — for example, a medal of Saint Dominic, a small cross or some other symbol of the Order.⁶⁰

Through these external signs what ought to be expressed is the firm baptismal intention to put on Christ and to manifest Him as alive in us, with the help of the Virgin Mary, the Queen of mercy and the compassionate Mother of the Order: thus the lay people or clerics of the Order themselves "take part in the apostolic mission, by study, prayer and preaching according to the proper situation of each member," "both in their own spiritual life and in the service of God and neighbor in the Church," "following the example of Saint Dominic, Saint Catherine of Siena and our forebears."⁶¹

5. All who are received into Fraternities of Saint Dominic, whether laity or clerics, begin to belong to the Dominican Family by the rite of clothing and become members of the local community or Fraternity, "in order to live their life according to the spirit and charism of Saint Dominic."⁶²

6. So that they will achieve this more completely, they are admitted to participation in all the spiritual goods of the Order.⁶³ Moreover, on the very day they are received into the Order, the candidates may gain a plenary indulgence⁶⁴ under the usual conditions.⁶⁵

⁶⁰Cf. DB, no. 12, p. 462.

⁶¹Cf. RFL, nos. 5 and 4; RFS, *Proœmium* and nos. 1-3, 6, § 9.

⁶²Cf. RFL, nos. 2 and 3; RFS, no. 12, § 1.

⁶³From the indult of Pius VII, July 6, 1806: ACG 1932, *Const.* no. 236, 1.

⁶⁴Cf. Decree of the Apostolic Penitentiary, October 25, 1967: ASOP 76, 1968, p. 579.

⁶⁵These are: sacramental confession, Eucharistic communion and prayer for the intention of the Supreme Pontiff, together with the exclusion of all affection toward any sin, even venial (cf. Apostolic Constitution *Indulgentiarum Doctrina*, Normæ, no. 7).

7. For entrance into Fraternities or Associations of Saint Dominic, whereby an individual becomes a member of the Dominican Family, the special norms⁶⁶ established by the Order must be observed.

8. The reception or clothing of lay people "is entrusted to a lay leader"⁶⁷ (a [moderator]), who presides over the rite together with a Religious Assistant (i.e. a Friar of the Order, or another priest or deacon or a religious Sister of the Order, who has been granted special faculties), retaining the function of the office that is proper to each.⁶⁸ The reception or clothing of clerics, however, is normally performed by superiors of the Order or their delegate, as it is especially established for them.⁶⁹

Therefore what is said in this rite about the Presider or the Responsible Person, should be understood as referring to the Prior or the Prioress, or a Friar of the Order or his delegate for the reception of priests; what is said about the Celebrant is to be understood as referring to the Religious Assistant .

9. Where it is customary, the one presiding as the Religious Assistant wears the cappa of the Order, if a brother or sister of the Order, or else a surplice and stole, if he is another priest or deacon who has been granted special faculties.

10. The rite of reception, to the extent possible, should be a communal celebration.⁷⁰ The celebration of some part of the Liturgy of the Hours (especially Morning or Evening Prayer) may be incorporated into the celebration, or a special celebration of the Word of God, which points out the nature of the new path of perfection and brings out the vocation and mission of our Order. However, this rite, is celebrated outside Mass.

This celebration of reception should also be separated from the rites of profession, because it does not yet have a character of permanence but only the nature of a probation, unless special circumstances or pastoral reasons indicate otherwise.⁷¹

11. The beginning of the novitiate should be recorded in the book of admissions and signed by each novice and two witnesses.

⁶⁶These norms are contained in the *Rule of Priestly Fraternities of Saint Dominic* [approved by the Congregation for Religious and Secular Institutes on September 7, 1987 "for a seven-year period" and promulgated by the Master of the Order (ASOP 95, 1987, pp. 199-206) and "definitively" approved by the Congregation of Institutes of Consecrated Life and Societies of Apostolic Life on December 3, 1996 (prot No. D37-1/96)] and the *Regula Fraternitatum Laicalium S. Dominici* ["definitively" approved by the Congregation for Religious and Secular Institutes on January 15, 1987 and promulgated by the Master of the Order on January 28, 1987 (ASOP 95, 1987, pp. 83-88)]. To these rules are added the special determinations of the General Chapters — especially that of Avila in 1986 (Acta, nos. 85-89) — and also the Statutes of the various Provinces.

⁶⁷Cf. RFL, no. 16.

⁶⁸Cf. RFL, no. 16; see also DB, no. 1208, p. 462.

⁶⁹Cf. RFS, no. 16, § 2.

⁷⁰Cf. DB, no. 1208, p. 462.

⁷¹Cf. above, "General Introduction", no. 11.

OPENING RITES

12. After the people, or at least the other members of the local Fraternity, joined by other members of the Dominican Family, if they are present, have gathered, the lay Leader who presides at the celebration and the Religious Assistant enter at the same time, during which it is fitting to sing a psalm or a song appropriate to the nature of the celebration, or the hymn of Morning Prayer or Evening Prayer, if the rite is joined to them. After the song is finished, the Celebrant say:

**In the name of the Father, and of the Son,
and of the Holy Spirit.**

All make the sign of the cross and respond:

Amen.

13. Then the Celebrant, as an introductory comment, says these or similar words:

**The Lord Jesus has mercifully called us in the Holy Spirit,
and now has kindly united us in his name.
May he manifest in us his glorious presence.
And, as he did for blessed Dominic, our father,
so may he grant us true and efficacious love,
so that we may be able to attain our salvation
and that of others,⁷²
as his true disciples.**

⁷²Cf. Jordan, no. 13.

14. After these words, the Presider asks the candidates:

**My dear Sons (Sisters/Brothers),
what do you seek?**

The candidates all reply together:

**That we may share in God's mercy and yours⁷³
in the Dominican Family.**

15. Or else, if preferred, the request may be made by one on behalf of all,
with the following⁷⁴ or similar words:

**Moved by God's mercy,
we have come here to experience your way of life,
following the example of Saint Dominic,
Saint Catherine of Siena,
and others who have gone before you,
and who have illuminated the life of the Order
and of the Church,
first, so that we may give witness to our faith,
and effectively hear the needs of people of our time,
and so that we may eagerly serve the truth.
Therefore, carefully considering the particular goals
of the apostolate of the Church today,
we seek to be aided, moved in a special way,
to show forth true compassion toward all anxieties,
to strive vigorously for freedom,
and to promote justice and peace.**

The Presider responds in these or similar words:

**May the merciful God nourish you with His grace,
and may the divine Master grant you
the abundance of His Spirit
and the consolation of His peace.**

All:

Amen.

⁷³Cf. *I Const.*, d. I, c. 13.

⁷⁴Cf. RFL, nos. 5-6.

16. Then the Religious Assistant invites all to pray, saying:

Let us pray.

**God, the giver of every holy vocation,
you gave the Church blessed Dominic as
a minister in the preaching of the Gospel.
Look kindly on these your servants,
who, desiring to embrace his evangelical design,
are asking to be joined to our family.
Kindly grant that their participation in our Fraternity
may be transformed into love of one another.
Through Christ our Lord.**

All respond:

Amen.

CELEBRATION OF THE WORD OF GOD

17. Then appropriate texts are read, fittingly selected by the candidates themselves, primarily selected from Sacred Scriptures (cf. below, pp. 146-148). These texts should highlight the newness of life received through Baptism, to show the connection of the vocation of the laity with Baptism and the other sacraments and the commitments of Christian initiation, interspersed with suitable songs or an appropriate responsory.

Other suitable readings from the documents of the Church or the Order or from the Fathers of the Church may also be used. However, for the sake of brevity, a single reading taken from Sacred Scriptures may be used.

18. After this, the Presider — or the Religious Assistant, if this seems more appropriate, using the texts that have been read, gives a short talk to explain the meaning of the celebration to those present, highlighting the nature of the secular vocation of the members of Fraternities of Saint Dominic and their apostolic action, according to the spirit and charism of Saint Dominic and their own state of life.

RECEPTION OF THE CANDIDATES

EXAMINATION

19. After the talk is finished, the Presider asks the candidates to rise and questions them as to their intention with these or similar words:

**Are you resolved, with a firm intention,
to walk faithfully in newness of life,
as men and women of the Gospel,
who desire to attain your own salvation and that of others?⁷⁵**

The candidates all respond together:

I am, with God's help and yours.⁷⁶

Presider:

**Are you resolved, with a repentant heart, to embrace
the life of the Gospel according to the apostolic way of life of
blessed Dominic?**

Candidates:

I am, with God's help and yours.

Presider:

**Are you resolved, therefore,
to be a part of the Dominican Family
to experience our way of life
in the observance of the Rule of Saint Dominic?**

Candidates:

I am, with God's help and yours.

Then the Presider confirms their intention, saying:

**May the Lord who has begun this good work in you,
bring it to completion.⁷⁷**

Those present respond:

Amen.

⁷⁵Cf. *I Const.*, d. II, c. 31; LCO, no. 1, *Const. fund.*, § III

⁷⁶*Directorium* XI, 9, p. 118.

⁷⁷*I Const.*, d. I, c. 13.

BLESSING OF THE SCAPULAR

20. Then, with hands joined, the Religious Assistant stands up and blesses the scapulars:

Let us pray.

**Lord, Jesus Christ,
you deigned to be clothed
with the flesh of our mortal condition.
Begging your infinite kindness,
we ask you to bless ✠ this habit
which our holy forebears established to be worn
as an expression of innocence and holiness.
Make the one who wears it worthy to be clothed in you.
We ask this through Christ our Lord.⁷⁸**

or:

**O God,
the author and perfecter of all holiness,
you call all who are reborn of water and the Holy Spirit
to the fullness of the Christian life and
the perfection of charity.
With the aid of Mary, the Mother of Mercy,
look with kindness on your servants,
who devoutly receive this scapular of our Order.
Let them become sharers in the image of Christ your Son
and, after they have fulfilled their mission on earth,
with the help of the Virgin Mother of God
and Patron of the Order,
may they be worthy to enter into the joy of Your house.⁷⁹
We ask this through Christ our Lord.**

All respond:

Amen.

⁷⁸ *Eccle. Off.*, f. 510r A [AGOP XIVL 1]: cf. ROPD, III, no. 9. This same prayer for the blessing of the scapular, used by the primitive Constitutions in the rite of profession (cf. *I Const.*, d. I, c. 15), was taken from ancient monastic rituals and adopted by the Order of Preachers in the General Chapter of 1236 (cf. MOPH III, p. 8 and G.G. Meersseman, *Regula Fratrum et Sororum Ordinis de Penitentia Beati Dominici, Fundatoris et patris Fratrum Ordinis Predicatorum*, in *Dossier de l'Ordre de la Pénitence au XIII^e siècle* ["Spicilegium Friburgense," 7], Fribourg 1961, pp. 144-156, especially p. 145, § 9).

⁷⁹ Cf. DB, no. 1218, p. 466.

THE GIVING OF THE SCAPULAR OR "CLOTHIING"

21. Then the Presider places the scapular on the candidates, saying these or similar words:

**Receive this habit whereby,
with the help of the Virgin Mary, the Mother of Mercy,
admission into the Dominican Family is granted to you,
and membership in our Fraternity N. is expressed.
Act in such a manner that,
through the intercession of the Mother of God,
that you may always strive,
for the glory of the Trinity
and the good of the Church and humankind,
to clothe yourself in Christ
and to manifest him living in you.⁸⁰**

R/. Amen.

22. If it seems opportune, the Presider may fittingly pronounce the ritual formula for the imposition of the scapular once for all in a loud voice; the candidates all respond together: **Amen**. Then each one approaches the Presider individually, kneeling before him, to receive the scapular together with the kiss of peace, which is the sign of reception into the Order and admission into the local fraternity⁸¹.

After the clothing is completed, the Religious Assistant sprinkles the candidates all with holy water at the same time.⁸²

23. Then the Presider, turning toward the new brothers and sisters, says:

**Having been clothed with this scapular of our Order,
you have been accepted
into the lay Fraternity of Saint Dominic,
so that you may be able to more eagerly serve Christ
and His Church,
in the spirit and charism of this Order.
So that you may more perfectly attain this,
I, by the power invested in me,
admit you to participation in all the spiritual goods
of the entire Dominican Family.⁸³**

24. Then the Presider blesses the insignia that can be used in place of the scapular (e.g. medal of Saint Dominic, a small cross, or some other small sign of the Order) and gives them to each of the candidates.⁸⁴

⁸⁰Cf. DB, no. 1219, p. 467.

⁸¹Cf. above, no. 1.

⁸²Cf. ROPD, III, no. 9.

⁸³Cf. DB, no. 1221, p. 468. Cf. also ACG 1932, *Const.*, no. 236, I; above, no. 6.

⁸⁴Cf. above, no. 4.

PRESENTATION OF THE RULE

25. Then, wherever it seems appropriate, the Presider hands over the book of the Rule to each of the candidates with these or similar words:

**Receive the Rule of our family,
so that by keeping it faithfully
you may more fully become a disciple of Christ,
and knowing him
you may shine forth with him before others,
so that they may see your good works
and glorify the Father who is in heaven.⁸⁵**

The candidate responds:

Amen.

PRAYER OF THE FAITHFUL

26. The Prayer of the Faithful follows, in the manner customary for celebrations, according to the formulary that is provided in the Appendix (II, nos. 62-65).

If, however, the rite is joined with Morning or Evening Prayer, the prayer of the faithful should be done according to the formulary of petitions from the Liturgy of the Hours, while inserting an invocation for the new brothers or sisters.

After the petitions have been completed, the *Lord's Prayer* is said, which the Presider may introduce with appropriate words.

FRATERNAL RECEPTION AND THE BEGINNING OF THE TIME OF PROBATION

27. Afterwards, the novices should give a sign of peace to each of the members of the local Fraternity, while psalm 132 *Behold how good and pleasant* is being sung, or the antiphon *Ubi caritas* or the antiphon *O spem miram*, or another suitable song.

28. After this, the novices return to the altar step before the Presider who gives them — if this seems appropriate — an additional Christian name, saying to each one:

From Baptism your name is N.;
in the Order you shall be called brother (sister) N.N.⁸⁶

Then the Presider turns the novices over to the care of the Master (Mistress), assigning the time of probation, according to the precepts of the Statutes.⁸⁷

⁸⁵Cf. *Mt.* 5:16.

⁸⁶Cf. PS, p. 155.

⁸⁷Cf. RFL, no. 17.

CONCLUSION OF THE RITE

29. After this has been completed, the Presider — or the Religious Assistant, if this seems more appropriate — says the final prayer:

Let us pray.

**Lord, hear the prayers of your family.
Through the intercession of Mary the Mother of God,
the most gracious Mother and Patroness of our Order,
instill in these your servants,
who wish to experience our way of life,
the virtue of perseverance.
Grant that the grace of Baptism,
which they desire to strengthen with a new intention,
may take full effect in them.
Strengthened by the help of the Holy Spirit,
may they seek Your will with a sincere mind
and fulfil it in a spirit of perseverance.
We ask this through Christ our Lord.⁸⁸**

or:

**Let us imitate and follow, to the best of our ability,
the footsteps of our holy father Dominic.
At the same time let us give thanks to our Redeemer
who shown his servants such a guide on this path.
Given a new birth into the clear light of the gospel
through Jesus Christ,
let us entreat the Father of mercies:
may we be directed by the Spirit
who leads God's children
to follow the path marked out by our predecessors.
Never turning aside from the right way,
may we attain that same goal of eternal happiness
and everlasting bliss
into which our holy father has already happily entered.⁸⁹
We ask this through Christ our Lord.**

R/. Amen.

⁸⁸Cf. OPR I, no. 142; OPR *App.* III, p. 120.

⁸⁹Cf. Jordan, no. 109.

30. The Celebrant may conclude the rite by saying:

**May almighty God bless you with kindness,
and instill in you the sense of salutary wisdom.**

R/. Amen.

**May God always nourish you with the teachings of faith,
and make you persevere in works of holiness.**

R/. Amen.

**May God effectively direct your steps
and show you the way of peace in the preaching of the Gospel.**

R/. Amen.

**May the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
descend upon you and remain forever.**

R/. Amen.

31. At the end the Religious Assistant says:

V/. Our help is in the name of the Lord.

R/. Who made heaven and earth.

32. The rite may be concluded, as is customary for several celebrations in the Order, with the antiphon *Salve Regina* or some other song. After the song, those present greet the new brothers and sisters according to local custom.

CHAPTER II

RITE OF PROFESSION

THE MANNER OF MAKING PROFESSION IN THE FRATERNITIES OF SAINT DOMINIC

33. The profession of evangelical life,⁹⁰ by which our Order has fostered communion between the brothers and the laity throughout the ages,⁹¹ is still diligently promoted by the Order today, as it lovingly receives lay people and clerics into Fraternities and Associations,⁹² thus proposing to them a sure way, whereby they can fulfill their secular vocation in the Church and in world, "according to the spirit and charism of Saint Dominic."⁹³ For Saint Dominic, as he renewed the preaching of Christ who proclaimed "be converted and believe in the Gospel,"⁹⁴ also prepared the way for the faithful living in the world to enter the Order "of Penance," in other words of conversion.

34. All those who are called to the Order promise to lead the life of the Gospel with lively faith according to the rule of Saint Dominic in all their undertakings and plans, according to their own state in life, both at home and in performing their work, and also in their other activities, serving God and their brothers and sisters, putting truth into deeds of charity.⁹⁵

⁹⁰ Cf. LCO, n. 149, §I. The word 'profession', which the official documents of the Order still use for the Fraternities of St. Dominic (see above, notes 3 & 4) is used differently in this rite for religious than for members of the fraternities, indicating [for the fraternities] the intention of taking up the evangelical life by those laity or clergy who, joined to the Order by their proper bond, participate in its spirit and mission (cf. CIC, c. 725), "according to the form of living in the world adapted by the Order for their state of life" (LCO, n. 149, §I).

⁹¹ Already at the very beginning of the Order (cf. Vicaire, *Les origines*, pp. 392-409), it is recorded that Saint Dominic and several of his brothers, although it was on their own initiative and a matter of individual action, carried out fruitful apostolic activity among the laity, especially women (cf. Constantinus, no. 120). But this relationship of the Order with lay people first took on institutional form as early as 1285, when the Master of the Order, Munio de Zamora (1285-1291), published the *Regula Fratrum et Sororum Ordinis de Penitentia Beati Dominici* (=ROPD) (cf. G.G. Meersseman, *Études sur les anciennes confréries dominicaines*, IV: *Les milices de Jésus-Christ*, in AFP 23 [1953], pp. 275-308). Since then, no one is unaware of how much that relationship grew in all parts of the world, and how many people have shone brightly over the course of the centuries, marked by their way of life, their teaching and their holiness in Fraternities "of penance" of Saint Dominic, up to the present time.

⁹² There are outstanding witnesses in the Constitutions themselves (cf. LCO, nos. 149-151) and the Acts of the General Chapters (from 1968 on, particularly Avila, 1986, nos. 85-89, and Mexico City 1992, no. 128), in conformity with the tradition of the Order and the teaching of the Church renewed after the Second Vatican Council, on promoting the vocation and mission of the laity in the Church and in the world (cf. LG, nos. 30-38; AA, nos. 1-33; CL, 1-64).

⁹³ RFL, no. 2; RFS, no. 3.

⁹⁴ *Mk 1:15*.

⁹⁵ Cf. *Eph 4:15*.

35. Both the members of Fraternities of Saint Dominic and those of other lay associations⁹⁶ are "incorporated into the Order" by profession or, in other words, a special promise,⁹⁷ whereby they are directly subject to the Master of the Order and, "as partakers in a common vocation, serve the mission of the Order in the world in a special way."⁹⁸ Thereafter, placed in the heart of the Church's mission, they strive to foster mutual cooperation with the other branches of the Dominican Family, "so that the ministry of the Order may be more fully exercised in various fields in both the Church and the world."⁹⁹

36. The profession or promise is "either temporary or perpetual"¹⁰⁰ and is made using one and the same formula, with only the indication of time being changed, just as the rite that is taken from the Rule of the Fraternities.¹⁰¹

37. The rite of profession, both temporary and perpetual, takes place in a church of the Order or in church where the local Fraternity normally gathers, and in the midst of the community, fittingly within Mass or in connection with the celebration of one of the hours of the divine Office, particularly Morning or Evening Prayer.¹⁰²

38. The profession of laity, whether of brothers or of sisters, "is received by the lay Leader" — prior or prioress [moderator] — of the local Fraternity or by their delegates, "together with the Religious Assistant;"¹⁰³ the profession of priests, however, whether temporary or perpetual, is received by the superiors of the Order or by their delegates.¹⁰⁴

39. By virtue of such a profession or special promise, accepted and ratified by the Order in the name of Church, both priests and lay people of both sexes "constitute one family with the other branches of the Order"¹⁰⁵ and enjoy its spiritual goods.¹⁰⁶

40. The act of profession should be noted in the Book of Professions and signed by each of the professed and by the person who receives the profession, together with the Religious Assistant and the secretary.

⁹⁶See above, note 2.

⁹⁷Cf. RFL, no. 2; cf. *ibid.*, no. 14. See above, note 38.

⁹⁸LCO, no. 141.

⁹⁹LCO, no. 150.

¹⁰⁰Cf. RFL, no. 14. However, for members of priestly Fraternities, there is only perpetual profession (RFS, no. 13).

¹⁰¹Cf. RFL, no. 14 (and already in ROPD IV, no. 13); RFS, no. 13, § 2.

¹⁰²Cf. RP, no. 2.

¹⁰³Cf. RFL, no. 17.

¹⁰⁴Cf. RFS, no. 16, § 2.

¹⁰⁵Cf. RFL, no. 3; RFS, *Prooemium*, p. 200. See also LCO, nn. 1, *Const. fund.*, § IX, and 141.

¹⁰⁶By indult of Pius VII, July 6, 1806; ACG 1932, *Const.* no. 236, I.

RITE OF PROFESSION IN FRATERNITIES OF SAINT DOMINIC HELD WITHIN MASS

41. By analogy with what the Church provides for the other members of the Dominican family, it is suggested that this rite be celebrated within Mass, even though in this profession of members of the fraternities of the Order, by its very nature¹⁰⁷, the notion of consecration is absent, whereby the Church associates the offering of the professed to Christ's offering in the Eucharistic sacrifice¹⁰⁸. However, by their particular offering, the candidates turn to the following of Christ in a special way, relying on the common priesthood founded on baptism. Therefore it is recommended that the rite be placed within Mass, so that the grace of Baptism — which those making profession wish to strengthen with new bonds by embracing the life and mission of the Order — will take on a fuller effect through the offering of Christ. Strengthened by the profession of the evangelical life, according to the spirit and charism of the Order of Preachers, they strive to seek the reign of God in word and deed, in managing temporal affairs and ordering them according to God, while living in the world, that is, in carrying out duties and work in the world and under the ordinary conditions of family and social life. Thereby the grace of Baptism bears more abundant fruit in them for their own sanctification and the good of the Church and the whole human family.¹⁰⁹

Therefore the greatest care must be taken, that the particular nature of this Rite be maintained, and that nothing be inserted that is proper to religious profession.

42. The profession is customarily made at a special chair for the Presider, fittingly placed in front of the altar, but distinct from the Celebrant's chair. In the sanctuary, however, everything should be arranged so that other faithful may fittingly be present at the celebration.

43. The "Mass of the day" is used, or, according to the norms of the liturgical laws, a "votive" Mass of the Blessed Virgin Mary or of blessed Dominic or of other saints who were outstanding in the Order of Penance, or of a mystery which is truly fitting to the spirit of the Dominican Family or the devotion of those making profession.¹¹⁰

44. At the Eucharistic Celebration the Religious Assistant of the local Fraternity, provided he is a priest, normally presides, in the stead of the Master of the Order for the whole Order, the Prior Provincial and the Provincial Promotor in their respective province, if the circumstances require this.

Whenever the celebration is presided over by a superior of the Order, a Religious Assistant who is not a priest but a brother or Sister of the Order should be present wearing the cappa of the Order, where this is the custom; or a surplice and stole, if he is not a member of the Order.¹¹¹

¹⁰⁷ See above, note 38.

¹⁰⁸ Cf. LG, no. 45; OPR Pr., no. 2 and RP, p. 106.

¹⁰⁹ Cf. LG, no. 31; AA, no. 4; CL, nos. 8-17, 28-29, 33-36, 49-56.

¹¹⁰ Cf. RP, no. 25.

¹¹¹ Cf. supra, nos. 8-9.

OPENING RITES

45. The celebration fittingly begins with an entrance song with a procession to the altar, which should include those to be professed, wearing the scapular of the Order, the lay Leader of the local Fraternity and the Master/Mistress [Director] of novices.

When they have arrived at the sanctuary, after making the proper reverence to the altar, all go to the places assigned to them. Then the liturgical action proceeds.

46. In place of the penitential rite, it is fitting to use the rite of sprinkling with holy water to recall the connection with the consecration of Baptism. The *Gloria* is said, according to the rubrics, and the priest says the collect prayer.

LITURGY OF THE WORD

47. In the Liturgy of the Word, readings may be taken from the "Mass of the day" or freely chosen from Sacred Scripture, especially from those that are proposed in the special lectionary (below, in Appendix I).

PROFESSION OF EVANGELICAL LIFE

EXAMINATION OR QUESTIONING

48. After the Gospel has been read, all sit. Those to be professed, however, stand before the altar. Then the Presider, coming to the altar step, asks them about their intention, saying:

What do you seek?

All reply together:

God's mercy and yours.¹¹²

49. Or, if it is preferred, omitting the questioning by the Presider, one of those to be professed, standing facing the Presider, may make the request on behalf of all in these or similar words:

**Through the mercy of God,
we, N. and N., have come to know the Rule handed down to you
and we have fraternally spent a time of probation with you.
We ask of you, N.N., the Superior of this Fraternity,
that we might make the profession of evangelical life
in the Dominican Family, in the manner proper to us,
and that we might be incorporated into this Fraternity,
so that we may be made partakers
in the sweetness of community¹¹³
and the mission of the Order.**

¹¹²Cf. *I Const.*, d. I, c. 13.

¹¹³Cf. Albert the Great, Tract. In Politicam, in *Opera omnia*, vol. VIII, Paris, 1891, p. 804.

The Presider and all present respond in these or similar words:

Thanks be to God.

HOMILY OR ALLOCUTION

50. After this, those to be professed also sit down and the priest gives a homily in which he fittingly highlights both the biblical readings and the particular nature of the secular vocation of members of Fraternities of Saint Dominic.

EXAMINATION

51. After the sermon, those to be professed rise and, if desired, light a candle from the flame of the paschal candle or altar candle, which they will hold in their hands until the offertory procession. Then the Celebrant asks them about their intention, using the questions that following or others similar.

Celebrant:

**Dearly beloved brothers (Dearly beloved sisters),
you have been consecrated to God by water and the spirit;
Are you resolved to be more closely bound to Christ
and the service of the Church
by a new title of profession of evangelical life?¹¹⁴**

Those to be professed reply together:

I am, with God's help and yours.¹¹⁵

Celebrant:

**Are you resolved to walk in newness of life,
according to the apostolic concept proposed by Saint Dominic,
as announcers of the Gospel
following the footsteps of your Savior?¹¹⁶**

Those to be professed:

I am, with God's help and yours.

Celebrant:

**Are you resolved, as you serve God and neighbor,
to be of one mind with the Church,
and, as members of the Order,
to share in its apostolic mission
by prayer, study and preaching,
according to your lay state in life?¹¹⁷**

¹¹⁴Cf. OPR I, no. 27; LCO, no. 149, § I; *ibid.*, no. 19, § II.

¹¹⁵*Directorium*, XI, 9, p. 118.

¹¹⁶Cf. LCO, no. 1, *Const. fund.*, § II.

Those to be professed:

I am, with God's help and yours.

Then the Presider confirms their intention, saying:

**May the Lord who has begun this good work,
bring it to completion.¹¹⁸**

All:

Amen.

INVOCATION OF DIVINE GRACE

52. After the examination is finished, a prayer of supplication may be offered for the brothers and sisters, especially if it is a matter of perpetual profession.

53. For the supplication all rise. The priest, standing with hands joined, turns to the people and says:

**Beloved brothers (and sisters),
let us prayer to God the Father,
that he may kind pour out upon
these sons (and daughters) of his,
whom he has called to a fuller following of Christ,
the grace of his blessing.
In his loving kindness,
may he confirm them in their holy intent.**

54. Immediately afterward, the priest invites those present to pray, saying:

Let us pray.

All pray a while in silence. Then the priest says:

**Look down, we beseech you, O Lord,
on these your sons (your daughters)
who today profess with a repentant heart
the life of the Gospel.
Grant that the grace of Baptism,
which they wish to strengthen by new bonds,
may take full effect in them,
so that, strengthened by the aid of the Holy Spirit,
they may render due worship to your majesty
and spread the reign of Christ with apostolic zeal.
We ask this through Christ our Lord.**

R/. Amen.

¹¹⁷Cf. RFL, no. 4.

¹¹⁸*I Const.*, d. I, c. 13.

PROFESSION

55. After these prayers, the Presider who is to receive the profession goes to the chair especially prepared for the reception of the profession.

Then each of the novices, kneeling before the Presider, makes profession. In making the profession, the following formula should be used or one substantially similar:

**To the honor of almighty God,
the Father, the Son and the Holy Spirit,
and of Blessed Mary the Virgin and Saint Dominic,
I, N.N., in your presence:
N.N., the Prior (Presider) of this Fraternity,
and N.N., the Religious Assistant,
in the place of the Master of the Order of Friars Preachers,
promise that I will live
according to the Rule of the Laity of Saint Dominic
for three years (or: for life)¹¹⁹**

However, if those to be professed are numerous, the formula of profession may be recited by all together, but each individual must conclude with the words: **"I promise that I will..."** or similar words, which declare the intention of each individual in the formula itself.

KISS OF PEACE AND THE GIVING OF THE SYMBOL OF PROFESSION

56. After the profession has been made, only the Presider receives the individuals who have made profession to the kiss of peace, which is the sign of acceptance into the Order and admission into the local Fraternity.¹²⁰ Then they return to their place and remain standing there.

57. Then the Presider informs the professed that by acceptance into the Order, they have been admitted to participation in the spiritual goods of the whole Dominican Family.¹²¹

¹¹⁹RFL, no. 14; RFS, no. 13, § 2.

¹²⁰Cf. above, no. 1.

¹²¹Cf. above, nos. 39 and 23.

58. Then, where it is the custom, the newly professed brothers and sisters approach the Presider (or the Celebrant), who hands the book of the Gospel to each with these or similar words:

**Receive the Gospel of peace;¹²²
may it be in your heart and in your mouth,
so that as you witness to it with your manner of living,
and proclaim it faithfully,
you may become the salt of the earth
and the light of the world,¹²³
for the honor of God and the salvation of souls.**

The professed person responds:

Amen.

And, having received the book, the newly professed returns to his or her place and remains standing.

59. If, however, there are many newly professed, or for any other just cause, the Presider (or Celebrant) may hand the book of the Gospel to them, reciting the formula once for all, adapting it to the plural.

60. If, according to local custom, other insignia of profession (e.g. a rosary, a medal of Saint Dominic, a ring or symbol of the Order) are to be given, they should be given in silence or with a suitable formula, maintaining the befitting simplicity.

CONCLUSION OF THE RITE OF PROFESSION

61. The Creed is said if the rubrics of the day prescribe it. The rite may be appropriately concluded with the recitation of the Prayer of the Faithful (cf. below in Appendix II, nos. 62-65).

LITURGY OF THE EUCHARIST

62. While the offertory song is being sung, the newly professed, brothers and sisters come to the altar in procession, with candles in their hands to offer to the priest. The ministers then place these in a suitable place. Some of these brothers and sisters may appropriately bring forward the bread, the wine and the water for the Eucharistic sacrifice, and optionally also other symbolic gifts, according to local custom.

63. After the priest has received the Eucharist, all present may also receive it under both species, though always observing the directions of the Conference of Bishops and the diocesan bishop..

¹²²Cf. Jordan, no. 57.

¹²³Cf. *Rm* 10:8; *Mt* 5:13-14.

DISMISSAL

64. Once the Prayer after Communion has been completed, the newly professed brothers and sisters stand before the altar, and the priest blesses them together with the people in the customary manner; or, if it seems appropriate, with his hands extended over them and the people, he may say:

**May God, the author and guardian
of such a great work,
keep you by his heavenly grace,
so that you may faithfully perform
the duties of your vocation.**

R/. Amen.

**May God make you a witness
and sign of divine love among all,
so that the people of God
will respond with manifest deeds.**

R/. Amen.

**May the grace of his divine Spirit
make your hearts fruitful
for the advance of the Church
and the whole human family.**

R/. Amen.

**And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come upon you and remain with you for ever.**

R/. Amen.

65. The deacon or the priest dismisses those present, saying:

Go in the peace of Christ.

or

The Mass is ended; go in peace.

or

Go in peace, to love and serve the Lord.

R/. Thanks be to God.

66. After the dismissal, the liturgical action may be concluded, as is customary for several celebrations in the Order, with the antiphon *Salve Regina* or some other suitable song. After the song, those present greet the newly professed according to local custom.

RITE OF PROFESSION OUTSIDE MASS

67. When the rite of profession is held outside Mass¹²⁴, it may be inserted into a celebration of the Word of God, in the following manner:

- a) after a suitable song, the examination or the request of candidates takes place (nos. 48-49);
- b) the reading of the Word of God follows, to which response is said by the singing of an appropriate psalm (cf. below, in Appendix I). Then the Presider's allocution is given;
- c) afterwards the rite of profession itself is held (nos. 51-60);
- d) the rite may be concluded with the Prayer of the Faithful (cf. below, in Appendix II, nos. 62-65), to which may be added the Lord's Prayer and the Solemn Blessing (n. 64).

68. However, when the rite is held within the Liturgy of the Hours (especially Morning or Evening Prayer), it proceeds in the following manner:

- a) after the singing of the hymn, the examination or the request of the candidates takes place (nos. 48-49);
- b) this is followed by the psalmody and the reading of the Word of God, which may be selected from the texts suggested in the Lectionary (cf. below, in Appendix I). Then the Presider's allocution is given;
- c) after this, the rite of profession itself takes place (nos. 51-60);
- d) after this, the Canticle of Zachariah or the Canticle of Mary is sung;
- e) then the Prayer of the Faithful is said (cf. below, in Appendix II, nos. 62-65);
- f) the rite may be concluded with the Prayer of the Faithful (cf. below, in Appendix II, nos. 62-65), to which may be added the Lord's Prayer and the Solemn Blessing (n. 64).

¹²⁴Cf. "General Introduction", no. 12.

APPENDIX

I.

BIBLICAL READINGS

FROM THE OLD TESTAMENT

1. Gen 12, 1-4
Egredere de terra tua, et de cognatione tua, et veni.
In diebus illis : Dixit Dominus ad Abram ...
v. 4 usque ad Dominus.
2. I Sam 3, 1-10
Loquere, Domine, quia audit servus tuus.
In diebus illis : Puer Samuel ministrabat Domino...
3. I Reg 19, 4-9a. 11-15a
Sta in monte coram Domino.
In diebus illis : Perrexit Elias in desertum ...
v. 9 usque ad in spelunca; v. 15 usque ad in Damascum.
4. I Reg 19, 16b. 19-21.
Consurgens Eliseus abiit et secutus est Eliam.
In diebus illis : Dixit Dominus ad Eliam : «Eliseum, filium Saphat...».
5. Cant 2, 8-14
Surge, amica mea, et veni.
Vox dilecti mei : «Ecce iste venit...».
6. Cant 8, 6-7
Fortis est ut mors dilectio.
Pone me ut signaculum...
7. Is 61, 9-11
Gaudens gaudebo in Domino.
Scient in gentibus semen populi mei...
8. Os 2, 14.19-20 (hebr.: 2,16.21-22)
Sponsabo te mihi in sempiternum.
Hæc dicit Dominus : «Ecce ego lactabo eam...».
Versus 14 (16)interpretari debet secundum hebraicam veritatem.

PSALM RESPONSES

9. Ps 23, 1-2, 3-4ab, 5-6
R/. Hæc est generatio quærentium faciem tuam, Domine.
10. Ps 26,1,4,5,8b-9abc,9d et 11
R/. Faciem tuam, Domine, requiram.
11. Ps 32, 2-3,4-5, 11-12, 13-14, 18-19, 20-21
R/. Beatus populus quem elegit Deus in hereditatem sibi.

12. Ps 33, 2-3,4-5,6-7,8,9
 Vel :
 10-11,12-13,14-15, 17 et 19
 R/. Benedicam Domino in omni tempore.
 Vel :
 R/. Gustate et videte quoniam suavis est Dominus.
13. Ps 39,2 et 4ab,7-8a,8b-9,10,12
 R/. Ecce venio, Domine, facere voluntatem tuam.
14. Ps 44, 11-12,14-15,16-17
 R/. Ecce sponsus, exite obviam Christo Domino.
15. Ps 62,2,3-4,5-6,8-9
 R/. Sitivit in te anima mea, Deus meus.
16. Ps 83, 3,4,5-6a e 8a,11,12
 R/. Quam dilecta tabernacula tua, Domine virtutum.
17. Ps 99,2,3,4,5
 R/. Introite in conspectu Domini in exultatione.

FROM THE NEW TESTAMENT

18. Act 2, 42-47
Omnes qui crediderant erant pariter et habebant omnia communia.
 In diebus illis : Erant discipuli perseverantes in doctrina apostolorum...
19. Act 4,32-35
Cor et anima una.
 In diebus illis : Multitudinis credentium erat cor et anima una...
20. Rom 6, 3-11
In novitate vitæ ambulemus.
 Fratres : Quicumque baptizati sumus in Christo Iesu...
21. Rom 12, 1-13
Exhibete corpora vestra hostiam viventem, sanctam, Deo placentem .
 Obsecro vos, fratres, per misericordiam Dei...
22. I Cor 1,22-31
Infirmi mundi elegit Deus, ut confundat fortia.
 Fratres : Iudæi signa petunt...
23. I Cor 7,25-35
Virgo cogitat quæ Domini sunt.
 Fratres : De virginibus præceptum Domini non habeo...
24. Eph 1,3-14
Elegit nos Deus in Christo ut essemus sancti et immaculati in caritate.
 Benedictus Deus et Pater Domini nostri Iesu Christi...
25. Phil 2, 1-4
Idem sapiatis, eandem caritatem habentes, unanimes.
 Fratres : Si qua consolatio in Christo...

26. Phil 3, 8-14
Omnia detrimentum feci, ut Christum lucri faciam.
 Fratres : Existimo omnia detrimentum esse...
27. Col 3, 1-4
Quæ sursum sunt sapite, non quæ super terram.
 Fratres : Si conresurrexistis cum Christo...
28. Col 3, 12-17
Super omnia hæc caritatem, quod est vinculum perfectionis.
 Fratres : Induite vos sicut electi Dei...
29. I Th 4, 1-3.7-12
Hæc est voluntas Dei, sanctificatio vestra.
 Fratres : Rogamus vos et obsecramus...
30. I Petr 1,3-9
Cum Iesum Christum non videritis, diligitis.
 Benedictus Deus et Pater Domini nostri Iesu Christi...
31. I Io 4, 7-16
Si diligamus invicem, Deus in nobis manet.
 Carissimi, diligamus invicem...
32. Ap 3,14.20-22
Cenabo cum illo et ipse mecum.
 Hæc dicit Amen, Testis fidelis...
33. Ap 22, 12-14.16-17.20
Veni, Domine Iesu !
 Ego Ioannes audivi vocem dicentem mihi : «Ecce venio cito...».

ALLELUIA AND VERSES BEFORE THE GOSPEL

34. Ps 132,1
 Ecce quam bonum et quam iucundum
 habitare fratres in unum!
35. Cf. Mt 11,25
 Benedictus es, Pater, Domine cæli et terræ,
 quia mysteria Regni parvulis revelasti.
36. Cf. Mt 19,27.29
 Vos qui reliquistis omnia et secuti estis me
 centuplum accipietis et vitam æternam possidebitis.
37. Cf. Mt 25, 1.6
 Accensam servate lampadam fidei vestræ
 et flammam caritatis fovete :
 ecce Sponsus venit.
38. Lc 11, 28
 Beati qui audiunt verbum Dei
 et custodiunt illud.

39. Io 13,34
Mandatum novum do vobis, dicit Dominus,
ut diligatis invicem sicut dilexi vos.
40. Io 14, 23
Si quis diligit me, sermonem meum servabit,
et Pater meus diliget eum, et ad eum veniemus,
et mansionem apud eum faciemus.
41. Io 15,5
Ego sum vitis, vos palmites, dicit Dominus;
qui manet in me et ego in eo, hic fert fructum multum.
42. Cf. 2 Cor 8,9
Iesus Christus egenus factus est,
cum esset dives, ut illius inopia nos divites essemus.
43. Gal 2,19-20
Christo confixus sum cruci.
Vivo autem, iam non ego : vivit vero in me Christus.
44. Gal 6,14
Mihi absit gloriari, nisi in cruce Iesu Christi,
per quem mihi mundus crucifixus est et ego mundo.
45. Phil 3,8-9
Omnia detrimentum feci,
ut Christum lucrifaciam et inveniar in illo.
46. Cf. 2 Ts 2,12.13
Elegit nos Deus primitias in salutem,
in acquisitionem passionis et gloriæ Domini nostri Iesu Christi.

GOSPEL

47. Mt 5, 1-12
Beati ... Gaudete et exultate.
In illo tempore : Iesus docebat discipulos dicens : ...
48. Mt 11, 25-30
Abscondisti hæc a sapientibus, et revelasti ea parvulis.
In illo tempore respondens Iesus dixit ...
49. Mt 16, 24-27
Qui perdiderit animam suam propter me, inveniet eam.
In illo tempore : Dixit Iesus discipulis suis : ...
50. Mt 19,3-12
Qui potest capere, capiat.
In illo tempore : Accesserunt ad Iesum Pharisei ...
51. Mt 19,16-26
Si vis perfectus esse, vade, vende quæ habes, et sequere me.
In illo tempore : Ecce unus accedens ad Iesum ait illi ...

52. Mt 25, 1-13
Ecce sponsus, exite obviam ei.
 In illo tempore : Dixit Iesus discipulis suis parabolam hanc : «Simile erit Regnum cælorum decem virginibus...».
53. Mc 3, 31-35
Qui fecerit voluntatem Dei, hic frater meus et soror mea et mater est.
 In illo tempore : Venit Mater Iesu et fratres...
54. Mc 10,24b-30
Ecce nos dimisimus omnia et secuti sumus te.
 In illo tempore : Ait Iesus discipulis suis : «Filii...».
55. Lc 9,57-62
Nemo mittens manum suam in aratrum et aspiciens retro, aptus est Regno Dei.
 In illo tempore : Ambulantibus Iesu et discipulis suis in via ...
56. Lc 10, 38-42
Martha exceperit illum. Maria optimam partem elegit.
 In illo tempore : Intravit Iesus in quoddam castellum...
57. Lc 11, 27-28
Beati qui audiunt verbum Dei et custodiunt.
 In illo tempore : Extollens vocem quædam mulier...
58. Io 12, 24-26
Si granum frumenti mortuum fuerit, multum fructum affert.
 In illo tempore : Dixit Iesus discipulis suis : «Amen, amen dico vobis...».
59. Io 15, 1-8
Qui manet in me et ego in eo, hic fert fructum multum.
 In illo tempore : Dixit Iesus discipulis suis : «Ego sum vitis vera...».
60. Io 15,9-17
Vos amici mei estis, si facietis quæ ego præcipio vobis.
 In illo tempore : Dixit Iesus discipulis suis : «Sicut dilexit me Pater...».
61. Io 17, 20-26
Volo ut ubi sum ego, et illi sint mecum.
 In illo tempore : Sublevatis Iesus oculis in cælum, oravit dicens : «Pater sancte, non pro his rogo tantum...».

II.

UNIVERSAL PRAYER OF THE FAITHFUL

62. The formulae may be prepared following the texts offered below, and elements thought to be more suitable may be selected from them, or other elements may be appropriately prepared.

63. ADMONITION

a) At the beginning of the novitiate:

**Dear friends,
recalling the words of Christ:
“Without Me you can do nothing,”
through Him let us beseech the Father for mercy,
for the salvation of all people,
for peace in our time,
for these brothers (sisters) of ours
whom we receive today into our family.**

b) In the Mass of first profession:

**Dear friends,
celebrating Christ’s paschal mystery
and the first profession of these our brothers (sisters),
let us direct our prayers in common
to God the almighty Father
through Jesus Christ, the author of the gospel way of life.**

c) In the Mass of perpetual profession:

**Dear friends,
our spiritual family rejoices today,
as these servants of God
are intent on serving Christ and the Church more fully
by the bond of perpetual profession.
Let us direct our prayers with one mind and heart
to God the Father
from whom the gift of vocation comes.**

d) In Mass in which vows are renewed:

**Dear friends,
let us humbly address our prayers
to the God the Father,
for His holy Church,
for the peace and salvation of the world,
for our religious family,
and for these our brothers (sisters)
who have renewed their sacred vows today.**

64. INTENTIONS

- I. a) **For the holy Church of God:
that adorned by the virtues of her children,
she may shine ever more brightly in Christ,
her Bridegroom:
let us pray to the Lord. R/.**
- b) **For the Supreme Pontiff and the other bishops,
that the Holy Spirit who filled the apostles
may pour out His grace unceasingly
upon their successors:
let us pray to the Lord. R/.**
- c) **For all those who minister to the Church,
that by word and work
they may lead to salvation
the people entrusted to their care:
let us pray to the Lord. R/.**
- II. a) **For the peace and salvation of the world,
that all religious may be messengers and servants
of the peace of Christ:
let us pray to the Lord. R/.**
- b) **For the good of all people,
that those who are dedicated to the Lord's service
may pursue the things of heaven
and spend their days in the service of others:
let us pray to the Lord. R/.**
- c) **For the poor and afflicted,
that, following the example of our Divine Master,
religious may love
to bring good news to the poor,
to cure the sick,
and to come to the aid of the oppressed:
let us pray to the Lord. R/.**

- d) **For those who remain far from God:
that all the children of St Dominic
will be eager for the gift we received from him
of communicating with them,
and of stirring up in them
a desire for the truth and love of Christ.
let us pray to the Lord. R/.**
- e) **For all who believe in Christ,
that they may listen attentively
to the secret voice of God
as He invites them all to a life of holiness:
let us pray to the Lord. R/.**
- III. a) **For all religious,
that their way of life
may stand out as
a clear sign of the future Kingdom:
Let us pray to the Lord. R/.**
- b) **For our Province *or* For our Fraternity:
that the law of love for one another may shine in it,
and that like the first disciples
we may be one in heart and mind:
Let us pray to the Lord. R/.**
- c) **For all the members of the Dominican family,
that they may share the life of the Church
and cooperate fully in all her works and hopes:
Let us pray to the Lord. R/.**
- d) **For all the members of the Dominican family,
that each one, according to the call of God,
may increase the holiness of the Church
and work to spread God's kingdom:
Let us pray to the Lord. R/.**
- e) **For all the members of the Dominican family,
that they may offer to God with a joyful heart
their prayer and study,
their work and preaching,
their joys and sufferings of life:
Let us pray to the Lord. R/.**
- IV. a) **For these brothers / sisters of ours
who have today bound themselves more closely
to the service of God;
that in His goodness
he may foster in them the spirit of fraternal love
and active charity toward all:
Let us pray to the Lord. R/.**

- c) **For these brothers / sisters of ours,
who have today
bound themselves more closely to God
by religious profession;
that in his goodness
he may give them a love of prayer,
a spirit of penance,
and zeal in the apostolate:
Let us pray to the Lord. R/.**
- g) **For these brothers (sisters) of ours N.N.,
that they, having become the light and leaven
of the world,
may enlighten human society
with the brightness of their virtues
and renew it with their constant prayer:
Let us pray to the Lord. R/.**
- V. **For the parents and loved ones
of these our brothers (sisters);
that they too may become partakers
in their journey of faith,
that they may accept the new gifts of grace
of the offering and mission
of their sons (daughters),
so that they may perfect their own vocation:
Let us pray to the Lord. R/.**
- VI. **For all here present,
that we may be faithful
to the words of the divine Teacher,
as He calls us to be perfect,
so that we may bear fruit in holiness:
Let us pray to the Lord. R/.**

65. CONCLUDING PRAYER

a) At the beginning of the novitiate:

**Lord, protect your family,
and in your goodness grant our prayers
for these brothers (sisters) of ours,
as they offer you the first fruits
of their dedicated lives.
We ask this through Christ our Lord.**

All: Amen.

b) In the Mass of first profession:

**O God, you are the source of holiness.
Hear the prayers of your people,
and by the intercession of the Blessed Virgin Mary,
the Patroness of our Order,
pour out upon these your servants your abundant
blessing,
so that, as they follow you,
they may constantly carry out
what they have promised with the help of your
grace.
We ask this through Christ our Lord.**

All: Amen.

c) In the Mass of perpetual profession:

**Lord, grant the prayers of your people,
and by the intercession of the Blessed Virgin Mary,
the Mother of the Church
and the Patroness of our Order,
pour out your divine Spirit abundantly upon those
whom you have graciously called
to follow Christ perfectly,
so that they may confirm by everlasting devotion
that which they have promised
with a temporal pledge.
We ask this through Christ our Lord.**

All: Amen.

d) **In the Mass of renewal of vows:**

**Lord God, you are the source of truth and mercy,
hear the prayers of your people,
and by the intercession of the Blessed Virgin Mary,
the Patroness of our Order,
pour into these your servants
the strength to persevere,
so that by following you faithfully
they may fulfil the vows which they now renew.
We ask this through Christ our Lord.**

All: **Amen.**

III.

PREFACES

66. *Made holy in truth.*

**Father, all-powerful and ever-living God,
We do well always and everywhere to give you thanks.
You always add new brothers and sisters
to those who walk in the way of our holy Father, Dominic.
You have called them to follow your son,
you have sanctified them in your truth,
you have taught them the way to salvation,
and you have led them in the path of perfection.
You nourish them by the sacraments of faith
and you desire to bring them to perfect unity
in apostolic love.
Now, in company with the saints and angels,
we praise you for ever:¹²⁵**

67. *The apostolic form of life*

**Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks.
We praise and bless you today
because you called our Father Dominic to enrich the church
by renewing the apostolic way of life.
Disciple of Christ,
the very Christ who became poor for our sake,
Dominic called the lost and the wandering home
by preaching the Good News.
He gathered a band of preachers together.
Nourished by the light of sacred study
they gave themselves without reservation
to the proclamation that Jesus Christ is Lord.
Now, with all the saints and angels,
we praise you forever:¹²⁶**

¹²⁵ Cf. MLOP, p. 293.

¹²⁶ Cf. MLOP, p. 137.

68. *The outstanding preacher of the truth of the Gospel.*

**Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ, our Lord.**

**We praise and bless you today
because you called our Father Dominic
to proclaim your truth.**

**He drew that truth from the deep springs of the Savior,
water for a thirsty world.**

**Supported by the prayers of Mary,
the mother of your Son,
and compelled by a concern for the salvation of all,
Dominic accepted the ministry of the Word for his family.**

**Speaking always with you or about you, O God,
beginning all his actions in contemplation,
he advanced in wisdom.**

He brought many to Christ by his life and teaching.

**He devoted himself without reserve
to the building up the Church, the body of Jesus Christ.**

**And so we join the angels and the saints
in proclaiming your glory:¹²⁷**

69. *The religious life as the service of God through
the imitation of Christ.*

**Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.**

**He came, the Son of a Virgin Mother,
named those blessed who were pure of heart
and taught by his own life the perfection of chastity.**

**He chose always to fulfil your holy will
and became obedient even to dying for us,
offering himself to you as a perfect oblation.**

**He consecrated more closely to your service
those who leave all things for your sake
and promised that they would find a heavenly treasure.**

**And so, with all the angels and saints
we proclaim your glory
and join in their unending hymn of praise:¹²⁸**

¹²⁷ MLOP, p. 199.

70. *The example, companionship and help of the Saints.*¹²⁹

**Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
You are glorified in your saints,
for their glory is the crowning of your gifts.
In their lives on earth
you give us an example.
In our communion with them
you give us their friendship.
In their prayer for the Church
you give us strength and protection.
This great company of witnesses spurs us on to victory,
to share their prize of everlasting glory,
Through Jesus Christ our Lord.**

**With angels and archangels
and the whole company of saints
we sing our unending hymn of praise:¹³⁰**

¹²⁸ Missale Romanum, 1975, p. 767.

¹²⁹ Cf. LCO, no. 67, paragraph III.

¹³⁰ MLOP, p. 247.

IV.

FORMULA FOR GENERAL ABSOLUTION FOR TRANSGRESSIONS OF THE RULE

for members of associations of the Dominican Family

80. On feast days of the Order or on Ash Wednesday or at the end of a solemn general chapter (December 24, March 24) or the end of a retreat or any other suitable time, members of associations of the Dominican Family may gain a plenary indulgence, under the usual conditions, through a general absolution for transgressions of the rule. This absolution may be given by a priest of the Order, or by the Prioress in her community, or by the Assistant (male or female religious) or by the Prior or the Prioress (Moderator) in a Fraternity of Saint Dominic. All of the above are designated by the name "Prior" below.

81. As an opening admonition, the Prior may say these or similar words:

**Brothers (sisters),
by the will of our holy father Dominic,
transgressions of the laws of the Order
were not binding under pain of sin,
but only for their penalty.¹³¹
However, so that this kind of a provision
would not slacken discipline,
Dominic, "if he saw any brother being remiss in something,
he passed by as though he did not see this,
but afterwards he would say
with a calm expression and gentle words:
'Brother, you did wrong, confess';
and with kind words
he led all to the confession of repentance.
And although he seriously punished them
with the humility of his words,
they went away from him consoled."¹³²
Moved by such an admonition,
as people who have been made free under grace,¹³³
let us humbly acknowledge the transgressions
we have committed against the rules and Constitutions
and against the precepts of our superiors,
so that we may thus walk more readily on the path of Dominic
and so that we may be made perfect in his charity in truth.**

¹³¹ *1 Const., Prol.*

¹³² *Acta canoniz. S. Dominici, Proc. Bonon., no. 32, MOPH XVI, p. 150.*

¹³³ *Cf. Regula, p. 11.*

Then an examination of conscience is made in secret; after this, the following prayer is said by all, with the Prior beginning:

Dan 3:29-30, 42-43

**We have sinned, Lord,
and transgressed by departing from you,
and we have done every kind of evil.
Your commandments we have not heeded or observed,
nor have we done as you ordered us for our good.
Do not let us be put to shame,
but deal with us in your kindness and great mercy.
Deliver us by your wonders,
and bring glory to your name, O Lord.**

**V/. Lord, have mercy or: Kyrie eléison.
R/. Christ, have mercy Christe eléison.
V/. Lord, have mercy Kyrie eléison.**

Our Father...

**V/. Lord, show us your mercy.
R/. And grant us your salvation.**

**V/. Lord, hear my prayer.
R/. And let my cry come unto you.**

Then the Prior says:

**May our Lord Jesus Christ
through the merits of his most sacred Passion
and through the intercession of the Blessed Virgin Mary,
of blessed Dominic our father and all the Saints of the Order,
absolve you from every bond of misdeeds,
and fill you with His grace.
By His authority
and the authority of the blessed Apostles Peter and Paul,
and the authority granted by the Supreme Pontiff to our Order
and to you,
and entrusted to me for this purpose,
I absolve you from transgressions of the Rule,
the Constitutions, ordinations and admonitions
of our superiors,
and from penances forgotten or even neglected.
In the name of the Father, ✠ and of the Son, and of the Holy
Spirit.¹³⁴**

R/. Amen.

¹³⁴ Cf.SCR, *Formula Absolutionis generalis Regularium in posterum adhibenda*: ASOP 43,1978, p. 573f.