

## **THE GENERAL CHAPTER OF ROME 2010 AND THE LITURGY**

### **INTRODUCTION AND PRESENTATION OF THE RITUAL O.P OF PROFESSION**

With this number of *INFO/CLIOP*, second of the year 2010, we give an echo of the General Chapter of Rome 2010, and we publish with a brief presentation, the introductory documents (“letter of the Master of the Order” and “General Introduction”) of the *Order of Profession O.P.* of 1999. The joining together of these two types of information in the same bulletin of the Liturgical Commission, should be considered as significant. A Ritual, the fruit of an important work of revision of a particular liturgical tradition, presents a value of resourcing and an aspect more stable, than the orientations situated at a moment of our history, at a General Chapter. However, the coming together of these two contributions, presents for the whole Dominican Family, brothers and sisters, fundamental qualities in today’s mission of the Church and of the Order, and we are invited to place ourselves a new and in a manner ever more contemporary, in reference to the engagement we made when we made religious profession in the Order of Saint Dominic.

In presenting this number of *INFO/CLIOP* to the brothers, sisters and laity which constitute the Dominican Family, we are happy to offer our fraternal and fervent wishes to Brother Bruno CADORE, elected Master of the Order at this General Chapter of Rome 2010. In this bulletin, we shall read the “Letter of promulgation of the Acts of the General Chapter”, together with the orientations of the capitular brothers for the liturgical life in the Order. Likewise is published the final note which the Liturgical Commission addressed to Brother Carlos AZPIROZ COSTA, Master of the Order before the General Chapter on 28 August 2010. This document presents the actual state of the project which he requested from us: the composition of a *Book of Blessings and of Prayers O.P.*

In the second part of this bulletin, we reprint two institutional documents: “Letter of promulgation of the Ritual of Dominican profession” by the M.O. Timothy Radcliffe and the “General Introduction” of the same Ritual of 1999. These documents exist in Latin, in the typical edition, as well as in the Spanish and Italian translations of this same Ritual. The other linguistic areas of the Order have not as yet realised –at least in official form – editions of these documents. It seemed useful to reproduce them in the *INFO/CLIOP* bulletin which appears in English, Spanish, French and Italian. A short presentation of this Liturgical Book, follows the publication of these two texts. This analysis in great part, owes its inspiration to an article by Brother Vincenzo Romano, President of the Liturgical Commission of the Order, who was charged with the realisation of this *Ordo Professionis*.

At the end of this editorial, we might add that the Liturgical Commission of the Order, with Brother Bernardino PRELLA, Socius for the Provinces of Italy and of Malta, consultant for the Commission to the General Curia, has met Brother Bruno CADORE, Master of the Order. After a brief account of how the Commission is actually functioning and of its work up to date, a presentation of the orientations of the General Chapter with regard to the Liturgy and to the work of the Commission by the Master himself, made for a very confident exchange of views. From next year onward, a renewal will be presented, facilitating a greater opening to the diverse sensitivities, whether cultural or ecclesial, of the Dominican Family. There is likewise the intention that a transmission of the liturgical tradition of the Order, be better assured for all the generations, and the important work of renovation of the actual *Proprium O.P.* be better appreciated by the Provinces, the brothers, nuns, sisters and laity of Saint Dominic.

Following on the many works demanded of us, in particular the preparation of prayer formulae for the beginning and during Provincial Chapters, this *INFO/CLIOP* has made a very late appearance. Nevertheless, we decided to retain its date of December 2010. From now until the end of 2011, we hope to follow a more regular rhythm. We pray the communities to kindly excuse us. To each and all, a very happy feast of all the Saints.

## SUMMARY OF THIS NUMBER

*INFO/CLIOP N° 8 - December 2010*

### THE GENERAL CHAPTER OF ROME 2010

#### INTRODUCTION AND PRESENTATION OF THE RITUAL O.P. OF PROFESSION

PRESENTATION OF THE NUMBER . . . . .	1
<b><i>OF THE GENERAL CHAPTER</i></b>	
LETTER OF BROTHER BRUNO CADORE, MASTER OF THE ORDER, FOR THE PROMULGATION OF THE ACTS OF THE GENERAL CHAPTER 2010. . . . .	3
EXTRACT FROM THE GENERAL CHAPTER O.P. 2010: “ Liturgical Life and Life of Prayer”	6
PRESENTATION OF THE “BOOK OF BLESSINGS AND OF PRAYERS O.P.” : Note from CLIOP to the MO Fr. Carlos AZPIROZ COSTA . . . . .	7
<b><i>ON THE SUBJECT OF THE RITUAL O.P. OF PROFESSION</i></b>	
MO TIMOTHY RADCLIFFE: LETTER OF PROMULGATION OF THE RITUAL OF PROFESSION Roma (25.03.1999) . . . . .	11
“GENERAL INTRODUCTION” OF THE RITUAL OF PROFESSION. . . . .	13
I. Particular character of Dominican Profession	14
II. Rites accompanying the stages of Dominican life	16
III. Mass to be used for the rite of religious Profession	18
IV. Versions and adaptations for the different branches forming the Dominican Family	18
P-M. GY: ON THE CONSECRATING CHARACTER OF THE VERY ACT OF THE SOLEMN VOW IN THE THEOLOGY OF SAINT THOMAS AQUINAS. . . . .	20
BRIEF PRESENTATION OF THE RITUAL O.P.OF PROFESSION 1999. . . . .	22
1. History of preparation of the typical edition of 1999	22
2. Orientations of the conciliar reform for the revision of all reception of the Habit rituals and of Religious profession	22
3. Some indications concerning the history of the Dominican Ritual and Religious profession	23
4. Particular problems about the Roman Ritual	24
5. Structures and typical gestures in the Dominican Profession Ritual	24
6. Remarks and ultimate perspectives	25

**LETTER OF BROTHER BRUNO CADORE,  
MASTER OF THE ORDER,  
FOR THE PROMULGATION OF THE ACTS OF THE GENERAL CHAPTER 2010**

My dear brothers in Saint Dominic,

By the present Letter, I promulgate the Acts of the General Chapter, celebrated in Rome from 1<sup>st</sup> to the 21<sup>st</sup> of September 2010.

First of all, and with all of you, I wish to express our deep gratitude to brother Carlos Alfonso AZPIROZ COSTA, who for the last nine years assumed the service of Master of the Order. His attention to each one of us, the care he has shown in promoting the mission of the whole Order within the Dominican Family and with it, his engagement in important situations, have been and remain with us all, as a witness to evangelical and apostolic brotherliness.

The Acts of this Chapter open with a unique prologue consecrated to the *ministry of preaching*. Thus is signified to the Order, what is essential for each one and for communities in general. Not only the essential in objective terms of our concrete apostolic engagements, but more radically, the essential animating the heart of our life, we who are “totally committed to the preaching on the Word of God”. Our answer to the Word addressed by God to the whole of humanity, is it not our desire to consecrate our entire life to manifesting the Word which comes to meet humanity and converse with it, revealing itself as the way, the truth and the life?

Thus placing the mission of preachers at the heart of the vocation of the Order and of each one of us, the Chapter wished to remind us how preaching constitutes at the same time, the heart, the support and the dynamism of the various dimensions of our life. It is on this basis, that carried along by the work of chapter commissions, the chapter defined certain orientations for the three years ahead. Because of the mission of preaching, it invites us to think deeply about building up communities as living centres of fraternity, study and prayer, at the same time resource centres of faith and hope and proposition of hospitality and of dialogue with the world. Animated by the desire to preach, we must provide for ourselves the means to study, so that our communities may be at the same time, houses of preaching and houses of study. To assure the best results for our mission, and in the greatest possible equity among us, we are invited to establish among us, the most efficacious means of concrete solidarity. In order that brothers everywhere may carry out their mission in joy and liberty, an effort will be demanded for the next six years, in order to adjust the structures of our “holy preachings” to apostolic needs as well as to the human resources available. In short, if our subject is always the same mission of preaching, these requests are constantly returning to the concrete reality of our preaching life, in such wise, that as “preachers” we may be constant in deriving our own strength from the grace of the Gospel.

This indeed is one of the principal tasks of a Chapter: starting from the experience of brothers throughout the world, and carefully listening to the reflections of the capitulars, the setting in motion of our mission, and inviting everyone to “drink from his own well”, by coming back with joy and determination to the heart of his vocation. It is in this spirit that I invite the brothers, the communities

and the Provinces, to take the time and the means to read these Acts, and to receive them as an invitation to play their full part in the continuous “ foundation of the Order”.

*Certain prior attentions to common apostolic welfare* were defined for the years to come, and brought to the attention of the Master of the Order. At the same time, the Chapter Fathers underlined how essential it is to our tradition, that all, animated by the same desire for unanimity, should engage personally in these tasks of reorganization.

By way of echo to these evaluations conducted here and there, it has seemed necessary from now until 2016, to simplify the different levels of organization of our entities. Provinces, Vice-provinces and Provincial Vicariates, should be the three entities retained. This “restructuration” is going to demand time and attention, so that with the objective of adjusting in the best way structures and preaching, the gifts and characteristics of each entity, may be deployed for the greater service of the mission of preaching. It is evident that such changes ought to concern us all, for it is a question of the good of the whole Order. We should in particular set about ensuring in the Provinces the greatest possible reciprocity with the provincial Vicariates, together with the greatest possible collaboration among the entities.

In this same perspective of adjustment of forces, requirements and means, the Chapter invites us to organize still further solidarity among us in favor of the more fragile entities, and with a view to sustaining and promoting the main projects of the Order. As in which we know how to promote such solidarity, we will be better able to develop our *fund raising* practices to the profit of the Order, what in fact, the Order is calling us to do

In what concerns study, the Chapter follows on proposals from the Chapter of Bogota. It aimed to remind the delegates of the necessity to continue the evaluation and promote the task of study centres in the Order, as well as that of institutes placed directly under the jurisdiction of the Master of the Order. These institutions are those of the entire Order, and it is for this reason that the availability of the Provinces and of the brothers is solicited. It is not a question of “holding on” to institutions because they have always been there, nor to maintain a “reputation” Rather is it a question of promoting and developing these institutions in so far as they convey the priorities of our common mission: a critical knowledge of the works of Saint Thomas Aquinas, historical study of the sources of our tradition, a fortiori as we approach the Jubilee, study of the Word, research and teaching of theology. So many areas where this “vocation to study” can be deployed, and which we must assume together for the greatest profit of all, seeking to arrive at the best possible synergy between the service of the common good, and the furthering in the Provinces of these same study objectives.

Quite deliberately, the Chapter chose not to treat of all the important questions relative to the Dominican vocation, but rather to lend its approval to the host of considerations constituted by the previous Chapters. Because of this, there are realities of our community living, fraternal or apostolic, which are barely touched on in these Acts. Nevertheless, beyond Acts, a Chapter celebration is also an important moment for brothers to meet, to cement unanimity among us, a moment of discovery...we might even write- of “contemplation”, of one another’s apostolic engagements, of solidarity with others, of destinies shared with them. Some of our brothers – and they are numerous – have to face grave difficulties in parts of the world where there is no peace. Others have the heavy burden of inventing how to deploy their apostolic creativity in new worlds having their own special needs. Some again are old or sick and with the help of their brothers, attempt to make of these declining years a moment of thanksgiving and of intercession for the work of those to whom they passed on the Order’s tradition, thus contributing to the building up of the Order. Others, younger – and they too are numerous – join the Order and are avid to receive in a creative way, this tradition, which all must be happy to pass on to them.

This diversity of brothers is the strength of our Order and its joy. Inside the Order, the worlds of reference and of cultures, including those ecclesial and theological, are varied. Our vocation is to ensure that this diversity is a source of rebirth and a sharing of the Gospel among us, in mutual

esteem one for the other, in their difference and their uniqueness, without precondition, but welcoming the grace to have them all as brothers, and to be involved together in the same mission. Beyond this diversity, the light of the Gospel of truth becomes brighter and affirms itself as the gift of joyful freedom which liberates us, and leads us towards oneness of mind. Thus it is that our desire to become preachers of grace for the whole of humanity, leads us to desire to live the grace of fraternity.

In expressing warmest thanks to Brother Francesco Maria RICCI, General Secretary of the Chapter, I would like to extend my gratitude to all those who prepared this Chapter and permitted its celebration. Through the intercession of the Mother of God and of Saint Dominic, may God grant us in abundance the strength of the Spirit, in whose breath we desire to be sent into the world as Friar Preachers.

Given at Rome, in our convent of Santa Sabina, October 5, in the year of the Lord 2010, the memorial of Blessed Raymond of Capua.

**Brother Bruno CADORE, O.P.**  
*Master of the Order*

Brother Christophe HOLZER O.P.  
*Secretary*

## EXTRACT FROM THE GENERAL CHAPTER O.P. 2010

### CAPUT III. De Sequela Christi (nn. 74-79)

#### *Liturgical Life and Prayer Life*

[*Gratiarum actio*] We thank the international Liturgical Commission of the Order, for the work accomplished in favour of Dominican Liturgical life. We encourage the commission to continue this work.

[*Petitio*] Realising that many Provinces have not yet accomplished the translation and adaptation of the diverse Books of the *O.P Proprium* into the different modern languages, we address to all the Provinces of the Order, who have not as yet realized this, the following requests:

- ✓ That the Provincial or inter-Provincial authorities, contact the international Liturgical Commission of the Order, so as to inform the said commission of the names of those responsible for the provincial or interprovincial committee of the Liturgy, together with the present state of translations of the various parts of the *Proprium O.P.*
- ✓ That the provincial or inter-provincial liturgical commissions, before forwarding translations to the General Curia for approbation, contact the international Commission of the Order, who will be able to provide useful indications in view of a more adequate preparation of translation of texts and presentation of rites.
- ✓ That information coming from the international Commission of the Order, in particular from the bulletin *INFO/CLIOP*, be diffused in convents and in houses of the Brothers, in monasteries, convents of sisters and in lay fraternities.

[*Petitio*] We request the Master of the Order, that the composition of the international Liturgical Commission of the Order be more representative of our diversity ( Dominican Family, continents, cultures), in such wise that its research take into account the different theological and pastoral approaches in this area.

[*Commendatio*] The prayer of the Rosary has a privileged place in our tradition (ACG Bogotá, 96). The personal and/or community practice of this prayer (LCO 67, § II) is in favor of a personal and community conversion. It opens us up to a spirit of poverty and draws us near to the poor. Thus, we recommend communities to integrate into their project of common life, an attention to the prayer of the Rosary, and into their project of apostolic life (LCO 311), activities favoring evangelization through this popular devotion.

[*Petitio*] We ask that the expression “oratio privata” (LCO 40 and 66, § I) be replaced by the expression “oratio secreta”<sup>1</sup>, more in conformity with our Dominican tradition.

[*Commissio*] Given that certain brothers and even certain entities of the Order, neglect the common celebration of the Liturgy,( Relatio MO 88), we request the Master of the Order, to address a letter to all the brothers on the subject of Liturgical life, more especially the Liturgy of the Hours in its diverse daily rhythm, in function of the exigencies of law and of Dominican life.

<sup>1</sup> HUMBERTUS DE ROMANIS, *Opera de vita regulari*, éd. J-J. Berthier, Roma 1888, vol. I, pp. 153, 170 et 172. Cf. also Mt 6, 5.

## PRESENTATION OF THE “BOOK OF BLESSINGS AND OF PRAYERS O.P.”

*On 28 of August 2010, a few days before the opening of the elective General Chapter of Rome, Brother Dominique Dye, President of CLIOP, in the name of the Commission, wrote a letter to brother Carlos AZPIROZ COSTA, Master of the Order, to present to him the stage at which the Book of Blessings and of Prayers which he had requested, had reached, as well as to express to him the gratitude of the Commission members.*

*You will find further on the text of this letter, as well as the “general Table of matters” of the project as it stands at present Preparation of this section of the Proprium O.P. has already been the subject of numerous consultations with Provinces or monasteries. When its elaboration has advanced somewhat further, it will be forwarded to several brothers and sisters of the Dominican Family, the list of which will be established with the General Curia before being transmitted to the Master of the Order with a view to its approbation.*

Dear Brother Carlos,

Before the elective General Chapter of Rome 2010, I should like once more in the name of the Dominican International Commission, to express to you our very deep and fraternal gratitude. Thanks to your encouragement, the Commission has been able to pursue its work of inventory and renewal of the Order’s liturgical tradition.

Today, I wish to inform you by this letter, to which I add an Appendix, the General Index (8.08.2010) of the state of preparation of the *Libro delle benedizone e delle preghiere O.P.* By way of general presentation, I recall the general features of this project about which we spoke to you on a few occasions, and which we discussed in the context of CLIOP at the 2010 General Chapter.

In the course of these years, 2010 et seq. and in reply also to the request of many Monasteries, Provinces, Congregations or brothers, it has appeared necessary to think about the renewal of the abbreviated *Libellus Precum*, at the request of the General Chapter of Walderberg (1980) in the edition of *the Liturgia Horarum O.P.* of 1982.( pp. 717-783). In order to assure this complementary task, the Commission took into consideration what in the Order was called the *Formularium Benedictionum et Absolutionum*, ad usum FF. Ordinis Prædicatorum, ed. MO M.S/Gillet, Romæ 1939, as well as elements contained in the *Collectarium S.O.FF. Praed.*, ed. MO V. AJELLO, Romæ 1846, and the ceremonial indications contained in *the Cæremoniale iuxta Ritum S.O.P.* ed. MO A.V. Jandel, Mechlinæ 1869.

From 1992 onwards, the Commission worked on the examination of our tradition, as well as on the requests addressed to us. Brother Frank Borg, of the Province of Malta, played an important role in helping us to a better understanding of the pastoral and regular uses, in the area of “Blessings” and of “Popular piety”. Quite often, he drew our attention to these uses still current in his Province or in certain other Provinces of the Order.

Besides, we became acquainted with analogous works realised by some Religious Institutes: The Servants of Mary( *Rituale dell Ordine Servi di Maria per la celebrazione del Capitolo*, Rome 2000, 242 pp.; and their various pamphlets “Benedizionale” for this or that male or female saint; “Laudemus viros gloriosos”. *Ritual de la Orden de Agustinos recoletos*, Madrid 1985, 388 pp - *Manual de la Fraternidad secular Agustino-Recoleta*, Madrid 1992, 580pp. Furthermore, we saw that that the new communities used the traditional formulae or composed new texts which certain Dominican communities wished to employ, without realizing that these compositions or editions were not always realized with sufficient liturgical discernment.

The CLIOP project is inspired by the method of *De Benedictionibus* of the Roman Rite, though it wishes neither to repeat it nor to replace it. As it is possible to realize this on referring to the *Indice generale*, given at the conclusion of this note, the Commission is dealing with situations internal to the Dominican family. We take up the formulae validated and approved in the *Libellus Precum*, edited in LHOP, ed. Latin of 1982 (pp. 787-783). For the other sections, we examined and renovated our former customs. Or, especially in order to accompany liturgically different community reunions, we aimed at responding to suggestions formulated by the General Chapters, or to requests coming from Monasteries or Provinces.

Brother Raffaele QUILOTTI and myself, in the name of the Liturgical Commission of the Order, would like to have presented this work while on a visit last August to Santa Sabina. This however was not possible, as the convent was unable to host guests at this time. We hope to finish the project at the end of the month of September 2010, so that it may be examined in plenary session by the whole Liturgical Commission of the Order at its plenary session of the end of November 2010. Then, having spoken with the Master of the Order, we would send this project to a list of experts of the Dominican Family (Brothers, Nuns, Sisters, Laity) throughout the entire Order. The Commission would examine the replies and re-examine the project, which would then be presented for examination to the Master of the Order with a view to his approval.

This *Libro delle benedizione e delle preghiere* enters into the category “Documenta” of the *Proprium O.P.* which you inaugurated. This category of work belongs to the Order’s internal law, and does not require approval by the Congregation for Divine Worship and the Discipline of the Sacraments. Once approved by the Master of the Order, this book will be offered to the Provinces, Monasteries, Congregations and groups of laity of the Dominican Family, for effective use at the service of our regular liturgical life.

Several schemas of this project e.g. “indications for the reception of a Prior or Superior”, the “stages in the life of brothers and sisters”, “liturgical and regular animation of community meetings” etc. were experimented with interest by several communities. Other elements, coming from the *Libellus Precum* edited in 1982, have already been successfully used for many years.

Recently, I ran a short session on the Dominican Liturgy at the noviciate of the French Province in Strasbourg I realized that it is important to help the young generation to discern what is desirable and possible to hold on to with regard to the regular or devotional customs of the Order. Brothers like Raffaele QUILOTTI or myself belong to a generation which can still insure the “handing on of memory” in a way that is balanced and not archeological. We experienced this tradition in a living manner, and besides, have benefitted from formation in Superior Institutes of Liturgy, whether in Rome or in Paris.

This then, dear Father Carlos is what I wished to write on presenting to you the state of the Liturgical Commission of the Order in the domain termed “De Benedictionibus”

We assure you of our sincere thanks, and we pray the Lord ,the Virgin Mary and Saint Dominic for the entire Dominican Family, as well as for your future responsibilities,

Fraternally yours,

Brother Dominique DYE O.P.

**PROPER OF THE ORDER OF PREACHERS**  
**DOCUMENTA**  
**BOOK OF BLESSINGS AND OF PRAYERS**

*General Table of subjects*  
( 8.08.2010)

Letter of the Master of the Order

General Introduction: English language  
Spanish language  
French language  
Italian language

Index of signs and abbreviations

**Part I : PRAYERS AND COMMUNITY CELEBRATIONS**

Preliminary note

Chap. I : Common Prayers

Chap. II : Prayers and indications for the different types of community reunions  
(Chapters, other meetings etc.)

Chap.III : Grace at table

Chap. IV : Welcome to Superiors  
a) Conventual Prior  
b) Prior Provincial ( welcome, canonical visitation etc.)  
c) Master of the Order  
d) Ecclesiastical prelate or civil Authority

Chap. V : Prayers for the Dominican Family and benefactors (Cf. the tradition of the Processional O.P.( pp.138-140) or of the Ceremonial O.P. nn 1773 sqq. See revision of these rites in LHOP, ed. typ. Lat. 1982, pp 764-773)  
[N.B. To be placed in this first part, or as Chap.XV in Part IV]

Chap.VI : Prayers for the General or Provincial Chapter and for the delegates  
[N.B. For this section ,we take up what already exists in LHOP, ed.t yp. Lat. 1982, 757-764]

Chap. VII : Blessing for those who depart or for those receiving a ministry  
a) Itinerants (LHOP, ed. typ.Lat. 1982, pp. 773-777  
b) For a mission  
c) For Preachers

Chap.VIII : Stages in the life of a brother or a sister  
a) At the time of assignation to a community  
b) Important anniversary in the life of a brother or sister  
c) University graduation

**Part II : BLESSINGS AND PASTORAL OF CONFRATERNITIES OR ASSOCIATIONS**

Preliminary note

Chap. IX : Blessing of Families and of their members – blessing of the sick

Chap. X : Rosary Confraternity

Chap. XI : Associations and secular Fraternities connected to the Order

- a) Confraternities mentioned in the LCO: Holy Name of Jesus, S. Thomas Aquinas, Blessed Imelda, etc
- b) Other more recent movements and associations.

### **Part III : BLESSINGS IN HONOUR OF A SAINT OF THE ORDER AND OBJECTS OF DEVOTION**

Preliminary note

Chap. XII : Devotion to the Passion of Christ (linked to a Dominican saint)

- a) Versicles of the Passion of N.S.J.C.( cf. LHOP, ed. typ. Lat.1982,pp723-725)
- b) Exhortations and prayers ( S. Vincent Ferrier: LHOP, ed. typ. Lat. 1982 pp753-754

Chap. XIII : Various blessings in honour of a saint of the Order

Chap XIV : Blessing of pious objects

### **Part IV: DIVERSE BLESSINGS**

Preliminary note

Chap. XV : Blessing concerning human activities in our tradition.

Chap. XVI : Blessings for divers circumstances

[Eventually here, what is indicated in Chapters VI or V]

### **APPENDICES**

- ~ General Absolution and special formula
- ~ One or other Dominican litany
- ~ Pious aspirations in the course of the day
- ~ Some elements from the Ritual for the Dead.

### ***Remarks about method***

1. In the general introduction, it was deemed necessary in one way or another, to explain the use of these different sections, either by the brothers, the nuns, the Sisters or the Laity of the Order.
2. Each part will be preceded, according to the opportunity, by a sort of special “Nota Praevia/Prænotanda” which will present the general orientations of the section. This “Nota Praevia/Prænotanda” will be in Latin, as will be the introduction to each chapter. – The general Introduction will be in the four usual languages of the Commission.
3. For the adaptation of this *Book of Blessings and of Prayers*, note that the edition in the various languages can be made in autonomous sections, with reference however, to the orientations of the general Introduction.

**WE****FR. TIMOTHY RADCLIFFE O.P.**

PROFESSOR OF SACRED THEOLOGY  
AND HUMBLE MASTER AND SERVANT  
OF ALL THE ORDER OF PREACHERS

## LETTER OF PROMULGATION OF THE MASTER OF THE ORDER

This *Rite of Dominican Profession*, approved and confirmed by the Apostolic See, is offered by me with joy, to all those comprising the Dominican Family. I ask the Lord to call to the Order a great number of brothers and sisters, “eager to seek their salvation and that of others”<sup>1</sup> who engage themselves in the evangelical life, and in preaching the Word of God, for which we give our life.<sup>2</sup>

After the *Proprium Officiorum* ( 1982) and the *Missale e Lectionarium* (1985), the *Rite of profession* constitutes an important section of the *Ritual*, an element of the *Proper of the Dominican Order*. According to the present liturgical legislation, this volume constantly makes reference to the *Order of Religious profession* of the Roman Rite (1970-1975), adapting to our spirituality its elements, with the liberty accorded to each Religious family.<sup>3</sup>

In particular, our Order has wished to safeguard the sobriety of its own rites, by declining to adopt the custom of litanies and prayers of “blessing and consecration” of the newly professed. The consecratory value of the act of profession itself according to our tradition, is thus highlighted<sup>4</sup>, using the texts and monitions dating from the first generations of the Order, or to the Acts of the General Chapters which followed on the Council of Vatican II.

Consequently, our profession rite, a particular tradition, which in its essential lines, goes back to the time of Saint Dominic, when applying the orientation of Vatican II, becomes a fully liturgical rite. In fact, the former capitular<sup>5</sup> celebration, characteristic by its particular structure, is henceforth celebrated in the Church, in connection with the Eucharistic celebration, or at least with a liturgical action. Thus this rite becomes an ecclesial action, in which the offering of each brother or sister, is united intimately with the offering of Christ Himself.

This section of our Ritual was prepared with particular care, as to historical and liturgical research, as well as by consultation of different branches of the Dominican Family<sup>6</sup>. An important group of experts also collaborated with the Order’s Liturgical Commission. And I myself, in the role of Master of the Order, closely followed this work in its divers phases.

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<sup>1</sup> LCO, n.1, *Const.fund.* § II

<sup>2</sup> Cf. Mo T.Radcliffe, Letter to the Order “To give one’s life for the mission” ( 3 April 1994)

<sup>3</sup> SCCD, *Indicationes pro Ordine professionis religiosae aptando*, 15 July 1970: “Notitiae” 6 1970, pp 319-322= EDIL 1, pp 697-701.

<sup>4</sup> Cf. P-M Gy, On the consecratory character of the act itself of the solemn vow in the theology of Saint Thomas Aquinas (19.11.1996) *Analecta O.P.* 1998, fasc.III, pp 408-410 . V. Romano, *Indole e valore della Professione domenicana*, “Eco di S.Domenico”, Special number, December 1996.

<sup>5</sup> *Processionarium S.O.P.* ed. MO E. Suarez, Rome 1949, pp. 156-158.

<sup>6</sup> Cf V. Romano, “ Il Rito della Professione O.P.” *Analecta O.P.* 1998, fasc.III, pp.371-407

In one single volume, this *Rite of Dominican Profession*, is destined not only for male and female Religious life, but in the optics of evangelical life, as was indicated from the beginning of the general Introduction, concerns also lay people, priests and deacons, belonging to Dominican Fraternities.

In the one Introduction, are presented the principal aspects, theoretical and structural, relative to the formulae of welcome and of profession, and containing the fundamental elements common to all the branches of the Order. The four parts of this volume are respectively destined to brothers, nuns, sisters, and to members of the Secular Institutes and the Society of apostolic life, to the Laity and to other members of the Fraternities of Saint Dominic.

This *Rite of Dominican Profession*, part of the *Ritual of the Proper of the Order of Preachers*, is by me declared the type edition for the brothers, nuns, and members of the Fraternities of Saint Dominic. The Rite destined for Sisters and other members of Institutes aggregated to the Order printed in complement, is on the other hand, proposed to them according to the disposition of the general Chapter of Tallaght<sup>7</sup>, as in his time was offered to them the Ceremonial of my predecessor the Maser of the Order, Fr. Martin Stanislas Gillet<sup>8</sup>. For its part, the Decree of approbation of the Apostolic See to the supplements of the Order to the *Liturgy of the Hours* and to the *Roman Missal*<sup>9</sup>, forsee the use of the Dominican Proper by the sisters, as an important element for the aggregation of an Institute to the Order.

The translations and adaptations of this *Rite of Dominican Profession* for the various linguistic regions, will be prepared according to the norms of the Apostolic See and the indications already given for the other parts of our *Proper*<sup>10</sup> and which are spelt out in the General Introduction<sup>11</sup>.

May the Lord grant us unanimity as we advance in our common vocation and mission, with a unique profession engaging us in his footsteps.

Rome, at our General Curia, the 25 of March 1999, on the solemnity of the Annunciation of the Lord.

**Fr. Timothy Radcliffe, O.P.**  
*Master of the Order*

Fr. Vincenzo Romano, O.P.  
*President of the Liturgical Commission of the Ord*

<sup>7</sup> ACG 1971, n. 172: "We give commission to the Master of the Order, that he may provide for a suitable adaptation of the rite of clothing and profession for the nuns and sisters of the Order, with a view to unity in the Liturgy of the Order".

<sup>8</sup> Cf. *Caeremoniale iuxta ritum S.Ord.Praed de Receptione ad habitum et de Professione tum temporaria tum perpetua, pro Monialibus eiusdem Ordinis Regularis* (ed. minor Roma 1930).

<sup>9</sup> Decreto di approvazione degli "Officia" del Proprio O.P.( Prot. CD. 671/76), in LHOP, p. VI.

<sup>10</sup> Cf. *Translationes Proprii O.P.Linguis vernaculis*, in LHOP "Intro gen" nn.72-79, pp.LX-LXIII

<sup>11</sup> Cf. nn. 19-23.

## GENERAL INTRODUCTION

1. Among the various forms of evangelical life which, by His manifold grace, the Holy Spirit<sup>1</sup> inspires in the Church among those who respond faithfully to the call of the Father to follow in the footsteps of Christ, the Order offers its particular form in the way of Dominic. The Faithful then, who embrace, each according to his particular calling, the Order's<sup>2</sup> invitation, either by vow or by other commitments, vow themselves to God in such wise that their baptismal consecration may bring forth more abundant fruit<sup>3</sup>, that is to say the perfection of the life, which consists of charity towards God and one's neighbor<sup>4</sup>.  
The Religious state leads properly to the perfection of charity by means of the evangelical counsels<sup>5</sup>; also is it by Religious profession that the brothers and sisters consecrate themselves<sup>6</sup> more intimately to the Divine service, to realize in the Order the perfect following of Christ, and to devote themselves<sup>7</sup> in a new way to the universal Church.
2. To all the members of the Dominican Family – the brothers (clerics and co-operators), the nuns, sisters and members of the Fraternities of Saint Dominic (clerics and laity)<sup>8</sup>, this rite is presented with adaptations indicated in their proper place. Taking into account the differences of languages and of localities, requirements of liturgico-pastoral activities, together with particularities of different assemblies, now enjoying a unique rite, all of us children of Saint Dominic, will preserve the uniformity recommended by the primitive documents, in order to encourage zeal for a holy unity within our apostolic mobility itself.<sup>9</sup>
3. The Liturgical rite of the Order of Preachers,<sup>10</sup> fixed by the Order according to our constitutional process in the course of three General Chapters in the years 1254-1256, then at the bidding of Jean Vercelli, at the time Master of the Order, confirmed in 1267 by Clement IV<sup>11</sup>, by virtue of Apostolic authority, was in use for many centuries, with necessary adaptations to the books of the Roman Liturgy after the Council of Trent and after the Reform of St. Pius X (1921)<sup>12</sup> was applied.

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<sup>1</sup> Cf. VC, n1

<sup>2</sup> LCO, n 1 Const. fund, § 1.

<sup>3</sup> Cf. LG, n. 44; OPR Pr, n.1; LCO, n.189§1; LCM n. 152§1; RFL n.14; RFS, n 4, §2. Cf. PC, n.5; RD n.7; VC n.30; CIC 573.

Cf also *St. Th.* II-II, 186, lss.

<sup>4</sup> *S. Th.* II-II, 184,3.

<sup>5</sup> Cf. *St. Th.* II-II, 188,2.

<sup>6</sup> LG, n. 44

<sup>7</sup> LCO, n,1 Const. fund., §III.

<sup>8</sup> Cf LCO, n 1 Const.fund.§IX.

<sup>9</sup> Clement IV Bull *Consurgit in nobis*, to the Master and brothers of the Order of Preachers, 7 July, 1267: BOP 1 p. 486, cf. Humbert II, 5-8.

<sup>10</sup> The Order founded by St. Dominic, which itself came from a community of Canons Regular, has conserved a certain number of canonical elements for its Regular and Liturgical life, but renounced “stability of place” and sought to favour unity of the Order and its apostolic mission, by obedience to one Master.

On the other hand, at the time of Dominic, the liturgical customs of the Roman Curia were only applicable to central Italy, and the Latin Church in its totality, was not obliged to a unique liturgical form. But our Order, even before the time of Master Raymond of Peñafort, began to forge its own liturgical form, uniform, and adapted to Religious at the same time apostolic and canonical.; it was Humbert of Romans who, in the middle of the XIII century, finished this work.

<sup>11</sup> Bull *Consurgit in nobis* (cf. above noteX).

<sup>12</sup> Cf. B.M. Hespers, *Pianae reformationis Breviarii Ordinis Praedicatorum brevis exposition*, ASOP 18, 1927-1928, pp 97-103.

The books of the Roman Liturgy having been reformed in greater depth under the authority of the Second Vatican Council, our Order, considering at the same time, the new diversity of liturgical languages in the Latin Church, and the needs of the Order in the domain of liturgical pastoral, petitioned the Apostolic See that we might adopt the *Roman Missal* of 1970, and the *Liturgy of the Hours* of 1971, while at the same time, adding the *Proper of the Order of Preachers*, in which according to the terms of the Decree of approbation of 25 July 1977, is conserved “the particular treasure of our tradition”<sup>13</sup>

The present Ritual, fourth volume of this *Proper*, reunites different rites which were contained in our *Processional*<sup>14</sup>, among others the rite of profession. This rite, not only is a prototype<sup>15</sup> element of our Liturgy, but also reflects, it seems, in connection with the primitive Constitutions of Saint Dominic, the spirit and apostolic character of the Order founded by him. This character is faithfully guarded in our rite, such as it was now restored according to the norms of the Vatican II Council<sup>16</sup>, and of the new Roman Ritual<sup>17</sup> of Religious Profession<sup>18</sup>.

## I. PARTICULAR CHARACTER OF DOMINICAN PROFESSION

4. ” Incorporated into our Order by profession, we are totally consecrated to God, and vowed in a new way to the universal Church, totally charged with announcing in its integrity the Word of God”<sup>19</sup>. This consecration of the self which profession itself realizes, is the gift of a singular grace whose Author is God<sup>20</sup>; indeed one cannot, unless “ by obligation of vow, offer one’s entire life to God”, for this latter is not presented to us in one piece and at the one time, but in successive stages “<sup>21</sup>.

As profession itself then<sup>22</sup> effects “ a certain consecration or spiritual blessing”<sup>23</sup>, a special form of blessing or of consecration of a man (or woman) to be professed is absent from our Order’s tradition, and is only proposed in our Ritual among the texts *ad libitum*, that is to say, in Appendix.

5. In the Order of Preachers, it is obedience alone that is directly professed ( LCO 17 §1) “ By this obedience, the very person consecrates himself (herself) totally to God, and his acts are revealed nearer to the good of the profession, which is the perfection of charity<sup>24</sup>; by that finally, all the other acts pertaining to the apostolic life are included at the same time”<sup>25</sup>. The community itself

<sup>13</sup> Cf. ASOP 42, 1977, pp. 196-197; LHOP, p.VI; MLOP, pp.IX-X [MOPfr, ppII\*-13\*].

<sup>14</sup> The rite “ for the election of the Master of the Order, or Prior Provincial or conventual” has already been revised in the third volume of this new Ritual O.P. ( Proper of the Order of Preachers, Ritual : *Ordo in electionibus superiorum servandus*, ed. D.Byrne, ad Sanctae Sabinae Romae: ASOP 99,1991, pp 257-288).

<sup>15</sup> Cf.AGOP, XIV L 1 f50r AB.

<sup>16</sup> Cf inter alia SC, n. 80

<sup>17</sup> OPR Pr.pp 6 and 10. Cf IOPA, n.1, p.699

<sup>18</sup> This restoration was requested by the Master of the Order at the General Chapter celebrated at Tallaght in 1971( Acta, n. 172; App.II, p. 115) Cf. ASOP 41, 1973, pp 23-24; SCCD, Decree *De ordine professionis religiosae* O.P. 13 Feb. 1973: ASOP 41,1973, pp.23; *Ritus professionis sollemnis intra Missam peragendus*, ASOP 41, 1973, pp. 24-27; ACG 1974 pp. 24-27; ACG 1974, n. 171; ASOP 43, 1977, pp 137-138. 140.231-233.

<sup>19</sup> Cf. LCO, n. 1 *Constit. Fund.* § III Cf. Honorius III Bull *Cum qui recipit*, to all Church prelates, 4 February 1221: MORPH XXV, p 145.

<sup>20</sup> *S. Th.* II-II 88,7,1.

<sup>21</sup> *S.Th.* II-II 186,6,2.

<sup>22</sup> Cf. LG, n.44 (“ for profession of the evangelical counsels made in the church, he wishes to be without baggage...and consecrates himself more intimately to the divine service”); LCO, n. 1,Const. fund., §III ( By profession... we dedicate ourselves”)

<sup>23</sup> *S. Th.* II-II, 88.7,1.

<sup>24</sup> *S. Th.* II-II 186,2 ; LG, n. 44.

<sup>25</sup> Cf. LCO, n. 19 §1; cf. *S.Th.* II-II, 186,8.

also “needs to remain faithful to its spirit and its mission, a spirit of unity” which is realized by obedience to Saint Dominic and to his successors.<sup>26</sup>

6. But since by obedience we are joined to Christ and to the Church” everything in the line of work and mortification that we endure, is a continuing of the offering of Christ, and takes on the value of sacrifice as much for ourselves as for the Church, in the consummation of which all the work of creation is accomplished<sup>27</sup>. Furthermore, “the obedience through which we overcome ourselves in our heart”<sup>28</sup> is sovereignty efficacious for the acquisition of internal liberty, proper to the children of God – this liberty is strengthened by obedience<sup>29</sup> – disposing us for the gift of charity.”<sup>30</sup>
7. Our Order from its beginnings, even during the lifetime of St. Dominic, had its own rite of profession, distinct in its own elements from all those others then existing.<sup>31</sup>The particular character of the profession of the Preachers derives from these same elements are in line with the same spirit and the apostolic spirit of St. Dominic. It is made obvious by the very structures of the profession formula and by the ceremonies.<sup>32</sup>

In fact, profession<sup>33</sup> is made not only to God, but also to the Blessed Virgin Mary and to the blessed Dominic<sup>34</sup>; it consists of the one vow of obedience which comprises all the elements of the Religious state. Obedience is promised directly to the Master of the Order, as principle of the Order’s unity and even of its mission; it is pronounced not only according to the Rule of Blessed Augustine, but also according to the Constitutions of the Friars Preachers.

The complementary elements expressing the particular character of our profession, distinguished itself by the place ( in the Chapter room and not in the church)<sup>35</sup>; by the position and the gestures ( not standing in front of the altar, but kneeling before the Prelate, hands in his hands) and by the clothing with the habit or the Ritual garment,( not in the actual act of profession, but already at the beginning of the noviciate, as a sign then only of reception into the Order so as to live a new life.)

As to the other signs preceding the formula, the questioning of the candidate, formerly called the scrutiny, assumes a simpler form, but the mercy of the Order is asked for in the initial prostration.

After the profession is pronounced, the kiss of peace is given by the prelate alone, as a sign of fidelity and of obedience, as well as of reception into the Order. But t5here follows the blessing of the habit<sup>36</sup>, (which clothing took place at the beginning of the noviciate); this blessing is the sign of religious consecration<sup>37</sup>,but also of the maternal protection of the Blessed Virgin Mary; this

<sup>26</sup> LCO n, 17§I and §II. Cf also Vicaire, *Relecture*, pp 208ss.

<sup>27</sup> LCO, n. 19§II; cf. HonoriusIII, Bull *Cum Spiritu fervore*, 12 Dec. 1219: MOPH xxv, p. 116; *St. Th.*II-II, 186, 1 and 2; CIC, c. 607; PC n. 14; ET n. 29, RD n.8.

<sup>28</sup> Greg, *moral* 35, PL 76, 765, in *St. Th* II-II, 104,1; LCO n, 19,§III; LCM n, 19, §III .

<sup>29</sup> Cf LCO, n, 214, §II; LG n,43; PC n, 14; *St. Th* II-II, 186, 5, and 6,3.

<sup>30</sup> LCO n, 19 §III; LCM, n, 19 §III; cf PC n. 14; ET n. 6; RD n. 14.

<sup>31</sup> Cf.I *Const.* d.I c.16 [ pp 326s] *Directorium* XII, 2 pp, 118 s; cf also Humbert II, 215. The older formula has remained unchanged up to today, and is still in vigour ( LCO n. 189,§I and 211).

<sup>32</sup> Many witnesses can be found in the primitive documents of the Order, where are treated “professions” and statute on “ the manner of receiving profession” Cf. I *Const.*, d.I, c. 16, p. 326; IConst. xv p 41; *Directorium* XII, 2, pp.118s.

<sup>33</sup> The formula of the Preachers begins directly with the primitive expression:” I make profession”, to signify at once adhesion to the state of religious perfection, and adoption of the means tending towards this end, as well as the giving of one’s entire self to the Order.

<sup>34</sup> The words “ and to blessed Dominic” were added from 1254 onwards ( cf.MOPH III, p. 70,75,78).

<sup>35</sup> This is proper to the Order of Preachers from its origins, while with others, the rite of profession takes place in the Church (cf. I *Const.*, dI, c.16, p327; *Directorium* XII,2,p. 119.

<sup>36</sup> This was prescribed by the General Chapter of 1236 (Cf MOPH III p. 8 “The habit of the novices shall be blessed at the moment of their profession, at least the scapular”).

<sup>37</sup> Cf LCO, n. 51; LCM n. 59; PC n. 17; OPR, pr, n.5 [ Passage of St. Thomas not translated].

same blessing is given “ to avoid any ambiguity between the habit of those professed and that of the novices”.<sup>38</sup>

8. Having well noted these special elements, the profession Liturgy and that of reception which precedes it, distinguishes itself by its tone of sobriety and of apostolic liberty, to the degree in which it consists of these essential elements, and shows itself independent of every local engagement.<sup>39</sup>

## II. RITES ACCOMPANYING THE STAGES OF DOMINICAN LIFE

9. The stages through which the brothers and sisters of our Order, vow themselves to God and to the Church are: the noviciate, first temporary profession – also called simple – or the other sacred bonds for laity associated with the Order, and perpetual and solemn profession<sup>40</sup>. To these stages, according to the Constitutions proper to the diverse branches of the Dominican Family, we must add renewal of vows.<sup>41</sup>
10. The noviciate by which Religious Life begins<sup>42</sup>,” is a time of probation the aim of which is to allow novices to become acquainted more intimately with the divine vocation, in this case the Dominican one, to give them the opportunity of experiencing the Order’s way of living, to fashion their hearts and spirits, and to help the brothers in community to know their ideals and their aptitude.<sup>43</sup>
11. At the beginning of the noviciate, it is enough to accomplish a rite <sup>44</sup> by which one requests the grace of God, that it may come to a good end. This rite should be simple and sober, reserved to the members of the Order, unless special reasons request the presence of others, with care that the liberty of the novices does not seem to be diminished, or that the true meaning of the noviciate or its trial characteristic is not obscured. It should take place outside the Mass<sup>45</sup>.
12. After a probation period, there follows first profession, by which the novices pronounced temporary vows – or other promises – before God and before the Church<sup>46</sup>, “ to lead an evangelical life in the Order” according to its respective condition. Temporary vows may be made during Mass, or during an appropriate liturgical action, as for example at a celebration of the Word, or an Hour of the Divine Office, especially at Lauds or at Vespers, without however making it particularly solemn.

<sup>38</sup> Cf. Gregory IX Bull *Non solum in favorem*, to the Master and brothers of the Order of Preachers, 11 July, 1236: BOP 1, p 90.

<sup>39</sup> Cf Paul VI Letter of the Sovereign Pontiff to the General Chapter *inclitus Ordo Fratrum Praedicatorum*, 30 June , 1965, p. IV; LCO nn.1 *Const. fund.*, §VII; 26§I; 115; 127;128.

<sup>40</sup> Cf. LCO n. 190: “ In the Order, a double profession is made: the first simple and temporary, after the noviciate, the second solemn and hence perpetual”.

<sup>41</sup> Cf. LCO nn. 195 and 203 §I; LCM, nn.153 ss; RFL, n. 14

<sup>42</sup> Cf. RC n, 13.

<sup>43</sup> LCO n. 177.

<sup>44</sup> In the Dominican tradition, the rite of initiation into Religious Life, is the “clothing of the novices with the habit”, hence the name ( Cf. PS. pp 149-156 ; COP, nn. 1790-1797, pp. 531-534; CMS, pp.1-10); in fact, it is the primitive custom of the Order, that this rite express admission to Religious Life, and entrance into a conventual fraternity. It takes place usually “before the beginning of the noviciate”( *IConstit.* d.I, c. 14, pp.324s), but as soon as the habit has been given, not before “ the beginning of the noviciate”, but “in the course of the latter, - as this is permitted in the new Constitutions”(LCO, n. 176; LCM n, 140,§II)- “ or even on the day of first profession” ( LCM, n, 140. §II).

<sup>45</sup> Cf. OPR Pr, n, 4; OPR 1, n, 4; OPR 11, n, 4.

<sup>46</sup> LCO, n, 189; LCM,n, 152,§I.

13. When the legitimate time has passed, perpetual or solemn profession, by which brothers or sisters of the Dominican Family, each according to his/her proper title, are perpetually consecrated in the Order, to the service of God and of the Church. But by perpetual profession “is further represented the indissoluble union of Christ and of his Spouse the Church”.<sup>47</sup>
14. The rite of perpetual profession takes place very fittingly during Mass with appropriate solemnity in the presence of members of the Order and of the people.<sup>48</sup>

Here are its principal elements:

- a) prostration of the candidates with their interrogation, or postulation of the candidates with prostration.
  - b) Homily or allocution, by which the people and the future professed are reminded of the goodness of Religious Life, and are instructed on the charism and on the mission of the Order of Preachers.
  - c) Interrogations to the future professed about their readiness to give themselves to God, and to seek perfect charity, by obedience to the legitimate superiors of the Order, according to the Rule and Constitutions of the Order of Friars Preachers, or of each Society or Institute of the Dominican Family.
  - d) Silent prayer and Prayer of the Faithful, or a Litany of supplication by which a prayer is addressed to God, Author of every good; intercession is asked of the Blessed Virgin Mary, Patron of the whole Order of Preachers, of Saint Dominic, and of all the saints.
  - e) *Immixtio manuum*: the one who makes profession places his/her hands in the hands of the one who receives the profession.
  - f) Promise of obedience or emission of the profession made before the Church, the assembly and the people; by this promise, we are totally consecrated to God and charged with proclaiming the Word of God.<sup>49</sup>
  - g) Kiss of peace, that is to say, reception into the Order, by the one alone who has made profession.
15. Renewal of vows is made at the time arranged according to the institutions of each Branch or Institute of the Dominican Family. It may happen during Mass, however without solemnity. The custom of renewal of vows for reasons of piety, belongs to private devotion, and the custom of renewal of vows during Mass, is not to be recommended.

If however, through consideration or with a pastoral end in view, it seems opportune that vows be renewed on certain anniversaries – for example after twenty five or fifty years of Religious Life, a rite of renewal of vows might be put in place with the necessary adaptations.

16. These rites, each having its own proper character, calls for a special celebration for each one; this is why an accumulation of rites within the same liturgical action is to be completely avoided.<sup>50</sup>

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<sup>47</sup> Cf. LG, n,44

<sup>48</sup> Cf, SC, n, 80

<sup>49</sup> Cf. LCO, n. 1, *Const. fund.*, § III ; cf. LCM, n. 3, § II.

<sup>50</sup> OPR Pr., n. 8.

### III. CELEBRATION OF MASS IN THE RITE OF RELIGIOUS PROFESSION

17. Each time that Religious Profession, especially final profession is celebrated during Mass, one of the Ritual Masses “ For the day of Religious Profession” found in the *Roman Missal*, is said,, adding the elements proper to our Order, to be found in their appropriate place. However, if it is a question of a Sunday of Advent, Lent, Easter, of some solemnities, of Ash Wednesday or the entire Holy Week, the Mass of the day is said, respecting the formulae proper to the Eucharistic Prayer and the final Blessing.
18. As the Liturgy of the Word, adapted to the celebration of Profession, has a powerful value in illustrating the nature and obligations of Religious Life, when a Mass “for the day of Religious Profession” is used, it is permitted to choose one lesson only from those indicated in the Lectionary, except during the Easter Triduum, during the solemnities of the Nativity of the Lord, the Epiphany, the Ascension, Pentecost, and that of the Body and Blood of Christ, or other obligatory solemnities.<sup>51</sup>
- White vestments are worn for the ritual Mass “on the day of Religious Profession”.

### IV. VERSIONS AND ADAPTATIONS FOR THE VARIOUS BRANCHES COMPRISING THE DOMINICAN FAMILY

19. For each one of the branches comprising the Dominican Family, can be found in this collection, together with the rites pertaining to the brothers of the Order, other formulae which replace those which were in use up to now.
- This Profession Ritual should be used while taking into account the adaptations provided for each group, those issuing from Liturgical versions, and those required according to the circumstances of the celebration, according to what is indicated in the Ritual itself.
20. For each linguistic region, there must be one version only of this Profession for the whole Order, version in conformity with the typical Latin edition. The said version must be established by the Liturgical Commission of the Order for that region, according to the norms of the Apostolic See and the Order’s indications<sup>52</sup>, having constant reference to the version of Religious Profession in the Order, adapted to this region.<sup>53</sup>
21. In what concerns adaptations, which must be approved by the Master of the Order, for the different branches of the Dominican Family, and confirmed by the Apostolic See, this is the procedure:
- a) For the brothers, adaptations shall be proposed under the responsibility of the priors Provincial.
  - b) For the nuns, adaptations arrived at by common accord shall be proposed, according to the wishes and suggestions of monasteries or federations consulted individually.
  - c) Religious Congregations : will arrange for themselves their adaptations, by means of which the rite expresses in adapted fashion, the nature and spirit of each Institute; versions will be

<sup>51</sup> OPR Pr., n. 10.

<sup>52</sup> 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. XXXVIII [MOPfr p. 45\*s.].

<sup>53</sup> Cf. IOPA, n. 2.

composed for the various places where the Institute is present <sup>54</sup> ; these versions will follow in the vernacular, the text prepared by the competent Liturgical Commission of the Order; they shall be approved or confirmed according to habitual custom, by the Order and the Apostolic See.

- d) Societies of Apostolic Life and Secular Institutes, will each effect their own adaptation, as was indicated above for the Congregations.
  - e) For priest and lay Fraternities, as well as for young people associated with the Order, adaptations will be proposed by the national Counsel of Fraternities.
22. However, for the adaptation of this Ritual, the following points should be retained:
- a) The indications contained in this general Introduction;
  - b) The temporary and perpetual or solemn profession formulae, in what pertains to its essential elements.
  - c) The power of “spiritual consecration” contained in the Order’s profession formula.<sup>55</sup>
  - d) The place of the rite of perpetual or solemn profession within the Mass, after the Gospel
23. Religious Congregations, Societies of apostolic life, seculars Institutes, and groups which, in some ways, are aggregated to the Order, as they draw from the same source which is St. Dominic, can attach a text offered by them as a complement to this Ritual, in the approved official version for the particular linguistic region (supra n.20). In their adaptation of this text, each Institute will introduce the elements corresponding to its own particular charism, in addition to the spirit and the traditions of our Order, which the Institute is already compliant to. Such adjustments are to be agreed by the authorities of the Order and also be approved or confirmed by the Holy See.

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<sup>54</sup> Cf. OPR Pr., n. 14.

<sup>55</sup> Cf. above n. 4.

## ON THE CONSECRATORY CHARACTER OF THE ACT ITSELF OF THE SOLEMN VOW IN THE THEOLOGY OF SAINT THOMAS AQUINAS

The *Ordo Professionis religiosae*, promulgated by the Apostolic See in 1970 from the Council's Sacrosanctum Consilium, and to which all Religious Families are obliged to conform, salvo iure particulare, rightly highlights the *sollemnis benediction, seu consecratio professi* ( N. 67; Cf 6b). In this it is inspired by the end of n°45 of the Constitution *Lumen Gentium* :

“ *Ecclesia autem professionem religiosam non tantum sua sanctione ad status canonici dignitatem erigit, sed eam ad statum Deo consecratum etiam actione sua liturgica exhibit. Ipsa enim Ecclesia, auctoritate sibi a Deo commissa, profitentium vota suscipit, prece sua publica, eis auxilia et gratiam a Deo impetrat, eos Deo commendat eisque spiritualem benedictionem imperitur, oblationem eorum sacrificio eucharistico adsocians*”.

The Council text includes here no reference either to transform into argument properly called Pauline allusion to Eph. 1,3 (*benedictio spiritualis*), nor to have recourse to the ancient Roman prayer for the consecration of virgins, following the tradition of the blessing of monks, which in the Latin Church before Vat. II had been specifically monastic.<sup>1</sup>

The Profession Ritual of the *Ordo Praedicatorum* we remember, has its roots in the primitive constitutions of the Order. Until today, it assumed its definitive form in the Dominican liturgy of 1254-1256, and with this at the request of the Order, obtained confirmation of Clement IV in 1267. One notes especially the great ritual sobriety which characterises it.

That there may be here a spiritual originality and a particular rite, does not dispense the Dominicans from asking – as often happens in the liturgical reform of Vatican II – an important question: the *Sollemnis benediction seu consecratio professi* is at once something new for non-monastic religious families and a resourcement in Tradition, inviting the *Order of Preachers* and Religious in general, no longer to make a division – as was done after Saint Bernard – between interiority and external or canonical forms. Have Dominican spirituality and theology faced this question ? It seems that they have, judging by the Summa of Saint Thomas ( *Secunda Secundae*, question 89).

Saint Thomas Aquinas certainly knows the *benedictio monachorum*, seeing that he was educated at Monte Cassino. Besides he heard Albert the Great comment on the subject of monastic consecration in Chapter 6 of the *Ecclesia Hierarchia* of Pseudo-Denys, and the Corpus Denis of Saint Jams ( today ms BFN lat. 17341), in which the Dionysian writings were accompanied by notes, were copied in this convent perhaps at Albert's initiative at the time when Thomas was his pupil.<sup>2</sup>

It was in the frequent perusal of the Dionysian Corpus, that Saint Thomas wrote the *Secunda Secundae* of the *Summa Theologica*<sup>3</sup>, situated at the same time in the debates of the period ( then in the thick of discussions on the statute of the mendicant Orders, and marking in a profound way the spiritual identity of the Order of Preachers. Thus it is in the *Secunda Secundae* and in contact with the Pseudo Denys, that Saint Thomas reflects on the Religious Life as *status perfectionis*<sup>4</sup> – a category

<sup>1</sup> Cf. O. CASEL, « Die Monchsweihe », *Jahrbuch für Liturgiewissenschaft* 5, 1925, 1, 47.

<sup>2</sup> Cf. P.M. GY, « La documentation sacramentaire de Thomas d'Aquin. Quelle connaissance saint Thomas a-t-il de la Tradition ancienne et de la Patristique ? » *Revue des Sciences philosophiques et théologiques* 80, 1996, 426.

<sup>3</sup> Paris, 1271-1272.

<sup>4</sup> q. 184

perhaps difficult to understand in a non-Dionysian context – or again the *contemplare et aliis contemplate tradere*<sup>5</sup> a theological thought in which the Dominican Order recognizes its ideal.

With regard to the solemn vow, - today we speak of the perpetual religious vow- Saint Thomas thinks, inspired theologically by the chapter of the *Ecclesiastica Hierarchia* which deals with monastic consecration<sup>6</sup> that the religious vow as such constitutes a common consecration and what the Letter to the Ephesians calls a spiritual blessing.<sup>7</sup>

“ *Votum autem est promissio Deo facta. Unde sollemnitas voti attenditur secundum aliquid spirituale quod ad Deum pertineat , idest secundum aliquam spiritualem benedictionem vel consecrationem, quae ex institutione Apostolorum adhibetur in professione certae regulae, secundo gradu post sacri ordinis susceptionem, ut dicit Dionysius VI cap. Ecclesiasticae Hierarchiae*<sup>8</sup>”

The reference to an apostolic institution once eliminated, it remains that the view of religious Profession as a reality not only canonical, nor only consecration of oneself to God, but being in its own right a spiritual blessing and a consecration by God, is in harmony in the theological vision of Saint Thomas, with the dual function, cultural and sanctifying, of the sacrament, and still more broadly with the double movement of *exitus* and *reditus* of the creature's salvation, and his return to God.

It is also to be desired that in the *Ritus instauratus* of religious profession in the Order of Preachers , the *Sollemnis benedictio seu consecratio professi* should not be obligatory and that when it is not used, a warning should indicate the consecratory meaning of perpetual profession, for which the Order has conserved the name of *profession sollemnis*.<sup>9</sup>

Br. Pierre-Marie GY, O.P.

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<sup>5</sup> 2a 2ae, q. 188, art. 6 *contemplari, cf. the Dionysian theory*

<sup>6</sup> Cf. la *monachikè epiklèsis* dionysian.

<sup>7</sup> It is hard to know if the text of St. Thomas influenced N. 45 of Lumen Gentium. It is clear in any case, that for St. Thomas, this blessing is not added to the religious vow: it is part of it.

<sup>8</sup> 2a 2ae, q. 88, art. 7.

<sup>9</sup> Formula proposed for no. 71 bis of the Rite of Profession.O.P.: *Pronuntiata formula professionis , nisi habenda sit Sollemnis Bededictio , Prior moneat neo-professos his vel; similibus verbis : “ Per sollemnem professionem teipsum tradidisti Deo eiusque voluntati, atque insimul Deus seipso te consecravit.”*

## **BRIEF PRESENTATION OF “THE PROFESSION RITUAL” (1999)**

In this session of *INFO/CLIOP n.8*, without repeating what was indicated in the “Letter of promulgation” of the Dominican Ritual of Profession, or in the “General Introduction”, we promise a rapid presentation of the preparatory work of this Ritual, underlining its more pertinent aspects.

### ***1. Background to the preparation of the typical edition of 1999***

Brother Vincenzo ROMANO, President of the Liturgical Commission of the Order (1974-2001), published in *Analecta O.P.* a. 106, 1998, (pp. 371-407), an important study on the preparatory work of the typical Latin edition of the *Ordo Professionis O.P.* (1999), together with the particular aspects of the Dominican tradition. Parts I and II of this article depict the renewal of the Order’s Liturgy, (pp 371-375), followed by the executive phases of the liturgical renewal, with the appearance of several books of the *Proper O.P.* (pp. 375- 382). Parts III and IV mention the work plan (pp. 382-385), and the characteristics of the work, (pp. 385-392). Parts V and VI deal with the problems inherent to the approval of this Ritual by the Order and its confirmation by the Holy See (pp. 393-401), as well as the exchanges allowing for the overcoming of certain difficulties with regard to the orientations of general legislation (pp. 402-407). By way of Annex, is provided the study of Brother P.M. GY: “On the consecratory character of the very act of the solemn vow in the theology of St. Thomas Aquinas” (pp. 408-410).

The presentation given in *INFO/CLIOP*, will contain numerous references to this article of fr. V. Romano, providing here or there, answers to certain requests coming from the Provinces, Monasteries, Congregations or the Dominican Laity, since the publication of PROP : *Professionis Ritus Ordinis Praedicatorum*, ed. type, Rome 1999.

### ***2. Orientations of the Council’s reform for the revision of all Rituals for the taking of the habit and for religious Profession.***

The Council’s Constitution *Sacrosanctum Consilium* (Art.80) together with the documents regarding application of the liturgical reform indicate [cf. EDIL I “Ordo professionis religiosae”, nn.2029-2049] clearly, that the Ritual for the taking of the habit and for Religious profession, derives henceforth from the Liturgy, and not simply from regular custom and internal usages of the Orders or Religious Institutes of “Consecrated Life” to use the current phrase. “ Norms and directives” from the Holy See were furnished to Presidents of Episcopal Conferences and to Superiors of Religious Orders, so as to permit just application of the orientations of the renewed Liturgy [cf. EDIL, nn. 2154-2169, text in Latin, then in French].

The General Chapter of Tallaght (1971) had presented an ultra-reduced schema for Religious profession in the Order. This was not accepted by the Congregation for Divine Worship (cf. ASOP, a. 1977, p.232, referring back to ASOP, a. 1973, pp. 23-24), which according to the “Norme e direttive”, requested that the Dominican Family follow the orientations of the Council’s Constitution, in order to establish a veritable “Ritual of Profession”. The V. ROMANO Liturgical Commission at the request of the Masters of the Order, proceeded according to the directives of the Holy See, all the while working with experts and with experts of the entire Order (cf. V Romano, art. Cit. pp 382-385), and proceeding to a rediscovery of Dominican tradition in the domain of Religious, Liturgical and Regular life.

### 3. *Some indications on the historical background for the Dominican Ritual of Religious Profession*

The article of V. ROMANO points out several historical references with regard to the Profession Ritual of the Order together with the stages concerning approval of the “Dominican Liturgy of the 13<sup>e</sup> century” transcribed among others in what became known as the “Prototype of Humbert of Romans” (1256). This collection was officially confirmed by pope Clement IV in the Bull *Consurgit in nobis* of 7 July 1267. On many occasions, the works of the Commission made reference to the *Directorium* of the Code of Rodez (13<sup>e</sup> century), privileged witness of our original tradition. The “General Introduction” of the type edition of the Ritual of Profession (1999) underlines in several instances, this foundation references to the beginnings: cf. “General Introduction”, nn. 3,4,5,7 and notes 10, 11 etc.

Among the modern-day Dominican studies, it is worth mentioning :

- ✓ A. THOMAS, « La profession religieuse des dominicains », AFP [*Archivum Fratrum Prædicatorum*], vol. 49, 1969, pp. 5-52.
- ✓ S. TUGWELL, « Dominican profession in the thirteenth Century, AFP, vol. 53, pp. 5-52.
- ✓ M.-H. VICAIRE, « L’Ordre de saint Dominique en 1215 », AFP, vol. 54, 1984, pp. 5-38.
- ✓ M.-H. VICAIRE, « Relecture des origines dominicaines. Le vœu de notre profession », *Mémoire dominicaine*, n° 4, printemps 1994, Paris, Cerf, pp. 207-224.

[This contribution is one of the last of Pere M.H. Vicaire, and was unable to be completed before his death. It includes the following very revealing sections: *The unique engagement* ( pp. 207-215), “ The unique vow”, “ Profession , to make profession”; “Essential values of the Preachers”, “*Community and singlemindedness*” pp. 215-220. ( Pere Vicaire did not have the time to complete this section)].

The Ritual for the taking of the habit in the Processional of the Order, and which exists up to the 1999 edition, corresponded to a medieval custom , where promises were made at the beginning of the noviciate among the Victorins and the Canons Regular, then among the Preachers until 1216. These engagements of regular discipline, of perseverance, of obedience, were termed *professiones in manibus*, in the sense of an engagement for a specified time of life, and not in the present canonical sense of profession.

If the novice was not accepted into the Order, he/she remained engaged in a certain consecrated state. Later on, (cf. in a note V. Romano), this was no longer authorised by pontifical authority.

The *professiones in manibus*, characteristic gesture of the *promissio* at the moment of the entry, became later on, the proper ritual element of profession in the Dominican Order (cf. A Thomas, art. cit. p 52).

Pere M.H. Vicaire warns us against turning this fact into an anachronism, by stating that Dominican profession wished to express only one of the three religious vows. Reflection on the trilogy appeared later on. With the expression *unius professionis votum*, the Prologue of the primitive Dominican Constitutions, underlines the unity which the promise of our profession assures to the Order. See also Humbert de Romans (*Opera de vita regulari*, II, Rome 1888, p.5). Many contemporary theologians of the consecrated life have reservations on “the vow of profession”<sup>1</sup>

<sup>1</sup> In the French context, J.M.Tillard (O.P) or Ph.Lecrivain (SJ)

Without overburdening the preparation of a liturgical book, our profession Ritual in many cases, offers particular reference to the Rodez Codex. At the moment of revision of our Ritual, this method underlines at once both traditional fidelity and renewal of our liturgical practices according to the spirit of the Order..

#### **4. Special problems with regard to the Roman Ritual**

The renewal of our profession Ritual, to bring it into line with the spirit of the renewed Liturgy, faces us with several problems. We mention three in particular:

- 1) Religious profession, simple or perpetual, from being a *Chapter rite has become a liturgical rite*. Normally, it takes place within the celebration of Mass. The Order was requested, in conjunction with the OPR, to provide a ceremonial ambiance, and a more developed structure, than the simple statement of profession. Some brothers, sisters or laity feared at times that we might be in danger of losing our ritual sobriety. Given the fact that in the wake of Vatican II as well as in the context of today's Church, religious profession has become a liturgical rite, the Order has fully accepted this orientation. At the same time, it has wished to safeguard the structure of its tradition (cf. *Intro.gen.n° 14*) by maintaining a genuine sobriety.
- 2) The Order has take up *position with regard to two composants* deemed essential in the Roman Ritual: the "Litany of the Saints" and the "Blessings or consecrations of the newly professed". In a few words, here is the nub of the question:
  - ✓ To be honest, several Provinces, Monasteries or Congregations have made it known that the use of these two ritual sequences, had never existed in the history of the Order. Likewise, the Dominican nuns had never known the practice of the consecration of Virgins. Many experts asked that the "Litanies" and the "Benedictions" be made optional.
  - ✓ After the appearance of OPR, Provinces, Monasteries or Congregations adopted the use of Litanies and Solemn benedictions, hoping to benefit from this practice.
  - ✓ To justify before the Congregation for Divine Worship an *ad lib attitude* in the Order's Ritual towards the Litany of the Saints and the Benedictions, and judging by the note of Pere P.M.Gy, published here in Annex to the document sent to the Congregation, the Order formulated an explicit request: " Not to render these elements obligatory" (cf *Intro.gen.n° 4*). They are edited in Appendix to the Ritual. Provinces, Monasteries or Congregations who wish to use them, may do so.
- 3) As to what concerns the clothing with the habit, this ceremony ought to take place in a sober fashion ( *Intro.gen. n.11*), either before the beginning of the noviciate or in the course of the latter, according to the recommendations of the Provincial Chapter ( LCO n. 176). It is to be noted that at profession, the religious habit is blessed, thus distinguishing it from previous attire

#### **5. Structure and typical gestures in the Dominican Profession Ritual**

In presenting this Ritual O.P. of profession, it is fitting that formators, liturgical animators, but also theologians, pay attention to the renewed significance of our approach to consecrated life in this Ritual. In looking back at the "General Introduction" (cf. *above* p 13) one can study the principal sections.

- a) It is important to perceive the foundation and the meaning of Dominican profession, in its essential development as well as in its formulation, in conjunction with the Order's charism, willed for and qualified by Saint Dominic(cf *Intro Gen.* n.3).
- b) The principal elements of profession, indicated by n.14 of the "General Introduction" correspond to a rule carefully balanced and structured. For example, the kiss of peace, given by the Superior after profession is made, symbolises acceptance into the Order. It would not be fitting to substitute this for the community sign of peace given before the Communion at Mass, the significance of which is different.
- c) A profession liturgy during Mass or even outside the Mass, should be carefully prepared by those involved, and ceremonial practices should take place at a suitable time.
- d) For Silver or Golden jubilees of profession, the Order's Ritual suitably indicates that what is in question here is a "confirmation" and not a "renewal" of an engagement already pronounced and assumed. In the *Book of Blessings and of Prayers O.P.* suggestions can also be found to commemorate this stage in the life of a brother or a sister.

## **6. Remarks and final perspectives**

At the end of this brief presentation of *INFO/CLIOP*, we might add a few final remarks or perspectives:

- a) The brothers and sisters as well as members such as those of the Dominican Family, ought to acquaint themselves with the new theological and ritual approach to engagement in consecrated or evangelical life, following on the liturgical Reform of Vatican II. In particular, it should be understood that religious profession has become a rite "properly liturgical".
- b) In the work of renovation of its Ritual, and in conjunction with a great number of experts, male and female, the Order examined the sources, harmonising this work with the present orientations of the Church, while at the same time maintaining that certain sobriety of its traditional liturgical rites.
- c) Formators, Novice Masters or student Friars, as theologians, together with Superiors of the Dominican Family, will greatly profit from a study of this Ritual in its totality, the introductory part as well as the various Liturgical sections.
- d) In the adaptations, as is indicated in the "General Introduction" (nn.19-22), and as that was pointed out in the course of publication of this presentation, it is possible to print editions for each branch of the Dominican Family, all the while remembering to emphasise the introduction to this Ritual which reminds us of why the *Ordo Professionis O.P.* was renewed.

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By way of conclusion to this presentation, it is important to remember, with the manifold studies indicated concerning “Dominican Profession” at the beginning of the Order, the deep meaning of our profession formula.

As Pere M.H. VICAIRE wrote in his article “A re-reading of the origins. The vow of our profession” (*art.cit.* pp.214-215), “The intrusion in ceremonial practice, though not in the Constitutions, of the theological systemising of the three vows, was enacted towards 1300, with the Directory for clothing, presented by the Rodez Codex” (*art. cit* by R. CREYTENS, pp 116-118).

It is significant that the prologue of the Dominican Constitutions of 1216 to 1932, mentions the “profession vow” which is the source of unity in the Order.

Pere VICAIRE writes that the Fundamental Constitution of 1968 (LCO, n.1 §III) enumerates in a unique phrase and on the same plane, the five effects of the unique profession vow:

*In order to grow by following Christ thus in the love of God and of the neighbour, we consecrate ourselves totally to God by profession which incorporates us to our Order and vows us to the Church in a new way “consecrating us totally to the Word of God”<sup>2</sup> in its integrity.*

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<sup>2</sup> Honorius III ad omnes praelatos Ecclesiae, die 4 februarii 1221; MORPH XXV, p. 145