PRAYERS FOR THE GENERAL OR PROVINCIAL CHAPTER

EXTRACTS FROM GENERAL CHAPTERS AND THE CONSTITUTIONS

The communion and universality of our religious life shape its government as well. Its government is noted for an organic and balanced participation of all its members for pursuing the special end of the Order. For the Order is not restricted to a conventual fraternity even though this is its fundamental unit, but extends to the communion of convents which constitutes a province, and to the communion of provinces which constitutes it as a whole. For this reason its authority which is universal in its head, namely a General Chapter and the Master of the Order, is shared proportionately and with corresponding autonomy by the provinces and convents.

LCO, n. 1, § VII.

Our family can never lose these characteristics of our apostolic outreach - St. Dominic wanted his Order to be called, and to be, Preachers. There will be other needs and other stated priorities, but for us everything must be directed towards the salvation of souls, our own and others, through preaching.

M.O. Damien Byrne, September, 1984
On the 750th Anniversary of the Canonization of St. Dominic
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Prayer for the Chapter
GENERAL INTRODUCTION

As a result of several important and urgent tasks, the Liturgical Commission of the Order (CLIOP) has been delayed in publishing the Info/Cliop bulletin. It was decided to fill this gap by presenting as a single year 2011, 2012 and 2013, the fascicles which would normally have been edited as two issues each year.

This Info / CLIOP, n. 9, 2011, is dedicated to Prayers for a General or Provincial Chapter and to the Brethren who take part. It is actually being published in August 2014. The formulas proposed in it are inspired by, or contain texts published in the Proper of the Liturgy of the Hours OP (LHOP - the typical Latin edition of 1983, pp 757-764). It also contains texts that were proposed in various provinces in 2000. Finally, the presentation is consistent with what is set forth in the Book of Blessings and Prayers OP, pro manuscripto, 2014. The Commission has proposed the wording and general structure, with references to the Latin books of the Proprium OP.

Linguistic and regional versions of this Info / CLIOP (English, Spanish, French and Italian) will sometimes make an adaptation that gives not only the texts in their own language, but also references to collections of songs used in the respective provinces of the Order, and chants from the Order’s traditional repertoire.

The second section of this Info / CLIOP n.9 provides extracts of the General Chapters and the Constitutions of the Dominican Friars or Nuns on the liturgy. It was considered appropriate to include several significant passages that were highlighted in the Directory for Liturgical Celebrations in the Order, published in 1979 by mandate of fr Vincent de Couesnongle, M.O. This section also includes the Book of Constitutions and Ordinations of the Friars of the Order of Preachers, after the General Chapter of River Forest (USA, 1968). Some of the Constitutions and also passages from the various "Reports of Master of the Order to the General Chapters" concerning our liturgical life are reproduced.

Some numbers of the Constitutions of the Nuns OP (1987 edition) are also cited and an excerpt from a petition of the Liturgical Commission of the Order (CLIOP) to the General Chapter of Rome (2010), and the numbers on the "Liturgy and prayer life" in that Chapter. This issue of the newsletter completes what had been begun in Info / CLIOP n. 3, March 2007, "Excerpts from recent General Chapters, 1992-2004", in the section "Guidelines for the liturgical life of the Order."

At the end of this booklet, some clarifications concerning the Ordo Uctionis OP and Ordo Exsequiarum OP are given.
PRAYERS FOR THE GENERAL OR PROVINCIAL CHAPTER
AND THOSE GOING TO IT

The Prayer “Adsumus”

This prayer of the Mozarabic tradition, Adsumus, was used at the Fourth Council of Toledo (633), and, following the reforms of the Second Vatican Council, was inserted in the liturgical Rite for the celebration of Councils.1 It has long been used for capitular assemblies of monks and canons. Its use is suggested before an important session of a General or Provincial Chapter.

We have come, O Lord, Holy Spirit,
we have come before you,
hampered indeed by our many and grievous sins,
but for a special purpose gathered together in your name.

Come to us and be with us and enter our hearts.
Teach us what we are to do and where we ought to tend;
show us what we must accomplish,
in order that, with your help,
we may be able to please you in all things.

May you alone be the author of our judgments,
and the One who completes them,
who alone with God the Father and his Son
possesses a glorious name.

Do not allow us to disturb the order of justice,
you who love equity above all things.
Let not ignorance draw us into devious paths.
Let not partiality sway our minds
or respect of riches or persons pervert our judgment.

But unite us to you effectually
by the gift of your grace alone,
that we may be one in you
and never forsake the truth.
Since we are gathered together in your name,
so may we in all things hold fast to justice tempered by mercy,
so that in this life our judgment may in no way be at variance with you
and in the life to come
we may attain to everlasting rewards for deeds well done.
Amen.

PRELIMINARY REMARKS

1. During the weeks which precede a general chapter, and during the chapter itself, following the suggestions in the Proprium (typical Latin ed., 1982, pp. 757 – 764) the brethren, nuns and sisters, according to circumstance, should pray to the Lord for the success of the chapter. Some suggestions follow, which, with suitable adaptation, could be used for provincial or conventual chapters, and for General Meetings of Federations of nuns or chapters of Congregations.

2. Communities may choose from among the suggestions offered here, keeping a balance between special celebrations and commemorations linked to the liturgy or community exercises, in such a way, however, that prayer for the chapter is included each day.

3. Amongst the various possibilities, one may note:
   a) In the conventual Mass:
      1) Use of the prayers from the “Masses for Various Occasions” of the Roman Missal (MR, Catholic Truth Society, 2010, p. 1295 ff.) or the Missal of the Order (MOP, Latin edition, pp. 281 – 287), as well as Votive Masses (MR3, p. 1389ff.), possibly including those of the saints of the Order (MOP, p. 289 ff.);
      2) Taking note of the liturgical season, in addition to the “Mass of the Blessed Virgin Mary, Patroness of the Order”, use of appropriate texts from the Collection of Masses of the Blessed Virgin Mary (1989);
      3) The use of the “Universal Prayer” (Prayer of the Faithful) from the Missal of the Order or appropriately composed texts.

   N.B. Except in case of a particular reason or need, when the texts of the “Masses for Various Occasions” or votive Masses are used, the readings of the weekday are retained.
   b) In connection with the Liturgy of the Hours, the inclusion of intercessory prayer at Lauds and Vespers.
   c) The use of a stand-alone celebration before and during the Chapter.
   d) At the time of the Rosary or occasionally another type of exercise of piety, it is possible to pray for the Chapter.

4. On the opening day of the Provincial Chapter, communities may celebrate the votive Mass of the Holy Spirit. During the Chapter itself or at its end, the communities are encouraged to give thanks, either at the conventual Mass (MR, p. 908-910) or the Liturgy of the Hours, by a special intercession, or by appropriate celebration.

5. In preparation for the Provincial Chapter of 2010-2011 of the Province of France, an adaptation was prepared, using the following criteria:
   a. The structure mentioned in section IV "Orationes pro peculiari bus adiunctis" in the Dominican Proper, (ed. typ. lat. Roma 1982; "Pro Capítulo generali vel provinciali et euntibus ad illud", p. 757-764) was consulted;
   b. Two prayer intentions for each day were prepared, with wording rather similar to an intercession in the "Prayer of the Faithful", for the formulas for Lauds and Vespers.
c. In the stand-alone celebrations, the versicles and responses can sometimes be different from the Latin text, in order to make use of those in the French edition of the Liturgy of the Hours.

d. For the prayers, texts suitable for this purpose were often taken from the *Dominican Missal* in French (1997).

e. As in other adaptations Dominican *Proper* in French, references are given to the collection of chants used in the communities of the Order.

The English language version, which follows, contains two plans for these intercessions at Lauds and Vespers: Plan I is a fairly literal translation of the Latin text in LHOP, pp. 757-761; Plan II is an English translation of the 2011 French adaptation.

6. The following abbreviations have been employed:

<table>
<thead>
<tr>
<th>Abbr.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AG</td>
<td>Antiphonarium S.O.P., ed. MO S. Gillet, Romae 1933.</td>
</tr>
<tr>
<td>MOP</td>
<td>Missale et Lectionum O.P., (1985)</td>
</tr>
<tr>
<td>MR³</td>
<td>Missale Romanum, ed. tertia (2002)</td>
</tr>
</tbody>
</table>

7. Each community, using these examples as a starting-point, may prepare its own supplements, following the format of the liturgical books in use, especially for the intercessions at Lauds or Vespers.
A - Samples of Intentions for Prayer at Lauds and Vespers

These intentions may be added at the end of the “intercessions and praise” at Lauds and before the commemoration of the dead in the Intercessions at Vespers.

PLAN ONE

SUNDAY
At Lauds
Let us pray that the Lord will build up our love for each other, and for all God's people, to strengthen our hearts in holiness. – Lord, hear our prayer!

At Vespers
Let us pray that God will strengthen us with grace in the spirit of Dominic and of regular observance, for we have all professed the apostolic form of life. – Lord, hear our prayer!

MONDAY
At Lauds
May God be with our brothers at the chapter, and powerfully bring to fulfilment all their desires for good and complete all their efforts in the faith. – Lord, hear our prayer!

At Vespers
May those at the chapter give us directions and suggestions which will help us, in imitation of Christ, to live our religious life in harmony with the needs of the apostolate. – Lord, hear our prayer!

TUESDAY
At Lauds
May we learn to be united in our understanding and in deed in Christ Jesus, so that there may be found in us no division, but the perfection of unity; let us pray to the Lord: – Lord, hear our prayer!

At Vespers
Let us pray that no-one may deceive himself; since if anyone among us seems to be wise in this world, he will be a fool in Christ. May he be wise! – Lord, hear our prayer!

WEDNESDAY
At Lauds
May we, as members of the body of Christ, seek always the higher gifts; may we grow small in evil, and strong in virtue. Lord hear us! – Lord, hear our prayer!

*LHOP, pp. 757-761.
At Vespers
Let us pray that the Lord may be generous to our brothers who are going to the Chapter; may he guide their feet in the ways of peace and prosperity, and protect them always with his aid. — Lord, hear our prayer!

THURSDAY
At Lauds
Let us ask the Lord to keep all the brethren, but especially those at the chapter, faithful and vigilant to the needs of the Church and the urgent requirements of our times. — Lord, hear our prayer!

At Vespers
Let us ask the Lord to open our hearts with his manifold grace, to engage in real dialogue with others, and acknowledge in their voices the sound of the Lord's own call. — Lord, hear our prayer!

FRIDAY
At Lauds
May the sadness of those brethren prevented from attending the chapter by persecution be turned into that joy which no-one can take from them. — Lord, hear our prayer!

At Vespers
May the gathering of our chapter, illumined by the Holy Spirit, display always a living witness to Christ with great fidelity; let us pray to the Lord. — Lord, hear our prayer!

SATURDAY [AT THE CHAPTER]
At Lauds
May we, who venerate Mary as Queen of Apostles and Mother of Mercy, carefully and really fulfil the duty committed to us as a service to the Church and all the brethren. Lord, hear us. — Lord, hear our prayer!

At Vespers
May we who strive to persevere in the vocation of preaching under the Rule of Saint Augustine have his spirit, life and direction in carrying out the work of the chapter. — Lord, hear our prayer!

SATURDAY [OUTSIDE THE CHAPTER]
At Lauds
May our brothers at the Chapter, venerating Mary as Queen of Apostles and Mother of Mercy, truly and carefully fulfil the duty committed to them as a service to the Church and all the brethren. Lord, hear us. — Lord, hear our prayer!

At Vespers
May our brothers at the chapter strive to persevere in the vocation of preaching under the Rule of Saint Augustine, and have his spirit, life and direction in carrying out the work of the chapter. — Lord, hear our prayer!
PLAN TWO*

SUNDAY

At Lauds
That the Provincial [General] Chapter, enlightened by the Holy Spirit, may give bold witness to the ever-living Christ, so that it show itself full of faith and vigilence in the service of the Church, let us pray to the Lord.

Or:

That the Holy Spirit may guide the brethren at the Provincial [General] Chapter in their service of the whole Dominican family, let us pray to the Lord.

At Vespers
That with the help of the Provincial [General] Chapter, we may share the same ideals in Christ Jesus and that we may discern how to fit our religious life to the requirements of apostolic work, let us pray to the Lord.

Or:

Called to the apostolic way of life after the example of St. Dominic, let us pray that we, the members of the Chapter and all the brothers, may always be "men of the Gospel", following in the footsteps of the Saviour.

MONDAY

At Lauds
That in his mercy, God may assist our brothers gathered in Chapter, to perform in them the work of the faith, to fill their hearts with kindness and courage, let us pray to the Lord.

Or:

That God our Father may assist our brothers in the Chapter with his Spirit and lead them to discover God's will for our province [Order], let us pray to the Lord.

At Vespers
Dedicated completely “to the evangelization of the Word of God” in in the words of Pope Honorius III, we pray that the directions taken by the Chapter may challenge us in our apostolic vocation.

Or:

That the Lord may amplify our charity [for our brothers] and for all boundlessly, and that the Provincial [General] Chapter may encourage us in our pursuit of holiness, let us pray to the Lord.

TUESDAY

At Lauds
For all of us whom the Lord has called to his service, that the Provincial [General] Chapter may remind us of the meaning of prayer, study, and witness to life to tell the true God, let us pray to the Lord.

Or:

Instituted for preaching and the salvation of souls, the Order of Preachers participates in the apostolic

* Based on the adaptations for the provinces of France and Toulouse, 2010 – 2011.
mission of the Church; we pray that the Provincial [General] Chapter may affirm ever more fully the brothers, sisters, and laity in this common vocation.

**At Vespers**

For all those in the Church responsible for proclaiming the Word of Truth, that the Provincial [General] Chapter may remind us, too, that this charge (or duty) should be undertaken with humanity and compassion, let us pray to the Lord.

*Or:*

That together with the brethren at the Chapter we may be in communion with our brothers and sisters who are struggling to proclaim the message of the Gospel, let us pray to the Lord.

**Wednesday**

**At Lauds**

When two or three are gathered in the name of Jesus (*Mt. 18*), he is among them: relying on this promise, let us pray that the Lord will guide our Chapter in the footsteps of St. Dominic.

*Or:*

For all of us that, with the Provincial Chapter, we may be witnesses to the resurrection of Jesus Christ, let us pray to the Lord.

**At Vespers**

That the Lord may accompany our brothers, who go to the Chapter (or who are gathered at the Chapter) with his protection and the grace of discernment, let us pray to the Lord.

*Or:*

For all of us gathered here, in union with the communities of the Province, we pray that the Spirit may guide the brothers at the chapter in the decisions and direction they need to take.

**Thursday**

**At Lauds**

That the Holy Spirit may make all the brothers, especially those involved in Chapter, attentive to the teachings of the Church and the needs of our time, let us pray to the Lord.

*Or:*

May the Holy Spirit enlighten the hearts of the Capitular brothers to prepare them for a fraternal dialogue for the common good of the province, let us pray to the Lord.

**At Vespers**

Let us pray that God will give our brothers, who will meet in Chapter, the light of the Holy Spirit and help them discern the spirit of the Gospel.

*Or:*

Let us pray to God, that he may fill our brothers assembled in Chapter with the spirit of wisdom and understanding, to serve the communities of the province (or of the Order).

**Friday**

**At Lauds**

Let us pray that the Chapter and the communities of the province (or of the Order) may hold, in their
hearts and their prayer, the brothers and sisters of the Order who are persecuted because of their faith or their apostolic mission.

Or:

Let us pray that the Chapter and the Province may not fail to thank the Lord for the collaboration of the members of the Dominican Family and the support of our benefactors.

At Vespers
Let us pray that the Provincial [General] Chapter, calling to mind our deceased brothers and sisters, may give thanks to the Lord for the fraternal and apostolic witness of their lives.

Or:

Let us pray that, on the occasion of this Provincial [General] Chapter, calling to mind our deceased parents, we may acknowledge and thank the Lord for their generosity to the Church and the Order.

Saturday
At Lauds
Venerating Mary, Queen of Apostles, Mother of Mercy, let us implore her patronage that the Chapter may take place in the spirit intended by our holy Father Dominic, for the service of the Church and the world.

Or:

By honouring Mary, a disciple of the Lord, let us pray that the Chapter may remind the brothers and sisters that we must become disciples of Christ by accepting his word attentively and keeping it in a faithful heart.

At Vespers
That the Rule of our Father Saint Augustine may illumine the directions that the Chapter will give for our fraternal and apostolic life, let us pray to the Lord.

Or:

That the Provincial (General] Chapter may remind the communities and brethren, that Saint Dominic, “the mirror of our life” (LCO 67, § III) is the model of our apostolic commitment (LCO 98), let us pray to the Lord.
B) At the Little Hours, or the Middle Hour

After the Amen at the end of the Collect of the day, the following clause may be added:

Through the intercession of the Blessed Virgin Mary, patron of the Order, may Christ our Lord have mercy on us and grant us salvation, for he is goodness itself, and the lover of the human race.
V. Let us praise the Lord.
R. Thanks be to God.

C) Stand-alone Celebrations

The formats proposed here may be used separately, or in conjunction with some community exercise.

They begin with the brief invocation of the Holy Spirit, *Come, Holy Spirit*. One or another verse of the hymn *Come Holy Ghost, Creator, Come*, or *Come, Holy Spirit, live in us*, or the sequence *Holy Spirit, Lord of Life*, or another approved hymn follows; afterwards the antiphon, psalm, verse and prayer are said.

Series I – Before the Chapter

1

Invocation of the Holy Spirit

Come, Holy Spirit,
fill the hearts of your faithful
and kindle in them the fire of your love.
Through the diversity of many languages
you have brought the nations together
in the unity of the faith.

Psalm

Ps. 121 (122)

Ant. Listen and understand the traditions which the Lord gives to you.
[Audite, AG, 438; AR 56; AR, 83]

I rejoiced when I heard them say*
'Let us go to God's house.'
And now our feet are standing*
within your gates, O Jerusalem
Jerusalem is built as a city*
strongly compact.
It is there that the tribes go up,*
the tribes of the Lord.

For Israel's law it is,*
there to praise the Lord's name.
There were set the thrones of judgement*
of the house of David.

For the peace of Jerusalem pray:*
'Peace be to your homes!
May peace reign in your walls,*
in your palaces, peace!'

For love of my brethren and friends*
I say: 'Peace upon you!'
For love of the house of the Lord*
I will ask for your good.

Glory be ...

V. Lord, let your ways be known upon earth
R. Your salvation among all the nations.

Prayer

O Lord, ruler and guardian of your Church,
pour out, we pray, upon your servants
a spirit of truth, understanding and peace,
that they may strive with all their heart
to know what is pleasing to you
and then pursue it with all their strength.
Through Christ our Lord. Amen. [MOP, p. 283]

Invocation of the Holy Spirit

Come, Holy Spirit,
fill the hearts of your faithful
and kindle in them the fire of your love.
Through the diversity of many languages
you have brought the nations together
in the unity of the faith.
Psalm  Ps. 120 (121)

Ant. The Lord will open your heart to his law and his precepts, and will give you peace.  
[Adaperiat. AG. 579.]

I lift up my eyes to the mountains:*  
from where shall come my help?  
My help shall come from the Lord*  
who made heaven and earth.

May he never allow you to stumble:*  
Let him sleep not, your guard.  
No, he sleeps not nor slumbers,*  
Israel's guard.

The Lord is your guard and your shade;*  
at your right side he stands.  
By day the sun shall not smite you*  
nor the moon in the night.

The Lord will guard you in evil,*  
he will guard your soul.  
The Lord will guard your going and coming*  
both now and forever.

Glory be ...  

V. Lord, show me your ways.  
R. Lord, teach me your paths.

Prayer

O God, who care for your people with gentleness  
and rule them with love,  
endow with a spirit of wisdom  
those to whom you have handed on authority to govern,  
that your people may be led to know the truth more fully  
and to grow in holiness according to your will.  
Through Christ our Lord. Amen. [MR, 1086]

Invocation of the Holy Spirit

Come, Holy Spirit,  
fill the hearts of your faithful  
and kindle in them the fire of your love.  
Through the diversity of many languages
you have brought the nations together
in the unity of the faith.

_Psalm_  
Ps. 125 (126)

**Ant.**  The Lord will guide his people in the joy and light of his glory.

**Or:**  Reward those who trust in you, O Lord, and your prophets will be proven faithful.
[Da mercedem, AG, 315]

When the Lord delivered Sion from bondage,*
it seemed like a dream.
Then was our mouth filled with laughter,*
on our lips there were songs.

The heathens themselves said "What marvels*  
the Lord worked for them!"
What marvels the Lord worked for us?*
Indeed we were glad.

Deliver us, O Lord, from our bondage*
like streams in dry land.
Those who are sowing in tears*
will sing when they reap.

They go out, they go out full of tears,*
carrying seed for the sowing:
they come back, they come back full of song,*
carrying their sheaves.

Glory be ...

**V.**  In the world you will have distress.

**R.**  But take heart: I have overcome the world.

_Prayer_

Listen, Lord, to our prayers,
and guide the steps of your servants along the path of your salvation,
so that amidst of all the vicissitudes of this life's journey,
they may always be protected by your assistance.
The traditional form which follows may also be used, especially in celebrations in Latin:

Psalm

To you have I lifted up my eyes,*
you who dwell in the heavens:
my eyes, like the eyes of slaves* on the hand of their lords.
Like the eyes of a servant* on the hand of her mistress,
so our eyes are on the Lord our God*
till he show us his mercy.
Have mercy on us, Lord, have mercy.*
We are filled with contempt.
Indeed all too full is our soul†
with the scorn of the rich,*
with the proud man's disdain.
Glory be...

Afterwards, the antiphon is said:

Come, Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love.
Through the diversity of many languages you have brought the nations together in the unity of the faith.

Lord, have mercy. or Kyrie, eleison
Christ, have mercy. Christe eleison
Lord, have mercy. Kyrie, eleison

Our Father, who art in heaven ...

V. Send forth you Spirit, and they will be created.
R. And you will renew the face of the earth.
V. Lord, save your servants.
R. Who trust in you, my God.
V. The Lord be with you.
R. And with your spirit.
Let us pray.

Lord God, you taught the hearts of your faithful people by sending them the light of your Holy Spirit. In that Spirit give us right judgement and the joy of his comfort and guidance.

Listen, Lord, to our prayers,
and guide the steps of your servants along the path of your salvation,
so that amidst of all the vicissitudes of this life's journey,
they may always be protected by your assistance.
Series II - During the Chapter

1

Invocation of the Holy Spirit

Come, Holy Spirit,
fill the hearts of your faithful
and kindle in them the fire of your love.
Through the diversity of many languages
you have brought the nations together
in the unity of the faith.

Psalm

Ps. 132 (133)

Ant. If two of you agree about anything you ask, it will be done for you by my Father, says the Lord.

Or:

Ant. Where two or three are gathered together in my name, there am I in the midst of them, says the Lord.

[Ubi duo, AG, 438.]

How good and how pleasant it is,*
brothers dwelling in unity!

It is like precious oil upon the head*
running down upon the beard,
running down upon Aaron's beard,*
upon the collar of his robes.

It is like the dew of Hermon which falls*
on the heights of Sion.
For there the Lord gives his blessing,*
life for ever.

Glory be ...

V. How good and how pleasant it is.
R. When brothers dwell in unity.

Prayer

You have brought us together, Lord, so that together we may seek out your will.
Kindle in us the desire for what is true, keep us in your light,
preserve us in a spirit of peace:
and when we have seen what you ask,
help us to accomplish it with one heart.
Through Christ our Lord. Amen.
Invocation of the Holy Spirit

Come, Holy Spirit,
fill the hearts of your faithful
and kindle in them the fire of your love.
Through the diversity of many languages
you have brought the nations together
in the unity of the faith.

Psalm

Ant. You did not choose me: I chose you, and I sent you out to bear fruit, fruit that will last, says the Lord.

Those who put their trust in the Lord†
are like Mount Sion, that cannot be shaken,*
that stands for ever.

Jerusalem! The mountains surround her,
so the Lord surrounds his people*
both now and for ever.

For the sceptre of the wicked shall not rest*
over the land of the just
for fear that the hands of the just*
should turn to evil.

Do good, Lord, to those who are good,*
to the upright of heart.
But the crooked and those who do evil†
drive them away!* On Israel, peace!

Glory be ...

V. If you keep my word
R. You will truly be my disciples.

Prayer

O God, whose Son promised to all those gathered in his Name
that he would be there in their midst,
grant, we pray,
that we may be aware of his presence among us
and in truth and charity experience in our hearts
an abundance of grace, mercy and peace.
Through Christ our Lord.
Invocation of the Holy Spirit
Come, Holy Spirit,
fill the hearts of your faithful
and kindle in them the fire of your love.
Through the diversity of many languages
you have brought the nations together
in the unity of the faith.

Psalm
Ps. 133 (134)

Ant. Loving Father Dominic, remember your deeds of old: stand before the supreme judge, and
plead for your poor brothers.
[Pie Pater, AG 885]

O come, bless the Lord,*
all you who serve the Lord,
who stand in the house of the Lord,*
in the courts of the house of our God.

Lift up your hands to the holy place*
and bless the Lord through the night.

May the Lord bless you from Sion,*
he who made both heaven and earth.

Glory be ...

V. Lord, let me know your ways.
R. Teach me your paths.

Prayer

Lord God, you have called us to follow St. Dominic
in the work of preaching.
May your grace give us a life which bears fruit,
helping humanity to recognise your glory.
Through Christ our Lord.
EXTRACTS FROM THE GENERAL CHAPTERS
AND FROM THE CONSTITUTIONS OF THE FRIARS AND NUNS

Introduction to these extracts

The document "A Summary of Changes to the Dominican Rite and Guidelines for the Liturgical Life of the Order from 1955 to 1977" will be found in Vo. 43 (Jul – Dec 1977) of Analecta SOP (pp. 277-306). In Info / CLIOP, n. 3, March 2007, (pp 4-11), the "Guidelines for the Liturgical Life of the Order" were published. Those pages contain "Excerpts from recent General Chapters (1992-2004)"

In this Info / CLIOP n. 9, 2011, it seemed useful to reproduce extracts of the General Chapters of 1965-1974, which were referred to in the Directorium pro celebrationibus liturgicis OP published in 1979 by mandate of the Master of the Order, fr. Vincent de Couesnoy.

To these are added some extracts, "Relations Master of the Order for General Chapters" of 1977, 1980 and 1989. Various numbers of the Constitutions of the Brothers and Nuns of the Order of Preachers are also transcribed.

To understand the status of our liturgical tradition after the promulgation of the conciliar constitution "Sacrosanctum Concilium" (1965), one can refer to the article of brother D. Dye, "The Dominican Rite following the Liturgical Reform of Vatican II, "published in ASOP, vol. 43, (1977), p. 193-275, and in Notitiae 14, (1978), p. 334-417; 463-489. This article is also available in an English translation, produced by brothers P. Philibert and B. Kromholtz in the USA. Both French and English versions are available on the website of the Order.


276. Amongst the works of Vatican II, the renovation of the liturgy, which began with the Constitution on the Sacred Liturgy, has an important place. In the current circumstances, the spread of the Gospel depends to a large part on this renewal. Thus it is easy to understand that the General Chapter should be concerned in a particular way with the restoration of our liturgy (cf. Letter of Convocation of the General Chapter of Bogotá, Analecta OP, January-March 1965, p. 72).

We are called and commissioned to the praise of God in a particular way on behalf of the people of God, for our liturgical life, which has been an essential element in the tradition of the Order from the beginning, commits this duty to us on behalf of the whole Church. Indeed it is not ordered only towards our own personal sanctification alone, but to the sanctification of the community, too, in addition - and especially for this - that we may be a sign and a leaven of charity in the Church.

From this it follows that two things are required of us:

1) With great docility towards the will of the Church, the general principles of the Constitution on the Sacred Liturgy must be carefully applied in our Order, especially those that promote active participation of the faithful in divine worship.

2) We must apply all our efforts to restore our Liturgy also in accordance with the tradition of the Order and the needs of the apostolate entrusted to us - as stated in the said Constitution on the Sacred Liturgy (Article 4):
The sacred Council declares that holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way. The Council also desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given new vigour to meet the circumstances and needs of modern times.

This is important because the liturgical life belongs essentially to our apostolic life. For the Word of God, which we proclaim in the divine praises and in the celebration of the Eucharist, is the same word that - after studying and pondering - we preach to people. So anything in the current legislation that impedes our liturgy at the same time can hinder our apostolate. As the Master of the Order pointed out in his letter of 31 December, 1964, three realities require us to gradually renew our liturgical structures, namely: the current conditions of the apostolic ministry, which present great difficulties; the ardent wish of the Order that the brothers, both clerics that cooperators, should attend and participate more readily and with greater fervour in liturgical actions; and finally, the intense desire of the Church to adapt the liturgy profoundly to the mentality and needs of the time.

Abbreviations and simplifications that we introduce, in the spirit of the Constitution on the Sacred Liturgy, should by no means be understood as expressing a contempt of prayer, but a burning desire for true contemplation, which is the heart of our activity. But for this it is necessary that, honestly acknowledging current conditions, we have laws which stimulate life rather than impede it.

Since, however, this work of adaptation will be a rather long process and must take into account the particular circumstances of different provinces, we have to proceed by degrees.

May our Order, therefore, undertake these provisions for the renovation of the liturgy, paying full attention to the doctrine of the Dogmatic Constitution on the Church, the Constitution on the Sacred Liturgy and the Letter of the Master General (see Analecta OP, 1965, p. 75), and listening to the Holy Spirit!

General Chapter of River Forest 1968

The following Commission was made the General Chapter of Bogotá, 1965 (Acta, n 289): "We commission the Master General - once the full restoration of the Roman Rite has been completed – to ensure the adaptation of our rite, even if recourse must be had to the Holy See.” Following the Motu Proprio Ecclesiae Sanctae (06/08/1966), the Order spent two years preparing the draft revision of its Constitutions (cf. Letter of the Master of the Order, fr. A. Fernandez, at the beginning of LCO). A list of questions was sent to all the brothers whose answers were sorted and submitted to a gathering of provincials. A special commission, aided by particular groups, including one on the liturgy and prayer life of the Order, prepared a revised schema of the Constitutions. This project, after due examination, was approved by the General Chapter of River Forest (USA, 1968). This chapter no longer mentions the particular rite of the Order, but requires the adoption of the restored Roman Rite, while asking the Master of the Order to ensure that certain elements of the former Dominican Liturgy may be retained. (ACG 1968 n. 58).

The General Chapter of Tallaght 1971 (ACG, n. 134) upheld that decision. Before the General Chapter of Madonna dell 'Arco in 1974, the MO A. Fernandez named the d'Amato Commission responsible for preparing the guidelines for the selection of specific elements of the Dominican Rite (see ASOP 43, 1977, p. 195-207).
Book of Constitutions and ordinations of the Friars of the Order of Preachers

Rule of Saint Augustine

Be assiduous in prayer (Col 4:2; Rm 12: 12) at the scheduled hours and times. No one has any business in the prayer-room apart from the particular purpose which it serves; that is why it is called the oratory. Consequently, if some wish to pray even outside the scheduled periods, during their free time, they should not be deterred by people who think they have some other task there.

When you pray to God in psalms and hymns, the words you speak should be alive in your hearts. Keep to the prescribed text when you sing; avoid texts which are not suited for singing.

Letter of Promulgation of the Master of the Order, A. Fernandez (1 Nov 1968)

The positive nature of the whole exposition on the regular life is immediately apparent as well as the importance of religious consecration and common life. The communitarian character of liturgical prayer which the Constitution Sacrosanctum Concilium asserts so strongly, as well as the greatly reduced sacred time for choral office, rightly justifies suppressing dispensation from attendance at choir.

Private prayer is encouraged according to the most ancient tradition of the Order.

LCO 1968. Chapter 2: The Sacred Liturgy and Prayer

56. [Constitution] Let the brothers follow the example of St Dominic who at home and on the road, by day and by night, was devoted to the liturgy of the hours and private prayer, and celebrated the divine mysteries with great devotion.

57. [Constitution] It is the express wish of St Dominic that the solemn celebration of the liturgy in common be accepted as one of the principal duties of our vocation.

The mystery of salvation is present and active in the liturgy, especially in the Eucharist. The brothers should take part in the mystery, contemplate it, and proclaim it through preaching to all so that they may be incorporated into Christ through the sacraments of faith.

In the liturgy, the brothers, together with Christ, glorify God for his eternal plan and for the wonderful workings of grace. They pray to the Father of mercies for the whole Church, for the needs and salvation of the whole world. Thus, the celebration of the liturgy is the centre and heart of our life, the basic source of our unity.

58. [Constitution] The brothers should celebrate publicly the conventual Mass and the liturgy of the hours. And since the liturgy is an act of the whole people of God, the participation of the people in all our celebrations should be promoted.

67. [Constitution] § I. – The brothers are to worship Christ in the mystery of the Eucharist so that they may derive an increase of faith, hope and charity from such a wonderful exchange.

§ II. The brothers ought to cherish the Order’s traditional devotion to the Virgin Mother of God, Queen of the Apostles. She is an example of meditation on the words of Christ, and of acceptance of one’s mission.

The brothers should recite daily five decades of the rosary in common or in private, according to the
decision of the provincial chapter, preserving an appropriate relationship to the liturgy. This form of prayer leads us to the contemplation of the mystery of salvation in which the Virgin Mary is intimately associated with the work of her Son.

§ III. The brothers should foster the cult of St Dominic and true devotion to him, the mirror of our life, and to the saints of the Order, so that they may be moved to imitate them and be strengthened in the spirit of their vocation.

**General Chapter of Tallaght, 1971**

128. …With care and sincere reflection, the brothers reflected on the trends and requirements today spread more-or-less everywhere: new “styles of prayer” that throw our traditional way of praying, whether as regards time or place, into crisis; new ways of thinking about God, about Christ, about faith, about the world, human solidarity, etc., and their influence on prayer. We must carefully consider the incompatibilities between urban life today and the spirit of prayer, so that we find the means to avoid them and welcome such means openly. …

The principal difficulty today is found in adapting the Liturgy of the Hours to missionary requirements. In this adaptation, one should seek the unity of the apostolic life, so that the apostolic commitments and the celebration of the Divine Office proceed smoothly, mutually promoting each other. (ACG 1971, n. 128).

**General Chapter of Madonna dell'Arco, 1974**

166. We are all apostles of the Gospel and, united in the same charity in the spirit of St. Dominic, we have chosen to live the common life.

These two features of the Dominican life, namely apostolate and community, mean that our prayer should draw its particular quality from them.

Prayer and liturgy among us find their unity not only in a uniformity of texts and ceremonies, but in the unique Word of God:

- Whom we have welcomed by the grace of the same vocation;
- Whom we proclaim in the liturgy and Whom we contemplate in prayer in order to take to ourselves;
- Whom we lovingly scrutinise in study;
- Whom we strive to serve faithfully in the observance of the evangelical counsels;
- Whom we guard, joyfully united in austerity of life;
- Whom, finally, we share with all people, with a generous preaching.

Finally this means particularly that:

- not content merely with the observance of laws, we must be firmly convinced of the need to pray, and respond to this requirement personally and communally;
- our prayers should be frequent and ubiquitous, passionate and joyful, so that the commission of the whole Church may be fulfilled, and the prayer of Christ may continue incessantly in her;
- the prayer that comes out of our mouths should resonate with the voice of the Holy Spirit that cries “Abba, Father.”

(Cf. *Directorium pro celebrationibus liturgicis OP*, 1979)
General Chapter of Quezon City, 1977

Report of the M.O., Vincent de Couesnongle: "Liturgy and Prayer"

Madonna dell 'Arco invited the brothers to use the "legitimate freedom" that the new liturgy allows, and to engage in "creativity" (n. 166).

You could say the liturgical life is rather like the community. In fact, do not the two cross-fertilize each other?

There are some communities that pray together, or hardly, or not at all. There are others where the office is regularly assured. But in many priories, only the breviaries were changed, without thinking of the many possibilities – alternative choices, silences ... – that the "General Instruction of the Liturgy of the Hours" offers. On this side there is still much to do.

I hasten to add that in almost every province, there is at least one community where the liturgical life is alive, real, and profound, with singing and an atmosphere of contemplation and sometimes striking prayer, giving people the opportunity and the desire to participate in the conventual liturgy. In this sense, there has been very good progress.

So far I have spoken of communities and not individuals. There are brothers who participate barely, if at all, in the Office. An argument is sometimes added to those that have long been known: "I don't like this way of celebrating the Office." Must not a true Dominican put the importance of common prayer above many other considerations?

Concelebration has entered, more and more, into our practice. But there are still too few communities where, once a week for example, all the brothers - even those who provide daily Mass outside - concelebrate together.

In a word, we could say that at present, in the Order, we pray better than before, but we pray relatively little - even very little. Also, when you see the place that the Divine Office is taking today in many religious institutes that do not have our charism, one begins to question very seriously the deep loyalty of the Order to an essential element our vocation. Is that not what the young people are expecting, however, who look to us today?

What about the daily prayer? It is "a secret known only to God." In many places, the hour of meditation is not fixed, as asked by LCO (n. 66, § II). And when it is fixed, what's happening? This is definitely one of my biggest concerns, even if I have had to postpone the promised letter on this subject.

Extracts from the General Chapter of Quezon City, 1977

n. 61 [Congratulations] We are delighted to hear that the Dominican Proper (of the Missal and Office) are about to be published. We thank those who, for many years, have worked with enthusiasm and expertise. We exhort all the members of the Order to seek out in these texts, so rich in their number and content, nourishment for the renewal of their Dominican life, thanks to more direct contact with those who are our models and our intercessors in the following of Saint Dominic.

n.75. [Recommendation] In the spirit of n. 27 of the General Instruction of the Liturgy of the Hours, we recommend to the lay fraternities of the Order the celebration morning and evening of the Office of the Church, in accordance with their Rule (6 c). We therefore exhort the friars and sisters to regularly invite the lay fraternities to the common celebration of the Hours, to encourage the unity of the Dominican Family by thus meeting together.
General Chapter of Walberberg, 1980, n. 52, Prologue.

The life of prayer, liturgy, contemplation

1. Reading the triennial reports, especially where they deal with the life of the brothers’ prayer, one often perceives a desire to cultivate more intense prayer. Research and experiences implementing new ways of praying manifest that desire. However the lack of spirit of prayer in many communities and among many people is no less clearly reported.

2. If our prayer life is to truly fit the charism of the Order, it is important that we follow the example of our Holy Father Dominic, in whose eyes a man cannot fully engage in prayer if he is not praying without ceasing. That is why our Father St. Dominic never stopped talking to God or about God: he devoted the night to God and the day to service to others in charity. He never lost sight of the salvation of men, seeking to establish among the brethren, through interior and exterior silence, an environment that helped them to pray, and in prayer led by example while ensuring a balance of prayer and deeds.

3. The brothers therefore should take care to pray without ceasing, while reserving certain times for more intense prayer, and to that prayer which heightens their love for God, develops fuller communion among the brothers and makes the unity of their minds and their hearts more effective. There is no stronger bond between brothers than their religious communion with God through prayer. Indeed that brother who was first present in our prayer is sure to remain in our heart!

We should work generously to bring this about. Let the brethren strive to create in their community and in their personal lives a prayerful atmosphere that strengthens the balance, peace and serenity of the soul, and at the same time happily benefit from the various means by which the Holy Spirit is working today in gatherings for prayer to develop holiness. Especially, however, they should strive to put into practice what the Constitutions say about the life of prayer, lest on the pretext of prayer and reception of the sacraments they might flee work and responsibilities or that, on the other hand, they might become so engaged in action that they neglect prayer.

4. We remind the brothers that it was the will of our Father St. Dominic to count the common celebration of the liturgy among the main functions of the Order (cf. LCO cf. n. 57); the liturgy is the centre and heart of all our lives the principle of unity, the source of preaching and the milieu in which we contemplate the mystery of salvation.

However, all these aspects of the liturgy remain inoperative and external to ourselves, unless we nourish in a lively way, at the same time as we fulfil our obligations, our fervour of heart and mind, proclaim, in one spiritual act, the worship of God and the needs of humanity, and join this symbol of fraternal unity to true communion.

Progressive editions of the books of the Dominican Proper, 1979 and following.

Following the General Chapter of Madonna dell 'Arco in 1974, the Master of the Order, fr. V. de Couesnongle, appointed fr. Vincenzo Romano "Promoter of the Liturgy and Prayer Life of the Order." From 1974 to 2001 he was responsible for the Liturgical Commission of the Order. The latter worked with many experts, both men and women, for the creation of various books of the Proprium OP: the Directorium pro celebrationibus liturgicis OP (1979); the Liturgy of the Hours OP (1983); the Missal and Lectionary OP (1985), issued under the Masters of the Order fr V. de Couesnongle and fr D. Byrne.

During the terms of the Masters of the Order fr Timothy Radcliffe and fr Carlos Azpiroz, came the publication of the Ordo professionis OP (1999) and the preparation for publication of the Ordo
*Uctionis OP and Ordo exsequiarum OP*, published in the collection *Documenta* at the request of the Master, fr Carlos Azpiroz.

Reading and studying the introductory part of the *Proprium* (the "Letter of Promulgation", "General Introduction", etc.) is indispensable for understanding the renovated tradition of the liturgy of the Order and also to give life to the prayer of communities. The *Info / CLIOP* newsletter regularly features new books in the *Proprium OP*.

**Extracts from the Book of Constitutions of the Nuns of the Order of Preachers (ed. 1987)**

Imitating blessed Dominic as he imitated Christ (cf. 1Cor. 4:16), [the nuns] should perpetuate his “fervour and spirit of prayer” for “he celebrated the whole Divine Office with great devotion”, “was tireless in prayer” “during the night hours, no one was more constant in every way in prayer and vigils”, and frequently “he prayed to his Father with his door closed.” Nor should they forget his cry: “Lord, what will become of sinners?” (LCM, n. 74, III)

Therefore, the whole life of the nuns is harmoniously ordered to preserving the continual remembrance of God. By the celebration of the Eucharist and the Divine Office, by reading and meditating on the Sacred Scriptures, by private prayer, vigils and intercessions they should strive to have the same mind as Christ Jesus. In silence and stillness, let them earnestly seek the face of the Lord and never cease making intercession with the God of our salvation that all men and women might be saved. They should give thanks to God the Father who has called them out of darkness into his wonderful light. Let Christ, who was fastened to the cross for all, be fast-knit to their hearts. In fulfilling all these things, they are truly nuns of the Order of Preachers. (LCM, 74, IV)

In the liturgy the mystery of salvation is present and at work, especially in the Eucharist, in which Christ is received, the memory of his passion is recalled, the soul is filled with grace and a pledge of future glory is given. Appointed for the work of divine praise, the nuns, in union with Christ, glorify God for the eternal purpose of his will and the marvelous dispensation of grace. They intercede with the Father of mercies for the universal Church as well as for the needs and salvation of the whole world. This joyful celebration joins the pilgrim Church to the Church in glory. Hence the solemn celebration of the liturgy is the heart of our whole life and the chief source of its unity. (LCM, n. 75)

I. As has always been the custom in the Order, the nuns should love and reverence the Blessed Mary, Mother of Mercy, Queen of Apostles and Virgins, and a model of meditation on the words of Christ and docility in their own mission.

II. They should hold the rosary in special honour, since this venerable form of prayer leads to contemplation of the mysteries of salvation in which the Virgin is intimately joined to the work of her Son. At least a third part of the rosary is to be recited in common each day. (LCM, n. 91)

Tireless in prayer (cf. Lk. 18:1), the nuns should have their hearts centred on the Lord. In addition to liturgical prayer, let them persevere fervently and earnestly in private prayer, so dear to our holy Father Dominic and the first brothers and sisters of the Order. (LCM, n. 89)

**General Chapter of Bogotà, 2007, n. 190.**

**Contemplative Life: Passion for the God of Jesus Christ and humanity**

190. In our tradition, St. Dominic was a passionate preacher and a man of prayer. "Frequently Dominic would turn to his companion on the road and say, ‘You go ahead, let us think of the
Saviour’, and fall behind to be alone. We must find a similar space for ourselves. It is, more important than apostolic activity” (Damian Byrne, Letter ‘The Common Life, I. Prayer). Like St. Dominic, we need to pray unceasingly, either speaking to God or about God, and learn the art of living in God’s presence where our prayer ‘fortifies our fraternal bonds and strengthens community’ (Krakow 222). In the context of our busy lives and a noisy world, we absolutely need silence and prayer. It is the responsibility of the community to provide a suitable place and an appropriate timetable for contemplation which is the heart of our whole life. We are a family that is called to be together in order to praise, to bless and to preach as we dialogue with people from different religions who value the life of sincere prayer.


Prior to the elective General Chapter in Rome in 2010, as it had done for the Chapters of Bogotà in 2004 and Krakow 2007, the Liturgical Commission (CLIOP) presented three petitions to the General Chapter: 1 "Celebration, obligation and rhythm of the Liturgy of the Hours"; 2 "On the Old Order of Mass OP"; 3 "Request to the Provinces of the Order regarding the translation of the liturgical Proprium OP".

We reproduce here the considerations of the Commission on the question of the obligation and the rhythms of the Liturgy of the Hours.

Some remarks on the liturgical life of / for the Order

The Commission wishes to present three aspects:

1. In the Letter "Prayer and Preaching" of 7th November 1980, promulgating the Proprium Officiorum OP, the Master of the Order fr V. de Couesnongle recalls "the importance of our common prayer" (cf. nn. 6-9). In this text, the MO refers to LCO, nn. 57-65, the interpretation that the Master of the Order fr. A. Fernandez gave concerning the obligation to choir of the Divine Office as a whole, as well as the May 30, 1969 rescript of the Congregation for Religious and Secular Institutes on "the recitation of the Divine Office in the mendicant orders."[See these various texts in Analecta S.O.P. 39, 1969, pp 281-282 and pp. 283-284, as well as translations in Cidominfor-IDI, July 1, 1969, p. 285].

Regarding these institutional and liturgical directions, it is obvious that for the friars of the Order of Preachers, liturgical celebration is of fundamental importance. The terminology "obligation to choir" does not just evoke the place of celebration "in choir", but stresses the structural dimension, religious and apostolic, of the liturgy in the Order, while leaving the Prior Provincial and his Council a margin of interpretation in the case where a community cannot recite "all the Office" in common [see LCO, N.61, §II].

2. In the spirit of the conciliar Constitution on the Liturgy of Vatican II [SC n.89; see ibid. n.100], one is asked to consider the Lauds and Vespers as the two hinges of the Daily Office. Under the current structure of the Roman Rite, the hours of the Office include only two psalms and a hymn, not the five psalms as before the Council. In addition, communities rarely extend Lauds and Vespers, as suggested by the General Instruction Liturgy of the Hours [IGLH, nn. 45-49], even on feasts or solemnities.

When a Dominican community of brothers does not recite the Office of Readings, it deprives itself of
genuine spiritual and communal nourishment, as well as a connection with the living tradition of the Order, as noted by the Master of the Order, fr. A. Fernandez. According to IGLH (n.163), "the purpose of this [patristic] reading is above all to offer a meditation on the Word of God as it is has been accepted in the Church’s Tradition." It is important to remember that we are not a church of "sola Scriptura".

3. The situation of the communities of Dominicans (priory, house, filial house or apostolic team) is varied, because of geographical, cultural and missionary factors, and also in the number of brothers actually present. The directions that the Order must give for regular observance and for liturgical and apostolic life, need to reflect better the actual composition of the communities. If this discernment is not provided, along with realistic guidance, spiritual and apostolic weakening may occur as a result of regular life that does not sufficiently take into account the directives of the Order or the concrete situation of the mission.

**Extracts from the General Chapter of Rome, 2010**

**The liturgical life and the life of prayer**

**79. [Gratiarum actio]** We thank the International Liturgical Commission of the Order for the work achieved in respect of the Dominican liturgical life. We encourage the commission to continue this task.

**80. [Petitio]** Recognising that several Provinces have still not managed the translation and adaptation of the different books of the *Proprium Ordinis Prædicatorum* into their different modern languages, we make the following requests to all the Provinces of the Order who have not yet done so:

a. That Provincial and Inter-provincial authorities establish contact with the International Liturgical Commission of the Order in order to communicate the names of the brothers who are on their Provincial or Interprovincial Liturgical Commissions and report the current state of their translations of various parts of the *Proprium Ordinis Prædicatorum*;

b. That the Provincial or Inter-provincial Liturgical Commissions, having sent their translations into the General Curia for approval, inform the International Liturgical Commission of the Order so that it can give useful suggestions in helping prepare a more satisfactory translation of texts and presentation of the rites;

c. That information from the International Liturgical Commission of the Order, in particular the bulletin INFO/CLIOP, be distributed among all the Priories and houses of friars, every monastery of nuns and all congregations of sisters and lay fraternities.

**81. [Petitio]** We ask the Master of the Order that the composition of the International Liturgical Commission of the Order be more representative of our diversity (the Dominican Family, continents and cultures), so that its work may take into account the different theological and pastoral approaches in this field.

**82. [Commendatio]** The Rosary has a privileged place in our tradition (cf. Bogota 96). The personal or communal recitation of this prayer (cf. LCO 67 § II) promotes a personal and communal conversion. It opens us to a spirit of poverty and brings us close to the poor. We therefore recommend to our communities that they integrate in their common project an attention to the Rosary and introduce into their apostolic strategies (cf. LCO 311) activities which favour
evangelisation through this popular devotion.

83. [Petitio] We ask that the term *oratio privata* (*LCO* 40 et 66 § 1) be replaced by the term *oratio secreta*\(^2\), in conformity with our Dominican tradition.

84. [Commissio] Considering that many friars and even some entities of the Order neglect the common celebration of the liturgy (*Relatio* of the Master of the Order, n. 88), we commission the Master of the Order to send a letter to all of the brothers on the subject of the liturgical life, especially on the *Liturgy of the Hours* in its different daily rhythms, according to the demands both of the law and of Dominican life.

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**PRAYERS FOR VARIOUS INTENTIONS AND CIRCUMSTANCES**

**Prayer for the Chapter**

*Cf. MOP, p. 283*

O Lord, ruler and guardian of your Church,  
pour out, we pray, upon your servants gathered for the Chapter (Assembly)  
a spirit of truth, understanding and peace,  
that they may strive with all their heart  
to know what is pleasing to you  
and then pursue it with all their strength.  
Through Christ, our Lord. Amen.

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**Prayer for a spiritual or Pastoral Gathering**

*Cf. MR\(^3\), 1121*

You have brought us together, O Lord,  
that together we may seek your will:  
place in us a desire for what is true,  
hold us in your light  
and keep us in a spirit of peace;  
when we have seen what you ask,  
help us to accomplish it with an undivided heart.  
Through Christ our Lord. Amen.

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**Prayer for Preachers**

*cf. MOP, p. 285*

Enlighten the hearts of your servants, O Lord,  
with the grace of the Holy Spirit;  
give them words of fire,  
and on those who preach your word  
confer an increase in virtue.  
Through Christ our Lord. Amen.

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SOME CORRECTIONS

It has come to our attention that a few corrections should be made to the editions of the Ordo Unctionis and Ordo Exsequiarum published in 2008. The modifications to be made will be found below, as well as in the note at the foot of the page, the references to “Textus ex Ritu Ordinis Praedicatorum” published in Analecta S.O.P. XVIII (1977), pp. 152-155.

Ordo Unctionis OP  (Latin edition)

- p. 116, n. 204: as in the Missale Romanum, “Quia…” in the second paragraph.
- p. 120, n. 218: read “Ps 6, 3-4”.
- p. 121, note 23: the reference to PS should be “p. 166”; add “PRG II, p. 253.”
- p. 122, note 24, add a reference to the Missale Romanum, “Missæ Votivæ, 5, De Ssma Eucharistia” (Collecta).
- p. 146: correct note 16 to be “17.”

Ordo Exsequiarum OP  (Latin edition)

- n. 67: Processio ad cœmeterium: replace with the following text:

67. Novissimo tempore orationis in ecclesia conventuali vel in oratorio communitatis expleto, processio ad cœmeterium progreditur, campanis pro opportunitate pulsatis. In capite processionis procedunt ministrantes cum aspersorio et thuribulo, cereis (vel cereo paschali) et cruce; (diacono si adest eam ferente) deinde fratres vel sorores iuxta ordinem consuetum; deinde Prior (vel Cappellanus), casula vel capa indutus vel tantum stola super habitum Ordinis, cum ministrante librum ferente, aut Priorissa; denique feretrum, iuxta consuetudines loci gestatum; sequuntur autem familiares fratris vel sororis defunctæ, hospites et amici. Si magis placet, hic alius ordo haberi potest: post eos qui ferunt crucem, aspersorium, thuribulum, cereos (vel cereum paschalem), gestatur feretrum, deinde procedunt Prior vel Cappellanus aut Priorissa, fratres vel sorores cum familiaribus et amicis.

- Nn. 70 and 86: In place of “Debitum humani corporis” substitute the following text:

« Pio recordationis affectu, fratres carissimi, commemorationem facimus cari nostri N., quem Dominus de tentationibus huius saeculi asumpsit, obsecrantes misericordiam Dei nostri, ut ipse tribuere ei dignetur placidam et quietem mansionem et remittat omnes offensas » *