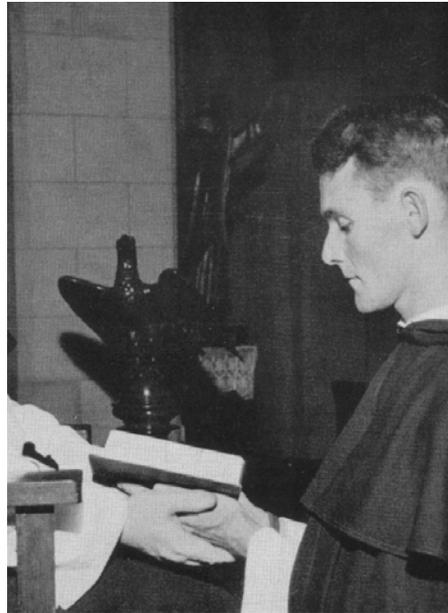


PROPER OF THE ORDER OF PREACHERS

RITUAL



RITE OF RECEPTION

AND

RITE OF PROFESSION

OF THE FRIARS

Provisional Translation for Study and Comment

**Adelaide, South Australia
2001**

Chicago

November 7, 1998
Feast of All Dominican Saints

Adelaide,
28 August, 2001
Feast of St Augustine, author of our Rule

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

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

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

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

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PROPER OF THE ORDER OF PREACHERS

IV

RITUAL

RITE OF PROFESSION

revised in accordance with the new liturgical law

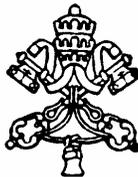


prepared by the authority of the Most Reverend Father
Friar **TIMOTHY RADCLIFFE**
Master of the same Order

and edited by his command

Provisional English-language Edition

**ADELAIDE
2001**



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

DECREE

FOR THE ORDER OF PREACHERS

I

PROT. 1191/97/L.

AT THE REQUEST OF THE REVEREND FATHER CHRYS FINN, VICAR OF THE MASTER OF THE ORDER, BY THE MANDATE OF THE MASTER, AND FOLLOWING THE LETTER DATED JUNE 12, 1997, BY VIRTUE OF THE FACULTIES GRANTED TO THIS CONGREGATION BY THE SUPREME PONTIFF JOHN PAUL II, WE HEREBY APPROVE THE RITUAL FOR PROFESSION, OBSERVING THE PARTICULAR LAW ACCORDING TO NORM NO. 80 OF THE CONSTITUTION *SACROSANCTUM CONCILIUM*, ACCORDING TO THE COPY DRAWN UP IN LATIN AND ATTACHED TO THIS DECREE.

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

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

ANYTHING TO THE CONTRARY NOTWITHSTANDING.

GIVEN AT THE CURIA OF THE CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS ON THIS 25TH DAY OF MARCH 1998, ON THE SOLEMNITY OF THE ANNUNCIATION OF THE LORD.

GEORGE CARDINAL MEDINA ESTEVEZ.
PREFECT

+GERARDO M. AGNELO
SECRETARY, ARCHBISHOP

II

PROT. 2593/97/L.

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

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

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

ANYTHING TO THE CONTRARY NOTWITHSTANDING.

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

GEORGE CARDINAL MEDINA ESTEVEZ.
PREFECT

+GERARD M. AGNELO
SECRETARY, ARCHBISHOP



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

Letter of Promulgation

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

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

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

This section of our Ritual has been put together with particular study, namely the work of historical and liturgical research and the consultation of the communities of the entire Dominican

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

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

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

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

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

Family.⁶ Many experts of both sexes worked together with the liturgical Commission of the Order and I myself – as the Master of the Order – followed the progress of the work with my usual concern.

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

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

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

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

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

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

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

Prot. No. 66/99/556

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

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

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

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

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

¹¹ Cf. below, nos. 19-23.

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VII. ABBREVIATIONS AND ACRONYMS

- AA Second Vatican Council, Decree *Apostolicam Actuositatem*. on the apostolate of the laity, November 18, 1965: EV 1, pp. 946-1017.
- AAS “Acta Apostolicae Sedis” (“Acts of the Apostolic See”), Romae 1909 sqq.
- ACG “Acta Capitulorum Generalium Ordinis Prædicatorum” (“Acts of the General Chapters of the Order of Preachers”)
- ACG I “Acta Capitulorum Generalium Ordinis Prædicatorum” (“Acts of the General Chapters of the Order of Preachers”). vol. I (1220-1303), ed. B. M. Reichert, Rome 1898 (= MOPH III).
- AFP “Archivum Fratrum Prædicatorum” (“Archives of the Friars Preachers”), Paris-Rome 1931 ss.
- AG *Antiphonarium S.O.P.*, ed. S. Gillet, Rome 1933.
- AGOP Archivium Generale Ordinis Prædicatorum, “The General Archives of the order of Preachers” Santa Sabina, Rome.
- ASOP [AOP] “Analecta Sacri Ordinis Prædicatorum,” Rome 1893 sqq.; then from the year 1995: “Analecta Ordinis Praedicatorum”.
- BOP *Bullarium Ordinis Fratrum Prædicatorum*, ed. A. Brémond, vol. I, Rome 1729.
- CIC *Codex Iuris Canonici (Code of Canon Law)*, promulgated by John Paul II, January 25, 1983, canons 641-658: EV 8, ii, PP. 355-363.
- CL John Paul II, Post-synodal Apostolic Exhortation *Christifideles Laici* on the vocation and the mission of laypeople in the Church and the world, December 30, 1988: EV 11, pp. 1022-1243.
- CM *Constitutiones Monialium Ordinis Prædicatorum (Constitutions of the Nuns of the Order of Preachers)*, ed. D. Byrne, Rome 1987.
- CMS *Cæromoniale iuxta ritum S. Ord. Prædicatorum de Receptione ad habitum et de Professione tum temporaria tum perpetua, pro Monialibus eiusdem Ordinis et Sororibus Tertii Ordinis Regularis (Ceremonial according to the rite of the Sacred Order of Preachers for the Reception to the habit and for Profession, both temporary and perpetual, for the Nuns of that Order and the Sisters of the Third Order Regular* (ed. minor), Rome 1930.
- I Const.* *Constitutiones antiquæ Ordinis Fratrum Prædicatorum (1215-1237)*, ed. A. H. Thomas, *De oudste Constituties van de Dominicanen*, Louvain 1965 (Bibliothèque de la Revue d’histoire ecclésiastique, Fasc. 42), pp. 309-369.
- II Const.* *Constitutiones Ordinis Fratrum Prædicatorum (1239-1241)*, ed. R. Creytens, *Les Constitutions des Frères Prêcheurs dans la rédaction de S. Raymond de Peñafort*, AFP 18, 1948, PP. 5-69, IN PART PP. 29-69.

- COP *Cæremoniale iuxta ritum S. Ordinis Prædicatorum (Ceremonial according to the rite of the Sacred Order of Preachers)*, ed. A.V. Jandel, Mecheln (Malines) 1869.
- Constantinus Constantinus de Urbeveteri, *Legenda S. Dominici*, ed. H. Ch. Scheeben, Rome 1935 (= MOPH XVI, pp. 286-352).
- Declar. gen..* P. Damian Byrne MO, *Declarationes generales Regulae Fraternalitatum Laicalium S. Dominici (General declarations of the Rule of the Lay Fraternities of Saint Dominic)* promulgated on February 16, 1988, in RLD, pp. 16-18.
- Directorium* *Directorium* or ‘*Formularium Ordinis Prædicatorum - Opusculum de agendis in Ordine*’ contained in the Codex of Rodez, AGOP XIV, A 4, pp. 11-27 = R. Creytens, *Le Directoire du Codex Ruthenensis conservé aux Archives Générales des Frères Prêcheurs*, AFP 26, 1956, pp. 98-126, in part. pp. 109-126.
- ET Paul VI, Apostolic Exhortation *Evangelica Testificatio* on the renewal of religious life, June 29, 1971: EV 4, pp. 634-685.
- Humbertus Humbert of the Romans, *Opera de vita regulari*, ed. J.-J. Berthier, 2 voll., Rome, 1888-1889 (reimpressio: Torino 1956).
- Iordanus Jordan of Saxony, *Libellus de principiis Ordinis Prædicatorum*, ed. H. Ch. Scheeben, Rome 1935 (= MOPH XVI, pp. 25-88).
- IOPA SCCD, *Indicationes pro Ordine professionis religiosae aptando* (original text in French), July 15, 1970: EDIL I, pp.697-701.
- LCO *Liber Constitutionum et Ordinationum Ordinis Fratrum Prædicatorum* (1968), Rome 1986.
- LG Second Vatican Council, Dogmatic Constitution on the Church *Lumen Gentium*, November 11, 1964: EV 1, pp. 460-633.
- LHOP *Liturgia Horarum, Proprium Officiorum O.P.*, ed V. de Couesnongle, Rome 1982.
- MLOP *Proprium Ordinis Prædicatorum, Missale et Lectionarium*, ed de Couesnongle - D. Byrne, Rome 1985.
- MOP *Missale iuxta ritum Ordinis Prædicatorum*, ed. A. Fernández, Rome 1965.
- MOPH *Monumenta Ordinis Prædicatorum Historica*, Louvain-Rome 1896 ff.
- PC Second Vatican Council, Decree *Perfectæ Caritatis* on the renewal of religious life, October 10, 1965: EV 1, pp. 782-813.
- PS *Processionarium S.O.P.*, ed. E. Suárez, Rome 1949.
- RC SCRIS, Instruction *Renovationis Causam* on the updating of formation for religious life, January 6, 1969: EV 3, pp. 382-421.

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

GENERAL INTRODUCTION

The Holy Spirit, with manifold grace, raises up in the Church diverse forms of EVANGELICAL LIFE to advance the following of Christ for those who hear the call of the Father. Among these, the Order of Preachers displays its own form, in [following] the way of Saint Dominic. Therefore, the faithful according to their own specific vocation -- with vows or other kinds of sacred bonds -- take on the purpose of the Order,¹² dedicating themselves to God in such a way that their baptismal consecration may bear more abundant fruit,¹³ in other words the perfection of the Christian life which consists in love of God and neighbour.¹⁴

However, since the religious state leads to the perfection of that love through the evangelical counsels,¹⁵ by religious profession, the brothers and sisters come to be consecrated more intimately to the service of God¹⁶, dedicating themselves totally to the following of Christ in the Order and giving themselves in a new way to the universal Church¹⁷.

2. Therefore all the members of the Dominican Family — namely the Friars (both clerical and co-operator brothers), the Nuns, the Institutes of Consecrated Life, and the clerical and lay members of the Fraternities of Saint Dominic¹⁸ — are given this rite to be observed with the adaptations that are indicated in places. While taking into account local and linguistic differences, pastoral and liturgical needs, the special concerns of diverse assemblies, and the characteristics of the various branches of the Dominican Family, by using one rite even today, all the disciples of Saint Dominic will retain that uniformity that has been commended since the earliest documents to foster 'the zeal for holy unity' for the promotion of apostolic mobility.¹⁹

I. THE LITURGICAL TRADITION OF THE ORDER

3. The liturgical rite of the Preachers²⁰, was established by the Order in three general chapters (in the years 1254-1256), following the same pattern as for the Constitutions; at the request of the Master of the Order, Blessed John of Vercelli, it was then confirmed (1267) by the apostolic authority of Pope Clement IV²¹. It was used for many centuries, with the necessary adaptations to the books of the Roman liturgy after the Council of Trent and also after the reception in the Order (1921) of the reform of Saint Pius X²².

¹² LCO, no. 1, *Const. fund.*, § I. ACG 1986, nos. 85, 87, 89.

¹³ Cf. LG, no. 44; OPR Pr., no. 1; LCO, no. 189, § I; LCM, no. 152, § I; RFL, no. 14; RFS, no. 4, § 2. Cf. PC, no. 5; RD, no. 7; VC, no. 30; CIC, c. 573. See also *S. Th.*, II-II, 186, 1 ff.

¹⁴ *S. Th.*, II-II, 184, 3.

¹⁵ Cf. *S. Th.*, II-II, 188, 2.

¹⁶ LG, no. 44.

¹⁷ LCO, no. 1, *Const. fund.*, § III.

¹⁸ Cf. LCO, no. 1, *Const. fund.*, § IX.

¹⁹ Clement IV, Bull *Consurgit in nobis*, to the Master and the Friars of the Order of Preachers, July 7, 1267: BOP I, p. 486.; cf. Humbert II, 5-8.

²⁰ The Order of Saint Dominic, that was born from a community of canons regular, retained several canonical elements relating to the regular and liturgical life, but abandoned "stability in one place" and promoted the unity of the Order and its apostolic mission through obedience to a single Master.

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

²¹ Bull *Consurgit in nobis* (above, note 9).

²² Cf. B.M. Hespers, *Pianæ reformationis Breviarii Ordinis Prædicatorum brevis expositio*, ASOP 18, 1927-1928, pp. 97-103.

With the more profound renewal of the books of the Roman liturgy by the authority of the Second Vatican Council, our Order, taking into account the introduction of the variety of liturgical languages in the Latin Church and the needs of the pastoral-liturgical activity of the Order, asked permission from the Apostolic See to employ (adhibeantur) the *Missale Romanum* of 1970 and the *Liturgia Horarum* of 1971, but with the addition of the *Proprium Ordinis Prædicatorum* in which, according to the words of the decree of approval (25 July 1977), "the special treasury of our tradition" is maintained.²³

Therefore, in this fourth volume of *Propers* various rites are collected which were included in our *Processional*,²⁴ namely the Rite of Profession. This rite not only is a part of our liturgical 'Prototype',²⁵ but also seems to be connected with the original Constitution of Saint Dominic and with the spiritual and apostolic character of the Order founded by him. This character is faithfully preserved in our rite, now renewed²⁶ according to the norms of the Second Vatican Council²⁷ and of the *Rite of Religious Profession*²⁸.

II. ON THE SPECIAL CHARACTER OF DOMINICAN PROFESSION

4. "Incorporated into our Order by profession, we are consecrated wholly to God and are dedicated to the universal Church in a new way, totally deputed to announcing the good news of the word of God in its fullness.²⁹ This gift of self, which is made through the act of profession, is the gift of a singular grace, of which God is the author³⁰, since man can "offer his entire life to God with a single act" only by "binding himself by a vow," "because life cannot be gathered up into a single instant, but unfolds in successive moments."³¹

Therefore, since by the very act of profession³² "a kind of spiritual consecration or blessing"³³ is effected, in the tradition of our Order there is no formula of blessing or consecration of the newly professed brother or sister; for this reason such a formula is included in this Ritual only among the optional texts offered in the Appendix.

5. Significantly, in the Order of Preachers, only profession of obedience is made (LCO 17, § 1), "whereby the person gives himself totally to God and whose acts are closer to the end of profession, which is perfection in charity,³⁴ through obedience, in the end, all other aspects

²³Cf. ASOP 42, 1977, pp. 196-197; LHOP, p. VI; MLOP, pp. IX-XI.

²⁴The rite "In electione Magistri Ordinis vel Prioris Provincialis vel conventualis" was already revised and published in the third volume of the this renewed *Rituale O.P.* (*Proprium Ordinis Prædicatorum, Rituale: Ordo in electionibus superiorum servandus*, ed. D. Byrne, Ad Sanctæ Sabinæ, Rome 1992: ASOP 99, 1991, pp. 257-288).

²⁵Cf. *Eccl. off.*, ff. 50rA. 51rA.

²⁶Cf. among other references, SC, n. 80.

²⁷OPR *Pr.*, pp. 6 and 10. Cf. IOPA, n.1, p. 699.

²⁸This renewal was already commissioned by the General Chapter of Tallaght held in 1971 (Acta 172; App. II, p. 115) and by the Master of the Order. Cf. ASOP 41, 1973, pp. 23-24; SCCD, Decree *De ordine professionis religiosæ O.P.*, February 13, 1973: ASOP 41, 1973, p. 23; *Ritus professionis sollemnis infra Missam peragendus*, ASOP 41, 1973, pp. 24-27; ACG 1974, no. 171; ASOP 43, 1977, pp. 137-138, 140, 231-233. Cf. V. Romano, *Il Rito dell Professione O.P.*, AOP, 1998.

²⁹LCO, no. 1, *Const. fund.*, § III. Cf. Honorius III, Bull *Cum qui recipit* to all the prelates of the Church, February 4, 1221, MOPH XXV, p. 145.

³⁰*Summa Theologica* II-II, 88,7,1.

³¹*Summa Theologica*, II-II, 186, 6, 2.

³²Cf. LG, no. 44 ("...by professing in the Church the evangelical counsels..., he is thus even more intimately consecrated to the service of God"); LCO, no. 1, *Const. fund.*, § III ("with profession... we consecrate ourselves").

³³*Summa Theologica* II-II, 88, 7, 1. Cf. Eph. 1:3, LG, no. 45.

³⁴Cf. *Summa Theologica* II-II, 186, 2; LG, no. 44.

pertaining to the apostolic life are accepted at the same time." ³⁵ Community, too, "needs a principle of unity, to faithfully persevere in the spirit and its mission," namely through obedience to Saint Dominic and his successors.³⁶

6. Also since we are joined by obedience to Christ and the Church, "whatever toil and mortification we endure in its fulfilment is like an extension of Christ's offering and takes on the value of a sacrifice both for ourselves and for the Church, toward whose perfection the whole work of creation is fulfilled." ³⁷ In the meantime "obedience, by which 'we overcome ourselves in our hearts', ³⁸ is of the greatest use to attaining that inner freedom which is proper to the children of God — and it is 'strengthened through obedience' ³⁹ -- and disposes us to the gift of charity." ⁴⁰

7. From its very beginnings, and already during the lifetime of Saint Dominic, our Order had its own rite of profession, distinct from other then existing rites, on account of elements proper to it.⁴¹ The particular nature of the profession of the Preachers arises from the character of its proper elements which correspond in a new way to the spirit and the apostolic purpose of Saint Dominic. This is truly reflected both in the structure of the formula of profession itself and by the rites⁴².

Indeed, profession is made⁴³ not only to God, but also to Blessed Mary and to Blessed Dominic;⁴⁴ it consists of the single vow of obedience, which encompasses all the elements of the religious state; the obedience is promised directly to the Master of the Order, as a principle of the unity of the Order itself and of its mission; it is made not only according to the rule of Saint Augustine, but also according to the '*Institutiones*' (Constitutions) of the Friars Preachers.

Moreover, the complementary elements which express the specific character of our profession, are distinctive as to the place (in the chapter room, not in the church),⁴⁵ the position of the body and the gestures (not 'on the altar,' in a standing position, but with the 'clasping of hands' kneeling before the Prelate) and also the giving of the habit or ritual vestition (not at the act of profession, but at the beginning of the novitiate, as a sign of mere acceptance into the Order, to lead a new life).

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

³⁵LCO, no. 19, § I. Cf. *Summa Theologica* II-II, 186, 8.

³⁶Cf. LCO, no. 17, § I and § II. See also Vicaire, *Relecture*, pp. 208 ff.

³⁷LCO, no. 19, § II; cf. Honorius III, Bull *Cum spiritus fervore*, December 12, 1219: MOPH XXV, p. 116; *Summa Theologica* II-II, 186, 1 and 2; CIC, c. 607; PC, no. 14; ET, no. 29; RD, no. 8.

³⁸Greg. M., *moral.*, XXXV 14 (28), 155, CCL 143B, p. 1793, in *Summa Theologica* II-II, 104, 1; LCO, no. 19, § III; CM, no. 19, § III.

³⁹Cf. LCO, no. 214 § II; LG, no. 43; PC, no. 14; *Summa Theologica* II-II, 186, 5,54 and 6, 3.

⁴⁰f. LCO, no. 19, § III; CM, no. 19, § III; cf. PC, no. 14; ET, no. 6; RD, no. 14.

⁴¹Cf. *I Const.*, d. I, c. 16; *Directorium* XII, 2, pp. 118 f.; see also Humbert II, 215. The ancient formula has remained unchanged up to our time and is still in force (LCO, no. 189, § I and 211).

⁴²Many testimonies are contained in the earliest documents of the Order, where the question "of professions" is dealt with and the "Manner of admitting to profession" is established: cf. *I Const.*, d. I, c. 16, p. 326; *II Const.* XV, p. 41; *Directorium* XII, pp. 118 ff.

⁴³The formula of the Order of Preachers begins with the original expression "I make profession," to signify both the entrance into the state of religious perfection and the adoption of the means that tend toward that end, and also the giving of oneself to the Order.

⁴⁴The words "to Blessed Dominic" were added beginning in the year 1254 (cf. MOPH III, pp. 70, 75, 78).

⁴⁵This was a characteristic of the Order of Preachers from its origins, while in other Orders the rite of profession was celebrated in church (cf. *I Const.*, d. I, c. 16, p. 327; *Directorium* XII, 2, p. 119).

After profession is made, the kiss of peace is given by the Prelate alone, as a sign of fidelity and obedience as well as acceptance into the Order. The habit (which was given at the beginning of the novitiate) is to be blessed⁴⁶, as a sign of religious consecration⁴⁷, but also of the maternal protection of the Blessed Virgin Mary; this blessing is done "to thoroughly remove every ambiguity" between the habit of the professed and the habit of the novices."⁴⁸

8. By these proper marks, the liturgy of profession and of the previous reception is characterised by notable sobriety and apostolic freedom, inasmuch as it is formed of essential elements and exists having no part in bonds to any given place.⁴⁹

III. THE RITES THAT ACCOMPANY THE STAGES OF DOMINICAN LIFE

The stages by which the brothers and sisters of our Order dedicate themselves to God are: the novitiate, first profession which is temporary — also called simple profession — and perpetual or solemn profession.⁵⁰ To these stages there is to be added, in accordance with the specifications contained in the proper Constitutions of the diverse branches of the Dominican Family, the renewal of vows.⁵¹

10. The novitiate, at which religious life begins⁵² "is a time of testing, so that the novices may more intimately recognize the divine vocation, and in particular the Dominican vocation, so that they can experience the Order's way of life, be formed in mind and in heart in the Dominican spirit, and by their part the friars can ascertain their intention and suitability."⁵³

11. It is appropriate to begin the novitiate with a particular rite,⁵⁴ to ask God for the grace to attain the its specific purpose. This rite should be simple and sober, reserved especially to the members of the Order, unless special pastoral reasons suggest the presence of others, as long as care is then taken so that the freedom of the novices will not seem to be diminished or that the true meaning of the novitiate and its experimental nature will not be obscured. However, it must be held outside Mass.⁵⁵

⁴⁶This was prescribed by the General Chapter in 1236 (cf. MOPH III, p. 8: "The clothes of the novices, when they make profession, are to be blessed, at least the scapular").

⁴⁷Cf. LCO, no. 51; LCM, no. 59; PC, no. 17; OPR *Pr.*, n. 5. Saint Thomas calls the religious habit the *sign of being bound* (*signum obligationis*) which is contracted by the three vows. "The distinction of habit belongs to all three vows, as a sign of being bound by them: wherefore the religious habit is given or blessed at the time of profession." (*Summa Theologica*, II-II, 186, 7, 2m).

⁴⁸Cf. Gregory IX, Bull *Non solum in favorem* to the Master and the Friars of the Order of Preachers, July 11, 1236: BOP I, p. 90.

⁴⁹Cf. Paul VI, Letter of the Supreme Pontiff to the General Chapter *Inclitus Ordo Fratrum Prædicatorum*, June 30, 1965: ACG 1965, p. IV; LCO, nos. 1, *Const. fund.*, § VII; 26, § I; 52; 106, § I; 115; 127; 128.

⁵⁰LCO, no. 190: "Two forms of profession are made in the Order: first simple and temporary after the novitiate; the second solemn and thus perpetual."

⁵¹LCO, no. 195 and 203, § I; LCM, nn. 153 ff.; RFL, n. 14.

⁵²Cf. RC, no. 13.

⁵³LCO, no. 177.

⁵⁴In the Dominican tradition, the rite of initiation to religious life is called and made as a rite of "reception of the novices to the habit" (cf. PS, pp. 149-156; COP, nos. 1790-1797, pp. 531-534; CMS, pp. 1-10): indeed according to the original custom of the Order, this rite expresses acceptance into religious life and entrance into the conventual fraternity. Normally it is held "before the beginning of the novitiate," (*I Const.*, d. I, c. 14); however when the habit is not given "before the beginning of the novitiate," but "in the course of the novitiate" — as is permitted by the new Constitutions (LCO, no. 176; CM, no. 140, § II) — or "also on the day of first profession" (LCM, no. 140, § II), this rite should be adapted in the manner that will be indicated below.

⁵⁵Cf. OPR *Pr.*, no. 4; OPR I, no. 4; OPR II, no. 4.

12. Once the time of probation is completed, first profession follows, whereby the novice pronounces temporary vows before God and the Church "to lead the life of the gospel in the Order" ⁵⁶ according to the particular vocation of each branch of the Dominican Family. Temporary vows can be pronounced within Mass, or in a suitable liturgical action, such as in a liturgy of the Word or in an hour of the Divine Office, particularly Morning Praise and Evening Prayer, however avoiding any particular solemnity.

13. After the period of time established by law has passed, perpetual or solemn profession is pronounced, whereby the brothers and sisters of our Order, with the title appropriate to each one, are bound perpetually in the order to the service of God and the Church. Perpetual profession "is to represent the unbreakable bond of union that exists between Christ and his bride the Church." ⁵⁷

14. The rite of perpetual profession is most appropriately celebrated within Mass with due solemnity and with the meeting of the members of the Order and the faithful. ⁵⁸

The principal elements of the rite are:

- a) the prostration of the candidates with their questioning, or else the request of the candidates followed by their prostration ;
- b) the homily or discourse in which the people and those to be professed are thoroughly informed of the beauty and dignity of religious life and the charism and mission of the Order of Preachers;
- c) the examination, by which those to be professed are asked whether they are prepared to dedicate themselves to God and to practice perfect charity through obedience to the legitimate superiors of the Order, according to the Rule and the Constitutions of the Friars Preachers or of the community or Institute of the Dominican Family to which the one to be professed belongs;
- d) prayer in silence and the prayers of the faithful, or the litany of supplication, by which prayer is directed to God, giver of every good thing, and the intercession of the Blessed Virgin Mary, 'Patron' of the universal Order of Preachers, and Saint Dominic our Father, and all the saints is invoked;
- e) the "clasping of the hands" ("*immixtio manuum*") of the one to be professed and the one who receives him or her to profession;
- f) the promise of obedience or the pronouncement of profession, which is made in the presence of the Church, the religious community and the people, and whereby we are totally consecrated to God and appointed for the evangelization of the Word of God⁵⁹
;

⁵⁶LCO, no. 189; LCM, no. 152, § I.

⁵⁷Cf. LG, no. 44.

⁵⁸Cf. SC, no. 80.

⁵⁹Cf. LCO, no. 1 *Const. fund.*, § III; cf. LCM, no. 3 § II.

- g) the kiss of peace, in other words of reception into the Order, given only by the one who receives the profession.

15. The renewal of vows which, according to the Constitutions of each community or Institute of the Dominican Family, is done at determined times, may be held during Mass, but without solemnity.

Indeed, the custom of renewing vows for reasons of devotion is an act of private devotion, and the custom of inserting it into the public celebration of Mass is not to be encouraged.

If, however, for the sake of devotion or pastoral activity, it is deemed appropriate to publicly renew vows on special anniversaries, for example on the twenty-fifth or fiftieth anniversary of religious life, the rite of the renewal of vows may be used with the appropriate adaptations.

16. These rites, since the nature of each is distinct, require their own celebration; therefore joining any of these diverse rites in the same liturgical action must be avoided.⁶⁰

IV. ON THE MASS USED IN THE RITE OF RELIGIOUS PROFESSION

17. When religious profession, especially perpetual profession, is celebrated within Mass, on days which Ritual Masses are permitted, it is fitting to say Mass “On the Day of Religious Profession” which is found in the Roman Missal, with the addition of certain elements proper to our Order, which are indicated where appropriate. However, on the days in nn. 1-4 of the Table of Liturgical Days, the Mass of the day with its readings are used, retaining, as appropriate, the proper formularies in the Eucharistic Prayer and in the final blessing.

18. Since the Liturgy of the Word, adapted to the celebration of profession, has great importance for illustrating the nature and the responsibilities of religious life, whenever the Ritual Mass is not said, one reading may be taken from among those proposed in the particular lectionary, except on the days mentioned above,⁶¹

When celebrating the Ritual Mass “On the Day of Religious Profession”, the colour of the liturgical vestments is white.

V. ON TRANSLATIONS AND ADAPTATIONS OF THIS RITUAL

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

20. Regional Liturgical Commissions of the Order should have a single version of this entire Order of Profession translated for each linguistic region, which conforms to the standard

⁶⁰OPR *Pr.*, no. 8.

⁶¹OPR *Pr.*, no. 10.

Latin edition, according to the norms of the Apostolic See and indications of the Order⁶², based on the regional version of the *Order of Religious Profession* adapted for that linguistic region⁶³.

21. So that each adaptation be approved by the Master of the Order and confirmed by the Apostolic See, the following procedure should be used:

- a) for the Friars, adaptations should be proposed under the responsibility of the Priors Provincial;
- b) for the Nuns, adaptations should be proposed according to the harmoniously expressed wishes and suggestions of the Federations or by individual Monasteries;

22. However, in adapting these Rituals, these things are to be preserved:

- a) the indications which are contained in this "General Introduction";
- b) the formulae of temporary profession and perpetual solemn profession;
- c) the strength of "spiritual consecration" of formulae of profession in the Order;⁶⁴
- d) the rite of perpetual solemn profession placed within Mass after the gospel.

23. Religious Congregations, Societies of Apostolic Life, Secular Institutes, aggregated in some way to our Order, in as much as they draw from the same spring of Saint Dominic, can take up the text offered for them in sections annexed to the Ritual, according to the translation legitimately approved for each of their linguistic regions (cf. above no. 20); in adapting this text to themselves, every Institute shall insert proper elements accommodated to their particular charism, and to the spirit and traditions of our Order. Such adaptations are to be made with the consent of the authority of the Order and with the approbation, that is the confirmation of the Apostolic See.

⁶²Cf. 'Consilium,' "Notitiæ" 5, 1969, pp. 3-12; SCCD, AAS 66, 1974, pp. 98-99; ASOP 44, 1979, pp. 13-30; LHOP, p. XXVI; MLOP, "Introductio generalis," p. XXXVII.

⁶³Cf. IOPA, no. 2.

⁶⁴Above, no. 4.

FIRST PART

**ORDER FOR
THE RECEPTION AND PROFESSION
OF
FRIARS**

INTRODUCTION

1. ACCORDING TO ANCIENT CUSTOM,⁶⁵ the reception of novices into the Order occurs with the giving of the habit, which is perceived as a real rite of admission. Therefore, the ritual “vestition” take place at the beginning of the novitiate,⁶⁶ as a “sign of acceptance” into the Order, but not yet one of “consecration,” which occurs with profession.⁶⁷

2. In the Order profession is two fold: the first is simple and temporary, and occurs at the end of the novitiate; the second is solemn and therefore perpetual.⁶⁸

Therefore we have a two-fold rite of reception to profession:

- the rite of simple or temporary profession;
- the rite of solemn or perpetual profession.

These rites are distinguished in this way [because] it is appropriate to preserve accurately the "liturgical distinction" between solemn and simple profession.⁶⁹

3. Profession is made with a single formula, that is proper to our Order,⁷⁰ changing only the specification of time.

⁶⁵Cf. *I Const.*, d. I, c. 14; *Directorium XII*, pp.116-118; Humbertus II, pp. 525-527.

⁶⁶See above, «Intr. gen.» , adn. 45.

⁶⁷See above, «Intr. gen.» , n. 7.

⁶⁸LCO, n. 190; cf. above “General Introduction”, nn. 9,12,13.

⁶⁹ OPR, n. 14,c.

⁷⁰ Cf. above, “General Introduction”, n. 7.

CHAPTER I

RITE OF RECEPTION OF NOVICES

ON THE MANNER OF RECEIVING NOVICES TO THE ORDER

4. Before the beginning of the novitiate, it is proper for the aspirants to make the spiritual exercises for at least five full days.⁷¹

In addition, in the presence of the house council or the commission for the admission of candidates, they are read the “declaration and notification” concerning the observance of the religious life and the laws of the Order, based on the formula presented in the Appendix (V, no. 79),⁷² while also taking into account the legal implications proper to each region.

5. On the day on which the canonical novitiate begins, it is appropriate to conduct a particular rite, which by its nature must be held outside Mass⁷³ and separate from other rites of profession. Instead it can be suitably placed in the context of a special celebration of the Word of God, in which the nature of religious life and the particular charism of our Order is explained.

6. The rite should be very simple, sober and reserved especially to the members of the community.⁷⁴ To conduct this rite, it is appropriate to use the chapter room or some similar place, or even a chapel.

7. The celebration is presided over by the Provincial in his own Province, or else the prior or subprior ‘in capite’ of the house in which the aspirant is being received, or by one delegated by them.⁷⁵ They will be designated here by the term “Prior.”

8. The novitiate begins with the announcement made by the legitimate superior who admits the candidates to the reception of the habit. This announcement and the affiliation with the Province⁷⁶ are to be recorded in the book of admissions and signed by the novice and two witnesses.⁷⁷

⁷¹LCO, n. 178, § I.

⁷²Cf. LCO, n. 174, §§ I-II et p. 229.

⁷³Cf. OPR Pr., n. 12.

⁷⁴See above, «Intr. gen.» , n. 11.

⁷⁵LCO , n. 175.

⁷⁶LCO, nn. 267-268.

⁷⁷LCO, n. 178, § II.

OPENING RITES

9. The rite may begin with the greeting of the Prior who, depending on the circumstances, i.e., if the rite has not been explained before, may briefly describe to those present, as a kind of introductory instruction, the meaning of the celebration. Then the *Veni Creátor* or some other hymn is sung.

CALLING OR REQUEST [FOR ADMISSION]

10. Then the Novice Master, or another brother who may have guided the candidates on their vocational journey or during their postulancy, leads the candidates into the midst of the chapter, where they prostrate themselves with their arms stretched out in the form of the cross.

Then the Prior — wearing the cappa of the Order, if this is the custom — asks the postulants to express their intention:

What do you seek ?

The postulants together reply:

God's mercy and yours.⁷⁸

11. Or else, if preferable, the questioning is omitted and, while the candidates remain standing, one of them on behalf of all addresses the Prior and the community with these words:

**The mercy of God has led us into your midst,
to experience your life.
We ask you to teach us the way of Gospel perfection
according to the Rule and the Constitutions of the Friars Preachers,
By following Christ along this way
we will progress in the love of God and neighbour,
with the desire to attain our own salvation and the salvation of others
as Gospel men following in the footsteps of their Saviour.**⁷⁹

After this has been said, the candidates prostrate themselves with their arms stretched out in the form of the cross.

⁷⁸Cf. *I Const.*, d.I, c. 13.

⁷⁹Cf. *I Const.*, d.II, c. 31; LCO, n. 1, *Const. fund.*, §§ II et III.

12. Then, depending on the circumstances, the Prior may invite those present to pray with these or similar words:

**Let us pray for these brothers of ours,
who are asking to be received into our Order.
May the divine Master grant them the abundance of his Spirit
and the comfort of his peace.**

All pray for a few moments in silence.

Then the Prior says:

**O God, the source of every vocation,
you have given the Church Saint Dominic
as an example of a man of the Gospel.⁸⁰
Listen kindly to the prayers of your servants N. and N.
In order to serve you more perfectly,
they ask to be made a part of our family.
Grant through their sharing in the common life
our love for all our brothers and sisters may increase.
We ask this through Christ our Lord.**

All: **Amen.**

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The Prior then says:

Candidates, arise.

Then the candidates return to their places, and all remain seated.

CELEBRATION OF THE WORD OF GOD

13. Appropriate texts from Sacred Scripture are then read, interspaced with responsorial psalms (Cf. Appendix I): the texts should recall the life that was begun with Baptism, in order to point out the connection between religious life and the sacraments of Christian initiation.

14. Then the Prior, drawing on the readings from Scripture, addresses the postulants and the other brothers, speaking about the nature of religious life and the particular character of our Order, explaining its specific demands and austerities.⁸¹

⁸⁰Cf. Iordanus, n. 104.

⁸¹Cf. PS, pp. 149-153.

RECEPTION OF THE POSTULANTS

EXAMINATION

15. At the end of his discourse, the Prior invites the postulants to rise and, with these or similar words, he asks them to express their intentions, selecting one or more questions from among the following:

Are you resolved, with a firm intention, to walk faithfully in newness of life?

The postulants all reply together:

I am, with God's help and yours.

=====

Prior:

Are you resolved to follow the Lord Jesus according to the evangelical way of life outlined by Saint Dominic?

The Postulants all reply together:

I am, with God's help and yours.⁸²

Prior :

Are you resolved, therefore, to be received into our Order, to experience our way of life in perfect observance of the Rule?

Postulants :

I am, with God's help and yours.

=====

Then the Prior confirms their intention by saying:

May the Lord who has begun this good work, bring it to completion.⁸³

Those present respond:

Amen.

⁸²*Directorium* XI, 9, p. 118.

⁸³*I Const.*, d. I, c. 13.

VESTITION OR THE GIVING OF THE HABIT

16. Then the Novice Master or another brother (cf. no. 10) brings each of the candidates before the Prior and has him kneel down; the one who has prepared the habits brings them and hands them to the Prior. The Prior, with the help of the Novice Master or another brother, clothes each candidate in the habit of the Order.⁸⁴

After this has been done, the Prior admits each to the kiss of peace, the sign of acceptance into the Order and of welcome into conventual fraternity.

During the vestition of the novices, all kneel and sing the hymn *Veni Creátor*,⁸⁵ unless it was sung earlier, or the choir sings the antiphon *Immutémur hábitu* (MLOP, p.6) with Psalm 39 (*Exspéctans exspectávi Dóminum*), or another suitable song.

17. Or, if such is the custom of the province, the Prior hands over the habit to the novices when some part of the novitiate has been complete,⁸⁶ at a celebration suitably prepared.

In this rite, the Novice Master or another brother (cf. n. 10) leads each of the novices to the Prior and has him kneel in his presence. The Prior then clothes each of the novices in the habit of the Order or he hands over the habit into the hands of each novice, saying:

**May the Lord grant that you may put off
the old man with his deeds;
may he clothe you with the new man,
created according to God in true justice and holiness.**⁸⁷

The Prior receives each of the novices to the kiss of peace, as a sign of reception into the Order and of admission into the conventual fraternity.

18. Then, if the rite was celebrated in the chapter or choir, the community leaves in procession to the Church, with the youngest members preceding, with the Novice Master or another brother leading the novices to the step of the altar. During the procession, a suitable hymn or psalm is sung.

PRAYER OF THE FAITHFUL

19. Then the prayer of the faithful can be offered, in the usual way, according to the formulae which are located in the Appendix (II, nn. 62-65). When the petitions are completed, the *Lord's Prayer* is said:

⁸⁴Cf. LCO, n. 50.

⁸⁵Cf. COP, p. 123, n. 486.

⁸⁶Cf. above., "General Introduction", note 45.

⁸⁷Cf. *Eph* 4,24.

FRATERNAL WELCOME AND
PROCLAMATION OF THE BEGINNING OF THE NOVITIATE

20. Then the novices go to give the peace to each of the brothers, while Psalm 132 *Behold how good* is sung, or the Antiphon *Ubi caritas*, or the Antiphon *O spem miram*, or another suitable song.

21. When completed, the Novice Master once again leads the novices to the Prior, who gives them -- if it seems appropriate -- another Christian name, saying to each one:

**From the time of your baptism you have been named N,
in the Order you shall be called Brother N. N.⁸⁸**

Then the time of probation is assigned by proclamation⁸⁹ of the canonical year of novitiate, and the Prior hands over the novices to the care of the Novice Master, admonishing them in these or similar words in these or similar words:

**My sons, see that you have received -- now in part -- God mercy and ours,
for we have given you our habit on probation,.**

When you make profession

you will possess this mercy in its completeness.

And since the customs of religious life may not please you,

or your manner of living may not please us,

by the authority of the Church and the Order

I therefore grant to each of you one year of probation

for you to experience our customs and for us to test your ways.

If it shall please you to live with us

and if your manner of living is pleasing to us

we shall receive you to profession;

Otherwise, both we and you will be

free to go our separate ways.⁹⁰

**Pledge yourselves, therefore, to bear this yoke willingly for the love of God
and obey your Master in all things, as you would obey me.**

or :

Those who desire to enter our Order

are by law assigned to a one year period of probation.

It is by the authority of my Office

that I assign you to this novitiate

under the guidance of our brother, N.N.

who will teach you about matters that pertain to our Order.

During this time, the friars shall test your conduct

and you shall prove your strength

⁸⁸Cf. PS, p. 155.

⁸⁹Cf. LCO, n. 178, § II.

⁹⁰Cf. PS, p. 155.

**in sustaining the austerities of the Order and its tasks.
When this year has elapsed,
if it has pleased both you and our friars,
you may bind yourselves to the Order by profession;
otherwise, you shall be free to order your life as you wish.⁹¹**

22. If the Book of Constitutions and Ordinations of the Order is to be given, it is handed to the novices either in silence, or with a suitable formula, but with dignified simplicity.

If some part of the Liturgy of the Hours does not follow, the rite is concluded as follows.

CONCLUDING RITE

23. The Prior invites those present to pray, saying:

**Let us imitate and follow, to the best of our ability,
the footsteps of our holy father Saint Dominic.
At the same time let us give thanks to our Redeemer
who has shown His servants such a guide on this path.
Given a new birth into the clear light of the gospel
through Jesus Christ,
let us entreat the Father of mercies:
may we be directed by the Spirit
who leads God's children
to follow the path marked out by our predecessors.
Never turning aside from the right way,
may we attain that same goal of eternal happiness and everlasting bliss
into which our holy father has already happily entered.⁹²**

All pray for a while in silence. Then the Prior continues:

**Lord,
look with favour on your family
and increase it with new offspring,
so that it may lead its sons toward its holy plan of living
and may procure efficaciously the salvation of others.
We ask this through Christ our Lord.⁹³**

⁹¹*Directorium* XI, 8, p. 118; cf. *I Const.*, d. I, c. 13.

⁹²Cf. *Iordan*, n. 109.

⁹³Cf. *MOP*, p. [66].

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

R/. Who made heaven and earth.

24. The rite may conclude, as is the custom in some celebrations in the Order, with the Antiphon *Salve Regina* or another song; when completed, those present greet the novices according to the local custom.

CHAPTER II
RITE OF SIMPLE PROFESSION

THE MANNER OF RECEIVING TO PROFESSION

25. The Rite of Profession, according to the custom of the Order,⁹⁴ is made in the Chapter Room or in choir; for a reasonable cause, it may be celebrated in the Church, joined with the celebration of some hour of the Divine Office or during Mass,⁹⁵ according to present custom.

Profession is made in the house designated by the Prior Provincial and ordinarily in the presence of the community. In special cases, with the consent of the Prior Provincial, it can be made outside a house of the Order.⁹⁶

26. The rite of admission to profession is ordinarily presided over by the Master of the Order, by the Prior Provincial in his own province, by the Prior or Subprior 'in capite' of the community in which profession is to be made, or by their delegate.⁹⁷ All of these will be indicated here by the single name: "Prior".

27. Before the candidates are admitted to first profession, they are once again read the "declaration and notification" concerning the observance of the religious life and the laws of the Order,⁹⁸ in the presence of the house council or the board for the admission of candidates, taking into account the legal implications proper to each region.

28. The act of profession should be noted in the Book of Professions and signed by each newly professed brother and by two witnesses,⁹⁹ but never on the altar.

29. This Ritual contains the rites of profession when it shall be made within Mass. However, when profession is to be made or renewed outside Mass, the rite should be suitably adapted, selecting appropriate elements, as indicated below (nos. 51-52).

⁹⁴Cf. above, "General Introduction", n. 7.

⁹⁵Cf. OPR Pr., n. 5.

⁹⁶Cf. LHOP, *Adnot. compl.*, n. 36, p. 19.

⁹⁷LCO, n. 193.

⁹⁸Cf. LCO, n. 174, §§ I-II; see also below, in Appendix V, n. 79.

⁹⁹LCO, n. 194.

THE RITE OF SIMPLE PROFESSION WITHIN MASS

30. When the rite of profession is celebrated in Church, profession usually is made at the chair; if circumstances require, the chair may be placed in front of the altar. In the presbyterium everything is to be arranged in such a way to allow the other faithful who are present to suitably take part in the celebration.

31. The “Mass of the day” or the ritual “Mass on the day of First Religious Profession” is used, according to the norms of liturgical law.¹⁰⁰

INTRODUCTORY RITES

32. The celebration fittingly begins with the entrance song, while those to be professed, accompanied by the Novice Master, process toward the altar.

When they arrive at the presbyterium, after the proper reverence to the altar, all take their designated places.

LITURGY OF THE WORD

33. The liturgy of the word is celebrated in the usual manner, but the following should be observed:

a) the readings may be freely chosen from the “Mass of the day” or from other Sacred Scriptures, from those which are proposed in the special Lectionary (cf. Appendix I);¹⁰¹

b) The Creed is said if it is prescribed by the rubrics for the liturgical day.

RELIGIOUS PROFESSION

CALLING OR REQUEST

34. Following the proclamation of the Gospel, the Novice Master leads those to be professed to the middle in front of the Prior; the candidates prostrate themselves with their hands extended in the form of a cross. Then the Prior questions the novices, saying:

What do you seek?

The candidates all respond together:

God’s mercy and yours.¹⁰²

¹⁰⁰Cf. OPR Pr., nn. 9-11 et 15; “General Introduction”, nn. 17-18.

¹⁰¹Cf. OPR Pr., n.10; “General Introduction”, n. 18.

¹⁰²Cf. *I Const*, d. I, c. 13.

35. Or, if it is preferred, the questioning is omitted and without prostration, one of those to be professed speaks for all, addressing the Prior and the community; he can make the request in these words:

**Through the mercy of God,
we, N. and N. have lived a time of probation
in fraternity with you and under your Rule.
Taught by this happy experience, Father,
we humbly seek to devote ourselves
to God and his Kingdom
by making holy profession
in the Order of Preachers.**

When this has been said, all the candidates prostrate themselves with their hands stretched out in the form of a cross. The Prior and all the brothers respond:

Thanks be to God.

or in some other suitable way.

The priest then says:

Novices to be professed, arise.

Then those to be professed return to their seats and all are seated.

HOMILY OR ADDRESS

36. In the homily, both the biblical readings and the gift of religious profession are to be suitably highlighted, according to the particular vocation and mission of our Order, and the office of sanctifying those chosen, and the good of the Church and the whole human family.

EXAMINATION

37. After the homily, the Prior turns to question those to be professed:

**Are you resolved to make profession
according to the Constitutions of the Order of Preachers?**¹⁰³

After rising, the Professed respond together:

I am, with God's help and yours.¹⁰⁴

¹⁰³Cf. CMS, pp. 11-12.

¹⁰⁴*Directorium* XI, 9, p. 118.

Prior:

**May the Lord who has begun this good work,
bring it to completion.¹⁰⁵**

All:

Amen.

38. Or, if preferred, the Prior asks the candidates who standing before him to voice their intention in these or similar words:

**Dear Sons (Brothers),
God has consecrated you by water and the Holy Spirit.
Are you resolved to be joined more closely to Christ and the Church
by a new title of religious profession?¹⁰⁶**

Those to be professed all respond together:

I am, with God's help and yours.

Prior :

**Are you resolved to enter upon the path of perfect charity
according to the form of apostolic life
outlined by Saint Dominic,¹⁰⁷
as gospel men
who follow the footsteps of the Saviour?¹⁰⁸**

Those to be Professed:

I am, with God's help and yours.

Prior:

**While following in the footsteps of our Saviour,¹⁰⁹
do you wish to live with a single mind and heart in our common life:
that is, to faithfully profess the evangelical councils,
to be fervent in prayer, assiduous in study,
constant in preaching**

¹⁰⁵*I Const.*, d. I, c. 13.

¹⁰⁶Cf. LCO, n.19, § II.

¹⁰⁷Cf. LCO, n.1, *Const. fund.*, § IV.

¹⁰⁸*I Const.*, d. II, c. 31.

¹⁰⁹Cf. *I Const.*, d.II, c. 31.

and persevering in regular observance to the glory of God and the salvation of both yourself and others?¹¹⁰

Those to be professed :

I am, with God's help and yours.

Then the Prior confirms their intention, saying:

May the Lord who has begun this good work, bring it to completion.¹¹¹

All:

Amen.

RELIGIOUS PROFESSION

39. Then each of the novices goes and kneels before the Prior who is seated and places his hands into the hands of the Prior, with the Book of Constitutions of the Order placed upon the hands of both the novice and the Prior. The novice then pronounces the words of profession in an audible voice according to the following formula, which is proper to the Order.

**I, brother N.N., make profession,
and I promise obedience to God,
to blessed Mary, to blessed Dominic,
and to you, brother N.N., Master of the Order of Friars Preachers
and to your successors**

(or: to you, brother N.N., Prior Provincial of the Province of N.,

(or: to you, brother N.N., delegated by N.

**in place of brother, N.N. Master of the Order of Friars Preachers
and his successors),**

**according to the rule of blessed Augustine
and the Constitutions of the Friars Preachers
that I will be obedient to you and to your successors,
for three years (or for one year).**¹¹²

¹¹⁰Cf. LCO, n. 1, *Const. fund.*, § IV.

¹¹¹*I Const.*, d. I, c. 13.

¹¹²LCO, n. 199, § I.

40. However, if at the time of profession the office of Master of the Order is vacant, the novice makes the profession of obedience to the one who presides in place of the Master of the Order, without expressing anyone's name.¹¹³

KISS OF PEACE

41. Once profession has been made, only the Prior receives the brothers who have made profession to the kiss of peace -- a sign of reception into the Order -- by which the bond of obedience and communion is signified.

BLESSING OF THE HABIT

42. Then, with hands joined, the Prior blesses the habits of the professed:

Let us pray.

**Lord, Jesus Christ,
you deigned to be clothed
with the flesh of our mortal condition.
Begging your infinite kindness,
we ask you to bless + this habit
which our holy forebears established to be worn
as an expression of innocence and holiness.
Make him who wears it worthy to be clothed in you.
We ask this through Christ our Lord.**¹¹⁴

R/. Amen.

Or :

**O God,
the author and perfecter of all holiness,
you call all who are reborn of water and the Holy Spirit
to the fullness of the Christian life
and the perfection of charity.
With the aid of Mary, the Mother of Mercy,
look with kindness on your servants,
who devoutly receive this habit and the grace of preaching
as signs of her special protection,
to prepare them to walk the road of the gospel of peace.**¹¹⁵

¹¹³LCO, n. 199, § II.

¹¹⁴AGOP XIV L 1, f. 50r A; cf. PS, p.157.

¹¹⁵Cf. Iordanus, n. 57.

**As long as they live,
let them become sharers in the image of Christ your Son
and, after they have fulfilled their mission on earth,
receive them into the joy of your heavenly home.
We ask this through Christ our Lord.¹¹⁶**

R/. Amen.

Then the Prior sprinkles those professed with holy water.

CONCLUSION OF THE RITE OF PROFESSION

43. The Creed is said if it is prescribed by the rubrics for the liturgical day. The Rite is suitably concluded with the recitation of the Prayers of the Faithful or General Intercessions (see Appendix II, nn. 62-65).

LITURGY OF THE EUCHARIST

44. While the offertory song is being sung, some of the recently professed religious, may fittingly bring bread, wine and water to the altar for the Eucharistic Sacrifice, and if desired, other symbolic gifts according to local customs.

45. The one who presides over the celebration offers a sign of peace to each recently professed religious who approaches the altar, in the usual manner, according to the custom of the place or Province.

46. After the priest has received the Eucharistic Body and Blood of the Lord, all present can share the Eucharist under both species, always observing the regulations of the Conference of Bishops and the diocesan bishop.

DISMISSAL

47. Then the priest blesses the brothers and those present:

The Lord be with you.

R/. And also with you.

Priest:

¹¹⁶Cf. DB, n. 1218, p.466.

**May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come down upon you and remain with you for ever.**

R/. Amen.

48. Another form of the blessing:

**May God the Father
protect you with his grace,
so that you may faithfully fulfil
the commitments of your vocation.**

R/. Amen.

**May the Lord Jesus
make you a sign and witnesses
of his love before all people.**

R/. Amen.

**May the Holy Spirit
strengthen your hearts and inspire you
with all that is true.**

R/. Amen.

**May the blessing of almighty God ,
the Father, and the Son, + and the Holy Spirit,
come down upon you and remain with you for ever.**

R/. Amen.

49. Then the deacon or the priest dismisses the brothers and those present,
saying:

Go in peace.

R/. Thanks be to God.

50. The rite can be concluded, as is usual for certain celebrations in the Order,
with the antiphon *Salve Regina* or some other song; afterward, those present greet the
newly professed brothers according to local custom.

RITE OF SIMPLE PROFESSION OUTSIDE MASS

51. When the rite of simple profession takes place outside Mass,¹¹⁷ it can be inserted within the celebration of the Word of God, as follows:

- a) after a suitable song, the calling or the questioning of the novices takes place (nn.34-35);
- b) the reading of the Word of God follows, with a suitable psalm (cf. below, in Appendix I) sung as a response. The Prior then gives his address;
- c) then, the rite of profession itself takes place: the examination (nn. 37-38), the formula of profession (nn.39-40), the kiss of peace (n.41), and the blessing of the habit (n. 42);
- d) the rite may conclude with a solemn blessing (n. 48) or the recitation of the *Lord's Prayer* or general intercessions (cf. below, in Appendix II, nn. 62-65).

52. When the rite takes place within a celebration of the Liturgy of the Hours (especially Lauds or Vespers), the rite proceeds in the following way:

- a) after the singing of the hymn, the calling or questioning of the novices is done (nn.34-35);
- b) this is followed by the psalmody and the reading of the word of God, which may be selected from the texts given in the Lectionary (cf. below, in Appendix I). The Prior then gives his address;
- c) this is followed by the rite of profession itself: the examination (nn. 37-38), the profession formula (nn.39-40), the kiss of peace (n.41), and the blessing of the habit (n. 42);
- d) then the general intercession or prayer of the faithful is said (cf. below, in Appendix II, nn. 62-65);
- e) the Canticle of Zachariah or the Canticle of Mary is then sung;
- f) the rite may conclude with a solemn blessing (n. 48) or the recitation of the *Lord's Prayer* and the concluding prayer.

¹¹⁷Cf. "General Introduction", n. 12.

CHAPTER III

RITE OF SOLEMN PROFESSION WITHIN MASS

PRELIMINARY NOTE

53. Before the candidates are admitted to solemn profession, they are once again read the “declaration and notification” concerning the observance of the religious life and the laws of the Order,¹¹⁸ in the presence of the house council or the board for the admission of candidates, taking into account the legal implications proper to each region.

54. The act of profession should be noted in the Book of Professions and signed by each newly professed brother and by two witnesses,¹¹⁹ but never on the altar.

THE MANNER OF RECEIVING TO PROFESSION

55. It is very fitting for the rite of solemn Profession to be held within Mass, with the participation of members of the Dominican Family and the people. The faithful are to be informed of the day and time of the celebration. so that a larger number will be able to attend.

56. To celebrate the rite of profession, by which the religious perpetually consecrates himself forever to God, a Sunday or solemnity of the Lord, a feast of the blessed Mary or Saint, especially one of our Order, is laudably selected, always observing whatever the law requires.

57. The rite of solemn profession is celebrated separately from other rites of profession.¹²⁰ It should be celebrated with due solemnity, as the nature of the rite demands, but with the dignified simplicity which befits our Order.

58. Profession is usually made in a church of the Order, or if it seems more opportune, the rite may be celebrated in the cathedral or parish church or other church of note.¹²¹

59. Profession usually is made at the chair; however, in order to facilitate the participation of the faithful, the chair for the celebrant may be appropriately placed in front of the altar; everything is to be so arranged, so that the entire liturgical action can be seen by the faithful.

¹¹⁸Cf. LCO, n. 174, §§ I-II; see also below, in Appendix V, n. 79.

¹¹⁹LCO, n. 194.

¹²⁰Cf. OPR Pr., n. 8; OPR I, n. 41.

¹²¹Cf. LHOP, *Adnot. compl.*, n. 36, p. 9.

60. Where it can be done, Mass is to be concelebrated, presided over by the Prior who is to receive the profession.

61. The “Mass of the day” or the ritual “Mass on the Day of Perpetual Profession” is used, which is found in the Proper of the Missal, according to the norms of liturgical law.¹²²

OPENING RITES

62. The celebration fittingly begins with the entrance song, while the procession moves through the Church to the altar. It is desirable to include those to be professed in the procession, accompanied by their Master. When they reach the presbyterium, after the proper reverence to the altar, all take their designated places; then the liturgy proceeds.

LITURGY OF THE WORD

63. In the liturgy of the Word everything is done as usual, except for the following:

- a) the readings may be taken from the “Mass of the day” or chosen from Sacred Scripture, from those suggested in the special Lectionary (below, in Appendix I);¹²³ on those days when this is allowed.
- b) The Creed is said, if it is prescribed by the liturgical rubrics for the day.

RELIGIOUS PROFESSION

CALLING OR REQUEST

64. After the Gospel has been proclaimed, the Master or another brother leads those to be professed to the middle before the Prior, where they prostrate themselves with their hands extended in the form of a cross. Then the Prior questions those to be professed, saying:

What do you seek?

To which all respond together:

God’s mercy and yours.¹²⁴

¹²²Cf. OPR Pr., nn. 9-11.

¹²³Cf. OPR Pr., n.10; “General Introduction”, n. 18.

¹²⁴Cf. *I Const.*, d. I, c. 13.

65. Or, if it is preferred, the questioning is omitted and without the prostration, one of those to be professed, standing facing the Prior, in the name of all may make the request in these or in similar words:

**Through the mercy of God,
we, N. and N., have ourselves experienced in your community
life consecrated by sacred vows.
Father (Brother), we humbly request
to make solemn profession
in the Order of Friars Preachers.
for the praise of God and service of the Church.**

After saying this, all the candidates prostrate themselves and extend their hands in the form of a cross. The Prior and all the brothers respond:

Thanks be to God.

or in some other suitable manner.

The priest adds:

Brothers, arise.

Then those to be professed return to their place and all are seated.

HOMILY OR ALLOCUTION

66. In the homily, both the biblical readings and the gift of religious profession are to be suitably highlighted, according to the vocation and mission of our Order, and the office of sanctifying those chosen, and the good of the Church and the whole human family.

EXAMINATION

67. After the homily, the Prior turns to those to be professed and asks:
**Are you resolved to make solemn profession
according to the Constitutions of the Order of Preachers?**¹²⁵

Those to be professed rise and together respond:

I am, with God's help and yours.

¹²⁵Cf. CMS, pp. 11-12.

The Prior adds:

**May the Lord who has begun this good work,
bring it to completion.**¹²⁶

R/. **Amen.**

68. Or, if preferred, the Prior asks the candidates who standing before him to voice their intention in these or similar words:

Prior :

**Beloved Sons (Brothers), now through baptism
you are dead to sin and have been consecrated to the Lord,
do you wish to be joined more closely to Christ
and to the Church by the title of solemn profession?**¹²⁷

Those to be professed together respond:

I do, with God's help and yours.

Prior :

Are you resolved to progress in the love of God and neighbour¹²⁸
**by following the apostolic mission of our Order,
as men who desire to attain their own salvation and the salvation of others,
walking in the footsteps of their Saviour?**¹²⁹

Those to be professed:

I am,, with God's help and yours.

Prior :

**Are you resolved, with the help and strength of the Holy Spirit,
to be incorporated into our Order by solemn profession,
to consecrate yourselves wholly to God,
and to devote yourselves to the whole Church in a new way,
totally dedicated to the proclamation of the goods news of God's word ?**¹³⁰

Those to be professed:

I am, with God's help and yours..

¹²⁶*I Const.*, d. I, c. 13.

¹²⁷Cf. LCO, n.19, § II.

¹²⁸Cf. LCO, n.1, § III.

¹²⁹Cf. *I Const.*, d. II, c. 31; LCO, n.1, *Const. fund.*, § II.

¹³⁰Cf. LCO, n.1, *Const. fund.*, § III.

Then the Prior confirms their intention, saying:

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

All:

Amen.

PRAYER FOR THOSE BROTHERS WHO ARE TO BE PROFESSED

69. When the questioning is completed, all rise for prayer. The priest stands, with hands joined in front of him, and turning to the people, says:

**My dear brothers,
let us pray to God the Father almighty,
that he may pour out the grace of his blessing on these servants,
whom he has called to follow Christ perfectly.
In His kindness, may he confirm them in their
holy intention.**

After this, all pray in silence or the *Litany of the Saints* may be sung if desired (in Appendix IV, nn. 71-74).

RELIGIOUS PROFESSION

70. After the prayers are completed, each of those to be professed goes and kneels before the Prior who is seated and places his hands into the hands of the Prior, with the Book of Constitutions of the Order placed upon the hands of both the brother to be professed and the Prior. The brother to be professed then pronounces the words of profession in an audible voice according to the following formula, which is proper to the Order.

**I, brother N.N., make profession and promise obedience to God,
to blessed Mary, to blessed Dominic,
and to you, brother N.N., Master of the Order of Friars Preachers
and to your successors
(or: to you, brother N.N., Prior Provincial of the Province of N.,
(or: to you, brother N.N., delegated by N.
in place of brother, N.N. Master of the Order of Friars Preachers
and his successors),
according to the rule of blessed Augustine
and the Constitutions of the Friars Preachers
that I will be obedient to you and to your successors,
until death.¹³¹**

71. However, if at the time of profession the office of Master of the Order is vacant, the novice makes the profession of obedience to the one who presides in place of the Master of the Order, without expressing anyone's name.¹³²

KISS OF PEACE AND PRAYER OF SOLEMN BLESSING

72. Once profession has been made, only the Prior receives the brothers who have made profession to the kiss of peace -- a sign of reception into the Order -- by which the bond of obedience and communion is signified.

73. Then, if the solemn prayer of blessing is not said, the Prior advises the newly professed with these or similar words:

**Dearest brothers, by this solemn profession
you have handed yourselves over to God and his will:
therefore through the ministry of the Church
God has consecrated you to himself.¹³³**

Or, if it is preferred, the recently professed kneel and the Prior, with hands extended over them, says the prayer of blessing according to the formulary in the Appendix (IV, n. 76).

¹³¹LCO, n. 211.

¹³²LCO, n. 199, § II.

¹³³See above, "General Introduction", n. 4.

CONCLUSION OF THE RITE OF PROFESSION

74. After this, the recently professed brothers return to their designated places. The Creed is said, if it is prescribed by the liturgical rubrics for the day.. The prayer of the faithful (in Appendix II, nn. 62-65) is omitted when the litany has been used.

LITURGY OF THE EUCHARIST

75. While the offertory song is being sung, some of the newly professed, may bring to the altar bread, wine and water for the Eucharistic sacrifice, and even symbolic gifts according to approved local custom.

76. In the Eucharistic Prayer, the newly professed may be mentioned using one of the following formulas:

- a) in Eucharistic Prayer I a proper **“Hanc igitur“** is used:

**Father, accept and sanctify this offering
from your whole family and from these your servants
which we make to you on the day of their profession.
By your grace
they have dedicated themselves to you today.
When your Son returns in glory,
may they share the joy of the unending paschal feast.
[Through Christ our Lord. Amen.]**

- b) in the intercessions of Eucharistic Prayer II, after the words **«...and all the clergy »** the following is added:

**Lord, remember also these our brothers
who have today dedicated themselves to serve you always.
Grant that they may always raise their hearts and minds to you
and glorify your name¹³⁴.**

- c) in the intercessions of Eucharistic Prayer III, after the words **«... ..your Son has gained for you »** the following is added:

**Strengthen also these our servants in their holy purpose,
for they have dedicated themselves
by the bonds of religious consecration to serve you always.
Grant that they may give witness in your Church
to the new and eternal life won by Christ's redemption.**

¹³⁴Cf. MLOP, p. 254.

d) in the intercessions of Eucharistic prayer IV, after the words «... **and clergy everywhere**» the following is added:

**Remember these our brothers
Who unite themselves more closely to you today
By their perpetual profession.
Remember those who take part in this offering ...**

77. After the priest has received the Eucharist, all those present may also receive under both species, always observing the regulations of the Conference of Bishops and the diocesan bishop.

CONCLUSION OF THE RITE

78. When the Prayer after Communion has been said, the newly professed brothers stand before the altar, and the priest, with hands extended over them and over the people, may say:

**May God, who is the author and guardian of such a great work,
keep you with His heavenly grace,
so that you may faithfully fulfil the duties of your vocation.**

R/. Amen.

**May He make you a witness and a sign
of His divine love among all.**

R/. Amen.

**May he make your hearts bear abundant fruit
by the grace of His Divine Spirit,
for the benefit of the Church and the whole human family.**

R/. Amen.

**And may almighty God bless all of you present at this liturgy,
the Father, the Son, + and the Holy Spirit.**

R/. Amen.

79. Then the deacon or the priest dismisses the brothers and those present, saying:

Go in the peace of Christ.

R/. Thanks be to God.

80. Then, if opportune, those present greet the newly professed brothers, according to the custom of the place, while the following antiphon is sung:

**Ecce quam bonum et quam iucúndum
habitáre fratres in unum (Ps 132,1)**

with psalm 132, or another suitable song.

CHAPTER IV

RITE OF RENEWAL OF TEMPORARY VOWS WITHIN MASS

81. This chapter describes the rite which is to be used when the renewal of temporary vows, which are prescribed, by the Constitutions,¹³⁵ is made within Mass. If, however, the renewal of vows is to be made outside Mass, the profession is renewed in the presence of two witnesses without a special rite.

82. The rite for the renewal of vows is to be carried out with the greatest sobriety, especially when the vows are renewed for one year.

When the rite is celebrated in Church, profession is made as usual at the chair; the chair for the Prior, who is to receive the profession of the brothers, should be placed in an appropriate place in the presbyterium.

83. The “Mass of the day” or the “Ritual Mass on the day of renewal of vows” is used according to the liturgical norms.¹³⁶

84. The act of profession should be noted in the Book of Professions and signed by each newly professed brother and by two witnesses,¹³⁷ but never on the altar.

LITURGY OF THE WORD

85. In the liturgy of the word, readings may be selected either from the “Mass of the day” or from Sacred Scripture, from those that are suggested in the special Lectionary (infra, in Appendix I)¹³⁸.

86. After the Gospel a homily is given, in which both the biblical readings and the value and strength of religious life in our Order are illustrated.

¹³⁵LCO, nn. 195, § II; 202; 203.

¹³⁶Cf. OPR Pr., nn.9-11.

¹³⁷LCO, n. 194.

¹³⁸Cf. OPR Pr., n. 10; “General Introduction”, n. 18.

RENEWAL OF VOWS

INVOCATION OF GOD'S GRACE

87. After he finishes the homily, the Prior may invoke divine assistance, saying :

**Let us pray to God our Father,
the giver of the grace of perseverance,
for these His servants,
who intend to renew their vows today,
in the presence of the Church.**

All pray in silence for a short while. Then the Prior says:

**We ask you, Lord,
to look upon these your servants,
whom you have called in your providence
to follow the footsteps of your Son more closely.
In your mercy, grant that they
who have eagerly set out on the journey of your love
may complete that journey, persevering in charity.
Through Christ our Lord.**

R/. **Amen.**

RENEWAL OF PROFESSION

88. After the prayer, each of those making profession approaches and kneels before the Prior who remains seated and, placing his hands between those of the Prior, with the Book of Constitutions of the Order placed upon the hands of both, renews profession, pronouncing in an audible voice the words of the following formula, which is proper to our Order:

**I, brother N.N., make profession and promise obedience to God,
to blessed Mary, to blessed Dominic,
and to you, brother N.N., Master of the Order of Friars Preachers
and to your successors
(or: to you, brother N.N., Prior Provincial of the Province of N.,
(or: to you, brother N.N., delegated by N.
in place of brother, N.N. Master of the Order of Friars Preachers
and his successors),
according to the rule of blessed Augustine
and the Constitutions of the Friars Preachers
that I will be obedient to you and to your successors,
for two years (or for one year).¹³⁹**

¹³⁹Cf. LCO, n. 199, § I; n. 201, § I.

89. However, if at the time of profession the office of Master of the Order is vacant, the novice makes the profession of obedience to the one who presides in place of the Master of the Order, without expressing anyone's name.¹⁴⁰

90. Once profession has been made, only the Prior receives the brothers who have made profession to the kiss of peace -- a sign of reception into the Order -- by which the bond of obedience and communion is signified¹⁴¹.

CONCLUSION OF THE RITE

91. The Creed is said if it is prescribed by the rubrics for the liturgical day. The Prayer of the Faithful (cf. *infra*, in Appendix II, nn. 62-65) follows in the manner customary in liturgical celebrations.

¹⁴⁰LCO, n. 199, § II.

¹⁴¹LCO, n. 199, § II.

CHAPTER V

MASS ON THE TWENTY - FIFTH OR FIFTIETH ANNIVERSARY OF PROFESSION

92. On the 25th and 50th anniversary of religious profession, a special celebration may be held, (even though this is not a tradition of the Order), for devotional purposes and for pastoral reasons, with the reaffirmation of profession during the Mass.

93. Mass¹⁴² may be celebrated, using white vestments on those days when "Masses for Various Needs" are allowed, according to the liturgical norms..

After the homily, the religious may publicly reaffirm his own profession, using the rite for the rite for the renewal of vows (above, nn. 87-91), but with the following formula:

**I brother N.N. totally reaffirm the profession I made
and I promise obedience to God
and to blessed Mary and to blessed Dominic
and to brother N.N. Master of the Order of Friars Preachers
and his successors,
according to the rule of blessed Augustine
and the Constitutions of the Friars Preachers,
imploring the grace of God
so that I may be able to faithfully fulfil my profession
until death.**

94. For the celebration of Mass a suitable proper is used..

Entrance Antiphon

Ps 39, 8-9

**Behold I come, Lord, to do your will.
I have been willing, and your law is the depth of my heart.**

Opening Prayer

**O Lord, faithful God,
Help us, we ask you, to give you thanks
for your kindness toward our brother N. (or : me).
Today he intends (or: I intend) to reaffirm
the gift he (or: I) received from You.
Strengthen in him (or : me) the sprit of perfect love,
so that he (or: I) may long be able to more fervently serve the cause
of your glory and the work of salvation.
Through Christ our Lord.**

¹⁴²Cf. OPR App. V, pp.124-125.

Prayer over the Gifts

**Lord, accept,
together with these gifts,
the offering
which our brother N. (vel : I)
wishes (or: wish) to reaffirm today.
By the power of the Holy Spirit,
grant that he (or: I) may be made more in the
image and likeness of your beloved Son.
Who lives and reigns.**

Proper Preface (cf. below, in Appendix III).

Communion Antiphon

Gal 2,19-20

**I have been crucified to the cross of Christ.
I live, now not I:
it is Christ who lives in me.**

Or, in song:

Mt 6,33 (GR, p.325; GOP, p. 304)

**Seek first the kingdom of God
and all things will be given to you,
says the Lord.**

Prayer after Communion

**Lord, we have received the Body and Blood of your Son,
which you have bestowed on us in the joyful celebration of this anniversary.
Grant, we ask you, that our brother N. (or: I),
having been refreshed by the heavenly bread and drink,
may progress on the journey that leads to you.
Through the same Christ.**

At the end of Mass it is fitting to sing the responsory *O spem miram* (AG, p. 871) or *Média vita* (AG, p. 106) or *Dómine Deus* (GOP, p. 356; GR, p. 401) or another suitable song.

APPENDIX

APPENDIX

I.

BIBLICAL READINGS FROM THE OLD TESTAMENT

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

PSALM RESPONSES

9. **Ps 23, 1-2, 3-4ab, 5-6**
R/. **Hæc est generatio quærentium faciem tuam, Domine.**
10. **Ps 26,1,4,5,8b-9abc,9d et 11**
R/. **Faciem tuam, Domine, requiram.**
11. **Ps 32, 2-3,4-5, 11-12, 13-14, 18-19, 20-21**
R/. **Beatus populus quem elegit Deus in hereditatem sibi.**
12. **Ps 33, 2-3,4-5,6-7,8,9**
Vel :
10-11,12-13,14-15, 17 et 19
R/. **Benedicam Domino in omni tempore.**
Vel :
R/. **Gustate et videte quoniam suavis est Dominus.**
13. **Ps 39,2 et 4ab,7-8a,8b-9,10,12**
R/. **Ecce venio, Domine, facere voluntatem tuam.**
14. **Ps 44, 11-12,14-15,16-17**
R/. **Ecce sponsus, exite obviam Christo Domino.**
15. **Ps 62,2,3-4,5-6,8-9**
R/. **Sitivit in te anima mea, Deus meus.**
16. **Ps 83, 3,4,5-6a e 8a,11,12**
R/. **Quam dilecta tabernacula tua, Domine virtutum.**
17. **Ps 99,2,3,4,5**
R/. **Introite in conspectu Domini in exultatione.**

FROM THE NEW TESTAMENT

18. **Act 2, 42-47**
Omnes qui crediderant erant pariter et habebant omnia communia.
In diebus illis : Erant discipuli perseverantes in doctrina apostolorum...
19. **Act 4,32-35**
Cor et anima una.
In diebus illis : Multitudinis credentium erat cor et anima una...
20. **Rom 6, 3-11**
In novitate vitæ ambulemus.
Fratres : Quicumque baptizati sumus in Christo Iesu...
21. **Rom 12, 1-13**
Exhibete corpora vestra hostiam viventem, sanctam, Deo placentem .
Obsecro vos, fratres, per misericordiam Dei...

22. **I Cor 1,22-31**
Infirma mundi elegit Deus, ut confundat fortia.
Fratres : Iudæi signa petunt...
23. **I Cor 7,25-35**
Virgo cogitat quæ Domini sunt.
Fratres : De virginibus præceptum Domini non habeo...
24. **Eph 1,3-14**
Elegit nos Deus in Christo ut essemus sancti et immaculati in caritate.
Benedictus Deus et Pater Domini nostri Iesu Christi...
25. **Phil 2, 1-4**
Idem sapiatis, eandem caritatem habentes, unanimes.
Fratres : Si qua consolatio in Christo...
26. **Phil 3, 8-14**
Omnia detrimentum feci, ut Christum lucrifaciam.
Fratres : Existimo omnia detrimentum esse...
27. **Col 3, 1-4**
Quæ sursum sunt sapite, non quæ super terram.
Fratres : Si conresurrexistis cum Christo...
28. **Col 3, 12-17**
Super omnia hæc caritatem, quod est vinculum perfectionis.
Fratres : Induite vos sicut electi Dei...
29. **I Th 4, 1-3.7-12**
Hæc est voluntas Dei, sanctificatio vestra.
Fratres : Rogamus vos et obsecramus...
30. **I Petr 1,3-9**
Cum Iesum Christum non videritis, diligitis.
Benedictus Deus et Pater Domini nostri Iesu Christi...
31. **I Io 4, 7-16**
Si diligamus invicem, Deus in nobis manet.
Carissimi, diligamus invicem...
32. **Ap 3,14.20-22**
Cenabo cum illo et ipse mecum.
Hæc dicit Amen, Testis fidelis...
33. **Ap 22, 12-14.16-17.20**
Veni, Domine Iesu!
Ego Ioannes audivi vocem dicentem mihi : «Ecce venio cito...».

ALLELUIA AND VERSES BEFORE THE GOSPEL

34. Ps 132,1
Ecce quam bonum et quam iucundum
habitare fratres in unum!
35. Cf. Mt 11,25
Benedictus es, Pater, Domine cæli et terræ,
quia mysteria Regni parvulis revelasti.
36. Cf. Mt 19,27.29
Vos qui reliquistis omnia et secuti estis me
centuplum accipietis et vitam æternam possidebitis.
37. Cf. Mt 25, 1.6
Accensam servate lampadam fidei vestræ
et flammam caritatis fovete :
ecce Sponsus venit.
38. Lc 11, 28
Beati qui audiunt verbum Dei
et custodiunt illud.
39. Io 13,34
Mandatum novum do vobis, dicit Dominus,
ut diligatis invicem sicut dilexi vos.
40. Io 14, 23
Si quis diligit me, sermonem meum servabit,
et Pater meus diliget eum, et ad eum veniemus,
et mansionem apud eum faciemus.
41. Io 15,5
Ego sum vitis, vos palmites, dicit Dominus;
qui manet in me et ego in eo, hic fert fructum multum.
42. Cf. 2 Cor 8,9
Iesus Christus egenus factus est,
cum esset dives, ut illius inopia nos divites essemus.
43. Gal 2,19-20
Christo confixus sum cruci.
Vivo autem, iam non ego : vivit vero in me Christus.
44. Gal 6,14
Mihi absit gloriari, nisi in cruce Iesu Christi,
per quem mihi mundus crucifixus est et ego mundo.
45. Phil 3,8-9
Omnia detrimentum feci,
ut Christum lucrifaciam et inveniar in illo.

46. Cf. 2 Ts 2,12.13
Elegit nos Deus primitias in salutem,
in acquisitionem passionis et gloriæ Domini nostri Iesu Christi.

GOSPELS

47. Mt 5, 1-12
Beati ... Gaudete et exsultate.
In illo tempore : Iesus docebat discipulos dicens : ...
48. Mt 11, 25-30
Abscondisti hæc a sapientibus, et revelasti ea parvulis.
In illo tempore respondens Iesus dixit ...
49. Mt 16, 24-27
Qui perdidit animam suam propter me, inveniet eam.
In illo tempore : Dixit Iesus discipulis suis : ...
50. Mt 19,3-12
Qui potest capere, capiat.
In illo tempore : Accesserunt ad Iesum Pharisæi ...
51. Mt 19,16-26
Si vis perfectus esse, vade, vende quæ habes, et sequere me.
In illo tempore : Ecce unus accedens ad Iesum ait illi ...
52. Mt 25, 1-13
Ecce sponsus, exite obviam ei.
In illo tempore : Dixit Iesus discipulis suis parabolam hanc : «Simile erit Regnum cælorum decem virginibus...».
53. Mc 3, 31-35
Qui fecerit voluntatem Dei, hic frater meus et soror mea et mater est.
In illo tempore : Venit Mater Iesu et fratres...
54. Mc 10,24b-30
Ecce nos dimisimus omnia et secuti sumus te.
In illo tempore : Ait Iesus discipulis suis : «Filii...».
55. Lc 9,57-62
Nemo mittens manum suam in aratrum et aspiciens retro, aptus est Regno Dei.
In illo tempore : Ambulantibus Iesu et discipulis suis in via ...
56. Lc 10, 38-42
Martha excepit illum. Maria optimam partem elegit.
In illo tempore : Intravit Iesus in quoddam castellum...
57. Lc 11, 27-28
Beati qui audiunt verbum Dei et custodiunt.
In illo tempore : Extollens vocem quædam mulier...

58. Io 12, 24-26

Si granum frumenti mortuum fuerit, multum fructum affert.

In illo tempore : Dixit Iesus discipulis suis : «Amen, amen dico vobis...».

59. Io 15, 1-8

Qui manet in me et ego in eo, hic fert fructum multum.

In illo tempore : Dixit Iesus discipulis suis : «Ego sum vitis vera...».

60. Io 15,9-17

Vos amici mei estis, si facietis quæ ego præcipio vobis.

In illo tempore : Dixit Iesus discipulis suis : «Sicut dilexit me Pater...».

61. Io 17, 20-26

Volo ut ubi sum ego, et illi sint mecum.

In illo tempore : Sublevatis Iesus oculis in cælum, oravit dicens :

«Pater sancte, non pro his rogo tantum...».

II. UNIVERSAL PRAYER OF THE FAITHFUL

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

63. ADMONITION

a) At the beginning of the novitiate:

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

b) In the Mass of first profession:

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

c) In the Mass of perpetual profession:

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

d) In Mass in which vows are renewed:

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

64. INTENTIONS

- I. a) **For the holy Church of God:
that adorned by the virtues of her children,
she may shine ever more brightly in Christ,
her Bridegroom:
let us pray to the Lord. R/.**
- b) **For the Supreme Pontiff and the other bishops,
that the Holy Spirit who filled the apostles
may pour out His grace unceasingly upon their successors:
let us pray to the Lord. R/.**
- c) **For all those who minister to the Church,
that by word and work
they may lead to salvation
the people entrusted to their care:
let us pray to the Lord. R/.**
- II. a) **For the peace and salvation of the world,
that all religious may be messengers and servants
of the peace of Christ:
let us pray to the Lord. R/.**
- b) **For the good of all people,
that those who are dedicated to the Lord's service
may pursue the things of heaven
and spend their days in the service of others:
let us pray to the Lord. R/.**
- c) **For the poor and afflicted,
that, following the example of our Divine Master,
religious may love
to bring good news to the poor,
to cure the sick,
and to come to the aid of the oppressed:
let us pray to the Lord. R/.**
- d) **For those who remain far from God:
that all the children of St Dominic
will be eager for the gift we received from him
of communicating with them,
and of stirring up in them
a desire for the truth and love of Christ.
let us pray to the Lord. R/.**
- d) **For all who believe in Christ,
that they may listen attentively to the secret voice of God
as He invites them all to a life of holiness:
let us pray to the Lord. R/.**
- III. a) **For all religious,
that their way of life
may stand out as a clear sign of the future Kingdom:
Let us pray to the Lord. R/.**
- b) **For our Province *or*
[For our Monastery; For our Institute; For our Fraternity]:**

**that the law of love for one another may shine in their lives,
and that like the first disciples
they may be one in heart and mind:
Let us pray to the Lord. R/.**

**c) For all the members of the Dominican family,
that they may share the life of the Church
and cooperate fully in all her works and hopes:
Let us pray to the Lord. R/.**

**d) For all the members of the Dominican family,
that each one, according to the call of God,
may increase the holiness of the Church
and work to spread God's kingdom:
Let us pray to the Lord. R/.**

**e) For all the members of the Dominican family,
that they may offer to God with a joyful heart
their prayer and study,
their work and preaching,
their joys and sufferings of life:
Let us pray to the Lord. R/.**

**IV. a) For these brothers / sisters of ours
who have today bound themselves more closely
to the service of God;
that in His goodness
he may foster in them the spirit of fraternal love
and active charity toward all:
Let us pray to the Lord. R/.**

**b) For those who today
make profession of the evangelical counsels,
that religious consecration may increase the holiness
to which baptism has called them:
Let us pray to the Lord. R/.**

**c) For these brothers / sisters of ours,
who have today bound themselves more closely to God
by religious profession;
that in His goodness he may give them a love of prayer,
a spirit of penance,
and zeal in the apostolate:
Let us pray to the Lord. R/.**

**d) For these brothers (sisters) of ours N.N.,
who today have devoted themselves
more intensely to God by religious profession;
that as they keep chastity
they may show forth the fruitfulness of the Church;**

**that as they follow poverty
they may come to the aid of the needy;
that as they observe obedience
they may lead the rebellious to the sweet yoke of the
Redeemer:
Let us pray to the Lord. R/.**

**e) For these sisters of ours
who have today
have dedicated themselves to Christ the Lord,
that, like the wise virgins of the Gospel,
they may keep alight the lamp of faith and love:
Let us pray to the Lord. R/.**

**f) For these sisters of ours
who have today sealed their desire for holiness,
that they may keep watch for the Bridegroom,
and so enter the wedding feast of heaven:
Let us pray to the Lord. R/.**

**g) For these brothers (sisters) of ours N.N.,
that they, having become the light and leaven of the world,
may enlighten human society with the brightness of their
virtues and renew it with their constant prayer:
Let us pray to the Lord. R/.**

**V. For the parents and loved ones of these our brothers (sisters);
that they too may become partakers in their journey of faith,
that they may accept the new gifts of grace
of the offering and mission of their sons (daughters),
so that they may perfect their own vocation:
Let us pray to the Lord. R/.**

**VI. For all here present,
that we may be faithful to the words of the divine Teacher,
as He calls us to be perfect,
so that we may bear fruit in holiness:
Let us pray to the Lord. R/.**

65. CONCLUDING PRAYER

a) At the beginning of the novitiate:

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

All: Amen.

b) In the Mass of first profession:

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

All: **Amen.**

c) In the Mass of perpetual profession:

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

All: **Amen.**

d) In the Mass of renewal of vows:

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

All: **Amen.**

III.

PREFACES

66. *Made holy in truth.*

**Father, all-powerful and ever-living God,
We do well always and everywhere to give you thanks.**

**You always add new brothers and sisters
to those who walk in the way of our holy Father, Dominic.**

**You have called them to follow your son,
you have sanctified them in your truth,
you have taught them the way to salvation,
and you have led them in the path of perfection.**

**You nourish them by the sacraments of faith
and you desire to bring them to perfect unity
in apostolic love.**

**Now, in company with the saints and angels,
we praise you for ever:**

67. *The apostolic form of life*

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

**We praise and bless you today
because you called our Father Dominic to enrich the church
by renewing the apostolic way of life.**

**Disciple of Christ,
the very Christ who became poor for our sake,
Dominic called the lost and the wandering home
by preaching the Good News.**

**He gathered a band of preachers together.
Nourished by the light of sacred study
they gave themselves without reservation
to the proclamation that Jesus Christ is Lord.**

**Now, with all the saints and angels,
we praise you forever:**

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

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

**We praise and bless you today
because you called our Father Dominic
to proclaim your truth.
He drew that truth from the deep springs of the Saviour,
water for a thirsty world.**

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

**Speaking always with you or about you, O God,
beginning all his actions in contemplation,
he advanced in wisdom.
He brought many to Christ by his life and teaching.
He devoted himself without reserve
to the building up the Church, the body of Jesus Christ.**

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

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

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

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

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

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

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

*The example, companionship and help of the Saints.*¹⁴³

**Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks**

**You are glorified in your saints,
for their glory is the crowning of your gifts.
In their lives on earth
you give us an example.
In our communion with them
you give us their friendship.
In their prayer for the Church
you give us strength and protection.
This great company of witnesses spurs us on to victory,
To share their prize of everlasting glory,
Through Jesus Christ our Lord.**

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

¹⁴³Cf. LCO, no. 67, paragraph III.

IV.

OPTIONAL TEXTS

A) LITANY OF THE SAINTS FOR PERPETUAL PROFESSION

71. In professions of our Order, the Litanies of the Saints never had a place, nor did any other brief supplication in the form of a litany. Nonetheless the “Litanies for the Rite of Religious Profession,” as proposed today by the Church (cf. OPR, I, no. 62; II, no. 67), are given here as an option.

However, in an appropriate place – while keeping the names of the Saints in the order that is customary in the liturgy – there may be inserted invocations of other Saints, who are venerated with particular devotion by those to be professed or the community, and other petitions may be added, as appropriate. However, in selecting the invocations, sobriety must be maintained, for the sake of both devotion and simplicity.

When chant is used, the tone of the *Processionale O.P.* (pp. 127-131) may be used, or that found in the *Ordo Hebdomadae Sanctae O.P.* (Rome, 1965, pp. 256-258; 267 - 269), or that given in the appendix of the Missale et Lectionarium O.P. (1985, pp. 519 - 526).

72. The deacon or another minister says:

Let us kneel.

Then the priest kneels in front of his chair; those to be professed, according to local custom, either prostrate themselves or kneel; all others also kneel, except during Paschal time and Sundays, when everyone, except those to be professed, remain standing.

73. Then the cantors sing the Litanies for the rite of profession, and all respond.

**Kyrie, eleison.
Christe, eleison
Kyrie, eleison.**

**Kyrie, eleison.
Christe, eleison.
Kyrie, eleison**

**Holy Mary, Mother of God
Saint Michael
Holy Angels of God
Saint John the Baptist
Saint Joseph
Saint Peter and Saint Paul
Saint Andrew
Saint John the Evangelist
Saint Mary Magdalene
Saint Stephen**

**pray for us
pray for us**

c) Give to all who profess the Gospel counsels a fuller share in the work of redemption.	Lord, hear our prayer
d) Reward a hundredfold the parents of your servants for the sacrifice they have made.	Lord, hear our prayer
e) Make these servants of yours more and more like Christ, the firstborn among many.	Lord, hear our prayer
e) Give these servants of yours the grace of perseverance.	Lord, hear our prayer
e) Bless these brothers of ours (these sisters of ours), your servants, make them holy, and consecrate them to your service.	Lord, hear our prayer
Strengthen us and keep us in your holy service.	Lord, hear our prayer
Reward all our benefactors with everlasting gifts.	Lord, hear our prayer
Turn your eyes of mercy toward us.	Lord, hear our prayer.
Transform our lives: accept them as true service.	Lord, hear our prayer.
Teach us to be faithful to our calling.	Lord, hear our prayer.
Raise our minds to heavenly desires.	Lord, hear our prayer.
Jesus, Son of the living God	Lord, hear our prayer.
Lord Jesus, hear our prayer.	Lord Jesus, hear our prayer.

74. Then the celebrant alone rises and says, with hands extended:

Lord,
grant the prayers of your people.
Through the intercession of Mary the Mother of God,
Mother and Patroness of our Order,
and of blessed Dominic, our father,
prepare the hearts of your servants
for consecration to your service.
By the grace of the Holy Spirit,
purify them from all sin
and set them on fire with your love.
We ask this through Christ our Lord.

Or:

**Lord,
grant the prayers of your people.
Through the intercession of Mary the Mother of God,
Mother of the Church
and the most gracious Patroness of our Order,
and of blessed Dominic, our father,
pour out abundantly your divine Spirit
upon these your servants whom you have called in your goodness
to follow Christ perfectly.
May they confirm what they have promised in a temporal vow
by perpetual devotion.
We ask this through Christ our Lord.**

Or:

**God, you are the source of holiness.
Kindly hear the prayers of your family.
And through the prayers of your servant
and the Mother of our Order, the Virgin Mary,
and through the prayers of blessed Dominic, our father,
pour out your abundant blessing,
so that by your grace they may constantly fulfil
what they have promised.
We ask this through Christ our Lord.**

All present:

Amen.

Deacon:

Let us stand.

And all rise.

**C) SOLEMN BLESSING AND CONSECRATION
OF THE NEWLY PROFESSED.**

75. The newly professed Religious kneel and the Prior or the priest, with his hands extended over them, says the prayer of blessing according to the formularies given here, in which the words in parentheses may be omitted.

76. a) FOR FRIARS

**Father in heaven,
source of all holiness,
creator of the human race,
your love for us was so great
that you gave us a share in your own divine life.
Neither the sin of Adam
nor even the sins of the whole world
could alter your loving purpose.**

**In the dawn of history
you gave us Abel as an example of holiness.
Later, from your beloved Hebrew people,
you raised up men and women graced with every virtue.**

**Foremost among them was Mary,
the ever-virgin daughter of Zion.
From her pure womb was born Jesus Christ,
your eternal Word,
the Saviour of the world.**

**You sent him, Father, as a pattern of holiness.
He became poor to make us rich,
a slave to set us free.
With love no words can tell
he redeemed the world by his paschal mystery
and won from you the gifts of the Spirit to sanctify his Church.**

**The voice of the Spirit has drawn
countless numbers of your children
to follow in the footsteps of your Son.
they leave all things
to be one with you in the bonds of love
and to give themselves wholly to your service
and the service of all your people.**

**Look with favour, then,
on these who have heard your call.
Send them the Spirit of holiness;
help them to fulfil in faith
what you have enabled them to promise in joy.
Keep always before their eyes Christ, the divine teacher.**

**Through obedience may they become one in heart and mind;
through the discipline of chastity may they be joined in a higher love;
through poverty may they learn to depend more closely on one another.**

**May they first build up in their own community¹⁴⁴
the Church of God in order to spread its works in the world.
May they be patient in tribulations,
steadfast in faith,
joyful in hope,
and on fire with apostolic charity.**

**May they give joy to the Church by the holiness of their lives,
advance the salvation of the world,
and stand as a sign of the blessings that are to come.**

**Lord, protect and guide these servants of yours.
At the judgement seat of your Son
be yourself their great reward.
Give them the joy of vows fulfilled.
made perfect in your love,
may they rejoice in the communion of your saints
and praise you for ever in their company.**

We ask this through Christ our Lord.

All:

Amen.

Or:

**God, you make the Church you have sanctified grow strong;
therefore it is fitting for every creature to give you praise.
At the beginning of time,
you created the world to be capable of joy,
and when the world lay fallen and broken by the sin of Adam,
you promised a new heaven and a new earth.
You entrusted the earth to human beings, however,
so that they would make it bear fruit by their labour,
and as they passed through its streets,
they would be making their way to the heavenly city.
On your children, initiated by the sacred mysteries
and gathered together into your holy Church,
you bestow various charisms.
Thus there are some who serve you in chaste marriage,
while others renounce marriage for the sake of the kingdom of heaven,
sharing all good things with their brothers.**

¹⁴⁴Cf. LCO, no. 3, paragraph II.

**They love one another with such great charity
that, having become one heart,
they show forth an image of everlasting fellowship.**

**Therefore we beseech you:
send forth from heaven the Paraclete
upon these servants of yours
who have clung to the words of Christ with constant faith.
Strengthen their minds
and conform their way of life to the teaching of the Gospel.
Let charity to one another burst forth in them,
and let zeal for humanity burn in them,
so they will stand out as a clear sign
that you are the one true God,
and that you love mankind with infinite love.**

**Grant, O Lord, that by bravely sustaining
the struggles of this life,
they may receive the hundredfold blessing that you have promised now,
and then be worthy to attain the palm of eternal victory.
We ask this through Christ our Lord.**

All:

Amen.

V.

**DECLARATION AND PROTESTATION
FOR ADMISSION TO THE ORDER OR TO AN INSTITUTE**

79. The formula which follows (LCO, *App.*, p. 235),¹⁴⁵ used at the beginning of the novitiate, should be used again before both first profession, and solemn or perpetual profession.

**We declare to you,
that after your profession you will be bound to the three vows,
namely of obedience, chastity and poverty.
Likewise you will be bound to the observance of the laws of the Order
(or: of the Institute);
In addition, that your profession will be void
if you have deceitfully kept silent
or concealed any grave impediment
or serious defect of health
for which you would have been rightly rejected.**

**We also declare to you
that you will not be able to claim any compensation
for any service that you perform for the Order.**

N.N., O.P.
Prior / Prioress

N.N.
(Candidate)

N.N.
Witness

N.N.
Witness

¹⁴⁵This text should be adapted, paying attention to what is observed in the jurisprudence of each region.

VI.

FORMULA FOR GENERAL ABSOLUTION FOR TRANSGRESSIONS OF THE RULE

for members of associations of the Dominican Family

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

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

**Brothers (sisters),
by the will of our holy father Dominic,
transgressions of the laws of the Order were not binding under pain of sin,
but only for their penalty.¹⁴⁶
However, so that this kind of a provision would not slacken discipline,
Dominic, "if he saw any brother being remiss in something,
he passed by as though he did not see this,
but afterwards he would say with a calm expression and gentle words:
'Brother, you did wrong, confess';
and with kind words he led all to the confession of repentance.
And although he seriously punished them with the humility of his words,
they went away from him consoled."¹⁴⁷
Moved by such an admonition,
as people who have been made free under grace,¹⁴⁸
let us humbly acknowledge the transgressions
we have committed against the rules and Constitutions
and against the precepts of our superiors,
so that we may thus walk more readily on the path of Dominic
and so that we may be made perfect in his charity in truth.**

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

¹⁴⁶*I Const., Prol.*

¹⁴⁷*Acta canoniz. S. Dominici, Proc. Bonon., no. 32, MOPH XVI, p. 150.*

¹⁴⁸*Cf. Regula, p. 11.*

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

V/. **Kyrie eléison.**
R/. **Christe eléison.**
V/. **Kyrie eléison.**

Our Father...

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

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

Then the Prior says:

**May our Lord Jesus Christ
through the merits of his most sacred Passion
and through the intercession of the Blessed Virgin Mary,
of blessed Dominic our father and all the Saints of the Order,
absolve you from every bond of misdeeds,
and fill you with His grace.
By His authority
and the authority of the blessed Apostles Peter and Paul,
and the authority granted by the Supreme Pontiff to our Order and to you,
and entrusted to me for this purpose,
I absolve you from transgressions of the Rule, the Constitutions,
ordinations and admonitions of our superiors,
and from penances forgotten or even neglected.
In the name of the Father, + and of the Son, and of the Holy Spirit.¹⁴⁹**

R/. **Amen.**

¹⁴⁹Cf. SCR, *Formula Absolutionis generalis Regularium in posterum adhibenda*: ASOP 43, 1978, pp. 573 f.

