

THE
NEW REVISED RULE
for the
DOMINICAN LAITY
Approved by the Congregation
for Religious and Secular Institutes
January 15, 1987

Prot. No. D. 37-1/78
DECREE

The master of the Order of Preachers on March 14, 1986, through the Procurator General sent this Congregation the text of the Rule of the Lay Chapters of St. Dominic in order to obtain a definitive approval of the text.

After mature consideration and paying attention to the favorable vote of the Congress, this Congregation by force of the present decree approves the Rule of the Lay Chapters of St. Dominic, according to the latin text, of which there is an exemplar in the archives of the Congregation, together with the corrections of the Congress presented in the letter sent with it.

Anything to the contrary notwithstanding.

Given at Rome January 15, 1987.

Jerome Cardinal Hamer, O.P., Prefect

Archbishop Vincent Fagiolo, Secretary

To the Lay Fraternities of St. Dominic

Dear Brothers and Sisters in the Lord and St. Dominic:

Joyfully I give you the text of the Rule of the Lay Fraternities of St. Dominic, which has very recently (Jan.15,1987) been definitively approved by the Congregation for religious and Secular Institutes.

The text of the preceding rule, promulgated by Father Aniceto Fernandez in 1969, was approved by the Holy See on an experimental basis. The General Chapter held in Rome in 1983 commissioned the Master General of the Order to hold an international meeting of the Dominican Laity in order to renew and adapt the rule of the Dominican Laity. This meeting held in Montreal, Canada, June 24-29, 1985, produced the text which is now definitively approved.

Let this rule be in your hearts and in your fraternities as a gospel ferment to nourish holiness and promote the apostolate together with the whole Dominican family.

Greetings in the Lord. Given at Rome, January 28,1987, on the Feast of St. Thomas Aquinas.

Damian Byrne, O.P.
Master of the Order

THE RULE
of the LAY CHAPTERS
of ST.DOMINIC

I.THE FUNDAMENTAL CONSTITUTION
OF THE DOMINICAN LAITY

1.(Laity in the Church)

Among the christian faithful, men and women living in the world, in virtue of their Baptism and Confirmation, have been made partakers in the prophetic, priestly and royal mission of our Lord Jesus Christ. They are called to make the presence of Christ alive in the midst of the peoples "so that the divine message of redemption may be heard and welcomed by all everywhere"[Vat.II,Apost.Act#3,3].

2.(Dominican Laity)

Some of these Christian faithful, moved by the Holy Spirit to live according to the spirit and charism of St.Dominic, are incorporated into the order through a special commitment according to their appropriate statutes.

3.(Dominican Family)

Gathered together in communities, with the other groupings of the Order, they constitute one Dominican Family [LCO.#141].

4.(Distinctive Character of Dominican Laity)

Within the Church they have a distinctive character in both their spirituality and service to God and neighbor. As members of the Order, they participate in its apostolic mission through prayer, study and preaching according to the state of the laity.

5. (Apostolic Mission)

Supported by their mutual communion, in the example of St. Dominic, St. Catherine of Siena and our predecessors who have enlightened the life of the Order and the Church, they witness their own Faith, attentive to the needs of people of their time and serving the Truth.

6. Zealously attending to the particular goals of the contemporary Church, they strive in a special way to evidence authentic mercy toward all suffering, to defend freedom and to promote peace and justice.

7. Animated by the special charism of the Order, they are conscious that their apostolic activity has as its source, an abundance of contemplation.

II THE LIFE OF THE CHAPTERS

8. (life of the chapters)

Let them strive, to the best of their ability, to live in authentic communion in accord with the spirit of the Beatitudes.

This is done in all circumstances, performing works of mercy, sharing in good works with members of the chapter, especially toward the poor and sick, and praying for the dead. In this way they will be one heart and one mind in the Lord.[Acts 4:32].

9. Collaborating with all their sisters and brothers in the Order, the laity should participate in the life of the Church, ready always to work with other apostolic groups.

10. To advance in their vocation, a union of action and contemplation, the Dominican laity has as their principle sources:

- A) listening to the Word of God and reading Sacred Scripture, especially the New Testament;
- B) daily participation if possible in the celebration of the liturgy and the Eucharist;
- C) frequent celebration of the Sacrament of Reconciliation;
- D) celebration of the Liturgy of the Hours with all the Dominican Family, and private prayer, such as meditation and the Rosary;
- E) conversion of the heart through spirit and practice of evangelical asceticism;
- F) assiduous study of revealed truth and reflection on contemporary problems, in the light of Faith;
- G) devotion to the Virgin Mary, according to the tradition of the Order, to our Father St. Dominic and St. Catherine of Siena;
- H) periodic spiritual retreats;

11. (Formation)

The object of the Dominican formation is to form adults in the Faith, capable of accepting, celebrating, and proclaiming the Word of God. Each Province is to establish a program of:

- A) formation in stages for new members;
- B) ongoing formation for all, even for members without direct access to a chapter;

12. Every Dominican must be prepared to preach the Word of God. This preaching is the exercise of the prophetic mission of the baptized, strengthened by the Sacrament of Confirmation.

In the present world, the preaching of the Word of God involves the defense of the dignity of human life, the family and the person. The promotion of Christian unity and dialogue with non-believers are part of the Dominican vocation.

13. The sources of Dominican formation are:

- the Word of God and theological reflection
- liturgical prayer
- the history and tradition of the Order
- contemporary documents of the church and Order
- awareness of the signs of our times

14.(Profession)

To be incorporated into the Order, members must take profession, which consists of a formal promise by which they propose to live according to the spirit of St. Dominic and according to the way of life prescribed by the Rule.

This profession is either temporary or perpetual. The following or a substantially similar formula is to be used for making profession:

To the honor of Almighty God, the Father, the Son and the Holy Spirit, and of the Blessed Virgin Mary and of St. Dominic, I, (name), before you the moderator of this Chapter and (name), the religious promoter, representing the Master of the Order of the Friars Preachers, promise to live according to the Rule of the Dominican Laity(for three years or my whole life).

III. ON THE STRUCTURE AND GOVERNMENT OF THE CHAPTERS

15. The chapter is the appropriate means to nourish and develop each person in his or her own vocation. The schedule of meetings varies according to the different chapters. The degree to which each member attends meetings is a sign of his or her own fidelity.

16. Admission. Observing the prescriptions of the Directory as to qualifications for persons and time of admission, the admission of candidates is committed to the responsible layperson. Once a decisive vote of the council of the chapter has been given, this layperson carries out the admission according to the rite determined in the directory, with the religious promoter present.

17. Profession After the period of probation determined by the directory and with a favorable vote of the council of the chapter, the layperson responsible, together with the religious promoter, receives the profession, either perpetual or temporary.

18. Jurisdiction and Autonomy. The chapters of the order are subject to the jurisdiction of the order. They do, however, enjoy the autonomy proper to laity according to which they govern themselves.

19. Jurisdiction in the whole Order.

A. The master of the order as successor of St. Dominic and head of the entire dominican family presides over all the chapters in the world. It is his responsibility to preserve intact the spirit of the order and to establish practical norms according to the demands of the circumstances of the time and place and to promote the spiritual good and apostolic zeal of the members.

B. The promoter general represents the master of the order to all chapters and transmits their proposals to the master of the order or the general chapter.

20. Jurisdiction in the province.

A. The provincial presides over the chapters in the territory of his Province and with the consent of the local ordinary, establishes new chapters.

B. A provincial promoter, brother or sister, represents the provincial and is an ex officio member of the provincial council of the dominican laity. The promoter is appointed by

the provincial chapter or by the provincial with his council, after consultation with the provincial council of the laity. C. A provincial council of the laity is to be established in the territory of the province. Its members are elected by the chapters and it functions according to the norms of their directory. This council elects the provincial moderator of the laity.

21. Jurisdiction in chapters.

A. A local chapter is governed by a moderator with a council, who are fully responsible for its government and direction.

B. The council is elected for a determined term and in the way established by the directory. The council elects a moderator from among its members.

C. A religious brother or sister assists the members in doctrinal matters and the spiritual life. This religious promoter is appointed by the provincial after consultation with the provincial promoter and the local council of the laity.

22. National and international council

A. Where there are several provinces of the order within the same country, a national council may be established according to the norms formulated in the particular directories.

B. Likewise, if judged opportune, there may be an international chapter. The chapters of the whole order are to be consulted on this matter.

23. Councils of the chapters may submit requests and petitions to the provincial chapter of the Friars; provincial councils and national councils may submit them to a general chapter. Members of the laity chapters should be invited to these chapters to deal with matters that pertain to the laity.

24. The statutes of Chapters. The statutes which govern the Dominican laity are:

A. The rule of the dominican laity [fundamental constitution, norms of life and government of the chapters].

B. General declarations of the master of the order and general chapter.

C. Particular Directories.

THE DIRECTORY OF THE LAY CHAPTERS OF ST DOMINIC
THE PROVINCE OF ST JOSEPH

1. Norms Concerning Formation [Rule #11]

The object of Dominican formation is to form adults in the faith(rule 11). Moderators are to ensure that the members receive due formation, so that they may carry out the apostolate which is proper to the laity (canon 329).

The Province of St Joseph has established a program of formation according to the stages as follows:

Inquiry Period (Postulancy) Six Sessions

Admission Period (Novitiate) Ten Sessions

On-Going Formation (Profession and Beyond)

One of the norms for advancement within the Order will always be the consideration that the candidate has acquired an appropriate understanding of the formation materials according to the various stages of formation listed above.

2.Norms Concerning Admission to the Novitiate

One may be advanced to the Novitiate through a ceremony of admission when the following requirements have been fulfilled:

A.The candidate has studied the INQUIRY (Postulancy) materials and has the necessary Knowledge to be advanced following evaluation by the Formation Council of the Chapter. The INQUIRY period should not be less than six (6) months.

B.The prerequisite age of eighteen (18) has been attained.

C.The candidate has been faithful in participation in chapter life.

D.The formation council, under the leadership of one of the councilors, should give their consent to the chapter council.

E.The chapter council, after meeting and discussing the candidate's qualifications for advancement, gives consent. The council has a serious obligation to consider the candidate's eligibility according to the norms of formation.

3. Norms Concerning Profession in the Order

One may be advanced to First Profession when the following requirements have been fulfilled:

[Note: First Profession should always be made as temporary profession. Generally, one makes temporary profession for three years and may renew for one additional year. In a particular instance one may request to make the initial temporary profession for one year at a time. However, perpetual profession is always to be seen as a goal for Dominican Life.]

A. The candidate has studied the ADMISSION (Novitiate) materials and has the necessary understanding to be advanced to making a profession following an evaluation by the formation council of the chapter. The council has a serious obligation to consider the candidate's eligibility, keeping in mind the requirement for having acquired an understanding of the formation materials. This period of study should not be less than one year and may be extended beyond one year for purposes of greater fidelity to the chapter meetings and acquiring knowledge of Dominican Spirituality.

B. The formation council under the leadership of one of the councilors should give their consent to the chapter council.

C. The chapter council, after meeting and discussing the candidate's qualifications, gives consent.

4. Norms Concerning Perpetual Profession

One may advance to perpetual profession when:

A. The period of temporary profession, at least three years, has preceded the request.

B. The on-going formation materials have been part of the lessons for advancement.

C. An evaluation and approval on the part of the formation council.

D. The candidate has reached his or hers twenty first birthday.

E. The Chapter council, after meeting and discussing the candidate's qualifications for advancement, gives consent.

The council must always strive to accept only those members for perpetual profession who will give their commitment in fidelity to the Dominican Way.

5. Rite of Admission (into the Novitiate Program)

The candidate presents his/her Bible to the moderator of the Chapter in advance of the ceremony so as to be available for the rite of admission. The Bible will be used along with a Dominican pin, of one's choice, as part of the ritual. The ceremony should generally take place within the context of the Eucharist following the Liturgy of the Word and homily. The ceremony of Admission should never take place outside of a community celebration. Family friends and Chapter members should be invited to the celebration. The moderator of the chapter carries out the admission ceremony with the religious promoter present (Rule 16).

The moderator may choose to explain to the gathered community something of the nature of the celebration and occasion, especially if this has not been part of the homily.

Standing before the altar the moderator of the chapter carries out the admission ceremony as follows with the religious promoter present.

The moderator asks the candidate(s):

What is your request ?

Response by candidate(s):

To be admitted to the Dominican Family.

The moderator says the following invocation over the candidate(s) and then presents the Bible to the candidate(s).

O Lord Jesus Christ, who sent out your apostles to preach the Gospel to all nations, and who inspired Saint Dominic to found the Order of Preachers, we ask you to look lovingly upon our sister (name) or brother (name) who has requested admission into the Dominican Family.

To each candidate the following is added separately:

(name) Please accept this book of Holy Scripture. Use it for your own personal prayer and reflective reading so that you might be ready to accept the responsibility, as a lay Dominican, to proclaim the Word of God to others and establish a deepening appreciation of God's Word in the hearts and minds of your sisters and brothers.

The moderator then gives a Dominican pin to the candidate(s) saying:

As a sign of your commitment, please accept this pin which you may wear as the external manifestation of your commitment to the Dominican Family.

Following the presentation of the pins the moderator concludes the admission ceremony with the following directive:

(Name(s)), you may now go in peace to proclaim what you have been called to do as a member of the Family of the Order of Preachers.

[The Eucharist would proceed as usual.]

6. Rite of Temporary Profession

The ceremony should generally take place within the context of the Eucharist following the Liturgy of the Word and homily. The profession should never be celebrated without the chapter members present. After the candidate has been approved by the council of the chapter, the ceremony should be planned keeping in mind the directives of Rule #17.

Standing before the altar the moderator of the chapter and the chapter's religious promoter carry out the ceremony as follows:

The moderator asks the candidate(s):

What is your request?

Response by candidate(s):

To make profession in the Family of St. Dominic.
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The scapular is then blessed by the religious promoter if it has not been previously blessed.

Let us pray:

O Lord Jesus Christ, who sent out your apostles to preach the Gospel to all nations, and who inspired St. Dominic to found the Order of Preachers, we ask you to bless this (these) scapular(s) + of the Order, a sign that those wearing it desire to play their part in carrying out the mission of St. Dominic. Amen.

The Scapular is placed on the shoulders of the candidate with the following words by the moderator of the chapter:

Receive this Scapular of the Order. Let it remind you to do your best to live as a true Dominican, and by the example of your life bring the message of Christ to those around you. Amen.

The candidate(s) for temporary profession then makes their promise using the following formula or a substantially similar formula (Rule #14):

To the honor of Almighty God, the Father, the Son and the Holy Spirit, and of the Blessed Virgin Mary, and of St. Dominic, I, (name), before you the Moderator of this chapter, and (name), the religious promoter, representing the Master of the Order of Friars Preachers, promise to live according to the Rule of the Dominican Laity for three years (or one year).

If the religious promoter is present, the following blessing should be added to the ceremony:

(Blessing over the candidate)

Let us Pray:

May the Lord bless + you who will wear this Scapular that you may be granted holiness of life, so that you may preach to others by your good example, and not yourself be rejected. We ask this through Christ our Lord. Amen.

The ceremony should remain simple for the temporary profession. A more elaborate ceremony should be planned for the perpetual profession. The scapular for this ceremony should be a small cloth on either end of a pair of strings or straps which may be worn over the shoulders and under clothing.

This may be replaced with any medal with an image of St. Dominic and/or St. Dominic and the Blessed Virgin Mary.

7. Rite of Perpetual Profession

The ceremony should generally take place within the context of the Eucharist following the Liturgy of the Word of God and homily. The ceremony should never be celebrated outside the context of the Liturgy of the Word and homily. The profession ceremony should include the members of the chapter, family, relatives and friends.

After the candidate has been approved by the council of the chapter and observing all the norms required by the rule and Directory, the chapter prepares a liturgy which will be a meaningful experience for all participants and observers.

Standing before the altar the moderator of the chapter and the chapter's religious promoter carry out the ceremony as follows:

The moderator asks the candidate(s):

What is your request ?

Response by the candidate(s):

To make perpetual profession in the Family of St. Dominic.

The scapular is blessed by the religious promoter if it has not been previously blessed.

Let us pray:

O Lord Jesus Christ, who sent out your apostles to preach the Gospel to all nations, and who inspired St. Dominic to found the order of Preachers, we ask you to bless this scapular + of the Order, a sign that those wearing it desire to play their part in carrying out the mission of St. Dominic. Amen.

The candidate(s) kneeling before the moderator and/or religious promoter, with hands placed on Holy Scripture, makes the promise using the following formula or a substantially similar formula (Rule #14):

To the honor of Almighty God, the Father, the Son and the Holy Spirit, and of the Blessed Virgin Mary and of St. Dominic, I, (name), before you the moderator of this chapter and (name), the religious promoter, representing the Master of the Order of Preachers, promise to live according to the Rule of the Dominican Laity for my whole life.

The moderator then places the blessed scapular over the shoulders of the candidate while the religious promoter says:

Let us pray:

Almighty God, who during the past three years guided (name(s)) in the way of the Dominican life, grant him/her/them the grace to persevere now that he/she/they has[have] made profession of this way of life, so that he/she/they may always grow in your knowledge and love, and may be the means by which others may know and love you. We ask this through Christ our Lord. Amen.

If the religious promoter is present the following blessing should be added to the ceremony:

Let us pray:

May the Lord bless + you who will wear this scapular, that you may be granted holiness of life, so that you may preach to others by your good example, and not yourself be rejected. We ask this through Christ our Lord. Amen.

[Note: The scapular for this ceremony ought to be a larger scapular so constructed that it will fit over the head and lay comfortably on the shoulders, hanging down a full length so that it would be approximately 10 or 12 inches below the waist. It may or may not be fitted around the neck but would need to be so made as to fit over the head and could require a snap behind the neck.]

The purpose of this scapular should be part of an instruction within the formation of a candidate for profession. This instruction should include the history of the scapular, the blessing which is appropriate for this part of the whole habit.

The scapular would be purchased by each member prior to making perpetual profession; arrangements for this would be with the Dominican monasteries or through the Dominican Laity Office for the Province of St. Joseph.

This large scapular would be worn only at the time of perpetual profession. The moderator of the chapter would wear the scapular on the occasion of all ceremonies (of admission and profession) as a sign of his/her role within the chapter. (Chapters might need to acquire a scapular for these occasions.)

Eventually, each professed Dominican would have their own scapular which may be worn over clothing at the time of burial or may simply be placed folded on the foot of the coffin as one prefers.

One might prefer to wear the Dominican habit as a shroud which has always been a privilege granted to the Dominican Laity. In this case, the habit is to be considered the tunic, belt, rosary, scapular and cowl. It would not include the cappa or mantle nor would it include a veil which is proper to the nuns.

All professed members, temporary or perpetual, will wear either a small blessed scapular or a medal with an image of St. Dominic and/or St. Dominic and the Blessed Virgin Mary.

When the religious promoter of the chapter is not available for the ceremony of profession, the moderator of the chapter may conduct the ceremonies of either temporary or perpetual professions. The scapular should be blessed by a priest prior to these celebrations. The blessing of scapulars should always be the preferred blessing.

The ceremony of profession concludes with the blessing over the professed candidate(s). The Eucharistic liturgy continues as usual.

If there is no celebration of the Eucharist, the celebration will conclude with a prayer of the Faithful with appropriate invocations and end with the Our Father.

[Note: It is important that each of these ceremonies take place not only independently of one another but even on different days. The greater ceremony should always be associated with perpetual profession. Admission should be viewed with more importance than one's temporary profession.]

Election for councilors and officers should always be written out on blank ballots with only one name appearing on the ballot for each position. After the chapter members have gathered, the leader of the chapter or council will identify the purpose of the election and explain the process as follows:

Only those who have been professed are permitted to vote (active voice). Only those who have made perpetual profession are eligible to be elected (passive voice). All elections for councilors and officers are to be considered for a term of three years. A person may be re-elected for a second three year term. Only two consecutive terms are permitted.

The voting follows after an invocation to the Holy Spirit.

1st Ballot: For one to be considered elected

he/she must receive a simple majority, that is, one vote over half of the valid votes cast.

(Valid votes are only those votes with a definite written name appearing on the ballot form. Blank ballots are not to be counted into the total for the purpose of determining the simple majority.)

2nd Ballot: If a simple majority is not reached

on the first ballot, proceed to the second ballot following the process of the first ballot.

3rd Ballot: If a simple majority is not reached

on the second ballot, proceed to the third ballot. Only the two persons receiving the most votes on the second ballot are eligible to be placed on the third ballot. The one receiving the most votes is elected.

9. Norms for Elections in General [Rule 21b]

Chapters should hold elections for councilors in numbers according to the size and individual chapter needs. The smaller chapter might determine that three to five councilors would be sufficient to meet their needs, while a larger chapter might determine that five to eight councilors or more would be appropriate. The councilors are elected by the chapter membership with an active voice and those eligible must have passive voice to be validly elected.

The elected councilors meet among themselves to elect officers who will assume responsibility of administering the chapter needs. These officers should consist of a moderator, assistant moderator, secretary, treasurer, formation person and regional council representatives. Other officers might be deemed necessary for individual chapters. One might hold more than one position as an officer. However, the moderator should not be elected to an additional office.

These officers shall serve on the council for a period of three years and are eligible for a second three year term only. Councilors should not generally be elected all at the same time, thus allowing for a change of councilors over a period of two or three years. The moderator and assistant moderator shall not be elected at the same time so that after the three year term of the moderator, the assistant moderator will be eligible to assume the chapter's business until such time as an election might be conveniently called. All terms for elected positions are to be for three years from the time the office has been accepted.

10. Religious Promoters of Chapters (Rule 21c)

The religious promoter of a chapter serves the needs of the chapter. The promoter may be a priest (religious or diocesan), religious brother, sister or a deacon. They are an **ex officio** member of the chapter council, with voice but no vote.

11. Provincial Council Representation (Rule 20c)

The province of St. Joseph shall be divided into regions and within these distinctive regional areas there shall be as many chapters as conveniently pertain to that geographical division.

Membership to the **Regional Council** shall be attained by the following method:

Each chapter within the province shall elect its officers from among the council membership. The moderator shall be a member of the regional council. One delegate and an alternate shall also be elected to serve on the regional council. Each chapter within the region shall have the right to have two votes on this council.

The regional council shall elect from among its membership a moderator who becomes first delegate to the provincial council. Other officers may also be elected as determined necessary to carry on the administration of the regional area. The council shall elect two other delegates for the provincial council as well as two alternates. Each region has the right to have three voting members as their representatives to the provincial council.

The province of St. Joseph has drawn up norms for the regional councilors and these obligations are to remain in the active files of each of the regional moderators and should be communicated in writing to their successors.

MEMBERSHIP on the **PROVINCIAL COUNCIL** shall be attained by the following method:

The provincial council membership consists of three elected delegates from each region within the province along with representatives from any chapter within the province that has more than 150 active members. These chapters have one vote independent of their representative on the Regional Council.

The isolated members of the province may also have their own representation on the council as determined by the provincial promoter and/or provincial council membership.

There shall be an annual meeting of the provincial council which may be called by either the provincial promoter and/or the provincial moderator.

The provincial council elects its moderator from the membership of the council. This moderator will serve for a period of three years from the time of election. This term may be extended beyond the three years by serving in the capacity as a delegate from a particular region. In this situation, the regional council will hold an election at the regular interval to fill this position even though the provincial moderator remains on the provincial council with a vote.

Other officers may be elected for the provincial council as necessary: vice-moderator, secretary, etc. Their participation will be determined as to years in the same manner as the moderator of the council.

Membership on the provincial council will be determined by the number of regions within the province and the election of officers and special representatives which may vary from time to time.

Provincial councilors have the responsibility to prepare regional reports, deliver any special requests or considerations from their region to the council and communicate the business of the provincial council to their respective regional councilors following the annual meeting.

12. Religious Promoter within the Chapter
(Rule 21c)

Each chapter shall have a religious promoter appointed by the provincial after consultation with the provincial promoter and the local council of the laity. The promoter may be a priest (religious or diocesan), religious brother or sister, or a deacon. The promoter shall assist the membership in doctrinal matters and the spiritual life. When possible, the chapter activities should include liturgical celebrations, especially the Eucharist.

The liturgy of the Hours, Eucharistic Adoration, Scripture Sharing and the traditional Marian devotions, especially during the months of May and October are highly recommended. These may always be part of a chapter meeting when a religious promoter is not available.

**The CODE of CANON LAW Determines the Status of Associations
of Christ's Faithful which may be Found Under
Title V:**

Canon 298.1. In the Church there are associations which are distinct from institutions of consecrated life and societies of apostolic life. In these associations, Christ's faithful, whether clerics or laity, or clerics and laity together, strive with a common effort to foster a more perfect life, or to promote public worship of Christian teaching. They may also devote themselves to other works of the apostolate, such as initiatives for evangelization, works of piety or charity, and those which animate the temporal order with the Christian spirit.

Canon 301.1. It is for the competent ecclesiastical authority alone to establish associations of Christ's faithful which intend to impart Christian teaching in the name of the church, or to promote public worship, or which are directed to other ends whose pursuit is of its nature reserved to the same ecclesiastical authority.

Canon 301.3. Associations of Christ's faithful which are established by the competent ecclesiastical authority are called public associations.

Canon 303. Associations whose members live in the world but share in the spirit of some religious institute, under the overall direction of the same institute, and who lead an apostolic life and strive for Christian perfection are known as third orders, or are called by some other suitable title.

Canon 304.1. All associations of Christ's faithful, whether public or private, by whatever title or name they are called, are to have their own statutes. These are to define the purpose or social objective of the association, its center, its governance and conditions of membership. They are also to specify the manner of action of the association, paying due regard to what is necessary or useful in the circumstances of the time and place.

Canon 304.2. Associations are to select for themselves a title or name which is in keeping with the practices of the time and place, especially one derived from the purpose they intend.

Canon 305.1. All associations of Christ's faithful are subject to the supervision of the competent ecclesiastical authority. This authority is to insure that integrity of faith and morals is maintained in them and that abuses in

ecclesiastical discipline do not creep in. The competent authority has therefore the duty and the right to visit these associations, in accordance with the law and the statutes. Associations are also subject to the governance of the same authority in accordance with the provisions of the canons which follow.

Canon 306. To enjoy the rights and privileges, indulgences and other spiritual favors granted to an association, it is necessary and sufficient that a person be validly received into the association in accordance with the provisions of the law and with the association's own statutes, and be not lawfully dismissed from it.

Canon 307.1. The admission of members is to take place in accordance with the law and with the statutes of each association.

Canon 307.2. The same person can be enrolled in several associations.

Canon 307.3. In accordance with their own law, members of religious institutes may, with the consent of the superior, join associations.

Canon 308. No one who was lawfully admitted is to be dismissed from an association except for a just reason, in accordance with the law and the statutes.

Canon 316.1 One who has publically rejected the catholic faith or abandoned ecclesiastical communion or been punished with an imposed or declared excommunication cannot be validly received into public associations. Those legitimately enrolled who fall into the situations mentioned in the preceding paragraph are, after a warning, to be dismissed from the association.

Canon 309. Associations that are lawfully established have the right, in accordance with the law and the statutes, to make particular norms concerning the association, for the holding of meetings, and for the appointment of moderators, officers, ministers and administrators of goods.

Canon 327. Lay members of Christ's faithful are to hold in high esteem associations established for the spiritual purposes mentioned in Canon 298. They should especially esteem those associations whose aim is to animate the temporal order with the Christian spirit, and thus greatly foster as intimate union between faith and life.

Canon 329. Moderators of lay associations are to ensure that the members receive due formation, so that they may carry out the apostolate which is proper to the laity.

APPENDICES

A - Glossary of Terms

ADMISSION - Ceremony of reception into the novitiate program.

DIRECTORY - Specific norms governing a province. Could also refer to a chapter having its own special norms.

EVANGELICAL ASCETICISM - Spiritual practices or works that are performed according to the Gospel or New Testament teachings which will assist one in reaching a higher spiritual state. Often associated with elements of rigorous self-discipline and self-denial but should never exclude the possibility of association with works of piety and social concerns for others.

MODERATOR - Lay person elected by a council to lead the chapter as prior, prioress or president.

PERPETUAL PROFESSION - Commitment made to the Order for life by means of a profession.

PROVINCIAL MODERATOR - Lay person elected by the membership of the Provincial council to lead the council membership and to be the lay representative at provincial, national and international meetings.

PROVINCIAL PROMOTER - One who represents the provincial within a province and assists the laity directly.

RELIGIOUS PROMOTER - Friar, sister, diocesan priest or deacon who guides the chapter in spiritual matters and in Dominican Spirituality.

RESPONSIBLE LAY PERSON - Leader of a chapter elected by the chapter council as prior, prioress or president. (same as moderator).

TEMPORARY PROFESSION - Made for a limited and determined period of time (three years and/or renewable for one year).

B - Religious Symbols for Admission and Profession

The church has a rich heritage in regard to the use of symbols and signs, and its sacramentals. In the Dominican Order the use of these sacramentals has great value especially as they become employed in our daily life and religious experiences. Saint Dominic adopted many of our traditions from those already being used by other monastic communities: the community life, cloister, silence, austerities of fasting and abstinence, bowings during the office, the scapular to name a few.

The lay members of the order are called to live their life in the world, in virtue of their Baptism and Confirmation, sharing in the prophetic, priestly and royal mission of Jesus Christ. Therefore, They are not called to wear a religious habit but are encouraged to wear some identifying sign or symbol of the order. This they do as a personal witness to their commitment.

In the Admission ceremony we have chosen to use the Bible in a liturgical rite in order to communicate not only the call for all Christians to read and pray the Bible, but more significantly the order's commitment to be men and women ready to proclaim the word in season and out of season; from the pulpit and in the market place.

The wearing of the pin or emblem of the Order is to be the visible sign of this same commitment.

The scapular may be worn after temporary Profession as a reminder of the commitment they have made to the order. This is always worn under clothing. It may be substituted by a medal with an image of St. Dominic and/or St. Dominic and the Blessed Virgin Mary.

The larger scapular used at Perpetual Profession should not be perceived as role playing as mini-religious but should be reflected upon as that very special blessed part of the Order's Habit given us by the Blessed Virgin Mary

**Dominican Method
of
Recitation of the Rosary**

Introductory Prayers

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

V. Hail Mary full of grace, the Lord is with thee.
R. Blessed art thou among women, and blessed is the
fruit of thy womb, Jesus.
V. O Lord open my lips.
R. And my mouth will announce your praise.
V. Incline your aid to me, O God.
R. O Lord make haste to help me.
V. Glory be to the Father and to the Son and to the Holy
Spirit.
R. As it was in the beginning is now and ever shall
be, world without end. Amen.

[Then recite the decades of the Rosary. Begin each decade with the "Our Father" and each decade with the "Glory be...."]

Concluding Prayers

Hail Holy Queen, Mother of Mercy! Hail our Life, our Sweetness and our Hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn, then most gracious advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus, O clement, O loving, O sweet Virgin Mary!

V. Queen of the Most Holy Rosary pray for us.
R. That we may be made worthy of the promises of Christ.

Let us pray:

O God, whose only begotten Son, by His life, death and resurrection, has purchased for us the rewards of eternal life, grant we beseech thee, that meditating on these mysteries of the Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ, Our Lord. Amen.

ANGELUS

[As laity members of the St. Joseph Province, we have been requested by our provincial promoter to pray the Angelus at noon each day for vocations to the Dominican Order.]

The angel of the Lord declared unto Mary.

And she conceived of the Holy Spirit.

Hail Mary.....

Holy Mary.....

Behold the handmaid of the Lord.

Be it done to me according to thy word.

Hail Mary.....

Holy Mary.....

And the Word was made flesh.

And dwelt among us.

Hail Mary.....

Holy Mary.....

Pray for us O holy Mother of God.

That we may be made worthy of the promises of Christ.

Let us Pray:

Pour forth we beseech you O Lord, your grace into our hearts, that we to whom the Incarnation of Christ your Son was made known by the message of an angel, may by his passion and cross be brought to the glory of His resurrection, through the same Christ our Lord. R. Amen.

REGINA CAELI

[Paschal Time]

Queen of heaven rejoice, Alleluia.

For He whom you did merit to bear, Alleluia.

Has risen as He said, Alleluia.

Pray for us to God, Alleluia.

Rejoice and be glad, O Virgin Mary, Alleluia.

Because the Lord is truly risen, Alleluia.

Let us pray:

O God, you mercifully brought joy into the world by the resurrection of your Son, our Lord Jesus Christ. Grant that we may come to the joy of everlasting life through the prayers of His Mother, the Virgin Mary, through the same Christ Our Lord. R. Amen.

O Sacred Banquet

O Sacred Banquet in which Christ becomes our food, the memory of His passion is celebrated, the soul is filled with grace, and a pledge of future glory is given to us.

V. You gave them bread from heaven

R. Containing every blessing

Let us pray: O God, in this wonderful sacrament you have left us a memorial of your passion. Help us, we beg you, so to reverence the sacred mysteries of your Body and Blood that we may constantly feel in our lives the effects of your redemption. Who live and reign forever. R. Amen

De Profundis [Psalm 129]

Leader: Out of the depths I cry to you
O Lord; Lord hear my voice!

All: Let your ears be attentive to my voice in
supplication:

Leader: If you, O Lord, mark my iniquities,
Lord who can stand?

All: But with you is forgiveness, that you may
be revered.

Leader: I trust in the Lord;
my soul trusts in his word.

All: My soul waits for the Lord, more than
sentinels wait for the dawn, let Israel wait for the
Lord

Leader: For with the Lord is kindness and
with him, plenteous redemption

All: And He will redeem Israel from
all her iniquities.

Leader: Eternal rest grant unto them O
Lord,

All: And let perpetual light shine upon them.

Leader: From the gates of hell.

All: Deliver their souls, O Lord.

Leader: Lord, hear my prayer.

All: And let my cry come unto you.

OR

Leader: The Lord be with you.

All: And with your spirit.

Leader: Let us Pray:

O God, creator and redeemer of all the
faithful, grant to the souls of your
servants and handmaids the remission of
their sins, that they may obtain by our
loving prayers the forgiveness which they
have always desired. Who live and reign
forever.

All: Amen.

Leader: May they rest in peace.

All: Amen.

PRAYER TO THE HOLY SPIRIT

Come Holy Spirit fill the Hearts of Your