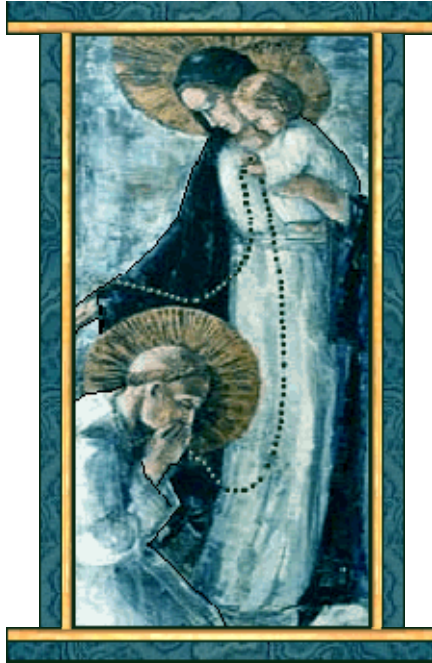


MOTHER OF MERCY CHAPTER  
Tiverton, RI



DOMINICAN LAITY

**2019  
CHAPTER HANDBOOK**

**Fifteenth Edition**

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## MOTHER OF MERCY CHAPTER

### Meeting Schedule

- Where: Holy Ghost Church  
411 Judson Street  
Tiverton, RI 02878  
(401) 624-8131
- When: Usually second Friday of each month
- Time: As agreeable to members
- Agenda: The agenda varies as do the interests of the members, but usually includes some structured prayer or devotion, some study and discussion, some apostolate and community time.

Snow cancellations – posted on the chapter website by 3 p.m. day of meeting

**Members are expected to arrive with a Liturgy of the Hours, a study size bible, and this chapter handbook.**

## Past Agenda Topics

Rule of St. Augustine (11 paragraphs)

Hagiography- Christian/Dominican Art

Free Masonry

Retreats/Conferences available in our area

Catholic Catechism

Teachings of the Church - Laws and Beliefs

Bible - History, Sources, Writers -

    Various versions and its relation to fundamentalism

    Old Testament

Sharing Sources with other chapters

On-Going Formation - Phases I - IV

Fundamentalism - Vatican II Constitution on Divine Revelation

    Encyclical by Pius XII

    Divino Afflante Spiritu

Comparison of heresies of early church and middle ages with those of today

    Our Call to Prayer - As related by

    St Dominic and Letters of St. Paul

Nine Ways of Prayer of St. Dominic

Liturgy of the Hours

Apparitions in Yugoslavia Update

Video Tape of Dominican Order

The Mass (description) / video available

Papal Encyclicals and Selected Writings

    Redemptoris Mater

    Familiaris Consortio

    Laborem Exercens

    Dives in Misericordia

    Salvifici Doloris

    Redemptor Hominis

    Lumen Gentium

    Redemptoris Missio

    Humanae Vitae

    Christifideles Laici/John Paul II

    Centesimus Annus (Rerum Novarum)

    Abstinence/Pope Paul VI Poenitemin

    Pope Pius XII SacramCommunionem

    Veritatis Splendor

Slide Presentation on Sacred Art/Ade Bethune

Our Role as Missionaries

Conferences of John Cassian



Subscriptions to L'Observatore Romono  
Official Vatican Newspaper  
Life of St. Dominic  
Life of St. Catherine of Siena  
Mary - Model of the Church presented by Sr. Follmar  
Advent Customs - The O Antiphons  
Lives of the Brethren - Reprint  
Slide presentation by Fr. Hindsley on  
Bl. Margaret Ebner 1291-1351 A.D.  
Apologetics - Kreeft (audio available)  
Influence of Angels and Satan in History - Dr. Sweet  
Sex Respect - Program offered as alternative to sex education  
in elementary schools(reprint available to members)  
Sacraments - Fr. Ingham (audio avail)  
Diocesan Evangelization - Sr. Carol Wagner  
Book Search/Duplication -  
Treatise of Spiritual Life by St. Vincent Ferrer  
Islam – It's teachings and beliefs  
Four Signs of a Dynamic Catholic – Matthew Kelly  
The Summa by St Thomas Aquinas  
Handbook of Heresies –Couzins  
There is No Rose

## Handbook Forward

The Dominican Laity originated in its present form with the promulgation of the first Rule under Munio DeZamora, seventh Master of the Order in 1285. The spiritual origin of the Laity was the penitential movements centered on Saint Dominic, who gathered around himself groups of the Laity for the spiritual and material defense of the Church and for apostolic work. The Laity has existed, under various names, as long as the Dominican Order itself and has always performed specific functions and collaborated closely with the other branches of the Order.

This Handbook represents the efforts of a number of dedicated past and present members for the purpose of assisting the Laity Chapters in directing and governing their administration and chapter life.

What is contained within these pages represents a clarification and appreciation of the Rule and Directory that govern both the daily life of the individual member as well as the process by which they live their lives within chapters as well as local, regional, provincial and inter-provincial gatherings. It also incorporates information and styles from previous laity handbooks, some of which date back to the early 1900's.

This handbook for our Chapter is only meant to be a guide, an expounding of the Rule and Directory of the Lay Dominicans of the Province of Saint Joseph, and to help with situations that arise in Chapters that are not directly addressed in the Rule and Directory, but whose answers stem from it. The Rule and Directory is our only source. The Rule is the Lay Fraternity throughout the approved by Congregation and Secular the Master of the exhortation in your hearts fraternities as a nourish holiness apostolate together Dominican Family."



obligatory, definitive for all members of St. Dominic world and was the for Religious Institutes and the Order, with "Let this Rule be and in your gospel ferment to and promote the with the whole

## The History of the Dominican Order

### St Dominic – His Life and Charism

Even before his birth in Caleruega (1170), halfway between Osma and Aranda de Duero in Old Castile, Spain, St Dominic's mother had a vision of a dog with a flaming torch in its mouth, a torch that would set fire to the whole world upon the birth of her third son, Dominic. This was a sign that her son was to become a remarkable preacher who, armed with the Sacred Doctrine, was destined to wake many dormant souls... spreading throughout the world the fire that the Christ Jesus had brought to the world. Later, upon the birth of Dominic, she saw the moon on his forehead, At his Baptism, his godmother perceived it as a star. Dominic was probably named after St Dominic of Silas whose shrine was a favorite of his mother. As a student, he sold his books to feed the poor during a famine, and offered himself to ransom a slave. At the age of twenty-five, after taking the religious habit he became acting Superior of the Canons Regular of Saint Augustine in Osma, and was soon offered an episcopal chair at Compostella. He answered as afterward he also answered many times: God has not sent me to be a bishop, but to preach.

Dominic, the Apostle of Truth, spent a great part of his life combating heresies, in particular the Albigensian sect. Dominic preaches to the Albigensians. When the Book containing the Truth was miraculously rejected by the fire, many were convinced... and became followers. He was always compassionate to those were in trouble, always affectionate and made each person feel at ease.

In the year 1199, while he was still a Canon Regular of Saint Augustine and was preaching near the Spanish coasts, he was taken captive, with all his audience and a Brother in religion, by a band of pirates. They placed the prisoners in their galleys at the oars. When a furious storm broke, the young Saint exhorted the disciples of Mohammed to think seriously of their souls, to open their eyes to the truth of Christianity, and above all, to invoke the Mother of God. They did not listen until his third exhortation, at a moment when it was clear the ship and passengers could not be saved. They swore to him then that if the God of Christians preserved them by the intercession of His

Holy Mother, they would dedicate themselves to their service. Immediately the storm ceased, and the pirates kept their word.

Throughout his life, Dominic zealously practiced rigorous self-denial. He abstained from meat and observed stated fasts and periods of silence. He selected the worst accommodations and the meanest clothes, and never allowed himself the luxury of a bed. When traveling, he devoted himself to prayers and spiritual instruction of his friars.

As soon as he passed the limits of towns and villages, he took off his shoes, and, however sharp the stones or thorns, he continued his journey barefoot. He cheerfully accepted rain and other discomforts, and never complained but offered praise to God. In short, Dominic's most evident characteristic was that he always spoke to God in prayer or about God to others.

St. Dominic carried three books with him, the Gospel of Matthew, the writings of Paul and Cassian's Conferences. The earliest Dominicans were allowed to have three books.

Dominic died at the age of fifty-one, "exhausted with the austerities and labors of his career". He had reached the convent of St Nicholas at Bologna, Italy, "weary and sick with a fever". St. Dominic "made the monks lay him on some sacking stretched upon the ground" and that "the brief time that remained to him was spent in exhorting his followers to have charity, to guard their humility, and to make their treasure out of poverty". He died at noon on 6 August 1221.

The Basilica of San Domenico is one of the major churches in Bologna, Italy. The remains of Saint Dominic, founder of the Order of Preachers, are buried inside the exquisite shrine Arca di San Domenico, made by Nicola Pisano and his workshop, Arnolfo di Cambio and with later additions by Niccolò dell'Arca and the young Michelangelo.



## Founding of the Order

When in his 46th year, and with six companions, St Dominic founded the great Order of Preaching Friars for the salvation of souls, this Order with that of the Friars Minor, founded by his contemporary friend Saint Francis of Assisi, was the chief means God employed to renew Christian fervor during the Middle Ages. In addition, Saint Dominic founded his second order for nuns for the education of Catholic girls, and his Lay Fraternity, or formerly Tertiaries, for persons of both sexes living in the world. God abundantly blessed the new Order, and France, Italy, Spain, and England welcomed the Preaching Friars. Our Lady took them under Her special protection. During a debate with the heretics, a book by the Saint, defending Her Immaculate Conception, was thrown into the flames along with one by the heretics, to see whether one might be spared. Saint Dominic's was not injured, and many heretics were converted. The spirit of the order is charity and its' charism is preaching.



Pope Honorius III gave official approval of the creation of the Order of Preachers by our Holy Father Dominic. Let us thank God for his blessings on the Order and pray that he will sustain and fortify us. Below is the text of the Bull of approval and an image of the

original:

## Papal Bull of Approval for the Dominican Order

*Honorius, bishop, servant of the servants of God, to the beloved sons Dominic, prior of St. Romanus in Toulouse, and his brethren, both present and future, professed in the regular life. In perpetuum.*

*It is fitting that apostolic protection should be extended to those choosing the religious life, lest temerarious attacks should possibly turn them away from their purpose or, God forbid, destroy the vigour of the sacred religious institute.*

*Wherefore, beloved sons in the Lord, we benevolently assent to your just requests. We take the Church of St. Romanus in Toulouse, where you have given yourselves to the service of God, under the protection of St. Peter and our own, and we secure it with the present written privilege.*

*In the first place, indeed, we decree that the canonical Order which is known to be established according to God and the Rule of St. Augustine in the said Church should be inviolably preserved forever.*

*Moreover, that whatever possessions and whatever goods the said church at present justly and canonically possesses or shall be able, the Lord granting, to acquire in the future through the concession of the popes, the liberality of kings or princes, the offerings of the faithful, or other just means, should belong firmly and inviolably to you and your successors. Among these goods, we have deemed it well to name the following: the place itself where the said church is situated, with its properties; the church of Prouille with its properties; the estate of Caussanel with its properties; the church of St. Mary of Lescurc with its properties; the hospice in Toulouse, called "the Hospice of Arnold Bernard," with its properties; the church of the Holy Trinity in Loubens, with its properties; and the tithes which, in his good and provident liberality, our venerable brother Foulques, the bishop of Toulouse, with the consent of his chapter, has given you, as this is more explicitly contained*



*in his letters.*

*Also let no one presume to exact or extort from you tithes from the fruits of the lands which you cultivate with your own hands or at your own expense, or from the produce of your animals. Moreover, you may receive and keep, without opposition from anyone, members of the clergy or the laity who are free men and unencumbered by debt, who flee from the world to enter the religious life.*

*Furthermore, we prohibit any of your brethren, after they have made profession in your church to depart from it without the permission of their prior, except for the purpose of entering a stricter religious institute. If one should leave, let no one dare to receive him without the authorization of a letter from your community.*

*In the parochial churches which you hold, you may select priests and present them to the bishop of the diocese, to whom, if they are worthy, the bishop shall entrust the care of souls, so that they may be responsible to him in spiritual matters and to you in temporal matters.*

*We decree further that no one may impose new and unjust exactions on your church, or promulgate sentences of excommunication or interdict on you or your church without a manifest and just cause. When, however, a general interdict shall be laid on the whole territory, it will be permitted to you to celebrate the divine office behind closed doors, chanting in a low voice, not ringing the bells, and excluding those under excommunication and interdict.*

*The sacred Chrism, holy oils, the consecration of altars or basilicas, and the ordination of clerics who are to be promoted to holy orders, you shall obtain from the bishop of the diocese, so long as he is a Catholic and in grace and communion with the most holy Roman See and is willing to impart these to you without any irregularity. Otherwise, you may approach any Catholic bishop you may choose, provided he be in grace and communion with the Apostolic See; and armed with our authority, he may impart to you what you petition.*

*Moreover, we grant this place freedom of burial. Let no one, then, place an obstacle to the devotion and last will of those who choose to be buried there, provided they are not excommunicated or under interdict. However, the just rights of the churches from which the corpses are taken must be safeguarded.*

*When you, who are now the Prior of this place, or any of your successors shall go out of office, no one shall be appointed by*

*secret craftiness or violence; but only he whom the brethren, by common agreement, or whom those brethren who are of more mature and sound judgment shall choose to elect according to God and the Rule of St. Augustine.*

Furthermore, the liberties, ancient immunities, and reasonable customs granted to your church and observed up to this time, we ratify and command that they shall endure inviolably for all future time. We decree, therefore, that no one may rashly disturb the aforementioned church, take away its possessions or, having removed, keep them, diminish them, or harass them by any kind of molestation, but all these goods shall be preserved intact entirely for the control, sustenance, and use of those for whom they have been granted, saving the authority of the Apostolic See and the canonical rights of the diocesan bishop.

If, therefore, in the future any ecclesiastical or secular person whosoever, having knowledge of this our document, shall rashly attempt to contravene it, and if, after a second or third admonition, he refuses to correct his fault by fitting satisfaction, let him forfeit the dignity of his power and honor; and let him know that he shall stand guilty of the perpetrated evil before God's judgment and shall be denied the most sacred Body and Blood of our God and Lord, our Saviour Jesus Christ, and shall, at the last judgment, be delivered to strict vengeance. Nevertheless, may all those who uphold the rights of the said place have the peace of Our Lord Jesus Christ, receive the fruit of good action here on earth, and, before the Just Judge, receive the rewards of eternal peace. Amen, amen, amen.

I, Honorius, Bishop of the Catholic Church.  
Perfect my steps in your ways. Fare ye well!

[Then follow the signatures of eighteen cardinals.]

Given at Rome at St. Peter, by the hand of Ranerio, Prior of Santo Fridiano in Lucca, Vice-Chancellor of the holy Roman Church, on the eleventh of the kalends of January, the fifth indiction, the 1216th year of Our Lord's Incarnation, the first year of the Lord Pope, Honorius III.



## Structure of the Order

The Dominicans are a worldwide religious order consisting of

- the Friars (first order)
- the cloistered nuns (second order)
- the sisters (Lay Fraternity conventual) and the lay members (previously referred to as third order but changed in 1970 to Lay Fraternities of St Dominic to reflect our worldwide presence)



The cloistered Dominican nuns were actually the first Dominicans founded. We can trace their history back to 1206, when St. Dominic (1170-1221) founded the first convent. (The friars were founded in 1216.) The nuns are very different from the sisters. The nuns live a cloistered, contemplative life, away from the world. Their vocation is to pray for the world, while at the same time striving for personal sanctity. They are very much Dominicans in every aspect of their lives. Their very identity comes from St. Dominic and the ideals he gave to them. Through their vocation of contemplative prayer and a common shared life, they preach the gospel like any Dominican.

There are over 7,000 Dominican friars (priests and brothers) throughout the world. The government of the Dominican Order is very similar to that of the United States. Each province in the Order is like that of a state: it has a certain autonomy within its own government and its own provincial, who acts like a state governor. Yet, like the 50 states in the U.S., all the provinces throughout the world are bound together by a common, binding constitution. Similarly, just as the United States has a president as their leader, so the Dominican Order has the Master of the Order as their superior, who they are bound to under obedience. Like the U.S. president, the Master of the Order enjoys much freedom in directing the brothers and sisters of the Order as he sees fit, although he is bound under obedience

to the Pope. The government of the Dominican Order is one the most democratic structures in the Church. It is easy to see how our constitutions are very much like those of the United States. However, one should note that the Dominican form of government existed 500 years before that of the United States! It has been said, but never proven, that Thomas Jefferson himself studied the constitutions of the Dominican Order when helping to create the government of United States.

The Dominican sisters are affiliated with the nuns and friars in that they share the spirit of the Order with its preaching of the Word and with St. Dominic as their founder. They see him as their model for spreading the gospel in the world. The sisters differ from the friars in that they do not share the same rule with each other: there are hundreds of different sisters' congregations throughout the world who are Dominicans, yet each with their own rule and habit. The major difference between the sisters and nuns is that the sisters have an active apostolate, which means that their ministry is not cloistered but-like the friars--occurs "in the marketplace." However, like all Dominicans, they would see their active ministry as being born from the fruits of their contemplative prayer.

The Lay Fraternities of St Dominic or Dominican Laity, formerly known as the Lay Fraternity, developed from lay fraternities associated with the Dominican Order. They go back as far as the 13th Century. Officially, they are not religious but lay men and women. Yet, they strive to follow the Dominican ideal in their vocations as lay people in the Church. The Dominican Laity has its own history of famous saints, some being St. Catherine of Siena, St. Rose of Lima, and St. Louis de Montfort. One can see that the Dominican Family is indeed large, various, and influential in the Church. Each of the four branches see themselves as bringing the gospel message of Jesus Christ to the ends of the earth. 2 Tim 4:1-5 seems to capture the Dominican spirit best:

In the presence of God and of Christ Jesus, who is coming to judge the living and the dead, and by his appearing and his kingly power, I charge you to preach the word, to stay with this task whether convenient or inconvenient--correcting, reproving, appealing--constantly teaching and never losing patience. For the time will come when people will not tolerate sound doctrine,

but, following their own desires, will surround themselves with teachers who will tickle their ears. They will stop listening to the truth and will wander off to fables. As for you, be steady and self-possessed; put up with hardship, perform your work as an evangelist, fulfill your ministry.

## Devotion to the Blessed Virgin Mary

Once St. Dominic had a vision of heaven and there he saw members of all the religious orders except his own. He began to weep. Our Lord asked him why he was weeping. St. Dominic told Him that it was because he saw no member of his Order there in heaven. Our Lord motioned to his mother; she opened her beautiful blue mantle and Dominic could see under it a vast multitude of Dominicans. This is related in chapter 7 of a dictation called *The Miracles of St. Dominic* taken around 1280 A.D. from Blessed Sister Cecilia Cesarini (1200-1290 A.D.; fd. June 8), who in 1220 received the habit from St. Dominic himself, and heard this story from his own lips. (*St. Dominic: Biographical Documents*, ed. by Francis C. Lehner, O.P., Washington, D.C., 1964: The Thomist Press, p. 175) For Dominicans it has always been one of the favorite incidents in the life of our founder. Consequently we like to think of ourselves as being in a special way under the mantle of Mary our Mother. This is fitting, since a deep devotion to her has always been a hallmark of our Order -- one of its pillars, you might say.

It began with St. Dominic himself, who was especially devoted to her and used to pray for long periods before her altar. We are told that one of the ways of his prayer was to say one Hail Mary after another and as he did so he would genuflect at each one. He also joyously accepted the change in religious garb that our Lady had given to Blessed Reginald of Orleans (1180-1220 A.D.; fd. Feb. 12). Before that time St. Dominic and his first companions had worn the clothing of the canons regular which he had been when he was in Osma. It consisted of a white robe or tunic and a surplice. After Blessed Reginald had decided to join the new Order he fell deathly ill. St. Dominic prayed fervently for his recovery. Shortly after, our Blessed Mother along with St. Cecilia (third c.) and St. Catherine of Alexandria (martyred around 310 A.D.) appeared to him and anointed him with a heavenly perfume. She then

showed him a long white scapular and told him it was to be a part of the Dominican habit. He was completely cured and was clothed in the new habit by St. Dominic himself. Ever since then the scapular has been the essential part of our habit and is specially blessed. This is brought out beautifully in the ceremony of reception of novices of the Lay Dominicans. As the Chaplain put it on you he said:

Receive this scapular of our Order, the pledge of Our Blessed Mother's love for us. Wear it as a sign of your pledge to persevere in bearing witness to the Truth and to lead a virtuous life according to The Rule and the customs of our Order. (*Statutes for Lay Dominicans, Province of the Most Holy Name of Jesus*, June 2001, Appendices, p. 9)

(N.B. Of the Order, Mary is the principal patroness <fd. Jan. 1>, St. Dominic <fds. May 24 and Aug. 8> the principal patron. Mary Magdalene <July 22> and Catherine of Alexandria <Nov. 25> are the secondary co-patrons, the former because she preached the Resurrection to the Apostles, the latter because she is the patroness of philosophers. St. Cecilia <Nov. 22> is the patroness of music and of musicians, and thus of the music St. Dominic loved in the liturgy.)

Another devotion to Mary that is precious to Dominicans is the singing of the *Salve Regina* after night prayer. The singing of this beautiful hymn was started by Blessed Jordan of Saxony (1185-1237 A.D.; fd. Feb. 13) when he was Provincial of the Province of Lombardy, and who would later succeed St. Dominic as Master of the Order. As he himself tells it in his little book *History of the Beginnings of the Order of Preachers*, chapter 120, one of the brothers in the house at Bologna, where St. Dominic died and is buried, was plagued by a most savage demon that almost drove him mad and created all kinds of disturbance in the house. Blessed Jordan then decided that they should sing the *Salve Regina* after Compline or Night Prayer. The brother was freed from his tribulation, so the practice spread to the rest of the Province and from there to the entire Order and it is still our practice today. Then Blessed Jordan goes on to say:

A certain man, both religious and trustworthy, has told me that, in spirit, he often saw the Mother of our Lord prostrate

before her Son praying for the security of the whole Order, as the friars were singing: "Turn, then, most gracious advocate, thine eyes of mercy toward us." I mention this so that the brethren reading it may be inspired to even greater devotion in praising the Virgin. (*St. Dom.: Biographical Documents*, p. 82)

Every Dominican saint and blessed has had a tender and loving devotion to our Blessed Mother. The Friars make their vows to Mary. You, as Dominican Laity, make your promises in honor of Mary. Those of you who have made your profession can surely remember saying:

**To the honor of Almighty God, Father, Son and Holy Spirit, and of the Blessed Virgin Mary and of St. Dominic, I (name), before you (name), the Prior of this Chapter and Father (name), the religious assistant, representing the Master of the Order of Preachers, promise to live according to the Rule of the Dominican Laity for (one year, or, three years, or, my whole life).** It is understandable, then, that we Dominicans can and should feel that our Blessed Mother has a special affection for our Order. For devotion to her is a basic characteristic of it and has been so from the very beginning.

The crowning glory of Dominican devotion to our Blessed Mother is the Rosary, the greatest and most widely used popular devotion in the Church. Unfortunately, there is not a shred of evidence that Our Lady gave it to St. Dominic in its present form despite that painting which shows Mary doing just that.

It seems that the originator of the Rosary generally in the form in which we have it today was a Dominican named Alan de la Roche who lived from 1428 to 1475. I say "generally" because, first of all, the Hail Mary, as it was recited by St. Dominic and Alan de la Roche consisted only of the first part of the one we say. The second part of it, beginning with "Holy Mary, Mother of God" was not added officially until 1568. Secondly, only in 1600 did it take its present form of fifteen mysteries. Saint Pope Pius V, a Dominican of course, helped greatly to popularize it by attributing to the Rosary the victory of Battle of Lepanto, one of the most crucial naval engagements of all time, at which the sorely outnumbered

Catholic fleet defeated the Turks as they sailed to invade Europe. This victory occurred on Oct. 7, which happened to be the first Sunday of the month, in 1571. As the fleet sailed to head off the Turks, St. Pius V asked the Rosary Confraternity of Rome to be constantly reciting the Rosary in our church of Santa Maria sopra Minerva (around the corner from the Parthenon), and directed the Romans at large to say it in processions, while he himself was praying it in his private chapel. Afterwards, he established the feast of Our Lady of Victory, which later on became the feast of the Holy Rosary (Oct. 7, but celebrated in Dominican churches on the first Sunday of October.)

Even though the Rosary as we have it today was developed over a long period of time, we can say in a very real sense that St. Dominic was responsible for it because it was he who established the principles from which it flowed. We have already noted his tender and fervent devotion to our Lady. We noted also Dominic's physical involvement in his prayer by repeating the Hail Mary as he genuflected each time he said it. In our chapter on meditation, we have also talked about his emphasis on the importance and value of meditation in our spiritual life. In his efforts to bring back into the Church the Albigensians with their condemnation of all matter and their consequent denial that Jesus had a true body, he naturally focused his preaching on the mysteries of the Incarnation. The Rosary is a perfect combination of all these elements. The physical one is the holding of the beads in our hands, letting them slip through our fingers as we say the Our Father's, Hail Mary's and Glory Be's. Other religions use a string of beads as calming device. They do that for us, but they do more. They are also timers, meaning that in the time it takes us to say one Our Father, ten Hail Mary's and one Glory Be, we meditate on a major mystery of our Lord's life, death and resurrection. The Rosary is one of the greatest meditation methods ever devised. One decade of the Rosary does not take long but yet in that brief time we are brought into contact with our Lord's saving mysteries. The announcement of these mysteries is the brief homily on the Incarnation. It is traditional in the Order to speak of the Rosary not only as a way of contemplating but also as a method of preaching:

Since the Marian Rosary is a way to contemplate the mysteries of Christ and a school for developing evangelical life,

it should be regarded as a form of preaching appropriate for the Order in which the teaching of the faith is conveyed in the light of the Blessed Virgin Mary's participation in the mystery of Christ and of the Church. (*Constitutions O.P.*, no. 126)

What a beautiful devotion the Rosary is, one that helps us to grow in our Catholic life. This is exactly what St. Dominic wanted for the faithful to whom he sent his children to preach the Truth. As Father Benedict Ashley, O.P. in his book, *The Dominicans*, says, "His devotion to the Blessed Virgin established in the Order the tradition that eventually took a popular form in the holy rosary." (p. 12) It is thus no surprise that the Rosary in its current form comes from Dominicans and that the Holy See has entrusted the Order of Preachers to promote it.

Indeed, everywhere they went, the Friars established the Confraternity of the Most Holy Rosary. It is richly blessed by many indulgences by the Holy See. There is one in the western United States with its head-quarters in Portland, OR. It issues a publication every two months called *Light and Life*. Each issue contains a section called "Theology For The Laity", which is excellent. To join the Rosary Confraternity all you have to do is to write to the Dominican Rosary Center, P.O. Box 3617, Portland, OR, 97208-3617. You can also contact them at [rosary@teleport.com](mailto:rosary@teleport.com).

Michelangelo had a brother who was a Dominican Friar. He also carved, as a beginner in the art of sculpture, one of the angels on the tomb of St. Dominic in Bologna. Michelangelo's Dominican connections may explain why the magnificent mural, called the Last Judgement, which he painted on the wall of the Sistine chapel, carries a striking message. In the middle of the left half, a man leans over and pulls up into heaven by means of a Rosary two men who have taken hold of it as they were falling down into hell. This is, in one of the world's great masterpieces of art, the expression of the painter's belief that the Rosary has the power to save souls. We as Dominicans continue to be firmly convinced of this today. Let each one of us, then, use the Rosary as a means of drawing us and others closer to Christ by meditating on His sacred mysteries, the events which alone even today bring about salvation.

## History of the Dominican Lay Fraternity

St. Dominic was ordained a priest after his studies at the University of Palencia about the year 1200. His deep love of Christ and the Church caused him to respond to the heresies of his time by first establishing the cloistered nuns. (second order). Immediately thereafter he founded the friars, (first order) men of prayer and study, ordained as priests and able to preach their faith. Their life was based on the Rule of St. Augustine.

When and how the Lay Fraternity originated is accepted to be the version offered by St. Raymond of Capua contained in his "Life Of St. Catherine" written 150 years after its beginning. Started by Bishop Foulgues as "Militia of Jesus Christ" with St. Dominic as their director to defend the rights and liberties of the church even by use of arms. Just before his death in 1221 St. Dominic imposed on them a certain number of Paters and Aves when they were not able to assist at divine office. This developed into the peacetime name of "The Brothers and Sisters of Penance of St. Dominic".



## DOMINICAN LAITY

The Lay Fraternity was officially founded in 1285 to formalize the links already existing between various Dominican Convents and these groups of men and women belonging to the Order of Penance. Munio DeZamora, then 7th Master General of the order, established their Rule which was approved by Pope Innocent II in 1405. This Rule remained unchanged until 1923 when it was modernized to reflect changes in Canon Law.

Dominicans have always had great devotion to Mary and have been called " Her Order " by Mary herself. St Louis DeMonfort, a Lay Fraternity Dominican, reflects this devotion in his great work " The Secret of The Rosary " and we as Dominicans continue our work as the Custodians of the Rosary.

Our Dominican life of prayer, study, apostolate and community is represented throughout history in the lives of many great Dominican saints such as St. Catherine of Siena, Doctor of the Church, St. Albert The Great, St Thomas Aquinas, Doctor of The



Church, Pope St. Pius V, St. Rose of Lima and St. Martin DePorres.

The Dominican Order was brought to this country by Fr. Edward Dominic Fenwick with the hopes of establishing a college in Maryland but Bishop Carroll sent the Dominicans as missionaries to central and western America. Fenwick became the "Apostle of Ohio". The Dominicans transferred their headquarters from Ohio to Washington D.C. soon after Catholic University was founded and are credited with much help in keeping the initial University open. The oldest college in Asia (1611) is the Dominican College of Santo Thomas in Manila. Today, our Provincial House of Studies is located directly adjacent to Catholic University and The National Shrine of "Our Lady of the Immaculate Conception" in Washington D.C.

## Notable Dominicans, Saints and Blesseds – Timeline



The following people belonging to the Order have been proclaimed saints or Blesseds throughout history:

### *1096 The First Crusade*

1170 Birth of St. Dominic

Founder of the Dominican First, Second and Third Orders, Patron Saint of Astronomers

1205 Blessed Joan of Aza, mother of St. Dominic

1206 Founding of Second Order - Prouille France Cloistered Nuns

1216 Foundation of the Dominican First Order - Friars

12?? Order of Penitence begins near Dominican locations – This is the precursor to the Third Order of 1285.

1220 Bl Reginald – Given the Dominican Habit by Blessed Mother

1221 Death of St Dominic

1235 Bl Mannes DeGuzman, Brother of St Dominic

1237 Blessed Jordan of Saxony Second Master of the Order (d. 1237 buried in St. John's in Akko, Israel)

1242 Blessed Ceslaus, Poland

1246 Blessed Peter González

1252 St. Peter of Verona, Martyr (d. 1252)

1252 St. Zedislava Berkiana (d. 1252)

1257 St. Hyacinth (d. 1257) – became a friar after witnessing a miracle by St Dominic

1260 Blessed Sadok and 48 Dominican martyrs from Sandomierz

1271 St. Margaret of Hungary (d. 1271)

- 1274 St. Thomas Aquinas (d. 1274)  
 1275 St. Raymond of Peñafort - Third Master General (d. 1275)  
 1276 Pope Blessed Innocent V  
 1280 St. Albert the Great (d. 1280) - Incorruptible  
 1285 First Rule of Third Order by 7<sup>th</sup> Master General Munio de Zamora (d.1300)  
 1298 Bl Jacopo de Voragine Author of "Golden Sourcebook" Legends from saints lives of middle ages  
 1304 Bl. Benedict XI, 2nd Dominican pope, 9<sup>th</sup> Master of the Order  
 1317 St. Agnes of Montepulciano (d. 1317) - Incorruptible  
 1320 Blessed Margaret of Castello - Incorruptible  
 1347 *Plague*  
 1366 Bl. Henry Suso, mystic  
 1380 St. Catherine of Siena – Doctor of the Church - Incorrupt Third Order Dominican (d. 1380)  
 Her major treatise is "The Dialogue"  
 26 prayers of Catherine also survive  
 Buried Basilica Santa Maria sopra



Minerva

- Only third order with a Doctor of the Church  
 1399 Bl. Raymond of Capua (d.1399) – Spiritual Director and Confessor of Saint Catherine of Siena  
 Buried Church of San Domenico Maggiore, Naples Italy  
 1399 Nicholas Eymerich, Inquisitor General of the Inquisition  
 1419 St. Vincent Ferrer, wrote "Treatise on the Spiritual Life"  
 1440 *Invention of printing press*  
 1455 Blessed Fra Angelico - Known for paintings and frescos  
 Buried Santa Maria sopra Minerva, Rome  
 1459 St. Antoninus  
 1475 St. Alanus de Rupe  
 1492 *Columbus discovers America*  
 1572 Pope St. Pius V  
 1581 St. Louis Bertrand  
 1590 St. Catherine de Ricci - Incorruptible  
 1600 St. John of Cologne & Companions, martyred with 18 companions at Gorkum, Holland, by Calvinists, patron of Dominican priests in parochial ministry  
 1617 St. Rose of Lima - Incorruptible  
 1639 St. Martin de Porres - Incorruptible  
 1645 St. John Macias  
 1700 Thomasian Martyrs (Asia and Spain, 17th and 18th centuries)



- 1716 St. Louis de Montfort, wrote "Secret of the Rosary" - over 5,300,000 copies have been sold
- 1860 Bishop Richard Pius Miles, O.P, Nashville TN
- 1875 St. Francisco Coll Guitart
- 1923 Second Rule for Laity Issued "Rule of the Secular Third Order of St. Dominic".
- 1925 Blessed Pier Giorgio Frassati, Lay Dominican
- 1964 Third Rule for Laity Issued (in response to Vatican II)
- 1968 Fourth Rule for Laity Issued (suppressing term "Third Order")
- 1987 Fifth Rule for Laity Issued ("Statutes of Fraternities of Lay Dominicans"). This is the current "Rule".
- 1988 Numerous Dominicans were included in the canonization of the 117 martyrs of Vietnam and a group of martyrs in Nagasaki, including St. Lorenzo Ruiz.

Four Dominican friars have served as Bishop of Rome:  
 Pope Innocent V, Pope Benedict XI, Pope St. Pius V, Pope Benedict XIII

As of 2012, there are three Dominicans in the College of Cardinals:

- Georges Marie Martin Cardinal Cottier (Theologian emeritus of the Pontifical Household; he is over 80 and therefore won't be able to participate in any future Conclave)
- Christoph Cardinal Schönborn (Archbishop of Vienna)
- Dominik Duka, O.P. (Archbishop of Prague)

It is estimated that 86 Dominicans have been blessed with the Stigmata including St. Catherine of Siena, St. Catherine deRicci, and Bl.Lucy of Narni.

Three Dominicans are Doctors of the Church - St. Catherine of Siena, St. Thomas Aquinas and St. Albert the Great.

## Government of the Dominican Order

### World Headquarters for the Dominican Order



Convento Santa Sabina  
Piazza Pietro d'Illyria, 1  
00153 Rome Italy

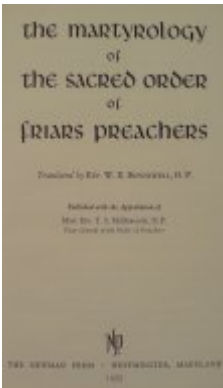
The charming Basilica of Santa Sabina is named after an ancient martyr whose feast is the 29th of August. History tells us almost nothing about the patroness, except that she may have been a widow who lived and died in Vendinenses, the location of which is unknown. A more probable theory is that Sabine was a lady who lived on the Aventine Hill until her martyrdom in 125 by Emperor Hadrian. Her home became a shrine until a church was built there in 422 by a Greek priest named Peter of Illyria. There is an orange tree in the yard that is said to have been planted by Saint Dominic himself. According to one story, Dominic was praying in the basilica late one night when a stone fell from the ceiling and tore his hood. It was so large and heavy that it embedded itself in the floor and woke up the brethren who came to the scene. There, they found their Father praying intently. They concluded that the devil had flung the stone at him.

## Master Generals of the Dominican Order

The Dominican Order is headed by the Master of the Order. General Chapters of the Order occur every 3 years and every third chapter (9yrs) is an elective chapter for Master General.

### Recent Masters of the Order

2010-	Father Bruno Cadoré, O.P., France, 87th Master
2001-2010	Carlos Alfonso Azpiroz Costa, O.P. Argentina
1993-2001	Fr. Timothy Radcliffe, O.P. England,
1983-1992	Fr Damian Byrne, Irish Province
1982	Alfred Nolan of African Province, resigned immediately to work solely for peace and justice
1974-1982	Vincent deCouesgnougle



The anniversary of the death of each Master General is remembered daily, as read from "The Martyrology of the Sacred Order of Friars Preachers" , Translated by REV. W. R. BONNIWELL, O. P. This book is generally available, used, for about \$15.00.

In priories, the martyrology is read every day of the year and always a day in advance of the actual date. It contains a brief description of the most important saints and martyrs of the day.

## Dominican Worldwide Ministries

Dominican Foundation  
141 East 65<sup>th</sup> Street  
New York, NY 10065  
646-350-0112  
Dominicanfriars.org

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St. Jude Dominican Missions  
Dominican Friars Guild  
141 East 65th Street  
New York, NY 10021-6699

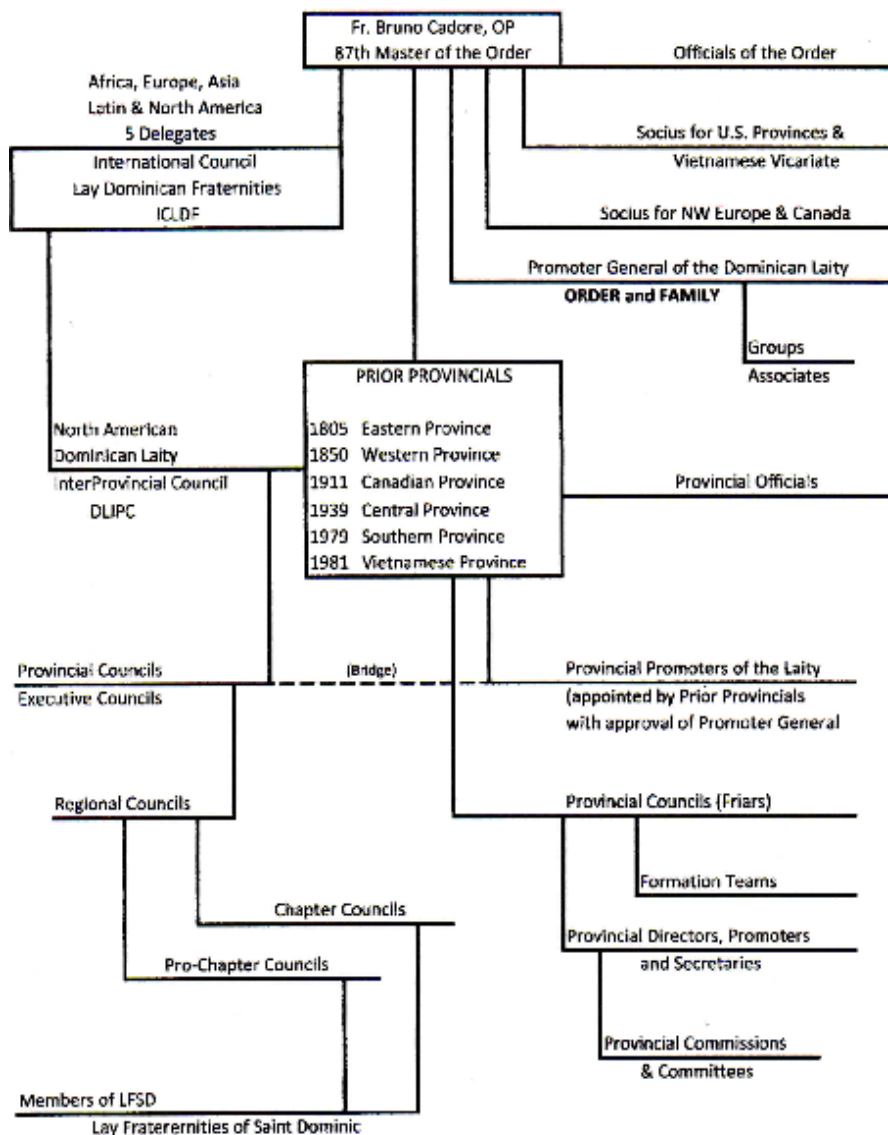
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Deserving Poor Boys Priesthood Assoc.  
141 East 65th Street  
New York, NY 10021-6699

"Dedicated to preparing Dominican Friars for priestly service in the church since 1914"

Dominican Monastery of St. Jude  
P.O. Box 170  
Marbury, AL 36051  
(205)755-1322  
[stjudemonastery@juno.com](mailto:stjudemonastery@juno.com)

## Organizational Chart

### DOMINICAN ORDER and DOMINICAN FAMILY





## Dominican Province of St. Joseph

At the time of this publication, our province of St. Joseph [Saint Joseph, Patron of our Province ] included one archbishop, two bishops, 299 priests, nineteen cooperator brothers and two solemnly professed clerics. This province, of which our chapter is a part, also has the largest number of lay members of any province in the world, numbering about five thousand.

Provincial Headquarters:

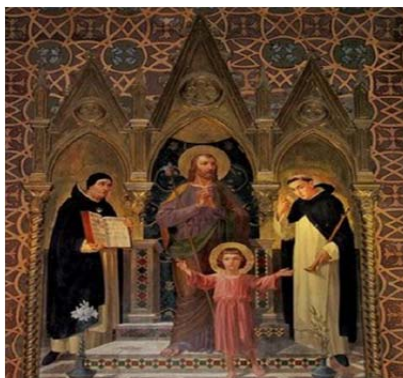
Dominican Provincial Office

St. Vincent Ferrer Priory

869 Lexington Avenue

New York, NY 10021

212-744-2080



Prior Provincial:

Fr. Kenneth Letoile, O.P 2014 -2018

Past Prior Provincials

Fr. Brian Martin Mulcahy, O.P 2010 - 2014

Fr. Darren Pierre, O.P.

Fr Thomas Ertle, O.P.

Fr. Edward R. Daly, O.P.

## Dominican House of Studies, Washington, DC

487 Michigan Ave NE,  
Washington, DC 20017  
(202) 529-5300

The Dominican House of Studies in Washington DC was erected in 1905. It has as its main responsibility the academic, pastoral and spiritual formation of Dominican student brothers for Holy Orders. Resident priests here are also faculty at Catholic University and perform pastoral duties at the National Shrine both of which are directly adjacent to the House of Studies. When visiting the house be aware that silence is generally kept except for recreation time especially in choir and the refectory. The House is located directly across the street from the Basilica of the National Shrine of the Immaculate Conception. The public may attend mass at the house, sitting usually toward the rear. Mass times are:

### Sunday

Office of Readings / Morning Prayer 8:30am

Mass 11:15am

Rosary 5:20pm

Evening Prayer 5:40pm

Compline 9:00pm

Monday — Friday

Mass and Morning Prayer  
7:00am

Rosary 12:00pm

Midday Prayer 12:15pm

Office of Readings / Evening Prayer 5:30pm

Compline (Mon-Thurs) 9:00pm



### Saturday

Mass and Morning Prayer 8:00am

Office of Readings / Midday Prayer 12:00pm

Rosary 5:20pm Evening Prayer 5:40pm

## St Joseph Province Priors by Order of Establishment

- St. Louis Bertrand.....1867  
Louisville 502-583-4448
- St. Vincent Ferrer.....1874  
New York City 212-744-2080
- St. Dominic.....1886  
Washington D.C. 202-554-7863
- Immaculate Conception [ House of Studies ].....1905  
Washington, D.C. 202-529-5300
- St. Mary.....1916  
New Haven CT 203-562-6193
- St. Catherine of Siena.....1916  
New York City 212-988-8300
- Sacred Heart.....1940  
Jersey City 201-332-6771
- Holy Name.....1940  
Philadelphia 215-739-3960
- St. Pius.....1944  
Providence RI 401-751-4871
- St. Dominic.....1958  
Youngstown OH 216-783-1900
- St. Thomas Aquinas.....1965  
[Providence College] Providence RI 401-865-1000
- St. Gertrude.....1969  
Cincinnati OH 513-561-5954

## Dominican Nuns - St Joseph Province

– (not all locations are listed)

### Monastery of Our Lady of Grace

11 Race Hill Road  
North Guilford, CT 06437  
203.457.1985

You are welcome to join for the Liturgy of the Hours, the Holy Sacrifice of the Mass and for silent adoration of the Blessed Sacrament.

The public chapel is usually open daily from

5:45 a.m. until 8:30 p.m.



The Holy Sacrifice of the Mass is at 8:00 a.m. on Saturdays, Sundays, & Solemnities & some National Holidays.

Sundays: Lauds and Terce are one hour later.

Saturdays: Matins is at 5:50 am and is followed by Lauds.

Otherwise:

Lauds .....	5:50 a.m.
Terce .....	6:50 a.m.
Mass .....	7:00 a.m.
Work .....	9:00 a.m.
Sext .....	12:00 p.m.
Dinner .....	12:20 p.m.
None.....	3:00 p.m.
Vespers & Rosary.....	4:40 p.m.
Supper .....	6:15 p.m.
Recreation.....	7:00 p.m.
Matins & Compline .....	8:00 p.m.

### Monastery of the Mother of God

1430 Riverdale Street  
West Springfield, MA 01089-4698  
413-736-3639



## **Monastery of the Perpetual Rosary**

1500 Haddon Avenue  
Camden, NJ 08103-3112  
856-342-8340

## **Monastery of Our Lady of the Rosary**

543 Springfield Avenue  
Summit, NJ 07901-  
4498  
908-273-1228



### **MASS SCHEDULE**

Daily 7:15 AM  
Sunday 7:30 AM

You are welcome to join for Holy Mass, adoration and the hours of the Divine Office!

The Cloister Shoppe offers:

**BOOKS**

DNS Publications

Dominican Books

Catholic Books

Children's Books

**CHRISTMAS SPECIALS**

**CLOISTER CANDLES**

**JAR CANDLES**

**TAPER CANDLES**

**SEIGNADOU SOAPS**

Botanicals

Floral Favorites

Fresh & Clean

Gentleman's Choice

Herbal Scents

Summertime Splash

Facial Soaps

Natural Vegetable Glycerin Soaps

**LIP BALM & CREAM**

**ROOM SPRAYS**

**SOAP GIFTS**

**LIQUID HAND SOAP**

**MEDALS**

**POSTCARDS & PRINTS**

Postcards

Prints  
ST. DOMINIC & DOMINICANS  
STATUES  
ST. JOSEPH'S WOODSHOP  
Handmade Wood Pens  
Fountain Pens  
WOOD ROSARIES  
CD's and DVD's

**Monastery of the Perpetual Rosary**

605 14th & West Streets  
Union City, NJ 07087-3199  
201-866-7004

## General Description of Lay Fraternities

The laity consists of all members of the church who are not part of the clergy, whether they are or are not members of religious institutes, for example a nun or lay brother. A Lay Fraternity ranks canonically above a confraternity, association or pious union for obvious reasons. A confraternity seeks to promote some form of public worship while a pious union seeks to exercise a specific work of charity or piety.

A lay Fraternity is a way of life that enters not only your worship and piety but your whole way of life not as "little priests" but "in" the world and social order of the day.

As a member of the Lay Fraternities of St Dominic, you are a full member of the order, making promises to the Master General, and receiving all benefits due to this state of life. A person should not choose a Lay Fraternity because their friends belong there or some other arbitrary reason. The fact that this is done hinders the effectiveness of Lay Fraternity in our world today.

There are several religious orders which offer lay membership and profession. Below are some particular charisms of these Lay Fraternities.

- 14) Franciscans - love of poverty and charity( minimum age
- Benedictines - Love of Liturgy and praise of God
- Norbertines - founded by St. Norbert who was the first to allow lay people to be affiliated with an order
- Servites - follow Dominican Rule
- Carmelites - follow Dominican Rule
- Dominicans - love of learning, minimum age 18

Membership in two Lay Fraternities simultaneously was not allowed with the exception of the City of Bologna where by papal decree membership in the Dominicans and Franciscans was allowed because of the death there of St. Dominic. Presently Canon Law 307-2 allows multiple memberships throughout the Church. In Reference to Canon Law 307-2 (Rule and Directory, p. 22): when one is committed to and living the Spirit/Charism of one Lay Fraternity joining another would not

be appropriate or recommended, although it is allowed.

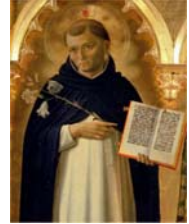
## **Purpose of a Dominican Lay Fraternity**

The purpose of the Lay Fraternity is the sanctification of its members and of others. The spiritual life of its members is guided by norms willingly accepted as means to that end, tried and proven to be effective by more than seven centuries of experience and proven by the lives of the great saints who lived these norms such as Catherine of Siena. These obligations offer several variations. None in themselves bind under sin. They are followed freely by joyful hearts, never to be regarded as rigid routines that threaten conscience or peace of mind. They are the spiritual bonds of unity with fellow members and their Dominican forbearers, the pilgrim church and the church triumphant. Prayers for deceased members are a hallowed tradition of the Dominican Family.



## The Fundamentals of a Dominican Lay Vocation

Lay Fraternity members of the Dominican Order follow a specific Rule and Directory (The Rule and Directory of the Lay Dominicans of the Province of Saint Joseph approved January 28, 1987). This Rule and Directory is a guide for living the Charism of St. Dominic.



A vocation is a Holy Spirit led desire for a deeper commitment to live the Christian life. This desire is fundamental to a calling to a vocation in the Dominican Lay Fraternity. **A vocation to the Lay Fraternity of St. Dominic involves living according to the Spirit and charism of St. Dominic, which leads to holiness. (see Rule 2, p.4) The practice of contemplation is the source for their apostolic activity. (Rule 7, p.4) You are a member of a professed community. This is not a membership in a sodality or social club. You are actually a member of a religious order.**

Excerpts from St. Dominic's Last Testament: "Have charity one for another, guard humility"... He went on to tell them [His brethren] ..you know that to serve God is to reign; but you must serve Him in love and with a whole heart. It is only by a holy life and by fidelity to your rule that you can do honor to your profession" (Saint Dominic, Sister Mary Jean Dorcy, O.P., 1982, p.135)

### Requirements and Eligibility for Admission and Advancement

Age requirement - Eighteen years of age is required for admission to the Novitiate. (Directive 2B, p.9)

Membership in the Lay Fraternity of St. Dominic is a calling to a special vocation. A candidate is responding to a call to a religious Order in the Roman Catholic Church. (See Rule 10, p. 5)

Membership begins when a candidate is received into the novitiate. The candidate must have satisfactorily completed the six month postulancy period, and have the approval of the Chapter Council. Once received, you are a member of a

religious Order, the Order of Preachers.

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Following the Novitiate, Temporary Profession is made for three (3) years before making final or perpetual profession. A candidate may renew for one more year before making Perpetual Profession. (See Directive 3, p.10)

"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." (Directive 1, p. 9)

"It is only by a holy life and by fidelity to your Rule that you can do honor to your profession." St. Dominic.

A person may be admitted to the Chapter when, after sufficient instruction and careful examination, it is evident to the spiritual director and the majority of the council that:

1. The candidate is a Catholic who leads a good life and is an active member of a parish
2. He or she has a desire for Christian perfection and is able and well-disposed to adhere to the prescribed means, especially the serious study of revealed truth.
3. He or she has a loyalty for the church and the Holy Father
4. He or she is personally compatible with the members of the chapter and with the chapter's life and goals.
5. He or she can offer a sound basis for the hope that he or she will persevere in this vocation.

Membership begins when a candidate is received into the novitiate. The candidate must have satisfactorily completed the six month postulancy period, and have the approval of the Chapter Council.

Once received (reception) you are a member of a religious Order, the Order of Preachers.

Following the Novitiate (reception), temporary promise is made for three (3) years before making final promise. A candidate may renew for one more year before making final promise. Advancements are never to be made by proxy. One must be

physically present at his/her advancement ceremony.

### **Observation of our rule is not binding under pain of sin.**

As Lay Fraternity members we make solemn or public promises, which are not considered binding under pain of sin, as are those of religious orders.

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."

## **The Lay Fraternity Dominican Vocation**

A vocation is a Holy Spirit led desire for a deeper commitment to live the Christian life. This desire is fundamental to a calling to a vocation in the Dominican Lay Fraternity. A vocation to the Lay Fraternity of St. Dominic involves living according to the Spirit and charism of St. Dominic, which leads to holiness. The practice of contemplation is the source for their apostolic activity. You are a member of a professed community. This is not a membership in a sodality or social club.

Excerpts from St. Dominic's Last Testament: "Have charity one for another, guard humility"... He went on to tell them [His brethren] "You know that to serve God is to reign; but you must serve Him in love and with a whole heart. It is only by a holy life and by fidelity to your rule that you can do honor to your profession" (Saint Dominic, Sister Mary Jean Dorcy, O.P., 1982, p.135)

## **The Life of the Chapter**

"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 the members of the Chapter, especially toward the poor and the sick, and praying for the dead. In this way they will be one heart and one mind in the Lord [Acts 4: 32]"

## **Chapter Meeting Guidelines**

Purpose of Meeting: To promote our Dominican life and spirituality Attendance at Chapter Meetings: Affects building up

of the Dominican Community

Conduct: Should be such as to promote harmony and respect in your Chapter community.

Confidentiality: Anything of a private nature shared by a member in the Chapter or discussions and business at Council meetings, in the charity of St. Dominic, is to be held in the strictest of confidence.

## Various Chapter Ministries

- (1) Acolyte Coordinator
- (2) Archivist
- (3) Books & Supplies Coordinator
- (4) Car Pool Coordinator
- (5) Eucharistic Vigils Coordinator
- (6) Eucharistic Adoration Coordinator
- (7) Formation Program Coordinators/Instructors
- (8) Fundraising Coordinators
- (9) Housekeeping Coordinator
- (10) Hospitality Coordinator
- (11) Inactive Members Coordinator
- (12) Intercessory Prayer Network Coordinator
- (13) Introductory Team Coordinator
- (14) Lectio Divina Coordinator
- (15) Librarian
- (16) Liturgical Coordinator
- (17) Music Director
- (18) Newsletter Coordinator
- (19) Nursing Home Coordinator
- (20) Publicity Coordinator
- (21) Retreat Planner
- (22) Rosary Coordinator
- (23) Pilgrimage Coordinator
- (24) Social Secretary
- (25) Study Group Coordinator
- (26) Telephone Network Coordinator
- (27) Volunteer Coordinator

## Chapter Celebrations

Some of the Feast Days which are special for Dominicans:

- (1) April 29 - Feast of St. Catherine of Siena
- (2) August 8 - Feast of St. Dominic
- (3) October 4 - Feast of our brother St. Francis of Assisi
- (4) October 7 - Feast of the Holy Rosary
- (5) For days of other Dominican Saints and Blessed, consult the Supplement to the Liturgy of the Hours for the Order of Preachers.

## Chapter Activities and Events

- Liturgy of the Eucharist
- Adoration of the Blessed Sacrament
- Eucharistic Vigils
- Liturgy of the Hours
- Retreat
- Pilgrimages
- Days of Study/Renewal
- Fund Raising Events
- Communication
  - Internet
  - Emergency Telephone Network (see Ministries)  
This telephone network is activated only to notify members of:
    - (a) The death of a member
    - (b) Cancellation of a Chapter meeting
    - (c) Other important Chapter information
  - Intercessory Prayer Telephone Network (See Ministries Descriptions)
  - Newsletter

## Financial Support and Fiscal Autonomy

Responsibilities/Obligations

Note: To be eligible for elected office, one must be a financially supporting member having paid his/her Chapter, Regional and

Provincial Dues if one is financially able to do so.

- Annual Provincial Assessment - The Treasurer collects from each member and sends a list with the names and addresses of all Chapter members, along with the annual assessment due by Jan 1 g (e.g. Jan 1, 2000 assessment dues is for the year 2000), (Couples are considered 2 members). This includes Novices, Temporary Professed and Perpetually Professed and may include inactive members. Postulants are not expected to pay dues. Those who are financially unable to pay this assessment may be excused.
- Annual Regional Dues- The treasurer collects from each member and is due by Jan. for the coming year and should be sent to the Regional President. This includes all Chapter, Pro-chapter and Satellite Novices, Temporary Professed and Perpetually Professed members. Unless, as stated above, there is a "financial hardship". Couples pay per person. Postulants are not expected to pay dues.
- Chapter Donations - Members should offer a donation to help support administrative expenses, such as, postage, long distance telephone calls, Dominican Laity stationery, mailing of Newsletters, etc. Those who endure "financial hardship" are not obligated to contribute financially.
- Other Donations - To Dominican Missions and Ed Institutions

## Stipend Guide (as of 2001)

Speakers: 1 day workshop- \$150.00 (Plus travel expenses)  
3 day retreat (weekend) - \$300.00 (Plus travel expenses)  
Week long retreat-\$1000.00 (Plus travel expenses) Chapter  
visitations by Provincial Promoter - \$ 50.00 (Plus travel  
expenses)  
Space: One room used - \$ 25-00  
Workshop using church hall - \$100.00

## Ceremonies

"The large scapular would be worn only at the time of perpetual profession. The President 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."  
(Directive 7,p-16)

## Wearing of Scapular and Medals

New Scapulars must be blessed by a Dominican priest or by any priest, in the absence of a Dominican, using the formula in the Rule and Directory, p.14. The scapular is the only part of the Dominican habit that is blessed. Torn or broken scapulars may be mended or laundered without loss of the blessing. The small scapular may be removed when hygiene or necessity requires. At night it need not be worn but may be placed conveniently on the bed for spiritual protection. (Catechism of the Lay Fraternity of St. Dominic, Fr. Rubba, 1962, p.15-16)

The small scapular should be worn at all times, as far as possible, and tenderly loved as a sign of the special protection of Our Lady. The scapular was given to Blessed Reginald, O.P. in the year 1218 as a pledge of the protection and love of Our Lady for the newly founded Dominican Order- (see If Medals below)

### New England Region Handbook Guidelines

- Small Scapulars r • 2X2 White Cloth — front and back on each side of neck connected by chord.
- Large Scapulars - • This large scapular is only to be worn at the time of Perpetual Profession and by Presidents on the occasion of ceremonies (see

ceremonies above and Directive 7, p.16) After death, Tertiaries may be clothed with either the small or large white scapular or the full Dominican Habit. (see Appendix O, p. 53)

- Medals- A medal of St. Dominic and/or St. Dominic and the Blessed Virgin Mary may be worn in place of the cloth scapular.

### **Membership Certificates**

- Small for Reception and Temporary Profession and Large for Perpetual Profession and these may be ordered/purchased through the Dominican Laity Office, Washington, D.C. (See Appendix Q, p.60)
- Certificates should be dated and signed by Spiritual Promoter and given to candidates upon making Profession.

### **Use of Religious Names**

- At the time of profession, whether temporary or perpetual, the candidate may take a religious name. If a religious name is going to be used it must be done before final profession. This is not required but in some Chapters it is a tradition. The religious name will be recorded in the Chapter records along with other required information about the profession of the candidate. Members are not to be addressed by their religious names under any circumstances. It is a symbolic sign of our taking on a new life and spiritual identity.

### **On-going Formation**

Following Final (Perpetual) Profession the member is expected to continue study as "on-going" Formation. if we are to live our vocation we must be continually in formation. (Rule I I & 12, p. 5-6)

### **Retreats**

It is expected that all Chapter members attend an annual weekend retreat as a group. Retreats are overseen by the Chapter Council.



## Death of a Member

When a Member dies the Chapter members should participate, as a group, in the Rosary or Office of the Dead at the wake (funeral home). They should also attend the funeral Mass and, if possible, form an Honor Guard at the Church. The Salve Regina may be sung with permission of the Family at the conclusion of the committal service. If a member cannot participate in group prayer, members should pray the Office for the Dead or pray the Rosary for the deceased individually. Additionally a member may choose to have a Mass offered.

Furthermore and more importantly, it should be customary for the chapter to offer Gregorian Masses for the departed member. The practice of Gregorian Masses is an ancient tradition in which it is believed that a continuous series of thirty Masses would release the soul of a deceased person from the punishments of Purgatory. The history of the "Thirty Mass" practice goes back to the year 590 A.D. in St. Andrew's Monastery in Rome, founded by St. Gregory the Great in his own family villa around 570. It is now known as the Monastery of St. Gregory the Great. The account of the incident which gave rise to it is recounted by St. Gregory himself in his Dialogues.

Central Province Dominican Friars  
\$250 (Gregorian)

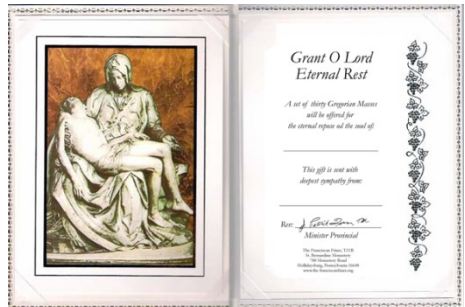
<http://the-shrine.org/product/masses/>

Dominican House of Studies  
only by mail

\$500 in writing

<http://www.dhspriory.org/wp-content/uploads/2013/09/DHS-Mass-Intentions-Information-and-Instructions.pdf>

GREGORIAN MASSES WITH  
PADDED FOLDER MEMORIAL  
- \$300.00



<http://www.thefranciscanfriars.org/gregorianmass>



## Burial Options for Members:

- Habit - A Perpetually Professed member of the Lay Fraternity of St. Dominic is granted the privilege of wearing the Dominican habit at the time of burial. 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. (see Directive 7, p. 16; Appendix 0, p.53) Or one may wear the large scapular to be worn over clothing at the time of burial or may be placed folded at the foot of the coffin. Or one may simply have a pin or emblem of the Dominican Order placed or worn on their burial clothing.
- Burial Preference Declaration - This document allows a member to formalize his/her preference. It is not legally binding, but offers a method of informing spouses, children, next of kin and other interested persons of burial preferences. This form was approved by the St. Joseph Provincial Council, 1997. (see Appendix 0, p.52) for copy of document) Once completed, the original should be kept in a safe place, preferences known to others and be readily available when needed. Copies should be given to the person who will be in charge of your arrangements and on file with your local chapter. •
  - It is suggested that once you have selected your preferences, items needed should be obtained. The Dominican Habit can be obtained from many monasteries of Dominican Nuns. (Appendix 0, p.53)
- Notice of a Member's Death- Notice with name of deceased, date of death, date of Perpetual Profession and name of Chapter must be sent to:
  - Provincial Promoter
  - Provincial Council President
  - Regional President
  - And Entered into Chapter's Permanent Records

## Four Pillars of Dominican Spirituality

The four pillars are the way in which our life is divided; yet the life of a Dominican is not divided at all. All four of these areas must be lived in a faithful and rich way in order for the Holy Preaching to be accomplished. Living a balanced life placing proper emphasis on each area when appropriate helps us do the work our founder Dominic and the Church have asked us to do: preach Jesus Christ

### Pillar I - Prayer

"Animated by a special charism of the Order, they are conscious that their apostolic activity has as its source, an abundance of contemplation." (Rule 7, p.4)

- Sacraments - Eucharistic Liturgy - Daily attendance at Mass and reception of the sacraments is strongly encouraged. Tertiaries should make every effort to participate frequently - daily if possible - in the celebration of the Mass with reception of Holy Communion. They should strive for purity of conscience by receiving the sacrament of Penance at least once a month. A regular confessor is recommended, a Dominican if possible.
- The Liturgy of the Hours - The Liturgy of the Hours is an extension of the Eucharistic Liturgy. Praying the Liturgy of the Hours (Breviary, Divine Office, Christian Prayer). To fulfill our obligation of daily prayer, a Member should try to pray at least Morning and Evening Prayer. The Liturgy of the Hours is a public prayer, even when said in private, it is prayed in union with the whole Dominican order as well as the Universal Church. The Chapter community should make an effort to attend the praying of this together whenever it meets.
- Lectio Divina (Latin for divine reading — meaning Scripture reading). Tertiaries are encouraged to read, study, listen to the Word of God, and contemplate the Scripture readings for the daily Eucharistic Liturgy and the daily Liturgy of the Hours (or Christian Prayer). During the reading/study certain words, phrases, sentences will touch the heart of the individual. In meditating upon these, prayer will develop and lead to blessed contemplation of the Divine Word.

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- Rosary — Dominican Method of Beginning the Rosary (Rule and Directory, p.25) Through the centuries artists have depicted and Dominican tradition has shown us that the Blessed Virgin Mary gave the rosary to St. Dominic. (Blessed Alan de la Roche handed this legend down to us but it is not a historically proven fact) It is recommended that a Member pray at least five decades of the rosary as part of their daily prayer.
- Office for the Dead - The Office for the Dead (found in the Liturgy of the Hours) should be prayed on All Souls Day and on the three anniversaries of our dead: Feb. 7th, deceased parents of all Dominicans; Sept.5th, deceased relatives, friends, and benefactors of the Order; Nov. 8th, all deceased Dominicans. Individual Chapter practices may vary when a member dies.
- It is suggested that each day Tertiaries pray one (1) Our Father, Hail Mary and Eternal Rest for all deceased members of the Order.
- De Profundis (Psalm 129) this is prayed at the conclusion of Evening Prayer, before the evening meal in Priors and Monasteries for all Dominican deceased.
- Angelus - Prayed for vocations to the Order and the Church.
- Regina Caeli - Prayed in place of the Angelus during the Paschal (Easter) Season.
- Intercessory Prayer Some Chapters have a "Telephone Network" organized for communicating prayer requests.
- Devotions - Tertiaries should develop special devotion to the Blessed Virgin Mary, our special Protectress; to our Holy Father; St. Dominic; St. Catherine of Siena, Patroness of the Lay Fraternity.
- Eucharistic Adoration
- Vigils
- Novenas

## Pillar II - Study

This is a vital part of Dominican Life and include Formation and Ongoing Formation Modules. We must be formed as Dominicans.

Examples of Resources for Study include:

- Bible Study.
- Lives and writings of the Saints. (especially Dominican)

- Catechism, Encyclicals and other Church Documents.
- Writings of the early Church Fathers.
- Writings of the Master Generals of the Order of Preachers.
- Current writings in union with Church Teaching (The Magisterium).

### **Pillar III - Community**

Chapter Community Life is a shared responsibilities and obligation.

"Within the Church they [The Dominican Laity] have a distinctive character in both their spirituality and service to God and neighbor".

In order to experience Chapter life as a member of a Lay Fraternity, one must participate in all functions. Faithful attendance at monthly chapter meetings, days of study/renewal, and annual retreats are important for a sincere commitment to one's vocation in the Lay Fraternity of St. Dominic. Only serious reasons for not attending these activities would be considered. If a member is not able to attend a meeting(s) he/she should contact either the President or Assistant President. A person in a Formation class should contact their Formation Director or Instructor.

"The degree to which each member attends meetings is a sign of his/her own fidelity."

### **Pillar IV - Apostolate**

Saint Dominic's Charism is to help save souls through preaching. This is the mission of the Dominican Order. It is through prayer, study and community that we are prepared and strengthened for our apostolic mission. As members of the Order, they participate in its apostolic mission through prayer, study and preaching according to the state of the laity." (Rule 4, p.4)

"Animated by the special charism of the Order, they are conscious that their apostolic activity has as its source, an abundance of contemplation." (Rule 7, p.4) This charism is a zeal and thirst for the salvation of all souls.

### *Individual Apostolates*

The priorities of the Order should also be kept in mind when a Member makes commitments to individual apostolate. The parish as well as the neighborhood provide many opportunities for apostolic activity.

### *Chapter Apostolate*

Should be developed with the Rule in mind as well as the four major priorities of the Order.

- a) Catechesis in a de-christianized world
- b) Evangelization in diverse cultures
- c) Justice and peace
- d) Human Communication through mass media

## The Structure of Chapter Government

(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." (Rule 18, p. 7)

It should be understood that Chapter members do not vote for Council Officers at the general Chapter election. They elect members who will serve on the Council (Councilors). The Council membership (Councilors) elects the Officers. (Rule 9, p.17 & 18)

The general chapter members should have an understanding of the duties and responsibilities of the Council members and officers. On-going formation should include this topic. (see III, A, pp. 13-15)

### Council Responsibilities:

Council members are responsible for the governing of the Chapter. Included would be to review candidate's application(s) for advancement in the Order, with the President and Formation Director ensures a proper formation program, appointment of a Religious Promoter, carrying out decisions of Regional and Provincial Council, financial matters, retreat planning, etc. The Chapter Council may establish expectations of its members (e.g. Council meeting attendance or fulfilling of one's office.)

### Length of Term:

The basic principle of membership on a Chapter Council is that a Councilor may serve two consecutive three-year terms. However, if a Councilor is elected by the Chapter Council to a council office after serving one or two years (in their first term), it is possible that the councilor's term may be extended to more than six years. The Councilor should not be considered for another Council office until he/she has been off the Council for at least a few months and has been elected by the Chapter members to a new three-year term. The Provincial Promoter may allow an exception for continued service.

If a Chapter Council member holds a position on a higher Council (Regional or Provincial) and has completed the maximum terms on the lower Council, he/she still serves as a member (ex officio) on the lower Council with voice but no vote.



## The Governing Body of the Chapter – The Council

The size or number of members on the Chapter Council may vary from Chapter to Chapter. The larger the Chapter, the greater the number of members, the smaller, the fewer but must be composed of a President, Assistant President, Formation Director, Secretary and Treasurer.

Council members (Councilors) elect the following Chapter Council offices. A person may be elected to more than one position (Except for the President)

1. President
2. Vice President
3. Formation Director
4. Secretary
5. 2nd Delegate to Regional Council
6. Alternate Delegate to Regional Council
7. Treasurer

Formation Coordinators, Assistant Coordinators, and Instructors are not Council Members but are appointed by the Council.

### President

Each Chapter President is obliged to ensure that Chapter life is lived according to (1) the Rule of the Dominican Laity, (2) the Directory for the Province of St. Joseph, and (3) additional requirements issued by either the Provincial President and Council, or by the office of the Provincial Promoter.

- Ensure members receive "due formation" (Code of Canon Law 329; Directive 1, p.9) • Coordinates/oversees all the activities of the Chapter.
- Appoints committees for various Chapter Ministries.
- Schedules, with the Council, the Chapter meetings and Council meetings and conducts these meetings.
- Is a member, ex-officio, of all Chapter Committees with a vote.

- Prepares for and arranges elections of councilors by Chapter members, and Council officers by the Councilors. (Directive 8 & 9, p.17)
- Schedules council voting on admission of inquirers and advancement of novices and temporary professed. (Directive 8 & 9, p.17)
- Notifies candidates of their acceptance into the various stages of the formation program. Officiate the ceremonies of Reception and Profession.
- Is ex-officio (by virtue of the office) the first Delegate to the Regional Council
- Prepares an annual report, which is presented to the Regional President. It is a summary of Chapter statistics, activities, developments, changes, etc.
- Ensures proper communications with the Regional President, Provincial President and Provincial Promoter
- The previous president is encouraged to attend Council meetings (without a vote) as an advisor.
- President's name is one of two names required on Bank checking accounts.
- Oversees financial records/Chapter finances.

#### Vice President

- Aids the President in the discharge of his/her duties.
- In the absence of the President, assumes the role and responsibility of the President, as needed, and whenever necessary.

#### Formation Director

- "Forms adults in the Faith." (Rule 11, p.5) with the cooperation of the full Council.
- In consultation with the President and Religious Promoter, is responsible for implementing the instructional modules as designed by the Provincial Promoter and the Provincial Council Formation Committee.
- Coordinates the class instructors and the class meeting schedules
- Keeps record of inquirers/novices/temporary professed attendance (needed for report to Council when voting for admission or advancement).
- Presents candidates for admission or advancement to

the Council after the formation team/committee reviews them. (Directive 2D, p.9)

- It must be understood that the Chapter President is ultimately responsible for the implementation of the Formation program. (Canon Law 329 and Directive 1, p.9)

#### Delegate to the Regional Council

- The President is the First Delegate to the Regional Council by virtue of the Office of President
- The 2nd Delegate to the Regional Council is an elected position unless the Chapter Council has voted (by request of Fr. Allen) for the Assistant President to hold this position by virtue of the Office of Assistant President.
- Each Chapter has two (2) votes on the Regional Council
- The Delegate/Representative to the Regional Council is expected to attend the Regional Council meetings and prepare a report to be presented at the next Chapter Council meeting.

#### Alternate Delegate to the Regional Council

- The Alternate Delegate to the Regional Council is an elected position.
- The Alternate Delegate is expected to attend Regional Council meetings, if possible. If either the 2nd Delegate or Chapter President is unable to attend he/she has a vote at these meetings.
- The Alternate Delegate is eligible to be elected to a position on the Regional Council.

#### Treasurer

- The Treasurer along with President's name is on Bank checking accounts. Is authorized to issue checks upon approval of President (and/or Council) for Chapter business.
- Maintains the checking account deposits, withdrawals, and balances.
- Is responsible for financial reports to the Chapter Council. Prepares and presents a current financial report at all Council Meetings. Name is removed from bank account(s) upon completion or termination of Council

position.

- Is responsible for collecting and distributing all monies, and oversees all Chapter accounts.
- Checks need only to be signed by Treasurer.
- Reports may be monthly, periodically or annually as decided by the Chapter Council.

### Secretary/ Recording Secretary

- Each Chapter determines which duties which secretary carries out.
- Keeps minutes and attendance of all Chapter and Council meetings.
- Presents Council meeting minutes to Council for approval at the next Council meeting.
- Sends copies of the minutes, in a timely fashion to the Provincial Promoter, Provincial President and Regional President.
- Presents the Chapter President with a copy of the approved minutes for the Chapter's files/records. These same records are to be kept by the Chapter secretary until such time as they are passed on to their successor.
- All secretaries should send expeditiously any death notices to Provincial Offices so they Notice should include date of death.
- Conducts Chapter correspondence, unless President and Council make other arrangements.
- Prepares Chapter Newsletter in consultation with the President.

### *Chapter Election Guidelines*

#### VOTING FOR COUNCIL MEMBERS

##### 1. Pre-election Process

At the Chapter meeting prior to election the President will have a list of all members who are eligible to serve on the council.

"Only those who are professed are permitted to vote. Only those who are life promised are eligible to be elected." All Perpetually Professed members are expected to be willing to serve. No one should declare their intent to run or not prior to the elections, allowing the Holy Spirit to work within our elections.

On Election Day, the names of those on the eligible list who are not present will be removed from the list prior to holding the election. A member **MUST** be present at time of election in

order to be elected, and be up-to-date with all their dues. Immediately after the election if the person elected feels that he/she is unable to serve they declare at this time. but not before the elections. If this should occur, another balloting must take place immediately.

In the case where the Presidents term is completed. his/her term must expire then the Sub-president will conduct the elections for a Councilor shortly thereafter.

## 2. Chapter Elections — Voting Process/Procedures

Those eligible to be elected are Perpetually Professed members unless the Provincial Promoter has granted special permission to include Temporary Professed members (Chapter must request this in writing with good reason for the request). Those eligible must be in attendance at the election meeting.

Absentee voting is NOT permitted Voter must be present at time of election. Chapter voters elect an eligible person to the Chapter Council.

## 3. Post-Election Guidelines for Reporting Results of Elections.

"Chapters are to follow the norms and directives of the Province of St. Joseph as they appear in The Rule and Directory. All election results are to be mailed to the Provincial Promoter immediately for approval. The report should include the names as they appear on the ballot (Actual voting ballots are blank) as well as number of voters, the names of those who received votes and the number of votes tallied (including blank ballots). Simply stated, a complete report of the election process from beginning to end is required. If a chapter does not hear from the Provincial Promoter within one month you may presume that he has approved the elections\_ The Provincial Promoter will confirm elections in writing. The election report should be submitted to the Provincial Promoter on a separate sheet of paper. Election Report Form approved by the Provincial Council should now be used to report elections. (Please see approved form)

## C. COUNCIL ELECTIONS GUIDELINES — VOTING FOR OFFICER(S)

The Councilor(s) elect — after approval of the Chapter's election of councilor(s) by the Provincial Promoter — at the next Council Meeting after approval is received, will then elect from amongst themselves (the Councilors) the Council Offices that are vacant following the Rule and Directory.

1. Order of Council Officer(s) Election: There should be an order to follow when there is an election of a President. Council members should use wisdom and discretion when deciding the order of electing Council Officers.

1. President
2. Delegate to Regional Council
3. Treasurer
4. Vice President
5. Alternate Delegate to Regional Council
6. Recording Secretary
7. Formation Director

### **Religious (Spiritual) Promoter** — Re/Appointment Process

The following procedure is followed when a Religious Promoter is appointed:

a) "Renewal of a Spiritual Promoter is not automatic. The Chapter and Chapter Council should examine their records and consult the Spiritual Promoter as to his/her willingness and availability to serve for another term. Request for renewal should be sent to the Provincial Promoter in letter form. Do not include this request in the Chapter minutes — it must be submitted separately so that a copy of the request can be submitted with the appropriate documents to the Prior Provincial for his approval." When a Religious Promoter is considered for appointment or reappointment for a term of three (3) years, the process remains the same as for a first time appointment.

The Religious Promoter's term is for three years and is reviewed prior to the end of term for possible renewal. The Religious Promoter's term may be for an unlimited number of terms.

Chapter members have input in this process, and their recommendation is presented to the Council for consideration. Upon a vote by the Council recommending an individual a letter of consensus is sent to the Provincial Promoter, who then reviews the individual's credentials and makes a recommendation to the Prior Provincial for a final decision. The Prior Provincial completes the form and mails to the Religious Promoter elect and sends a copy to the Provincial Promoter. Religious Promoter assists the members in doctrinal matters and spiritual life and is expected to attend Council meeting in an advisory capacity (voice but no vote). The Promoter may be a priest (religious or diocesan), religious brother or sister, or a deacon.

## ***REGIONAL AND PROVINCIAL GOVERNMENT***

### Regional Council

a) The Regional Council consists of Chapter Presidents and their Chapter's Representative(s). Each Chapter has two votes on the Regional Council.

b) The New England Regional Council meets twice a year. It is made up of two voting delegates and one alternate delegate from each chapter in the Region. The first delegate is the President from each Chapter. The second delegate can either be the sub-president or elected from the Chapter Council membership according to each Chapter's by-laws. An alternate shall be elected to assure two voting members in case the first or second delegate cannot attend the

### Regional Council Meeting.

The New England Regional Council handles any concerns brought to them from their Provincial Council Delegates. They also handle any chapter concerns within their Region. They have periodic Regional Teaching Days in place of or within a Regional Council Meeting.

### Regional Council Government

Each chapter within the Province shall elect its officers from among the council membership. The President shall be a member of the Regional Council. One (1) 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 (2) votes on this council. The Regional Council shall elect from among its membership a President who becomes first Delegate to the Provincial Council. Other officers may also be elected as determined necessary to carry out the administration of the regional area. The council shall elect two (2) other Delegates elected to the Provincial Council as well as two (2) Alternates\_ Each region has the right to have three (3) voting members as their representatives to the Provincial Council."

### Regional Council Elections

The following Regional Council Officers are elected by the Regional Council.

- President
- Assistant President
- Third Delegate
- First Alternate Delegate to Provincial Council
- Second Alternate Delegate to Provincial Council
- Regional Treasurer
- Secretary (may be appointed)

Job Description for Officers:

Regional President

Responsibilities:

- Schedule, draw up agenda and preside over Regional Council meetings.
- Retain Regional records and correspondence as it pertains to chapters within the region.
- Serve as first Delegate to Provincial Council. Prepare and present oral report summarizing activity within region and individual chapters on an annual basis.
- Monitor life within chapters and Satellite chapters in region and visit them with Provincial Promoter whenever possible.
- Maintain communications between individual chapters and Provincial Promoter, monitor needs of said chapters and address requests for intervention.
- Assign individual duties for committee members and sit on all committees.
- Monitor formation within chapters and coordinate inter-regional resources as pertains to formation material.
- Oversee budget and assist Treasurer in disbursing funds as necessary.
- Design a report form for each chapter in the region to fill out the first of the year for information for his/her report to the annual Provincial Council Meeting.
- Compiles an annual report to be given at the Provincial Council Meeting with written copies to the Provincial Promoter and Provincial Council President (President).
- Brings all concerns from the chapters in the region to the Provincial Council
- Brings all Provincial Council concerns and information to the chapters in the region.

Vice President



### Responsibilities:

- Delegate elected as Assistant or Sub-President should be able and willing to assume duties of Regional President whenever possible.
- The Assistant President also serves as second Delegate to the Provincial Council and attends the annual Provincial Council meeting.

### Third Delegate to the Provincial Council

#### Responsibilities:

- Attend annual Provincial Council meeting.
- Study necessary items on agenda and prepare response to be discussed in council sessions.
- Develop an understanding of chapter life throughout the Province; in each respective region; so as to address the needs of the diversified membership.
- Participate actively at the regional level so as to bring the ideas/needs of the chapter members to the Provincial Council.
- Willingly assume the responsibility to insure that council matters are kept in strict confidence. Discussions and deliberations often involve sensitive matters, which must remain confidential. Delegates must be above reproach in that area.
- Delegates are responsible for their personal belongings in Washington\_ You must be able to carry luggage and climb stairs.

### Alternate Delegates ( 2) to the Provincial Council:

#### Responsibilities:

- In the event that any of the three delegates (Regional President, Assistant President, Third Delegate) are not able to attend a Provincial Council meeting the alternate delegates are expected to attend (with a vote) in their place.

### Treasurer

#### Responsibilities:

- Collect Regional Dues from the Chapters and maintain records
- Prepare annual financial report for council.
- Oversee collection of fees at Regional activities.
- Disburse funds as directed by council/President.
- An understanding of accounting principles is a plus.

## Benefits and Obligations of Lay Fraternity Members

### Benefits during Life

- You become a full member of the Dominican family as a lay member of a major Religious Order.
- You enjoy a privileged place in the church.
- You have St. Dominic for your Father and all the Dominican saints for your brothers and sisters.
- You share the prayers, penances and good works of Dominicans throughout the world.
- You gain plenary and partial indulgences, under the usual conditions, as listed in the Rule.
- You benefit from spiritual conferences on the interior life.
- You enjoy the society of fervent lay folk.
- In sickness and sorrow you have the support of special chapter prayers.
- Due to the influence of the liturgy, the sacraments, and adherence to the rule, you avoid the occasions of sin and rise promptly when you fall.

The above spiritual benefits are perpetual within the Order.

### Consolation at Death

Your daily rosaries are an efficacious preparation for death. On the day you die, if you wear the scapular, or spread it on your bed, you gain a plenary indulgence under the usual conditions.

You may, if you desire, be buried in part of the Dominican Habit.

The chapter will assist at the obsequies.

Your soul benefits from the masses, prayers and penances of all Dominicans long after your relatives and friends have forgotten you.

In heaven you will enjoy your special relationship with all

Dominican saints and elect in glory.

## Principle Obligations for Members

(None are binding under pain of sin)

To fulfill the obligation of daily prayer, a member should pray a liturgical office and 5 decades of the rosary.

### DAILY

1. The recitation of the Divine Office or 15 decades of the rosary or 5 decades if one is impeded from doing more.
2. One Our Father, Hail Mary and Eternal Rest etc. for all Dominicans living and deceased.
3. 15 min. of mental prayer or reading of sacred scripture which may replace the recitation of the Office.
4. Mass and Communion daily if possible is recommended and should be our goal.

### Weekly

1. Minimally Sunday Mass and Eucharist

### Monthly

1. Confession at least once.
2. Participation at meetings of the Chapter.

### Yearly

1. To assist at or have celebrated at least 3 masses for all living and deceased Dominicans.
2. Fasting on the vigil of the feasts of St. Dominic, St. Catherine and the Holy Rosary insofar as this may be possible.

## Practices Recommended

1. Annual retreat of 3 days, or single days of recollection.
2. Abstinence on all Fridays of the year or some special penance.
3. Modesty in dress, recreation, and avoidance of worldliness.
4. Personal apostolate of good works, prayer or suffering.
5. Involvement in the objectives of Vatican II.

Study of Sacred Truth. Truth is more than our motto. As it was the basis of St. Dominic's spirituality and apostolate so it must be ours. Truth comes from God by way of revelation and study. A member can come to know the truth by study of the word of God as revealed to us in Sacred Scripture, especially the New Testament, in the teaching of the church and in the lives of

those who were exemplary followers of Christ. Both in chapter and in private, the study of Divine truth is an essential part of the Dominican's way of life. For obtaining this objective, Chapters should establish, with the guidance of the spiritual director the means suited to their needs.

Apostolate. Every Lay Fraternity member, as every Christian, should consider having a personal apostolate flowing from his or her spiritual life. Where advisable, Chapters may have a chapter apostolate to assist those members who require leadership and moral support of their brethren and particularly to respond to some local need especially the religious instruction of children. Participating in such a chapter apostolate is always optional to the members.

Every chapter usually has a definite and effective program for visiting sick members, an apostolate recommended by the example of Christ Himself. Other apostolates may be suggested by the circumstances and special talents of individual members. The apostolate of prayer and suffering is not to be minimized especially the rosary.

Because of Christ's teachings (Mt7: 12, 22: 39 & 25: 3-46), every Christian is obliged to perform the works of mercy according to his ability and the need of his neighbor. The chief works of mercy are traditionally the following 14.

The 7 corporal works of mercy

- 1.feed the hungry
- 2.give drink to the thirsty
- 3.clothe the naked
- 4.visit the imprisoned
- 5.shelter the homeless
- 6.visit the sick
- 7.bury the dead

The 7 spiritual works of mercy

- 1.admonish the sinner
- 2.instruct the ignorant
- 3.counsel the doubtful
- 4.comfort the sorrowful
- 5.bear wrongs patiently
- 6.forgive all injuries
- 7.pray for the living and the dead

Because of the relative scarcity of Christians equipped to perform the first four spiritual works of mercy, God raised up, and his church authorized, the Order of Preachers precisely to specialize in these.

In addition St. Dominic, whose Charism the church has canonized and enjoined his order to continue, was preeminent in the practice of all the spiritual works of mercy. Consequently, we, as a chapter, look to our Franciscan brothers and sisters and to others similarly enjoined to fulfill their own specific role of focusing on the seven corporal works of mercy, while we ourselves emphasize the seven spiritual works of mercy.

We refer specifically to the message to Fr. Gobbi in Brazil on 2/26/91 in which we quote Our Lady's words "How subtle is the snare of my adversary, who often leads you to put all your priestly energy into healing the wounds of the poor and exploited, in order thus to make you forget to look above all at the deep wounds of the sinners and the wicked. Give the food of the grace of God to these souls who are dying of hunger."



## To Die Like a Dominican

One of the jokes that often get told in Dominican circles concerns what is termed "the Good Life." We say that the good life consists in three things: To live like a Jesuit, dine like a Franciscan, and to die like a Dominican. But what, you may

ask, is so great about dying like a Dominican?



There are many traditions that we have concerning devotion to our deceased brethren. If we are privileged to be present at the death of a brother, we are to commend his soul to the prayers of the Blessed Virgin Mary by chanting the Dominican version of the Salve Regina. Further, the house where the brother was

assigned is asked to pray the office of the dead for him and everyone in the province is required to pray one rosary for him and to say or attend one mass for his soul.

But our prayers for our Dominican brothers do not stop there. Every year we celebrate a Mass for all our Dominican departed on November 8. We also say a Mass for all benefactors and friends of the order on September 5, and one for deceased family members on February 7. But our prayers do not stop there. Every week, each house of the province must say at least one Mass and each Dominican must pray one rosary for the deceased of the province. Finally, every evening, usually before dinner, we pray the De Profundis (Ps. 130) for all those who died the following day in all the American provinces.

As you can see, we have a great devotion to our dead and one of the great consolations of being a Dominican is knowing that your brothers will pray for you continually after you die. However, it can be a two way street. Our Holy Father Dominic on his death bed promised to be more helpful to his brethren once he was before God. We also have the assurance that when our departed brothers come before the Lord they too will pray for us who are still in the fight for souls here on earth.

# Indulgences of the Lay Fraternity



[cf. *Analecta O.P.*, 1968, pp576ff., & 1969 *Enchiridion of Indulgences*, no. 48]

After the church's definitive reaction of discipline on indulgences by the apostolic constitution of Jan 1 1967, "Indulgentiarum doctrina", the order obtained on Oct 25 1967 the following plenary indulgences for members, provided they "at least privately make or renew a promise faithfully to keep the Lay Fraternity rule," and fulfill the three conditions of confession, communion and prayer for the Holy Father's intentions:

- 1. On the day of their acceptance and day of profession
- 2. On the following days:
  - Christmas
  - Easter
  - Our Lady of the Rosary
  - Feast of St. Dominic
  - Feast of St. Catherine of Siena
  - Annunciation
  - Assumption.

There are four possibilities for a daily plenary indulgence (though only one a day may be gained): One half hour of adoration before the blessed sacrament; one half hour of meditative reading of holy scripture; the stations of the cross; the rosary, that is, five decades said in a church in a public oratory or in common (said privately, there is a partial indulgence).



## Chapter Meetings - General Description

**ARE:** Expression of Dominican Community  
Expression of Spiritual Goals  
Gathering of Dominican Laity  
First encounter of newcomers

**ARE NOT:** centered on socializing and refreshments

As recommended by Provincial Council

FORMAT:

1. open with prayer led by prior or director or designate
2. brief introduction of newcomers, visitors or guests - welcome old members back - recognize those involved in some worthy apostolate - mention news to membership
3. Business meeting  
progress report on apostolate of the chapter if appropriate  
- report on the sick or absent - reports on deaths
4. activities since last meeting - upcoming events - NO minutes of last meeting

### SPIRITUAL ACTIVITIES

(allow greatest time for these)

1. Spiritual talk or lecture
2. Mass, liturgy of hours, rosary
3. Scripture sharing

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## Habit of the Lay Fraternity

For the habit of the order, members ordinarily wear under their

regular clothes a small, white cloth scapular, blessed at the time of profession and anytime it is replaced.

The scapular of the first Order was the final piece of the first order habit adopted after Blessed Reginald received it from the Blessed Mother.

A medal of St. Dominic may be worn in place of the scapular.

The Dominican cross or shield is not authorized to replace the scapular or medal but may be worn as an expression of one's vocation.

At death all members have the right to be clothed in part of the full dominican habit. This partial habit may be purchased from a Dominican Monastery. Please ask your president for the address.

***The black and white habit of the Order of Preachers joins us to over eight centuries of Dominican history. From the foundation of the Order, the simple tunic and long white scapular, the simple black and white garments, symbolic of innocence and penance, have served as a sign of simplicity, poverty, and most importantly, of consecration to Christ.***



***Giovanni di Paolo The Mystic Marriage of Saint Catherine of Siena***

## LAY DOMINICAN STAGES OF MEMBERSHIP AND FORMATION

The four stages of membership are Inquiry (postulancy), candidate (novitiate), temporary promise and final promise. The first step allows the candidate to get to know the Order better. This step is normally conducted through regular meetings. The formation director at the candidate's local chapter will help the candidate discern whether or not he or she is made for Dominican life. If there is a positive response at the end of this step, the candidate will be invited to proceed to the next step. Upon completion of the required Provincial Admission Form (See Appendix), submission of documentation and acceptance by the Chapter Council, the prospective member is admitted to the period of formal Inquiry or Postulancy

**New members must request, fill out and submit this form. Only after approval will you enter the Inquiry stage. There is no formal ceremony at this point, only the approval of the Admission Form.**

**Required for all new members at the start of this stage:**

**Holy Bible (handheld size suitable for study)**

**Catechism of the Catholic Church**

**Liturgy of the Hours (preferably the 4 volume set, but one volume set is satisfactory)**

**Saint Dominic, by Bede Jarrett**

**Rule and Directory of the Lay Dominicans (as provided in this handbook)**

**Inquiry Stage (Postulancy): Six Months**

People interested in the Order meet once a month to learn about the history of the Order, the four pillars – prayer, study, community, apostolic activity. They learn what is required for membership and what it means to discern.

During this period, the inquirer must complete, at a minimum, the prescribed Provincial Formation material. Other material unique to a particular Chapter maybe used to supplement this material. Initial formation material allows the inquirer to obtain

a basic knowledge of Dominican history and mission, general requirements of the Rule and Directory, and purpose of the Lay Dominican vocation. This, along with faithful attendance and evidence of the ability of the inquirer to participate in the communal life within a Chapter, provides a reasoned discernment of a Lay Dominican vocation.

**Postulancy Formation Topics**

- 1. Spirit and Aims of St. Dominic.....3 pages
- 2. Dominicans - People of the Word.....7 pages
- 3. Dominicans as People of Prayer-The Practice of Lectio Divina  
.....7 pages
- 4. Apostolate and the Lay Dominican.....7 pages
- 5. Community.....5 pages
- 6. Lay Dominican Community in Practice.....6 pages

If the inquirer does not request reception at this time, there is no further obligation either of the individual to the Fraternities or of the Fraternities to the individual.

**Candidate Stage (Novitiate): One Year**

At the completion of the postulancy period, the inquirer may request in writing reception by the Chapter which marks his or her entrance into the Chapter on a temporary basis. Reception into the Lay Fraternities of St. Dominic is granted upon the recommendation of the Formation Director and approval of the request by the Chapter Council. With the completion of the Rite of Reception (Temporary Promises for One Year), the individual formally enters the Candidacy stage or (Novitiate).

**It is the duty of the Chapter Council to approve this petition after hearing the recommendation of the Formation Director. If approved, the President shall schedule the location and date of reception and determine the type of ceremony that will be used. (See Appendix - Rite of Reception and Profession).**

**It is the duty of the member to read the Rite and arrive at the ceremony with the small scapular and their bible.**

After the new candidate is received and clothed with the scapular, he is officially welcomed as a member of the Dominican Order and begins his one year formal Novitiate formation period. This is a more formal formation period in the life of a fraternity member. This period includes diverse activities: the study of the life of St. Dominic and other great Dominican figures, such as St. Catherine of Siena; the study of the Constitutions, the history of the Order, and the Rule of the Fraternities of St. Dominic; and the general practice of the commitments of a lay Dominican (e.g., daily Mass, Morning and Evening Prayer from the Liturgy of the Hours, daily Rosary).

This period of initial membership must be a minimum of one year during which the official Initial Formation Program, along with any formation material specific to the Chapter is completed. Both the individual and the competent authority of the Chapter must consider and discern the desire and ability of the individual to fulfill the obligations of Lay Dominican life along which may include:

- a) Ability to participate in a communal setting;
- b) Understanding of and adherence to the Rule and governing statutes;
- c) Understanding of and engagement in practices of Dominican Spirituality which include at a minimum:
  - 1) Participating in daily Mass (when possible);
  - 2) Praying some portions of the Liturgy of the Hours with a minimum component of Morning and Evening prayer;
  - 3) Praying daily the Our Father, Hail Mary and Eternal Rest for all deceased Dominicans;
  - 4) Praying the Rosary;
  - 5) Reading and reflecting daily on Scripture (15 minutes);
  - 6) Studying councilor and post-councilor documents and other spiritual readings;
  - 7) Understanding of the apostolate;
  - 8) Engaging in an active apostolate;
  - 9) Receiving the Sacrament of Reconciliation monthly;
  - 10) Faithfully attending and participating in

- Chapter meetings;
- 11) Participating in an annual retreat;
  - 12) Scheduling and participating in the celebration of Masses (with Chapter) for deceased Dominicans;
  - 13) Being knowledgeable of and obedient to the Magisterium of the Church;
  - 14) Understanding and adhering to the Rule and governing statutes of the Lay Fraternities;
  - 15) Providing Financial support of the Lay Dominican structure: Chapter, Region and Province;
  - 16) Having the physical, mental and temperamental ability to fulfill these requirements.

## Novitiate Formation Topics

1. History and Personality of St. Dominic
2. History of the Dominican Order Especially the Laity
3. Dominican Rules and Statutes: Vehicles of Dominican Spirituality
4. Government, Source of Dominican Spirituality
5. Commitment to Community
6. Liturgical and Personal Prayer
7. The Sacraments in Daily Life with Special Consideration to the Eucharist and the Sacraments of Initiation - RCIA
8. Dominican Devotions: In-Depth View
9. Dominican Study
10. Charism of Preaching

The objective of this program is to gain knowledge of Dominican history and traditions, deepen understanding of prayer life, appreciate value of study and develop an understanding of community.

## Temporary Promise Stage: Three Years

The temporary promise stage is three years. Upon request of the member or the requirement of the Chapter Council, the Temporary Promise may be renewed for one year beyond the

three year period, for a total of four years. It cannot be renewed beyond that time.

At the end of the Temporary Promise period, if a member does not request to make the above extension or the Life Promise, he or she ceases to be a member of the Lay Fraternities, is no longer bound by the obligations of the Rule and statutes, nor due he or she continue benefit from the privileges of the Order.

Criteria for advancement to the Life Promise are: completion of the official Ongoing Formation Program, any other formation material specific to the Chapter, and a prudent and thorough review by the Chapter Council that the member understands and adheres to the criteria for Lay Dominican life.

### **Life Promise (Ceremony)**

Life Profession is truly life transforming. This means that the member has fully integrated the Dominican way of life into his or her own way of life. When the decision is reached to move ahead and make final profession, the individual makes a commitment to live according to the Rule of the Fraternities of St. Dominic for the rest of his or her life.

Dominicans are particularly committed to on-going formation both in the chapter and individually. Even though one has made a permanent commitment to be a Dominican, on-going study continues in the area of Dominican spirituality, the Scriptures, the teachings of the Church, etc. Dominicans are always concerned about growing in understanding of both their faith and their Dominican vocation.

### **On Going Formation Program (1988) - Phase I**

1.Marian Spirituality pages	10
2.Ecclesiology/Church pages	34
3.Intro to Prayer and the Nine Ways of Prayer of St. Dominic 10 pages	
4.Dominican Saints: Catherine DeRicci, Pope St. Pius V	

16 pages	
5.Spiritual Direction Help to the Individual and the Role of the Spiritual Director	
23 pages	
6.Penitential Spirit: History and Contemporary Practice	
8 pages	
7.Contemporary Dominicans:	
Mother Mary Walsh, Mother Alphonsa Hawthorne	3
pages	
8.Scripture Study Program	86
pages	

### On Going Formation Program (1989) - Phase II

1.Blessed Margaret of Castello	
23pages	
2.Twentieth Century Dominicans: Sister Jean Dorcy, Henry Denifle, Sister Susanna Companions-Martyrs	
pages	
3.Dominican Saints: Rose of Lima -Albert the Great	
8 pages	
5.Spiritual Direction for the Laity: Explanation and Practical Application	
16 pages	
6.Liturgy of the Hours A Layperson's Understanding	
22 pages	
7.A Personal Journey	20
pages	
8.The Dominican Habit	
18 pages	

### On Going Formation Program (1990) - Phase III

1. The Rule: An Historical Perspective	
65 pages	
2. Formation and the Rule	6
pages	
3. An Introduction to Scripture: As Literature – As the Word of God Three Sessions	58
pages	
4. The Psalms	12



pages	
5. Blessed John of Vercelli	19
pages	
6. St. John Macias	6
pages	
7. St. Martin DePorres	
14 pages	
8. Christifideles Laici	41
pages	

## Lay Fraternities Worldwide

There are 41 provinces worldwide. The United States is divided into four provinces.

1. St Martin dePorres (Southern)
2. St. Albert the Great (Midwest)
3. Holy Name of Jesus (West)
4. St. Joseph (East)

### Lay Fraternities in the Saint Joseph Province

Dominican Laity (Lay Fraternity) in the Saint Joseph Province

Lay Fraternities of Saint Dominic

P.O. Box 4546

New Windsor, NY 12553

845-565-7302 Website: 3OP.org

The Provincial Promoter of the Lay Fraternity in the Saint Joseph Province, whose responsibility it is to promote the laity to the friars and to act as liaison to the Provincial and Master Generals:

Current

Individual: \_\_\_\_\_

Past Promoters :

Fr. Darren Pierre, O.P.

Fr Juan Diego, O.P.

Fr James Sullivan, O.P.

Fr. Joseph Allen, O.P. Ordained 6/8/67

1979-81 Pastor St. Dominic's Youngstown, Ohio

Fr. Wendell O.P.

This province is divided into six regions and eastern Africa.

Region 1: CT, MA, ME, RI, VT

Region 2: NJ, NY (downstate)

Region 3: NY (upstate)

Region 4: NJ, PA

Region 5: DC, MD, VA, NC

Region 6: OH, KY

Eastern Africa

**REGION 1  
CONNECTICUT:**

Our Lady of Grace Pro-Chapter  
@ Holy Apostles College and Seminary (Cromwell, CT)  
c/o Dr. Terry Boron, O.P.  
48 Fieldstone Court  
North Haven, CT 06473  
203-234-1463  
(boronfamily@aol.com)

St. Mary's Chapter  
@ St. Mary's Church (New Haven, CT)  
c/o Mrs. Cosette Heimann, O.P.  
103 Pond View Circle  
Guilford, CT 06437  
860-338-3076  
(cheimann@csc.com)

**MAINE:**

The Two Hearts of Jesus & Mary Pro-Chapter  
@ Little House of Prayer (Biddeford, ME)  
c/o Mrs. Constance Cook, O.P.  
91 Pool Street  
Biddeford, ME 04005  
207-284-9854  
(Dcook001@maine.rr.com)

Resurrection Chapter  
@ Community of the Resurrection (Otisfield, ME)  
c/o Sr. Rosalie Dickson, O.P.  
P.O. Box 284  
Casco, ME 04015-0284  
207-627-7184  
(sisterrosalie@fairpoint.net)

Blessed Margaret of Castello Pro-Chapter  
@ Saints Peter and Paul Basilica (Lewsitown, ME)  
c/o Mrs. Marlene Laurendeau, O.P.  
5 Mast Lane  
Burnswick, ME 04011-1755  
207-725-4196  
(marlenelauren@gmail.com)

**MASSACHUSETTS:**

St. Martin De Porres Chapter

@ St. Patrick's Church (Natick, MA)  
c/o Mr. Roman Martin-Sadok Gorski, O.P.  
14B Strawberry Hill Road, Apt. 32  
Acton, MA 01720  
978-263-4506  
(romanops@msn.com)

Our Lady of Mercy Chapter  
@ MCI Norfolk, MA / Trenton, NJ (Norfolk, MA)  
c/o Ms. Ruth Raichle, O.P.  
1049 Main Street  
Millis, MA 02054  
508-376-9923  
(bethanyosfop@aol.com)

Hope of Bethany Pro-Chapter  
@ St. Theresa Church (Sherborn, MA)

St. Rose of Lima Chapter  
@ St. Dominic Church (Swansea, MA)  
c/o Fr. Joseph Viveiros, O.P.  
1277 G A R Hwy.  
Swansea, MA 02777-4212  
509-675-4626

Mother of God Chapter  
@ Monastery of the Mother of God (Springfield, MA)  
c/o Mr. James Mitson, O.P.  
476 Franklin Street Ext.  
Agawam, MA 01001  
413-786-8652  
(jmit3206@aol.com)

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### **NEW HAMPSHIRE:**

Corpus Christi Pro-Chapter  
@St. James Church (Portsmouth, NH)  
c/o Ms. Rebecca Justin, O.P.  
20 Olympic Lane  
N. Andover, MA 01845  
978-686-8252  
(bjustin@comcast.net)

## **RHODE ISLAND:**

Our Lady of Divine Providence/St. Thomas Aquinas Chapter  
@ Providence College (Providence, RI)  
c/o Mrs. Mary Hurley, O.P.  
50 Peckham Road  
Little Compton, RI 02837  
401-635-2875  
(mediatirx@iglide.net)

Mother of Mercy Pro-Chapter (Tiverton, RI)  
c/o Mrs. Laurie Anne Biszko, O.P.  
280 Fish Road  
Tiverton, RI 02878  
401-625-1623  
(biszko@aol.com)

## **REGION 2 (Northern NJ and Downstate NY)**

### **NEW JERSEY (Northern):**

Caldwell College Chapter  
@ St. Catherine Infirmary (Caldwell, NJ)  
c/o Mrs. Pat Pongracz, O.P.  
572 Rockaway Valley Road  
Boonton Township, NJ 07005  
973-627-5811  
(bett18NJ@aol.com)

Sacred Heart Chapter  
@ St. Mary's Church (Rahway, NJ)  
c/o Mrs. Margaret Hreha, O.P.  
331 Madison Street  
Linden, NJ 07036  
908-862-3234  
(mahreha@gmail.com)

Holy Rosary Chapter  
@ Our Lady of the Perpetual Rosary Monastery (Summit, NJ)  
c/o Mrs. Catherine Abraham, O.P.  
858 Garden St.  
Union, NJ 07083  
(908) 810-8847  
cbornagain77@verizon.net

## **NEW YORK (Downstate):**

Corpus Christi Pro-Chapter  
@ St. Thomas Aquinas Church (Brooklyn, NY)  
c/o Mr. John Regis Hollis, O.P.  
453 E. 14th Street, Apt. MD  
New York, NY 10009  
212-260-2029  
(regisdesign@earthlink.net)

Rose Hawthorne Pro-Chapter  
@ Rosary Hill Home (Hawthorne, NY)  
c/o Mrs. Mary Ann Cerrata, O.P.  
89 Sky Top Drive  
Pleasantville, NY 10570  
914-769-4755  
(macandvac@juno.com)

Our Lady of Hope Chapter  
@ St. Jude Church (Mastic Beach, NY)  
c/o Mrs. Ana Pauze, O.P.  
77 Siennecock Avenue  
Mastic, NY 11950  
631-281-7763  
(anapauze@msn.com)

Most Holy Rosary Chapter  
@ St. Francis of Assisi Church (Newburgh, NY)  
c/o Mr. David Sutton, O.P.  
431 Blooming Grove Turnpike, #52  
New Windsor, NY 12553  
845-565-7302  
(davidtop@earthlink.net)

Our Lady of the Assumption Chapter  
@ St. Vincent Ferrer Priory (New York City, NY)  
c/o Dr. Robert F. Cuervo, O.P.  
84-44 111th Street  
Richmond Hill, NY 11418

718-847-9869  
(maca567@yahoo.com)

Our Lady of the Poor Chapter  
@ Holy Rosary Church (Hawthorne, NY)  
c/o Mrs. Joan Allgaier, O.P.  
51 Wayne Avenue  
White Plains, NY 10606  
(phone missing)  
(trysaint@hotmail.com)

Queen of the Rosary Chapter  
@ Molloy College (Rockville Centre, NY)  
c/o Mr. Anthony Tallini, O.P.  
504 N. First Street  
New Hyde Park, NY 11040  
516-354-5715  
(veritas922@aol.com)

St. Catherine of Siena Chapter  
@ St. Teresa's Church (Staten Island, NY)  
c/o Ms. Margaret Caterina, O.P.  
59 Gibson Avenue  
Staten Island, NY 10308  
718-984-6089  
(margarcateri@aol.com))



## **REGION 3 (Upstate NY)**

### **NEW YORK (Upstate)**

Immaculate Heart Chapter  
@ Our Lady of the Rosary Monastery (Buffalo, NY)  
c/o Mrs. Jeanette Salvadore, O.P.  
900 Borden Street  
Cheektowaga, NY 14227  
716-684-1795  
(jeanette.salvadore@itt.com)

Mary, Queen of Apostles Chapter  
@ Mary the Queen Monastery (Elmira, NY)  
c/o Mrs. Kathleen Desrosiers, O.P.  
12 Bundy Avenue  
Bath, NY 14810  
607-776-4818  
(mftop2001@yahoo.com)

Our Lady of the Sacred Heart Chapter  
@ St. Clement Church (Saratoga Springs, NY)  
c/o Ms. Theresa Best, O.P.  
2 Aberdeen Way  
Gansevoort, NY 12831  
518-584-8672  
(traleerose@irishabroad.com)

St. Louis Bertrand Chapter  
@ Monastery of the Perpetual Rosary (Syracuse, NY)  
c/o Mr. Louis Pizzuti, O.P.  
5479 Trastevere Road  
Clay, NY 13041  
315-699-8689  
(loupizzuti@yahoo.com)

## **REGION 4 (DE, Southern NJ, and PA)**

### **DELAWARE:**

Our Lady, Queen of Peace Group  
@ St. Thomas More Dominican Oratory (Newark, DE)  
c/o Mrs. Diane Cannon  
933 Alexandria Drive Newark, DE 19711 302-540-0213  
(minqtao@comcast.net)

### **NEW JERSEY (Southern):**

Holy Rosary Chapter  
@ Monastery of the Perpetual Rosary (Camden, NJ)  
c/o Mrs. Joanne Sarkees, O.P.  
10 North Bryn Mawr Place  
Media, PA 19063  
610-627-0310  
(jcsarkees@aol.com)

St. Catherine of Siena Chapter  
@ St. Elizabeth Ann Seton Church (Whiting, NJ)  
c/o Mr. Ben Radice, O.P.  
124 Throssell Road  
Lavallette, NJ 08735  
732-854-7074  
(flatboyben@opton.net)

Our Lady of Victory Group  
@ St. Raymond Church (North Cape May, NJ)  
c/o Mr. Robert Ellis, O.P.  
610 Pacific Avenue  
North Cape May, NY 08204  
609-886-7081  
(pb1012@comcast.net)

### **PENNSYLVANIA:**

St. Louis De Montfort Pro-Chapter  
@ Sacred Heart Church (Bath, PA)  
c/o Miss Evelyn Orogo, O.P.

48 Sycamore Drive  
Bath, PA 18017  
610-759-2004  
(evelyn.oroego@yahoo.com)

Expectation of the Blessed Virgin Mary Chapter  
@ Notre Dame Church (Bethlehem, PA)  
c/o Mrs. Anna Mae Von Lear, O.P.  
1562 Bayberry Lane  
Bethlehem, PA 18018  
610-868-6794  
(vonleera@gmail.com)

Our Lady of Prouille Chapter  
@St. David's Church (Willow Grove, PA)  
c/o Miss Carol Capelli, O.P.  
433 Valley Ave.  
Hammonton, NJ 08037  
609-561-1462  
(cricpli@aol.com)

St. Thomas Aquinas Pro-Chapter  
@ St. Rita's Mission Church (Gouldsboro, PA)  
c/o Mrs. Alexandra Orvieto, O.P.  
123 Clover Lane  
Greentown, PA 18426  
570-676-3499  
(aorvieto@ptd.net)

St. Thomas Aquinas Chapter  
@ Immaculate Heart of Mary Monastery (Lancaster, PA)  
c/o Mr. Tom Walker, O.P.  
2895 Kissell Hill Road  
Lititz, PA 17543  
717-569-1071  
(tom@walkerinsuranceservices.net)

St. Catherine of Siena Chapter

@ Immaculate Mother Convent (Pen Argyl, PA)  
c/o Mr. Patrick Giannotta, O.P.  
11 Kyle Drive  
Phillipsburg, NJ 08865  
908-388-1957  
(pgianna@ptd.net)

St. Catherine of Siena Chapter  
@ Holy Name of Jesus Church (Philadelphia, PA)  
c/o Mr. Robert Ellis, O.P.  
610 Pacific Avenue  
North Cape May, NY 08204  
609-886-7081  
(pb1012@comcast.net)

Our Lady of Perpetual Help Chapter (Filipino Chapter)  
@ St. Peter the Apostle Church (Philadelphia, PA)  
c/o Mrs. Judith Belonia, O.P.  
118 W. Albertson Avenue  
Westmont, NJ 08108  
865-854-5623  
(judy.belonia@prufoxroach.com)

## **REGION 5 (Middle Atlantic)**

### **DISTRICT OF COLUMBIA:**

Our Lady of Fatima/St. Catherine of Siena Chapter  
@ Dominican House of Studies  
c/o Ms. LaVerne Atiba, O.P.  
1725 Varnum Street, NW  
Washington, DC 20011  
202-829-0666  
(laverne.atiba@yahoo.com)

Blessed Fra Angelico Pro-Chapter  
@ Dominican House of Studies  
c/o Mr. Mark Johnson, O.P.  
1605 Walden Drive  
McLean, VA 22101  
202-412-6697  
(markjohnson10@cox.net)

Immaculate Conception Chapter  
@ Dominican House of Studies  
c/o Dr. Jean Francois Orsini, O.P.  
410 Fessenden Street, NW  
Washington, DC 20016  
202-686-0849  
(jorsini@pin-stripe.com)

St. Dominic's Chapter  
@ St. Dominic's Priory  
c/o Laurette Fisher, O.P.  
5405 37th Avenue  
Hyattsville, MD 20782  
301-779-4262  
(laurette.fisher@faa.gov)

### **MARYLAND:**

Saint Pius V Pro-Chapter

@ Mount De Sales Academy (Catonsville, MD)  
c/o Mrs. Wendy Pavlat, O.P.  
5709 Goucher Road  
College Park, MD 20740  
301-345-8077  
(ericandwendy@earthlink.net)

Bishop Fenwick Chapter  
@ St. Andrew the Apostle Church (Silver Spring, MD)  
c/o Miss Elissa Speckmann, O.P.  
504 Meadow Hall Drive  
Rockville, MD 20851  
301-251-6290  
emas83@juno.com

Mary, Seat of Wisdom Chapter  
@ Our Lady of Sorrows Church (West River, MD)  
c/o Mrs. Ann Devine, O.P.  
4805 Idlewood Drive  
Shady Side, MD 20764  
301-261-9347  
(anndeliasd@aol.com)

## **VIRGINIA:**

St. Thomas Aquinas Chapter  
@ St. Thomas Aquinas University Parish (Charlottesville, VA)  
c/o Mrs. Marta Brannon, O.P.  
3291 Heathcote Lane  
Kenswick, VA 22947  
434-906-1300  
(marta@stauva.org)

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Our Lady of Guadalupe Pro-Chapter (Front Royal, VA)  
c/o Mrs. Deborah D'Andrea, O.P.  
321 Oakridge Court  
Front Royal, VA 22630  
540-635-6834  
(debadeb@embarqmail.com)

St. Catherine of Siena Chapter  
@ St. Catherine of Siena Church (Great Falls, VA)  
c/o Ms. Donna Kerrigan, O.P.

1104 Dapple Grey Court  
Great Falls, VA 22066  
571-294-4058  
(dj Kerrigan@cox.net)

Sacred Heart Pro-Chapter  
@ Sacred Heart Church (Manassas, VA)  
c/o Mr. Tony Catabui, O.P.  
1367 Southgate Court  
Dale City, VA 22193  
703-670-7591  
(tm catabui@verizon.net)

## **REGION 6 (KY, OH, WV)**

### **KENTUCKY:**

St. Louis Bertrand Chapter (Women)  
@ St. Louis Bertrand Church (Louisville, KY)  
c/o Ms. Susan Yaden, O.P.  
1104 S. Sixth St.  
Louisville, KY 40203-3114  
(bobyaden@hotmail.com)

Our Lady Queen of Peace Chapter  
@ St. Louis Bertrand Church (Louisville, KY)  
c/o Ms. Mary Lou Gregory, O.P.  
9710 Long Rifle Lane  
Louisville, KY 40291  
502-403-8065  
(marygtop@insightbb.com)

Bl. Pier Giorgio Frassati Pro-Chapter  
@ St. Cecilia Church (Independence, KY)  
c/o Mr. Russ Connors, O.P.  
10950 Taylor Mill Rd.  
Independence, KY 41051  
859-468-0130  
(Russ@RussConnors.com)

St. Martin De Porres Chapter (New Hope, KY)  
c/o Mrs. Mary Frances Musk, O.P.  
3050 Gap Knob Rd.  
New Hope, KY 40052-6927  
270-325-3061  
(mfmusk@earthlink.net)

St. Dominic's Chapter  
@ St. Rose Priory (Springfield, KY)  
c/o Ms. Nancy Ballard, O.P.  
868 Loretto Road - P.O. Box 71  
Springfield, KY 40069-0071  
OHIO:

Our Lady of Peace Chapter  
@ St. Gertrude Church (Cincinnati, OH)  
c/o Mr. Sigurd Peterson, O.P.



1655 Langdon Drive  
Centerville, OH 45459-5049  
937-291-1325  
(sigurdpeterson@woh.rr.com)

Bishop Fenwick Pro-Chapter  
@ St. Gertrude Church (Cincinnati, OH)  
c/o Mr. David Brecount, OP  
7630 Shawnee Run Rd.  
Cincinnati, OH 45243-3009  
513-227-3284  
(dbrecount@usdigitalpartners.com)

St. Catherine of Siena Chapter  
@ St. Patrick Church (Columbus, OH)  
c/o Dr. Arvin Gallanosa, O.P.  
280 N. Grant Ave.  
Columbus, OH 43215-2623  
614-488-3779  
(gallanosa@gmail.com)

St. Dominic's Chapter  
@ St. Dominic's Church (Youngstown, OH)  
c/o Mrs. Patricia Moylan, O.P.  
77 E. Lucius Ave.  
Youngstown, OH 44507-1898  
330-881-4901  
(stdominic@zoominternet.com)

St. Thomas Aquinas Chapter  
@ St. Thomas Aquinas Church (Zanesville, OH)  
c/o Ms. Melanie Von Gunten, O.P.  
130 N. Fifth St.  
Zanesville, OH 43701-3583

Blessed Jordan of Saxony Pro-Chapter  
@ Holy Rosary Church (Steubenville, OH)  
c/o Ms. Catherine Heck, O.P.  
708 Oakmont Avenue  
Steubenville, OH 43952      740-283-6498

## **EASTERN AFRICA**

## **KENYA**

St. Martin de Porres Pro-Chapter  
P.O. Box 2566  
4011 KISUMU, KENYA  
c/o Mr. Fredrick Otieno, O.P.  
(fotieno@ke.cdc.gov)  
+ 254 733981781

St. Catherine of Siena Pro-Chapter  
P.O. Box 230, Village Market  
00621 NAIROBI, KENYA  
david\_w\_lutz@yahoo.com

## Provincial Council

Members of chapters within this province, elected by due process to represent their brothers and sisters with the provincial promoter. They are acquainted with and hopefully have visited each chapter. With the promoter they suggest, help and implement apostolates, conference days etc. Council usually meets each year for three days.

Current President: \_\_\_\_\_

Council Members: \_\_\_\_\_

New England: \_\_\_\_\_

New York City: \_\_\_\_\_

New York State: \_\_\_\_\_

Pennsylvania: \_\_\_\_\_

Washington DC: \_\_\_\_\_

Ohio: \_\_\_\_\_

Kentucky: \_\_\_\_\_

Michigan: \_\_\_\_\_

Canam: \_\_\_\_\_

Previous Provincial Presidents:

Betty McNiff	1975 - 1983
Doris Stukes	1984 - 1992
Laurie Biszko	1993 - 2002
Dorothy Murphy	2003 - 2010
Maryann Jablonski	2010-

## Regional Council

Its purpose is to co-ordinate activities retreats, workshops and programs for the spiritual growth and development of the membership - promote and co-ordinate exchange of chapter newsletters - perform visitations to the chapters by the president, priest director or council member for the purpose of ascertaining if chapter lives by the rule, lives the Dominican charism, has loyalty to church and study - and listens to membership.

Membership to regional council:

Each chapter elects one representative and one alternate both finally professed.

The regional council of these people elects one member as president who then becomes the provincial councilor of that region. The regional then elects an alternate to the council. Terms are three years

Regional President: \_\_\_\_\_

1st Delegate \_\_\_\_\_

2nd Delegate \_\_\_\_\_

3rd Delegate \_\_\_\_\_

1st Alternate \_\_\_\_\_

2nd Alternate \_\_\_\_\_

Past Presidents:

Ann Maloney 1981-1989

Laurie Biszko 1990-1999

Cossette Heiman 2000-2015

## Elumen Newsletter

If you would like to stay connected to the Fraternities of Saint Dominic, please sign up for the e-mail newsletter "eLumen." This is the official Internet newsletter of the Fraternities of Saint Dominic, Province of St. Joseph, USA. It can be found at:

<http://www.3op.org/newsletter.php>

Please read and use eLumen as much as you can. Make copies for other chapter members; send it to those who might be interested in this vocation, but most importantly send in little things that you think might be appropriate to be included. If you are not already subscribed to get eLumen delivered to your e-mail box please subscribe by visiting the site listed above.



## Outside Resources

### The Vatican

Listen to a spiritual message in English from Vatican radio  
dial 011 39 777 93020  
approximate cost is \$2.00 for two minutes at evening rates.

The official representative of the Vatican to the United States is called the Papal Nuncio and is currently Pietro Sambi 2005 to Present

Papal Blessing parchments to commemorate special occasions are available

Hardy Austin Assoc.  
421 W. Union Ave.  
Bound Brook, NJ 08805

Full and mini religious courses by mail are offered by:  
Catholic Home Study Institute  
9 Loudon Street  
Leesburg, VA 22075

There are 35 basilicas in the U.S. A basilica is so designated because of antiquity, design, historical importance or significance as a center of worship. On Dec 8,1990 on the Feast of the Immaculate Conception the National Shrine was raised to the dignity of basilica. It is the seventh largest in the world and the largest in the western world.

Catholics numbers 24% of the total population with

Northeast - 44%

Midwest - 20%

Rockies - 16%

Southeast - 8%

National Conference of Catholic Bishops

Secretariat for Laity and Family Life

3211 4th Street NE

Washington DC 20017-1194

202-541-3040

## Dominican Reading

### Suggested Personal Library

Bible  
Liturgy of the Hours  
St. Dominic by Bede Jarrett  
St. Dominic's Family - Dorcy  
St. Catherine of Siena by Alice Curtayne  
Secret of the Rosary by St. Louis DeMontfort  
Early Dominicans  
Dynamic Contemplation by Hinnebusch  
History Purpose and Spirituality - Hinnebusch

### General Dominican Reading

Saint Dominic

St. Dominic,  
By Sr. Mary Jean Dorcy ISBN: 9780895551955  
The Life of St. Dominic  
By: Sr. Augusta Theodosia Drane, ISBN:  
9780895553362  
Saint Dominic: The Grace of the Word  
By Fr. Guy Bedouelle, OP.

St. Dominic: Biographical Documents

The Libellus of Jordan of Saxony  
The Letters of St. Dominic  
The Process of Canonization at Bologna  
The Process of Cannonization at Toulouse  
The Nine Ways of Prayer for St. Dominic  
The Miracles of St. Dominic – (Sr Cecilia)  
The Bull of Canonization of GREGORY IX  
Prayer to St. Dominic  
The Bulls of Approbation  
The Encyclical Letter of Jordan of Saxony  
The Primitive Constitutions of the Order of Friars  
Preachers  
Bibliography  
Notes

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The Lives of the Brethren

Written between about 1255 to 1260 by Gerard de Frachet. Gerard was born in Chalons in Aquitaine,



joined the Order of Preachers in 1225. The book was written as a result of a request from the General Chapter in 1256 which was anxious to collect eye witness accounts of the doings and sayings of the early friars before the first generation of the order died. The text of the *Vitae Fratrum* is based largely on the submissions made by friars as well as separate writings from Bartholomew of Trent and Jordan of Saxony, covering in all the period from about 1206 to 1260.

#### St. Dominic's Family (Over 300 Famous Dominicans)

By: Sr. Mary Jean Dorcy, ISBN: 9780895552082

#### Dominican Saints

By: Novices of The Dominican House of Studies,  
ISBN: 978089555212

#### Saint Catherine

##### The Life of St. Catherine of Siena

By: Blessed Raymond of Capua ISBN:  
9780895557612

##### The Dialogue of St. Catherine of Siena

By: St. Catherine of Siena, ISBN:  
97808955501498

##### St. Catherine of Siena

By Alice Curtayne

#### Saint Thomas Aquinas

Kreeft, Peter (1990). *Summa of the Summa*. Ignatius Press.

ISBN 0-8987-0300-X.

Aquinas, Thomas; Mary T. Clark (2000). *An Aquinas Reader: Selections from the Writings of Thomas Aquinas*. Fordham University Press. ISBN 0-8232-2029-X.

St. Thomas Aquinas biography by G. K. Chesterton

#### Saint Martin DePorres

St. Martin De Porres, Apostle of Charity

By: Giuliana Cavallini, ISBN: 9780895550927

#### Saint Rose of Lima

St. Rose of Lima

By: Sr. Mary Alphonsus ISBN: 9780895551726

Saint Albert the Great

St. Albert the Great

Champion of Faith and Reason ISBN: 9780895559081

By: Kevin Vost

Bonniwell, W.R., The Life of Blessed Margaret of Castello

Blessed Bartolo Longo

The Blessed Bartolo Longo, By Gennaro Auletta

The Golden Legend by Jacobus de Voragine – Legends of early saints including Dominicans

Volume one can be found on website at:

<http://www.opne.org/history.htm>





## Personal Online Resources

Much information can be found at <http://www.opne.org>



Dominican Order - <http://www.op.org/en>

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LUMINARIA is published quarterly by the [Laity of the Southern Province of Saint Martin de Porres](http://www.luminaria.infodat-llc.com/). <http://luminaria.infodat-llc.com/>

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Central Province - <http://opcentral.org/>

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Donations are always needed to educate Dominican Priests  
Dominican Foundation  
Dominican Friars of the Province of St. Joseph  
141 East 65th Street  
New York, New York 10065  
Tel: (212)-737-5757  
Fax: (212)861-4216

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## Dominican Life



<http://www.domlife.org/>

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## Dominican Sisters International



<http://www.dsiop.org/web>

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## Ignatius Press



<https://www.ignatius.com/>

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## Daughters of St Paul



<http://www.pauline.org/>

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## Tan Books



<https://www.tanbooks.com/>

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## St Benedict Press



<https://books.benedictpress.com/>

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Dominican Daily – News from St Joseph Province –

<https://opeast.org/>

## **Dominican Book and Gift Sources**

### **Dominican Bookstore**

The store is operated by Tertia Pars Religious Goods Center, an apostolic and evangelical cooperative enterprise of the Lay Fraternities of St. Dominic (Province of St. Joseph) and the Lay Dominican Chapter of St. Thomas Aquinas in Charlottesville, Virginia.

EMAIL [dominicanbookstores@gmail.com](mailto:dominicanbookstores@gmail.com)

WEB [www.dominicanbookstores.com](http://www.dominicanbookstores.com)

PHONE 434-220-7191

401 Alderman Road

Charlottesville, VA 22903

### **DOMINICAN NUNS**

Monastery of Our Lady of the Rosary

543 Springfield Avenue

Summit, NJ 07901-4498

Tel. 908-273-1228 Fax 908-273-6511

<http://nunsopsummit.org/shop/>

Statues, books, medals, soaps, choir book.

### **Dominican Sisters of Blauvelt**

496 Western Highway

Blauvelt, NY 10913

Tel: 845-359-5600 Fax: 845-359-5773

First Communion Supplies

### **Dominican Sisters of Sparkill**

175 Route 340 Sparkill, NY 10976-1047

Phone: 845.359.6400

<http://www.sparkill.org/Public/GiftShop/sculptures.cfm>

Books, music, etc

### **Sinsinawa Book & Gift Gallery**

585 County Road Z

Sinsinawa, WI 53824-9701

Phone (608) 748-4411, ext. 849 Fax (608) 748-4694

E-mail [gallery@sinsinawa.org](mailto:gallery@sinsinawa.org)



## Rosary Making

Several resources are available to those who wish to make rosary beads.

Lewis & Co. - <http://www.rosaryparts.com/>

Rosaryparts.com supplies all Rosary parts needed for Catholic Rosary Making, including: Crucifixes, Rosary Centers, Rosary Beads, Rosary Twine, Birthstone Rosary and Rosary eye pins.

Catholic Parts Inc. - <http://www.catholicparts.com/>

Our Lady's Rosary Makers - <http://olrm.org/>

Founded in 1949 by Xaverian Brother Sylvan Mattingly, C.F.X. on the premise that he would teach people to make rosaries on the premise they would make and distribute them freely to missionaries.

## Brown Scapular

Another magnificent assurance of Salvation is Our Lady's Brown Scapular. One of the great mysteries of our time is that the great majority of Catholics either ignore or have forgotten the Blessed Virgin Mary's promise: "Take this Scapular, it shall be a sign of salvation, a protection in danger and a pledge of peace.

Whosoever dies wearing this Scapular shall not suffer eternal fire." She further says: "Wear it devoutly and perseveringly. It is my garment. To be clothed in it means you are continually thinking of me, and I in turn, am always thinking of you and helping you to secure eternal life."

In the pages of an ancient history of the Carmelite Order (written in mediaeval Latin by a priest named Fr. Marianus Ventimiglia), published in 1773 in Naples, we find this historical account:

Three famous men of God met on a street corner in Rome. They were Friar Dominic, busy gathering recruits to a new Religious Order of Preachers; Brother Francis, the friend of birds and beasts and especially dear to the poor; and Angelus, who had been invited to Rome from Mount Carmel, in Palestine, because of his fame as a preacher. At their chance meeting, by the light of the Holy Spirit each of the three men recognized each other and, in the course of their conversation (as recorded by various followers who were present), they made prophecies to each other. Saint Angelus foretold the stigmata of Saint Francis, and Saint Dominic said:

"One day, Brother Angelus, to your Order of Carmel the Most Blessed Virgin Mary will give a devotion to be known as the Brown Scapular, and to my Order of Preachers she will give a devotion to be known as the Rosary. ONE DAY, THROUGH THE ROSARY AND THE SCAPULAR, SHE WILL SAVE THE WORLD."

Today, a chapel on that very street corner in Rome, commemorates the meeting of St. Dominic, St. Francis of Assisi, and St. Angelus.

St. Alphonsus had a very special devotion to Our Lady of Mount Carmel and while alive wore his brown scapular faithfully. Many years after his death his grave was opened; the body and priestly vestments in which he was buried had turned to dust! But his scapular was found PERFECTLY INTACT! St. Alphonsus Liguori's Brown Scapular is still miraculously intact and on exhibit in his Monastery in Rome

Free Scapular & Bulk Orders

[http://www.freebrownscapular.com/order\\_page.html](http://www.freebrownscapular.com/order_page.html) and

<http://www.totallycatholic.com/subcategory/scapulars>

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## Project OPUS

This is a team researching and developing for the first time a unified written history of all branches of the Dominican Order (including laity) in the United States.

Director: Sr. Nona McGreal Dominican Studies Center,  
Chicago, IL

Secretary to Provincial Council and Lay Representative To OPUS  
Anna Donnelly  
[office - 718-990-6727]  
[home - 718-639-4744]

OPUS means **O**rders of **P**reachers in the **U.S.**

Subjects include:

Spanish Dominicans to the U.S.  
1786-1815 to John Carroll  
1808-1854 Bishop Connelly O.P.  
Historical maps of the Order

## Dominican Art and Hagiography

Dominican saints appear in countless Italian pictures of the fifteenth and sixteenth centuries, with St. Vincent Ferrer occupying fourth place in their normal order of importance. His comparative obscurity in modern times, however, has resulted in his frequent misidentification as St. Dominic and sometimes as St. Antoninus of Florence; occasionally, he is simply called "a Dominican saint." Yet his life (1350-1419) and legend are well known, and such erroneous identifications can be avoided once several conventional aspects of Vincent's iconography are recalled. The article also discusses hitherto unnoticed features of the cult of St. Vincent, above all his association in various works with St. Peter Martyr. Like St. Roch and St. Sebastian, with whom they also appear, these two might have been seen as guarding against the plague. St. Vincent may even have served as a sort of all-purpose helper, healer, savior, protector, and miracle-worker

Art associated with Dominican Saints:

Choir books played a vital role in the liturgical services and daily prayers of medieval religious communities. The golden age of choir books began in the thirteenth century and lasted through the sixteenth. For example, the martyrdom of Peter Martyr, a Dominican saint canonized in 1253, is portrayed in two Dominican choir books produced in Bologna (23.21.2) and southern Italy (2005.273) in the second half of the thirteenth century, shortly after the order's liturgy was formalized.

Source: Painting in Italian Choir Books, 1300–1500 | Thematic Essay | Heilbrunn Timeline of Art History | The Metropolitan Museum of Art

St Dominic - images of St. Dominic are very common in Latin countries. Usually you will be able to identify them easily by these attributes:

Dog with Torch - According to the Golden Legend St. Dominic's mother while pregnant dreamed that she would give birth to a dog who would hold a torch in its mouth and would "burn the world." It has been suggested that the dog represents a pun on *Dominicanus*, the word for a Dominican friar, and *domini canis*, "dog of the Lord." At any rate, a dog is often shown at the saint's feet holding a torch in its mouth, as at left.

Star on Forehead - The Legend also relates that when St.

Dominic was a baby his godmother saw a star on his forehead during the baptism, so another common attribute is a star either on the forehead or above the head (example).

Rosary - In the above example St. Dominic also carries a rosary, which a legend starting in the 15th century claimed had been given him by the Virgin Mary.

Lilies - Yet another attribute is a lily or stalk of lilies, referring to St. Dominic's notable chastity (example).

Book and Staff - Finally, we often see St. Dominic with a book and a staff (example), a reference to a vision recounted in the Golden Legend in which Peter and Paul give him these items and urge him to take them into the world and preach. (In the sculpture at left, the position of the outstretched right hand seems to suggest that originally it held a staff.)

A given image may use any combination of these six attributes, in addition to the saint's tonsure and black-and-white Dominican habit. Sometimes, when the context has established who the figure is, the habit and tonsure may be the only attributes.

"Bury me under the feet of my brothers" - spoken by St Dominic at his death. - His friars had taken Dominic to a local Benedictine abbey, where they hoped he might rest more comfortably. Since death was approaching, the Benedictine superior intimated that he would be very pleased to bury Dominic in the abbey; the holy man would be given a prominent grave that would accommodate the numerous pilgrims who could be expected to visit his final resting place. When he caught wind of this, however, Dominic ordered his friars to take him home to their own priory. There, after his death, they were to place his body in an unmarked grave beneath the flooring of the house. "Bury me under the feet of my brothers," he commanded them.

St. Dominic shows star on forehead

St. Thomas Aquinas wears the sun

#### Specific Dominican Hagiographic Symbols

St. Martin - holds the broom

St. Vincent Ferrer - flaps his wings

St. John Macias - carries bread

St. Catherine of Siena - bleeds from mystical wounds

St. Antoninus - leans on pastoral staff

Bl Margaret of Savoy - (Lay Fraternity)

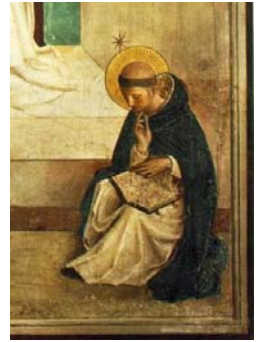
her persecutions were revealed to her from heaven in the form of three lances

St Pius V - wears all white

**St Dominic (sits while reading)**



St. Dominic sits reading is part of a larger Fra Angelico titled The Mocking of Christ, located in the museum at San Marco, Florence Italy



**St Dominic (hand out)**

St. Dominic with book in left hand , right hand palm facing out...by Guido daSiena, Italian 13th century, Sienese School at Fogg Art Museum, Harvard University



**Death of St Dominic**

Death of St. Dominic by Fra Angelico

**Saint Dominic (with book)**

Saint Dominic, portrayed in the Perugia Altarpiece by Fra Angelico.



### **Dominican Coat of Arms - St. Joseph Province**

The perimeter of the shield in black and white designate the colors of the Dominican order; the fleur-de-lis represents the concept of the crusader cross [11th century] which was utilized by the Dominican order during the inquisition [14th century]; the blue field denotes the Blessed Virgin Mary; the white lilies highlight the virtues of St. Joseph, the carpenters square signifies his skill as a laborer.





## Dominican Traditions Symbols and Mottos

### Symbols

Catholic artistic tradition assigns each saint particular symbols that denote the Saint's martyrdom, miracles, or circumstances of their lives. These symbols serve to identify the saints, and aids to memory of a Saint's life and actions, and as symbols of spiritual ideals.

### Mottos

The Dominican Order boasts not one or two, but three mottos. Reflecting on these mottos can offer great insight into the motivation and day-to-day activities of its members.

Veritas

Truth is one motto of the Order. This motto was given to us by St. Thomas Aquinas - VERITAS or truth.

Laudare, Benedicere, Praedicare

To praise, to bless and to preach

(from the Dominican Missal, Preface of the Blessed Virgin Mary)

Contemplare et Contemplata Aliis Tradere

To study and to hand on the fruits of study (or, to contemplate and to hand on the fruits of contemplation) This is also called a slogan of the order.

St. Thomas' defense of that revolution in understanding and practice gave rise to the motto of the Order - contemplata aliis tradere. Or to give it its fuller expression, contemplare et contemplata aliis tradere. Since the turn of the last century, that phrase has been often translated as "to contemplate and to give to others the fruits of contemplation." What we contemplate, as Dominicans, is Truth - with a capital T - Divine Truth. And it is that Truth which we have encountered in contemplation that we hand on to others through our preaching and teaching and other ministry. William Hinnebusch pointed out long ago in this regard that the simply word "Truth" does not merely point to the object of our collective vision and mission, but expresses exactly what we mean by "contemplation."

## The Orange Tree

The orange tree pictured is at Santa Sabina and is said to be a direct descendant of the one planted in Rome by Our holy Father Dominic in 1220. Apparently this was the first of its type to be planted in Italy. The Villa Sciarra in Rome has an orange grove grown in commemoration of the bringing of the plant to Italy by St. Dominic.

SPND

appended to a Dominican's name as in  
God bless, in SPND,

Sanctus Pater Noster Dominicus = SPND = Our Holy Father  
Dominic



## A Forgotten Promise – Bl Henry Suso

From 1324 to 1327, there were at Cologne two Dominican Religious of distinguished talent, one being Blessed Henry Suso (1295- 1366). They shared the same studies, the same kind of life, and above all the same desire for sanctity, which had caused them to form a close friendship.

When they had finished their studies there, seeing that they were about to be separated when each would return to his own convent, they made an agreement. They promised one another that the first of the two who should die would celebrate two Masses every week for the other for a whole year - on Monday a Requiem Mass, as was customary, and on Friday, that of the Passion, if another major feast day of the liturgy would fall in the same day. They promised each other that they would do this and left Cologne.

For several years they both continued to serve God with most edifying fervor. The priest religious whose name is not mentioned was the first to be called away, and Fr. Suso received the news with sentiments of resignation to the Divine Will. As for the contract they had made, time had caused him to forget it. However, he prayed much for his friend, imposing new penances upon himself and many other good works, but he did not think of offering the Masses that he had promised when they were students at Cologne.

One morning, while meditating alone in the chapel, he suddenly saw the soul of his departed friend appear before him. Regarding him with tenderness, this friend reproached him for having been unfaithful to his promise which he had a perfect right to rely upon with confidence. Fr. Suso, surprised, excused his forgetfulness by relating the many prayers and mortifications that he had offered, and still continued to offer, for his friend, whose salvation was as dear to him as his own.

"Is it possible, my dear brother," he asked, "that these many prayers and good works that I have offered to God do not suffice for you?" "Oh no, dear brother," replied the suffering soul. "These are still not sufficient. It is the Blood of Jesus Christ that is needed to extinguish the flames that consume me. It is the Holy Sacrifice that will deliver me from these frightful torments. I implore you to keep your word, and do not refuse me that which in justice you owe me."

Fr. Suso hastened to respond to the appeal of the suffering soul. He contacted as many priests as possible and urged them to say Masses for his friend's intentions and, to repair his fault, he celebrated, and caused to be celebrated, a large number of Masses that very same day. On the following day several priests, at the request of Fr. Suso, united with him in offering the Holy Sacrifice for the deceased, and he continued his act of charity for several days. After a short time, the priest friend of Fr. Suso again appeared to him, but now in a very different condition. His countenance was joyful, and he was surrounded with beautiful light. "Thanks to you, my dear friend," he said, "behold, by the Blood of my Savior I am delivered from my sufferings. I am now going to Heaven to contemplate Him whom we so often adored together under the Eucharistic veil."

Afterwards, Fr. Suso prostrated himself to thank the God of infinite mercy, because he now understood more than ever the inestimable value of the Mass. This incident was related by Ferdinand of Castile in his History of St. Dominic.

## Excerpts from Selected Dominicans

### St Dominic

St. Dominic prayed to Our Lady that she would force the devils who possessed a man to reveal the truth about devotion to her. The devils were forced by Our Lady to reveal: "Now that we are forced to speak we must also tell you this: Nobody who perseveres in saying the Rosary will be damned, because she obtains for her servants the grace of true contrition for their sins and by means of this they obtain God's forgiveness and mercy.

### St. Louis de Montfort

He said: "I beg of you to beware of thinking of the Rosary as something of little importance – as do ignorant people and even several great but proud scholars. Far from being insignificant, the Rosary is a priceless treasure which is inspired by God." He also tells us: "For never will anyone who says his Rosary every day become a formal heretic or be led astray by the devil."

### St. Thomas Aquinas

"To convert somebody go and take them by the hand and guide them."

### St. Catherine of Sienna

"If you are what you should be, you will set the whole world ablaze!"

### St. Louis de Montfort

"Pray with great confidence, with confidence based upon the goodness and infinite generosity of God and upon the promises of Jesus Christ. God is a spring of living water which flows unceasingly into the hearts of those who pray."



## Dominican Prayers and Hymns

### Dominican Rosary

The Dominican family follows the medieval custom of beginning the Rosary like the Office of the Blessed Virgin Mary—for the Rosary is known as Mary's prayer.

Let us pray.

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 amongst women and  
blessed is the fruit of thy womb, Jesus.

V. Lord, open my lips. +

R. And my mouth will proclaim your praise.

V. God come to my assistance.

R. Lord make haste to help me.

V. Glory to the Father, and to the Son, and to the Holy Spirit,

R. As it was in the beginning, is now, and will be forever.

Amen.

(Alleluia.) (Praise be to Thee, O Lord, King of everlasting glory.)

Now begin the mysteries of the day. Start each decade by announcing the mystery and directing your imagination and attention towards that particular episode in the life of Christ or Our Lady.

It can be useful to follow the announcement of the mystery with the reading of a related scriptural passage, as indicated below. In this way, the Rosary is not merely a matter of recalling information, but of allowing God to speak to us directly through his word.

Ideally this should be followed by a period of silence, in which to reflect upon the scripture passage before moving on to vocal prayer.

Then, proceed to the recitation of the decade. On the large



bead say the Our Father. On each of the ten small beads, say a Hail Mary. (Optionally, the appropriate intercessory prayer, provided below, can be added after each Hail Mary, asking for the assistance one of the Dominican members of the communion of Saints to carry our prayers to Mary, our Mother.) Then pray the Glory Be.

Each decade is a contemplation of the life of Our Lord, witnessed by Mary—one aspect of the paschal mystery. In recognition of the connection with Christian life, we should conclude our contemplation of each decade with a prayer for the fruits specific to that particular mystery. Alternatively, a more general prayer may be said according to custom, such as the following:

O my Jesus, forgive us our sins, save us from the fires of hell, draw all souls to heaven, especially those who are in most need of your mercy.

Or:

Mary, mother of grace, mother of mercy, shield me from the enemy and receive me at the hour of my death. Amen.

## Mysteries of the Rosary

### Joyful

#### Mondays and Saturdays

1. The Annunciation (Lk 1, 26-38)
2. The Visitation (Lk 1, 39-56)
3. The Nativity (Lk 2, 1-20)
4. The Presentation (Lk 2, 22-28)
5. The Finding of Jesus in the Temple (Lk 2, 41-52)

### Sorrowful

#### Tuesdays and Fridays

1. The Agony in the Garden (Mt 26, 36-56)
2. The Scourging at the Pillar (Is 53, 1-12 / Mk 15, 1-15)
3. The Crowning with Thorns (Mk 15, 16-20 / Mt 27, 27-31)
4. The Carrying of the Cross (Lk 23, 26-32 / Mk 10, 17-21)
5. The Crucifixion (Jn 19, 17-30 / Mt 27, 35-56)

### Glorious

#### Wednesdays and Sundays

1. The Resurrection (Mt 28, 1-15 / Lk 24, 1-49 / Mk 16, 1-

18)

2. The Ascension (Acts 1, 3-11)
3. The Descent of the Holy Spirit (Acts 2, 1-21)
4. The Assumption (Rev 12, 1)
5. The Coronation of the Blessed Mother in Heaven (Lk 1, 46-55)

### Luminous (Mysteries of Light)

#### Thursdays

1. The Baptism of Christ in the Jordan (Mt 3, 13-17 / Mk 1, 4-11)
2. The Manifestation of Christ at the wedding of Cana (Jn 2, 1-11)
3. The Proclamation of the Kingdom of God, with his call to conversion (Mt 4, 12-25 / Mk 1, 15 and 2, 3-13 / Lk 7, 47-48 / Jn 20, 22-23)
4. The Transfiguration (Mt 17, 1-9 / Lk 9, 28-36)
5. The Institutionalization of the Holy Eucharist (Lk 22, 14-20 / Jn 13, 1)

### Conclusion of the Holy Rosary

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 do us the rewards of eternal life; grant we beseech thee, that meditating upon these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord.

R. Amen.

V. May the divine + assistance remain always with us.

R. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

V. May the blessing of Almighty God, Father, Son and Holy

Spirit descend upon us and remain with us always.

R. Amen.

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

## Holy Rosary Fifteen Promises



Holy Father, St. Dominic receives the Holy Rosary (above high altar, Dominican House of Studies)

The Blessed Virgin Mary promised to Saint Dominic and to all who follow that  
"Whatever you ask in the Rosary will be granted." She left for all Christians Fifteen Promises to those who recite the Holy Rosary.

## Imparted to Saint Dominic and Blessed Alan

1. Whoever shall faithfully serve me by the recitation of the Rosary, shall receive signal graces.
2. I promise my special protection and the greatest graces to all those who shall recite the Rosary.
3. The Rosary shall be a powerful armor against hell, it will destroy vice, decrease sin, and defeat heresies.
4. The Rosary will cause virtue and good works to flourish; it will obtain for souls the abundant mercy of God; it will withdraw the hearts of men from the love of the world and its vanities, and will lift them to the desire for eternal things. Oh, that souls would sanctify themselves by this means.
5. The soul which recommends itself to me by the recitation of the Rosary, shall not perish.
6. Whoever shall recite the Rosary devoutly, applying himself to the consideration of its sacred mysteries shall never be conquered by misfortune. God will not chastise him in His justice, he shall not perish by an unprovided death; if he be just he shall remain in the grace of God, and become worthy of eternal life.
7. Whoever shall have a true devotion for the Rosary shall not die without the sacraments of the Church.
8. Those who are faithful to recite the Rosary shall have during their life and at their death the light of God and the plenitude of His graces; at the moment of death they shall participate in the merits of the saints in paradise.
9. I shall deliver from Purgatory those who have been devoted to the Rosary.
10. The faithful children of the Rosary shall merit a high degree of glory in Heaven.
11. You shall obtain all you ask of me by the recitation of the Rosary.
12. All those who propagate the Holy Rosary shall be aided by me in their necessities.
13. I have obtained from my Divine Son that all the advocates of the Rosary shall have for intercessors the entire celestial court during their life and at the hour of death.
14. All who recite the Rosary are my sons and daughters, and brothers and sisters of my only Son Jesus Christ.
15. Devotion of my Rosary is a great sign of predestination.

## Salve

**S**al- ve, Re- gi- na, ma- ter mi- se- ri- córdi- æ:  
Vi- ta, dul- cé- do et spes nostra, sal- ve. Ad  
te clamá- mus éxsu- les fí- li- i He- væ. Ad te suspi- rá-  
mus, gemé- tes et fien- tes in hac lacrimá- rum val- le. E- ia  
ergo, advo- cá- ta nostra, il- los tu- os mi- se- ri- cór-  
des ó- cu- los ad nos con- vé- r- te. Et Je- sum, bene- dí- ctum  
fructum ventris tu- i, no- bis post hoc exs- li- um os- tén-  
de. O cle- mens, O pi- a, O dulcis  
Virgo Ma- rí- a. T. P. Alle- lú- ia.

## O Lumen

VI  
**O** lu-men Ecclé- si- æ, Do-ctor ve-ri-  
 tá- tis, Ro- sa pa-ti- én-ti-æ, E- bur ca-sti-  
 tá- tis, A- quam sa-pi-é-nti- æ propi-násti gra- tis:  
 Prædi-cá-tor grá- ti- æ, nos jun-ge be-á- tis.  
 G. P. Al-le- lú- ia.

O	O
L	l
i	u
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,	j
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r	n
e	g
a	e
c	b
h	e
e	a
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o f g r a c e ,	s
U n i t e d S t a t e s o f A m e r i c a	

Each night after the Salve, we turn and walk in procession toward the altar. Throughout the day we have walked with Christ—we have spoken to Him in prayer, we have spoken of Him to those we have met. We have walked with Mary—we have striven to imitate her total openness to Christ. We have walked with St. Dominic—with him we have contemplated Truth, and with him we

have given Truth to others. But all this walking is mirrored in our nightly procession—from God, to God, under the protection of Mary, in the footsteps of St. Dominic. And so at the very end of Compline, we sing to the Father of our Order.

[140]

Not long after St. Dominic's death, these words were written by Constantine of Orvieto as an antiphon. The antiphon likely began to be recited or sung at the conclusion of Compline after Dominic was canonized. This puts the nightly singing of the O Lumen in an important context: the recognition of Dominic's heroic holiness. As Dominicans, we are each called to heroic holiness lived in and for Christ's Church—and so the O Lumen leads us to contemplate the virtues that united Dominic to Christ.

### O Sacred Banquet

#### O Sacred Banquet (O Sacrum Convivium)

Used by Dominicans to precede the hours of the Divine Office, particularly when the Office is prayed before the Blessed Sacrament

O Sacred Banquet,  
in which Christ is received,  
the memory of his Passion is renewed,  
the mind is filled with grace,  
and we are given the pledge of future glory.

V. You have given them bread from heaven.  
R. Having in itself the source of all delight.

Let us pray:

O God,  
who have left us in this wonderful Sacrament  
the abiding memorial of your Passion, make us, we pray, so to  
venerate the Sacred Mysteries of your Body and Blood, that we  
may always know within us the fruit of your redemption.  
You who live and reign for ever and ever. Amen.

## O Spem Miram

[The Dominican antiphon, O Spem Miram, composed before 1256, immortalizes the promise by St. Dominic and to this day motivates his sons' and daughters' faith in the intercession of their holy founder. At the end of the Office of Compline, Dominicans sing two antiphons: one to the Blessed Virgin Mary (Salve) and the other to our Holy Father Dominic (O Lumen). However, on special days, the O Spem Miram is sung between the two.]

O wonderful hope, which you gave to those who wept for you at the hour of your death, promising after your departure to be helpful to your brethren!

*Fulfill, O Father, what you have promised, and help us by your prayers.*

You shine illustrious by so many miracles worked on the bodies of the sick; bring us the help of Christ to heal our sick souls.

*Fulfill, O Father, what you have promised, and help us by your prayers.*



Glory to the Father, and to the Son, and to the Holy Spirit.

*Fulfill, O Father, what you have promised, and help us by your prayers.*

Pray for us, holy father Saint Dominic!

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

## 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.

### Memorare

St. Bernard of Clairvaux, Doctor of the Church, composed the famous prayer to the Most Blessed Virgin Mary known as The Memorare.

REMEMBER, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession was left unaided. Inspired with this confidence, I fly to thee, O Virgin of virgins, my Mother; to thee do I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.



## Litany of St. Dominic

Lord, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us. Christ hear us.  
Christ, graciously hear us.  
God the Father of heaven,  
Have mercy on us.  
God the Son, Redeemer of the world,  
Have mercy on us.  
God the Holy Spirit,  
Have mercy on us.  
Holy Trinity, one God,  
Have mercy on us.

Holy Mary,  
Pray for us. (repeat after each line)  
Holy Mother of God,  
Holy Virgin of virgins,  
Holy Father St. Dominic,  
Light of the Church,  
Day star of the world,  
Preacher of grace,  
Rose of patience,  
Most zealous for the salvation of souls,  
Most desirous of martyrdom,  
Evangelical man,  
Ivory of chastity,  
Man of an apostolic heart,  
Doctor of truth,  
Example of poverty,  
Rich in purity of life,  
Burning as a torch for the salvation of sinners,  
Trumpet of the Gospel,  
Herald of heavenly tidings,  
Rule of abstinence,  
Shining as the sun in the temple of God,  
Enriched with the grace of Christ,  
Clothed in heavenly robes,  
Resplendent in the choir of virgins,  
Father and leader of our Holy Order,  
That at the hour of death we may be received into the heavenly kingdom,

Lamb of God, you take away the sins of the world,  
Spare us, O Lord.

Lamb of God, you take away the sins of the world,  
Graciously hear us, O Lord.

Lamb of God, you take away the sins of the world,  
Have mercy on us.

Pray for us, O holy father, St. Dominic,

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

Let us pray, Grant, we beseech you, omnipotent Lord, that we borne down by the weight of our sins, may by the intercession of our Holy Father, St. Dominic, be mercifully assisted. Through the same Christ our Lord. Amen.

### **Prayer of St. Thomas Aquinas before Study**

O ineffable Creator, Who, out of the treasure of Thy wisdom, hast ordained three hierarchies of Angels, and placed them in wonderful order above the heavens, and hast most wisely distributed the parts of the world; Thou, Who are called the true fountain of light and wisdom, and the highest beginning, vouchsafe to pour upon the darkness of my understanding, in which I was born, the double beam of Thy brightness, removing from me all darkness of sin and ignorance. Thou, Who makest eloquent the tongue of the dumb, instruct my tongue, and pour on my lips the grace of Thy blessing. Give me quickness of understanding, capacity of retaining, subtlety of interpreting, facility in learning, and copious grace of speaking. Guide my going in, direct my going forward, accomplish my going forth; through Christ our Lord.

Amen.

### **Examination of Conscience**

(before night prayer)

I confess to almighty God, to blessed Mary ever virgin, to blessed Dominic our father, to all the saints, and to you my brothers, that I have sinned exceedingly; by thought, word, deed and omission, through my fault: and I beseech you to pray for me.

V./ May Almighty God have Mercy on us, forgive us all our sins, and may He free us from all evil, keep us safe and strengthen us in every good work, and bring us to eternal life.

R./ Amen.

## Supporting Documents on Prayer

### HOW TO AVOID PURGATORY" By Fr. Paul O'Sullivan

The following is taken from this very popular leaflet.

*"Among the extraordinary graces which Catholics gain by becoming members of a Lay Fraternity is a share in many Masses and prayers.*

*To mention, for instance, the Lay Fraternity of Saint Dominic, Pope Benedict XV, himself a Member, said: "One of the easiest and most effectual ways of reaching a high degree of sanctity is by becoming a Dominican Member"*

*The members of this order receive during life a share every day in thousands of Masses and prayers, and after death, when, alas, so many are neglected by their relatives, those who are members of this Lay Fraternity have a share daily in thousands of other Masses and prayers, this for as long as they remain in Purgatory!*

*Among the many beautiful characteristics of the Order of St. Dominic is its intense devotion and love for the Holy Souls, especially for the souls of its members, friends and benefactors. So true is this that a young Italian nobleman who consulted the Pope as to which religious order he would do well to enter received for answer: "My dear son, you may with much profit join any of the Orders, for in each you will find abundant means of becoming a Saint. After death, however, be a Dominican" The Holy Father meant to imply that the suffrages given after death to their deceased members are, indeed, most abundant in the Dominican Order.*



*The conditions of becoming a member of this order are so easy and the advantages so many that half the world would become Dominican Tertiaries did they know these advantages."*

## The Nine Ways of Prayer of St. Dominic



About the Nine Ways of Prayer  
The following was written by an anonymous Bolognese author, sometime between A.D. 1260 and A.D. 1288, whose source of information was, among other followers of St. Dominic, Sister Cecilia of Bologna's Monastery of St. Agnes. Sister Cecilia had been given the habit by St. Dominic himself. "The Nine Ways of Prayer" has been sometimes printed as a supplement to "The Life of St. Dominic" by Theodoric of Apoldia, though they aren't an actual part of that work

The Nine Ways of Prayer of St. Dominic

Holy teachers like Augustine, Ambrose, Gregory, Hilary, Isidore, John Chrysostom, John Damascene, Bernard, and other saintly Greek and Latin doctors have discoursed on prayer at great length. They have encouraged and described it, pointed out its necessity and value, explained the method, the dispositions which are required, and the impediments which stand in its way. In learned books, the glorious and venerable doctor, Brother Thomas Aquinas, and Albert, of the Order of Preachers, as well as William in his treatise on the virtues, have considered admirably and in a holy, devout, and beautiful manner that form of prayer in which the soul makes use of the members of the body to raise itself more devoutly to God. In this way the soul, in moving the body, is moved by it. At times it becomes rapt in ecstasy as was Saint Paul, or is caught up in a rapture of the spirit like the prophet David. Saint Dominic often prayed in this way, and it is fitting that we say something of his method. Certainly many saints of both the Old and New Testament are known to have prayed like this at times. Such a method serves to enkindle devotion by the alternate action of soul upon body and body upon soul. Prayer of this kind would cause Saint

Dominic to be bathed in tears, and would arouse the fervor of his holy will to such intensity that his bodily members could not be restrained from manifesting his devotion by certain signs. As a result, the spirit of the supplicant was sometimes raised up during its entreaties, petitions, and thanksgivings. The following, then, are the special modes of prayer, besides those very devout and customary forms, which Saint Dominic used during the celebration of Mass and the praying of the psalmody. In choir or along the road, he was often seen lifted suddenly out of himself and raised up with God and the angels.

### The First Way of Prayer



Saint Dominic's first way of prayer was to humble himself before the altar as if Christ, signified by the altar, were truly and personally present and not in symbol alone. He would say with Judith: "O Lord, God, the prayer of the humble and the meek

hath always pleased Thee [Judith 9:16]. "It was through humility that the Canaanite woman and the prodigal son obtained what they desired; as for me, "I am not worthy that Thou shouldst come under my roof" [Matthew 8:8] for "I have been humbled before you exceedingly, O Lord [Psalm 118:107]." In this way our holy father, standing erect, bowed his head and humbly considering Christ, his Head, compared his lowliness with the excellence of Christ. He then gave himself completely in showing his veneration. The brethren were taught to do this whenever they passed before the humiliation of the Crucified One in order that Christ, so greatly humbled for us, might see us humbled before his majesty. And he commanded the friars to humble themselves in this way before the entire Trinity whenever they chanted solemnly: "Glory be to the Father, and to the Son, and to the Holy Spirit." In this manner of profoundly inclining his head, as shown in the drawing, Saint Dominic began his prayer.

## The Second Way of Prayer



Saint Dominic used to pray by throwing himself outstretched upon the ground, lying on his face. He would feel great remorse in his heart and call to mind those words of the Gospel, saying sometimes in a voice

loud enough to be heard: "O God, be merciful to me, a sinner." [Luke 18:13] With devotion and reverence he repeated that verse of David: "I am he that has sinned, I have done wickedly." [II Kings 24:17]. Then he would weep and groan vehemently and say: "I am not worthy to see the heights of heaven because of the greatness of my iniquity, for I have aroused thy anger and done what is evil in thy sight." From the psalm: "Deus auribus nostris audivimus" he said fervently and devoutly: "For our soul is cast down to the dust, our belly is flat on the earth!" [Psalm 43:25]. To this he would add: "My soul is prostrate in the dust; quicken Thou me according to Thy word" [Psalm 118:25]. Wishing to teach the brethren to pray reverently, he would sometimes say to them: When those devout Magi entered the dwelling they found the child with Mary, his mother, and falling down they worshipped him. There is no doubt that we too have found the God-Man with Mary, his handmaid. "Come, let us adore and fall down in prostration before God, and let us weep before God, and let us weep before the Lord that made us" [Psalm 94:61]. He would also exhort the young men, and say to them: If you cannot weep for your own sins because you have none, remember that there are many sinners who can be disposed for mercy and charity. It was for these that the prophets lamented; and when Jesus saw them, he wept bitterly. The holy David also wept as he said: "I beheld the transgressors and began to grieve" [Psalm 118:158].

### The Third Way of Prayer



At the end of the prayer which has just been described, Saint Dominic would rise from the ground and give himself the discipline with an iron chain, saying, "Thy discipline has corrected me unto the end" [Psalm 17:36]. This is why the Order decreed, in

memory of his example, that all the brethren should receive the discipline with wooden switches upon their shoulders as they were bowing down in worship and reciting the psalm "Miserere" [Psalm 50] or "De Profundis" [Psalm 129] after Compline on ferial days. This is performed for their own faults or for those of others whose alms they receive and rely upon. No matter how sinless he may be, no one is to desist from this holy example which is shown in the drawing.

### The Fourth Way of Prayer



After this, Saint Dominic would remain before the altar or in the chapter room with his gaze fixed on the Crucified One, looking upon Him with perfect attention. He genuflected frequently, again and again. He would continue

sometimes from after Compline until midnight, now rising, now kneeling again, like the apostle Saint James, or the leper of the gospel who said on bended knee: "Lord, if Thou wilt, thou canst make me clean" [Matthew. 8:2]. He was like Saint Stephen who knelt and called out with a loud cry: "Lord, do not lay this sin

against them" [Acts 7:60]. Thus there was formed in our holy father, Saint Dominic, a great confidence in God's mercy towards himself, all sinners, and for the perseverance of the younger brethren whom he sent forth to preach

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to souls. Sometimes he could not even restrain his voice, and the friars would hear him murmuring: "Unto Thee will I cry, O Lord: O my God, be not Thou silent to me: lest if thou be silent to me, I become like them that go down into the pit" [Psalm 27: 1] and comparable phrases from the Sacred Scripture. At other times, however, he spoke within himself and his voice could not be heard. He would remain in genuflection for a long while, rapt in spirit; on occasion, while in this position, it appeared from his face that his mind had penetrated heaven and soon he reflected an intense joy as he wiped away the flowing tears. He was in a stage of longing and anticipation like a thirsty man who has reached a spring, and like a traveler who is at last approaching his homeland. Then he would become more absorbed and ardent as he moved in an agile manner but with great grace, now arising, now genuflecting. He was so accustomed to bend his knees to God in this way that when he traveled, in the inns after a weary journey, or along the wayside while his companions rested or slept, he would return to these genuflections, his own intimate and personal form of worship. This way of prayer he taught his brethren more by example than by words.

### The Fifth Way of Prayer



When he was in the convent, our holy father Dominic would sometimes remain before the altar, standing erect without supporting himself or leaning upon anything. Often his hands would be extended before his breast in the manner of an open

book; he would stand with great reverence and devotion as if reading in the very presence of God. Deep in prayer, he appeared to be meditating upon the words of God, and he seemed to repeat them to himself in a sweet voice. He regularly prayed in this way for it was Our Lord's manner as

Saint Luke tells us: ". . . according to his custom he entered the synagogue on the Sabbath and began to read" [Luke 4: 16]. The psalmist also tells us that "Phinees stood up and prayed, and the slaughter ceased" [Psalm 105: 30]. He would sometimes join his hands, clasping them firmly together before eyes filled with tears and restrain himself. At other times he would raise his hands to his shoulders as the priest does at Mass. He appeared then to be listening carefully as if to hear something spoken from the altar. If one had seen his great devotion as he stood erect and prayed, he would certainly have thought that he was observing a prophet, first speaking with an angel or with God himself, then listening, then silently thinking of those things which had been revealed to him. On a journey he would secretly steal away at the time for prayer and, standing, would immediately raise his mind to heaven. One would then have heard him speaking sweetly and with supreme delight some loving words from his heart and from the riches of Holy Scripture which he seemed to draw from the fountains of the Savior. The friars were very much moved by the sight of their father and master praying in this manner. Thus, having become more fervent, they were instructed in the way of reverent and constant prayer: "Behold as the eyes of servants are on the hands of their masters, as the eyes of the handmaid are on the hands of her mistress . . ." [Psalm 122:2].

The Sixth Way of Prayer



Actual Original Page

Our holy father, Saint Dominic, was also seen to pray standing erect with his hands and arms outstretched forcefully in the form of a cross. He prayed in this way when God, through his supplications, raised to life the boy Napoleon in the sacristy of the Church of Saint Sixtus in Rome, and when he was raised from the ground at the celebration of Mass, as the good and holy Sister Cecilia, who was present with many other people and saw him, narrates. He was like Elias who stretched himself out and lay upon the widow's son when he raised him to life. In a similar manner he prayed near Toulouse when he delivered the group of English pilgrims from danger of drowning in the river. Our Lord prayed thus while hanging on the cross, that is, with his hands and

arms extended and "with a loud cry and tears ... he was heard because of his reverent submission" [Hebrews 5:7]. Nor did the holy man Dominic resort to this manner of praying unless he was inspired by God to know that something great and marvelous was to come about through the power of his prayer. Although he did not forbid the brethren to pray in this way, neither did he encourage them to do so. We do not know what he said when he stood with his hands and arms extended in the form of a cross and raised the boy to life. Perhaps it was those words of Elias: "O Lord, my God, let the soul of this child, I beseech thee, return into his body" [III Kings 17:21]. He certainly followed the prophet's exterior manner in his prayers on that occasion. The friars and sisters, however, as well as the nobles and cardinals, and all others present were so struck by this most unusual and astonishing way of prayer that they failed to remember the words he spoke. Afterwards, they did not feel free to ask Dominic about these matters because this holy and remarkable man inspired in them a great sense of awe and reverence by reason of the miracle. In a grave and mature manner, he would slowly pronounce the words in the Psalter which mention this way of prayer. He used to say attentively: "O Lord, the God of my salvation: I have cried in the day and in the night before Thee," as far as that verse "All the day I have cried to Thee, O Lord: I stretched out my hands to Thee" [Psalm 87:2-10]. Then he would add: "Hear, O Lord, my prayer give ear to my supplication in Thy truth . . ." He would continue the prayer to these words: "I stretched forth my hands to Thee . . . Hear me speedily, O Lord" [Psalm 142:1-7]. This example of our father's prayer would help devout souls to appreciate more easily his great zeal and wisdom in praying thus. This is true whether, in doing so, he wished to move God in some wonderful manner through his prayer or whether he felt through some interior inspiration that God was to move him to seek some singular grace for himself or his neighbor. He then shone with the spiritual insight of David, the ardor of Elias, the charity of Christ, and with a profound devotion, as the drawing serves to indicate.



### The Seventh Way of Prayer

While praying, he was often seen to reach towards heaven like an arrow which has been shot from a taut



bow straight upwards into the sky. He would stand with hands outstretched above his head and joined together, or at times slightly separated as if about to receive something from heaven. One would believe that he was receiving an increase of grace and in this rapture of spirit was asking God for the gifts of the Holy Spirit for the Order he had founded. He seemed to seek for himself and his brethren something of that transcendent joy which is found in living the beatitudes, praying that each would consider himself truly blessed in extreme poverty, in bitter mourning, in cruel persecutions, in a great hunger and thirst for justice, in anxious mercy towards all. His entreaty was that his children would find their delight in observing the commandments and in the perfect practice of the evangelical counsels. Enraptured, the holy father then appeared to have entered into the Holy of Holies and the Third Heaven. After prayer of this kind he truly seemed to be a prophet, whether in correcting the faulty, in directing others, or in his preaching. Our holy father did not remain at prayer of this type very long but gradually regained full possession of his faculties. He looked during that time like a person coming from a great distance or like a stranger in this world, as could easily be discerned from his countenance and manner. The brethren would then hear him praying aloud and saying as the prophet: "Hear, O Lord, the voice of my supplication which I pray to Thee, when I lift up my hands to Thy holy temple" [Psalm 27: 2]. Through his words and holy example he constantly taught the friars to pray in this way, often repeating those phrases from the psalms: "Behold, now bless ye the Lord, all ye servants of the Lord ... in the nights lift up your hands to the holy places, and bless ye the Lord" [Psalm 133: 1-3], "I have cried to Thee, O Lord, hear me; hearken to my voice when I cry to Thee. Let my prayer be directed as incense in Thy sight; the lifting up of my hands as the evening sacrifice" [Psalm 140: 1-2]. The drawing shows us this mode of prayer so that we may better understand it.



### The Eighth Way of Prayer

Our Father, Saint Dominic, had yet another manner of praying at once beautiful, devout, and

pleasing, which he practiced after the canonical hours and the thanksgiving following meals. He was then zealous and filled with the spirit of devotion which he drew from the divine words which had been sung in the choir or refectory. Our father quickly withdrew to some solitary place, to his cell or elsewhere, and recollected himself in the presence of God. He would sit quietly, and after the sign of the cross, begin to read from a book opened before him. His spirit would then be sweetly aroused as if he heard Our Lord speaking, as we are told in the psalms: "I will hear what the Lord God will speak to me. [Psalm 84:9]. As if disputing with a companion he would first appear somewhat impatient in his thought and words. At the next moment he would become a quiet listener, then again seem to discuss and contend. He seemed almost to laugh and weep at the same time, and then, attentively and submissively, would murmur to himself and strike his breast. Should some curious person have desired to watch our holy father Dominic, he would have appeared to him like Moses who went into the desert, to Horeb, the sacred mountain of God, and there beheld the burning bush and heard the Lord speaking to him as he was bowed down in the divine presence. This holy custom of our father seems, as it were, to resemble the prophetic mountain of the Lord inasmuch as he quickly passed upwards from reading to prayer, from prayer to meditation, and from meditation to contemplation. When he read alone in this solitary fashion, Dominic used to venerate the book, bow to it, and kiss it. This was especially true if he was reading the Gospels and when he had been reading the very words which had come from the mouth of Christ. At other times he would hide his face and cover it with his cappa, or bury his face in his hands and veil it slightly with the capuce. Then he would weep, all fervent and filled with holy desires. Following this, as if to render thanks to some person of great excellence for benefits received, he would reverently rise and incline his head for a short time. Wholly refreshed and, in great interior peace, he then returned to his book.



### The Ninth Way of Prayer

Our Father, Saint Dominic, observed this mode of prayer while traveling from one country to another,

especially when he passed through some deserted region. He then delighted in giving himself completely to meditation, disposing for contemplation, and he would say to his companion on the journey: It is written in Osee "I will lead her (my spouse) into the wilderness and I will speak to her ear" [Osee 2: 14]. Parting from his companion, he would go on ahead or, more frequently, follow at some distance. Thus withdrawn, he would walk and pray; in his meditation he was inflamed and the fire of charity was enkindled. While he prayed it appeared as if he were brushing dust or bothersome flies from his face when he repeatedly fortified himself with the Sign of the Cross. The brethren thought that it was while praying in this way that the saint obtained his extensive penetration of Sacred Scripture and profound understanding of the divine words, the power to preach so fervently and courageously, and that intimate acquaintance with the Holy Spirit by which he came to know the hidden things of God.

## Lectio Divina

LECTIO DIVINA or sacred reading is one of the most ancient prayer forms, with as ancient a background as the Eastern religions. It has its disciplines, just as are found in the Zen and Yoga traditions. It has its own method of spirituality. There are four stages: lectio, meditatio, oratio and contemplatio.

At all times we have to remember that the Bible is not a textbook. It is God wanting us to discover for ourselves the truth about him and about life. We listen to God and become one with him. We have to give ourselves to the Scripture passage and discover its truth, which are both our own story and a universal story.

The Gospel story has different levels. It is the history of every community. There are the Jesus people versus violent people, the Church versus society. Within each individual there is the Jesus part and the violent part (the story of grace and sin). We have to strive to enter into the Gospel story and take full responsibility for our actions.

### Entering In

The liturgical year of the Church (as explained by Michel de Verteuil) is divided into two kinds of time: Seasons on the one hand and Ordinary Time on the other. Trinity Sunday is the dividing point at which we come to the end of the Seasons and enter into Ordinary Time. It is important to note the change because the method by which the Gospel readings for Sundays are chosen also changes. During Seasons, the Sunday Gospels are chosen according to themes: during Advent they speak of waiting for the Lord; during Christmas, of the Incarnation; during Lent, of conversion; during Holy Week, of the paschal mystery; and during Easter, of life in the Spirit.

In Ordinary Time, however, we follow a very ancient Christian practice called "continuous reading", or in Latin, lectio continua. A book of the Bible is divided into sections, following the order of the Book, and one section is read each week. This practice had lapsed in the Catholic Church over the centuries and one of the reforms of Vatican II was precisely to reintroduce it for the Ordinary Time of the year. On these Sundays, therefore, the

part at the Gospel dealing with the public ministry of Jesus, beginning with the temptations in the wilderness and continuing up to the passion, is divided into thirty-four continuous sections, one of which is assigned to each week. Every year this is done with one of the three Synoptic Gospels, so that over three years they are all read continuously.

### Two Points of View

The reader might wonder why it is worth mentioning this. The reason is that continuous reading is not a convenient, far less random, way of arranging the reading for each Sunday. It is a living lesson of how regular Bible meditation should affect our lives. It shows us that we Christians can look at our daily lives from two points of view: according to one, we are carrying out our duties like everyone else, bringing up families, working at our recreating and relating with other people; but there is another point of view by which, in these activities, we are reliving the story of Jesus. This is the significance of using the Synoptic Gospels for the continuous reading. Whereas in St. John, Jesus makes three visits to Jerusalem, in the Synoptics he makes only one, and his public life is told in the context of a long story reaching from Galilee to Jerusalem. Through our continuous reading of this part of the Gospel, we discover week by week that our individual lives, the life of the Church, both local and universal, and the movement of human history as a whole can be interpreted as a journey from Galilee to Jerusalem. It is a sacred journey since Jesus makes it in us and we make it in him, as he promised us in the great discourse at the Last Supper which St. John recorded for us. Of course, it is only through faith that we will discover this since, as he explained, once he left his disciples to return to the Father the world would see him no longer, but his followers would because he would be with them and in them.

Many people find that in approaching a Bible text for meditation they do not know where to begin, especially if it is a long text. Seeing it divided into sections makes it easier to find an entry point.

We should feel free to start with whatever section appeals to us at the time and, in fact, we may remain with that one only if we wish. We have to discover from our life-experience that, while these events in the life of Jesus happened long ago, they also relate to our life here and now. Through our meditation, we are

able to discern with gratitude the movement of sin and grace in our world.

### From Meditation to Prayer

As we recognize the Gospel stories being fulfilled in one way or another, we will spontaneously find ourselves praying. It is good to try, however, in our prayer, to keep to the words and the sentence-structure of the Gospel text. If we do this, we will experience that the Spirit, who inspired these texts, will be praying within us, and also that we are praying in communion with the whole Church, which is meditating on the same text at this time.

In Gospel meditation, a passage must be read very slowly. The sayings of Jesus are often short, especially in passages where there are several sayings grouped around one general theme. The passage is not a logically constructed teaching but a collection of sayings, each one different and having its own way or putting across the theme. We must, therefore, take them separately, letting each one in turn rest on our hearts. Each one is like a special wine and God invites us to be connoisseurs who take time to savor it and discover its distinctive flavor.

The sayings of Jesus are usually metaphors, speaking to our imagination. This is another point that we are inclined to forget, because in the modern Western world teachers speak in the abstract and to the reason. We must make an effort to stir up our feelings, bringing back memories of our own deep experiences or the experiences of people who have touched our lives. In this way, we discover for ourselves the truth of the sayings, and within this process we experience God calling us to spiritual growth. This will take time, especially when the metaphor is complex and leads in more than one direction.

Finally, the sayings of Jesus are universally true. Many people read them as true only of our relationship with God and of spiritual growth, but they also apply to what happens in our Church communities, our villages, cities, the country and the world. We must be open to discovering this universality so that gradually we may enter into the many ways in which the saying is true.

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## Conclusion

Having said all this, what is the end result of lectio divina? According to Henri Nouwen, it means that we stand in the presence of God with the mind in the heart, that is, at the point of our being where there are no divisions or distinctions and where we are totally one. There, God's Spirit dwells and there the great encounter takes place. There, heart speaks to heart, because there we stand before the face of the all-seeing Lord who dwells within.

Father Nouwen, in his book *The Way of the Heart*, says: "The chief task of the monk or nun is to enter his or her heart." He further adds: "Real prayer penetrates to the marrow of the soul and leaves nothing untouched. It



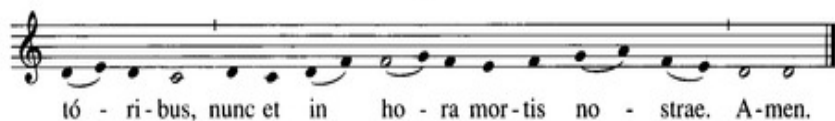
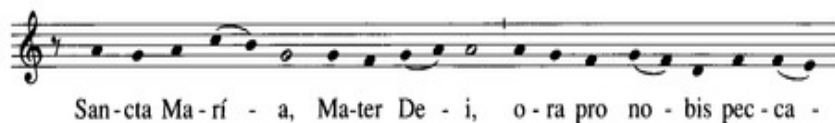
It transforms our whole being into CHRIST, because it opens the eyes of our soul to the truth of ourselves as well as the truth of God. In our heart we come to see ourselves as sinners embraced by the mercy of God. The prayer of the heart challenges us to hide absolutely nothing from God and to surrender ourselves unconditionally to his mercy. Thus it is the prayer of truth. It unmask the many illusions about ourselves and about God, and leads us into the true relationship of the sinner to the merciful God."

## **HYMNS**

### **Ave Maria**



## Ave Maria 774



## Hail Holy Queen Enthroned Above

### Hail, Holy Queen Enthroned Above 879



1. Hail, ho - ly Queen en - throned a - bove, O Ma - rí - a. Hail,
2. The cause of joy to all be - low, O Ma - rí - a. The
3. O gen - tle, lov - ing, ho - ly one, O Ma - rí - a. The



Queen of mer - cy and of love, O Ma - rí - a.  
spring through which all grac - es flow, O Ma - rí - a.  
God of light be - came your Son, O Ma - rí - a.



Tri - umph, all ye Cher - u - bim; Sing with us, ye  
An - gels, all your prais - es bring; Earth and heav - en,  
Tri - umph, all ye Cher - u - bim; Sing with us, ye



Ser - a - phim. Heav'n and earth re - sound the hymn:  
with us sing; All cre - a - tion ech - o - ing:  
Ser - a - phim. Heav'n and earth re - sound the hymn:



Sal - ve, Sal - ve, Sal - ve, Re - gí - na.

# Holy God We Praise Thy Name

PRAISE

## 615 Holy God, We Praise Thy Name



1. Ho - ly God, we praise thy name;  
 2. Hark! the loud ce - les - tial hymn  
 3. Lo, the ap - os - tol - ic train  
 4. Ho - ly Fa - ther, Ho - ly Son,



Lord of all, we bow be - fore thee!  
 An - gel choirs a - bove rais - ing;  
 Joins, the sa - cred name to hal - low;  
 Ho - ly Spir - it, Three we name thee;



All on earth thy scep - ter claim,  
 Cher - u - bim and Ser - a - phim,  
 Proph - ets swell the loud re - frain,  
 While in es - sence on - ly One,



All in heav'n a - bove a - dore thee;  
 In un - ceas - ing cho - rus prais - ing,  
 And the white - robed mar - tyrs fol - low;  
 Un - di - vid - ed God we claim thee;



In - fi - nite thy vast do - main,  
 Fill the heav'ns with sweet ac - cord:  
 And from morn to set - ting sun,  
 And a - dor - ing bend the knee,



Ev - er - last - ing is thy reign.  
 "Ho - ly, ho - ly, ho - ly Lord!"  
 Through the Church the song goes on.  
 While we own the mys - ter - y.

*Repeat ad lib*

Text: *Grosser Gott, wir loben dich*; ascr. to Ignaz Franz, 1719–1790; tr. by Clarence Walworth, 1820–1900  
 Tune: GROSSER GOTT, 7 8 7 8 77; *Katholisches Gesangbuch*, Vienna, c.1774

## Immaculate Mary



1. Im - ma - cu - late Ma - ry, thy prais - es we \_
2. In hea - ven the bles - sed thy glo - ry pro -
3. Thy name is our pow - er, thy vir - tues our \_
4. We pray for our Moth - er, the Church up - on \_



1. sing, Who reign - est in splen - dor with
2. claim; On earth, we thy chil - dren in -
3. light, Thy love is our com - fort, thy
4. earth, And bless, dear - est La - dy, the



1. Je - sus our \_ King. A - ve, A - ve,
2. voke thy fair \_ name.
3. plead - ing our \_ might.
4. land of our \_ birth.



A - ve Ma - ri - a! A - ve, A - ve Ma - ri - a!

## Jesus Christ is Risen Today

1. Je - sus Christ is risen to-day, Al - le - lu - ia!  
 2. Hymns of praise, then, let us sing, Al - le - lu - ia!  
 3. Sing we to our God a - bove, Al - le - lu - ia!

5  
 Our tri - um - phant ho - ly day, Al - le - lu - ia!  
 Un - to Christ, our heavenly King, Al - le - lu - ia!  
 Praise e - ter - nal as His love: Al - le - lu - ia!

9  
 Who did once, up - on the cross, Al - le - lu - ia!  
 Who en - dured the cross and grave, Al - le - lu - ia!  
 Praise Him, all you heavenly host, Al - le - lu - ia!

*The Celebration Hymnal 360*

TEXT: Latin hymn, 14th century; translated in *Lyræ Davidicæ*, 1708, altered; Charles Wesley, stanza 3  
 MUSIC (LLANFAIR 7.7.7.7, with Alleluia): Robert Williams

360

## Jesus Christ Is Risen Today

13  
 Suf - fer to re - deem our loss, Al - le - lu - ia!  
 Sinners to re - deem and save, Al - le - lu - ia!  
 Fa - ther, Son and Ho - ly Ghost, Al - le - lu - ia!

# Lift High The Cross

*Refrain (Unison)*

Lift high the cross, the love of Christ pro-claim till

5 *Fine*

all the world a - dore his sa - cred name.

9 *Harmony*

1. Come, Chris-tains, fol - low this tri - um-ph ant sign. The
2. Each new - born ser - vant of the Cru - ci - fied bears
3. O Lord, once lift - ed on the glo - rious tree, as
4. So shall our song of tri-umph ev - er be: Praise

*The United Methodist Hymnal* 159

WORDS: George William Kitchin and Michael Robert Newbolt, 1916, alt.; © 1974 Hope Publishing Company, Carol Stream, IL 60188. All rights reserved. Used by Permission.  
MUSIC (CRUCIFER 10.10 with Refrain): Sydney Hugo Nickolson, 1916; © 1974 Hope Publishing Co., Carol Stream, IL 60188. All rights reserved. Used by permission.

159

## Lift High the Cross

13 *D.C.*

hosts of God in u - ni - ty com - bine.  
on the brow the seal of him who died.  
thou hast prom - ised, draw the world to thee.  
to the Cru - ci - fied for vic - to - ry!

## Lord, Who throughout These Forty Days

### Lord, Who throughout These Forty Days 166

1 Lord, who through-out these for - ty days for us did fast and  
2 As you with Sa - tan did con-tend and did the vic-tory  
3 And through these days of pen - i - tence, and through this Pas-sion-  
4 A - bide with us, till when this life of suf - fering shall be

pray, teach us with you to mourn our sins and close by you to stay.  
win, O give us strength to per - se - vere, in you to con-quer sin.  
tide, yes, ev - er - more, in life and death, O Lord, with us a - bide.  
past, an Eas - ter of un - end - ing joy we may at - tain at last.

## O Come All Ye Faithful

Oh, come, all ye faithful, Joyful and triumphant,  
Oh, come ye, oh, come ye to Bethlehem;  
Come and behold him, Born the King of angels.

Refrain:

Oh, come, let us adore him,  
Oh, come, let us adore him,  
Oh, come, let us adore him,  
Christ the Lord.

God from true God, and Light from Light eternal,  
Born of a virgin, to earth he comes,  
Only begotten Son of God the Father. [Refrain]

Sing, choirs of angels, Sing in exultation;  
Sing, all ye citizens of heav'n above.  
Glory to God, All glory in the highest. [Refrain]

Yea, Lord, we greet thee, Born this happy morning;  
Jesus, to thee be all glory giv'n,  
Word of the Father, Now in flesh appearing. [Refrain]



## O Come Holy Ghost

### 559 Come, Holy Ghost



1. Come, Ho - ly Ghost, Cre - a - tor blest, And in our
2. O Com - fort - er, to thee we cry, Thou heav'n - ly
3. O Ho - ly Ghost, through thee a - lone Know we the
4. Praise we the Lord, Fa - ther and Son, And Ho - ly



hearts take up thy rest; Come with thy grace  
gift of God most high, Thou fount of life,  
Fa - ther and the Son; Be this our firm  
Spir - it with them one; And may the Son



and heav'n - ly aid To fill the hearts which thou hast  
and fire of love, And sweet a - noint - ing from a  
un - chang - ing creed, That thou dost from them both pro  
on us be - stow All gifts that from the Spir - it



made, To fill the hearts which thou hast made.  
bove, And sweet a - noint - ing from a - bove.  
ceed, That thou dost from them both pro - ceed.  
flow, All gifts that from the Spir - it flow.

# O Come, O Come, Emmanuel

ADVENT

## O Come, O Come, Emmanuel

79

1. O come, O come, Em - man - u - el, and ran - som cap - tive  
2. O come, Thou Day - spring, come and cheer our spir - its by Thine  
3. O come, Thou Wis - dom from on high, and or - der all things,  
4. O come, De - sire of na - tions, bind all peo - ples in one

Is - ra - el, that mourns in lone - ly ex - ile here, un -  
ad - vent here; dis - perse the gloom - y clouds of night, and  
far and nigh; to us the path of knowl - edge show, and  
heart and mind; bid en - vy, strife, and quar - rels cease; fill

til the Son of God ap - pear.  
death's dark shad - ows put to flight. Re - joice! Re - joice! Em -  
cause us in her ways to go.  
all the world with heav - en's peace.

man - u - el shall come to thee, O Is - ra - el!

## O Lord I Am Not Worthy



1. O Lord, I am not wor - thy That
2. Oh, come, all you who la - bor In
3. O Je - sus, we a - dore Thee, Our
4. O Sa - cra - ment most ho - ly, O



1. Thou should'st come to me, But
2. sor - row and in pain, Come,
3. Vic - tim and our Priest, Whose
4. Sa - cra - ment di - vine! All



1. speak the words of com - fort, My
2. eat This Bread from hea - ven; Thy
3. pre - cious Blood and Bo - dy Be -
4. praise and all thanks - giv - ing Be



1. spir - it healed shall be.
2. peace and strength re - gain.
3. come our sa - cred Feast.
4. ev - 'ry mo - ment Thine.

## O Lumen

Ant.  
6.

O

lu-men Ec-clé-si-æ, Do-ctor  
ve-ri-tá-tis, Ro-sa pa-ti-énti-æ, E-bur  
casti-tá-tis, A-quam sa-pi-én-ti-æ pro-pi-násti  
gra-tis: Prædi-cá-tor grá-ti-æ, nos junge be-á-  
tis. T.P. Al-le-lú-ia.

# O Salutaris

26

WERNER

1. O sa - lu - ta - ris Ho - sti - a, Quae coe - li pan - dis o - sti - um:  
2. U - ni - trin - o - que Do - mi - no Sit sem - pi - ter - na glo - ri - a!

Bel - la pre - munt ho - sti - li - a, Da ro - bur, fer aux - i - li - um.  
Qui vi - tam si - ne ter - mi - no, No - bis do - net in pa - tri - a. A - MEN.

## Salve Regina – Gregorian



I  
**S** Al- ve, \* Re-gí- na, mater mi- se-ri-córdi- æ:  
Vi- ta, dulcé- do, et spes nostra, sal- ve. Ad te  
clamá-mus, éxsu-les, fí-li- i He-væ. Ad te suspi-rá-  
mus, geméntes et flen- tes in hac lacrimá- rum valle.  
E- ia ergo, Advocá- ta nostra, illos tu- os mi-se-ri-  
córdes ócu-los ad nos convér- te. Et Je-sum, bene-dí-  
ctum fructum ventris tu- i, no- bis post hoc exsí- li- um  
os-ténde. O cle-mens: O pi- a: O dul-  
cis \* Virgò Ma-rí- a.

## Tantum Ergo (No. 4)

242 d

Choral

*Moderato*

O. Ravello

*p*

Tan - tum er - go Sa - cra - men - tum,  
Ge - ni - to - ri, Ge - ni - to - que

*mf* *f* *mf*

Ve - ne - re - mur cer - nu - i: Et an -  
Laus et ju - bi - la - ti - o, Sa - lus,

ti - quum do - cu - men - tum, No - vo ce - dat  
ho - nor, vir - tus quo - que, Sit et be - ne -

*f*

ri - tu - i: Præ - stet fi - des sup - ple - men - tum  
di - cti - o: Pro - ce - den - ti ab u - tro - que

*mf* *p*

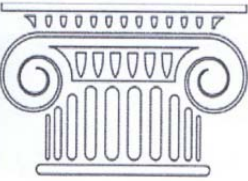
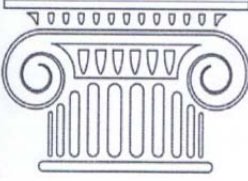
Sen - su - um de - fe - ctu - i.  
Com - par sit lau - da - ti - o. A - men.







*of the*  
Lay Fraternities  
of  
Saint Dominic



## LAY DOMINICAN RULE - INTRODUCTION

### The History of the Rule for Lay Dominicans

The spiritual origin of the Lay Dominicans began with the penitential movements surrounding St. Dominic, as he gathered lay groups for the spiritual and material defense of the Church and its apostolic work. Lay Dominicans have functioned under many names but always within the Dominican charism with the specific function of collaboration with the other branches of the Order in the preaching mission.

There have been five "Rule for Lay Dominicans" since the foundation of the Order. The First was that promulgated by Munio de Zamora, Master of the Order, in 1285 for the Brothers and Sisters of Penance of St. Dominic." That Rule, amended somewhat, received Papal approval in 1405. It was in use for centuries, serving not only the Lay Dominicans but was adopted for some other branches of the Dominican Family.

The Second Rule, under the title: "Rule of the Secular Third Order of St. Dominic," was adapted to the new Code of Canon Law in 1917. It was approved in 1923 under Master Louis Thessling.

After Vatican II, an obvious need existed to update the 1923 Rule: accordingly, the Third Rule was approved in 1964. However, the General Chapter of River Forest in 1968 proposed a Fourth Rule, which was promulgated by Master Aniceto Fernandez in 1969 and approved on an experimental basis by the Sacred Congregation for Religious in 1972 under the title: "Rule for the Lay Fraternities of St. Dominic." With this title, reference to "Third Order" disappeared, as confirmed by legislation of the 1974 General Chapter.

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Finally, after the promulgation of the new Code of Canon

Law {1983) and the "Bologna Document on the Dominican Family" that same year, the General Chapter of Rome in 1983 commissioned the Master to hold an International Congress of Lay Dominicans in order to renew and adapt its Rule. The Congress was held in Montreal, Canada, in 1985 and a new Rule was prepared. This Fifth Rule was approved by the Sacred Congregation for Religious and Secular Institutes in January 1987 and promulgated by Master Damian Byrne on 28 January 1987



Letter from Jerome Cardinal Hamer, O.P.-Prefect  
Congregation for Religious and Secular Institutes

The Master General of the Order of Preachers on March 14, 1986, through the Procurator General, sent this Congregation the text of the Rule of the Lay Fraternities of Saint 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 decrees approves the 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 not withstanding.

Given at Rome on January 15, 1987  
Jerome Cardinal Hamer, O.P.-Prefect  
Archbishop Vincent Fagiolo, Secretary

Letter from Damian Byrne, O.P. - Master of the Order  
To The Lay Fraternities of Saint Dominic

Dear Brothers and Sisters in the Lord and Saint Dominic:  
Joyfully, I give you the text of the Rule of the Lay Fraternities of Saint Dominic, which has very recently (January 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 re- new and adopts 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.

Given in Rome, January 28, 1987, on the Feast of Saint Thomas Aquinas.



## THE RULE OF THE LAY CHAPTERS OF ST. DOMINIC

### I. The Fundamental Constitution of Lay Dominicans

#### (Laity in the Church)

1. Among the disciples of Christ, men and women living in the world, by virtue of their Baptism and Confirmation, have been made participants in the prophetic, priestly and royal office of our Lord Jesus Christ. They are called to bring Christ's living presence to people so that "the divine message of salvation be made known and accepted by all people throughout the world" (Apostolicam Actuositatem, 4, 3).
- 2.

#### (Dominican Laity)

2. Some of these Disciples of Christ, moved by the Holy Spirit to live a life according to the spirit and charism of Saint Dominic, are incorporated into the Order through a special promise according to their appropriate statutes.

#### (Dominican Family)

2. They are united in communities, and they constitute with other groups of the Order, one Family (cf. Constitutions of the Order of Friars Preachers, [LCO], #141).
- 3.

#### (Distinctive Character of Dominican Laity)

4. They are accordingly distinguished both by their own spirituality and by their service to God and neighbor in the Church. As members of the Order, they participate in its apostolic mission through prayer, study and preaching according to the state proper to the laity.

#### (Apostolic Mission)

5. Following the examples of Saint Dominic, Saint Catherine of Siena and our predecessors who illumined the life of the Order and the Church, and strengthened by their familial communion, they bear witness above all to their own faith, listen to the needs of their contemporaries, and serve the truth.

6. They carefully attend to the principal goals of the

Church's contemporary apostolate, striving in a special way to manifest true mercy for all who are suffering, to defend freedom, and to promote justice and peace.

7. Inspired by the charism of the Order, they are mindful that apostolic activity emanates from an abundance of contemplation.

## II. Life of the Chapters

(Life of the Chapters)

8. They should strive, to the best of their ability, to live in true familial communion in accordance with the spirit of the Beatitudes in every circumstance by performing works of mercy and sharing what they have with members of the chapter, especially the poor and the sick, and by offering suffrages for the dead. In this way, all may ever have one heart and one mind in God. (Acts 4:32).

9. Collaborating in the apostolate with brothers and sisters of the Order, members should participate actively in the life of the Church, always prepared to work with other apostolic associations.

10. To advance in their proper vocation, which inseparably joins the apostolic and the contemplative, Lay Dominicans draw their strength from these principal sources:

- a. listening to the Word of God and reading Sacred Scripture, especially the New Testament;
- b. daily participation, as much as possible, in the celebration of the liturgy and the Eucharistic sacrifice;
- c. frequent celebration of the Sacrament of Reconciliation;
- d. celebration of the Liturgy of the Hours, in union with the entire Dominican Family, as well as private prayer, such as meditation and the Marian Rosary;
- e. conversion of heart, according to the spirit and practice of evangelical asceticism;
- f. assiduous study of revealed truth and unwavering reflection on contemporary problems under the light of faith;

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- g. devotion to the Blessed Virgin Mary, according to the

tradition of the Order, to our Holy Father Dominic and to Saint Catherine of Siena;

h. periodic spiritual retreats.

(Formation)

11. The purpose of Dominican formation is to form true adults in the Faith, capable of accepting, celebrating and proclaiming the word of God. Each province is responsible for establishing a program of:

- a. progressive formation for beginners;
- b. ongoing formation for all members, even for those living apart from a chapter.

12. Every Dominican must be prepared to preach the Word of God. Through this preaching, Christians, baptized and strengthened by the Sacrament of Confirmation, exercise their prophetic office.

In our present world, preaching of the Word of God must encompass in a special way the dignity of the human person, as well as defend the sacredness of life and family. The Dominican vocation also includes the promotion of Christian unity and dialogue with both non-Christians and non-believers.

13. The principal sources for perfecting Dominican formation are:

- a. the Word of God and theological reflection;
- b. liturgical prayer;
- c. the history and tradition of the Order;
- d. more recent documents of the Church and the Order;
- e. awareness of the signs of our times.

(Profession or Promise)

14. To be incorporated into the Order, members must make profession, which is a formal promise to live according to the spirit of Saint Dominic, following the way of life prescribed by the Rule.

This profession or promise 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, Father, Son and Holy Spirit, and of the Blessed Virgin Mary, and of Saint Dominic, I, N.N., promise before you N.N., the President of this Fraternity/Chapter, and N.N., the Religious Assistant, in place of the Master of the Order of Friars Preachers, that I will live according to the Rule of the Laity of Saint Dominic [for three years] or [for my entire life].

### III. Organization and Government of the Chapters

15. The chapter is the appropriate means for nourishing and developing each member's dedication to his or her own vocation. The frequency of meetings varies among chapters. Faithful attendance demonstrates the fidelity of each member.

16. The admission of candidates is entrusted to a responsible layperson, according to prescriptions established by the Directory as to qualifications and timetable. Following an affirmative vote of the chapter Council, the responsible layperson carries out the admission process, together with the religious assistant, using the rite determined by the Directory.

17. After a period of probation determined by the Directory and with a favorable vote of the chapter Council, the responsible layperson, together with the Religious Assistant, receives the profession, either temporary or perpetual.

(Jurisdiction of the Order and Autonomy of the Chapters)

18. Chapters are under the jurisdiction of the Order; nevertheless, they enjoy that autonomy proper to the laity by which they may govern themselves.

(In the Whole Order)



19. a. The Master of the Order, as successor of Saint Dominic and head of the entire Dominican Family, presides over all chapters in the world. It is his responsibility to preserve the integral spirit of the Order within the chapters, to establish practical norms as needed for specific times and places, and to promote the spiritual good and apostolic zeal of the members.

b. The Promoter General represents the Master of the Order for all chapters and transmits their proposals to the Master or the General Chapter.

(In the Province)

20. a. The Prior Provincial presides over the chapters within the territorial limits of his province and, with consent of the local Ordinary, establishes new chapters.

b. The Provincial Promoter (brother or sister) represents the Prior Provincial and is a member of the Lay Provincial Council with full rights. The Provincial Promoter is appointed by the Provincial Chapter or by the Prior Provincial with his Council, after the Lay Provincial Council has been heard.

c. A Lay Provincial Council, whose members are elected by the local chapters, is established in the territory of its province. The Lay Provincial Council is regulated according to norms defined by the Provincial Directory. The Lay Provincial Council elects the Provincial President.

(In the Chapters)

21. a. A President with a Council, who together assume full responsibility for its direction and administration, governs a local chapter.

b. The Council is elected for a specific term and in the manner established by the Provincial Directory. The Council elects a President from among its members.

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c. The Religious Assistant (brother or sister) aids members in

doctrinal matters and the spiritual life. The Religious Assistant is appointed by the Prior Provincial, after he has first . heard the Provincial Promoter and the chapter Council.

(National and International Councils)

22. a. Where several Provinces of the Order are present within the same nation, a national Council may be instituted according to norms established by particular Directories.

b. If judged opportune, an international Council may be formed in a similar fashion after consultation with the chapters of the entire Order.

23. Chapter Councils can send their proposals and petitions to a Provincial Chapter of the Friars Preachers. Likewise, Lay Provincial and National Councils can send proposals and petitions to a General Chapter. Representative Lay Dominicans should be invited to these Provincial or General Chapters to treat matters which concern the laity.

(Statutes of the Lay Dominicans)

24. The statutes governing Lay Dominicans are:

- a. The Rule of Lay Chapters of St. Dominic;
- b. General Declarations, whether of the Master of the Order or of General Chapters;
- c. Particular Directories.

*Rule Translation from the Latin provided by the International Promoter (Rome) to the Dominican Lay Inter Provincial Council and accepted by that Council or use in North American Provinces –April 2008.*

# GENERAL DECLARATIONS OF THE RULE FOR LAY DOMINICANS

## Approval by the Master of the Order

To complete the legislative work concerning the Lay Fraternities of St. Dominic, we approve and promulgate the following "General Declarations of the Rule for Lay Communities of Saint Dominic" by authority which we hold. Thus the observance of the Rule shall be attained more easily and with greater spiritual fruitfulness.

Given at Rome, On February 16, 1987

Fr. Damian Byrne, O.P. Master of the Order

Fr. J. Martin, O.P. Secretary

## General Declarations for Lay Communities

1. The Rule by which the lay communities of St. Dominic are governed is the fundamental law for lay communities of the whole world; the present General Declarations promulgated by the Master of the Order, are explanations or interpretations of the aforementioned Rule. National or Provincial Guidelines drawn up by the communities themselves, and are approved by the Master of the Order, are norms particular to local communities. (Expressly declared and partially abrogated by the General Declarations of 15-11- 2007)
2. So that the lay brethren and sisters may fulfill their obligations "not like slaves under the law but like free persons under grace" we declare that transgressions do not constitute a moral fault.
3. Superiors of communities can legitimately dispense from the prescriptions of the Rule or Guideline, for a time or habitually, if they judge this opportune. (Declared

explicitly abrogated by the General Declarations of 15-11-2007).

4. Priors Provincial have the power to validate invalid acts of a community, particularly regarding admissions to profession or a promise.
5. In addition to lay communities for which this Rule is intended, there are priestly communities which are governed by a rule proper to them.
6. Individual Guidelines should determine among other things:
  - a. conditions for admission to a community;
  - b. the time for probation and profession or promise;
  - c. the frequency of Sacraments, and the prayers which the lay brothers and sisters should each day raise to God;
  - d. the frequency of community meetings, the form of their celebration, and the frequency of spiritual retreats;
  - e. the internal constitution of each community and the common constitution for the communities of a province or country;
  - f. the procedural manner of election for those officers not specified in the Rule;
  - g. the manner and limitation of dispensation;
  - h. suffrages for deceased brothers and sisters and for the whole Order
7. The Rosary is a traditional devotion in the Order. By it the mind is raised to an intimate contemplation of the mysteries of Christ through the mediation of the Blessed Virgin Mary. Therefore, its daily recitation is commended to the lay brethren and sisters of St. Dominic.

End Declarations - 1987

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GENERAL DECLARATIONS REGARDING  
THE RULE OF LAY FRATERNITIES OF ST. DOMINIC

To fan anew the flame of the tradition and vocation of the Lay branch of the Order of Preachers, an International Congress of Lay Dominican Fraternities was convoked by the Promoter general in Buenos Aires, in March 2007.

56 delegations, coming from around the world, participated in it. Therefore, the documents and Resolutions issued by the six commissions, articulating the work of the Congress, and approved by the Assembly, can right be considered the voice of all the Dominican Laity.

The International Council of Lay Fraternities of St. Dominic met, in June 2007, in order to draw up the definitive version of the Acts of the Congress and then it was sent to the Master of the Order. From the Resolutions it not only the necessity of the normative revision of the Rule but also the opportunity of certain integrative definitions contained there, so that interpretative doubts may disappear, normative contracts may be cleared or legislative gaps may be filled in, and what the Acts and Ordinations of the General Chapters of the Order have legislated for the Laity may be implemented.

Within the limits of the divine, canonical and proper laws of the Order, in conformity with the Dominican charism and whatever is considered apt for the life of the Lay Fraternities of St. Dominic, the glory of God and the salvation of souls, with the authority of our competence.

#### WE PROMULGATE

the following general Declarations regarding the Rule of Lay Fraternities of St. Dominic, establishing that, after publication in the next issue of *Analecta Ordinis Praedictorum* and notification of the same to all the provincial promoters, they will come into force on August 8, 2008, Solemnity of Our Holy Father Dominic, and that they must be implemented, promptly and with good will.

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Declaration 1: Denomination, identity and incorporation of the members of Lay Fraternities of St. Dominic.

§1. The Lay persons of St. Dominic are those faithful, who are baptized in the Catholic Church or accepted into it, confirmed and in full communion with faith, sacraments and ecclesiastical government, have been called in a unitive way to the pursuit of Christian life and to raise up temporal realities through the charism of St. Dominic. In order to be incorporated into the Order of Preachers, of which apostolic mission they participate fully, they make the promise using the formula contained in the Rule. Only with the promise can the entry into the Lay branch of the Order called Lay Fraternities of St. Dominic, subject to the jurisdiction of the Master and to other Major Superiors of the Order, come about. The perpetual promise is preceded by at least one year of initial acceptance, and three years of temporary promise, of which records should be kept in the apposite registers kept both at the local Fraternity and in the Provincial archives.

§ 2. The formula of the promise contained in the Rule of the Lay Fraternities of St. Dominic, approved by the Holy See, cannot be used validly for other forms of aggregation to the Dominican Family, unless it is expressed otherwise and granted by the Master of the Order. All rights of the Associations and Fraternities governed by their own Statutes, legitimately approved by the competent authority, in various capacities, are formally annexed to the Dominican Family. Because they constitute a great and multiform richness for the Church and the Dominican Family, they must be greatly appreciated by all members of the Lay Fraternities, in a spirit of concord and active collaboration, recognizing one another as brothers and sisters in St. Dominic, each with his own state of life and identity.

§ 3. The Lay persons of St. Dominic are always ascribed to a Fraternity (possibly in one's own domicile or quasi canonical domicile) or, at least, put in a stable contact with a member of the provincial or vicariate council.

§ 4. The faithful who live particular situations, and because of that, according to the judgment of the Council of the Fraternity, is not prudent to admit to the promise, can equally participate in the life of the Fraternity and follow the permanent formation, in a *Sequela Christi* following the Dominican charism, each in one's own situation, *always and Integrally safeguarding the discipline and the Magisterium of the Church.*

#### Declaration II: National or Provincial Directories

§ 1. The approval and promulgation of national and/or provincial Directories does not pertain directly to the Master of the Order. However, for just reason, he can command the emendation of particular norms already promulgated. The provincial Directories, approved by the provincial council of the Laity, are ratified and promulgated by the Prior Provincial with the consensus of his Council: the national Directories, approved by the national council of the Laity, in concord with the respective provincial council of the Laity, ratified by the respective Priors Provincials, with the consent of their Councils, are promulgated by the President in charge of the national Committee of the Priors Provincials.

§ 2. The general Declaration, n.1 of the Master, Fr. D. Byrne, dated 16.02.1987, is hereby expressly declared and partially abrogated as to the section in which it was said that the provincial and national Directories would be effective, once approved by the Master of the Order.

#### Declaration III: Dispensation from proper Lay

§ 1. While keeping the prohibition of dispensing from the norms of the Rule which are connected with divine law or merely ecclesiastical common law, only the Master of the Order can dispense all the Dominican Laity from the norms of the Rules with general dispensation with or without time limit.

§ 2. The prior provincial, within those same limitations, can dispense from the norms of the Rule or the Directory with particular dispensation for each Fraternity, even in a stable form without time limit.

§ 3. The President of the Fraternity can legitimately dispense from non-constitutive norms and not divine or purely ecclesiastical law of the Rule or of the Directory in specific situation and for a specified time.

§ 4. The general Declaration n.3 by the Master Fr. D. Byrne, promulgated on 16.02.1987, is declared explicitly abrogated.

#### Declaration IV: Provincial and National Promoter

§ 1. It is granted, in partial general dispensation from art. 20 (b) of the Rule of the Lay Fraternity of St. Dominic, without time limit, that for the office of provincial and/or national Promoter of the Fraternities, can be appointed, by the competent authority, in consultation with the provincial/national Council of Lay Fraternities, a friar or a nun belonging to the Order, where the opportunity suggests or the necessity requests it, a religious, not directly under the jurisdiction of the Master of the Order, a secular cleric, or a lay Dominican who made the perpetual promise.

§ 2. Someone does not validly take possession of the above-mentioned office who, not being dependent on the jurisdiction of the Master of the Order, after his appointment has not underwritten an agreement with the provincial Prior and Promoter and has not obtained written permission from the proper competent Superior.

§ 3. The provincial and/or national Promoter does not have either active or passive voice in any collegiate body of the Lay Fraternities he participates in.

#### Declaration V: Religious Assistant

§1. In individual situations where it is impossible to apply the common or particular law with regard to Religious Assistant, (Rule, art. 21c; can.317, 1,2), the general norms of dispensation from common and proper law are applied.



## Declaration VI: Temporary and Permanent Indult

§ 1. When the temporary promise expires, if it is not renewed, the layperson can freely leave this Order. One who has made the temporary promise - before it expires - or perpetual, may not ask temporary indult or the indult to leave definitively the Order; if not after pondering over it seriously before God and seeking help from the brethren; he should present his request, with reasons to the President of the Fraternity, who will forward it to the Prior Provincial together with his vote and that of the Council of the Fraternity. The temporary or definitive indult, once legitimately granted and notified in writing to the interested person, brings about the dispensation from the promise and from the observance of the particular law of the Lay Fraternities of St. Dominic.

§ 2. Should those who have obtained the definitive indult, no matter where they ask to be incorporated into the Order, need to undergo a basic formation period. The perpetual promise will be received only with the permission of the Prior Provincial, with the consent of the Council of the Fraternity to which he will not be ascribed. If one who seeks admission to a Fraternity, conceals the previous indult, then, he does not make a valid promise and is not validly enrolled.

## Declaration VII: Dismissal

§ 1. The Lay person who has made his temporary or perpetual promise and is found guilty of grave inobservance of the Rule or the Directory, or lacks ecclesial communion (faith, sacraments, government) or is the cause of public scandal among the faithful, after formal warning by the President of the Fraternity, persists in this behavior, at the request of the Council of the Fraternity, can be dismissed by the written decree of the Prior Provincial. The decrees of dismissal, once legitimately issued, in writing, and notified to the interested person, entail the cessation of rights and duties deriving from the promise. Such a decree has validity, on pain of nullity of contrary acts, for all Lay Dominican Fraternities.

§ 2. Following careful evaluation of the condition of life and having certainty as to amendment, the one who has been dismissed can be reincorporated into the Order on the same conditions, as to validity, for which see Declaration VI § 2.

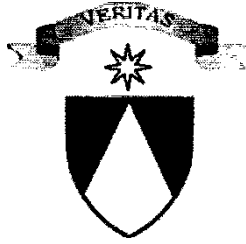
§ 3. Against the aforementioned decrees, it is always possible to have hierarchical recourse to the Master of the Order.

Given in Rome, 11 November 2007, Feast of St. Albert the Great

Fr. Carlos A. Azpiroz Costa, O.P. Master of the Order

Fr. Christophe Holzer, O.P. A secretis

End of General Declarations  
Regarding the Rule of Lay Fraternities of St. Dominic  
Effective August 8, 2008, the Feast of our Father, St. Dominic



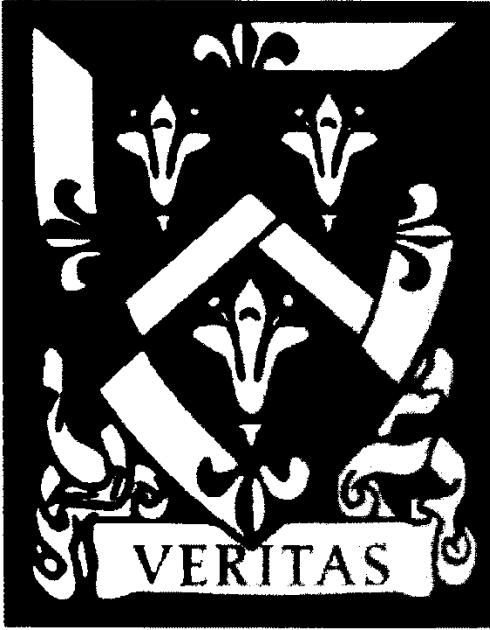
RULE of the Lay Fraternities of Saint Dominic, promulgated  
by

Very Rev. Carlos Azpiroz Costa, O.P., Master General of the  
Order of Preachers, Feast of St Dominic, August 8, 2008.

*Cover artwork designed by Mrs. Jeanne McKee, O.P.,  
September, 2009.*



DIRECTORY OF THE LAY CHAPTERS OF ST DOMINIC



Lay Fraternities of Saint Dominic

Province of Saint Joseph

U.S.A.

LAY FRATERNITIES OF ST. DOMINIC  
 PROVINCE OF ST. JOSEPH  
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I

**Dominican Fathers and Brothers**  
**Province of St. Joseph**  
**141 East 65th Street**  
**New York, NY 10065-6618**

Office of the Provincial

Dear Brothers and Sisters in St. Dominic,

"Grace and peace to you from God our Father and the Lord Jesus Christ!" (Philippians 1:2)

As the Church and the Dominican Order, in a special way, rejoice on the Feast of Our Lady of the Rosary, it is my privilege, as Prior Provincial of the Province of St. Joseph, to promulgate officially, by means of this letter, the Particular Directory of the Lay Fraternities of St. Dominic of the Province of St. Joseph.

I want to thank all those who worked so hard on this document, especially the Provincial Promoter, Fr. Juan-Diego Brunetta, OP, Ms. Marianne T. Jablonski, OP, the President, and the entire Provincial Council of the Lay Fraternities of St. Dominic of the Province of St. Joseph. I would be remiss if I did not mention in a special way our dear sister, Ms. Dorothy Murphy, OP, who passed away earlier this year and whose loss we all still mourn.

It is my hope and prayer that this new Particular Directory will serve to promote the life and governance of each of the local Chapters in the Province, so that the vocation of the Lay Dominican will continue to flourish in our Province. May Our Lady of the Most Holy Rosary and our Holy Father Dominic continue to bless and multiply your Chapters and your many worthy apostolates for the building up of the Body of Christ and to the greater praise and glory of God!

Issued under the seal of the Dominican Province of St. Joseph, from our Priory of Saint Vincent Ferrer, New York City, on the 7th day of October, in the Year of Our Lord Two Thousand Nine.

Very Rev. D. Dominic Izzo, OP  
Prior Provincial  
L+S

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**PARTICULAR DIRECTORY  
LAY FRATERNITIES OF ST. DOMINIC  
PROVINCE OF ST. JOSEPH**

## DEFINITION:

The Particular Directory of the Lay Fraternities of St. Dominic of the Province of St. Joseph is drawn from the Constitution, Rule, and Declarations and previously approved Provincial norms of the Lay Fraternities. Approved by the competent authority, the Prior Provincial, (Declarations of August 8, 2008), it provides the guidelines for the implementation of these documents in the life of the individual member, the Chapters, and the Province. With the aforementioned documents, it is incorporated into the governing statutes of the Lay Fraternities of the Province of St. Joseph, (see Rule Item 24)

### I. Membership Requirements

§ 1. A prospective member must be a practicing Catholic, at least 18 years of age, who has a desire for a deeper spiritual life.

A prospective member must also understand the seriousness of the obligation incurred by way of a public promise (Temporary or Life) to God in the Lay Fraternities of St. Dominic of the Order of Preachers.

A prospective member must also demonstrate a willingness to consistently engage in the pillars of Dominican life: Prayer, Study, Community and the Apostolate.

§ 2. While there is no maximum age for admission, as inquirer must be capable of sustained formation, study, regular Chapter attendance, active participation in Chapter life, including an active apostolate, and fully comprehend the serious life commitment undertaken as a Life Promised Lay Dominican. Admission of inquirers unable to fulfill these requirements is a serious breach of responsibility on the part of a Chapter council.

§ 3. Prospective members must have received the sacraments of Initiation and provide certification of Baptism and Confirmation or completion of RCIA participation. A letter



or form of verification of current good standing within a parish is required from the individual's pastor.

§ 4. Prospective members must join, be formed within, and be received by an extant community (Chapter) of Lay Dominicans. Private members are not allowed except under extraordinary circumstances and then only by appeal for dispensation from the Provincial Promoter.

§ 5. Although the Code of Canon Law (1983) allows simultaneous membership in more than one Lay Association of the Faithful under the Direction of a Religious Institute, such multiple memberships are not permitted by the Lay Dominicans of North America (Resolution of the Dominican Inter-Provincial Council, 2006). Members of other lay orders wishing to affiliate with the Lay Dominicans must obtain and present release from that membership. Promised members of the Lay Dominicans who wish to join such associations must seek release of Promises from the Prior Provincial.

§ 6. Any person who is a cleric (bishop, priest, deacon) or defined by Canon Law as in a consecrated/vowed religious state (nun, sister, brother, member of secular institutes, consecrated virgin or hermit), is not eligible for membership in a Lay Dominican Chapter. They may, with the approval of the Chapter Council, affiliate with and participate in Chapter life as a non-voting non-electable associate. Clerics who wish affiliation with the Dominican Order are directed to Chapters formed under the Rule for Priestly Fraternities (1996).

## II. Admission to the Order

§ 1. Upon completion of the required Provincial Admission Form (See Appendix 5. Forms), submission of documentation and acceptance by the Chapter Council, the prospective member is admitted to the period of formal Inquiry or Postulancy.

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§ 2. The formal Inquiry (or postulancy) period must be a

minimum of six months but should not exceed one year. Under unusual circumstances, and upon recommendation of the Formation Director with Council approval, it may be extended for one six-month period. This extension may also be requested by the individual.

§ 3. During this period, the inquirer must complete, at a minimum, the prescribed Provincial Formation material. Other material unique to a particular Chapter may be used to supplement this material. Initial formation material allows the inquirer to obtain a basic knowledge of Dominican history and mission, general requirements of the Rule and Directory, and purpose of the Lay Dominican vocation. This, along with faithful attendance and evidence of the ability of the inquirer to participate in the communal life within a Chapter, provides a reasoned discernment of a Lay Dominican vocation.

§ 4. At the completion of this period, the inquirer may request in writing reception by the Chapter which marks his or her entrance into the Chapter on a temporary basis. Reception into the Lay Fraternities of St. Dominic is granted upon the recommendation of the Formation Director and approval of the request by the Chapter Council. (See V. Ceremonies). With the completion of the Rite of Reception, the individual formally enters the Initial Formation period (Novitiate).

§ 5. If the inquirer does not request reception at this time, there is no further obligation either of the individual to the Fraternities or of the Fraternities to the individual.

§ 6. Should the inquirer not be accepted by the Chapter Council for reception, the inquirer has the right of appeal according to the procedures of this Particular Directory. {See VI. F. Appeals}

§ 7. If an inquirer who does not request reception at this time, for some reason, requests reception into the Fraterni-

ties at some future date in either the same or a different Chapter, the acceptance of that request is to be determined by the Council of the receiving Chapter. The receiving Chapter has

the right to make this acceptance contingent upon additional formation at that time.

### III. Initial Formation (Novitiate)

§ 1. This period of initial membership must be a minimum of one year during which the official Initial Formation Program, along with any formation material specific to the Chapter is completed. This may be extended for an additional six months at the request of either the individual member or the Formation Director and with the approval of the Chapter Council. Both the individual and the competent authority of the Chapter must consider and discern the desire and ability of the individual to fulfill the obligations of Lay Dominican life along which may include:

- a) Ability to participate in a communal setting;
- b) Understanding of and adherence to the Rule and governing statutes;
- c) Understanding of and engagement in practices of Dominican Spirituality which include at a minimum:
  - 1) Participating in daily Mass (when possible);
  - 2) Praying some portions of the Liturgy of the Hours with a minimum component of Morning and Evening prayer;
  - 3) Praying daily the Our Father, Hail Mary and Eternal Rest for all deceased Dominicans;
  - 4) Praying the Rosary;
  - 5) Reading and reflecting daily on Scripture (15 minutes);
  - 6) Studying councilor and post-councilor documents and other spiritual readings;
  - 7) Understanding of the apostolate;
  - 8) Engaging in an active apostolate;
  - 9) Receiving the Sacrament of Reconciliation monthly;

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- 10) Faithfully attending and participating in Chapter meetings;
- 11) Participating in an annual retreat;
- 12) Scheduling and participating in the celebration of Masses (with Chapter) for deceased Dominicans;

- 13) Being knowledgeable of and obedient to the Magisterium of the Church;
- 14) Understanding and adhering to the Rule and governing statutes of the Lay Fraternities;
- 15) Providing Financial support of the Lay Dominican structure: Chapter, Region and Province;
- 16) Having the physical, mental and temperamental ability to fulfill these requirements.

§ 2. At the completion of the Initial Formation period, the individual may request in writing advancement to make the Temporary Promise. The Chapter Council is competent to approve this petition after hearing the recommendation of the Formation Director.

§ 3. If the individual does not request to make the Temporary Promise at this time, there is no further obligation on the part of the individual or the Fraternities.

§ 4. Should the individual not be accepted by the Chapter Council for advancement, the individual has the right of appeal. (See VI.F. Appeals)

§ 5. If an individual does not request advancement at the end of the period of Initial Formation, and later requests advancement in either the same or a different Chapter, the acceptance of that request is to be determined by the Council of the receiving Chapter. The receiving Chapter has the right to make this acceptance contingent upon additional formation at that time.

#### IV. Temporary/Life Promise.

§ 1. The period between Temporary Promise and Life Promise is three years. Upon request of the member or the requirement of the Chapter Council, the Temporary Promise may be renewed for one year beyond the three year period, for

a total of four years. It cannot be renewed beyond that time.

§2. At the end of the Temporary Promise period, if a member does not request to make the above extension or the Life Promise, he or she ceases to be a member of the Lay Fraternities, is no longer bound by the obligations of the Rule and statutes, nor due he or she continue benefit from the privileges of the Order.

§3. Criteria for advancement to the Life Promise are: completion of the official Ongoing Formation Program, any other formation material specific to the Chapter, and a prudent and thorough review by the Chapter Council that the member understands and adheres to the criteria for Lay Dominican life as set forth herein in Section III §1 (Initial Formation).

§4. Should a member wish to resign from the Lay Fraternities while bound by the Temporary Promise or the Life Promise, the member and the Chapter must follow the established procedure. This procedure requires a formal dispensation from the Prior Provincial. (See Declaration 6.1, August 8, 2008)

§5. Should the member not be accepted by the Chapter Council for the Life Promise, the member has the right of appeal (See VI.F. Appeals)

§6. If a member who does not request Life Promise at the end of the period of Temporary Promise, later requests the Life Promise in either the same or a different Chapter,

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the acceptance of that request is to be determined by the Council of the receiving Chapter. The receiving Chapter has the right to make this acceptance contingent upon special conditions of the Chapter.

## V. Ceremonies and Special Considerations.

§1. Ceremonies for Reception and Advancement are scheduled by the Chapter following the Rites as Promulgated by Most Reverend Timothy Radcliff, O.P., Master of the Order, 3/25/1999 and approved by the Congregation for Divine Worship and Discipline of the Sacraments, March, 1988. {See Rite for Reception and Promises}

§ 2. As these Rites reflect the most ancient of Dominican traditions, as best possible, Chapters• are to follow the instructions set forth with consideration given to the practical realities of each situation. Adaptations may be made {See Rite: Genera/Instructions} as long as the basic nature of the Rite is not to be changed and contains the most important elements which are:

- Reception - examination of candidates, the clothing, blessing and acceptance of the Rule.
- Advancement - both Temporary and Life Promise - the Profession of Promises

§ 3. Reception and Advancement ceremonies are to be scheduled by and held within the Chapter setting. This may be an individual Chapter or for convenience, groups of Chapters, as long as each Chapter are represented by a duly appointed Chapter representative. Individuals may not arrange reception and/or advancement ceremonies apart from a Chapter setting without special dispensation; as such ceremonies will not be considered as valid.

§4. A person, who has pursued an active Dominican vocation appropriate to a particular status in the Order, may request Life Promise under circumstances of terminal illness. The person must be conscious and able to make the

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request personally. Each case must be evaluated by the Chapter President and Formation Director (with the aid of a Religious Assistant, if there is one). The person must be determined as one who possesses a true and sincere desire as able, to embrace the life of a Lay Dominican. A favorable review is presented to the Provincial Promoter who is the only authority for dispensation. This does not apply to one homebound by age or infirmity. It may not be imposed on one

who has expressed no desire for it. The general Rite for Life Promise is to be followed with the essential elements but modified as circumstances require.

§ 5. Individuals who profess a longing for membership in the Lay Fraternities, yet who have made no previous effort to commit to the Rule of the Order, do not qualify for this consideration despite critical health.

## VI. Lay Governance of the Fraternities of St. Dominic

### A. General Structure(s) of the Province

§ 1. The Lay Fraternities of the Eastern Province (USA), known as the Province of St. Joseph, are divided into distinctive entities known as Chapters, Regions and Province.

§ 2. The Chapter brings an ordered cohesiveness affording its members the best opportunity to meet, pray, and receive proper formation through study in a communal setting. This setting brings direction, support and energy to the apostolic mission of each member and the Chapter as a whole. The communal aspect of this structure is the underlying reason for the normal restriction of private membership and the prohibition on cyber Chapters.

§ 3. The Region is a geographical structure grouping as many Chapters as conveniently pertain to that area. The Region provides a direct line of communication between the Provincial structure, the Chapter and each individual member. It also serves by offering programs of formation, retreats or other spiritual exercises that would be beyond the

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capabilities of many individual Chapters alone. The support of the Region is also crucial to the development of new Chapters, renewal of older Chapters, and adherence of all Chapters within the Region to the Rule and Directory. Boundaries of the Regions are set by the vote of the Provincial Council. The Regional Council acts as a Board of Resolution on matters affecting Chapter life when they cannot be resolved within the Chapter.

§ 4. The Provincial Council is the overall governing body of the Lay Fraternities of the Province of St. Joseph. It is responsible primarily for overseeing the financial structure including allocation of funds and payment of debts, issuance of Provincial formation material, the operation of special programs for the benefit of members, support of apostolic initiatives, communication of information from the Province to the individual member through the Regional structure and oversight of the compliance of members, Chapters, and Regions with the Rule and Directory. It provides delegates to Inter-Provincial and International Councils of the Lay Fraternities. It serves as the cooperative structure, providing delegates or representatives when possible, to other members of the Dominican family's programs, assemblies or meetings. It acts on matters pertaining to Chapter life or member status when such matters cannot be resolved either within the Chapter or by the Regional Council and on issues presented by appeal by a Chapter member.

#### B. Extra-Provincial Councils

§1. The Dominican Lay Inter-Provincial Council is composed of the Provincial Council President, one delegate and the Provincial Promoter from each of the North American Provinces. Its purpose is to discuss common issues, develop cooperative programs, share material of common interest (such as formation programs), elect the North American delegate to the International Council, and address, by resolution problem areas common to each entity.

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It is non-judicial in that resolutions or acts of this Council require acceptance by the individual Provincial Councils before implementation in that particular Province. Meetings rotate among the Provinces with the President of the hosting Province serving as Council President. Meeting dates are determined by the Council.

§ 2. The International Council of the Dominican Laity is composed of delegates from North America, South America,



Europe, Africa and Asia. Its duties are similar to the Inter-Provincial Council but it also plans, funds and conducts any international assemblies of Lay Dominicans and disseminates the Acts and Resolutions of such assemblies and Declarations of the Master of the Order.

### C. Chapter Councils

§ 1. Chapters are governed by an elected Council and are pro-active within the Region serving as the channel of communication between other governing Councils, especially the Regional Council, and implementation within the Chapter of adherence to the Rule and Directory.

§ 2. Overall, the Chapter Council is responsible for:

- a) Overseeing the agenda of the Chapter insofar as the prayer, study and apostolic life of the Chapter is concerned;
- b) Scheduling regular Council meetings to be held apart from regular Chapter meetings;
- c) Attending Regional Council meetings with proper delegates;
- d) Scheduling formation including adherence to Provincial guidelines and formation material, and on-going formation of all members consistent with the Dominican principles of Scripture study and study of Church teaching and relevant Church documents;

e) Fostering and promoting the apostolic life of both the Chapter and individual members and as reasonably feasible, engages in cooperative endeavors with other Chapters and members of the Dominican family to fulfill the common goal-preaching of the Word;

f) Thorough assessment of individuals for reception and advancement with planning and conducting Ceremonies/Rites as required. The Council is the sole authority to determine if, when and where advancements of individuals are to be held. The Council members vote after hearing the recommendations and observations of the Formation Director. Such votes are held in closed Council meetings and all discussions are confidential;

- 1) Keeping the financial records of the Chapter and timely payment of dues assessments to the Region and Province;
- 2) Archiving individual member's and Chapter's records;
- 3) Completion of required forms and reports to the Region and the Province (See Appendix 5: Forms);
- 4) Approval of membership transfers from other Chapters or Provinces and designation of status (active, excused, non-excused and inactive) of any Chapter member;
- 5) Select and obtain proper appointment for Chapter's Religious Assistant.

§ 3. The Chapter membership elects the Council and the Council elects its officers. They are:

- President (also 1st delegate to Regional Council)
- Vice President
- Secretary
- Treasurer
- Formation Director
- Delegate and alternate to Regional Council

In smaller Chapters, or Chapters with limited Life Promise members, offices may be combined, with the exception of office of President (e.g. Secretary/Treasurer or Vice President/Delegate).

§ 4. The size of the Chapter Council depends upon the

number of Life Promised members, and the overall size of the Chapter. Chapter Councils over 7 in number however, require the approval of the Provincial Promoter.

§ 5. Council terms are for three years and should begin as near as possible to January 1st and expires December 31st of the third year. Terms of office are staggered so that as near as possible one-third of the Council is elected each year. To accomplish this, a new Chapter or a Chapter which does not have staggered terms previously, may designate certain offices (except President) as one- and two-year terms initially until all offices are on a three-year staggered election term.

§ 6. Results of elections (the Chapter's election of its Councilors and the Council's election of its officers) are to be submitted to the Provincial Promoter for approval. Individuals are ineligible to be elected to an office until the Provincial Promoter has approved their election to the Council. Council officers' terms do not begin until the subsequent elections are approved. Elections should be scheduled to allow time for this process.

§ 7. In cases where there are insufficient Council members available to fill all responsibilities of Council offices, such as Secretary or Treasurer, the Council may appoint a non-Council member to this position. This person may perform the specific office but does not have a Council vote and the term is non-specific until a duly elected person can fill this position. This appointment requires the approval of the Provincial Promoter.

§8. Where there are insufficient Life Promise members, an interim Council can be formed with the dispensation of the Provincial Promoter. The general election procedure will be

followed. This dispensation will be withdrawn when a sufficient number of Life Promise members are eligible for election. Temporary Promise members of this Chapter Council may represent the Chapter as a voting member of the Regional Council, but may not be elected as Delegate or Alternate to the Provincial Council. This person also may not vote on their own advancement within the Order while a member of the interim Chapter Council.

§ 9. In the event of the vacancy during the term of the Office of President, the Vice President will succeed for the unexpired term. In the event of a vacancy in other offices, if more than six months of the term remains, the Chapter may fill the vacancy either by special election, combining of offices, or request a dispensation for appointment of a non-Council member (See §7 above) as best serves the Chapter.

§ 10. The Religious Assistant is an advisory and non-voting member of the Chapter Council.

#### D. Regional Councils

§ 1. The Regional Council serves primarily as the communication bridge between the individual members and Chapters within a Region and the Provincial Council. It also provides planning for events such as formation programs, workshop days, and retreats for the Region which might be beyond the scope of individual Chapters.

§ 2. A Regional Council is required to meet annually, although semi-annual meetings are recommended. The meetings are called by consensus as to time/place by the whole body but in emergency situations may be called as needed by the Regional President, Provincial Council President and/ or the Provincial Promoter.

§ 3. A Regional Council shall be composed of representatives of each Chapter or Provisional Chapter within the Region. Each regular Chapter will have two voting delegates: the Chapter

President or elected delegate(s) or alternate(s). Each Pro-Chapter will have one voting delegate who has been elected by the group and has attained at least Temporary Promise state.

§ 4. The officers of the Regional Council shall be elected following the Election procedures of the Province, except for staggering of terms. Terms shall be for three years beginning January 1st after approved election and ending December 31st of the third year. The elected officers of the Regional Council are:

- President and Delegate to the Provincial Council
- Vice President
- Treasurer
- Secretary
- Delegate to Provincial Council (may be combined with other office except President)
- Alternate to the Provincial Council

§ 5. In the event of the vacancy during the term of the Office of President, the Vice President will succeed for the unexpired term (See C§7 above). In the event of a vacancy in other offices, if more than six months term remain, the Region may fill the vacancy either by combining of offices, or request a dispensation for appointment of a non-council Life Promise member from any of the Chapters as best serves the Region.

§ 6. The Council President shall primarily be responsible for the submission of annual reports pertaining to all aspects of the life of the Chapters within the Region. Chapter visitations either by the Council President or other Council officers are a necessary aspect of this responsibility. The Council President shall be responsible for any reports or studies required by the Provincial Council on the state of Chapters within the Region and for transmission of information from the Provincial Council to the individual Chapters.

§ 7. Regional Councils may assess dues of the membership either by individual or by Chapter in a reasonable amount to fund the programs of the Region and

assist in the expenses of Chapter visitations and Regional meetings. The treasurer is responsible for the collection of dues and fees and for payment of obligations and for preparation of a financial report for the Council available at Regional meetings. The Secretary is responsible for the preparation, distribution, and archiving of minutes and Regional records.

§ 8. Regional Councils may enact legislation, norms or procedures for that particular Region to further the spiritual or communal life of the Chapters in the Region as long as they conform to the Rule and Declarations and are not in conflict with the provisions of the Directory of the Province.

§ 9. The Regional Council also serves as the first level of appeal when a matter cannot be resolved by a Chapter and its Council.

§ 10. Although Chapter presidents and elected delegates are the voting members of the Council, Regional meetings are open to all members of the Region and all members are encouraged to attend and participate in these meetings.

§ 11. A Region may acquire a Religious Assistant to represent the Provincial Promoter and to assist the members within the Region. Such a Religious Assistant is appointed by the Provincial Promoter and sits on the Regional Council without a vote.

#### E. The Provincial Council

§ 1. The Provincial Council is the overall governing body of the Chapters of the Lay Fraternities in the Province. The "Exhortation to the Delegates and Councilors," (See Appendix 4) clearly describes the spiritual and temporal responsibilities of the Provincial Councilors and Delegates, and

outlines the duty in leadership and the call to be "servant" to the members.

§ 2. The Provincial Council is composed of its officers and the Regional President and two elected delegates from each Region. Any Chapter with a verified active membership of over 150 Life Promised members may have one elected representative independent of that Region and will not subtract from the three delegates from that particular Region. Any Council officer who is not the President or elected delegate of a Region will not subtract from the three allowed delegates of a particular Region.

§ 3. The Council will elect from its members its officers which are:

- President (1st Delegate DLIPC)
- Vice President (2nd Delegate DLIPC)
- Secretary
- Treasurer
- Alternate (Alternate Delegate to DLIPC)

Terms are for a period of three years with the term starting January 1st of the year following approved election, and continuing until December 31st of the third year. Elections must be approved by the Provincial Promoter.

§ 4. Should the Chapter or Regional status of a Provincial Councilor change through elections or completion of term, the Councilor is to complete one's Provincial Council obligation and may be elected to a second term of the office.

§ 5. The Provincial Council is to meet annually as a full body at a time and place agreeable to the whole Council. Additional meetings for the body, full or partial, or committees may be called as needed by the President or Committee Chairpersons.

§6. When a vacancy occurs (through death, resignation or removal from office), the appropriate body (usually the Regional Council) elects (or appoints) a replacement to fill the unexpired term. If the unexpired term is less than 1/3 of the full term, the replacement may be re-elected for two full terms.

§7. A delegate to the Council, who fails to fulfill the requirements of the position within the first two years of the term, may be removed by a simple majority of the full Council either in session or disparately after collegial consultation and secret ballot. Removal is based on documentation that specifically cites corrective actions taken to remedy the situation, but failed to reverse the problem. Causes for removal may include, but are not limited to, chronic unexcused absences, neglect of duty, actions against the common good, and refusal to adhere to the Rule and Directory. Writ- ten advice of this action is to be made by the Council within 30 days of such action with an allowance of 30 days for filing of an appeal (See VI. F. Appeals) before the removal is final.

§8. The Provincial Promoter is an advisory member of the Provincial Council, but without a vote except in the case ora tie.

§9. Special members can be appointed by the Council from time-to-time for a specified and designated limited term to accommodate a particular need. These would serve in an advisory position, without a vote, and the term would require renewal at the end of the stated time.

§10. The office of Council President serves as the chairperson of the Council. Responsibilities include:

- a) Acts as the coordinator between the Council and the Provincial Promoter;
- b) Appoints committees as necessary to the performance of business and serves as a member of all such committees with voting privilege;

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- c) Acts as communication link between Chapters, Regions and the Council;
- d) Initiates, with approval of the Council, advice on appointment of the Provincial Promoter;
- e) Develops programs of Provincial scope to advance the spiritual and apostolic nature to further the aims of the Lay Dominicans for Council approval;



- t) Dispenses funds from a discretionary budget within the limits as set by the Council without additional Council approval and reports on such activity annually;
- g) Provides arrangements and agenda for all Council meetings;
- h) Acts on appeal items sent by individual members or Regional Councils;
- i) Oversees the performance of duties of Council officers and committees;
- j) Oversees the general performance of Council programs such as, but not limited to, publications (print and electronic), general services provided to members (bookstore), formation development and adherence of Regions to the Rule and Directory;
- k) Oversees and assures, with the assistance of the Secretary and Treasurer, the archival records of the Province, including Council minutes and legislative actions, membership figures, budgets and expenditures, Chapter and Regional contacts and up-to-date mailing lists with the assistance of the Secretary and Treasurer;
- l) Appoints, when necessary, experts of a particular nature to serve as advisors to the Council and delegates from a Region on a temporary basis when a Region is unable to elect adequate representation;
- m) Serves as first delegate to international councils, conferences and assemblies.

§11. The Vice President assists the President in the performance of duties and may act as chairperson of committees at the request of the President. The Vice President assumes all duties of the President in the absence of or inability of the President to perform the duties of the office.

§12. The Secretary records, publishes and distributes minutes of all Council meetings to the members in a timely manner. In addition, the Secretary maintains the current list of Council delegates and the current mailing list of Chapters within the

Province. The Secretary performs other correspondence duties of the Council as directed by the President.

§13. The Treasurer is responsible for presenting an annual Treasurer's report to the Council and assists the Council in preparing the fiscal year budget. The Treasurer, as directed by the Council, may obtain professional assistance to establish and maintain Provincial accounts. The Treasurer oversees the collection and disbursement of funds for the general expenses of the Province.

§14. The Council shall have the following standing committees:

- Membership
- Finance
- Apostolates
- Communications
- Formation

Other committees, either standing or of limited term, may be appointed from time to time to meet the changing needs of the Fraternities.

## F. Appeals

§1. Inquirers and members have the right to appeal actions and/or decisions made by a governing Council, following receipt of written notification citing specific issues from the Council and its subsequent action(s) and/or decision(s).

§2. An appeal is to be submitted in writing within 15 days of receipt of notification, allowing 30 days for a written response from the governing Council.

§3. In the event that the inquirer or member does not accept the Council's response to the appeal, the individual has the right of appeal to the next higher governing Council (Regional and Provincial, sequentially) allowing 30 days for a written response.

§4. In the event that the inquirer or member does not accept the higher Council's determination regarding the appeal, the individual has the right to appeal (in writing) to the Provincial Promoter, whose decision is the final determination in the appeal process.

## G. Development and Sustainability of Chapters

§1. The Provincial Promoter, with the permission of the Prior Provincial and with the advice of the Provincial Council (or designee), is the sole and final authority in determining the development and sustainability of communal structures within the Lay Fraternities of the Province.

§2. The purpose of any such structure is to bring an ordered cohesiveness to the Lay organization, affording its members the availability of and the structure to meet, pray, study and engage in both individual and group apostolates in accord with the principles of the Dominican charism in community.

§3. These communal entities are known as:

- Groups
- Provisional (Pro) Chapters
- Regular Chapters

## §4. Groups

4.1 When there is a desire to form a new Lay Dominican group, the interested parties must contact the Provincial Promoter to obtain permission to do so. Information should be offered as to:

- a) Potential place of meetings;
- b) Anticipated number of initial members;

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- c) Summary of intended purpose of group;
- d) Background of organizing person.

4.2 If permission is granted, the Provincial Promoter will arrange with the Regional Council, a plan for oversight and monitoring of the group and detail any specific requirements for the group.

4.3 The Regional Council monitors the group and advises when the Provincial Promoter may consider advancement of the group to an advanced status.

4.4 During this initial process, the group is to follow the requirements of the Rule and Directory except those provisions that apply only to members and/or provisional or regular Chapters.

4.5 The Provincial Promoter, with the advice of the Regional Council, is the sole authority for reception of any member of the group into the Lay Fraternities.

#### §5. Provisional (Pro) Chapters

5.1 A group may be advanced to the status of a Provisional (Pro) Chapter by petition to the Provincial Promoter for the approval and establishment of such by the Prior Provincial and the local Ordinary, if required. If this permission is contingent upon certain stipulations, these are documented and transmitted to the Pro-Chapter with the understanding that non-compliance may result in Chapter suppression.

5.2 In requesting advancement, the group should give evidence of member growth, adherence to the Rule and Directory of the Province, active participation in the Regional structure and activities, and a willingness and ability to assume responsibility for its own on-going formation, governance and active apostolic life.

5.3 As evidence of the ability to sustain Chapter life, monthly minutes are to be submitted to the appropriate entities; the Provincial Promoter, Council President, Regional President and Provincial Archives.

5.4 After a minimum of five (5) years of Chapter life with proven growth, evidence of Chapter stability, formation, and sufficient Life Promised members to elect a governing Council, a

Pro-Chapter may request advancement to regular Chapter status. Such request is presented in petition form through the Provincial Council to the Provincial Promoter. Upon approval of the petition, it is presented to the Prior Provincial. The Prior Provincial requests the consent of the local Ordinary and if granted notifies the Chapter. The approval documents are to be retained by the Chapter and the Provincial Archives.

5.5 The petition for advancement should contain a brief history of the Pro-Chapter and give basic information about the Chapter membership, potential, formation and apostolates.

5.6 A Pro-Chapter remains under the direct authority of the Provincial Promoter and may be denied advancement or dissolved based on evidence of any of the following conditions:

- a) Failure to demonstrate growth and advancements;
- b) Failure to demonstrate adherence to the Rule, Statutes, Constitution, or Declarations of the Master of the Order or provisions of the Directory;
- c) Failure of the Pro-Chapter to communicate with Regional or Provincial structures;
- d) Failure to follow the written directives of the Provincial Promoter;
- e) Promoting a Chapter agenda in conflict with Church Magisterium or the principles of Dominican spirituality;
- f) Denial of petition for advancement to Regular Chapter status in any step of the process.

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### §6. Re-forming. dissolving. or suppressing a Chapter

6.1 At times, the members of a group, Pro- Chapter or Chapter itself, or the Regional and/or Council President and/or the Provincial Promoter, determine that a Chapter cannot fulfill the basic requirements of Chapter life (See F.1) due to, but not limited to:

- a) Majority of inactive members due to conditions such as age or infirmities of members;
- b) Inability of membership to effectively remain

in a communal life or to adequately govern themselves;  
c) Failure to generally adhere to the dictates of the Rule or Directory or to the written instructions of the Provincial Promoter.

6.2 At such times, interventions should be made to strengthen community life, if possible, for the benefit of the Chapter and its members. The process of intervention begins with dialogue between the Regional Council and the affected Chapter and its Council. If ultimately unsuccessful, it should proceed with the intervention of the Provincial Council and the Provincial Promoter.

6.3 Chapters may be re-formed by agreement of all concerned to make changes within Chapter life by such steps as a change in meeting place, or schedule, election of a new Council or Chapter merger.

6.4 In those situations where intervention and reforming of Chapters is not possible, a Chapter may be dissolved by the request of the members themselves or by the decision of the Prior Provincial. Such a Chapter shall be counted as "dormant" and may be reformed at a future date.

6.5 If it is determined by the Provincial Promoter that a Chapter cannot be re-formed, the Provincial Promoter will begin the necessary steps for a formal suppression of the Chapter by the competent authorities.

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6.6 During any of these stages, members interested in remaining in an active Chapter have the right and opportunity to request a transfer to an existing Chapter under the provisions of the Declarations to the Rule, 2008.

6.7 Those members wishing to withdraw from the Lay Fraternities may do so under the provisions for dispensation of Promises as set under the Declarations to the Rule, 2008.

6.8 In the event of a Chapter dissolution or suppression, Chapter assets are to be distributed according to the direction of the majority of active, voting members. A 2/3 quorum of active, voting members is required for this vote to be valid. Accounts held in the name of the Chapter are to be terminated 60 days after official notice of action. All Chapter records are to be forwarded to the Provincial Archives.

## H. Apostolates

As stated in Introduction to the Postulancy, Module 6: Apostolate of the official Formation Program of the Province, "The Lay Dominican might be tempted, at first, to look longingly at the cloister removed from life's distraction, but this is not our vocation. Within the world is where we are, so from within, we must answer the call 'Duc in Altum,' (go into the deep). We do this as those sent on a mission through the apostolate. The apostolate brings together in harmonious balance the charisms of prayer, study, contemplation and community, transforming what could be simply participation in prayer groups, study circles, or communal associations into a true vocational commitment."

§1. An understanding of Apostolate is crucial to the fulfillment of Dominican life. Apostolate cannot be confused with ministry, as apostolate by its very meaning, requires being sent to those individuals existing in a world seemingly bereft of human dignity, justice, peace or hope. Although the value of the Siena Circle Bible Sharing program is affirmed, its practice within the confines of a Chapter

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only as Scripture study is not considered a Chapter apostolate. Conducting Siena Circles programs outside the Chapter open to the public (within a parish setting or a nursing home for example), would be an apostolate.

§2. Apostolates, both of the Chapter and individuals, should be developed in conjunction with the four apostolic priorities as set forth for the entire Order:

- Catechesis in a de-Christianized world
- Evangelization in diverse cultures

- Justice and Peace
- Communication through the mass media

§3. As Christ Himself addressed both the spiritual and temporal needs of the people, sources of study to assist in identifying possible apostolates are:

- The Gospels, and in particular, the Beatitudes;
- The Corporal and Spiritual Works of Mercy (Catechism of the Catholic Church);
- Documents of the Church especially papal encyclicals;
- Documents of Vatican II;
- Statements of the United States Conference of Catholic Bishops (USCCB).

§4. As Lay Dominicans, we are called to be aware of the "signs of our time." Resources available to identify the needs of one's community are available through:

- Diocesan directories or volunteer bureaus;
- Parish newsletters;
- Community resource centers;
- Catholic Political Action/Catholic Advocacy groups;
- Social Service agencies;
- Prisons/Youth Detention Centers;
- Hospitals/nursing homes/rehabilitation centers.

§5. Chapters have the option of identifying, developing and actively supporting one Chapter apostolate. Depending upon the size of the Chapter and the scope of the talents of

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the members, Chapters may have more than one apostolate. Should a Chapter not be able to form a group apostolate, this does not relieve the individual members of the obligation to engage in an active apostolate. As an essential pillar of the Lay Dominican life, failure to engage in such action is failure to fulfill the requirements of Dominican life.

§6. Each Chapter meeting should dedicate some time to review, plan and/or train for these apostolates, documenting such action in the Chapter minutes. Sharing of the scope of these apostolates by Chapters (and individuals) is encouraged



using any of the Regional or Provincial media sources.

## I. Formation

§1. The object of Dominican Formation is to form adults in the Faith (Rule 11). A Chapter, through its officers and Formation Director, is to ensure that members receive due formation so that they may carry out a spiritual and apostolic Dominican life which is proper to the laity (Canon 329). Consideration for an individual's advancement is contingent on appropriate understanding of the materials according to the various stages of membership.

§2. The Provincial Council is responsible for publishing formation material with established programs for various stages of membership. Such programs will follow the guide- lines of topics as contained in the Acts of the Congress of Argentina (2007) and will generally be divided as follows:

- Inquiry (Postulancy) - 6 sessions
- Initial Formation - 12 sessions
- Ongoing Formation

§3. The total Formation Program should present a complete study of St. Dominic, the history of the Order, its saints, mission and charism, overview of scriptural studies, Dominican spirituality, traditions, practices and priorities. As stated in membership requirements, the Provincial program must be completed by all individuals for Reception and Temporary Promise.

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§4. Chapters may augment the official Formation Program of the Province with their own formation material if such material is in addition to, not in lieu of, the official Provincial material. It is essential that Chapters, where all members have completed all official Provincial material, provide well developed study material and formation programs for each Chapter meeting. Such material should be in keeping with both the Dominican charism and authentic Church teaching.

## J. Election Procedures

§1. The election procedure is an important element of the Lay Dominican self-government structure. The electorate should carefully consider candidates for leadership advancement. All elections are important; all elected positions are important, whether at Chapter, Region or Provincial level. Due consideration should be given to a person's active participation in the respective body, demonstrated ability to fulfill the duties of the office, willingness to uphold the commitment to the electing body, and honoring the principle of financial support of the Lay structure.

§2. In the Dominican tradition of election, these requirements pertain to all elections, whether group, Pro-Chapter, regular Chapter, Regional or Provincial Councils:

- a) Electors must be present to vote. There are no absentee ballots;
- b) Candidates must be present to be elected;
- c) There are no prior nominees or slates;
- d) Since the working of the Holy Spirit cannot be anticipated, one cannot refuse eligibility to election prior to the election;
- e) In the Dominican tradition, one does not vote for oneself;
- f) All voting is by secret ballot;
- g) One can refuse election to a particular office only for the gravest of reasons.

§3. Proper preparation is essential to well-ordered elections. The presiding officer or Council should have prepared:

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- a) Adequate slips of plain paper uniform in color and size (so that no particular ballot can be identified);
- b) Supply of writing instruments;
- c) List of eligible candidates;
- d) List of eligible voters;
- e) List of offices open for election;
- t) Election count sheets for each office;
- g) Provincial Election forms for signature of Provincial Promoter;

§4. Following an invocation to the Holy Spirit, balloting takes

place as follows:

- a) Two (2) tellers, who assist with distribution, collection and counting of ballots, are elected in a single ballot from among those present and eligible to vote;
- b) The number of eligible voters is counted and entered on the election form, and only one ballot is distributed at a time;
- c) The office is announced and ballots are distributed;
- d) Ballots are collected, counted, and the total of ballots used is entered on the election form;
- e) After ballots are counted, the name and number of each candidate is entered on the election form;
- t) Illegible ballots or ballots with ineligible candidates are counted as "ineligible" and entered on the count sheet;
- g) Votes with "abstain" are counted separately and entered on the count sheet;
- h) Votes are entered on the count sheet and all votes counted must be equal votes distributed. If there are more votes than eligible voters, the ballot is declared illegal and begun again;
- i) On a legal ballot, candidates must receive a simple majority (one vote over half) of the valid votes cast. If there is no majority, a second ballot is cast. If there is no majority, a third vote is taken with the names of the two persons receiving the most votes eligible to be elected. If there is no majority on the third ballot, the candidate with the earliest Reception date is elected. If this is the same date for both candidates, election is declared by drawing of names.

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§5. In all regular Chapters or Councils or Regional or Provincial Councils, to vote, one must be a Temporarily Promised member, and to be elected one must be a Life Promised member. Election and voting eligibility for groups or Provisional Chapters will be set by the Provincial Promoter.

§6. Records of elections on the Provincial Form are to be forwarded to the Provincial Promoter for approval. All elections are provisional until approval is received. Copies of approved

elections are to be sent to the Provincial President and the Archives office. If the Provincial Promoter does not approve (cassated) an election, he will return the election record with a written explanation. The Council is free to respond to the Provincial Promoter's observation(s). If necessary, the electing body will hold a new election for the position(s), following requirements of this Directory.

§7. Postulation is a rare exception to the two-term limit of a particular office addressing the needs of the particular body. The person under consideration for postulation must receive two-thirds (2/3) of the votes on either the first or second ballot only. The postulated individual is limited to one additional term.

§8. The Provincial Promoter is the sole authority to determine the necessity and justification if a term should or may be extended (prorogated) or if election ballots are not accepted (cassated).

§9. Any elected officer may be elected from a lower office to a higher one at any election during the term of the lesser office. For example, a Chapter Secretary may be elected Chapter President. In the event the officer assumes the office and term of the new position, a replacement is elected for the remaining duration of the original term.

#### K. Religious Names. Identities and Symbols

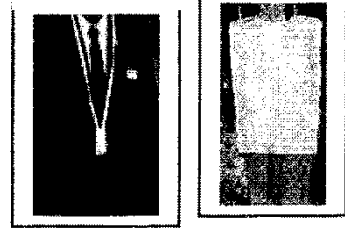
§1. The intrinsic identity of this vocation is as a lay person guided and supported by Dominican spirituality in fulfilling

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daily obligations to family, career, Church, and society in the world. The way in which one lives life in the world should be demonstrative of one's Baptism and Confirmation, and the obligations of one's Dominican's promises.

§2. Members may choose a religious name, although it is not mandatory. The name should reflect a particular Dominican Saint or Blessed, or one's special patron saint, whose spirituality and charisms enhance the member's vocation as a Lay Dominican.

§3. Lay Dominicans do not wear a religious habit either in general daily life or at Chapter meetings. The symbol specified for Reception or advancement ceremonies is the scapular. The small scapular is to be worn at all times (or a medal of St. Dominic or St. Dominic and the Blessed Virgin Mary). The use of the large scapular is limited to Chapter officers at special ceremonies and to all at burial.



Small

Scapular

Large Scapular

3.1 Upon a Life Promised member's death, each Lay Dominican may have a long scapular which may be worn over clothing at the time of the burial, or be placed folded at the foot of the coffin as one prefers.

Privilege is granted to the member to wear the Dominican habit as a shroud, if preferred. In this case, the Lay habit is restricted and is to be considered the tunic, belt, rosary, scapular, and cowl only. The cappa, mantle, or veil is not included with this privilege.

Members wishing to be buried wearing Dominican garb are encouraged to complete and appropriately distribute the "Burial Preference Declaration" form of the Lay Fraternities of St. Dominic. (See Appendix 5. Provincial Forms)

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§3.2 Pins, crosses, and other identifying items are optional and may be worn as an identifying sign of the Order as personal witness as desired and may be included in ceremonies depending upon Chapter preference (See V. Ceremonies). The true signs of a Dominican life are the active study of the Word of God, a thirst for Truth, a prayerful life and a joyous giving of one's self in the apostolate.

§4. Members of the Lay Fraternities may use O.P. after their

name with the stipulation that a designation as lay, such as Mr., Miss, Ms., or Mrs. precede the name (e.g. Mr. John Doe, O.P.) (Acts of the Congress of Argentina). This is required to differentiate the Lay Dominican from the religious members of the Order.

§5. It must be understood that membership is not a license to use an organization's name or banner in promoting an endeavor, however noble. A member may not use Dominican identity or a Dominican banner when promoting causes or addressing situation either publicly or privately, as this insinuates that one is speaking for the Order. A hierarchy exists within the Order to which complaints regarding doctrinal matters may be addressed. Members need to be mindful that use of their Dominican affiliation could make their Chapter, Province, and other parts of the Dominican family legally liable for defamation.

§6. Permission to use one's Dominican identity or Dominican banner may be granted by petitioning the Provincial Promoter through the Regional or Provincial President, citing a specific venue, purpose and method. Permission must be sought for each individual member, or members, and venue.

§7. A member may use Dominican identity in written material, such as articles, letters, or pamphlets, as long as such material contains the disclaimer that the ideas expressed is that of the author alone and do not represent the endorsement or position of the Order of Preachers as a whole.

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§8. The foregoing restrictions on the use of Dominican identity by a member also apply to a group of members, whether Chapter, Region or Province.

### L.. Public Identify and Media Policy

§1. Due to the nature of the internet and innumerable websites, there will always be material on the internet contrary

to the teaching of the Church. It is impossible for the Province's Lay Fraternities to monitor the vast array of questionable websites. To that end the Provincial Council has established guidelines in concert with those established by the Province as a whole.

§2. Official websites are ones designed, maintained and paid for or subsidized by Lay Provincial funds or funds of some other legally constituted Dominican entity. The official Provincial websites of the Lay Fraternities are as follows:

- General: [www.3op.org](http://www.3op.org)
- Bookstore: [www.dominicanbookstores.com](http://www.dominicanbookstores.com)

In addition, numerous Chapters have individual sites as do certain Regions within the Province. In all cases, the Provincial Website Committee is to approve all design and content before posting and will monitor content on regular basis.

§3. Publishing original content on a website, or providing links on Dominican websites that lead to sites with content contrary to the Magisterium of the Church, the mission of the Order, and the Rule of the Lay Fraternities, its Constitution, Statutes, Declarations of the Master of the Order and Directory of the Province of St. Joseph, is prohibited. Infractions of this standard are subject to disciplinary action(s), up to and including release from one's Promise.

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§ 4. As it is impossible in all cases to choose or control links contained on websites (e.g. banner ads, pop-up ads, etc.), all websites created by Lay Dominicans are to contain a disclaimer that clearly informs the viewer that one's website is neither responsible for, nor endorses content that may be linked to the site.

## APPENDIX 1. GLOSSARY OF TERMS

**Abrogation.** The total suppression of a law by legislative authority through the enactment of a new law.

**Admission.** Acceptance as a member of the Fraternities by an official entity on a provisional or permanent basis, depending on the level of advancement involved.

**Advancement.** Indicates the raising of one to a higher rank or position in the Fraternities; may be by election, appointment, and/or consent according to the regulations and practices of the



rank concerned.

**Apostolate.** Denotes the specific activity undertaken by Dominican entities as a whole, or members as individuals, to fulfill the priorities of the Order.

**Cassate.** To vacate or annul; generally used in regard to the rejection of elections by one who is competent to do so.

**Candidate.** Individual entering a level of formation within a Chapter.

**Chapter.** Basic unit of the Fraternities of St. Dominic. Identifies a Lay Dominican community within a given Region.

**Code of Canon Law.** The body of disciplinary norms of the Latin Rite of the Catholic Church revised at the direction of Pope John XXIII, based on the teachings of the Second Vat can Council and promulgated by Pope John Paul II in 1983. The most recent English translation was completed by the Canon Law Society of America in 1999. 34

**Council.** Governing entity of a Chapter, Region, or Province. Membership is by election, ex officio or exceptionally, by appointment.

**Delegate.** Elected or appointed member of a council, usually with voting privilege.

**Directory.** Particular law for the Fraternities of St. Dominic of a specific Province. Developed by the Lay Dominicans Provincial Council and promulgated by the Prior Provincial.

**Dismissal.** The formal sending away of a person, or giving one permission to leave a Dominican entity.

DLIPC. Dominican Laity Inter-Provincial Council formed by elected North American representatives and their Provincial directors with a view to some measure of uniformity among the Provinces, and to formulate recommendations of the International Council of the Fraternities.

Emendation. The correction or alteration of a text in order to improve it.

Evangelical Asceticism. Spiritual practices or works that are performed according to the Gospel or New Testament teachings that 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. Rule II.10.e reads: "Conversion of heart through spirit and practice of evangelical asceticism."

Formation. Program of growth and development in Dominican spirituality and practice through formal and informal study, community and church involvement, and the practice of spiritual disciplines. For Dominicans, formation is a lifelong process.

General Declarations. Additional norms governing the life of the Lay Dominicans which are promulgated by the Master of the Order to supplement the Rule (1987). The General Declarations augment, particularize, or even change specific elements of the Rule and carry the same force as the Rule.

Handbook. An information manual specific to a particular Chapter or Region.

Indult. A grant or benefit un-provided for by the common law, bestowed by the Apostolic See or by the competent local Ordinary for a time or to meet a particular situation.

Inquiry. Initial state of an individual's formation. It is a minimum of six months, generally not longer than one year.

Lay Fraternity. See Chapter.

Lay Dominican. The designation of a Lay member of the Fraternities of the Order of Preachers.

Life (Final) Promise. Commitment made to the Master of the Order for life by means of a solemn promise.

Magisterium. The teaching authority of the Church as embodied in the bishops and led by the Pope as Bishop of Rome. See Code of Canon Law. canons 749-754.

Novitiate. Initial period of training and preparation entered by means of a formal, public Promise (q.v.), and usually lasting three years.

O. P. Order of Preachers. This optional designation for all promised Lay Dominicans, if attached to one's name in documentation of any type titles (e.g. Mr., Mrs., Miss, etc.) must precede the member's name.

Ongoing Formation. All Lay Dominicans are expected to continue their growth in and understanding of spirituality and practice, both on the personal level and through Chapter, Region, or other programs.

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Postulancy. See Inquiry.

Postulation. A petition to the Provincial Promoter requesting a Council Officer be made eligible for the same held office's election following the completion of the Officer's maximum terms of office (i.e. two consecutive 3-years terms). Once approved by the Provincial Promoter, the postulated individual is subject to the rules of election, and must receive 2/3 of the votes to maintain the 3-years term of office. Postulation is approved only once.

President. Denotes the elected leader of a lay community.

Private Member. A member who enjoys all the rights and responsibilities of the Lay Fraternities of St. Dominic without being obliged to participate in Chapter life. A petition may be made to the Provincial Promoter for this particular member status.

**Promise.** Formerly designated as "profession", it is the ceremonial, public commitment to the Lay Fraternities of St. Dominic; may be Temporary or Life. A person who freely promises to live the Rule is bound by a special obligation of religion to fulfill that promise. (Canon 1200§1)

**Promulgation.** To make known, to post in public an act by which the legislative power makes legislative enactments known to the authorities entrusted with their execution and to the subjects bound to observe them.

**Prorogation.** To postpone or defer; to extend a term in office because of special circumstance.

**Provincial President.** Lay person elected by the membership of the Provincial Council to lead the Council membership, and to serve ex officio as lay representative at Provincial, national and international Dominican meetings.

**Provincial Promoter.** The one appointed by a Prior Provincial who serves as a link between the Laity and the Order.

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**Provisional (Pro) Chapter.** Identifies beginning communities within a given Region, guided in formation and development by qualified representatives from an established Chapter, under the authority of the Provincial Promoter.

**Reception.** Formal acceptance of an individual into a Chapter on a temporary basis.

**Region.** Chapters organized within a given geographic region.

**Religious Assistant.** The spiritual and theological resource appointed by the Prior Provincial to assist an individual Chapter or Region.

**Scapular {Dominican}.** From the Latin scapula, shoulder, it is a small garment consisting of two rectangular pieces of white cloth worn by those received into the Order and those who have

made First Promise. The larger sized scapulars are worn ceremonially by Life Promised members indicating one's Life commitment in the Order. The scapular is considered a sacramental.

Sequela Christi. The way and content of spiritual perfection in following Jesus Christ.

Statutes. A permanent established rule or law, especially one involved in the running of an organization.

Temporary Promise. Also called First Promise, it indicates one's public promise to live the Rule of the Order for three years, and begins one's intermediate study level within the official Provincial Formation Program.

## Appendix 2. PRAYERS

### **A. DOMINICAN METHOD OF RECITATION OF THE ROSARY**

(+) 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 to the Father and to the Son and to the Holy Spirit.

R. As it was in the beginning is now and will be for-

ever, world without end. Amen. Alleluia.(except in Lent)  
[Then recite the decades of the Rosary. Begin each decade with the "Our Father" and end each decade with the "Glory be..."J

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 towards 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, who's 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.

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## B. GENERALPRAYERS

### **Angelus**

The Angel of the Lord declared unto Mary.

And she conceived by the Holy Spirit.

Hail Mary, full of grace ...

Holy Mary, Mother of God, ...

Behold the handmaid of the Lord.

Be it done to me according to Thy word.

Hail Mary, full of grace ...

Holy Mary, Mother of God, ...

And the Word was made flesh,

And dwelt amongst us.

Hail Mary, full of grace ...

Holy Mary, Mother of God, ...

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 we by His Passion and Cross, be brought to the glory of His Resurrection, through the same Christ, Our Lord. Amen.

### **Regina Caeli**

During Easter 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.

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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. Amen.

### **OLumen**

O Light of the Church, Teacher of Truth, Rose of patience, ivory of chastity, you freely poured forth the waters of wisdom; preacher of grace, unite us with the blessed. (During Easter time: Alleluia!)

V. Blessed Father, Dominic, pray for us.  
(During Easter time: Alleluia!)

R. That we may be made worthy of the promises of Christ. (During Easter time: Alleluia!)

Let us pray:

Grant, we beseech you, Almighty God, that we who are weighed down by the burden of our sins, may be relieved through the patronage of the Blessed Dominic, Your Confessor and our Father. Through Christ, Our Lord. Amen.

### **Invocation to the Holy Spirit**

V. Come, Holy Spirit, fill the hearts of your faithful enkindle in them the fire of your love. Send forth Your Spirit, and they shall be created.

R. And You shall renew the face of the earth.

Let us pray:

O God, who has instructed the hearts of Your faithful by the Light of Your Holy Spirit, grant by the same Spirit, that we may be truly wise and rejoice always in His consolation, through Christ, Our Lord. Amen.

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### **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. You who live and reign forever and ever. Amen.

### **De Profundis (Psalm 129)**

V. Out of the depths I cry to you, O Lord; Lord, hear my voice!

R. Let your ears be attentive to my voice in supplication:



V. If you, O Lord, mark my iniquities, Lord, who can stand?  
R. But with you is forgiveness, that you may be  
revered.

V. I trust in the Lord; my soul trusts in his word;  
R. My soul waits for the Lord; more than sentinels wait for  
the dawn,

V. More than sentinels wait for the dawn, let Israel  
wait for the Lord.

R. For with the Lord is kindness and with him is  
plenteous redemption:

V. And he will redeem Israel from all her iniquities.

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V. Eternal rest grant unto them, O Lord.

R. And let perpetual light shine upon them.

V. From the gate of hell,

R. Deliver their souls, O Lord.

V. Lord, hear my prayer.

R. And let my cry come unto you.

OR

V. The Lord be with you. R. And with your spirit.

V. 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.

R. Amen.

v. May they rest in peace. R. Amen.

"Salve Regina"

Salve Regina (Mater) misericordiae, Vita, dulcedo, et spes  
nostra, salve. Ad te clamamus, exsules filii Hevae;

Ad te suspiramus gementes et flentes

in hac lacrymarum valle.

Eia ergo advocata nostra, illos tuos misericordes oculus ad nos  
converte.

Et Jesum, benedictum fructum ventris tui,  
nobis post hoc exsilium ostende.

O Clemens, O pia,

O dulcis (Virgo) Maria. Amen.

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### Appendix 3. RELEVANT PROVISIONS OF THE CODE OF CANON LAW

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.

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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 the 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 ensure 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.

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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 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 presidents, 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.

Presidents 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.

Canon 1199 §1.

An oath, that is the invocation of the divine name as a witness to truth, cannot be taken unless in truth, in judgment and in justice.

Canon 1199 §2.

An oath which the canons demand or admit cannot be taken validly through a proxy.

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Canon 1200 §1.

A person who freely swears to do something in the future is bound by a special obligation of religion to fulfill what has been affirmed by oath.

Canon 1200 §2.

An oath extorted through fraud, force, or grave fear is null by the law itself.

Canon 1201 §1.

A promissory oath follows the nature and the condition of the act to which it is attached.

Canon 1202 °4.

The obligation arising from a promissory oath ceases through its dispensation or commutation in accord with the norm of Canon Law.

#### Appendix 4. EXHORTATION TO PROVINCIAL COUNCILORS

The Provincial Councilors of the Fraternities of St. Dominic are members of Chapters within St. Joseph's Province who have been elected by due process within geographical regions to represent their brothers and sisters at the administrative level with the Provincial Promoter. Those serving in the role of Councilor offer themselves, talents and time for the individual and collective needs of the Dominican Family within the Province. Following the example given by our Holy Father Saint Dominic, they are to be men and women for all seasons, always ready to meet the needs of the Order and the Church, willing to serve with Christ-like charity. A Councilor does not look to be served, but rather accepts the opportunity to serve and carry out the fullness of those ideals of Saint Dominic and our tradition.

Furthermore, the Councilor is fully acquainted with the individual Lay Dominican and each of the Chapters within the respective Region, to facilitate their needs and desires. To expound on these needs and desires at Provincial Council meetings, it is necessary that the Councilor visit and listen to the Chapter membership as well as those comments, observations and suggestions proposed by Chapter Councils. It is imperative that the Councilors be knowledgeable if they are to be sensitive to the needs and responsibilities of living our Dominican ideals in the twenty-first century. In imitation of our Holy Father Dominic, the directive to contemplate must be followed diligently and a great willingness must be present to pour forth the fruits of this contemplation into activity for the honor and glory of God,

the good of our souls, and the glory of the great Dominican Order. To this end it is necessary that the Councilor be able to identify with the Chapters in his or her Region. This would facilitate programs of combined retreat, days of recollection and the sharing of apostolates.

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The Provincial Councilor, representing the Provincial Promoter, receives the delegation from the Provincial Council and Promoter to visit Chapters, to suggest, help and implement apostolates, by the Chapter, Regional or Provincial level within their Region, to arrange area conference days, to share ideas, ideals, accomplishments, as well as to draw from the abundance of spiritual wealth that is available to use from each other. This offers the opportunity for sharing the ideals of St. Dominic with our fellow Dominicans and introduces others to our Dominican way of life.

A Councilor must be prepared to propose changes in policy if necessary, not change for the sake of change, but to give consideration to change that would be advantageous to fostering a greater love and understanding of Dominican Spirituality. That is, change of a concrete nature that would be beneficial to all Dominicans seeking sanctification, our primary aims, union with God under the guidance of the Dominican Order.

Provincial Councilors must be ever conscious of the prevalent pagan spirit enticing men and women to live their lives in keeping with the trend of the world forgetting completely that the Cross of Christ has been set upon this terrestrial globe.

Our vocation is to holiness and every avenue toward this goal must be explored and, if possible, at the Provincial level, it must be discussed and weighed for its spiritual value and, if deemed advantageous to our sanctification, be passed on to all

Lay Dominicans for consideration.

## Appendix 5. PROVINCIAL FORMS

The following Provincial forms are used by all Lay Dominican entities in the Province of St. Joseph:

1. Burial Preference Declaration (rev: 3/2009)
2. Region Chapter Visitation Report (rev: 06/2009)
3. Province Check Request\* (rev: 6/2009)  
\*NOTE: This form is used by members of the Provincial Council for Provincial business or for general members with the approval of the Provincial President and/ or Vice President.
4. Election Report (rev: 6/2009)
5. Membership Information File (rev: 6/2009)
6. Officer Contact (rev: 3/2009)
7. Outline of Minutes (rev: 7/2008)
8. Request for Postulancy Admission (rev: 6/2009)
9. Request for Reception (rev: 6/2009)
10. Transfer Request (rev: 6/2009)

Forms may be duplicated, but their format is not to be changed without approval of the Provincial Council.

Forms may be requested from the Regional President or through the Bookstore ([www.dominicanbookstores.com](http://www.dominicanbookstores.com)).



Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/State/Zip: \_\_\_\_\_

Chapter \_\_\_\_\_

Location: \_\_\_\_\_

RECEPTION Date: \_\_\_\_\_

Chapter President: \_\_\_\_\_

Religious Assistant: \_\_\_\_\_

OR

Provincial/Regional Promoter: \_\_\_\_\_

Location: \_\_\_\_\_

TEMPORARY Promise Date:

Chapter President: \_\_\_\_\_

Religious Assistant: \_\_\_\_\_

OR

Provincial/Regional Promoter: \_\_\_\_\_

RELIGIOUS NAME (if taken): \_\_\_\_\_

Location: \_\_\_\_\_

TEMPORARY Promise Date (if RENEWED): \_\_\_\_\_

Chapter President: \_\_\_\_\_

Religious Assistant: \_\_\_\_\_

OR

Provincial/Regional Promoter: \_\_\_\_\_

LIFE Promise Date: ) \_\_\_\_\_

Chapter President: Religious Assistant: \_\_\_\_\_

OR

Provincial/Regional Promoter: \_\_\_\_\_

Location: \_\_\_\_\_

COUNCIL OFFICE(S) HELD:

Chapter Name: \_\_\_\_\_

Office \_\_\_\_\_ FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Office \_\_\_\_\_ FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Office \_\_\_\_\_ FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Office \_\_\_\_\_ FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Region Name:

Office \_\_\_\_\_ FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Office \_\_\_\_\_ FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Office \_\_\_\_\_ FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Office \_\_\_\_\_ FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Province Name

Office \_\_\_\_\_ FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Office \_\_\_\_\_ FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Office \_\_\_\_\_ FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Office \_\_\_\_\_ FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

STATUS CHANGES (if applicable);

Inactive Date:

FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Prayer Associate Date:

FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Transfer Date:

\_\_\_\_\_

Chapter FROM:

FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Chapter TO:

FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

New Chapter President:

Region

{ if

applicable):

FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Transfer Date:

Chapter FROM:

FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

Chapter TO:

FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

New Chapter President:

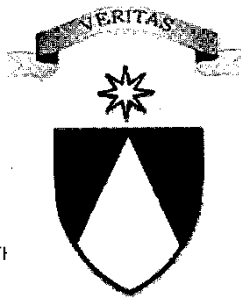
Region

(if

applicable):

FROM: \_\_\_\_\_ /TO: \_\_\_\_\_

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Lay Fraternities of Saint Dominic

Province of Saint Joseph

Particular Directory revised April, 2009

Promulgated by Very Rev. D. Dominic Izzo, O.P., Prior Provincial  
Feast of Our Lady of the Rosary, October 7, 2009

Cover artwork designed by Mrs. Jeanne McKee, O.P.  
September, 2009.

## Request for Admission Form



### THIRD ORDER OF ST. DOMINIC - PROVINCE OF ST. JOSEPH REQUEST FOR POSTULANCY ADMISSION

CHAPTER: \_\_\_\_\_

REGION: \_\_\_\_\_

NAME OF CANDIDATE (PRINT): \_\_\_\_\_ DATE: \_\_\_\_\_

HOW DID YOU BECOME ACQUAINTED WITH THE THIRD ORDER OF ST. DOMINIC? \_\_\_\_\_

WHAT INFLUENCED YOU TO SEEK ADMISSION TO THE THIRD ORDER? \_\_\_\_\_

IN WHAT WAYS DO YOU THINK THE THIRD ORDER OF ST. DOMINIC WILL AFFECT YOUR SPIRITUAL LIFE? \_\_\_\_\_

**DOMINICAN CHARISM: MAGISTERIUM:** (THE AUTHORITY CLAIMED BY THE ROMAN CATHOLIC CHURCH, AS DIVINELY INSPIRED, TO TEACH TRUE DOCTRINE.) MEMBERSHIP IN THE THIRD ORDER OF ST. DOMINIC REQUIRES ADHERENCE TO THE MAGISTERIUM OF THE CHURCH. WHAT DOES IT MEAN TO YOU TO BE OBEIENT TO THE MAGISTERIUM? \_\_\_\_\_

MEMBERSHIP IN THE THIRD ORDER OF ST. DOMINIC REQUIRES THROUGH ITS RULE ADHERENCE TO THE DOMINICAN LAITY RULE AND STATUTES. THESE SUM UP THE THIRD ORDER CHARISM OF PRAYER, STUDY, COMMUNITY AND APOSTOLIC WORK. THEY REQUIRE A SERIOUS ATTEMPT TO: FOLLOW OF A PRESCRIBED PRAYER LIFE INCLUDING DAILY RECITATION OF THE LITURGY OF THE HOURS, DIRECTED STUDY THROUGH A DEFINED FORMATION PROGRAM, REGULAR ATTENDANCE AND ACTIVE ENGAGEMENT IN COMMUNITY LIFE INCLUDING WILLINGNESS TO SERVE IN AN ACTIVE ROLE, TO MATERIALLY SUPPORT THE ORDER, AND A DEDICATION TO BOTH PERSONAL AND CHAPTER APOSTOLATES, AS BEFITTING ONE'S STATE IN LIFE.

DO YOU KNOW OF ANY OBSTACLES IN ADHERING TO MAGISTERIUM OR RULE? \_\_\_\_\_

I CERTIFY THAT I AM A MEMBER OF AND IN FULL COMMUNION WITH THE ROMAN CATHOLIC CHURCH. AS I EXPLORE THE POSSIBILITY OF JOINING THE THIRD ORDER, I UNDERSTAND, ACCEPT AND HONOR THESE ASPECTS OF THE DOMINICAN CHARISM AS EXPRESSED ABOVE DURING THE PERIOD OF MY INITIAL FORMATION.

\_\_\_\_\_  
SIGNATURE

\_\_\_\_\_  
DATE

ATTACH CURRENT PASTOR'S LETTER OF RECOMMENDATION TO THIS FORM.

REVIEWED BY CHAPTER: DATE: \_\_\_\_\_  ACCEPTED  NOT ACCEPTED (PROV 2-2006)

## General Catholic Knowledge

### Bibles – Versions and Comparisons

There is only one English text currently approved by the Church for use in the United States. This text is the one contained in the Lectionaries approved for Sundays & Feasts and for Weekdays by the USCCB and recognized by the Holy See. These Lectionaries have their American and Roman approval documents in the front. ***The text is that of the New American Bible*** with revised Psalms and New Testament (1988, 1991), with some changes mandated by the Holy See where the NAB text used so-called vertical inclusive language (e.g. avoiding male pronouns for God). Since these Lectionaries have been fully promulgated, the permission to use the Jerusalem Bible and the RSV-Catholic at Mass has been withdrawn.

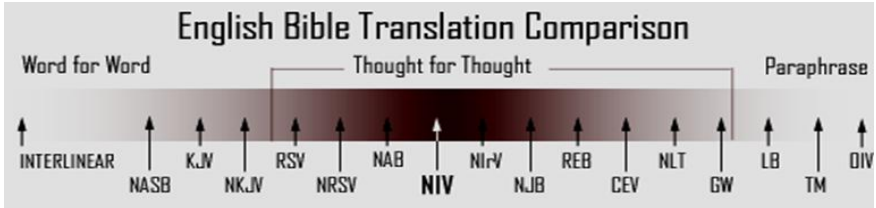
The Douay-Rheims became the standard Bible of English-speaking Catholics for over three hundred years. A few revisions were attempted, but none successfully competed with the Douay-Rheims. In 1941, the Confraternity Version of the New Testament was released. This was a new translation, which, like the Douay-Rheims, was based upon the Vulgate and compared with the original languages. However, upon Divino Afflante Spiritu's mandate for translations based on the original languages in 1943, work ceased on the Confraternity Version, leaving the Old Testament incomplete.

The New American Bible (NAB) was released in segments from 1952 until 1970. The NAB is a dynamic translation, which means that it leans toward readability over literal translation. Some Catholics complained about its abandonment of some traditional Catholic renderings. For instance, Luke 1:28 was translated "Hail, favored one!" in place of the classic "Hail, full of grace!" -- which, of course, forms the first line of the Hail Mary. Nevertheless, the NAB remains the most widely-read translation for American Catholics today, and has received accolades from scholars of many denominations. A revised New Testament was released in 1986, which included use of gender-neutral language, albeit much more limited than the NRSV and others. Work on an Old Testament revision has been completed, according to a 2002 conference for Catholic Biblical studies.

Other modern Catholic Bible translations include the Jerusalem Bible and the New Jerusalem Bible, which is used for liturgical

purposes in English-speaking countries outside the U.S. The Revised Standard Version-Catholic Edition also remains a favorite among many Catholics for its more literal translation and lack of gender-neutral language. [240]

**Bible Translation Comparison Charts**



ASB	New American Standard Bible (1971; update 1995)	NIV	New International Version (1984)
MP	Amplified Bible (1965)	TNIV	Today's New International Version (NT 2001, OT 2005)
SV	English Standard Version (2001)	NCV	New Century Version
SV	Revised Standard Version (1952)	NLT <sup>1</sup>	New Living Translation (1 <sup>st</sup> ed. 1996; 2 <sup>nd</sup> ed. 2004)
JV	King James Version (1611; significantly revised 1769)	NirV	New International reader's Version
KJV	New King James Version (1982)	GNT	Good News Translation (also Good News Bible)
CSB	Holman Christian Standard Version (2004)	CEV	Contemporary English Version
RSV	New Revised Standard Version (1989)	Living	Living Bible (1950). Paraphrase by Ken Taylor.
AB	New American Bible (Catholic, 1970, 1986)		Liberal treatment of 'blood.'

JB (NT), 1991 (Psalms) New Jerusalem Bible (Catholic, 1986;	
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## Liturgy of the Hours

The Liturgy of the Hours is the official daily prayer of the Catholic Church. Each volume contains all of the texts for praying with the Church at different times of day. The Liturgy of the Hours, while required for the clergy, is for the laity as well and since Vatican II has been especially encouraged.



### Versions

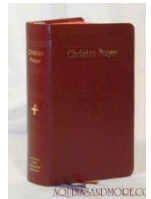
Four Volume – Color Imitation Leather or Black Leather

\$129-\$179

ISBN-13: 978-0899424095

One Volume – Christian Prayer

This regular edition book of Christian Prayer is an abbreviated version of the Liturgy of the Hours. \$39.



One volume Large Print – Christian Prayer \$39

Each year, about October, St Joseph Guides for the Liturgy of the Hours (One volume, four volume and large print versions and each are different obviously) are available from:

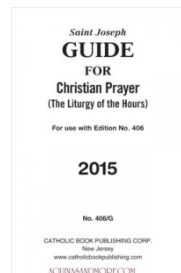
Aquinas and More Catholic Goods

1331 Red Cedar Cir

Fort Collins, Colorado 80524

United States

(866) 428-2820 ( cost is about \$2.50.



## Lenten Regulations

Lent is the 40-day season of penance in preparation for the celebration of the redemption of the human race by Jesus Christ. Lent begins Ash Wednesday, and ends on Holy Thursday, followed by the Sacred Triduum, and Easter Sunday.

1. The days of both Fast and Abstinence during Lent are Ash Wednesday and Good Friday. The other Fridays of Lent are days of Abstinence.

On a day of Fast, only one (1) full meal is permitted. Those between the ages of 18 and 59 are obliged to fast.

On a Day of Abstinence, no meat may be eaten. Those who have reached the age of 14 are obliged by the law of abstinence.

2. The obligation to observe the laws of Fast and Abstinence "substantially," or as a whole is a serious obligation.

3. The Fridays of the year, outside of Lent, are designated as days of penance, but each individual may substitute for the traditional abstinence from meat some other practice of voluntary self-denial as penance.

4. The time for fulfilling the Paschal Precept (Easter Duty) extends from the First Sunday of Lent, to the Solemnity of the Holy Trinity.

## Nihil Obstats & Imprimatur



The Roman Catholic Church, which assumes the responsibility of authority by Christ as the conduit for truth on this earth, declares that it has the obligation to preserve Christians from deviations from the truth and to to guarantee them the "objective possibility of professing the true faith without error". This is stated in the Catechism (890) of the Catholic faith.

Because of this, the Bishops carefully scrutinize books published on faith and scripture, and give them their approval if nothing therein is found to be contrary to the Faith (relevant Canon Law: "Title IV: The Means of Social Communication," ¶ 822-832)

The procedure works as follows:

When a book is brought to the Bishop, dealing with faith, morals, theology, liturgy, prayer, or editions of Sacred

Scripture, etc., he will submit his manuscript to his diocese's Censor. If the Censor finds no problem with it, he will give it his stamp, which reads "Nihil Obstat," or "nothing stands in the way." He then sends it back to the Bishop for his review. If the Bishop finds nothing objectionable, he gives the book his "Imprimatur" which means, "let it be printed." For example, the "Words" was presented by Solidarity's publisher, Lucas Szymanski, to the Bishop of Poznan. Six months later, The Words was granted the Nihil Obstat by the Censor, and then the Imprimatur by the Bishop.

## Important papal encyclicals

- **Pope Eugene IV** (1431–1447)
  - *Sicut Dudum* 1435
- **Pope Benedict XIV** (1740–1758)
  - *Demandatam* 1743
  - *Vix Pervenit* 1745
  - *A Quo Primum* 1751
  - *Ex Quo* 1756
- **Pope Pius VI** (1775–1799)
- **Pope Leo XII** (1823–1829)
- **Pope Gregory XVI** (1831–1846)
- **Pope Blessed Pius IX** (1846–1878)
  - *Quanta Cura* 1864
- **Pope Leo XIII** (1878–1903)
  - *Quod Apostolici Muneris* 1878
  - *Aeterni Patris* 1879
  - *Humanum Genus* 1884
  - *Rerum Novarum* 1891
  - *Providentissimus Deus* 1893
- **Pope Saint Pius X** (1903–1914)
  - *Vehementer Nos* 1905
  - *Pascendi Dominici Gregis* 1910
- **Pope Benedict XV** (1914–1922)
  - *Humani Generis Redemptionem* 1917
  - *Pacem, Dei Munus Pulcherrimum* 1920

- **Pope Pius XI** (1922–1938)
  - *Quas Primas* 1925
  - *Iniquis Afflictisque* 1926
  - *Casti Connubii* 1930
  - *Quadragesimo Anno* 1931
  - *Non Abbiamo Bisogno* 1931
  - *Acerba animi* 1932
  - *Dilectissima Nobis* 1933
  - *Divini Redemptoris* 1937
  - *Mit brennender Sorge* 1937
- **Pope Pius XII** (1939–1958)
  - *Summi Pontificatus* 1939
  - *Sertum Laetitiae* 1939
  - *Mystici Corporis Christi* 1943
  - *Divino Afflante Spiritu* 1943
  - *Orientales Omnes* 1945
  - *Deiparae Virginis Mariae* 1946
  - *Mediator Dei* 1947
  - *Provida Mater Ecclesia* 1947
  - *Auspicia Quaedam* 1948
  - *In Multiplicibus* 1948
  - *Redemptoris Nostri* 1949
  - *Humani Generis* 1950
  - *Anni Sacri* 1950
  - *Fulgens Corona* 1950
  - *Sempiternus Rex* 1951
  - *Evangelii Praecones* 1951
  - *Orientales Ecclesia* 1952
  - *Ad Caeli Reginam* 1954
  - *Ad Sinarum Gentem* 1954
  - *Sacra Virginitas* 1954
  - *Haurietis Aquas* 1956
  - *Miranda Prorsus* 1957
  - *Invicti Athletae* 1957
  - *Ad Apostolorum Principis* 1958
- **Pope Saint John XXIII** (1958–1963)
  - *Ad Petri Cathedram* 1959
  - *Sacerdotii Nostri Primordia* 1959
  - *Grata Recordatio* 1959

- *Princeps Pastorum* 1959
- *Mater et Magistra* 1961
- *Aeterna Dei Sapientia* 1961
- *Paenitentiam Agere* 1962
- *Pacem in Terris* 1963
- **Pope Paul VI** (1963–1978)
  - *Ecclesiam Suam* 1964
  - *Mense Maio* 1965
  - *Mysterium Fidei* 1965
  - *Christi Matri* 1966
  - *Populorum Progressio* 1967
  - *Sacerdotalis Caelibatus* 1967
  - *Humanae Vitae* 1968
- **Pope Saint John Paul II** (1978–2005)
  - *Redemptor Hominis* 1979
  - *Dives in Misericordia* 1980
  - *Laborem Exercens* 1981
  - *Slavorum Apostoli* 1985
  - *Dominum et Vivificantem* 1986
  - *Redemptoris Mater* 1987
  - *Sollicitudo Rei Socialis* 1987
  - *Redemptoris Missio* 1990
  - *Centesimus Annus* 1991
  - *Veritatis Splendor* 1993
  - *Evangelium Vitae* 1995
  - *Ut Unum Sint* 1995
  - *Fides et Ratio* 1998
  - *Ecclesia de Eucharistia* 2003
- **Pope Benedict XVI** (2005-2013)
  - *Deus Caritas Est* 2005
  - *Spe Salvi* 2007
  - *Caritas in Veritate* 2009
- **Pope Francis** (2013 to present)
  - *Lumen Fidei* 2013<sup>[3]</sup>

## Liturgical Calendar

Left justified is Roman Calendar

**BOLD**

**is**

**Dominican Order**

JANUARY

[Holy Name of Jesus]

1.Octave of Christmas Mary, Mother of God Solemnity

2.Basil the Great and Gregory Nazianzen, bishops and doctors Mem

3. **Bl. Stephana**

**Quinzani, Sister and Virgin**

4.Elizabeth Ann Seton [U.S.A.]

**Bl. Zedislava Berkiana, Lay Dominican and Wife**

5.Bl. John Newman [U.S.A.]

6.EPIPHANY Solemnity

7.**Raymond of Penyafort, O.P. Friar, Priest and Master of the Order**

8. Our Lady of Prompt Succor

9.

10.**Bl. Gonsalvo of Amarante, Friar Priest & Bl. Ann of the Angels, Nun**

11. **Bl. Bernard Scammacca, Friar and Priest**

12.

13.Hilary, bishop and doctor

14.

15. St. Paul, first hermit

16. Our Lady, Queen of all Hermits

17.St. Anthony of the Desert, abbot Memorial

18. **St. Margaret of Hungary, Nun and Virgin [M]**

19. **Bl. Andrew of Peschiera, Friar and Priest**

20.Fabian, pope and martyr Sebastian, martyr

21.Agnes, virgin and martyr Memorial

22.Vincent, deacon and martyr **Bl. Anthony della Chiesa, Friar & Priest**

23. **Bl. Henry Suso, Friar and Priest**

24.Francis de Sales, bishop and doctor Memorial

25.Conversion of Paul, Apostle Feast

26.Timothy and Titus, bishops Memorial

27.Angela Merici, virgin **Bl. Marolino of Forli, Friar and Priest**

28. **Thomas Aquinas, priest and Doctor** Mem

Priest and

**Dr of the Church [Feast]**

29. **Bl. Villana de Botti, Lay Dominican and Wife**

30.

31. John Bosco, priest

Memorial

Sunday after January 6: Baptism of the Lord Feast

## February

- 1.
2. Presentation of the Lord,  
Feast
3. Blaise, bishop, martyr and Ansgar, bishop  
**Bl. Peter of Ruffia,  
Friar, Priest and Martyr**  
**Bl. Anthony Pavonio, Friar  
Priest and Martyr**  
**Bl. Bartholomew of Cerverio, Friar, Priest  
and Martyr**
4. **St. Catherine de Ricci, Sister  
and Virgin [M]**
5. Agatha, virgin and martyr  
Memorial
6. Paul Miki and companions, martyrs  
Memorial
7. **Annivers of Deceased Parents of Dominicans [Office  
of the Dead]**
8. Jerome Emiliani
- 9.
10. Scholastica, virgin  
Memorial
11. Our Lady of Lourdes
12. **Bl. Reginald of Orleans, Friar  
and Priest [OM]**
13. **Bl Jordan of Saxony Friar, Priest and Master of the  
Order [M]**
14. Cyril, monk, and Methodius, bishop  
Memorial
- 15.
16. **Bl. Nicholas Paglia,  
Friar and Priest**
17. Seven Founders of the Order of Servites
18. **Bl John of Fiesola (Fra Angelico), Friar and  
Priest [OM]**
19. **Bl. Alvarez of Cordoba,  
Friar and Priest**
20. **Bl. Christopher of Milan,  
Friar and Priest**
21. Peter Damian, bishop and doctor
22. Chair of Peter, Apostle  
Feast



23. Polycarp, bishop and martyr  
Memorial

24.

**Bl. Constantius of Fabriano,**

**Friar and Priest**

25.

26.

27.

28.

29.



## March

- 1.
- 2.
3. Bl Katherine Drexel [U.S.A.]
4. Casimir
- 5.
- 6.
7. Perpetua and Felicity, martyrs  
Memorial
8. John of God, religious
9. Frances of Rome, religious
- 10.
- 11.
- 12.
- 13.
- 14.
- 15.
- 16.
17. Patrick, bishop
18. Cyril of Jerusalem, bishop and doctor
19. JOSEPH HUSBAND OF MARY  
Solemnity
- 20.
- 21.
- 22.
23. Turibius de Mongrovejo, bishop
- 24.
25. ANNUNCIATION  
Solemnity
- 26.
- 27.
- 28.
- 29.
- 30.
- 31.

## April

1. Stigmata of St. Catherine of Siena
  2. Francis of Paola, hermit
  - 3.
  4. Isidore, bishop and doctor
  5. **Vincent Ferrer O.P. priest Friar [M]**
  - 6.
  7. John Baptist de la Salle, priest Memorial
  - 8.
  - 9.
  10. **Bl. Anthony Neyrot, Friar, Priest, Martyr**
  11. Stanislaus, bishop and martyr
  - 12.
  13. Martin I, pope and martyr
- Bl Margaret Castello, Lay Dominican and Virgin**
14. **Bl. Peter Gonsalez, Friar and Priest**
  - 15.
  - 16.
  17. **Bl. Clara Gambacorta, Nun and Widow**
- Bl. Maria Macini, Nun and Widow**
- 18.
  19. **Bl. Isnard of Chiampo, Friar and Priest**
- Bl. Sibyllina Biscossi, Lay Dominican and Virgin**
20. **St. Agnes of Montepuciano, Nun and Virgin**
  21. Anselm, bishop and doctor
  - 22.
  23. George, martyr
  24. Fidelis of Sigmaringen, priest and martyr Crown of Thorns
  25. MARK, EVANGELIST Feast
  - 26.
  27. **Bl. Osanna of Kotor, Lay Dominican and Virgin**

28. Peter Chanel, priest and martyr Montfort O.P.	St. Louis de
29. <b>Catherine of Siena, Virgin and Doctor Dominican [Feast]</b>	Mem. <b>Lay</b>
30. <b>St. Pius V, Pope</b>	<b>Friar and</b>
Divine Mercy-first Sunday after Easter	<b>[M]</b>

## May

[Passion of Our Lord Jesus Christ]

1. Joseph the Worker
2. Athanasius, bishop and doctor Memorial
3. Philip and James, Apostles Feast Finding of the Cross
4. **Bl. Emily Bicchieri, Nun and Virgin**
- 5.
- 6.
7. **Bl. Albert of Bergamo, Lay Dominican and Husband**
8. **Patronage of the Blessed Virgin over entire Dominican Family**
- 9.
10. **St. Antonius of Florence, Friar and Bishop [M]**
- 11.
12. Nereus and Achilleus, martyrs **Bl. Jane of Portugal Nun Virgin Princess**
13. Our Lady of the Blessed Sacrament  
Bl. Imelda Lambertini, virgin Patroness of Blessed Sacrament
14. MATTHIAS, APOSTLE Feast
15. Isidore  
**Bl. Giles of Portugal, Friar and Priest** **Bl. Andrew Abellon, Friar and Priest**
- 16.
- 17.
18. John I, Pope and Martyr
19. **Bl. Francis Coll Guitart, Friar and Priest**
20. Bernadine of Siena, Priest
21. **Bl. Columba of Rieti, Sister and Virgin**
- 22.
- 23.
24. **Translation of Our Holy Father St. Dominic [M]**
25. Venerable Bede, Priest and Doctor, Gregory VII, Pope  
Mary Magdalene de Pazzi, Virgin
26. Philip Neri, Priest
27. Augustine of Canterbury, Bishop **Bl. Andrew Franchi, Friar and Bishop**
28. **Bl. Mary Bartholomew Bagnesi, Lay Dominican, Virgin**
29. **Bl. William Arnaud, Friar and Priest, Companions**
30. **Bl. James Salomonio, Friar and Priest**
31. VISITATION Feast  
Mediatrice of All Grace



## JUNE

1. Justin, martyr  
Memorial
2. Marcellinus and Peter, mtrs **Bl. Sadoc, Friar Priest and Companions, Martyrs**
3. Charles Lwanga and companions, martyrs  
Memorial
4. **St. Peter of Verona, Friar Priest and Martyr [M]**
5. Boniface, bishop and martyr  
Memorial
6. Norbert, bishop
- 7.
8. **Bl. Diana & Bl. Cecilia, Nuns and Virgins [OM]**
9. Ephrem, deacon and doctor
10. **Bl. John Dominic, Friar and Bishop [OM]**
11. Barnabas, apostle  
Memorial
12. **Bl. Stephen Bandelli, Friar and Priest**
13. Anthony of Padua, priest and doctor  
Memorial
- 14.
- 15.
- 16.
- 17.
18. **Bl. Osanna of Mantua, Lay Dominican and Virgin**
19. Romuald, abbot
20. **Bl. Margaret Ebner, Nun and Virgin**
21. Aloysius Gonzaga, religious  
Memorial
22. Paulinus of Nola, bishop  
John Fisher, bishop and martyr  
Thomas More, martyr
23. **Bl. Innocent V, Friar and Pope**
24. BIRTH OF JOHN THE BAPTIST  
Solemnity
- 25.



26.

27. Cyril of Alexandria, bishop and doctor  
Perpetual Help

Our Lady of

28. Irenaeus, bishop and  
Memorial

martyr

29. PETER AND

PAUL, APOSTLES

Solemnity

30. First Martyrs of the Church of Rome

**JULY**  
**(July is dedicated to the Most Precious Blood)**

- |   |  |                    |
|---|--|--------------------|
| 1. Bl.                                      | Junipero   | Serra              |
| [U.S.A.]                                    |  |                    |
| 2.  |  | Precious Blood     |
| 3. Thomas, apostle                          |  | Our Lady of Tuchow |
| 4. Elizabeth of Portugal                    |  | Feast              |
| 5. Anthony Zaccaria, priest                 |  |                    |
| 6. Maria Goretti, virgin and martyr         |  |                    |
| 7.  | <b>Bl. Benedict XI, Friar and Pope</b>                   |                    |
| 8.  | <b>Bl. Adrian Fortescue, Lay Dom., Husband Martyr</b>    |                    |
| 9.  | <b>St. John of Cologne, Friar, priest/comp., martyrs</b> |                    |
| 10.   |  |                    |
| 11. Benedict, abbot                         |  | Memorial           |
| 12.   | <b>Those buried in our cemeteries</b>                    |                    |
| 13. Henry                                   |  |                    |
|   | <b>Bl. James of Varazze, Friar and Bishop</b>            |                    |
| 14. Camillus de Lellis, priest              |  |                    |
| 15. Bonaventure, bishop and doctor          |  | Memorial           |
| 16. Our Lady of Mount Carmel                |  |                    |
| 17.   | <b>Bl. Ceslaus of Poland, Friar and priest [OM]</b>      |                    |
| 18.   |  |                    |
| 19.   |  |                    |
| 20.   |  |                    |
| 21. Lawrence of Brindisi, priest and doctor |  | Our Lady of Kazan  |
| 22. <b>Mary Magdalene</b>                   |  | <b>Memorial</b>    |
| 23. Bridget, religious                      |  |                    |
| 24.   | <b>Bl. Jane of Orvieto, Lay Dominican and Virgin</b>     |                    |
|   | <b>Bl. Augustine of Biella, Friar and Priest</b>         |                    |
| 25. James, apostle                          |  | Feast              |
| 26. Joachim and Ann, parents of Mary        |  | Memorial           |
| 27.   |  |                    |
| 28.   |  |                    |
| 29. Martha                                  |  | Memorial           |
| 30. Peter Chrysologus, bishop and doctor    |  |                    |
| 31. Ignatius of Loyola, priest              |  | Memorial           |

**August**

1. Alphonsus Liguori, bishop and doctor  
Memorial

2. Eusebius of Vercelli, bishop

**Bl. Jane of Aza, Mother of Dominic**

**and Bl. Mannes [OM]**

3. **Bl. Augustine**

**Kazotic, friar and Bishop**

4. John Vianney, priest

Memorial

5. Dedication of St. Mary Major Our

Lady of the Snows

6. Transfiguration

Feast

7. Sixtus II, pope and martyr and companions, martyrs Cajetan,

priest

8. **St. Dominic, priest [Solemnity]**

**Memorial**

9. **Bl. John of**

**Salerno, Friar and Priest [M]**

10. Lawrence, deacon and martyr

Feast

11. Clare, virgin

Memorial

12.

13. Pontian, pope and martyr, and Hippolytus

priest and martyr

14. St. Maximillian Kolbe, priest and martyr

**Bl. Aimo**

**Taparelli, Friar and Priest**

15. **Assumption**

**Solemnity**

16. Stephen of Hungary

17.

**St. Hyacinth of**

**Poland, Friar and Priest [M]**

18.

**Bl. Mannes, Friar,**

**Brother of St. Dominic [OM]**

19. John Eudes, priest **Bl. Jordan of**

**Pisa, Friar and Priest**

20. Bernard, abbot and doctor

Memorial

21. Pius X, pope

Memorial

22. Queenship of Mary

Memorial  
 23. **Rose** of **Lima,** **virgin**  
**Lay Dominican**  
 24. Bartholomew, apostle  
 Feast  
 25. Louis Joseph Calasanz, priest  
 26. **Bl. James of**  
**Bevagna, Friar and Priest**  
 27. Monica  
 Memorial  
 28. **Augustine, bishop and doctor** [F]  
**Memorial**  
 29. Beheading of John the Baptist, martyr, Memorial  
 30.  
 31.

## September

- 1.
2. **Bl. Guala of**
- Bergamo, Friar and Bishop**
3. Gregory the Great, pope and doctor Memorial
4. Mary Queen of Angels
- Bl. Catherine Racconigi, Lay Dominican and Virgin**
4. **Anniv of Deceased Friends and Benefactors [Office of the Dead]**
6. **Bl. Bertrand of Garrigue, Friar and Priest**
- 7.
8. Birth of Mary Feast
9. Peter Claver [U.S.A.]
- 10.
- 11.
12. NAME OF MARY
13. John Chrysostom, bishop and doctor Memorial
14. Triumph of the Cross Feast
15. Our Lady of Sorrows Memorial
16. Cornelius, pope and martyr Memorial
- Cyprian, bishop and martyr
17. Robert Bellarmine, bishop and doctor
18. **St. Juan Macias, Friar and Religious [M]**
19. Januarius, bishop and martyr
20. Stigmatas of St. Francis and Padre Pio
- Bl. Mark of Modena, Friar and Priest**
- Bl. Francis Posadas, Friar and Priest**
21. Matthew, apostle and evangelist Feast
- 22.
- 23.
24. Our Lady of Ransom
- Bl. Dalmatius Moner, Friar and Priest**
- 25.
26. Cosmas and Damien, martyrs
27. Vincent de Paul, priest Memorial
28. Wenceslaus, martyr
- Bl. Lawrence of Ripafratta, Friar and Priest**
- Sts Dominic Ibanez, Jame Tomuaga Lorenzo Ruiz Companions Ma**
29. Michael, Gabriel and Raphael Archangels Feast
30. Jerome, priest and doctor
- .
- 31.

## October

1. Theresa of the Child Jesus, virgin Memorial
2. Guardian Angels Memorial
3. **Bl. Dominic Spadafora, Friar and Priest**
4. **Francis of Assisi [Feast]** **Memorial**
5. **Bl. Raymond of Capua, Friar, Priest and Master [OM]**
6. Bruno, priest **Bl. Bartolo Longo, Lay Dominican**
7. **Our Lady of the Rosary [Lepanto] [F]** **Memorial**
8. **Bl. Ambrose Sansedoni, Friar and Priest**
9. Denis, bishop and martyr and companions **St. Louis Bertrand, Friar and Priest [M]**  
John Leonardi, priest
- 10.
11. Maternity of Mary  
**Bl. James of Ulm, Friar and Religious**
- 12.
13. Miracle of the Sun - Fatima **Bl. Magdalen Pannatieri, Lay Dominican**
14. Callistus I, pope and martyr
15. Teresa of Avila, virgin and doctor Memorial
16. Hedwig, religious  
Margaret Mary Alcoque, virgin
17. Ignatius of Antioch, bishop and martyr Memorial
18. Luke, evangelist Feast
19. Isaac Joques, John de Brebeuf, priests, martyrs  
Paul of the Cross, priest
- 20.
21. **Bl. Peter of Citta di Castello, Friar, Priest**
22. **Dedication of YOUR church if dedication unknown**
23. John of Capistrano, priest
24. Anthony Claret, bishop
25. **Bl. Peter of Geremia, Friar and Priest**
26. **Bl. Damien of Finale, Friar and Priest**
27. **Bl. Batholomew of Vincenza, Friar and Bishop**
28. Simon and Jude, apostles Feast
- 29.
30. **Bl. Benvenuta Bojani, Lay Dominican and Virgin**
- 31.

## November

- |     |   |   |                        |
|-----|---|---|------------------------|
| 1.  | ALL SAINTS  |   | Solemnity              |
| 2.  | ALL SOULS   |   |                        |
| 3.  | <b>Martin</b>   | <b>de</b>   | <b>Porres,</b>         |
|     | <b>[F]</b>  |   | <b>religious</b>       |
| 4.  | Charles Borromeo, bishop                              |   | Memorial               |
| 5.  |   | <b>Bl. Simon Ballachi, Friar and Religious</b>              |                        |
| 6.  |   | <b>Bl. Ignatius Delgado, Friar and Bishop</b>               |                        |
|     |   | <b>Bl. Francis, Bl. Alphonsus, comp Martyrs Orient</b>      |                        |
| 7.  |   | <b>All Saints of the Order [Office of the Dead]</b>         |                        |
| 8.  |   | <b>Ann.of dec'd Brothers &amp; Sisters [Office of Dead]</b> |                        |
| 9.  | Dedication of John Lateran                            |   | Feast                  |
| 10. | Leo the Great, pope and doctor                        |   | Memorial               |
| 11. | Martin of Tours, bishop                               |   | Memorial               |
| 12. | Josaphat, bishop and martyr                           |   | Memorial               |
| 13. | Francis Xavier Cabrini                                |   | [U.S.A.]               |
|     | Patronage of St. Thomas Aquinas over Catholic Schools |   |                        |
| 14. |   | <b>Bl. John Liccio, Friar and Priest</b>                    |                        |
| 15. | <b>Albert</b>   | <b>the</b>  | <b>Great,</b>          |
|     | <b>[F]</b>  | <b>bishop</b>   | <b>and</b>             |
|     |   | <b>doctor</b>   |                        |
| 16. | Margaret of Scotland                                  |   |                        |
|     | Gertrude, virgin                                      |   |                        |
| 17. | Elizabeth of Hungary, religious                       |   | Memorial               |
| 18. | Dedication of Churches Sts Peter and Paul             |   |                        |
|     | St. Rose Phillipino Deschene                          |   |                        |
| 19. |   | <b>Bl. James Benefatti, Friar and Bishop</b>                |                        |
| 20. |   |   |                        |
| 21. | Presentation of Mary                                  |   | Memorial               |
| 22. | Cecilia, virgin and martyr                            |   | Memorial               |
| 23. | Clement I, pope and martyr                            |   |                        |
|     | Columban, abbot                                       |   |                        |
| 24. |   | <b>Bl. Margaret of Savoy, Nun and Widow</b>                 |                        |
| 25. |   |   |                        |
| 26. |   |   |                        |
| 27. |   |   | Miraculous Medal       |
| 28. |   |   |                        |
| 29. |   |   |                        |
| 30. | Andrew, Apostle                                       |   | Feast                  |
| 31. | Last Sunday in Ordinary Time                          |   | Christ the King Solemn |

## December

1. **Bl. John of Vercelli, Friar, Priest and Master**
- 2.
3. Francis Xavier, priest Memorial
4. John Damascene, priest and doctor
- 5.
6. Nicolas, bishop
7. Ambrose, bishop and doctor Memorial
8. IMMACULATE CONCEPTION Solemnity
- 9.
- 10.
11. Damasus I, pope Expectation of Mary
12. Jane Frances Chantal, religious Our Lady of Guadalupe
13. Lucy, virgin and martyr Memorial
14. John of the Cross, priest and doctor Memorial
- 15.
16. **Bl. Sebastian Maggi, Friar and Priest**
- 17.
- 18.
- 19.
- 20.
21. Peter Canisius, priest and doctor
22. **Anniversary of the Approval of The Order**
23. John of Kanty, priest
- 24.
25. CHRISTMAS Solemnity
26. Stephen, first martyr Feast
27. Holy Innocents, martyrs Feast
28. John, apostle and evangelist Feast
29. Thomas Becket, bishop and martyr
- 30.
31. Sylvester I, pope
- Sunday within octave of Christmas or Dec 30
- Holy Family Feast

## Appendix



## Masters of the Order of Preachers

The Master of the Order of Preachers is the worldwide leader of the Order of Preachers, commonly known as the Dominicans.

The Master of the Order of Preachers is ex officio Grand Chancellor of the Pontifical University of Saint Thomas Aquinas, Angelicum in Rome.

### Masters of the Order

Saint Dominic (1216 -1221)  
Jordan of Saxony (1222–1237)  
Raymond of Penyafort (1238–1240)  
Johannes von Wildeshausen (1241–1252)  
Humbert de Romans (1254–1263)  
Giovanni da Vercelli (1264–1283)  
Munio de Zamora (1285–1291)  
Étienne de Besançon (1292–1294)  
Niccolò Boccasini (1296–1298)  
Albertus de Chiavari (1300)  
Bernard de Jusix (1301–1303)  
Aymericus Giliani (1304–1311)  
Béranger de Landore (1312–1317)  
Hervé de Nédellec (1318–1323)  
Barnaba Cagnoli (1324–1332)  
Hugh de Vaucemain (1333–1341)  
Gerard de Daumar (1342)  
Pierre de Baume (1343–1345)  
Garin de Gy (1346–1348)  
Jean de Moulins (1349–1350)  
Simon de Langres (1352–1366)  
Elias Raymond (1367–1380)  
Raimondo delle Vigne (1380–1399)  
Tommaso Paccaroni (1401–1414)  
Leonardo Dati (1414–1425)  
Barthélémy Texier (1426–1449)  
Pierre Rochin (1450)  
Guy Flamochet (1451)  
Marcial Auribelli (1453–1462)  
Corrado di Asti (1462–1465)  
Marcial Auribelli (1465–1473)  
Leonardo Mansueti (1474–1480)  
Salvo Cassetta (1481–1483)

Bartolomeo Comazzi (1484–1485)  
Barnaba Sansoni (1486)  
Giacchino Torriani (1487–1500)  
Vincenzo Bandello (1501–1506)  
Jean Clérée (1507)  
Tommaso de Vio (1508–1518)  
Juan García de Loaysa (1518–1524)  
Francesco Silvestri (1525–1528)  
Paolo Butigella (1530–1531)  
Jean du Feynier (1532–1538)  
Agostino Recuperati (1539–1540)  
Alberto de las Casas (1542–1544)  
Francesco Romeo (1546–1552)  
Stefano Usodimare (1553–1557)  
Vincenzo Giustiniani (1558–1570)  
Serafino Cavalli (1571–1578)  
Paolo Constabile (1580–1582)  
Sisto Fabri (1583–1589)  
Ippolito Maria Beccaria (1589–1600)  
Jerónimo Xavierre (1601–1607)  
Agostino Galamini (1608–1612)  
Serafino Secchi (1612–1628)  
Niccolò Ridolfi (1629–1642)  
Tommaso Turco (1644–1649)  
Giovanni Battista de Marinis (1650–1669)  
Juan Tomás de Rocaberti (1670–1677)  
Antonio de Monroy (1677–1686)  
Antonin Cloche (1686–1720)  
Agustín Pipia (1721–1725) [260]  
Tomás Ripoll (1725–1747)  
Antonin Brémond (1748–1755)  
Juan Tomás de Boxadors (1756–1777)  
Baltasar de Quiñones (1777–1798)  
Pio Giuseppe Gaddi (1798–1819)  
Joaquín Briz (1825–1831)  
Francesco Ferdinando Jabalot (1832–1834)  
Benedetto Maurizio Olivieri (1834–1835)  
Tommaso Giacinto Cipolletti (1835–1838)  
Angelo Ancarani (1838–1844)  
Vincenzo Ajello (1844–1850)  
Vincent Jandel (1850–1872)  
Giuseppe M. Sanvito (1873–1879)  
José Maria Larroca (1879–1891)  
Andreas Frühwirth (1891–1904)

Hyacinthe-Marie Cormier (1904–1916)  
Ludwig Theissling (1916–1925)  
Buenaventura García de Paredes (1926–1929)  
Martin Gillet (1929–1946)  
Manuel Suárez (1946–1954)  
Michael Browne (1955–1962)  
Aniceto Fernández Alonso (1962–1974)  
Vincent de Couesnongle (1974–1983)  
Damian Byrne (1983–1992)  
Timothy Radcliffe (1992–2001)  
Carlos Azpiroz Costa (2001–2010)  
Bruno Cadoré (2010– )

# Forms

Request for admission form:



THIRD ORDER OF ST. DOMINIC - PROVINCE OF ST. JOSEPH  
REQUEST FOR POSTULANCY ADMISSION

CHAPTER: \_\_\_\_\_

REGION: \_\_\_\_\_

NAME OF CANDIDATE (PRINT): \_\_\_\_\_ DATE: \_\_\_\_\_

HOW DID YOU BECOME ACQUAINTED WITH THE THIRD ORDER OF ST. DOMINIC? \_\_\_\_\_

WHAT INFLUENCED YOU TO SEEK ADMISSION TO THE THIRD ORDER? \_\_\_\_\_

IN WHAT WAYS DO YOU THINK THE THIRD ORDER OF ST. DOMINIC WILL AFFECT YOUR SPIRITUAL LIFE? \_\_\_\_\_

**DOMINICAN CHARISM: MAGISTERIUM:** (THE AUTHORITY CLAIMED BY THE ROMAN CATHOLIC CHURCH, AS DIVINELY INSPIRED, TO TEACH TRUE DOCTRINE.) MEMBERSHIP IN THE THIRD ORDER OF ST. DOMINIC REQUIRES ADHERENCE TO THE MAGISTERIUM OF THE CHURCH. WHAT DOES IT MEAN TO YOU TO BE OBEIENT TO THE MAGISTERIUM? \_\_\_\_\_

MEMBERSHIP IN THE THIRD ORDER OF ST. DOMINIC REQUIRES THROUGH ITS RULE ADHERENCE TO THE DOMINICAN LAW, RULE AND STATUTES. THESE SUM UP THE THIRD ORDER CHARISM OF PRAYER, STUDY, COMMUNITY AND APOSTOLIC WORK. THEY REQUIRE A SERIOUS ATTEMPT TO: FOLLOW OF A PRESCRIBED PRAYER LIFE INCLUDING DAILY RECITATION OF THE LITURGY OF THE HOURS, DIRECTED STUDY THROUGH A DEFINED FORMATION PROGRAM, REGULAR ATTENDANCE AT MASS, ACTIVE ENGAGEMENT IN COMMUNITY LIFE INCLUDING WILLINGNESS TO SERVE IN AN ACTIVE ROLE, TO MATERIALLY SUPPORT THE ORDER, AND A DEDICATION TO BOTH PERSONAL AND CHAPTER APOSTOLATES, AS BEFITTING ONE'S STATE OF LIFE.

DO YOU KNOW OF ANY OBSTACLES IN ADHERING TO MAGISTERIUM OR RULE? \_\_\_\_\_

I CERTIFY THAT I AM A MEMBER OF AND IN FULL COMMUNION WITH THE ROMAN CATHOLIC CHURCH. AS I EXPLORE THE POSSIBILITY OF JOINING THE THIRD ORDER, I UNDERSTAND, ACCEPT AND HONOR THESE ASPECTS OF THE DOMINICAN CHARISM AS EXPRESSED ABOVE DURING THE PERIOD OF MY INITIAL FORMATION.

\_\_\_\_\_  
SIGNATURE

\_\_\_\_\_  
DATE

ATTACH CURRENT PASTOR'S LETTER OF RECOMMENDATION TO THIS FORM.

REVIEWED BY CHAPTER: DATE: \_\_\_\_\_  ACCEPTED  NOT ACCEPTED (PROV 2-2006)

## Night Prayer - Friday

Liturgy of the Hours:

Vol I, Page 1185

Vol II, Page 1642

Vol III, Page 1285

Vol IV, Page 1249

Christian Prayer: Page 1052

*(If in the Presence of the Blessed Sacrament Only - All)*

O Sacred Banquet,  
in which Christ is received,  
the memory of his Passion is renewed,  
the mind is filled with grace,  
and we are given the pledge of future glory.

V. You have given them bread from heaven.

R. Having in itself the source of all delight.

Let us pray:

O God,

who have left us in this wonderful Sacrament  
the abiding memorial of your Passion, make us, we pray, so to  
venerate the Sacred Mysteries of your Body and Blood, that we  
may always know within us the fruit of your redemption.  
You who live and reign for ever and ever. Amen.

(Leader) God, come to my assistance.

(All) – Lord, make haste to help me.

(Leader) Glory to the Father, and to the Son, and to the  
Holy Spirit:

(All) – as it was in the beginning, is now, and will  
be forever. Amen. Alleluia.

*(Examination of conscience)*

(All) I confess to almighty God, to blessed Mary  
ever virgin, to blessed Dominic our father, to  
all the saints, and to you my brothers, that I  
have sinned exceedingly; by thought, word,  
deed and omission, through my fault: and I  
beseech you to pray for me.

(Leader) May Almighty God have Mercy on us, forgive us all our sins, and may He free us from all evil, keep us safe and strengthen us in every good work, and bring us to eternal life.

(All) Amen.

(HYMN- Christian Prayer p 1541)

(All) **O Christ, you are the light and day  
Which drives away the night,  
The ever shining Sun of God  
And pledge of future light.**

**As now the evening shadows fall  
Please grant us, Lord, we pray,  
A quiet night to rest in you  
Until the break of day.**

**Remember us, poor mortal men,  
We humbly ask, O Lord,  
And may your presence in our souls  
Be now our great reward. Amen**

(PSALMODY)

(Antiphon)

(Leader) Day and night I cry to you, my God.

(Leader) Lord my God, I call for help by day;

(Leader & A) I cry at night before you.

(B) Let my prayer come into your presence.  
O turn your ear to my cry.

(Leader & A) For my soul is filled with evils;  
my life is on the brink of the grave.

(B) I am reckoned as one in the tomb;  
I have reached the end of my strength,

(Leader & A) Like one alone among the dead,  
like the slain lying in their graves,

(B) like those you remember no more,  
cut off, as they are, from your hand.

(Leader & A) You have laid me in the depths of the tomb,  
in places that are dark, in the depths.

(B) Your anger weighs down upon me;  
I am drowned beneath your waves.

(Leader & A) You have taken away my friends  
and made me hateful in their sight.

(B) Imprisoned, I cannot escape;  
my eyes are sunken with grief.

(Leader & A) I call to you, Lord, all the day long;  
to you I stretch out my hands.

(B) Will you work your wonders for the dead?  
Will the shades stand and praise you?

(Leader & A) Will your love be told in the grave  
or your faithfulness among the dead?

(B) Will your wonders be known in the dark  
or your justice in the land of oblivion?

(Leader & A) As for me, Lord, I call to you for help;  
in the morning my prayer comes before you.

(B) Lord, why do you reject me?  
Why do you hide your face?

(Leader & A) Wretched, close to death from my youth,  
I have borne your trials; I am numb.

(B) Your fury has swept down upon me;  
your terrors have utterly destroyed me.

(Leader & A) They surround me all the day like a flood,  
they assail me all together.

(B) Friend and neighbor you have taken away;  
my one companion is darkness.

(Leader & A) Glory to the Father, and to the Son,  
and to the Holy Spirit:

(B) as it was in the beginning, is now,  
and will be forever. Amen.

(Leader) Ant. Day and night I cry to you, my God.

(READING)

(Reader) You are in our midst, O Lord,



your name we bear:  
do not forsake us, O Lord, our God!

## RESPONSORY

(Leader) Into your hands, Lord, I commend my spirit. (Easter: add Alleluia, Alleluia)

**(All) Into your hands, Lord, I commend my spirit.** (Easter: add Alleluia, Alleluia)

(Leader) You have redeemed us, Lord God of truth.

**(All) I commend my spirit.** (Easter: only Alleluia, Alleluia)

(Leader) Glory to the Father, and to the Son, and to the Holy Spirit,

**(All) Into your hands, Lord, I commend my spirit.** (Easter: add Alleluia, Alleluia)

## (Gospel Cantic)

(Leader) Protect us, Lord, as we stay awake; watch over us as we sleep, that awake, we may keep watch with Christ, and asleep, rest in his peace.

(Leader) Lord, now you let your servant go in peace;

(Leader & A) your word has been fulfilled:

(B) my own eyes have seen the salvation  
which you have prepared in the sight of every  
people:

(Leader & A) a light to reveal you to the nations  
and the glory of your people Israel.

(B) Glory to the Father, and to the Son,  
and to the Holy Spirit:

(Leader & A) as it was in the beginning, is now,  
and will be forever. Amen.

**(All) Protect us, Lord, as we stay awake; watch over us as we sleep, that awake, we may keep watch with Christ, and asleep, rest in his peace.**

## (Concluding Prayer)

(Leader) All-powerful God  
keep us united with your Son

in his death and burial  
so that we may rise to new life with him,  
who lives and reigns for ever and ever.

**(All) Amen.**

**(Leader)** May the all-powerful Lord grant us a restful night  
and a peaceful death.

**(All) Amen.**

**(All)** **Salve, Regina, mater misericordiae:  
Vita, dulcedo, et spes nostra, salve.  
Ad te clamamus, exsules, filii Hevae.  
Ad te suspiramus, gementes et flentes  
In hac lacrimarum valle.  
Eia ergo, Advocata nostra,  
Illos tuos misericordes oculos  
Ad nos converte.  
Et Jesum, benedictum fructum ventris tui,  
nobis, post hoc exsilium ostende.  
O clemens! O pia!  
O dulcis Virgo Maria**  
*(Blessing with Holy Water)*

**O LUMEN ECCLESIAE, DOCTOR VERITATIS,  
ROSA PATIENTIAE, EBUR CASTITATIS,  
AQUAM SAPIENTIAE PROPINASTI GRATIS:  
PRAEDICATOR GRATIAE, NOS IUNGE  
BEATIS.**

I  
S

Al- ve, \* Re-gí- na, mater mi- se-ri-córdi- æ:

Vi- ta, dulcé- do, et spes nostra, sal- ve. Ad te

clamá-mus, éxsu-les, fí-li- i He-væ. Ad te suspi-rá-

mus, geméntes et flen- tes in hac lacrimá- rum valle.

E- ia ergo, Advocá- ta nostra, illos tu- os mi-se-ri-

córdes ócu-los ad nos convér- te. Et Je-sum, bene-dí-

ctum fructum ventris tu- i, no- bis post hoc exsí- li- um

os-ténde. O cle- mens: O pi- a: O dul-

cis \* Virgo Ma-rí- a.

O Lumen

Ant.  
6.

O

lu-men Ec-clé-si-æ, Do-ctor  
ve-ri-tá-tis, Ro-sa pa-ti-énti-æ, E-bur  
casti-tá-tis, A-quam sa-pi-én-ti-æ pro-pi-násti  
gra-tis : Præ-di-cá-tor grá-ti-æ, nos jungere be-á-  
tis. T.P. Al-le-lú-ia.



## SELF-EVALUATION BEFORE TEMPORARY PROMISES

Date: -----

Name: ----- Religious Name (optional):  
-----

ChapterName: -----  
Chapter Number: -----

Please answer the questions to the best of your knowledge.

Send this completed form to your Chapter's Formation Director OR bring to next Chapter meeting.

Use extra paper (if needed) and attach to this form.

1. Who is the founder of the Dominican Religious Order? P21

Give a brief description of his life history:  
p19

2. What was his purpose of founding the Order? P21

3. What is the spirit of the Dominican Order? P21

4. Name two mottos of the three of the Order. You may write them in English or Latin: P129

5. What is the slogan of the Order? You can express it in English or Latin: p129

6. What are the Dominican colors and what do they signify? P81

7. What is the name of the Dominican Province to which you belong? P41
8. What are the four (4) Dominican Provinces in the U.S.A.? p88
9. Historically, religious orders/congregations were grouped into numerical Orders. Who belongs to the following? First? Second? Third? P25
10. What is the new name of lay persons in the Dominican Order and when was the name changed? P25
11. List the names of those in the following positions in lay Fraternities of St. Dominic, St. Joseph Province:  
 Prior Provincial:  
 Provincial Promoter:  
 Provincial President:  
 Regional President:  
 Your Chapter President:
12. To what Region does your Chapter belong? P89
13. How many regions are in the Province of St. Joseph? p88
14. What are the 4 stages of formation for the lay Dominican? p82
15. What are the four (4) Pillars of the Lay Fraternities of St. Dominic? p60
16. What is the charism or apostolate of the Dominican Order? P21
17. Who is the Patroness of the Dominican Order? P28
18. Who is the Patroness of the Lay Fraternities? P61

19. What type of governmental structure did St. Dominic wish for the governance of Dominican communities and how is it manifested in the Lay Fraternities? P25

20. Name seven (7) of the ten (10) elements of our Dominican Spirituality?

- a) Love of God
- b) Love for Christ in the Blessed Sacrament
- c) Love for Prayer
- d) Love for the Blessed Virgin Mary
- e) Love for Community
- f) Love for Studies
- g) Love for Preaching
- h) Love for the sick, poor and the needy
- i) Love for the salvation of souls (sinners and faithful departed)
- j) Love for the Church (obedience to the Magisterium- the teaching authority of the Church)

21. List the names of the following: p261

- a) 1st Master General of the Order:
- b) 2rtd Master General of the Order:
- c) Current Master General of the Order:

22. List four (4) or more benefits you receive from being a member of the Dominican Order during life: p74

23. List three (3) or more benefits you receive from being a member of the Dominican Order at death? P74

23. What are the obligations of the Lay Dominican? (Impediments to the following Is NOT under penalty of sin) p75

- a) daily ?
- b) monthly?
- c) Yearly:



24. Name two (2) of your favorite Dominican Saints and briefly explain how Dominican Spirituality was manifested in their lives.  
(PERSONAL]

25. Explain how your membership in the Dominican Family enhances your relationship with God and neighbor:  
(PERSONAL}

26. What are your future plans in regards to your Dominican vocation? (PERSONAL}

LAY FRATERNITIES OF SAINT  
DOMINIC PROVINCE OF SAINT  
JOSEPH U.S.A.

RITE OF RECEPTION AND PROMISES



RITE OF RECEPTION AND PROMISES

<b>Priest and or Religious Assistant</b>	<b>--</b>
<b>Red</b>	
<b>Chapter President</b>	<b>--</b>
<b>Blue</b>	
<b>Members being Received</b>	<b>--</b>
<b>Orange</b>	
<b>Members being Professed</b>	<b>--Green</b>
<b>All Members</b>	<b>--Purple</b>

Individual Responsibilities:

**Priest/Religious Assistant:**

- **Coordinate with the president as to responsibilities of each presider.**
- **Holy water will be required to bless the scapulars during the ceremony**

**President:**

- **Select the location, time and form for the profession(s)**
- **Advise the candidates of this ceremonial so that they may prepare themselves**

### **Members being Received/Professed:**

- **Assemble as directed by the President.**
- **Come prepared with scapular and bible.**
- **Sit with other candidates together in front row so as to facilitate the ceremony. You may return and sit with family after the reception/profession actually takes place.**

### **All Members:**

- **Be present at the ceremony, and prepared to respond as indicated in this ceremonial**
- **It is customary to present anyone who is taking Final Profession with a gift. It may be in the form of a rosary, Mass card, spiritual item or book etc.**
- **If the president indicates a collation, please participate.**

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CONGREGATION FOR DIVINE WORSHIP AND DISCIPLINE OF  
THE SACRAMENTS  
PROT. 2593/971

DECREE  
FOR THE ORDER OF PREACHERS

At the request of the Reverend Father Chrys Finn, Vicar of the Masters 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 Sodalium Fraternalitatum 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 by 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 St. Catherine of Siena, Virgin and Doctor of the Church.

George Cardinal Medina Estevez, Prefect

+Gerard M. Agnelo  
Secretary, Archbishop

Promulgated by the Very Rev. Timothy Radcliff, OP, Master of the Order, Solemnity of the Annunciation of the Lord-3/25/1999

## RITE FOR THE RECEPTION OF CANDIDATES

### THE MANNER OF RECEIVING CANDIDATES INTO THE FRATERNITIES OF SAINT DOMINIC

#### General Instructions

1. THE RECEPTION OF LAY PEOPLE LIVING IN THE WORLD into the Order of Preachers, namely into Fraternities of Saint Dominic, according to ancient tradition, is performed with the giving of the habit as a true rite of initiation; for this reason, their "clothing" is arranged to be done at the beginning of the year of probation, as a real "sign" of reception into the Order and admission into the local Fraternity, but not yet of incorporation into the Order, which is achieved through profession (promise).
2. The similarity of this formulary with those of the other branches of the Dominican Family was intended, so that the admission of the new members into the Fraternities of Saint Dominic would be celebrated with a sacred rite, and not merely a simple registration, without any ecclesial connotation of its own. This ecclesial dimension or structure seems necessary so that the baptismal character of this form of evangelical life will be made evident, and so that it will be more clearly shown that these lay people are joined to the life of the Order of St. Dominic.
3. Therefore, on the day on which members of the laity are admitted and the year of probation begins, it is appropriate to celebrate a special rite to beseech God's grace and to express the intention to follow Christ in the Dominican Family.
4. **In this rite of reception or "clothing," the candidate, are not clothed in the habit of the order but receives a small scapular, in the shape and material laid down for them (see Provincial Directory). Therefore, in their ritual "clothing" in place of the blessing and giving of the habit, only the small scapular should be used; afterwards it can be replaced by other approved "signs" that has been specially blessed.**  
**(Candidate must procure this scapular)**

A medal of St. Dominic or of St. Dominic with the Blessed Virgin is the preferred substitute although other Dominican symbols may be used.

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

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

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

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

8. **The reception of clothing of lay people is entrusted to a lay leader (chapter president, chapter vice-president, or chapter designee), who presides over the rite together with a Religious Assistant (Friar of the Order, or priest, deacon, religious Sister, who has been granted special faculties)** retaining the function of the office that is proper to each.



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

10. The rite of reception, to the extent possible, should be a communal celebration. The celebration of some part of the Liturgy of the Hours (especially Morning or Evening Prayer) may be incorporated into the celebration, or a special celebration of the Word of God, which points out the nature of the new path of perfection and brings out the vocation and mission of our Order. However, this rite, is celebrated outside Mass. This celebration of reception should also be separated from the rites of profession, because it does not yet have the character of permanence but only the nature of a probation, unless special circumstances or pastoral reasons indicate otherwise.

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

### Opening Rites

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

**V. In the name of the Father, and of the Son, (+) and**

**of the Holy Spirit.**

**All make the sign of the cross and respond: Amen.**

[4]

Then the Presider, as an introductory comment, says these or similar words:

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

After these words, the Presider asks the candidates:

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

The candidates all reply together:

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

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

C. Moved by God's mercy, we have come here to experience your way of life, following the example of Saint Dominic, Saint Catherine of Siena, and others who have gone before you, and who have illuminated the life of the Order and of the Church, first so that we may give witness to our faith, and effectively hear the needs of people of our time, and, and so that we may eagerly serve the truth.

Therefore, carefully considering the particular goals of the apostolate of the Church today, we seek to be aided, moved and in a special way, to show forth true compassion

toward all anxieties, to strive vigorously for freedom, and to promote justice and peace.

**The Presider responds in these or similar words:**

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

**All respond: Amen.**

**Then the Celebrant invites all to pray, saying:**

**V. Let us pray.**

**God the giver of every holy vocation, you gave the Church blessed Dominic as a minister in the preaching of the Gospel. Look kindly on these your servants, who desiring to embrace his evangelical design, are asking to be joined to our family.**

**Kindly grant that their participation in our Fraternity may be transformed into love of one another. Through Christ our Lord.**

**All respond: Amen.**

Celebration of the Word of God

Then appropriate texts are read, fittingly selected by the candidates themselves, primarily selected from Sacred Scripture (see List). These texts should highlight the newness of life received through Baptism, to show the connection of the vocation of the laity with Baptism and other sacraments and the commitments of Christian initiation, interspersed with suitable songs or an appropriate responsory. Other suitable readings from the documents of

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

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

Examination of the Candidates

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

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

The candidates all respond together:

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

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

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

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

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

Then the Presider confirms their intention, saying:

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

Those present respond: **Amen.**

Blessing of the Small Scapular

**The Religious Assistant blesses the scapulars:**

**V. Let us pray.**

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

Alternate Prayer:

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 Christian life and the perfection of charity. With the aid of Mary, the Mother of Mercy, look with kindness on your servants, who devoutly receive this scapular of our Order. Let them become sharers in the image of Christ your Son and, after they have fulfilled their mission on earth, with the help of the Virgin Mother of God and Patron of the Order, may they be worthy to enter into the joy of Your house. We ask this through Christ our Lord.

**All respond: Amen.**

The Presider pronounces the following (individually or as a group as appropriate):

**V. Receive this habit whereby, with the help of the Virgin Mary, the Mother of Mercy, admission into the Dominican Family is granted to you and membership in your chapter [ Chapter name is expressed ]**

**Act in such a manner that, through the intercession of the Mother of God, that you may always strive for the glory of the Trinity and the good of the Church and humankind, to clothe yourself in Christ and to manifest Him living in you.**

**The candidates all respond together: Amen.**

The Presider places the scapular on each candidate. After this the Religious Assistant says:

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

(If other insignia, such as medal of Saint Dominic, cross, pin, or some other small sign of the Order, they are now blessed and given to the candidates.)

Presentation of the Rule

**The Presider then hands over the book of the Rule to each with these or similar words:**

**V. Receive the Rule of the Lay Fraternities of Saint Dominic, so that by keeping it faithfully you may more fully become a disciple of Christ, and knowing him you may**

**shine forth with him before others, so that they may see your good works and glorify the Father who is in heaven.**

**The newly received reply:      Amen.**

Note: If this rite is joined with Morning or Evening Prayer, the prayer of the faithful should be done according to the formulary of the petitions from the Liturgy of the Hours, while inserting an invocation for the new brothers or sisters. After the petitions have been completed, the Lord's Prayer is said, which may be introduced with appropriate words.

#### Conclusion of Rite

At the end of the liturgical rite, the novices should return to the altar step before the Presider who gives them {optional with each novice) an additional Christian name, saying to each one:

V. From Baptism your name is (Name) . In the Order you shall be called brother {sister) [Chosen Name].

The Presider then turns the novices over to the care of the chapter. Formation Director.

#### Final Prayer

**V.      Let Us Pray.**

**Lord, hear the prayers of your family. Through the intercession of Mary the Mother of God, the most gracious Mother and Patroness of our Order, instill in these your servants, who wish to experience our way of life, the virtue of perseverance.**

**Grant that the grace of Baptism, which they desire to strengthen with a new intention, may take full effect in them. Strengthened by the help of the Holy Spirit, may they seek**

-

Your will with a sincere mind and fulfill it in a spirit of perseverance. We ask this through Christ our Lord.

**All respond: Amen.**

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

**R: Amen.**

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

**R: Amen.**

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

**R: Amen.**

**V. May the blessing of almighty God, the Father, and the Son, (+) and the Holy Spirit, descend upon you and remain forever.**

**R: Amen.**

**V. Our help is in the name of the Lord. R: Who made heaven and earth.**

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



Salve Regina (Mater) misericordiae, Vita, dulcedo, et spes nostra, salve. Ad te clamamus, exsules filii Hevae; Ad te suspiramus gementes et flentes in hac lacrymarum valle.

Eia ergo advocata nostra, illos tuos misericordes oculos ad

nos converte.

Et Jesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende.

O Clemens, O pia,

O dulcis (Virgo) Maria. Amen.

-

## RITE OF PROFESSION

### THE MANNER OF MAKING PROFESSION IN THE FRATERNITIES OF SAINT DOMINIC

#### General Instructions

1. The profession of evangelical life, by which our Order has fostered communion between the brothers and the laity throughout the ages, is still diligently promoted by the Order today, as it lovingly receives lay people and clerics into Fraternities and Associations, thus proposing to them a sure

way, whereby they can fulfill their secular vocation in the Church and in the world, "according to the spirit and charism of

St. Dominic." For Saint Dominic, as he renewed the preaching of Christ who proclaimed "be converted and believe in the Gospel," also prepared the way for the faithful living in the world to enter the Order of Penance, in other words, of conversion.

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

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

4. The promise of laity, whether of brothers or of sisters, "is received by the lay Leader" of the local Fraternity or by their delegates, together with the Religious Assistant.

- Cf. LCO, n., 149, §1. The word 'profession', which the official documents of the Order still use for the Fraternities of St. Dominic is used differently in this rite for religious than for members of the fraternities, indicating [for the fraternities] the intention of taking up the evangelical life by those laity or clergy who, joined to the Order by their proper bond, participate in its spirit and mission (cf. CIC, c. 725), "according to the form of living in the world adapted by the Order for their state of life" (CLO, n.149, §1).

- Cf. Eph 4:15. • LCO, no. 141.  
& LCO, no.150

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5. By virtue of such a special promise, accepted and ratified by the Order In the name of the Church, lay people of both sexes "constitute one family with the other branches of the Order" and enjoy Its spiritual goods.

6. The act of profession should be noted in the Book of Promises and signed by each of the promised members and by the person who receives the promise, together with the Religious Assistant and the secretary.

7. By analogy with what the Church provides for the other members of the Dominican family, it is suggested that this rite be celebrated within Mass, so that the grace of Baptism-which those making promises wish to strengthen with new bonds by embracing the life and mission of the Order-will take on a fuller effect through the offering of Christ. Strengthened by the profession of the evangelical life, according to the spirit and charism of the Order of Preachers, they strive to seek the reign of God in word and deed, in managing temporal affairs and ordering them according to God, while living in the world, that is, in carrying out duties and work in the world and under the ordinary conditions of family and social life. Thereby the grace of Baptism bears more abundant fruit in them for their own sanctification and the good of the Church and the whole human family. Therefore, the greatest care must be taken that the particular nature of this Rite be maintained, and that nothing be inserted that is proper to religious profession.

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

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

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

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

## **RITE OF PROFESSION HELD WITHIN MASS**

### **OPENING RITES**

**1. The celebration begins with an entrance song with a procession to the altar, which should include those to be professed, wearing the scapular of the Order, the lay Leader of the local Fraternity, and the Formation Director. Arriving at the sanctuary, after making the proper reverence to the altar, all go to the places assigned to them. Then the liturgical action proceeds.**

**2. In place of the Penitential Rite, it is fitting to use the Rite of Sprinkling with holy water to recall the connection with the consecration of Baptism. The Gloria is said according to the rubrics, and the priest says the Collect prayer.**

### **LITURGY OF THE WORD**

**1. Readings may be taken from the "Mass of the day" or freely chosen from Sacred Scripture, especially from those that are proposed in the special lectionary.**

PROFESSION OF EVANGELICAL LIFE Examination or Questioning

After the Gospel has been read, all sit. **Those to make promises stand before the altar.**  
**The Presider comes to the altar step and asks them about their intention, saying:**

**V. What do you seek?**

All candidates reply:

**C: God's mercy and yours.**

**All present respond: Thanks be to God.**

Homily or Allocution

**Those making promises sit down and the priest gives a homily, in which he fittingly highlights both the biblical readings and the particular nature of the secular vocation of members of the Lay Fraternities of St. Dominic.**

Examination

**After the homily, those making promises rise, and if desired, light a candle from the flame of the paschal candle or altar candle, which they will hold in their hands until the Offertory procession.**

**The Celebrant asks them about their intention, using the following questions:**

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

- All candidates reply together:

**C: I am, with God's help and yours.**

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

**C: I am, with God's help and yours.**

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

**C: I am, with God's help and yours.**

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

**All present reply: Amen.**

Invocation of Divine Grace

**After the examination is finished, a prayer of supplication may be offered for the brothers and sisters, especially if it is a matter of Final Promise.,**

**All rise, and the priest, standing with hands joined, turns to the people and says:**

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

**Let us pray.** (all pray a while in silence, then the priest says):

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

**R: Amen.**

#### TEMPORARY PROMISE

**Following these prayers, the Presider who is to receive the profession, goes to the chair especially prepared for the reception of the promise.**

**Kneeling before the Presider, each candidate makes their promise according to the following formula:**

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

**NOTE: If there are numerous candidates, the formula of profession may be recited by all together, but each individual must conclude with the words: "I promise that I will...", which declare the intention of each individual in the formula itself.**

## Kiss of Peace and Giving of the Symbol of Profession

**1. Only the Presider (or Celebrant) receives the individuals who have made profession to the kiss of peace, which is the sign of acceptance into the Order and admission in to the local Fraternity.**

**V. By your acceptance into the Order, you have been admitted to participation in the spiritual goods of the whole Dominican Family.**

**2. The newly promised brothers and sisters approach the Presider (or Celebrant), who hands the book of the Gospel to each with these words:**

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

**Those promised respond: Amen.**

## FINAL PROMISE

**Following these prayers, the Presider who is to receive the profession, goes to the chair especially prepared for the reception of the promise. Kneeling before the Presider, each candidate makes their promise according to the following formula:**



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

**NOTE:** If there are numerous candidates, the formula of profession may be recited by all together, but each individual must conclude with the words: "I promise that I will...", which declare the intention of each individual in the formula itself.

Blessing of the Large Scapular

**Following these prayers, the Religious Assistant stands up and blesses the scapulars:**

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

**All respond: Amen.**

The Presider places the large scapular on the candidates, saying:

V. Receive this habit whereby, with the help of the Virgin Mary, the Mother of Mercy, perpetual admission into the Dominican Family is granted to you and membership in your chapter, (chapter name), is expressed.

Act in such a manner that, through the intercession of the Mother of God, that you may always strive, for the glory of the Trinity and the good of the Church and humankind, to clothe yourself in Christ and to manifest him living in you.

R. Amen.

1. If it seems opportune, the Presider may fittingly pronounce the ritual formula for the imposition of the scapular once for all in a loud voice, and the candidates all respond together:

R. "Amen".

2. Each candidate kneels before the Presider to receive the scapular, together with the kiss of peace, which is the sign of reception into the Order and admission into the local fraternity.

3. The Presider, turning toward the newly promised, says:

V. Having been clothed with this scapular of our Order, you have been accepted into the Lay Fraternity of Saint Dominic for life, that you may continue to eagerly serve Christ and His Church in the spirit and charism of this Order; and by the power invested in me, I affirm your participation in all the spiritual goods of the entire Dominican Family.

**1. The newly promised return to his or her place and remains standing.**

**2. The Creed is said if the rubrics of the day prescribe it. The rite may be appropriately concluded with the recitation of the Prayer of the Faithful.**

#### PRAYER OF THE FAITHFUL

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

#### Admonition

**V. 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 their promises. Let us direct our prayers with one mind and heart to God the Father from - whom the gift of vocation comes.**

#### Intentions

**• Intentions should begin with petitions for the Church, the Pope and other bishops, and the Order followed by general intentions, and ending with a petition for those deceased. The response, "Lord, hear our prayer" may be used or substituted with a similarly appropriate response.**

**The following intentions specifically include petitions for those newly promised members.**

**a) For the holy Church of God: that adorned by the**

virtues of her children, she may shine ever more brightly in Christ, her Bride groom. Let us pray to the Lord.

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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.

c) For all 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.

d) 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.

e) For these brothers & sisters of ours 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 love of prayer, their spirit of penance, and their zeal in the apostolate. Let us pray to the Lord.

f) 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.

g) For the souls of our deceased families and friends, and especially those of the Order of Preachers, that they may enjoy the fullness of God's eternal glory in

heaven. Let us pray to the Lord.

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## LITURGY OF THE EUCHARIST

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

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

## DISMISSAL

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

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

**R. Amen.**

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

**R. Amen.**

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

**R. Amen.**

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

**R. Amen.**

**V. Go in peace, to love and serve the Lord.**

**R. Thanks be to God.**

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

### **"Salve Regina"**

**Salve Regina (Mater) misericordiae, Vita, dulcedo, et spes nostra, salve. Ad te clamamus, exsules filii Hevae; Ad te suspiramus gementes et flentes in hac lacrymarum**

valle.

**Eia ergo advocata nostra, illos tuos misericordes oculos  
ad**

**nos converte.**

**Et Jesum, benedictum fructum ventris tui, nobis post hoc  
exsilium ostende.**

**O Clemens, O pia,**

**O dulcis (Virgo) Maria. Amen.**

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## RITE OF PROFESSION OUTSIDE MASS

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

a) After a suitable song, the "Examination" or the "Request of Candidates" takes place.

b) The reading of the Word of God follows, to which response is said by the singing of an appropriate psalm. Then the Presider's allocution is given.

c) Afterwards, the Rite of Profession itself is held.

d) The rite may be concluded with the Prayer of the Faithful, to which may be added the Lord's Prayer and the Solemn Blessing.

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

a) After the singing of the hymn, the "Examination" or the "Request of the Candidates" takes place.

b) This is followed by the psalmody and the reading of the Word of God, which may be selected from the texts suggested in the Lectionary. Then the Presider's allocution is given.

c) After this, the Rite of Profession itself takes place.

- d) After this, the Canticle of Zachariah or the Canticle of Mary is sung.
- e) Then the Prayer of the Faithful is said.
- f) The rite may be concluded with the Prayer of the Faithful, to which may be added the Lord's Prayer and the Solemn Blessing.

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**Personal Dominican Record**

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Parish Name \_\_\_\_\_

Admission Date \_\_\_\_\_

Place \_\_\_\_\_

Religious Name (if taken) \_\_\_\_\_

Temporary Profession

Date \_\_\_\_\_

Place \_\_\_\_\_

Temporary Profession

Date \_\_\_\_\_

Place \_\_\_\_\_

Life Profession

Date \_\_\_\_\_

Place \_\_\_\_\_

**Dues Record**

year	amount	date paid	cash/ck
2019	_____	_____	_____
2020	_____	_____	_____
2021	_____	_____	_____
2022	_____	_____	_____
2023	_____	_____	_____
2024	_____	_____	_____



Dues are to be paid directly to the chapter treasurer. The treasurer will then remit a single check to the provincial and regional councils, as a lump sum, listing member's address, status and contribution.

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