

<p>Original text in Latin, published in the Analecta of the Order, 1987, pp.82-87.</p>	<p>Current translation of the Province of the Holy Name of Jesus</p>	<p>Proposed translation by the English Province of Dominican friars.</p>	<p>Proposed translation by the laity of the Province of the Holy Name of Jesus</p>	<p>Proposed translation by the laity of the North American DLIPC</p>
<p style="text-align: center;"><b>REGULA FRATERNITATUM LAICALIUM SANCTI DOMINICI</b></p> <p><b>(NB. Titulus “fraternitates laicales” exprimi potest modo diverso ad mentem linguarum diversarum)</b></p>	<p style="text-align: center;"><b>The Rule of the Lay Chapters<sup>[1]</sup> of Saint Dominic</b></p> <p><sup>[1]</sup>Note that the words <i>fraternitas laicales</i> (ed.: translated here as <i>lay chapters</i>) may be expressed in different ways according to the uses of various languages. [The Western Province edition has chosen to use the word <i>chapters</i> consistently throughout this document.]</p>	<p style="text-align: center;"><b>THE RULE OF THE LAY FRATERNITIES OF SAINT DOMINIC</b></p>	<p style="text-align: center;">The Rule of the Lay Fraternities of St Dominic</p>	<p style="text-align: center;"><b>The Rule of the Lay Chapters of St. Dominic</b></p>
<p><i>Paragraph 1</i></p> <p style="text-align: center;"><b>I. Constitutio fundamentalis Laicatus dominicani</b></p> <p><b>I. (De laicis in Ecclesia).</b></p> <p>Inter Christi discipulos, viri et mulieres in saeculo degentes, virtute Baptismatis et confirmationis, muneris prophetici, sacerdotalis et regalis Domini nostri Iesu Christi participes facti sunt. Ad hoc vocantur ut Christi praesentiam in medio populorum vividam reddant et “divinum salutis nuntium ab universis hominibus ubique terrarum cognoscatur et accipiatur” (<i>Apost. Act. 4, 3</i>).</p>	<p><b>I. The Fundamental Constitution of the Dominican Laity</b></p> <p>(Laity in the Church)</p> <p>1. Among the Christian faithful, men and women living in the world by virtue of their Baptism and Confirmation, have been made partakers in the prophetic, priestly and royal mission of our Lord Jesus Christ. They are called to make the presence of Christ alive [Southern Province variation: to make Christ present] in the midst of the people <i>so that the divine message of redemption may be heard and welcomed by all everywhere.</i><sup>[1]</sup></p> <p><sup>[1]</sup>Decree on the Apostolate of the Lay People, #3, paragraph 3. Vatican II, <i>Apostolicam Actuositatem</i> (November 18, 1965). [In the Austin Flannery, O.P. translation it reads: <i>to bring all men (sic) throughout the whole world to hear and accept the divine message of salvation.</i>]</p>	<p><b>I. THE FUNDAMENTAL CONSTITUTION FOR THE DOMINICAN LAITY</b></p> <p><i>Laity in the Church</i></p> <p><i>Paragraph 1</i></p> <p>1. Among the disciples of Christ, men and women living in the world, have in virtue of Baptism and Confirmation, been made sharers in the prophetic, priestly and royal office of our Lord Jesus Christ.</p> <p>They are called to this so that Christ’s presence may be brought to life in the midst of peoples and that “the divine message of salvation be made known and accepted by all people throughout the world”. (<i>Vatican Council II, Apostolicam actuositatem, Decree on the Apostolate of the Laity, 4, par. 3</i>).</p>	<p>I. FUNDAMENTAL CONSTITUTION OF LAY DOMINICANS</p> <p>Laity in the Church</p> <p>1. Among the disciples of Christ, there are men and women who live in the world, participating actively through Baptism and Confirmation in the Royal, Priestly and Prophetic Mission of Our Lord Jesus Christ, and have as their vocation to shine forth the presence of Christ in the heart of humanity in such a way that through them “the divine message of salvation be known and accepted by all men” (<i>Apost. Act. #4,3</i>).</p>	<p><b>I. The Fundamental Constitution of Lay Dominicans</b></p> <p>(<i>Laity in the Church</i>)</p> <p>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” (<i>Apostolicam Actuositatem, 4, 3</i>).</p>
<p><i>Paragraph 2</i></p> <p><b>(De laicatu dominicano)</b></p> <p>2. Aliqui vero, Spiritus Sancti motione ducti ad vitam secundum sancti Dominici spiritum et charisma adimplendam, Ordini incorporantur</p>	<p>(Dominican Laity)</p> <p>2. Some of these Christian faithful, moved by the Holy Spirit to live according to the spirit and charism of Saint Dominic, are incorporated into the Dominican Order through a</p>	<p><b>Dominican Laity</b></p> <p><i>Paragraph 2</i></p> <p>2. Some of them, moved by the Holy Spirit to live a life according to the spirit and charism of Saint Dominic, are incorporated into the</p>	<p>Dominican Laity</p> <p>2. Some among them, moved by the Holy Spirit to live according to the spirit and charism of Saint Dominic, are incorporated into the Dominican</p>	<p>(<i>Dominican Laity</i>)</p> <p>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</p>

speciali promissione, secundum statuta ipsis propria.	special commitment according to their appropriate statutes.	Order by a special promise according to statutes proper to them.	Order through a special commitment in accordance with their own statutes.	promise according to their appropriate statutes.
<p><i>Paragraph 3</i></p> <p><b>(De Dominica Familia)</b></p> <p>3. In communitatibus coadunantur et cum aliis coetibus Ordinis unam familiam constituunt (cf. LCO, 141).</p>	<p>(Dominican Family)</p> <p>3. Gathered together in their communities, with the other groupings of the Order, they constitute one Dominican Family. <sup>[1]</sup></p> <hr/> <p><sup>[1]</sup> Constitutions of the Order of Friars Preachers, [Hereinafter LCO] #141.</p>	<p><b>Dominican Family</b></p> <p><i>Paragraph 3</i></p> <p>3. They are united in communities, and they constitute with other groups of the Order, one Family. (<i>Book of the Constitutions and Ordinations of the Friars of the Order of Preachers, LCO, 141</i>)</p>	<p>3. These seculars form communities and constitute one Dominican Family with other groups of the Order (LCO. #141).</p>	<p>(Dominican Family)</p> <p>3. 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).</p>
<p><i>Paragraph 4</i></p> <p><b>(De specifico caractere laicatus dominicani)</b></p> <p>4. Peculiari proinde modo signantur tum in propria vita spirituali, cum in servitio Dei et proximi in Ecclesia. Ut membra Ordinis, eius missionem apostolicam participant, studio, oratione et praedicatione secundum propriam laicorum conditionem.</p>	<p>(Distinctive Character of Dominican Laity)</p> <p>4. Within the Church they have a distinctive character in both their spirituality and service to God and neighbor.</p> <p>As members of the Order, they participate in its apostolic mission through prayer, study, and preaching according to the state of the laity.</p>	<p><b>Special Character of the Dominican Laity</b></p> <p><i>Paragraph 4</i></p> <p>4. They are accordingly marked out both by their own kind of spiritual life and by their service to God and neighbour in the Church. As members of the Order, they share its apostolic mission, by study, prayer and preaching according to the state proper to lay persons.</p>	<p>Specific Character of Dominican Laity</p> <p>4. They are characterized by a particular spirituality and by dedication to the service of God and neighbor in the Church and, in as much as they are members of the Order participate in its apostolic mission through prayer, study and preaching in accordance with the state of the laity.</p>	<p>(Distinctive Character of Dominican Laity)</p> <p>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.</p>
<p><i>Paragraph 5</i></p> <p><b>(De missione apostolica)</b></p> <p>5. Ad exemplum S. Dominici, S. Catharinae Senensis et maiorum nostrorum qui vitam Ordinis et Ecclesiae illustraverunt, ipsi communionem fraternam roborati, in primis de propria fide testimonium reddunt, hominum huius temporis necessitates audiunt et veritati serviunt.</p>	<p>(Apostolic Mission)</p> <p>5. Supported by their mutual communion [Southern Province variation: fraternal union], in the example of Saint Dominic, Saint Catherine of Siena and our predecessors, who have enlightened the life of the Order and the Church, they witness their own Faith, attentive to the needs of people of their time and serving Truth.</p>	<p><b>Apostolic Mission</b></p> <p><i>Paragraph 5</i></p> <p>5. They follow the example of Saint Dominic, Saint Catherine of Siena and our forbears who illumined the life of the Order and the Church, and strengthened by their fraternal communion, bear witness above all to their own faith, listen to the needs of their contemporaries, and serve the truth.</p>	<p>Apostolic Mission</p> <p>5. Supported by fraternal communion and the example of St. Dominic, St. Catherine and others who have influenced us and continue to influence us in the life of the Order and of the Church, they give testimony to their faith, conscious of the church of their time and in this way they are of service to Truth.</p>	<p>(Apostolic Mission)</p> <p>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.</p>
			6. Taking into account the principal	

<p><i>Paragraph 6</i></p> <p>6. Apostolatus Ecclesiae hodierni fines praecipuos sedulo considerant, speciali modo impulsus ad misericordiam veram erga omnes anxietates manifestandam, ad libertatem propugnandam, ad iustitiam et pacem promovendam.</p>	<p>6. Zealously attending to the particular goals of the contemporary Church, they strive in a special way to evidence authentic mercy toward all suffering, to defend freedom and to promote peace and justice.</p>	<p><i>Paragraph 6</i></p> <p>6. They pay careful attention to the principal goals of the church's present-day apostolate, driven in a special way to show real compassion to all who are troubled, to defend liberty and to promote justice and peace.</p>	<p>objectives of the contemporary apostolate of the Church they are dedicated in a special way, with authentic mercy, to remedying the different forms of suffering, to the defense of freedom, to justice and peace.</p>	<p>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.</p>
<p><i>Paragraph 7</i></p> <p>7. Charismate Ordinis inspirati, memores sunt apostolicam actionem ex abundantia contemplationis procedere.</p>	<p>7. Animated by the special charism of the Order, they are conscious that their apostolic activity has as its source an abundance of contemplation.</p>	<p><i>Paragraph 7</i></p> <p>7. Inspired by the charism of the Order, they are mindful that apostolic activity comes out of an abundance of contemplation.</p>	<p>7. Animated by the particular charism of the Order they know that their apostolic mission springs from the abundance of contemplation.</p>	<p>7. Inspired by the charism of the Order, they are mindful that apostolic activity emanates from an abundance of contemplation.</p>
<p><i>Paragraph 8</i></p> <p><b>II. De vita fraternitatum</b> <i>(De vita fraternitatum)</i></p> <p>8. In vera communione fraterna ad mentem beatitudinum pro viribus vivant, quam etiam in qualibet circumstantia expriment opera misericordiae exercendo et quae sua sunt impertiendo inter sodales fraternitatum, pauperes praesertim et infirmos; suffragia pro defunctis offerendo; ita ut omnibus sit semper cor unum et anima una in Deo (Act., 4, 32).</p>	<p><b>II. Life of the Chapters</b> (Life of the Chapters)</p> <p>8. Let them strive, to the best of their ability, to live in authentic communion in accord with the spirit of the Beatitudes. This is done in all circumstances, performing works of mercy, sharing in good works with members of the Chapter, especially toward the poor and the sick, and praying for the dead. In this way they will be <i>of one heart and one mind in the Lord</i>. <sup>[1]</sup></p> <p><sup>[1]</sup>Acts of the Apostles 4:32.</p>	<p><b>II. LIFE OF THE FRATERNITIES</b></p> <p><i>Life of the Fraternities</i></p> <p><i>Paragraph 8</i></p> <p>8. They are, to the best of their ability, to live in true fraternal communion inspired by the beatitudes, and to express this in all circumstances by exercising the works of mercy and by sharing what they have with members of the fraternities, especially the poor and the sick; by offering suffrages for the deceased; so that that all may ever have one heart and one mind in God. (Acts, 4:32).</p>	<p>LIFE OF THE FRATERNITIES</p> <p>Life of the Fraternities</p> <p>8. They have to make an effort to live an authentic fraternal communion according to the spirit of the beatitudes which will always be manifested in acts of mercy and participation in good works among members of the fraternities, above all, with the poor and infirm and through prayer for the dead in such a way that "all be of one heart and one soul" (Act. #4,32).</p>	<p><b>II. Life of the Chapters</b> (Life of the Chapters)</p> <p>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).</p>
<p><i>Paragraph 9</i></p> <p>9. Cum fratribus et sororibus Ordinis in apostolatu partem capientes, sodales fraternitatum vitam Ecclesiae actuose participant, semper parati ut</p>	<p>9. Collaborating with all their sisters and brothers [Latin original: <i>cum fratribus et sororibus</i>] in the Order, the laity should participate actively in the life of the Church, ready</p>	<p><i>Paragraph 9</i></p> <p>9. Whilst taking part in the apostolate with the brothers and sisters of the Order, members of the fraternities are to share actively in the life of the Church, always prepared to work with</p>	<p>9. The members of the fraternities collaborating with all their heart in the apostolate of the brothers and sisters of the Order will participate actively in the life of the</p>	<p>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</p>

operam dent cum aliis consociationibus apostolicis.	always to work with other apostolic groups.	other apostolic associations.	Church being always available to cooperate with other apostolic groups.	other apostolic associations.
<p><i>Paragraph 10</i></p> <p>10. Fontes praecipui e quibus laici S. Dominici vires hauriunt ad proficiendum in propria vocatione, quae coniunctissime contemplativa est simul et apostolica, hi sunt:</p> <p>a. Divini verbi auscultatio et sacrae Scripturae lectio, praesertim Novi Testamenti.</p> <p>b. Quotidiana, quatenus possibilis sit, celebratio liturgica et sacrificii eucharistici participatio.</p> <p>c. Reconciliationis sacramentum frequens celebratio.</p> <p>d. Liturgiae horarum celebratio una cum universa Familia Dominicana, necnon oratio in privato, sicut meditatio et mariale rosarium.</p> <p>e. Conversio cordis iuxta spiritum et praxim paenitentiae evangelicae.</p> <p>f. Studium assiduum veritatis revelatae et constans cogitatio de</p>	<p>10. To advance in their vocation, a union of action and contemplation, the Dominican Laity have as their principal sources:</p> <p>a. listening to the Word of God and reading the Sacred Scriptures, especially the New Testament;</p> <p>b. daily participation, if possible, in the celebration of the liturgy and the Eucharist;</p> <p>c. frequent celebration of the Sacrament of Reconciliation;</p> <p>d. celebration of the Liturgy of the Hours with all the Dominican Family and private prayer, such as meditation and the Rosary;</p> <p>e. conversion of heart through spirit and practice of evangelical asceticism [Southern Province variation: penance][Latin original: <i>paenitentiae</i>];</p> <p>f. assiduous study of revealed truth and reflection</p>	<p><i>Paragraph 10</i></p> <p>10. The following are the chief sources from which the lay members of Saint Dominic draw strength to advance in their proper vocation, which combines at one and the same time the contemplative and the apostolic:</p> <p>a. listening to the Word of God and reading the Sacred Scripture, especially the New Testament;</p> <p>b. daily participation (as far as possible) in the celebration of the liturgy and participation in the Eucharistic sacrifice;</p> <p>c. frequent celebration of the Sacrament of Reconciliation;</p> <p>d. celebration of the Liturgy of the Hours in union with the entire Dominican Family, as well as prayer in private, such as meditation and the Marian Rosary;</p> <p>e. conversion of heart according to the spirit and practice of evangelical penance;</p>	<p>10. To progress in the fulfillment of their inseparably contemplative and apostolic vocation, the laity of St. Dominic have recourse to the following sources:</p> <p>(a) listening to the Word of God and the reading of Scripture, especially the New Testament;</p> <p>(b) active participation in the celebration of the liturgy and in the daily Eucharist if possible;</p> <p>(c) have frequent recourse to the Sacrament of Reconciliation;</p> <p>(d) conversion of heart through the spirit and practice of evangelical penance;</p> <p>(e) liturgical prayer in union with all the Dominican Family, also private prayer, meditation and the rosary;</p> <p>(f) assiduous study of revealed truth and constant reflection, in the light of faith, on</p>	<p>10. To advance in their proper vocation, which inseparably joins the apostolic and the contemplative, Lay Dominicans draw their strength from these principal sources:</p> <p>a. listening to the Word of God and reading Sacred Scripture, especially the New Testament;</p> <p>b. daily participation, as much as possible, in the celebration of the liturgy and the Eucharistic sacrifice;</p> <p>c. frequent celebration of the Sacrament of Reconciliation;</p> <p>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;</p> <p>e. conversion of heart, according to the spirit and practice of evangelical asceticism;</p> <p>f. assiduous study of revealed truth and unwavering reflection on</p>

<p>problematibus huius temporis sub lumine fidei.</p> <p>g. Devotio erga beatam Virginem Mariam, secundum traditionem Ordinis, erga sanctum Dominicum patrem nostrum et sanctam Catharinam Senensem.</p> <p>h. Spirituales recollectiones periodicae.</p>	<p>on contemporary problems, in the light of Faith;</p> <p>g. devotion to the Virgin Mary, according to the tradition of the Order, to our Father Saint Dominic and Saint Catherine of Siena;</p> <p>h. periodic spiritual retreats.</p>	<p>f. assiduous study of revealed truth and constant reflection on contemporary problems under the light of faith;</p> <p>g. devotion to the blessed Virgin Mary, according to the tradition of the Order, to our holy father Saint Dominic and to Saint Catherine of Siena;</p> <p>h. periodic spiritual retreats.</p>	<p>contemporary problems;</p> <p>(g) devotion to the Virgin Mary, in accordance with the tradition of the Order, like that of Our Father St. Dominic and of St. Catherine;</p> <p>(h) periodical meetings on spirituality.</p>	<p>contemporary problems under the light of faith;</p> <p>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;</p> <p>h. periodic spiritual retreats.</p>
<p><i>Paragraph 11</i></p> <p><b>(De formatione)</b></p> <p>11. Dominicanae formationis propositum est veros adultos in fide praebere ita ut apti sint ad verbum Dei accipiendum, celebrandum et proclamandum. Cuique Provinciae competit rationem conficere:</p> <p>a. sive formationis progressivae pro incipientibus.</p> <p>b. sive formationis permanentis pro omnibus, etiam pro separatis membris.</p>	<p>(Formation)</p> <p>11. The object of Dominican formation is to form adults in the Faith, capable of accepting, celebrating, and proclaiming the Word of God. Each Province is to establish a program of:</p> <p>a. formation in stages for new members;</p> <p>b. ongoing formation for all, even for members without direct access to a Chapter [Southern Province variation: even isolated members].</p>	<p><b>Formation</b></p> <p><i>Paragraph 11</i></p> <p>11. The purpose of Dominican formation is to provide for true adults in the Faith, so that they may be ready to welcome, celebrate and proclaim the Word of God. It belongs to each province to draw up a program:</p> <p>a. whether of progressive formation for beginners;</p> <p>b. or of permanent formation for all, even for members living apart from a fraternity.</p>	<p>Formation</p> <p>11. Its object is to form adults in the Faith who are capable of receiving, celebrating and proclaiming the Word of God. With this end in view each province will establish a program:</p> <p>(a) for formation in stages for new members;</p> <p>(b) for permanent formation for those of its members, including those who find themselves isolated.</p>	<p>(Formation)</p> <p>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:</p> <p>a. progressive formation for beginners;</p> <p>b. ongoing formation for all members, even for those living apart from a chapter.</p>
<p><i>Paragraph 12</i></p> <p>12. Quilibet dominicanus aptus esse debet ad verbum</p>	<p>12. Every Dominican must be prepared to preach the Word of God. This preaching is the exercise of the prophetic mission of the baptized,</p>	<p><i>Paragraph 12</i></p> <p>12. Every Dominican must be prepared to preach the Word of God. It is in this</p>	<p>12. A Dominican must prepare himself or herself to preach the Word of God. This preaching is the exercise of the prophetic</p>	<p>12. Every Dominican must be prepared to preach the Word of God. Through this preaching, Christians, baptized and strengthened by the Sacrament of</p>



<p>Dei praedicandum. In hac praedicatione exercetur munus propheticum christiani baptizati et Sacramento Confirmationis roborati. In mundo hodierno verbi Dei praedicatio modo speciali sese extendere debet ad humanae personae dignitatem simulque vitam atque familiam propugnandam. Christianorum unitatem simul ac dialogum cum non christianis et non credentibus promovere ad dominicam vocationem pertinet.</p>	<p>strengthened by the Sacrament of Confirmation.</p> <p>In the present world, the preaching of the Word of God involves the defense of the dignity of human life, the family and the person. The promotion of Christian unity and dialogue with non-Christians and non-believers are part of the Dominican vocation. [NB: Both the Eastern and Central Provinces omit reference to non-Christians, which is in the original Latin text].</p>	<p>preaching that Christians, baptised and strengthened by the Sacrament of Confirmation, exercise the prophetic office.</p> <p>In today's world, the preaching of the Word of God must extend in a special way to defending the dignity of the human person, as well as life and the family. Promoting Christian unity and dialogue with non-Christians and non-believers is also part of the Dominican vocation.1</p>	<p>function of the baptized and strengthened by the Sacrament of Confirmation. In the present world the preaching of the Word of God implies especially the defense of human dignity. Promotion of the unity of christians and dialogue with non-christians and non-believers are part of the Dominican vocation.</p>	<p>Confirmation, exercise their prophetic office.</p> <p>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.</p>
<p><i>Paragraph 13</i></p> <p>13. Fontes praecipui ad dominicanam formationem perficiendam hi sunt:</p> <p>a. Verbum Dei et theologica cogitatio.</p> <p>b. Oratio liturgica.</p> <p>c. Historia et traditio Ordinis.</p> <p>d. Documenta recentiora Ecclesiae et Ordinis.</p> <p>e. Scientia signorum temporum.</p>	<p>13. The [Latin text: <i>praecipui</i>, i.e. principal] sources of Dominican formation are:</p> <p>a. the Word of God and theological reflection,</p> <p>b. liturgical prayer,</p> <p>c. the history and tradition of the Order,</p> <p>d. contemporary documents of the Church and Order,</p> <p>e. awareness of the signs of our times.</p>	<p><i>Paragraph 13</i></p> <p>13. These are the principal sources to advance Dominican formation:</p> <p>a. the Word of God and theological reflection;</p> <p>b. liturgical prayer;</p> <p>c. the history and tradition of the Order;</p> <p>d. more recent documents of the Church and the Order;</p> <p>e. awareness of the signs of our times.</p>	<p>13. The principal sources of Dominican formation are:</p> <p>- the Word of God and theological reflection,</p> <p>- liturgical prayer,</p> <p>- the history and tradition of the Order,</p> <p>- contemporary documents of the Church and of the Order,</p> <p>- study of the signs of the times.</p>	<p>13. The principal sources for perfecting Dominican formation are:</p> <p>a. the Word of God and theological reflection;</p> <p>b. liturgical prayer;</p> <p>c. the history and tradition of the Order;</p> <p>d. more recent documents of the Church and the Order;</p> <p>e. awareness of the signs of our times.</p>
<p><i>Paragraph 14</i></p> <p><i>(Professio seu promissio)</i></p> <p>14. Ut Ordini incorporentur, sodales tenentur professionem emittere, seu promissionem qua formaliter promittunt secundum spiritum S.</p>	<p>(Profession)</p> <p>14. To be incorporated into the Order, members must make profession which consists of a formal promise by which they propose to live according to</p>	<p><i>Profession or Promise</i></p> <p><i>Paragraph 14</i></p> <p>14. In order to be incorporated into the Order, members are bound to make profession, that is a promise in which they formally promise to live a life according to the spirit of Saint Dominic and the</p>	<p>Profession or Commitment</p> <p>14. In order to be incorporated into the Order, the laity must make profession or commitment, which consists of the formal promise to live according to the spirit of St. Dominic and in accordance with the way of life indicated in</p>	<p><i>(Profession or Promise)</i></p> <p>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.</p>

<p>Dominici et modum vivendi a Regula praescriptum vitam ducere.</p> <p>Professio vel promissio ad tempus est aut perpetua. In professione emittenda sequens aut similis quoad substantiam formula adhibeatur:</p> <p><b>“Ad honorem Dei omnipotentis Patris et Filii et Spiritus Sancti, et Beatae Mariae Virginis et S. Dominici, ego N.N., coram vobis N.N., priore (praesidente) huius fraternitatis et N.N., adsistente, vice Magistri Ordinis Fratrum Praedicatorum, promitto me velle vivere secundum Regulam Laicorum S. Dominici (per triennium) (per totam vitam)”.</b></p>	<p>the spirit of Saint Dominic and according to the way of life prescribed by The Rule.</p> <p>This profession is either temporary or perpetual. The following or a substantially similar formula is to be used for making profession:</p> <p style="text-align: center;"><i>To the honor of Almighty God, the Father, the Son and the Holy Spirit, and of the Blessed Virgin Mary and of Saint Dominic, I (name), before you (name), the Moderator of this Chapter and (name) the religious promoter, representing the Master of the Order of Friars Preachers, promise to live according to The Rule of the Dominican Laity for (three years or my whole life).</i></p>	<p>way of life prescribed by the Rule.</p> <p>This profession or promise is either temporary or perpetual.</p> <p>The following or a substantially similar formula is to be used for making profession:</p> <p><b>To the honour of almighty God, Father, Son and Holy Spirit, and of the Blessed Virgin Mary, and of Saint Dominic, I, _____, promise before you _____, the President of this Fraternity/Chapter, and _____, 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].</b></p>	<p>their own Statutes.</p> <p>This profession or commitment can be temporal or perpetual.</p> <p>It will be made through this formula or another that is substantially the same:</p> <p>In honor of God all powerful, Father, Son and Holy Spirit, and of the Blessed Virgin Mary and Saint Dominic, I (Full Name), before you prior/prioress (or president) of the fraternity, and of you (Name), representing the Master of the Order of Preachers, promise to live according to the Statutes of the Laity of Saint Dominic (for three years or for life).</p>	<p>This profession or promise is either temporary or perpetual. The following or a substantially similar formula is to be used for making profession:</p> <p style="text-align: center;"><b>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].</b></p>
<p><i>Paragraph 15</i></p> <p><b>III. De structura et regimine fraternitatum</b></p> <p>Fraternitas est medium idoneum ad dedicationem cuiuscumque in propria vocatione nutriendam et augendam. Periodicitas coadunationum diversa est secundum fraternitates. Assiduitas cuiusvis sodalis propriam fidelitatem demonstrat.</p>	<p><b>III. On the Structure and Government of the Chapters</b></p> <p>15. The Chapter is the appropriate means to nourish and develop each person in his or her own vocation. The schedule for meetings varies according to the different Chapters. The degree to which each member attends meetings is a sign of his or her own fidelity.</p>	<p><b>III. ORGANISATION AND GOVERNMENT OF THE FRATERNITIES</b></p> <p><i>Paragraph 15</i></p> <p>15. The Fraternity is the suitable means for the dedication of each person to the nourishment and growth of his or her own vocation. The frequency of meetings differs with fraternities. Each member’s fidelity is indicated by his or her assiduity.</p>	<p>III. STRUCTURE AND GOVERNMENT</p> <p>15. The fraternity of the special source through which the commitment of each one is nourished and sustained in his/her vocation. The rhythm of meetings will vary according to the fraternities. Assiduous participation at these meetings gives testimony of the fidelity of each one.</p>	<p><b>III. Organization and Government of the Chapters</b></p> <p>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.</p>
<p><i>Paragraph 16</i></p>	<p>(Admission)</p>	<p><i>Paragraph 16</i></p> <p>16. The admission of candidates, given that the</p>	<p>16. The admission of new members will be in accordance with the guidelines established in the Directory</p>	<p>16. The admission of candidates is entrusted to</p>

<p>16. Candidatorum admissio, servatis dispositionibus a Directorio praescriptis quantum ad conditionem personarum et tempus admissionis, committitur responsabili laicali qui (quae) prae habita votatione decisiva consilii fraternitatis, ad receptionem candidati, ritu a Directorio determinato, cum adistente religioso, procedit.</p>	<p>16. Observing the prescriptions of the Directory as to qualifications for persons and time of admission, the admission of candidates is committed to the responsible layperson. Once a decisive vote of the Council of the Chapter has been given, this layperson carries out the admission according to the rite determined in the Directory, with the religious promoter present.</p>	<p>prescriptions of the `Directory in regard to the state of persons and the time for admission have been observed, is committed to the lay person responsible, who after having taken a decisive vote of the Council of the Fraternity, proceeds with the Religious Assistant to the reception of the candidate in a rite determined by the Directory.</p>	<p>where conditions and stages of admission are explained. The Lay person responsible for the Fraternity, after the decisive vote of the Council, proceeds with the religious promoter to receive the candidate in accordance with the way prescribed by the Directory.</p>	<p>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.</p>
<p><i>Paragraph 17</i></p> <p>17. Post tempus probationis a Directorio determinatum et accedente voto Consilii fraternitatis, responsabilis laicis accipit, simul cum adistente religioso, professionem ad tempus vel perpetuam.</p>	<p>(Profession)</p> <p>17. After the period of probation determined by the Directory and with a favorable vote of the Council of the Chapter, the layperson responsible, together with the religious promoter, receives the profession, either temporary or perpetual [Southern and Eastern Provinces reverse these two] [Latin original: <i>ad tempus vel perpetuam</i>].</p>	<p><i>Paragraph 17</i></p> <p>17. After the time of probation determined by the Directory and with a favorable vote of the Council of the Fraternity, the lay person responsible, together with the Religious Assistant, receives the profession, either temporary or perpetual.</p>	<p>17. After a time of experience and of testing determined by the Directory and with the vote of the Council of the fraternity, the person responsible will receive with the religious promoter the temporal or perpetual profession of the candidate.</p>	<p>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.</p>
<p><i>Paragraph 18</i></p> <p><b><i>(De iurisdictione Ordinis et fraternitatum autonomia)</i></b></p> <p>18. Fraternitates laicorum subsunt iurisdictioni Ordinis; illa tamen autonomia gaudent, laicis propria, qua seipsas gubernent.</p>	<p>(Jurisdiction and Autonomy)</p> <p>18. The Chapters of the Order are subject to the jurisdiction of the Order. They do, however, enjoy the autonomy proper to the Laity by [other Provinces use to] which they govern themselves.</p>	<p><b><i>Jurisdiction of the Order and Autonomy of the Fraternities</i></b></p> <p><i>Paragraph 18</i></p> <p>18. Lay Fraternities are under the jurisdiction of the Order; however, they enjoy that autonomy proper to the laity, by which they may govern themselves.</p>	<p>Jurisdiction of the Order and Autonomy of the Fraternities</p> <p>18. The fraternities are under the jurisdiction of the Order; nevertheless, they enjoy the special autonomy of seculars, governing themselves.</p>	<p><b><i>(Jurisdiction of the Order and Autonomy of the Chapters)</i></b></p> <p>18. Chapters are under the jurisdiction of the Order; nevertheless, they enjoy that autonomy proper to the laity by which they may govern themselves.</p>
<p><i>Paragraph 19</i></p> <p><b><i>(In universo Ordine)</i></b></p> <p>19. a. Magister Ordinis, qua S. Dominici successor et totius familiae dominicanae</p>	<p>(Jurisdiction in the Whole Order)</p> <p>19. a. The Master of the Order as successor of Saint Dominic and head of the entire Dominican Family presides over all the Chapters in the world. It is</p>	<p><b><i>(In the Whole Order)</i></b></p> <p><i>Paragraph 19</i></p> <p>19. a. The Master of the Order, as successor of Saint Dominic and head of the entire Dominican Family, presides over all the</p>	<p>Universal Level of the Order</p> <p>(a) The Master of the Order as successor of St. Dominic and the head of the Dominican Family, presides over all the fraternities throughout the world. It is his task to maintain intact the Dominican spirit, to</p>	<p><b><i>(In the Whole Order)</i></b></p> <p>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</p>



<p>caput, praeest omnibus fraternitatibus in mundo. Ipsi competit integrum spiritum Ordinis in illis servare, normas statuere practicas pro opportunitate temporum et locorum et promovere bonum spirituale et zelum apostolicum sodalium</p> <p>b. Promotor generalis vices gerit Magistri Ordinis pro omnibus fraternitatibus, quorum vota praesentat Magistro vel Capitulo Generali.</p>	<p>his responsibility to preserve intact the spirit of the Order and to establish practical norms according to the demands of the circumstances of time and place and to promote the spiritual good and apostolic zeal of the members.</p> <p>b. The Promoter General represents the Master of the Order to all Chapters and transmits their proposals to the Master of the Order or to the General Chapter.</p>	<p>fraternities in the world. It is his responsibility to preserve the integral spirit of the Order in them, to establish practical norms in accordance with the needs of specific times and places and to promote the spiritual good and apostolic zeal of the members.</p> <p>b. The Promoter General represents the Master of the Order for all the fraternities, and transmits their desires to the Master or the General Chapter.</p>	<p>establish practical rules according to the demands of the circumstances of time and place and to promote the spiritual good and apostolic zeal of members.</p> <p>(b) The promoter general represents the Master of the Order in all fraternities and transmits to the Master of the Order and to the General Chapter the proposals that the fraternities themselves present.</p>	<p>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.</p> <p>b. The Promoter General represents the Master of the Order for all chapters and transmits their proposals to the Master or the General Chapter.</p>
<p><i>Paragraph 20</i></p> <p><i>(In Provinciis)</i></p> <p>20. a. Prior provincialis praeest fraternitatibus intra limites territorii suae provinciae ac, de consensu Ordinarii loci, novas fraternitates erigit.</p> <p>b. Promotor provincialis (frater aut soror) vices gerit prioris provincialis et pleno iure participat Consilium provinciale laicorum.</p> <p>Ipse nominatur a Capitulo provinciali vel a priore provinciali cum suo consilio, audito prius Consilio provinciali laicorum S. Dominici.</p> <p>c. In territorio Provinciae instituatur Consilium provinciale laicorum, quorum membra eliguntur a fraternitatibus et regulatur iuxta normas a Directorio</p>	<p>(Jurisdiction in the Province)</p> <p>20. a. The Provincial presides over the Chapters in the territory of his Province and, with the consent of the Local Ordinary, establishes new Chapters.</p> <p>b. A Provincial Promoter, brother or sister, represents the Provincial and is an ex officio member of the Provincial Council of the Dominican Laity. The Promoter is appointed by the Provincial Chapter or by the Provincial with his Council, after consultation with the Provincial Council of the Laity.</p> <p>c. A Provincial Council of the Laity is to be established in the territory of the Province. Its members are elected by the Chapters, and it functions according to the</p>	<p><i>(In the Province)</i></p> <p><i>Paragraph 20</i></p> <p>20. a) The Prior Provincial presides over the fraternities within the territorial limits of his province, and, with the consent of the local Bishop, establishes new fraternities.</p> <p>b) The Provincial Promoter (brother or sister) represents the Prior Provincial, and is by right <i>(pleno iure)</i> a member of the Provincial Lay Council. He/she is appointed by the Provincial Chapter, or by the Prior Provincial with his Council, after the Provincial Lay Council of the Dominican Laity has been heard.</p> <p>c) A Provincial Council of the Laity of Saint Dominic is to be established in the territory of the province. Its members are elected by the fraternities and are</p>	<p>Provincial Level</p> <p>20. (a) The Prior Provincial presides over the fraternities within the territorial limits of the province and with the consent of the Ordinary of the place, he erects new fraternities.</p> <p>(b) The Provincial Promoter, brother or sister, represents the Provincial Prior and is an ex officio member of the Provincial Council of the Laity. He/she is appointed by the Provincial Chapter or by the Prior Provincial with his council, having listened to the Provincial Council of the Laity.</p> <p>(c) A Provincial Council of Lay Dominicans is to be established within the territory of the</p>	<p><i>(In the Province)</i></p> <p>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.</p> <p>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.</p> <p>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</p>

<p>definitas. Tali Consilio competit eligere Praesidem provincialem.</p>	<p>norms of their Directory. This Council elects the Provincial Moderator [Latin text: <i>Praesidem</i>] of the Laity.</p>	<p>regulated according to the norms defined by the Directory. It belongs to this Council to elect a provincial President.</p>	<p>Province, whose members are elected by the fraternities and who function according to the norms of their particular directory. This council will elect the Provincial President of the Laity.</p>	<p>is regulated according to norms defined by the Provincial Directory. The Lay Provincial Council elects the Provincial President.</p>
<p><i>Paragraph 21</i> <i>(In fraternitatibus)</i></p> <p>21. a) Fraternitas localis gubernatur a praeside cum suo consilio, qui plenam responsabilitatem moderationis et administrationis assumunt.</p> <p>b) Consilium eligitur ad tempus et secundum modum a Directoriis particularibus statutum. Praeses eligitur a consiliariis inter membra Consilii.</p> <p>c) Ad assistens religiosus (frater aut soror) adiuvat sodales in materia doctrinali et vita spirituali. Ipse nominatur a priore provinciali, auditis prius promotore provinciali et Consilio locali laicorum.</p>	<p>(Jurisdiction in Chapters)</p> <p>21. a. A local Chapter is governed by a Moderator with a Council, who are fully responsible for its government and direction.</p> <p>b. The Council is elected for a determined term and in the way established by the Directory. The Council elects a Moderator from among its members.</p> <p>c. A religious brother or sister assists the members in doctrinal matters and the spiritual life. This religious promoter is appointed by the Provincial after consultation with the Provincial Promoter [Central Province variation: Representative] and the local Council of the Laity.</p>	<p><b><i>(Governance in Fraternities)</i></b></p> <p><i>Paragraph 21</i></p> <p>21. a) A local Fraternity is governed by a President with his or her Council, who assume the full responsibility for direction and administration.</p> <p>b) The Council is elected for a specific time and in the manner established by particular Directories. The President is elected by the councillors from among the members of the Council.</p> <p>c) The Religious Assistant (brother or sister) assists members in doctrinal matters and the spiritual life. He or she is nominated by the Prior Provincial, after he has first heard the Provincial Promoter and the local Laity Council.</p>	<p>Local Fraternity Level</p> <p>21. (a) The local fraternity is governed by the president with his/her council; these are fully responsible for the government and administration of the fraternity.</p> <p>(b) The council of the fraternity is elected in accordance with common law and for the determined time in the particular directory. The council will elect the president from among its members.</p> <p>(c) The religious promoter (brother or sister) must give doctrinal and spiritual assistance. He/she is appointed by the Prior Promoter and the local council of the Laity.</p>	<p><i>(In the Chapters)</i></p> <p>21. a. A local chapter is governed by a President with a Council, who together assume full responsibility for its direction and administration.</p> <p>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.</p> <p>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.</p>
<p><i>Paragraph 22</i> <i>(De Consilio nationali et internationali)</i></p> <p>22. a. Ubi adsunt plures Ordinis provinciae in eodem ambitu nationali, institui potest Consilium nationale, secundum normas a Directoriis particularibus statutas.</p>	<p>(National and International Councils)</p> <p>22. a. Where there are several Provinces of the Order within the same country, a National Council may be established according to the norms formulated in the Particular Directories.</p>	<p><b><i>(National and International Councils)</i></b></p> <p><i>Paragraph 22</i></p> <p>a) Where there are several Provinces of the Order within the territory of the same nation, a National Council can be instituted, according to the norms established by particular Directories.</p>	<p>National and International Council</p> <p>22. (a) When there are different provinces in the territory of the same country a national council can be established, according to the norms established in</p>	<p><i>(National and International Councils)</i></p> <p>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.</p>

<p>b. Simili modo exstare potest Consilium internationale, si tamen opportunum videatur, consultatis fraternitatibus totius Ordinis.</p>	<p>b. Likewise, if judged opportune, there may be an International Chapter. The Chapters of the whole Order are to be consulted on this matter.</p>	<p>b) An International Council can be formed in a similar way if it seems opportune, after the fraternities of the entire Order have been consulted.</p>	<p>the particular directory. (b) In the same way an international council, if it is deemed useful, after consulting with the entire Dominican Laity, may be set up.</p>	<p>b. If judged opportune, an international Council may be formed in a similar fashion after consultation with the chapters of the entire Order.</p>
<p><i>Paragraph 23</i> 23. Consilia fraternitatum vota et petitiones ad Capitulum provinciale fratrum Praedicatorum mittere possunt; Consilia provincialia et nationalia vero ad Capitulum Generale. Ad ista capitula aliqui responsables fraternitatum libenter invitentur ad materias tractandas quae laicos spectant.</p>	<p>23. Councils of Chapters may submit requests and petitions to the Provincial Chapter of the Friars; Provincial Councils and National Councils may submit them to a General Chapter. Members of the Laity Chapters should be invited to these Chapters to deal with matters that pertain to the Laity. [This paragraph is missing from the Central Province text, and thus the subsequent paragraph is numbered differently.]</p>	<p><i>Paragraph 23</i> 23. Fraternity Councils can send their proposals and petitions to a Provincial Chapter of the Friars Preachers; Provincial and National Councils to a General Chapter. To these Chapters some representative members of the fraternities are to be readily invited for treating matters which concern the laity.</p>	<p>23. The councilors of the fraternities can send petitions and suggestions to the provincial chapter of the friars; the provincial and national councils of the Laity can present them to the General Chapter.  It is recommended that Lay representatives be invited to and welcomed at the above Chapters to deal with matters pertaining to them.</p>	<p>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.</p>
<p><b>Statuta fraternitatum</b> <i>Paragraph 24</i> Statuta propria fraternitatum laicalium sancti Dominici sunt:  a. Regula fraternitatum (Constitutio fundamentalis laicatus OP, normae vitae et regimen fraternitatum)  b. Declarationes generales, seu Magistri Ordinis, seu Capituli Generalis.  c. Directoria particularia</p>	<p>(The Statutes of Chapters)  24. The statutes which govern the Dominican Laity are:  a. The Rule of the Dominican Laity (Fundamental Constitution, norms of life and government of the Chapters;  b. General Declarations of the Master of the Order and</p>	<p><b>Statutes of the Fraternities</b> <i>Paragraph 24</i> 24. The statutes proper to the lay fraternities of St Dominic are:  a. The Rule of the Fraternities (Fundamental Constitution of the OP Laity, the norms of life, the governance of the fraternities)  b. General Declarations, whether of the Master of the Order, or of General Chapters.  c. Particular Directories  To complete the legislative work concerning the Lay</p>	<p>Statutes of the Fraternities  24. The Laws by which the Dominican Laity are governed are as follows:  (a) The fundamental Rule of the Laity (Fundamental Constitutions, norms of life and government of the fraternities).  (b) The general declaration of the Master of the Order and General Chapters.</p>	<p>(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.  To complete the legislative work concerning the Lay Fraternities of St. Dominic, we approve and</p>

<p>Ad opus legislativum de laicalibus Fraternitatibus Sancti Dominici complendum «Delarationes generales Regulae Fraternitatum laicalium Sancti Dominici» auctoritate qua fungimur adprobamus atque promulgamus. Sic facilius atque maiore cum fructu spirituali observantia Regulae consequi poterit.</p>	<p>General Chapters;  c. Particular Directories.</p>	<p>Fraternities of St. Dominic, we approve and promulgate the following ‘General Declarations of the Rule of the Lay Fraternities of Saint Dominic’ by the authority which we hold. Thus the observance of the Rule shall be attained more easily and with greater spiritual fruitfulness.</p>	<p>(c) Special Directories</p>	<p>promulgate the following “General Declarations of the Rule of the Lay Fraternities of Saint Dominic” by the authority which we hold. Thus the observance of the Rule shall be attained more easily and with greater spiritual fruitfulness.</p>
<p>Datum Romae, die 16 mensis februarii, 1987</p> <p>Fr. Damian Byrne, O.P. <i>Magister Ordinis</i></p> <p>Fr. J.Martin <i>A secretis</i></p>		<p>Given at Rome, on February 16, 1987</p> <p>Fr. Damian Byrne, O.P. <i>Master of the Order</i></p> <p>Fr. J.Martin, O.P. <i>Secretary</i></p>		<p>Given at Rome, on February 16, 1987.</p> <p>Fr. Damian Byrne, O.P. <i>Master of the Order</i></p> <p>Fr. J. Martin, O.P. <i>Secretary</i></p>
<p><b><i>Declarationes generales regulae fraternitatum laicalium Sancti Dominici</i></b></p> <p>1. Regula qua laicales fraternitates Sancti Dominici reguntur, lex fundamentalis pro fraternitatibus laicalibus totius mundi est; praesentes vero Declarationes generales, a Magistro Ordinis promulgatae, explicationes vel interpretationes supradictae Regulae sunt; Directoria autem provincialia vel nationalia, ab ipsis fraternitatibus elaborata atque a Magistro Ordinis adprobata, particulares normae sunt pro localibus fraternitatibus.</p>		<p><b>General Declarations of the rule of the lay fraternities of St Dominic</b></p> <p>1. The Rule by which the lay fraternities of St Dominic are governed, is the fundamental law for lay fraternities 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 Directories drawn up by the fraternities themselves <i>and approved by the Master of the Order;</i><sup>3 + 4</sup> are norms particular to local fraternities.</p>		
<p>2. Ut laicales fratres ac sorores suas obligationes adimpleant, “non sicut servi sub lege, sed sicut liberi sub gratia constituti”, declaramus quod transgressiones moralem culpam non constituunt.</p>		<p>2. So that lay brethren and sisters may fulfil their obligations “not like slaves under the law but like free persons under grace” we declare that transgressions do not constitute a moral fault.</p>		
<p>3. Fraternitatum superiores Regulae vel Directorii praescriptionibus, ad tempus vel habitualiter, si hoc opportunum iudicaverint, legitime dispensare possunt</p>		<p>3. Superiors of fraternities can legitimately dispense from the prescriptions of the Rule or Directory, for a time or habitually, if they judge this opportune.</p>		
<p>4. Priores provinciales potestatem habent convalidandi actus invalidos Fraternitatis, praesertim</p>		<p>4. Priors Provincial have the power to convalidate invalid acts of a Fraternity,</p>		

circa admissiones ad professionem vel promissionem.		particularly regarding admissions to profession or a promise.		
5. Praeter laicales Fraternitates, de quibus in ista Regula agitur, adsunt sacerdotales Fraternitates, quae propria regula gubernantur.		5. In addition to lay Fraternities for which this Rule is intended, there are priestly Fraternities which are governed by a rule proper to them.		
<p>6. Singula Directoria inter alia determinare debent:</p> <p>a. conditiones pro admissione ad Fraternitatem;</p> <p>b. tempus probationis ac professionis seu promissionis;</p> <p>c. frequentiam Sacramentorum atque orationes quas quotidie fratres et sorores laicales Deo elevare debent;</p> <p>d. frequentiam adunationum fraternitatum atque earum celebrationis formam, necnon frequentiam conventuum de spiritualitate;</p> <p>e. constitutionem tum internam uniuscuiusque fraternitatis tum communem fraternitatum unius provinciae vel nationis;</p> <p>f. modum procedendi ad electionem illorum officialium de quibus in Regula nihil determinatum invenitur;</p>		<p>6. Individual Directories should determine among other things:</p> <p>a. conditions for admission to a Fraternity;</p> <p>b. the time for probation and profession or promise;</p> <p>c. the frequency of Sacraments, and the prayers which the lay brethren and sisters should each day raise to God;</p> <p>d. the frequency of fraternity meetings and the form of their celebration, also the frequency of spiritual retreats;</p> <p>e. both the internal constitution of each fraternity and the common constitution of the fraternities of a province or country;</p> <p>f. the procedural manner of election of those officers about whom there is found nothing determined in the Rule;</p>		

<p>g. modus et limites dispensationis;</p> <p>h. suffragia pro fratribus ac sororibus defunctis atque pro toto Ordine.</p>		<p>g. the manner and limitation of dispensation;</p> <p>h. suffrages for deceased brothers and sisters and for the whole Order.</p>		
<p>7. Rosarium, quo ad familiarem contemplationem mysteriorum Christi mediante Beata Virgine Maria mens elevatur, traditionalis devotio Ordinis est; quapropter illius quotidiana recitatio fratribus ac sororibus laicalibus Sancti Dominici commendatur.</p>		<p>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.</p>		
		<p><sup>1</sup> <i>Note: By a mistake this paragraph 12 in its second part is missing from Analecta SOP 1987 pp. 82-87, but substantial part of the only official Latin version approved by the Holy See on January 15, 1987 – Prot. #D.27-1-87</i></p>		
		<p><sup>2</sup> <i>Taken from Analecta SOP 1987 p. 88</i></p>		
		<p><sup>3</sup> <i>Modified by Ordination of the 1992 General Chapter (Mexico), no. 201: “We ordain that the Directories of the Dominican Laity, national or provincial, should be approved by the corresponding Provincial Chapter(s) of the Province(s) in which these entities are established”</i></p>		
		<p><sup>4</sup> <i>Also modified by Ordination of the 2007 General Chapter (Bogotá), no. 244: “We ordain that the Directories of the Dominican Laity, national or provincial, should be approved by the Provincial with his Council in the Province(s) in which these entities are established.</i></p>		

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