

Liturgical Inculturation and the Dominican Rituals after the Second Vatican Council

*Roberto L. Luanzon, Jr., OP**

Faculty of Sacred Theology, Ecclesiastical Faculties,
University of Santo Tomas, Manila, Philippines

Abstract: The Order of Preachers recognized the importance of having its rituals inculturated after the Second Vatican Council. The different General Chapters of the Dominican Order from 1965 affirmed this fact. They formed different liturgical commissions to bring them to reality. One of the most important liturgical inculturation of Dominican rituals they did was on the rite of religious profession. This is the focus of discussion of this article, more specifically, on the rite of solemn profession as theologically it is the most distinctive and ritually, the most complete of all the rites of religious profession. There are two inculturated Dominican rites of religious profession. The first was confirmed *ad interim* by the Sacred Congregation for the Divine Worship in 1973 while the second one was fully confirmed in 1998. Both of them returned to their ancient rite of religious profession, and maintain, omit, replace, and make optional some of the prayers and rituals of the Roman Rite of religious profession in order to express the character and mission of the Dominican Order. They also integrate some of the prayers and rituals of the ancient rite of religious profession within the Roman Rite. This is for the purpose of maintaining the simplicity, brevity, and solemnity of the ancient Dominican rite of religious profession. But what is wanting is to let this Dominican ritual be inculturated further according to its local Dominican situation and the culture of a specific country.

Keywords: Religious Profession, Order of Preachers (Dominican Order), Dominican Rituals, Second Vatican Council, Liturgical Inculturation

*Roberto L. Luanzon, Jr., OP can be contacted at robertoluanzonjr.op@ust.edu.ph.

After the Second Vatican Council, the Order of Preachers was very much aware that a renewal of its liturgy was needed to bring it into line with the liturgical changes of this Council. The 1965 General Chapter, held in Bogota, Colombia, agreed that the Dominican liturgical rite be maintained but adapted in keeping with the new Roman Rite, even though the latter had not yet been completed.¹ The 1968 General Chapter in River Forest, USA and the 1971 General Chapter in Tallaght, Ireland, particularly asked that the new Roman Rite be adapted in such a way as to retain the liturgical elements that are unique to the Dominican tradition.² In other words, the Order felt the need to update and adapt its rites according to the Roman Rite while maintaining some elements of the Dominican rites which were properly its own.³ In this process, the important relationship between sound tradition and legitimate progress in the liturgy which *Sacrosanctum Concilium* 4 spoke about was maintained. These three general chapters gave the mandate for the beginning of the liturgical renewal according to the spirit of the Council in the Order of Preachers.

On April 18, 1973, the Master of the Order, Fr. Aniceto Fernandez, OP created a special liturgical commission called the *D'Amato commission*, named after its head, as mandated by the 1971 general chapter in Tallaght. This liturgical commission was composed of Dominicans: at its head was Fr. Alfonso D'Amato, OP from the Lombardy Province of Italy, working with Fr. Antolin Fuente, OP from the Province of Spain; Fr. Pierre-Marie Gy, OP from the Province of France; and Fr. Dominique Dye, OP from Province of Lyons as members. From 1973 to 1974, this commission made an inventory of the rites and texts proper to Dominicans derived from their ancient tradition. It also evaluated the liturgical, historical, and traditional values of these proper elements and the possibility of maintaining them.

During the 1974 General Chapter in Madonna dell'Arco in Naples, Italy, the Chapter fathers approved the document submitted by this commission and mandated the Master of the Order to take the steps necessary to have them approved

¹ "Committimus Magistro Generale ut post instaurationem integram ritus Romani curet adaptationem Ritus nostri, etiam recursus opus sit ad S. Sedem," *Acta Capituli Generalis Diffinitorum Sacri Ordinis FF. Praedicatorum (Bogotae)*, ex Curia Generalitia ad S. Sabinam, Roma 1965, n. 289.

² "Committimus Magistri Ordinis ut post integram instaurationem Ritus Romani curet ipsius adoptionem pro Ordine nostro, retentis pro posse nonnullis elementis proprius," *Acta Capituli Generalis Provincialium Ordinis FF. Praedicatorum (River Forest)*, ex Curia Generalitia ad S. Sabinam, Roma 1968, n. 58; "Committimus Magistro Ordinis ut curet de adoptione Breviarii Romani reformati pro universo Ordine nostro, sicut iam pro Missali factum est. Commissio autem peritorum Proprium Sanctorum et Beatorum Ordinis conficiendum curet," and "Magistri Ordinis committimus ut, peritis de re liturgica auditis, colligere curet elementa vere peculiararia Ritus nostri," *Acta Capituli Generalis Diffinitorum, Fratrum Ordinis Praedicatorum (Tallaght)*, ex Curia Generalitia ad S. Sabinam, Roma 1971, nn. 134 and 135.

³ V. Romano, "Rito della Professione dell'Ordine dei Predicatori," *Analecta Sacri Ordinis Praedicatorum* 106 (1998): 372-373.

by the Sacred Congregation.⁴ On June 4, 1976, the Order presented this document entitled, *De quibusdam elementis peculiaribus ritus nostri servandis et ad libitum adhibendis*, to the Sacred Congregation for the Divine Worship, and it was officially approved on July 25, 1977.⁵

This same General Chapter also decided that there must be someone responsible for the life of prayer and the renewal of the liturgical books of the Order.⁶ Fr. Vincenzo Romano, OP was appointed to this post by then-Master Fr. Vincent de Couesnongle, OP, and reappointed to the same post by the succeeding Masters, Fr. Damian Byrne, OP in 1984, and by Fr. Timothy Radcliffe, OP in 1993.⁷

In 1984, a liturgical commission was created with Fr. Romano as its head. The publication of the proper rituals for the Order was one of the objectives of this newly created liturgical commission with the proper of the saints and blessed of the Order to be the priority. Thus, the supplements to the liturgy of the hours and the Missal and Lectionary were the first to be published.⁸ The next liturgical rites to be renewed were those rites related to the regular life of the Dominican community, including: first, the rites of initiation into the Dominican life, composed of the rites of vestition and profession; second, the rites related to the normal community life and ministry under the supervision of the superior, *Ordo in electionibus superiorum servandus*,⁹ and *Benedictionale*; and third, adaptation of the sacrament of the anointing of the sick and funerals.¹⁰ The rites of reception and profession were the prime focus of the commission.

As a concrete and detailed example of how the Dominicans proceeded with the liturgical inculturation of Roman Rituals after the Council, in this paper, I delineated the Dominican Rite of Solemn Profession. This chapter was presented to the University of Santo Tomas, Manila, Ecclesiastical Faculty of Sacred Theology

⁴ Romano, *Rito della professione*, 373-374.

⁵ See *Elementa peculiaris et adaptationes propriae ritus ordinis praedicatorum, documenta et studia, Analecta Sacri Ordinis Praedicatorum* 47 (1977): 132-140.

⁶ *Capitulum votum facit ut promotio vitae orationis fratrum obiectum peculiaris curae sit ex parte Ordinis - sive per commissionem permanentem de Liturgia sive per aptam reformationem Instituti Liturgici - congruis quoque mediis informationis et diffusionis adhibitis, Acta Capituli Generalis Electivi, Ordinis Fratrum Praedicatorum apud Madonna dell'Arco*, ex Curia Generalitia ad Sanctam Sabinam, Roma 1974, n. 173.

⁷ Romano, *Rito della professione*, 375-377.

⁸ *Liturgia Horarum. Proprio Officiorum Ordinis Praedicatorum*, editio typica, ad Sanctae Sabinae, Roma 1982; *Proprium Ordinis Praedicatorum. Missale et Lectionarium*, editio typica, ad Sanctae Sabinae, Roma 1985.

⁹ *Proprium Ordinis Praedicatorum, Rituale. Ordo in Electionibus Superiorum Servandus*, editio typica, ad Sanctae Sabinae, Roma 1992.

¹⁰ *Proprio Ordinis Praedicatorum. Ordo Unctionis Infirmorum eorumque Spiritualis Curae*, ad S. Sabinae, Roma 2008; *Proprium Ordinis Praedicatorum. Ordo Exsequiarum*, ad S. Sabinae, Roma 2008.

and San Beda University, Manila, Graduate School of Liturgy¹¹ as part of my doctoral dissertation.

The 1973 Dominican Rite of Solemn Profession

Introduction

There was an immediate response on the part of the Order for the adaptation of the 1970 Roman Rite of religious profession. A group of Dominican liturgists led by Fr. Anscario Dirks, OP¹² prepared the first proposed adapted rite, and it was submitted for approval during the 1971 General Chapter in Tallaght, Ireland. This same Chapter revised and approved this rite and submitted it to the Sacred Congregation for the Divine Worship in 1972. However, the Sacred Congregation asked that further changes be made, and the rite was finally confirmed *ad interim* by the same Sacred Congregation in 1973.

The First Proposed Dominican Rite of Solemn Profession

The first proposed adapted Dominican rite of religious profession contains the following sections:¹³

First, the ancient Dominican sources and a bibliography on the rite are given for immediate references at the very beginning of the text. Second, an introduction is included, in which these Dominican liturgists asked that the Order applies its own law and liturgical practice to this new rite while observing sobriety and simplicity. Third, this section contains several observations concerning the new Roman Rite of profession, focusing on the rite of solemn profession. First, the Roman Rite presented many questions during the interrogation of the candidates which did not comply with the brevity and simplicity of the Dominican rite of profession. To ask for the willingness of those professing in embracing the vow of obedience is enough for the Dominican rite followed by the reading of the Dominican formula

¹¹ Roberto Luanzon, OP, *The Dominican Rite of Solemn Profession: History, Theology, and Spirituality*, University of Sto. Tomas, Ecclesiastical Faculty of Sacred Theology, Manila and San Beda University, Graduate School of Liturgy, Manila 2018.

¹² Fr. A. Dirks, OP was the head of the Dominican Liturgical Institute in the General Curia of the Dominican Order at Convento Sta. Sabina, Rome, Italy and also the relator of the study group 20bis that prepared and studied the Roman rite of religious profession after the Council. Another Dominican priest was also part of this group, Pierre-Marie Gy, OP. See A. Bugnini, *The Reform of the Liturgy, 1948-1975*, tr. M. J. O'Connell, The Liturgical Press, Collegeville MN 1990, footnote number 1, 763.

¹³ Archivium Generale Ordinis Praedicatorum XV. 120/1, *Commissione di liturgia, ritus vestitionis et professionis*, Ad S. Sabinae, Roma. Hereafter cited as AGOP.

of profession. Second, it was noted that the litany of the saints and the blessing of the professed were not in agreement with the true character of the Dominican rite of solemn profession. Furthermore, many petitions for the blessing of the professed are already visible in some parts of the Mass for solemn profession, namely, in the *Oratio super oblata*, the *Hanc igitur* of the different Eucharistic prayers, the *Oratio post communionem* and the *Triplex benedictio* at the end of the Mass.¹⁴

Fourth, footnotes were given in the rite of solemn profession to explain the rite itself and at the same time, these notes can easily facilitate the changes and additions to be made.

Fifth, it was also mentioned that the proposed adapted rite was substantially the same as the ancient Dominican rite of religious profession.

Finally, the text of the rite itself was presented, *De ritibus receptionis novitiorum et professionis*.

The rite of solemn profession is composed of the following parts:¹⁵

First, after the gospel reading, the Master of Students leads those to be professed to the sanctuary of the church. In the ancient Dominican version of this rite, this part is called *Abductio in capitulum*. The *Directorium*, the *Formularium* of the 1566,¹⁶ 1650¹⁷ and 1690¹⁸ Dominican constitutions, the 1861 to 1949 *Processionarium* and the 1869 Dominican *Caeremoniale* mentioned the chapter room and not the church as the place of profession.

Second, the candidates making profession prostrate themselves, with arms extended in the form of the cross, in front of the Prior. Then, the prior asks them: “What do you ask?” They respond: “God’s mercy and yours.” A note is given on this part for references: the *Directorium*, the *Formularium* in the Dominican constitutions

¹⁴ See *Missae Rituales in Professione Religiosorum*, in *Missale Romanum ex decreto Sacrosancti Oecumenici Consilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum*, Typis polyglottis Vaticanis, Città del Vaticano 1970, 761-767 and *Sacra Congregatio Pro Cultu Divino, Ordo Professionis Religiosae*, Città del Vaticano 1970, 73, 76, and 144. Hereafter cited as OPR.

¹⁵ Agop, Xv. 120/1, *Commissione di liturgia, ritus vestitionis et professionis*.

¹⁶ *Formularium, Principalium actuum, ad officium Prioris Provincialis et conventualis Ordinis Praedicatorum spectantium*, in *Regula Beati Augustini et Constitutiones Fratrum Ordinis Praedicatorum cum aliis ut in sequenti pagina*, apud Ant. Bladum, impressorem Cameralem, Roma 1566, 35.

¹⁷ *Formularium, Principalium actuum ad officium Prioris Provincialis et conventualis Ordinis Praedicatorum spectantium*, in *Regula Augustini et Constitutiones Fratrum Ordinis Praedicatorum*, apud Franciscum Caballum, Roma 1650, 253.

¹⁸ *Formularium, Principalium actuum ad officium Prioris Provincialis et conventualis Ordinis Praedicatorum spectantium*, in *Regula S. Augustini et Constitutiones FF. Ordinis Praedicatorum*, nunc recenter reimpressae iussu Rmi. Patris Antonini Cloche, eiusdem Ordinis Magistri Generalis, typis Nicolai Angeli Tinassii, Roma 1690, 289.

of 1566, 1650, and 1690, the different Dominican *Processionarium* beginning with the 1861 edition until the 1949 edition and the 1869 Dominican *Caeremoniale*.

All of these sources made mention of this act of prostration with the interrogation of the Prior. This is called *Prostratio cum petitione* in the ancient Dominican rite. None of the sources mentioned above, however, indicated the specific manner of making the prostration. The Roman Rite called this *Appelatio vel postulatio*. After the deacon or formator calls the candidates for solemn profession, the celebrant asks them the question (OPR 53-55).

Third, the Prior tells them to stand and return to their seats. In other words, *Erectio ad iussum prioris* is done here. The *Directorium*, the *Processionarium* from 1861 to 1949, and the 1869 Dominican *Caeremoniale* are the references.

Fourth, the Prior gives the homily or allocution based on the sacred texts just reading and touching on the topics of the gift of religious profession and the responsibility of the ones professing toward the sanctification and goodness of the Order, the Church, and the whole human family. There are references to different Dominican ancient sources in this regard, namely, the *Directorium*, the *Formularium* of 1566, 1650, and 1690 Dominican constitutions, the *Processionarium* from 1861 to 1949, and the 1869 Dominican *Caeremoniale*. *Erectio ad iussum prioris* is joined with the part of the homily in the Roman Rite (OPR 56).

Fifth, after the homily, the ones professing stand before the Prior, who asks them: “Therefore, do you wish to observe all the rules on behalf of your power?”¹⁹ They respond: “I wish, with the help of God and yours.”²⁰ Then, the Prior confirms their intention: “The Lord who began it, may He accomplish it.” This kind of interrogation is found in the *Directorium*, the 1861 to 1949 *Processionarium*, and the 1869 Dominican *Caeremoniale*. The ancient Dominican rite names this *Interrogatio cum promissione*. The Roman Rite simply calls this part, *Interrogationes*, which asks four questions to the candidates (OPR 57-59).

Sixth, each of those making profession kneels in turn before the Prior, who is seated. Each puts his hands in the hands of the Prior and makes his profession by reading the formula of profession, written by him beforehand, with a clear voice. The *Directorium*, the *Formularium* in the Appendix of the 1566, 1650, and 1690 Dominican constitutions, the 1597 to 1949 *Processionarium* and the 1869 Dominican *Caeremoniale* are referred to this part of the rite. They are called the *Immixtio manuum*

¹⁹ Vultis ergo observare Omnia praedicta pro posse vestro?

²⁰ Volo, cum adiutorio Dei et vestro.

and the *Promissio obedientiae* in the ancient Dominican rite. From these sources, the *Formularium* in the Appendix of 1566, 1650, and 1690 Dominican constitutions, the 1736 to 1949 *Processionarium*, and the 1869 Dominican *Caeremoniale* were the only ones that mentioned the placing of the book of Dominican constitution under the joined hands of the one professing and the prior during the reading of the formula of profession. The explanation of Fr. Dirks regarding the removal of this rite or symbolism of the book of constitutions of the Order in this proposed rite and the one approved by the Sacred Congregation will be given later on. This part of the rite is also found in the Roman Rite (OPR 64-66).

Seventh, the Prior receives each of the newly professed with a sign of peace. The *Directorium*, the *Formularium* in the Appendix of the 1566, 1650, and 1690 Dominican constitutions, the 1609, 1736, 1754, and 1861 to 1949 *Processionarium*, and the 1869 Dominican *Caeremoniale* give reference to this rite. It is called *Osculum pacis*. In the Roman Rite, this *Osculum pacis* is part of the *Insignium professionis traditio* (OPR 68-70).

Finally, the prayers of the faithful follow and the Mass continues.

The 1971 General Chapter Approved Dominican Rite of Solemn Profession

This proposed Dominican adaptation of the rite of solemn profession was presented to the 1971 general chapter in Tallaght, revised and then approved by the same general chapter. This rite can be found at the Appendix II of the acts of this General Chapter.²¹ I shall mention the changes or additions made by this Chapter in this rite of solemn profession.

First, after the rubric concerning the prostration before the Prior, a note was added: *vel alio modo se habeant*.²² This simply means that other ways of making prostration can be allowed.

Second, as to the interrogation of the Prior, "What do you ask?" the rubric, *his vel similibus verbis*, is added to it. This implies that the question asked can be expressed in other words.

Third, there is no mention of the possible content of the homily to be given.

Fourth, the question of the Prior after the homily is changed to, "Do you agree to remain in the Order and to make profession?"²³ and the rubric, *his vel aliis*

²¹ *Acta Capituli Generalis Diffinitorum Fratrum Ordinis Praedicatorum, Tallaght*, 115.

²² Or they have them in other manner.

²³ *Placet vobis in Ordine remanere et professionem facere?*

verbis, is included here. Leeway is given regarding the phrasing of the question. In addition, the content of response to be made to this question by the ones professing is not given in this rite.

The leeway given by this Dominican rite as to the words, prayers, and actions to be used is based on the guidelines given by the OPR and the *Indications pour L'Adaptation de L' "Ordo Professionis Religiosae,"* as to the adaptation of the rite. In this way, the proper elements of the Dominican Order can be integrated in this adapted rite.²⁴

Comments and Suggestions of the Sacred Congregation for Divine Worship

When this revised and approved Dominican adapted rite of religious profession was submitted to the Sacred Congregation for Divine Worship and requested for approval, this Sacred Congregation responded with the following comments: first, it affirms the noble simplicity of the Dominican rite of religious profession submitted to this Sacred Congregation; second, there is no precise definition of the rite as to which one refers or comes from the Roman Missal or from the Roman Rite of profession. At the same time, it is not clear as to the full form to be used in the rite of religious profession within the Mass.²⁵ This Sacred Congregation, thus, recognizes the insufficiency of the rite and requests its revision so that it can truly stand as a true rite in its full sense.²⁶

The Revision of the Dominican Rite of Solemn Profession

The Dominican Order heeded the comments of the Sacred Congregation for the Divine Worship and made the following comments and revisions:²⁷

First, it clearly presents the celebration of the rite of solemn profession within the Mass as it follows the one given in the *Ordo Professionis Religiosae*, Part I, Chapter 3, *Ritus professionis perpetuae intra Missam peragendus*.

Second, the Dominican constitutions refer to the 'Prior' as the priest presiding in the Dominican profession. In the Roman Rite, he is called 'Superior.'

²⁴ See OPR, Praenotanda, 14-15; Sacred Congregation for Divine Worship and Discipline of the Sacraments, Guidelines, *Les principales indications*, on the adaptation of the Rite of Religious Profession, 15 July 1970 (in English), in *Documents on the Liturgy: 1963-1979*, ed. International Commission on English in the Liturgy, The Liturgical Press, Collegeville MN 1982, 1029-1031.

²⁵ De ordine professionis religiosae O.P., *Analecta Sacri Ordinis Praedicatorum* 41 (1973): 23.

²⁶ Romano, Rito della Professione, 381.

²⁷ Agop Xv, 120/1, *Commissione di liturgia, ritus vestitionis et professionis*.

Third, the question of the prior after the homily is altered to, “Therefore, do you wish to make a profession and to serve God in the Order with us?”²⁸ and the response of the candidates is given, “I wish (with the help of God and yours).”²⁹ The group of Dominican liturgists who made this revision felt that the previous question, “Do you agree to remain in the Order and make profession?” is not an appropriate question for receiving the newly professed. Thus, this new question is based on what is given in the *Directorium*, “Do you agree to remain in the Order, to make profession, to live and die in the Order, to serve the perpetual God with us, so that at last, after the works we may come to the repose of the blessed ones?” Freedom is given to change this formula and ask a similar question if desired.

Fourth, there is a correlation between the rubrics and the responses in the adapted rite. The prior asks the intention or willingness of the ones professing and afterward, they confirm their intention or willingness. The prior asks, “What do you ask?” and they respond: “the mercy of God and yours.” To this question, “Do you wish to make profession and to serve God with us?,” their response is “I wish (with the help of God and yours).”

Fifth, in a letter to the Secretary General of the Order dated December 21, 1972, Fr. Dirks responded to an inquiry concerning the placing of the book of Dominican constitutions under the joined hands of the prior and the one professing during the reading of the formula of profession. He explained that this was omitted by the 1971 capitular liturgical commission. In addition, he said that the use of the book of Dominican constitutions during the profession is not found in the primitive constitutions of the Order nor is it mentioned in connection with the ancient formula nor is it alluded to in the writings of Blessed Humbert of Romans.

It could be found only in the *Formularium* of the Appendix of the 1566 Dominican constitutions and then later, in the 1650 and 1690 editions, and was inserted to the *Processionarium* from its 1736 edition until its last edition in 1949. According to Fr. Dirks, it was not required to use the book of Dominican constitutions during the reading of the profession. This removal of the book of constitutions from the Dominican rite of profession follows the wishes of the SC 80, the 1971 Dominican general chapter, and the Sacred Congregation for Divine Worship to have a simple rite of profession.

The revised Dominican rite of solemn profession was presented to the Sacred Congregation for Divine Worship on December 28, 1972.

²⁸ Vultis ergo professionem facere et Deo in Ordine servire nobiscum?

²⁹ Volo (cum adiutorio Dei et vestro).

The 1973 Approved Dominican Rite of Solemn Profession

The revised Dominican rite of solemn profession was approved *ad interim* by the same Sacred Congregation on February 13, 1973. The words *ad interim* signified that the said rite could be used for the time being by the Dominican friars, but full authority for its use was not given. It was only in 1998 that a new revised Dominican rite of solemn profession was formally approved by the Sacred Congregation for Divine Worship and the Discipline of the Sacraments. The text was published in 1999.

At this juncture, I shall present my examination of the 1973 Dominican rite of solemn profession guided by the basic principles and guidelines on liturgical adaptation of the Roman rite of religious profession and the comments and suggestions made by the Sacred Congregation for Divine Worship in 1972.³⁰

First, the 1973 Dominican rite of solemn profession within the Mass is called *Ritus professionis sollemnis intra Missam peragendus* (1-17). The rite follows to some extent the Roman liturgy especially concerning the introduction and detail of the celebration, the readings for the liturgy of the word and some variation in the liturgy of the Eucharist, and the Roman Rite of solemn profession (the rite of solemn profession is made after the gospel reading).

At the end of the rite, the *note explicative* (explaining notes) is placed, and this elaborates some important clarification and explanation concerning the evolution of Dominican rite. Number 5 of these *note explicative* is very significant as it gives certain freedom to the different Dominican Provinces to include or integrate other elements proper to Dominicans to the present rite, if they think they are necessary.³¹ Thus, it gives some space to adapt some elements proper to the Dominicans according to their own judgment. The full structure of this rite of solemn profession within the Mass is clearly manifested, and this rite can now be considered a true rite in its full sense.³² It now conforms to the requirements of the Sacred Congregation for Divine Worship.

Second, as to the structure of the rite of solemn profession, the table below shows the parallelism in the basic structure of the rite of religious/solemn profession of the *Directorium* (13th/14th century), the 1949 *Processionarium*, the Roman rite (OPR), and the 1973 Dominican rite to see the development of the Dominican rite for future reference in the succeeding discussions:

³⁰ See above, pp. 7-8.

³¹ De ordine professione religiosae O.P., 27.

³² See De ordine professione religiosae O.P., 23-27.

Directorium (13th/14th Century)	1949 Processionarium	Roman Rite (OPR)	1973 Dominican Rite
1. Abductio in capitulum	1. Abductio in capitulum	1. Appelatio vel postulation	1. Postulatio
2. Prostratio cum petitione	2. Prostratio cum petitione	2. Homilia seu allocution	2. Homilia seu allocution
3. Erectio ad iussum prioris	3. Erectio ad iussum prioris	3. Interrogationes	3. Interrogatio
4. Homilia (Interrogatio cum promissione)	4. Interrogatio cum promissione	4. Supplicatio litanica	
5. Immixtio manuum	5. Immixtio manuum	5. Professio	4. Professio (Immixtio manuum)
6. Promissio obedientiae	6. Promissio obedientiae	6. Sollemnis benedictio seu consecratio professi	
7. Osculum pacis	7. Osculum pacis	7. Insignium professionis traditio (Osculum pacis)	5. Osculum Pacis
8. Benedictio vestis			

The OPR serves as the *terminus a quo* and the 1973 adapted Dominican rite of solemn profession as the *terminus ad quem*. Some parts of the structure of the Roman rite are either omitted or replaced by another one of a similar nature in this Dominican rite.

Postulatio

Unlike the Roman rite, there is no calling, *Appelatio*, in the Dominican rite. The Master of Students gestures to the ones professing, and they proceed to the sanctuary. They prostrate themselves with the arms extended in the form of a cross or in another way, in front of the Prior who is seated and afterward, he tells them to rise. The death-resurrection theme is signified in this act of prostration and rising. Their “lying down” and “rising up” symbolize the dying to sin and the rising with Christ as was seen in references to Baptism in St. John Chrysostom and St. Basil.³³ Other Fathers of the church and authors also considered religious profession as

³³ John Chrysostom, *Catech. Hom. 2*, 11, A. Wenger (SCh 50), Les Éditions du Cerf, Paris 1957, 139; St. Basil Of Caesarea, *Basili Regula*, ed. K. Zelzer (CSEL 86), Hoelder-Pichler-Tempsky, Wien 1986, 32.

related to baptism or a second baptism.³⁴ This act of prostration also shows that the candidates have decided to follow Christ who gave himself for the salvation of all. They present themselves freely and are willing to give themselves totally to God, the Church and the Order. The mercy of God and the community through their prior is asked during this prostration.

Unlike the Roman Rite which has two options for the *Postulatio*, the 1973 Dominican rite proceeds in one way only: the Prior asks this question, “What do you ask?” or a question similar to this and the ones professing the answer, “the mercy of God and yours.” In asking for God’s mercy, the candidates acknowledge that they are unworthy sinners in need of God’s grace and forgiveness if they are to serve Him and His people. They also ask for the mercy from the Dominican Order. This request is an admission of their failings and imperfections, and thus of their need for tolerance and compassion from their brothers and for their support if they are to be faithful to their vocation. This request for mercy on the lips of the person professing to the Order emphasizes the importance of forgiveness, kindness, and mutual support all needed if brothers are to live together in harmony.

This manner of asking the mercy of God, of the Prior, and of the religious community has been part of the structure of the *Directorium* for the Dominican rite of religious profession, although, no definite word for the question and answer between the prior and the candidate is provided in it. However, in the *De reception novitiorum* of this *Directorium*, the words and actions were provided: “He may humbly prostrate himself and the prior questions him, ‘what do you ask?’, he may respond, ‘the mercy of God and yours.’”³⁵ The candidates for profession consider themselves unworthy of serving God and his people as professed Dominicans but through the grace and mercy of God and the support of the Dominican community, they will give their best to fulfill their role.

Homilia seu allocutio

As to the *Homilia seu allocutio*, there is no elaboration given in the rubrics of the rite as to the content of the homily.

Interrogatio

During the part of the *Interrogatio*, only one question is asked by the prior and he can express it this way or in another manner, “Do you agree to remain in the

³⁴ See Luanzon, *The Dominican Rite of Solemn Profession: History, Theology, and Spirituality*, 64-71.

³⁵ R. Creytens, “Le <Directoire> du Codex Ruthenensis conserve aux archives générales des freres precheurs,” *Archivium Fratrum Praedicatorum* 26 (1956): 117.

Order and to make your profession?” The prior asks the candidates if they intend to remain and make profession in the Order to express their willingness to live the Dominican life. Their response is, “I will,” and is confirmed by the prior’s words: “The Lord who began it, may He accomplish it.” All respond: *Amen*.

Pachomius and the Rule of St. Benedict emphasize that the monks must show their intention to persevere and their determination to follow Christ amidst the difficulties and challenges they may encounter in their religious life.³⁶ The question and the responses are derived from the *Directorium* and are part of the allocution given by the prior to the ones professing.³⁷

Professio (Immixtio manuum)

The *Professio* follows immediately, using the existing Dominican formula of profession, written by the one professing beforehand, accompanied with the gesture of the *Immixtio manuum* (*Professio in manibus*). The Dominican formula of profession underlines the act of consecration to God by the newly professed through the phrases, “I make profession” and “I promise obedience to God.” Other words were used by the Fathers of the Church to express this act of consecration. St. Augustine used the word *consecratus*.³⁸ St. Gregory the Great mentioned the word *holocaustum*.³⁹ The rubrics from the Roman rite say that two professed religious must be present to witness this profession. It adds that each of the newly professed will place the written formula on the altar if time permits, he signs this upon the altar itself, but this is omitted in the Dominican rite. The essential part for Dominicans is the public profession according to the Dominican formula, accompanied with the gesture of the *immixtio manuum*.

Osculum pacis

The *Insignium professionis traditio* of the Roman rite is omitted, for the Dominican rite offers no religious symbol to the newly professed. The *Osculum pacis*, a sign of peace, however, is given by the prior only to the newly professed, a Dominican tradition which is found already in the *Directorium*. In the Roman rite, the superior and the members of the religious community present in the profession

³⁶ *Vita S. Pachomii Abbatis Tabennensis* 6, ed. Migne, 233; *Benedicti Regula*, 58, 1-20, ed. R. Hanslik (CSEL 75), Hoelder-Pichler-Tempsky, Wien 1977, 146-149.

³⁷ Creytens, *Le Directoire*, 119.

³⁸ Augustine Of Hippo, *De Civitate Dei*, 10, 6, ed. E. Hoffman (CSEL 40,1), F. Tempsky, Wien 1899, 455.

³⁹ Gregory The Great, *Homiliae in Ezecheilem Prophetam II*, 8, ed. M. Adriaen, (CCL 142), Brepols, Turnhout 1971, 348.

all give the sign of peace, but for Dominicans, the sign of peace is a sign of obedience and loyalty of the newly professed to the Order. After the act of profession, this *osculum pacis* reinforces the vow of obedience of the newly professed to the Order through the prior. The option of a statement of admission in place of the sign of peace is not permitted in this part of the Dominican rite. Then, the Mass continues as usual.

The *Supplicatio litanica* and the *Sollemnis benedictio seu consecratio professi* of the Roman rite are omitted in the 1973 Dominican rite of solemn profession. They were removed because they were not found in the ancient Dominican rite of religious profession, and they are not consonant with the true character of the Dominican rite of solemn profession. In addition, many petitions for the blessing of the professed are already visible in some parts of the Mass for the solemn profession, namely, in the *Oratio super oblata*, the *Hanc igitur* of the different Eucharistic prayers, the *Oratio post communionem* and the *Triplex benedictio* at the end of the Mass. They are sufficient to represent the blessings being asked from God in this rite for the newly professed. The simplicity and brevity of the ancient Dominican rite of solemn profession must be retained.

The author concludes that the simplicity and brevity of the ancient Dominican rite of solemn profession are maintained in the 1973 Dominican rite of solemn profession as shown from the liturgical texts, prayers, and rituals presented above. The Roman rite of solemn profession has been adapted according to the character and spirit of the Order of Preachers and even in its simplicity and brevity, the solemnity of the liturgical celebration can be felt.

The 1999 Dominican Rite of Solemn Profession

Background of the 1999 Dominican Rite of Solemn Profession

A liturgical rite approved *ad interim* by the Sacred Congregation for Divine Worship in 1973 is not to be considered as fully approved. The Dominican liturgical commission headed by Fr. Vincenzo Romano in 1994 looked into the 1973 Dominican rite of religious profession and proceeded with the renewal of this rite. At this time, however, this commission had to consider not only the rite of the Dominican friars but also the rites of the other entities of the Order, nuns, active sisters, and fraternities of St. Dominic, that is the whole Dominican family. The succeeding discussion as to how the new Dominican rite of religious profession took form is taken from the article of Fr. Romano.⁴⁰

⁴⁰ Rito della professione dell'Ordine dei Predicatori, *Analecta Sacri Ordinis Praedicatorum* 59 (1998): 369-407.

Fr. Romano headed this liturgical commission with Fr. Dominique Dye, OP, Sr. Maria Grazia Bianco, OP and Sr. Elena Malaspina, OP as members. Romano noted that Fr. Pierre-Marie Gy, OP helped much in the revision of the Dominican rite even though he was not an official member of this commission.

To proceed with this renewal of the Dominican rite of religious profession, not only the sources from the ancient tradition of the Dominican Order but also the new constitutions of both the friars and the nuns, the new Rules of the Fraternities of St. Dominic had to be examined. The results of the prior consultation made among the different entities of the Dominican family, that is, of Dominican provinces of friars, monasteries, congregations of sisters and fraternities of St. Dominic, were studied so that the meeting of tradition and the present concerns of the Order would be visible in the new rite. But before the different elements gathered from them would be used, they had to be in line with the general principles of the documents of the Church after Vatican II, namely, *Sacrosanctum Concilium* for the liturgical matters, *Lumen Gentium* and *Perfectae Caritatis* for religious life, *Gaudium et Spes* in relation with the present world, and other documents, norms, and directives on the religious life after the Council coming from the Holy See.

Historical, theological, and liturgical aspects of the rite are presented in this paper. While the rite of the Dominican friars serves as the primary basis of the other rites, variations for each entity can also be seen to point out the elements proper to it.

Experts and representatives of all branches of the Dominican family were asked to go through the draft of the rite, eighty (80) copies of which were sent to them on April 30, 1994. Half of those given these copies responded. Then, the commission continued their work and considered the responses that were returned. The final draft was finished in August 1996. On October 24, 1996, a letter and a copy of this final draft were sent to the Master of the Order for his approval and a possible consultation with the members of his council. A full approval of the Dominican rite of religious profession by the Master of the Order was relayed to Fr. Romano by the Secretary General on March 3, 1997. The Master decided that there was no need to consult the generalate council because of his great confidence in the liturgical commission. On June 12, 1997, this rite was presented to the Sacred Congregation for Divine Worship and the Discipline of the Sacraments for its confirmation. With a decree of confirmation dated March 25, 1998, this Sacred Congregation gave its approval to this Dominican rite of religious profession. The one-volume Dominican rite of religious profession was published in 1999 for the use of all branches of the Dominican family.⁴¹

⁴¹ *Proprium Ordinis Praedicatorum, Rituale. Professionis Ritus* (Roma: Santa Sabina, 1999). Hereafter cited as OP.

Introductio Generalis

Unlike the 1973 Dominican rite of religious profession, the 1999 Dominican rite of religious profession refers to the *Praenotanda* as *Introductio generalis* (General Introduction). Maximum sobriety in the text of the rite is emphasized as it respects the limits given by the OPR. Only essential footnotes were allowed. The general laws of the Church on religious life are always noted in order to be consistent and in view of the presentation and approval of this rite by the Holy See.⁴²

The first two paragraphs of the *Introductio generalis* serve as preliminaries to the whole text. First, it names the different forms of response to the call of God as *Evangelicae vitae* (Evangelical life). The Order of Preachers is a form of evangelical life to answer fully the baptismal consecration that the members of this Order received. In this way, they can achieve the perfection of Christian life and their love of God and neighbor. Their living of the evangelical counsels and their religious profession lead them to commit themselves deeply to the service of God, to dedicate themselves wholly to the following of Christ in the Order, and to give themselves in a special way to the Church. Their concrete response to this special vocation is based on the character and mission of the Dominican Order. They will preach the Gospel for the salvation of souls. Second, the rites of religious profession of the different branches of the Dominican family are presented. Each branch of the Dominican family has one common rite to emphasize uniformity which has been underscored before to bring out unity for the purpose of the Dominican apostolic life.

Paragraph 3 of the text speaks of the liturgical tradition of the Order. It is true that the Dominicans have had their own liturgy but in the course of time, they knew how to adapt and adjust to the needs and changes of the time. In a similar way, this Dominican rite of religious profession is being renewed and adapted to the present time.

Paragraphs 4-8 deal with the special character of Dominican profession. The very act of Dominican profession is a kind of spiritual consecration. Thus, there is no formula of blessing or consecration for the newly professed in the tradition of the Order. In this revised rite, the blessing is considered optional and placed in the Appendix (4). In addition, only the profession of obedience is made as the one professing offers himself to God, to the Blessed Virgin Mary, and to St. Dominic. He also promises obedience to the Master of the Order and his successors according to the Rule of St. Augustine and the constitutions of the Dominican Order. Furthermore, the other elements of the rite also express the uniqueness of the Dominican rite.

⁴² Romano, Rito della professione, 387.

Although the chapter room was the place of profession from the very beginning, the church has now taken its place. The gesture of *Immixtio manuum* (*Professio in manibus*) is the manner of profession. The giving of habit is not part of the profession ceremony but is done at the start of the novitiate. The mercy of God and the superior is asked at the beginning of the rite. The questioning is done in a simpler form. The kiss of peace is given only by the prior as a sign of acceptance to the Order of the newly professed and of fidelity and obedience to the Order by them (5-7). In other words, sobriety and apostolic mobility characterize the Dominican rite of religious profession (8).

Paragraphs 9-16 deal with the rites of the different stages of Dominican life. Each stage has its own rite: novitiate, first, temporary or simple profession, and perpetual or solemn profession. There is also a rite for the renewal of vows which is used by some branches of the Dominican family. The rite for the entry into the novitiate asks God for the grace of discerning the Dominican religious vocation of the novice. It should be a simple celebration with only the members of the community present, and it is not held within the Mass. The first profession may be made within the Mass or other liturgical action such as the Liturgy of the Word or an hour of the Liturgy of the Hours, specifically, morning or evening prayer but without solemnity. The candidate makes his temporary vows before God and the Church to live the evangelical life. Solemn profession represents the unbreakable bond of union between Christ and the Church. The one professing promises his eternal service to God, the Church, and the Order. It should be celebrated within the Mass with proper solemnity with the presence not only of the members of the Order but also of the faithful. The renewal of vows can take place during Mass but without solemnity.

Paragraphs 17-18 speak of the Mass to be used in the rite of religious profession. It follows the principle mentioned in OPR.⁴³

Paragraphs 19-23 deal with liturgical adaptation of the rite. Aside from translating the rite to the regional or language group, each branch of the Order may ask for an adaptation according to its particular character and spirit. The proposal can come from a particular province, monastery, congregation, or fraternity, but it should be approved by the Master of the Order and confirmed by the Holy See. But there are four things to be preserved in this regard: first, the ideas mentioned in the *Introductio generalis*; second, the formulas of first and solemn profession; third, the importance of the spiritual consecration of the formulas of profession in the Order; and lastly, the rite of solemn profession held within the Mass after the Gospel.

⁴³ OPR, Praenotanda, 9-11.

In summary, the *Introductio generalis* of the 1999 Dominican rite of religious profession emphasizes several points. First, its general content speaks about the uniqueness of the Dominican liturgy and profession. Second, uniformity of rite is emphasized for each branch of the Dominican family but at the same time, there is freedom to adapt it according to the character and spirit of the congregation. Third, liturgical adaptation has been part of the Dominican liturgy as Dominicans are always sensitive to the needs and changes of time. Fourth, special features of the ancient Dominican rite of religious profession are given and must be integrated to this 1999 Dominican rite of religious profession. Lastly, four things must be preserved from the 1999 Dominican rite of religious profession in the process of adaptation by the different provinces of Dominican friars, monasteries of Dominican nuns, congregation of Dominican sisters and lay Dominican fraternities.

The Structure of the 1999 Dominican Rite of Solemn Profession

As a starting point, I presented a schema indicating the basic structure of the rite of religious/solemn profession of the *Directorium* (13th/14th century), the 1949 *Processionarium*, the Roman rite (OPR), the 1973 Dominican rite of solemn profession, and the 1999 Dominican rite of solemn profession in order to have a view of the evolution of the Dominican rite of solemn profession:

Directorium (13th/14th century)	1949 Processionarium	Roman Rite (OPR)	1973 Dominican Rite	1999 Dominican Rite
1. Abductio in capitulum	1. Abductio in capitulum	1. Appelatio vel postulation	1. Postulatio	1. Interrogatio vel postulation
2. Prostratio cum petitione	2. Prostratio cum petitione	2. Homilia seu allocution	2. Homilia seu allocution	2. Homilia seu allocution
3. Erectio ad iussum prioris	3. Erectio ad iussum prioris	3. Interrogationes	3. Interrogatio	3. Interrogationes
4. Homilia (interrogatio cum promissione)	4. Interrogatio cum promissione	4. Supplicatio litanica		1. Supplicatio pro fratribus professuris
5. Immixtio manuum	5. Immixtio manuum	5. Professio	4. Professio (Immixtio manuum)	5. Professio religiosa
6. Promissio obedientiae	6. Promissio obedientiae	6. Sollemnis benedictio seu consecratio professi		6. Osculum pacis et sollemnis benedictionis oratio

7. Osculum pacis	7. Osculum pacis	7. Insignium professionis traditio (Osculum pacis)	5. Osculum Pacis	
8. Benedictio vestis				3. Conclusio ritus professionis

Since a comparison between the 1973 Dominican rite of solemn profession with the *Directorium*, the *Processionarium*, and the Roman rite is provided, I shall focus on the development and changes introduced by the 1999 Dominican rite from the 1973 Dominican rite.

Interrogatio vel postulatio (OP 64-65)

Unlike the 1973 rite, an option is given in the 1999 adaptation that comes from the Roman Rite. The questioning is omitted and one of the candidates stands before the prior and in the name of the others, he can say the following or similar words: “Through the mercy of God, we N. and N., have ourselves experienced in your community life consecrated by sacred vows. Father (Brother), we humbly request to make solemn profession in the Order of Friars Preachers, for the praise of God and service of the Church.”⁴⁴ Having experienced Dominican life, the candidates are now asking to be allowed to make solemn profession in the Order of Preachers for the glory of God and the service of the Church. Then, they prostrate themselves with arms extended in the form of a cross.

Homilia seu allocutio (OP 66)

The possible content of the homily is mentioned in this rite as done in the Roman Rite unlike the 1973 rite. The homily deals with the message of the scriptural readings and the gift of religious profession, in connection with the proper vocation and mission of the Order. It can also elaborate on the sanctification of the religious through this profession and on their task of working for the good of the church and the whole humanity.

⁴⁴ OP 65: “Nos, N. et N., cum misericordia Dei vitam ipsi vinculis sacris dicatam in vetra noverimus communitate, a te, Pater (Frater), humiliter poscimus, ut professionem sollemnem in Ordine Fratrum Praedicatorum emittamus ad Dei laudem et Ecclesiae servitium.”

Interrogationes (OP 67-68)

The question asked by the prior of the candidates during this part of the rite is different from that of the 1973 Dominican rite. He asks: “Are you resolved to make profession according to the Constitutions of the Order of Preachers?”⁴⁵ This question is patterned after the *Interrogationes* of the Dominican nuns during their solemn profession.⁴⁶ This is a simple and general question that has a deeper meaning. The Dominican Constitutions contain all the important things to do and live as Dominicans. If the candidates express their intention to make solemn profession according to these constitutions, they are promising to live the Dominican life in its fullness.

An option is given wherein the prior may ask the ones professing three questions coming from the Roman Rite that will express their intentions which the 1973 Dominican rite did not include:

First question, “Beloved Sons (Brothers), now through baptism you are dead to sin and have been consecrated to the Lord, do you wish to be joined more closely to Christ and to the Church by the title of solemn profession?”⁴⁷ The rite places a footnote on this question, *LCO*, n. 19, par. II.⁴⁸ This text from the *LCO* says that the religious profession has a sacrificial character for the professed and the Church, for it is a continuation of the self-offering of Christ and a deeper participation of the sacrifice of Christ for all. In other words, they were already consecrated to God through the reception of the sacrament of Baptism, but a special consecration is being made by them through solemn profession in order to be united more closely to Christ and the Church; Second question, “Are you resolved to progress in the love of God and neighbor by following the apostolic mission of our Order, as men who desire to attain their own salvation and the salvation of others, walking in the footsteps of their

⁴⁵ OP 63: Vultis facere professionem sollemnem secundum Constitutiones Ordinis Praedicatorum?

⁴⁶ ...et ad custodiendas Constitutiones Monialium Sacri Ordinis Praedicatorum, sic: Vis facere Professionem Sollēmnem, et Constitutiones Moniālium Sacri Ordinis Praedicatorum observare?, *Caeremoniale iuxta ritum S. Ordinis Praedicatorum De Receptione ad Habitum et De Professione tum Temporaria tum Perpetua pro Monialibus eiusdem Ordinis et Sororibus tertii Ordinis Regularis*, Collegio Angelico, Roma 1930, 17.

⁴⁷ OP 68: Filii (Fratres) dilectissimi, iam per baptismum peccato mortui ac Domino sacriati, vultis sollemnis professionis titulo arctius Christo et Ecclesiae coniungi?

⁴⁸ Quoniam autem per obedientiam Christo et Ecclesiae coniungimur, quidquid laboris et mortificationis in eius adimpletione sustenimus veluti protraction est oblationis Christi et rationem sacrificii obtinet tum pro nobis cum pro Ecclesia in cuius consummatione totum creationis opus impetur, 48; See also *The Book of Constitutions and Ordinations of the Brothers of the Order of Preachers* (Dublin 2001), 35.

Savior?”⁴⁹ The content of this question is based on the fundamental constitution of the Dominican Order where the Dominican spirituality or the Dominican charism and mission is explicitly defined.⁵⁰ The love of God and the love of neighbor are the two greatest commandments of the Law as presented in the Gospels. The candidates for profession are asked to grow in these acts of love through the apostolic life of the Order. The Dominican apostolic life focuses on preaching the Gospel for the salvation of souls as Christ did.

Third question, “Are you resolved with the help and strength of the Holy Spirit, to be incorporated into our Order by solemn profession, to consecrate yourselves wholly to God, and to devote yourselves to the whole Church in a new way, totally dedicated to the proclamation of the good news of God’s word?”⁵¹ Again, the charism and mission of the Dominican Order are mentioned here based on the fundamental constitution of the Order.⁵² The grace of the Holy Spirit is being asked so that these candidates for profession can incorporate themselves to the Dominican Order, consecrate themselves totally to God, and devote themselves to the Church in a different way through the proclamation of the Gospel.

There are four questions given in the Roman Rite, but the question on living the evangelical counsels is not included in this rite.⁵³ The possible reason is that the promise to live the evangelical counsels is explicitly mentioned in the Dominican formula of profession, specifically through the vow of obedience.

Supplicatio pro fratribus professuris (OP 69)

The prayer of supplication follows in these words: “My dear brothers, let us pray to God the Father almighty, that he may pour out the grace of his blessings on these servants, whom he has called to follow Christ perfectly. In His kindness, may he confirm them in their holy intention.”⁵⁴ This prayer implores the grace of

⁴⁹ OP 68: *Vultis in caritate Dei et proximi proficere Ordinis nostril apostolicum propositum prosequendo tamquam viri qui suam et aliorum salutem procurare desiderant, sui sequentes vestigial Salvatoris?*

⁵⁰ I Const., d. II, cap. 31, in Thomas, *De Oudste Constituties van de Dominicanen* (Leuven: Leuven Universitaire Uitgaven, 1965), 363; *Liber Constitutionum et Ordinationum Fratrum Ordinis Praedicatorum*, n.1 par. II and III, ed. C. Azpiroz Costa (Roma: Curia Generalitia, 2010), 35-36. Hereafter cited as LCO; See also *The Book of Constitutions and Ordinations*, 25.

⁵¹ OP 68: *Vultis, Sancti Spiritus subveniente munere, professione sollempni Ordinis nostro cooptari, Deo totaliter consecrari ac universae Ecclesiae novo modo devoveri, integrae evangelizationi verbi Dei totaliter deputati?*

⁵² LCO, n. 1, par. III, 35-36; See also *The Book of Constitutions and Ordinations*, 25.

⁵³ OPR 57.

⁵⁴ OP 69: “*Oremus, fratres dilectissimi, Deum Patrem omnipotentem, ut super hos famulos, quos ad perfectam Christi sequelam vocavit, benedictionis suae gratiam clementer eosque in sancto proposito benigna pietate confirmet.*”

God for the candidates for religious profession who commit themselves to follow Christ. Afterward, they all pray in silence or the litany of the saints is sung. This is not mentioned in the 1973 Dominican rite. As they pray in silence, the spirit of praying together for the candidates is observed and done in a simple manner. Thus, the simplicity of the Dominican liturgy is again emphasized in this part of the rite. The second option, the singing of the litany of the saints, is placed at the appendix of the rite.⁵⁵ The liturgical commission argued that the litany should be optional since it was not part of the ancient Dominican rite of religious profession. It is also considered to be a replacement of some medieval litany-like prayers which were simpler and a different type.⁵⁶

The author agrees that the litany of the saints should be optional. He still relies on the idea of preserving some ancient rites of the Dominican profession that speaks of the simplicity and brevity of the Dominican rite of solemn profession. The prayer in silence, if the litany of the saints is not sung, adds solemnity to this part of the rite. The community prays quietly for the candidates of profession asking the mercy of God and the intercessions of Mary, and the holy men and women for their perseverance in their Dominican religious vocation.

Professio religiosa (OP 70)

The practice of holding the book of Dominican constitutions during the reading of the Dominican formula of profession is returned in this 1999 Dominican rite. The candidate puts his hands into the hands of the prior with the book of constitutions of the Dominican Order placed upon the hands of both persons. The presence of this symbolic ritual strengthens the awareness of the professing brothers to express their fidelity to the Dominican life as written in this book of constitutions. Both in words, as written in the Dominican formula of profession, and ritual act, with the presence of the book of the Dominican constitutions during the reading of the Dominican formula of profession, the newly professed promise to remain faithful and obedient to the Rule of St. Augustine and the constitutions of the Order of Preachers *ad mortem*. The importance of the Dominican constitutions is also emphasized in the *Interrogationes*.⁵⁷

Osculum pacis et sollemnis benedictionis oratio (OP 72-73)

Only the Prior gives the sign of peace, and the statement of admission is not an option for the sign of peace as in the 1973 Dominican rite. This signifies the

⁵⁵ OP, Appendix IV, 71-74.

⁵⁶ Romano, Rito della professione, 402.

⁵⁷ OP 67.

reception of the newly professed to the Order and their promise of obedience to and communion with it. The *Sollemnis benedictionis oratio* which the 1973 Dominican rite omitted is now optional. The *Osculum pacis* comes before the *Sollemnis benedictionis oratio* if this prayer will be made. Since the solemn blessing or consecration is considered optional, the Dominican rite placed this prayer in its appendix.⁵⁸ An adaptation is made at the first solemn blessing or consecration of the professed men on the first part of its petition: “Through obedience may they become one in heart and mind; through the discipline of chastity may they be joined in a higher love; through poverty may they learn to depend more closely on one another. May they first build up in their own community the Church of God in order to spread its works in the world.”⁵⁹ The adapted text is taken from the Dominican constitutions. The Dominicans express their concept of the three vows: the vow of obedience must unite them to be one in heart and mind, the vow of chastity should lead them to a higher love, and the vow of poverty must dispose them to depend more closely on one another. Furthermore, the Church of God must be built up first in their own Dominican community before they preach it to others.⁶⁰ Thus, this adapted text is suited to the Dominican character and spirit of the three vows, common life, and apostolate.

Then, on the same part of the petition, “be one with you in fervent love”⁶¹ from the Roman Rite is replaced with “be on fire with apostolic charity.”⁶² Not only fervent love but the fervent love of an apostle is emphasized. As Dominican preachers, they are following the spirit of the apostles. This prayer is optional since LG 45 and OPR do not have a reference for it. It may be based on Ephesian 1: 3,⁶³ the ancient Roman prayer of *Consecratio virginum*, or the monastic practice of *Benedictio monachorum*.

The argument presented by the liturgical commission to make this prayer optional was that the very act of solemn profession speaks of the consecratory character of the one professing. There is no need for prayer of blessing or consecration to express this aspect of consecration. This is in line with the theology of St. Thomas Aquinas who says that a religious vow as such is an act of consecration, a claim he

⁵⁸ OP, Appendix IV, 75-76.

⁵⁹ OP, Appendix IV, 76: Per oboedientiam consentientes, per castitatis disciplinam amore sociati altiore, per paupertatem arctius ab invicem dependentes, Ecclesiam Dei, opera sua in mundo dilatandam, in propria communitate prius aedificent.

⁶⁰ LCO, n. 3, par. II, 44; See also *The Book of Constitutions and Ordinations*, 31.

⁶¹ Caritate Ferventer Adhaereant.

⁶² OP, Appendix, 76: caritate apostolica ferventes.

⁶³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens.

based on the authority of Pseudo-Dionysius in the *Ecclesiastica hierarchia*.⁶⁴ Thus, the religious vow and a consecration by God manifest the twofold function of the sacraments mentioned by St. Thomas. By the vow, the religious offers himself to God (worship aspect) and then, by the consecration of God, the religious is sanctified by God (sanctification aspect).⁶⁵ If this prayer of blessing or consecration is not made, the prior gives the following or similar words of advice: "Dearest brothers, by this solemn profession you have handed yourselves over to God and his will: therefore through the ministry of the Church God has consecrated you to himself."⁶⁶ He reminds the newly professed that they have consecrated themselves to God through the ministry of the Church in their profession. He makes them realize they have been blessed by God through their profession and are ready to take their responsibilities as Dominican religious.

The prayer of solemn blessing for the newly professed must remain optional. The argument of the Dominican liturgical commission is very clear. The very act of solemn profession is truly the essential part of the religious profession that can also speak of the consecratory character of the professed. In addition, the Dominicans can also retain the simplicity and solemnity of its ancient rite of solemn profession without this prayer.

Conclusio ritus professionis (OP 74)

The newly professed return to their seats. The Creed is said if it is required for that day. The prayers of the faithful are omitted if the litany of the saints is prayed.

It should be noted more over that there are two translations in the modern languages of the 1999 Dominican rite of religious profession confirmed by the Sacred Congregation of Divine Worship and the Discipline of the Sacraments. The first one was the Italian *Editio typica, confirmed* by the Sacred Congregation on August 8, 1998 and published in 1999.⁶⁷ The other one was the Spanish *Editio typica, confirmed* by

⁶⁴ Votum autem est promissio Deo facta. Unde solemnitas voti attenditur secundum aliquid spirituale, quod ad Deum pertineat: idest secundum aliquam spiritualem benedictionem vel consecrationem, quae ex institutione Apostolorum adhibetur in professione certae regulae, secundo gradu post sacri ordinis susceptionem, ut Dionysius dicit, 6 cap. Eccles. Hier., Thomas Aquinas, *La Somma Theologica*, II-II, q. 88, a. 7, resp., 203.

⁶⁵ Dicendum quod in usu sacramentum duo possunt considerari, scilicet cultus divinus, et sanctificatio hominis, Thomas Aquinas, *La Somma Theologica*, III q. 60, a. 5 resp., 37; See also P. M. GY, "Sur le caractère consécratoire de l'acte même du voue solennel dans la théologie de Saint Thomas d'Aquin," *Analecta Sacri Ordinis Praedicatorum* 59 (1998): 408-410.

⁶⁶ OP 73: "Fratres carissimi, per hanc professionem sollemnem vosmetipsos tradidistis Deo eiusque voluntati: Deus igitur per ministerium Ecclesiae sibi ipse vos consecravit."

⁶⁷ *Rito della professione*, editrice Domenicana italiana, Napoli 1999.

the Sacred Congregation in 2001 and published in 2010.⁶⁸ These are just translations of the Latin text of the Dominican rite into the Italian and Spanish languages. There is no adaptation made for the particular Dominican province and even for the local culture.

Conclusion

From the discussions given above of the Dominican adaptations of the *Ordo Professionis Religiosae*, the following conclusions may be offered:

First, the Order of Preachers worked for the promulgations and implementations of the liturgical renewal of the Council within the Order, including the liturgical adaptations of the Roman rite of solemn profession. For such, two Dominican rites of solemn profession were confirmed by the Sacred Congregation for the Divine Worship, the first one was confirmed *ad interim* in 1973 and the other was fully confirmed in 1998.

Second, the two Dominican rites return to their ancient rite of religious profession, and maintain, omit, replace, and make optional some of the prayers and rituals of the Roman Rite of religious profession to express the character and mission of the Dominican Order. They also integrate some of the prayers and rituals of the ancient rite of religious profession within the Roman Rite. This is for the purpose of maintaining the simplicity, brevity, and solemnity of the ancient Dominican rite of religious profession.

Third, the 1973 Dominican rite retained, omitted, or replaced parts of the Roman Rite and presented the Dominican character and spirit within the rite.

Fourth, the 1999 Dominican rite retained, omitted, replaced, or made optional parts of the Roman Rite and presented the Dominican character and spirit within the rite.

Fifth, the rubrics, *vel alio modo se habeant* and *his vel similibus verbis* are included in these two rites. These rubrics simply manifest the freedom given to the one using the rites, to do the rituals and say the prayers in another manner similar to them or incorporate the proper elements to the Dominicans into the Roman Rite.

Sixth, the 1973 Dominican rite omitted the *Supplicatio litanica* and the *Sollemnis benedictio seu consecratio professi* of the Roman Rite, while the 1999 Dominican rite made them optional.

⁶⁸ *Ritual profesiones propio O.P.*, San Esteban editorial, Salamanca 2010.

Seventh, the 1973 Dominican rite omitted the presence of the book of Dominican constitutions during the reading of the formula of profession, but it was returned by the 1999 Dominican rite. The presence of the book of constitutions during the profession should remain. It is more symbolic and concrete to represent the Dominican life in this rite in words and ritual since this book of constitutions contains all the things that a Dominican should do and live, and they are asked to remain faithful and obedient to what is written in it.

Eighth, the 1999 Dominican rite has an *Introductio generalis*. The content of this general introduction to the Dominican rite of profession underlines the uniqueness of the Dominican liturgy and profession, the uniformity of the rite for each branch of the Dominican family, but each is given freedom to adapt it according to the character and spirit of the congregation. Adaptation has always been part of the Dominican liturgy and the special features of the ancient Dominican rite of profession needed to be integrated into this rite.

Ninth, the options for the *Appelatio vel postulatio* and the *Interrogationes* of the Roman rite are considered for use and rephrased according to the Dominican character and spirit by the 1999 Dominican rite.

Tenth, the 1973 Dominican rite is simpler and shorter in form than the 1999 Dominican rite since it omitted the options for the *Appelatio vel postulatio* and the *Interrogationes*, the *Supplicatio litanica*, and the *Sollemnis benedictio seu consecratio professi* of the Roman Rite.

However, the 1999 Dominican rite gives more leeway to those persons who will use its rite. If a person wants to be more faithful to the ancient Dominican rite of solemn profession, he may disregard the optional parts of the rite and make it simple and short. If he is inclined to consider more all the parts of the Roman Rite and the options given by it but adapted to the Dominican character and spirit, he can proceed with the optional parts.

The 1999 Dominican rite is more open and flexible to the different mentalities of people who will use its adapted rite. In other words, the Dominican liturgical tradition to have a simple, short, and solemn rite, and to express the Dominican character and spirit of preaching the gospel for the salvation of souls in the rite is shown in these 1973 and 1999 Dominican rites of solemn profession. But the challenge remains for each Dominican province to adapt it further according to its local Dominican situations and the culture of its country.**PS**

References

Biblical Source

The New Jerusalem Bible, Doubleday, New York 1985.

Patristic/Thomistic Sources

Augustine of Hippo, *De Civitate Dei*, ed. E. Hoffmann (CSEL 40, 1), F. Tempsky, Wien 1899.

Benedicti Regula, ed. R. Hanslik (CSEL 75), Hoelder-Pichler-Tempsky, Wien 1977.

Gregory The Great, *Homiliae in Ezechielem Prophetam II*, ed. M. Adriaen (CCL142), Brepols, Turnhout 1971.

Thomas Aquinas, *La Somma Teologica*, II-II, qq. 186-189, traduzione e commenti a curadei Domenicani italiani e testo latinodell' Edizione Leonina, Casa editrice Adriano Salani, Firenze 1969.

_____, *Summa Theologica* (Christian Classics), tr. Fathers of the English Dominican Province, Notre Dame, IN 1948.

Magisterial Sources

1. General Magisterial Sources (Councils, Popes, Congregations)

Concilium Vaticanum, *Constitutio de sacra Liturgia, Sacrosanctum concilium* (4 Decembris 1963), *AAS* 56 (1964) 97-138.

Documents on the Liturgy, 1963-1979, ed. International Commission on English in the Liturgy, The Liturgical Press, Collegeville, MN 1982.

Vatican Council II, *The Conciliar and Post Conciliar Documents*, ed. A. Flannery, Daughters of St. Paul, Pasay, Metro Manila 1984.

2. Dominican Magisterial Sources

Acta Capituli Generalis Diffinitorum, Fratrum Ordinis Praedicatorum (Tallaght), ex Curia Generalitia ad S. Sabinam, Roma 1971.

Acta Capituli Generalis Diffinitorum Sacri Ordinis FF. Praedicatorum (Bogotae), ex Curia Generalitia ad S. Sabinam, Roma 1965.

Acta Capituli Generalis Electivi, Ordinis Fratrum Praedicatorum apud Madonna dell' Arco, ex Curia Generalitia ad Sanctam Sabinam, Roma 1974.

Acta Capituli Generalis Provincialium Ordinis FF. Praedicatorum (River Forest), ex Curia Generalitia ad S. Sabinae, Roma 1968.

Archivium Generale Ordinis Praedicatorum, Ad S. Sabinae, Roma, *Codex Ruthenensis, XIV. A4.*

The Book of Constitutions and Ordinations of the Brothers of the Order of Preachers, Dublin 2001.

Liber Constitutionum et Ordinationum Fratrum Ordinis Praedicatorum, ed. C. Azpiroz Costa, Curia Generalitia, Roma 2010.

Regula Augustini et Constitutiones Fratrum Ordinis Praedicatorum, apud Franciscum Cabbalum Roma 1650.

Regula Beati Augustini et Constitutionis Fratrum Ordinis Praedicatorum, apud Ant. Bladum, impressorem Cameralem, Roma, 1566.

Regula S. Augustini et Constitutiones FF. Ordinis Praedicatorum, nunc recenter reimpressae iussu Rmi. Patris Antonini Cloche, eiusdem Ordinis Magistri Generalis, Typis Nicolai Angeli Tinassii, Roma 1690.

Thomas, A.h., *De Oudste Constituties van de Dominicanen*, Leuven Universitaire Uitgaven, Leuven 1965.

Liturgical Sources

1. General Liturgical Sources

The Rites of the Catholic Church, Vol. 1, Prepared by the International Commission on English in Liturgy, The Liturgical Press, Collegeville, MN 1990.

Rituale Romanum ex Decreto Sacrosancti Oecumenici Concilii Vaticani II Instauratum Auctoritate Pauli PP. VI Promulgatum, Ordo Professionis Religiosae, editio typica, typis polyglottis Vaticanis, 1970.

Rituale Romanum ex Decreto Sacrosancti Oecumenici Concilii Vaticani II Instauratum Auctoritate Pauli PP. VI Promulgatum, Ordo Professionis Religiosae, editio typica emendata, typis polyglottis Vaticanis, 1975.

2. Dominican Liturgical Sources

Archivium Generale Ordinis Praedicatorum, Ad S. Sabinam, Roma, *Commissione di liturgia, ritus vestitionis et professionis*, XV. 120/1.

Archivium Generale Ordinis Praedicatorum, Ad S. Sabinae, Roma, *Ecclesiasticum Officiu msecundum Ordinem Fratrum Praedicatorum, vulgo dictum 'Prototypus Humberti de Romanis'*, XIV. L1.

Caeremoniale iuxta ritum S. Ordinis Praedicatorum De Receptione ad Habitum et De Professionetum Temporaria tum Perpetua pro Monialibus eiusdem Ordinis et Sororibus Tertii Ordinis Regularis, Collegio Angelico, Roma 1930.

“De ordine professionis religiosae O.P.,” *Analecta Sacri Ordinis Praedicatorum* 41 (1973):23-27.

Processionale Sacri Ordinis Praedicatorum, ed. J. B. Marino, Paris 1654.

Processionale Sacri Ordinis Praedicatorum, ed. T. Turco, Paris 1657.

Processionarium iuxta ritum Sacri Ordinis Praedicatorum, ed. A. Galamini, ex Typographia Alphonsi Ciacconi apud Stephanum Paulinum, Roma 1610.

Processionarium iuxta ritum Sacri Ordinis Praedicatorum, ed. N. Ridolfo, Typis Manelpho Manelphis, Roma 1625.

Processionarium iuxta ritum Sacri Ordinis Praedicatorum, ed. H. M. Cormier, inCuria Reverendissimi Magistri Ordinis, Roma 1913.

Processionarium iuxta ritum Sacri Ordinis Praedicatorum, ed. M. S. Gillet, in Hospitio Magistri Ordinis, Roma 1930.

Processionarium iuxta ritum Sacri Ordinis Praedicatorum, ed. E. Suarez, ad S. Sabinae, Roma 1949.

Processionarium Sacri Ordinis Praedicatorum, ed. N. Ridolfo, Typis Manelpho Manelphis, Roma 1638.

Processionarium Sacri Ordinis Praedicatorum, ed. J. B. Marino, ex Typographia Nicolai Angeli Tinassij, Roma 1661.

Processionarium Sacri Ordinis Praedicatorum, ed. A. de Monroy, Roma 1679.

Processionarium Sacri Ordinis Praedicatorum, ed. A. Bremond, ex Typographia Haeronymi Mainardi, Roma 1754.

Processionarium Sacri Ordinis Praedicatorum, ed. T. Ripoll, ex Typographia Hieronymi Mainardi, Impressoris Cameralis, Roma 1736.

Processionarium Sacri Ordinis Praedicatorum, ed. A. V. Jandel, J. B. Pelagaud, SS. DD. NN. Papae Typographus, Lyon 1861.

Processionarium Sacri Ordinis Praedicatorum, ed. J. M. Sanvito, H. Dessain, Malines 1873.

Processionarium Sacri Ordinis Praedicatorum, ed. A. Frühwirth, Desclée, Lefebvre et Soc., Roma 1894.

Processionarium secundum morem almi Ordinis Praedicatorum Sanctissimi Dominici, apud Ferdinand Diaz, Sevilla 1597.

Processionarium secundum morem almi Ordinis Praedicatorum S. P. N. Dominici, ed. Damaso Artufel, ex Typographia Regia, Madrid 1609.

Proprium Ordinis Praedicatorum, Rituale. Professionis Ritus, Santa Sabina, Roma 1999. For unofficial English translation, retrieved September 6, 2016 from www.op.org/sites/www.op.org/files/public/documents/fichier/rite_of_profession_2001_en.pdf.

Rito della professione (edizione tipica italiana), Editrice Domenicana italiana, Napoli 1999.

Ritual profesiones propio O.P. (edición típica española), San Esteban editorial, Salamanca 2010.

Rousseau, L. *De Ecclesiastico Officio Fratrum Praedicatorum secundum Ordinationem Venerabilis Magistri Humberti de Romanis*, Societas Typographica A. Manuzio, Roma 1927.

Studies

Bugnini, A. *The Reform of the Liturgy, 1948-1975*, tr. M. J. O'Connell, The Liturgical Press, Collegeville MN 1990.

Chupungco, A. *Liturgical Inculturation, Sacramental, Religiosity and Catechesis*, The Liturgical Press, Collegeville MN 1992.

Creytens, R. "Le <Directoire> du Codex Ruthenensis conserve aux archives

generales des frères precheurs,” *Archivium Fratrum Praedicatorum* 26 (1956): 118-119.

D’amato, A. *La Devozione a Maria nell’ Ordine Domenicano*, Edizione Studio Domenicano, Bologna 1984.

Dye, D. “Le rit Dominicain à la suite de la réforme liturgique de Vatican II,” *Analecta Sacri Ordinis Praedicatorum* 43 (1977), 193-275. For English translation, The Dominican Rite.

Following the Liturgical Reform of Vatican II, 1-64. Retrieved September 6, 2016 from [www.op.org /sites/ www.op.org/ files/ public/ documents/ fichier/ the-dominican- rite-2012-en.pdf](http://www.op.org/sites/www.op.org/files/public/documents/fichier/the-dominican-rite-2012-en.pdf).

Foley, E. *Rites of Religious Profession: Pastoral Introduction and Complete Text*, Liturgical Training Publications, Chicago 1989.

Gy, P-M. “Sur le caractère consécraoire de l’acte meme du voeu solennel dans la théologie de S. Thomas d’Aquin,” *Analecta Sacri Ordinis Praedicatorum* 59 (1998): 408-410.

Instituciones del Obispado de Osuma, ed. T. Portillo-Capilla, Caja General de Ahorros y Prestamos de la Provincia de Soria, Almazan 1985.

Luanzon, R. *The Dominican Rite of Solemn Profession: History, Theology, and Spirituality*, University of Santo Tomas, Ecclesiastical Faculty of Sacred Theology, Manila and San Beda University, Graduate School of Liturgy, Manila 2018.

Ombres, R. “L’autorità religiosa nei Frati Predicatori come Ordine Medicante,” *Angelicum* 85 (2008): 947-963.

Planzer, P.D. “De codice Ruthenensi Miscellaneo in Tabulario Ordinis Praedicatorum Asservato,” *Archivium Fratrum Praedicatorum* 5 (1935): 5-123.

Romano, V. “Elementa Peculiaria et Adaptationes Propriae Ritus Nostri,” *Analecta Sacri Ordinis Praedicatorum* 85 (1977): 129-131.

_____. “Rito della professione dell’ Ordine dei Predicatori,” *Analecta Sacri Ordinis Praedicatorum* 106 (1998), 369-407.

Thomas, A.H., “La profession religieuse des Dominicains. Formule, cérémonie, histoire,” *Archivium Fratrum Praedicatorum* 39 (1969) 5-52.

Tugwell, S. "Dominican Profession in the Thirteenth Century," *Archivium Fratrum Praedicatorum* 53 (1983): 5-52.

Vicaire, M. H. "Le voeu de notre profession," *Memoire Dominicaine, Les Dominicains et leur histoire, aujourd'hui* 4 (1994): 207-224.

Williams, R.B. "Dominican Spirituality: The Holy Preaching," *Liturgical Ministry* 10 (2001):203-205.

