

# PROPER OF THE ORDER OF PREACHERS

## RITUAL

### RITE OF ELECTING SUPERIORS

*restored according to the principles  
of the new liturgical laws*

from the original Latin text edited by the authority of the

**V. Rev. Fr Br DAMIAN BYRNE**

Master of the Order

and published by his command



**Provisional English Translation**

**Province of the Assumption**  
*Lumen Beatum Praedicans*

*Adelaide, South Australia*  
*2001*

Our government is communitarian in a special way, for superiors ordinarily take office through election by the brethren and confirmation by a higher superior...

This communitarian form of government is particularly suitable for the Order's development and frequent renewal. Superiors and the brethren through their delegates with equal right and freedom in general chapters of provincials and of diffinitors, provide in common so that the Order's mission may be advanced and the Order itself be suitably renewed.

This continual revision of the Order is necessary not only on account of the spirit of perennial Christian conversion, but also on account of the special vocation of the Order which impels it to accommodate its presence in the world for each generation.

(cf. L.C.O., N. 1, § VII)

*The official English translation of this rite will require the approval of the Master of the Order (cf. infra, N. 10). Since in any particular celebration this Rite is a guide which may be adapted, however, (cf. infra, N. 14), this unofficial translation is offered as an aid to ordering these celebrations in our province until the definitive translation is approved, and to facilitate consultation.*

*The translated text omits the sections pertaining only to the election of the Master of the Order, as these are not intended to be put into English [see 8(b) below.] On the other hand, certain texts and Latin chants have been included for the sake of those communities who may choose to retain them. The texts of L.C.O. pertaining to the actual act of election have been added for the sake of convenience.*

*For the original texts, see the Analecta Sacri Ordinis Praedicatorum, vol. CIC (1991), pp. 257 - 288.*

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## **Table of Abbreviations**

AAS	<i>Acta Apostolicae Sedis</i> , Rome, 1909 ss.
ACG	<i>Acta Capituli Generalis Ord. Ff. Praed.</i>
AG	<i>Antiphonarium S.O.P.</i> , ed. M. Gillet, Rome, 1933 [With additions in 1948, 1949 & 1961].
ASOP	<i>Analecta Sacri Ordinis Praedicatorum</i> , Rome, 1893 ss.
GR	<i>Graduale Romanum</i> , Abbey of S. Peter of Solesmes, 1974.
GOP	<i>Graduale iuxta Ritum S.O.P.</i> , ed. E. Suárez, Rome, 1949.
LCO	<i>Liber Constitutionum et Ordinationum Ordinis Fratrum Praedicatorum</i> , Rome, 1986.
LH	<i>Liturgia Horarum iuxta Ritum Romanum</i> . Editio typica altera. 4 vol., Rome, 1986.
LHOP	<i>Liturgia Horarum, Proprium Ordinis Praedicatorum</i> , ed. V. de Couesnongle, Rome, 1982.
MLOP	<i>Proprium Ordinis Praedicatorum, Missale et Lectionarium</i> , edd. V. de Couesnongle et D. Byrne.
MR	<i>Missale Romanum</i> , Editio typica altera, Rome, 1975.
PTG	<i>"Praise to God" Parish Hymn Book</i> , ed N. Falzun, Wahroonga, 1991.

# FOREWORD

1. Our government is communitarian in a special way, for superiors ordinarily take office through election by the brethren - and confirmation by a higher superior, when this is required<sup>1</sup>.

It is obvious, then, in matters of such importance as the election of superiors, that a special rite should be celebrated to implore the grace of God, by which the very purpose of elections is achieved: the flourishing and renewal of the Order and each community<sup>2</sup>. This *Rite* - appropriately revised, in accordance with the new liturgical law - is published for that purpose.

## *On the preparation of this Rite*

2. Eager to restore its liturgical books, our Order has taken care, following the decrees of the Second Ecumenical Council of the Vatican, not only to restore the *Proper of the Office*, the *Missal* and the *Lectionary*, but also to renew the *Ritual*.

Right from the year 1973-1974, the special liturgical Commission, working at this task, picked out certain elements from the *Processionarium O.P.*<sup>3</sup> amongst which the rite "For the Election of the Master of the Order, or a Prior Provincial or Conventual Prior " may be found<sup>4</sup>.

Meanwhile, a decree of the Sacred Congregation for the Sacraments and Divine Worship<sup>5</sup> declared: "Let other texts or rites be revised appropriately, according to the spirit of the revised liturgical books."<sup>6</sup>

3. After that, the new Liturgical Commission<sup>7</sup>, working hard at the task, prepared a new *Rite or Order for the Election of Superiors*, after consulting experts, and sent it to every province for experimentation<sup>8</sup>. In the same year, the *Rite* was used in the General Chapter of Rome for the election of the Master of the Order, and was highly praised.

Then, with appropriate final amendments, this *Rite Of Electing Superiors* is presented to all the provinces of the Order, revised according to the spirit of the restored liturgy by authority of the Master of the Order, the Very Reverend Father Br. Damian Byrne, and published at his command. The "typical" edition is published in the *Analecta S.O.P.*, (a. 99, 1991, pp. 258 - 288), the Order' s official publication.

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<sup>1</sup>. Cf. LCO, N. 1, § V.

<sup>2</sup>. Cf. *ibid.*

<sup>3</sup>. Ed. E. Suárez, Rome, 1949.

<sup>4</sup>. Cf. ASOP 43, a. 85, 1977, p.137.

<sup>5</sup>. Cf. Prot. CD 671/76: ASOP 43, a. 85, 1977, pp. 138-140.

<sup>6</sup>. Cf. *ibid.*, p. 140, nn. 27-30.

<sup>7</sup>. Cf. MO D. Byrne, Lett. 1 Oct. 1984 (AGOP, Prot. 66/84/589); *Informaciones Dominicanas Internacionales [IDI]*, Nov. 1984, p. 47.

<sup>8</sup>. Cf. Prot. CG/83/236-VR, 31 Jul 1983.

4. In revising the texts of this *Rite*, our customs have been kept in mind, along with the rites of the Order as they are found in the Order's ancient liturgical books. The fruits of the work and study devoted to the *Libellus Precum O.P.* were also drawn on, since the *Libellus* has been published with "Prayers for Particular Circumstances" in the *Proprium Officiorum O.P.*<sup>10</sup>

5. Also considered were all those items which were presented as "working papers", and those texts already published, whether for the use of the whole Church - such as the *Ceremonial of Bishops* (1984) or the *Book of Blessings* (1984) - or for the use of particular religious orders or congregations.

6. To understand this *Rite* properly, and to put it into practice correctly, the other similar elements of the *Dominican Proper* should be borne in mind: the *Prayers for the General Chapter and those travelling to it* and the *Rite for Receiving a New Superior*, and so forth.

In our ancient liturgical books this rite was mainly conceived and presented as *The Blessing of a Master of the Order as he arrives, or of a prior provincial or a conventual prior*<sup>11</sup>.

These revised and restored rites are now presented for the reception of the Master of the Order or prior provincial on his first solemn visitation of a community, or for the inauguration of the office of a conventual prior<sup>12</sup>.

7. These ritual guide-lines in the *Rite of Election* refer - as is only proper - to the dimension of liturgical prayer, which fittingly accompanies elections of superiors, according to our ancient tradition.

As regards the canonical dimension, however, or the manner of proceeding in elections - concerning matters which may be subject to change, for example, or which depend on local tradition - the *Procedural Norms* hold force, which govern the progress of the chapter.

### *Translation into Vernacular Languages*

8. The work of translation and adaptation of this part of the *Ritual* belonging to the Proper of the Order must be undertaken according to the directions found in our other restored liturgical books: the *Proprium Officiorum O.P.*<sup>13</sup>, the *Missale et Lectionarium*<sup>14</sup>. However, as regards this *Rite of Election*, the following should be considered:

a) The *Foreword* and the *Norms for Correctly Celebrating the Election of Superiors* should be translated, and, as seems appropriate, adapted to the context of way of proceeding in the provinces of the Order, observing the general norms of liturgical law where adaptations are made.

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<sup>9</sup>. Cf. *Ordinarium O.P.*, 1256, ed. L. Theilling, Rome, 1921, pp. 123-125, nn. 487-489; *Caeremoniale S.O.P.*, ed. A.-V. Jandel, Mecklinberg, 1869, nn. 1839-1846; *Horae Diurnae*, ed. B.G. Paredes, Rome, 1926, pp. 132\*-135\*; *Processionarium S.O.P.*, ed. E. Suárez, Rome, 1949, pp. 146-149.

<sup>10</sup>. Cf. "Excerpta e Libello Precum in Ordine traditarum", in LHOP, pp. 757-777.

<sup>11</sup>. Cf., for example, *Horae Diurnae S.O.P.*, ed. B.G. Paredes, Rome, 1926, pp. 136\*-137\*.

<sup>12</sup>. *Proprium O.P. - Rituale - Ordo Receptionis Magistri Ordinis necnon Prioris Provincialis, vel inceptiois muneris Prioris conventualis*, Rome, 1992.

<sup>13</sup>. Cf. *M.O. V. de Couesnongle*, Letter of Promulgation, "Orationi et Praedicationi", N. 27 (LHOP, p. xxvi); "Translationes Proprii O.P. linguis vernaculis": General Introduction, nn. 72-79 (LHOP, pp. lx-lxiii).

<sup>14</sup>. Cf. *M.O. V. de Couesnongle*, Letter of Promulgation, "Vitae Orationis", N. 24 (MLOP, pp. xix); "De adaptationibus et accomodationibus huius libri", General Introduction, nn. 51-70 (MLOP, pp. xxxviii-xliii).

b) The part headed *In Electione Magistri Ordinis* is not to be simply translated. It may certainly be used, as the *Norms for Election*, (nn. 11-17) and the rite for *Election of a Prior Provincial* (nn. 39-76) point out, to arrange, in an analogical way, the progression and continuity of the ritual in the elections of priors provincial or conventual. The adaptation may use the biblical extracts or texts provided in the various appendices.

As regards the documents called the *Profession of Faith* and *Oath of Fidelity* and the way of making them, the norms in force in the local church should be observed.

c) If it seems appropriate, preserving the principal liturgical dimension of this *Rite*, practical norms concerning the way of proceeding in the election of a provincial or conventual prior may be added to the adaptations of a particular province, either in the text of the *Rite* itself, or in an appendix.

9. Since this section of the *Ritual* of the *Proprium O.P.* is published as a sort of handy aid, for elections in monasteries of Dominican nuns and in congregations of Dominican sisters, it is to be hoped that translations and adaptations are made for this purpose.

This could be accomplished in several ways: a form (separate from that for the use of the brethren) for the monasteries and congregations; or one annexed to the form adapted for the brothers; or, indeed, simply with suggestions for the use of monasteries or congregations.

10. Every form of translation and adaptation of this part of our *Ritual* is to be sent to the Master of the Order, so that, after a careful examination, it can be approved by him with any emendations that may be necessary.

If some elements require the approval of the congregation for Divine Worship and the Sacraments, however, they must be sent there.

# Norms for Correctly Celebrating the Election of Superiors

11. The elements of the rite which are set out in this section refer first and foremost to the election of the Master of the Order. They may be used, however, with appropriate adaptations for the election of a prior provincial or a conventual prior, or even for the election of the prioress of a monastery or congregation<sup>15</sup>. For this reason, in the sections which are provided for such elections, reference is frequently made to these elements. Moreover, the biblical texts, which may be found in the *Appendix*, have been selected with these diverse circumstances in mind.

## **PRAYERS BEFOREHAND FOR A GENERAL OR PROVINCIAL CHAPTER AND FOR THOSE TRAVELLING TO IT.**

12. In the year in which a general or provincial chapter is to be held, from its beginning, and right throughout the year, special prayers should be offered everywhere in the Order or province, at appropriate times and in whatever way seems most expedient<sup>16</sup>.

## **PRAYERS FOR THE ELECTION OF SUPERIORS**

13. As the day for the beginning of the chapter approaches, a special celebration may be held, if it seems appropriate, in the *Office of Readings*, either under the form of a *Vigil* or a *Celebration of the Word of God*.

A penitential service could also be provided, at the beginning of the chapter or during it, either in connection with a part of the *Liturgy of the Hours* or with this *Celebration of the Word of God*, or else on its own. This celebration, whether sacramental or non-sacramental, should highlight, in the spirit of the new *Rite of Penance*<sup>17</sup>, that evangelical conversion which is so intimate a feature of our religious life.

14. Some guide-lines are given below towards this end, but only as examples or suggestions, to stir up a flowering of new creations. The freedom always remains for any chapter to make a selection from among these various elements.

15. On the day assigned for the beginning of the chapter, the Mass of the Holy Spirit with which the chapter begins should be celebrated according to the rubrics<sup>18</sup>.

16. Bearing in mind the dignity of the assembled chapter, it is quite appropriate, according to the renewed liturgy, to carry the book of the gospels solemnly in the concelebrants' entrance procession. It should be accompanied by two acolytes with lighted candles, and placed upon the altar. When the gospel has been read, however, the open book should be placed on a suitable stand in the middle of the sanctuary. The could fittingly be observed throughout the chapter.

After the homily, in the Prayer of the Faithful, intercessions should be made for the success of the chapter, and for the living and the dead<sup>19</sup>.

19. Apart from the Mass and other public prayers which are celebrated in common, it is good for other prayers to be offered, whether by individuals or by different groups called together for this purpose.

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<sup>15</sup>. Cf. *supra*, Foreword, N. 9; "Excerpta e Libello Precum in Ordine traditarum", in LHOP, p. 757

<sup>16</sup>. Cf. *ibid.*, pp. 757-764.

<sup>17</sup>. Cf. *Rituale Romanum*, Ordo Paenitentiae, ed typica, Rome, 1974.

<sup>18</sup>. Cf. LCO, N. 417, § II.

<sup>19</sup>. Cf. LCO, N. 417, § II.

# ELECTION OF A PRIOR PROVINCIAL

## *I BEFORE THE ELECTION*

### **BEFORE THE CELEBRATION OF THE CHAPTER**

39. Before the celebration of an elective provincial chapter, it is desirable for the communities of the province, and the whole Dominican family, to offer prayers for a good celebration and successful outcome of the chapter, as has been said in the general norms (n. 12).

40. Before the beginning of the chapter, it is to be hoped that some arrangements will be made for the rhythm and style of liturgical celebration, and for the times at which the Eucharist is to be offered and the Divine Office celebrated.

Moreover, at an appropriate time a priest may be invited - if it is the custom - to preach the homily in the Mass of the Holy Spirit at the beginning of the chapter.

41. The directions which are given here for the election of a prior provincial also hold for the election of a vice-provincial.

For the election of a Vicar General, however, the determinations of the General Vicariate' s statute are to be observed, observing also some of the orientations and rules of this *Rite of Election*, making appropriate modifications.

### **OPENING RITES**

42. The chapter begins with the celebration of a Mass of the Holy Spirit, according to the general norms (n.16). After the homily, in the prayer of the faithful, intercessions should be included for the successful outcome of the chapter, and for the living and the dead, mentioning by name those who have died in the Lord since the last chapter<sup>25</sup>.

43. It is entirely appropriate that the Dominican Family be present at this celebration, especially those who have a close relationship with the priory in which the chapter is being celebrated.

44. When the Mass of the Holy Spirit is over and the electors have been called together at the time and place which had been determined, the elective session of the chapter may begin with the chanting of an appropriate antiphon, such as following:

[ Antiphon: *Ubi duo vel tres congregati fuerint* (AG, 438)]

*or:*

[ Antiphon: *Ubi caritas* ( GR, 168) or (PTG 115)]

*or:*

[ Hymn: *Where there is Charity and Love* (PTG, 95)]

45. When the song is finished, the chairman of the chapter greets those present in the customary way and addresses them with a few words, as he deems appropriate.

### **READING OF THE WORD OF GOD**

46. Immediately after the chairman' s address, it is fitting to have a brief reading of Holy Scripture: either the following text, or one chosen *ad libitum* from the Appendix (nn. 77, 78, 80).

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<sup>25</sup>. Cf. LCO, N. 358, \_ II.

*Therefore the lector, who will have been designated previously, goes to the lectern for the reading, to which all listen, seated.*

**A reading from the Letter of Paul to the Philippians.**

**Be united in your convictions and united in your love, with a common purpose and a common mind. That is the one thing that would make me completely happy. There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first, but everybody thinks of other people's interests instead. In your minds you must be the same as Christ Jesus:**

**His state was divine  
yet he did not cling  
to his equality with God  
but emptied himself to assume the condition of a slave,  
and became as men are.**

**The Word of the Lord.**

*When the reading is over, after a suitable silent pause, a responsorial psalm with its verse follows:*

**R. The Lord will teach his ways to the gentle.**

Ps. 24, 1-2, 4bc - 5ab 6, 7bc, 8 - 10; (R. 9b)

To you, O Lord, I lift up my soul,  
I trust you, let me not be disappointed. **R.**

Lord, make me know your ways.  
Lord, teach me your paths.  
Make me walk in your truth and teach me,  
for you are God, my saviour.  
In you I hope all day long. **R.**

Remember your mercy, Lord,  
and the love you have shown from of old.  
In your love remember me,  
because of your goodness, O Lord. **R.**

The Lord is good and upright.  
He shows the path to those who stray.  
He guides the humble in the right path;  
He teaches his way to the poor. **R.**

His ways are faithfulness and love  
for those who keep his covenant and law.  
The Lord' s friendship is for those who revere him;  
to them he reveals his covenant. **R.**

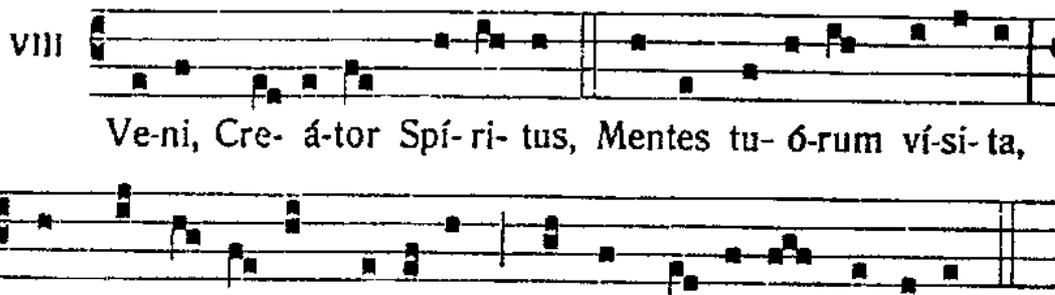
*Another text may be chosen ad libitum from the Appendix (n.79).*

**INVOCATION OF THE HOLY SPIRIT**

47. Then, before proceeding to the election, the Holy Spirit is invoked as follows:

*Led by the cantor, the hymn Veni, Creator Spiritus is begun kneeling; all then standing continues the verses alternately:*

VIII



Ve-ni, Cre- á-tor Spí-ri- tus, Men-tes tu- ó-rum ví-si- ta,  
Im-ple su-pérna grá-ti- a Quæ tu cre- ásti pécto-ra.

**V**eni, creátor Spíritus,  
mentes tuórum vísita,  
imple supérna grátia,  
quæ tu creásti péctora.

**Qui díceris Paráclitus,  
donum Dei altíssimi,  
fons vivus, ignis, cáritas,  
et spirítalis úntio.**

Tu septifórmis munere,  
dextrae Dei tu dígitus,  
tu rite promíssum Patris  
sermóne ditans gúttera.

**Accénde lumen sénsibus,  
infúnde amórem córdibus,  
infírma nostri córporis,  
virtúte firmans pérpeti.**

Hostem repéllas lóngius,  
pacémque dones prótinus,  
ductóre sic te práeviso  
vitémus omne nóxium.

**Per te sciámus da Patrem  
noscámus atque Fílium,  
te utriúsque Spíritum  
credámus omni témpore. Amen.**

(LH II, 812; cf. AG, 530)

**C**ome, Holy Ghost, Creator come,  
From thy bright heavenly throne,  
Come, take possession of our souls,  
And make them all our own.

**Thou who art called the Paraclete,  
Best gift of God above,  
The living spring, the living fire,  
Sweet unction and true love.**

Thou who art sev' nfold in thy grace,  
Finger of God' s right hand;  
His promise teaching little ones  
To speak and understand.

**O guide our minds with thy blest light,  
With love our hearts inflame,  
And with thy strength which ne'er decays,  
Confirm our mortal frame.**

Far from us drive the deadly foe,  
True peace unto us bring;  
And through all perils lead us safe,  
Beneath thy sacred wing.

**Through thee may we the Father know,  
Through thee th'eternal Son,  
And thee, the Spirit of them both,  
Thrice-blessed Three in One. Amen.**

[Attrib. to Rabanus Maurus, † 856; trans. anon.]

*At the end of the chant, the chairman adds:*

**V.** Kyrie eleison  
**R.** Kyrie eleison  
**V.** Christe eleison  
**R.** Christe eleison  
**V.** Kyrie eleison  
**R.** Kyrie eleison

**V.** Lord, have mercy.  
**R.** Lord, have mercy.  
**V.** Christ, have mercy.  
**R.** Christ, have mercy.  
**V.** Lord, have mercy.  
**R.** Lord, have mercy.

*Then all pray for a while in silence. Then the chairman says:*

Let us pray.

Cleanse our hearts, O Lord,  
and make them fruitful,  
filling them with your grace,  
and sprinkling them with its delicate dew.

[We ask this] through Christ our Lord. **R. Amen.** *or:*

May the strength of your Holy Spirit be with us, Lord;  
may it cleanse our hearts with kindness  
and keep us safe from all evil.

[We ask this] through Christ our Lord. **R. Amen.**

### **OATH TO FULFIL DUTIES FAITHFULLY AND TO PRESERVE SECRECY.**

48. After the invocation of the Holy Spirit, the chairman, scrutineers and secretary swear an oath to fulfil faithfully their duties, and to preserve secrecy concerning the acts of electoral assembly, even after the election<sup>26</sup>, in these [or similar] words:

**I, Brother *N.*, in accepting the office of [chairman/scrutineer/secretary] of this chapter, promise that I will faithfully fulfil this duty, and that I will observe secrecy concerning the acts of this electoral assembly, even after the election. So help me God, and these holy Gospels of God, which I touch with my hands.**

49. After this, the chapter proceeds to the actual election, in our customary way<sup>27</sup>.

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[Extract from L.C.O. 452 - 453:]

\* 452 In the actual election of superiors, this is the procedure:

1. the electors, having met at the appointed time and place, and the invocation of the Holy Spirit having been made, the president, tellers and secretary shall take the oath ...;
2. The secretary calls the names of the individuals who by law must be present as electors; if they are present, they shall answer;
3. objections, if there are any, against the admission or exclusion of any vocal must then be raised;
4. the president shall remind the vocals that no one can validly vote for himself;
5. the ballots having been distributed by the secretary, the vocals shall write down their votes in this manner: *I elect or I postulate N.N.*, indicating both the given name and the surname. In every case, the complete formula, *I elect or I postulate*, shall be used;
6. if any one of the vocals present in the convent is confined to his room by illness, the tellers shall then go to him together, and obtain his written vote. If the sick person is unable to write, he can authorise someone else to write down his vote, or he may even by word of mouth declare his vote to the tellers, by whom, however, it should be immediately written down;
7. the tellers, and then the vocals, beginning from the senior, place their folded ballots in an open container;
8. the ballots shall then be counted by the tellers. If their number does not exceed the number of voters, they shall then be unfolded; otherwise, they shall be burned immediately, and the electors shall write out new ballots;
9. the tellers shall read the ballots and tabulate the votes;
10. the tellers shall compare their tabulations, and, after they have found the tabulations in agreement, the ballots shall be burned;
11. then the president shall read out in a clear voice the names of each one who has received any vote;
12. objections, if there are any, against the process of the election itself must then be raised;
13. with the consent of the majority, the process of the election can be interrupted between scrutinies, but the last scrutiny must be held on the same day;

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<sup>26</sup>. Cf. LCO, N.452, 1°

<sup>27</sup>. Cf. LCO, nn. 448-455; 526-536.

14. if the required majority is obtained, the president shall declare brother *N.N.* to have been canonically elected for such-and-such office. If the president himself has been elected, the declaration shall be made by the first teller;

15. objections, if there are any, against the character of the one elected must then be made;

16. the document of election shall be drawn up and signed by the president, the tellers and the secretary.

\* **453 I** When an election needs confirmation, the document of election shall be drawn up in duplicate in the form of a *processus verbalis*. In it, the various scrutinies shall be noted, and also any objections against the validity of the election, provided they were made at the proper time (see *n.* 452, 3, 13, 16). One copy shall be sent to the one who is to give the confirmation; the other shall be preserved in the conventual or provincial archives.

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## **II. AFTER THE ELECTION**

### **CONCLUDING RITE**

50. After the election is completed, all the brethren present in the priory are to be summoned, and the name of the one elected is announced.

Then, according to local custom, the chairman gives the peace to the one elected, if he is present, symbolising the love of all the brethren for him.

51. Then a short, appropriate reading from sacred scripture is used: e.g. Lk 22: 24 - 32, or another text freely chosen from those given in the Appendix (nn. 77 - 80).

#### **A reading from the holy Gospel according to Luke.**

**A dispute arose also between them about which one should be reckoned the greatest, but he said to them ' Among the pagans it is the kings who lord it over them, and those who have authority over them are given the title Benefactor. This must not happen among you. No; the greatest among you must behave as if he were the youngest, the leader as if he were the one who serves. For who is the greater, the one at table, or the one who serves? The one at table, surely? Yet here am I as one who serves!**

**You are the men who have stood faithfully by me in my trials; and now I confer a kingdom on you just as my Father conferred one on me: you will eat and drink at my table in my kingdom, and you will sit on thrones to judge the twelve tribes of Israel.**

**Simon, Simon! Satan, you must know, has got his wish to sift you all like wheat, but I have prayed for you, Simon, that your faith may not fail, and once you have recovered, you must in your turn strengthen your brothers.**

#### **The Gospel of the Lord.**

52. After some time in silence, the Responsory *O Spem Miram* may be sung, or another appropriate song.

53. Then the Vicar provincial, or the chairman of the chapter, if he is not the one elected, (otherwise the senior conventual prior) says:

**V.** Confirm this, Lord, which you have wrought in us.

**R.** From your holy temple in Jerusalem.

**V.** The Lord be with you.

**R.** And also with you.

Let us pray.

Almighty God,

grant that your servant *N.*

whom we have chosen for the government of our souls

may be accompanied by the gift of your grace,  
so that, in your goodness,  
we may please you in this act of election.

[We ask this] through Christ our Lord. **R. Amen.**

*or:*

Almighty, ever-living God,  
you alone do marvellous deeds!  
Pour out the Spirit of your saving grace  
upon your servant *N.*,  
and upon the community committed to his care.  
May he be pleasing to you in truth;  
may you always fill him with the blessings of your grace.

[We ask this] through Christ our Lord. **R. Amen.**

*Then he says:*

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

**R. Who made heaven and earth.**

54. The brethren may then leave, unless the prior or the newly-elect, if he is present, wishes to detain them.

### **CLOSING RITES**

55. After the confirmation of the election, and its acceptance, and before he makes any official act, the newly elected and confirmed prior provincial is to make the *Profession of Faith* and *Oath of Fidelity in accepting an Office to be Exercised in the Name of the Church* as soon as possible, using the appropriate formulas laid down by law (cf. infra., nn. 81 - 82). The *Profession of Faith* should be made before the chapter, but the *Oath of Fidelity* privately, before two witnesses.

56. If the one elected or postulated is not present in the chapter, the priory where the chapter is celebrated should receive him after the confirmation and acceptance of the election, using the *Rite for Receiving Superiors*.

57. The one elected, however, when he first arrives, should make the *Profession of Faith* and *Oath of Fidelity* as above (n. 55.)

### **PRAYERS DURING THE CHAPTER**

58. The Statute of a province should determine the format of prayers and intercessions which communities are to direct to the Lord during the days of the chapter, according to the new *Proper of the Order*<sup>28</sup>.

59. Furthermore, once the election of a prior provincial has been confirmed and accepted, it is praiseworthy to celebrate a liturgical function or Hour of the Office with the Dominican Family.

Then it is fitting, too, to have some time of rejoicing with the brethren of the community and the members of the Dominican Family.

# ELECTION OF A CONVENTUAL PRIOR

## ***I. BEFORE THE ELECTION***

60. In the days before the election of a conventual prior, according to the Statute of a Province, the community of brethren and those members of the Dominican family who are associated with the priory, should offer prayers for a successful outcome of the chapter.

61. At an appropriate time, the Subprior *in capite*, if it seems appropriate to him, may invite one of the brethren to preach the homily in the Mass of the Holy Spirit at the beginning of the chapter.

### **OPENING RITES**

62. On the day of election itself, or on the preceding day, a Mass of the Holy Spirit should be celebrated according to the rubrics<sup>29</sup>. It is good to involve those members of the Dominican Family who are connected with the priory in this celebration, participating in an appropriate way. After the homily, in the prayer of the faithful, intercessions should be included for the successful outcome of the chapter, and for the living and the dead, according to the determination of the Statute of the Province<sup>30</sup>.

63. On the day set down for the beginning of the chapter, when the electors have gathered at the place and time that has been determined, the elective chapter may begin with the singing of some appropriate antiphon, as is suggested for the election of the prior provincial (*cf. supra, N. 44*).

64. When the song is finished, the chairman of the chapter greets those present in the customary way and addresses them with a few words, as he deems appropriate.

### **READING OF THE WORD OF GOD**

46. Immediately after the chairman' s address, it is fitting to have a brief reading of Holy Scripture: either the following text, or one chosen *ad libitum* from the Appendix (nn. 77 - 80).

Therefore the lector, who will have been designated previously, goes to the lectern for the reading, to which all listen, seated. After the reading, a suitable period of silence should be observed.

### **INVOCATION OF THE HOLY SPIRIT**

66. Then, before proceeding to the election, the Holy Spirit is invoked at once, with the rite described above (n. 48), but without singing.

### **OATH TO FULFIL DUTIES FAITHFULLY AND TO PRESERVE SECRECY.**

67. After the invocation of the Holy Spirit, the chairman, scrutineers and secretary swear an oath to fulfil faithfully their duties, and to preserve secrecy concerning the acts of electoral assembly, even after the election<sup>31</sup>, in these [or similar] words:

**I, Brother *N.*, in accepting the office of [chairman/scrutineer/secretary] of this chapter, promise that I will faithfully fulfil this duty, and that I will observe secrecy concerning the acts of this electoral assembly, even after the election. So help me God, and these holy Gospels of God, which I touch with my hands.**

68. After this, the chapter proceeds to the actual election, in our customary way<sup>32</sup>.

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<sup>28</sup>. Cf. "Excerpta e Libello Precum in Ordine traditarum", in LHOP, p. 557-564.

<sup>29</sup>. Cf. LCO, nn. 75 & 16.

<sup>30</sup>. Cf. LCO, n 451.

<sup>31</sup>. Cf. LCO, nn. 75 & 16.

## II. AFTER THE ELECTION

### CONCLUDING RITE

69. After the election is completed, all the brethren present in the priory are to be summoned, and the name of the one elected is announced.

Then, according to local custom, the chairman gives the peace to the one elected, if he is present, symbolising the love of all the brethren for him.

70. Then a short, appropriate reading from sacred scripture is used: e.g. Lk 22: 24 - 32, or another text freely chosen from those given in the Appendix (nn. 77 - 80).

71. After some time in silence, the Responsory *O Spem Miram* may be sung, or another appropriate song.

72. Then the Vicar provincial, or the chairman of the chapter, if he is not the one elected, (otherwise the senior conventual prior) says:

**V.** Confirm this, Lord, which you have wrought in us.

**R.** From your holy temple in Jerusalem.

**V.** The Lord be with you.

**R.** And also with you.

Let us pray.

Almighty God,  
grant that your servant **N.**  
whom we have chosen for the government of our souls  
may be accompanied by the gift of your grace,  
so that, in your goodness,  
we may please you in this act of election.

[We ask this] through Christ our Lord. **R. Amen.**

*or:*

Almighty, ever-living God,  
you alone do marvellous deeds!  
Pour out the Spirit of your saving grace  
upon your servant **N.**,  
and upon the community committed to his care.  
May he be pleasing to you in truth;  
may you always fill him with the blessings of your grace.

[We ask this] through Christ our Lord. **R. Amen.**

Then he says:

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

**R.** Who made heaven and earth.

73. Then the brethren may leave, until the election is confirmed by the prior provincial and accepted by the one elected.

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<sup>32</sup>. Cf. LCO, nn. 448-455; 526-536.

## CLOSING RITES

74. After the confirmation of the election, and its acceptance by the one elected, if he is present, (otherwise, as soon as he arrives), the newly elected and confirmed prior is to make the *Profession of Faith*, and, privately, the *Oath of Fidelity in accepting an Office to be Exercised in the Name of the Church*, using the appropriate formulas laid down by law (*cf. infra.*, nn. 81 - 82) before he does anything as at all as conventual prior. The *Profession of Faith* should be made before the chapter, but the *Oath of Fidelity* privately, before two witnesses.

75. If the one elected or postulated is not present in the chapter, the priory which elected him should receive him when he arrives, using the *Rite for Receiving Superiors*, with the prayer *Almighty God, grant that your servant N. or Almighty, ever-living God, you alone do marvellous deeds!*, as above (n. 53).

76. On the occasion of this reception, or at the beginning of a prior' s term of office, it is praiseworthy to celebrate a liturgical function or Hour of the Office with the Dominican Family, to implore God' s grace and foster fraternity.

# APPENDICES

## I BIBLICAL TEXTS

### 77. READINGS FROM THE OLD TESTAMENT

1. Deut 30: 10-14 *The Word is close to you, that you may observe it.*
2. 1 K 8: 55-61. *Blessed be the Lord, who has granted rest to his people.*
3. Is 61: 1-3a *The Lord has anointed me and sent me to bring good news to the poor.*

### 78. READINGS FROM THE NEW TESTAMENT

1. Ac 1: 14-24, 25a, 26; 2: 42, 44-47a. *They joined in continuous prayer.*
2. Rm 12: 2-3, 16, 17, 19; 13: 8. *Our gifts differ according to the grace given us.*
3. 1 Thess 5: 12-15, 24. *The One who called you is faithful, and he will do it.*

### 79. RESPONSORIAL PSALMS

1. Ps. 79 (80): 2ac & 3b; 5 -7; (R. 4b) *O shepherd of Israel, hear us...*  
*R. Let your face shine on us, and we shall be saved.*
2. Ps. 88 (89): 4 -5; 21-22, 25, 27; (R. cf. 2a) *With my chosen one I have made a covenant.*  
*R. I will sing forever of your love, O Lord.*
3. Ps. 122 (123), 1 - 2 (R. cf. 2cd) *To you have I lifted up my eyes.*  
*R. Our eyes are always on the Lord.*
4. Ps 132 (133): 2 - 3, (R. cf. 1) *How good and how pleasant it is...*  
*R. How good and how pleasant it is when brothers live in unity!*

### 80. GOSPELS

1. Mt. 20: 25-28 *Whoever wants to be first among you must be your servant.*
2. Jn 4: 37 - 38 36. *There is one who sows, and another who reaps.*
3. Jn 4: 33 - 38 *My food is to do the will of the one who sent me.*
4. Jn 10: 1 - 2; 7; 9 - 10; 14a; 15b; 18b *The good shepherd lays down his life for his sheep.*
5. Jn 15: 8, 15 - 16; 20 *I chose you, and commissioned you to bear fruit.*

## II PROFESSION OF FAITH AND OATH OF FIDELITY

### PROFESSION OF FAITH<sup>35</sup>

#### *English text*

I, *N.*, with firm faith believe and profess each and everything that is contained in the Symbol of faith, namely:

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us men and for our salvation, he came down from heaven: by the power of the Holy Spirit he became incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

With firm faith, I also believe everything contained in the word of God, whether written or handed down in Tradition, which the Church, either by a solemn judgement or by the ordinary and universal Magisterium, sets forth to be believed as divinely revealed.

I also firmly accept and hold each and everything definitively proposed by the Church regarding teaching on faith and morals.

Moreover, I adhere with religious submission of will and intellect to the teaching which either the Roman Pontiff or the College of Bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act.

#### *Latin text*

Ego *N.* firma fide credo et profiteor omnia et singula quae continentur in symbolo fidei, videlicet:

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium et invisibilium et in unum Dominum Iesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula, Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri, per quem omnia facta sunt, qui propter nos homines et propter nostram salutem descendit de caelis, et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est; crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est; et resurrexit tertia die secundum Scripturas, et ascendit in caelum, sedet ad dexterum Patris, et iterum venturus est cum gloria iudicare vivos et mortuos, cuius regni non erit finis; et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur, qui locutus est per prophetas; et unam sanctam catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum, et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

Firma fide quoque credo et omnia quae in verbo Dei scripto vel tradito continentur et ab Ecclesia, sive solemnii iudicio sive ordinario et universali Magisterio tamquam divinitus revelata credenda proponuntur.

Firmiter etiam amplector ac retineo omnia et singula quae circa doctrinam de fide et moribus ab eadem definitive proponuntur.

Insuper religioso voluntatis et intellectus obsequio doctrinis adhaero quas sive Romanus Pontifex sive Collegium episcoporum enuntiant cum Magisterium authenticam exercent etsi non definitivo actu easdem proclamare intendunt.

<sup>35</sup>. Cf. AAS 81, 1989, pp. 104-106; ASOP a. 97, 1989, pp. 48-50.

## **OATH OF FIDELITY IN ACCEPTING AN OFFICE TO BE EXERCISED IN THE NAME OF THE CHURCH**

### *Latin text*

Ego, frater *N.*, in suscipiendo officio ... [*prioris provincialis, prioris conventualis, etc.*], promitto me cum catholica Ecclesia communionem semper servaturum, sive verbis a me prolatis, sive mea agendi ratione.

Magna cum diligentia et fidelitate onera explebo quibus teneor erga Ecclesiam, tum universam, tum particularem, in qua ad meum servitium, secundum iuris praescripta, exercendum vocatus sum.

In munere meo adimplendo, quod Ecclesiae nomine mihi commissum est, fidei depositum integrum servabo, fideliter tradam et illustrabo; quascumque igitur doctrinas iisdem contrarias devitabo.

Disciplinam cunctae Ecclesiae communem fovebo observantiamque cunctarum legum ecclesiasticarum urgebo, earum imprimis quae in Codice Iuris Canonici continentur.

Christiana obedientia prosequar quae sacri Pastores, tamquam authentici fidei doctores et magistri declarant, aut tamquam Ecclesiae rectores statuunt, atque cum Episcopis diocesanis libenter operam dabo, ut actio apostolica, nomine et mandato Ecclesiae exercenda, salvis indole et fine mei Instituti, in eiusdem Ecclesiae communionem peragatur.

Sic me Deus adiuvet, et sancta Dei Evangelia, quae manibus meis tango.

### *English text*

I, *N.*, in assuming the office of ... [*prior provincial, conventual prior, etc.*], promise that in my words and in my actions I shall always preserve communion with the Catholic Church.

With great care and fidelity I shall carry out the duties incumbent on me toward the Church, both universal and particular, in which, according to the provisions of the law, I have been called to exercise my service.

In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit of faith in its entirety; I shall faithfully hand it on and explain it, and I shall avoid any teachings contrary to it.

I shall foster the common discipline of the entire Church and I shall insist on the observance of all ecclesiastical laws, especially those contained in the Code of Canon Law.

With Christian obedience I shall follow what the Bishops, as authentic doctors and teachers of the faith, declare, or what they, as those who govern the Church, establish, I shall also - with due regard for the character and purpose of my institute - faithfully assist the diocesan Bishops, so that the apostolic activity, exercised in the name and by mandate of the Church, may be carried out in communion with the Church.

So help me God, and God' s Holy Gospels on which I place my hand.

### III BLESSINGS

#### 83. FINAL BLESSINGS <sup>36</sup>

Almighty God chose Blessed Dominic as his messenger  
to summon the guests to the wedding banquet  
for the hour for the feast had arrived;  
may the Lord lead you to the heavenly banquet  
through his teaching and love. **R. Amen.**

*or:*

God manifested the tenderness and humanity of Christ  
in our Father Dominic.  
May God transform you  
in the image of that same Christ. **R. Amen.**

*or:*

God was pleased to revive the apostolic ministry  
in Blessed Dominic.  
May God choose to fill your minds  
with the teachings of the apostles. **R. Amen.**

**V.** Let us praise the Lord.

**R.** Thanks be to God.

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<sup>36</sup>. "Excerpta e Libello precum in Ordine traditarum", LHOP, pp. 770, 772, 777.

May the peace of God  
which is beyond all understanding  
keep your hearts and minds  
in the knowledge and love of God  
and of his Son, our Lord Jesus Christ. **R. Amen.**

And my the blessing of almighty God,  
the Father, the Son +, and the Holy Spirit,  
come upon you and remain with you for ever. **R. Amen.**

85.

God our Father raised up Dominic  
to be a preacher of truth.  
May God support you in your search for truth. **R. Amen.**

God manifested the humanity and tenderness of Christ  
in our Father Dominic.  
May God transform you  
in the image of that same Christ. **R. Amen.**

God enriched Dominic with the gift  
of compassion for the poor and sinners.  
May God give you the Holy Spirit  
to proclaim the Gospel of peace. **R. Amen.**

And my the blessing of almighty God,  
the Father, the Son ✠, and the Holy Spirit,  
come upon you and remain with you for ever. **R. Amen.**

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<sup>37</sup>. Cf. MR, p.501; MLOP pp. 200 201.

## IV SOME CHANTS

Ant. IV b

Ubi du-o, vel tres congregá-ti fú-e-rint in nó-mi-  
ne me-o, in mé-di-o e-órum sum, di-cit Dó-minus.

### UBI CARITAS

U - bi cá - ri - tas est ve - ra, De-us i - bi est.

1. Con-gre-gá - vit nos in u - num Chri-sti a - mor.
2. Si - mul er - go cum in u - num con-gre-gá-mur:
3. Si - mul quo - que cum-be-á - tis vi - de-á - mus

1. Ex - ul - té - mus et in ip - so ju - cun-dé-mur.
2. Ne nos men-te di - vi dá - mur, ca - ve - á - mus.
3. Glo - ri - á - n - ter vul-tum tu - um, Chri-ste De - us:

1. Ti - me - á - mus et a - mé - mus De - um vi - vum.
2. Ces-sent jú - r - gi - a ma - lí - gna, ces-sent li - tes.
3. Gáu - di - um, quod est im-mén-sum at - que pro - bum,

1. Et ex cor-de di - li - gá - mus nos sin - cé - ro.
2. Et in mé - di - o no - stri sit Chri-stus De - us.
3. Sæ-cu-la per in - fi - nî - ta sæ - cu - ló - rum.

*Repeat Ubi Caritas after each verse.*

A - men.

Responsorium

O spem mi-ram quam de-  
dísti mortis ho- ra te flénti- bus, dum post  
mortem promi- sí- sti te pro- fu- tú- rum frá-  
tri- bus: \* Imple Pa-ter quod di- xísti, nos tu- is ju-  
vans pré- ci- bus. T. P. Alle-  
lú- ia. ŷ. Qui tot signis cla- ru- ísti in æ- gró- rum cor-  
pó- ri- bus, no- bis opem fe-rens Christi, ægris me- dé-  
re mó- ri- bus. \* Imple.  
Gló- ri- a Pa- tri, et Fí- li- o, et Spi- rí- tu- i  
San-cto. \* Imple.

T. P. dicto Spirítui Sancto, statim addatur Allelúia, ut supra.