

DOMINICAN LITURGY OF THE HOURS

PRESENTATION AND SUGGESTIONS FOR THE CELEBRATION

This number of *INFO/CLIOP*, the first for the year 2010, was edited before the elective General Chapter of Rome 2010. By way of introduction, is presented the “Relatio of the Liturgical Commission to the General Chapter. Together with a chronicle which appeared in *IDI* of July 2010, this text gives an account of the principal activities of the Liturgical Commission during the course of these latter months.

The main part of this bulletin consists of a presentation of “The Dominican Liturgy of the Hours” The Letter *Orationi et Prædicationi*” of the Master of the Order, fr. Vincent de COUESNONGLE, promulgating the *Proprium Officiorum O.P.* of 1982 is reproduced. With this institutional document which the Provinces of the Order must translate and edit before adaptations of the *Proprium O.P.* into the various languages, we reprint an article which the Review of the Congregation for Divine Worship and the discipline of the Sacraments *Notitiæ*, had requested of fr. Dominique DYE in 1983, in order to present in a general manner, the renewed “ Dominican Liturgy of the Hours”. Following on this, a reflexion “Liturgy of the Hours and Paschal Mystery” permitting a discovery of a dimension of the Divine Office, important for a” liturgical spirituality” as well as for a better approach to the Prayer of the Church by Religious communities and the laity.

In reply to requests for enlightenment in view of the choral celebration of the Liturgy which in recent times have been addressed to the Commission of the Order, comments or suggestions were made with regard to some elements of the Divine Office or attitudes for its celebration. At the end of this bulletin, in the section “Bibliographical Information”, a short presentation is given of the important publication of fr. A. GONZALEZ FUENTE, O.P. *La Vida liturgica en la Orden de Predicadores*, Estudio en su legislacion: 1216-1980, Coll.” Dissertationes historicae Fasc.XX” Romae ad. S Sabinae 1981.

As in the case of other Religious Institutes, the Order of Preachers is called upon to question itself on its prayer and liturgical life, with regard to its tradition, as in regard to its present mission. This bulletin of *INFO/CLIOP* will help discover the qualities and the interest of this *Proprium Officiorum O.P.* It is also an invitation to communities of the Order, to deepen their liturgical life, called upon to do so by the last General Chapters, the orientations of which were published in *INFO/CLIOP* N° 3, 2003, as well as in the *Analecta O.P.*

Following on its session of last June, the Liturgical Commission renewed its deep gratitude to Brother Carlos AZPIROZ COSTA, Master of the Order, for the attention accorded by him to his Office. Together with the entire Dominican Family, we assured him of our prayers, both for himself and for the Capicular brothers of the elective General Chapter of Rome 2010.

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*The brothers will follow the example
of saint Dominic who
in the house or on the roads
by day and by night,
was assiduous at the Divine Office and at prayer,
and celebrated with great devotion
the Divine Mysteries. (LCO,n.56)*

**CHRONICLE OF THE INTERNATIONAL COMMISSION OF LITURGY O.P.
(For IDI in July, 2010)**

For several months now, the Liturgical Commission of the Order has not given you any news through the IDI. However, let me assure readers and members of the Dominican family that the Commission has been regularly at work. Every year it holds two “plenary” sessions (end of May and end of November) when all the members assemble: Brothers Dominique Dye, Raffaele Quilotti, Miguel Angel del Rio Gonzales, Frank Borg, together with Sister Elena Malaspina, of the Missionaries of the School. At these meetings, we work on the most important dossiers: preparation, then edition of the Dominican Liturgy of the Sick (*Ordo Unctionis*) and of the Liturgy of the Dead (*Ordo Exsequiarum*), work being continued in view of a *Libellus Precum*. At these meetings, we work on the projects of the bulletin *INFO/CLIOP*, the preparation of which participate Brothers Raffaele Quilotti, Frank Borg, Dominique Dye, together with Sister Isabelle Rioux, Dominican of Etrepagny, and Sister Elena Malaspina, the points considered are rather in the technical area, (typographical preparation, replies to various letters, classification of archives, etc.).

These days, from June 1 to June 5, the Commission held a plenary session. For several of its meetings, it benefitted from the presence of Br. Bernardino Prella, socius of the Master of the Order for Italy and Malta, the link person to the General Curia for the Liturgical Commission. We worked on and prepared the following documents: The Commission’s Report for the General Chapter in Rome 2010; the drawing up of three petitions, together with an examination of works in progress. With the presence of Sister Marie-Humbert Kennedy, a Dublin Dominican, and the assistance of Br. Frank Borg, the two bulletins in the English language, *INFO/CLIOP* n° 5 “Dominican Liturgy of the Sick”, and n° 6 “Dominican Liturgy of the Dead” were completed, and will be distributed in the near future. *INFO/CLIOP* n° 6 “Dominican Liturgy for the Dead”, translated into Spanish by Sister Amanda Mancipe of the Presentation of Tours Dominicans, and at present in Paris, was revised with the help of Brothers Miguel Angel del Rio Gonzales and Vito Tomas Gomez, Promoter General for the Cause of the Saints. This number will likewise be distributed shortly in the Provinces concerned.

Let us note too that on the Order’s site under “Liturgical Commission” may be found the liturgical texts edited in recent years, together with the bulletin *INFO/CLIOP*. The liturgical texts are for the moment in Latin and Italian (Profession Ritual, Ritual for the Anointing of the Sick, Ritual for Funerals), while we wait to present other official editions. As far as I am concerned, the bulletins *INFO/CLIOP* can be found in the three official languages of the Order (English, Spanish and French) and in Italian. (To get to the texts in Italian, go into the Spanish site, where you will find a small tricolor icon: just click on this icon). At the head of *INFO/CLIOP* can also be found the electronic address for writing to the Commission.

The Commission also requests the Provinces to inform them about the state of translations or liturgical productions realised in their liturgical sector. As one can read in the bulletin *INFO/CLIOP*, the Syndic of the Order offers gratuitously through the “Ufficio libri” of Santa Sabina, various editions of liturgical works. It is highly advisable to profit from this, or to communicate this availability to religious Institutes anxious to acquaint themselves with the Dominican tradition.

With the entire Dominican Family, we pray for the forthcoming General Chapter, in the course of which will be elected the new Master General of the Order. The Liturgical Commission would also like to extend its sincere gratitude to our Brother Carlos Azpiroz Costa, whose encouragement has greatly helped us in our work. We should like too, with the brothers and sisters, to offer our gratitude to God, for the service rendered by Brother Carlos to the entire Dominican Family.

Brother Dominique DYE, O.P.
*President of the International Commission
of the Liturgy of the Order*

**RELATION TO THE GENERAL CHAPTER O.P. ROME 2010,
ON THE WORK OF THE LITURGICAL COMMISSION OF THE ORDER**

1) Members of the Commission and orientations for its work.

a) *Central team:*

Fr. Dominique DYE, French Province, nominated 15.11.2007, President
Fr. Frank BORG, Prov. of Malta, nominated 27.04.2004, returned
Fr. Miguel Angel DEL RIO GONZALEZ, Prov. Spain, nom. 15.11.2007
Sr Elena MALASPINA, Missionary of Schools, Italy, nom.15.11.2007
Fr. Raffaele QUILOTTI. Prov. St. Dominic in Italy, nominated 15.11.2007

b) *Collaborators and correspondants:*

Fr. Timothy BELLAMAH, Prov. St. Joseph in SFAS, and Paris for control of English
Sr. Isabelle-Marie RIOUX, dominican of Etrepagny, Paris, Archives helper
Sr. Marie-Humbert KENNEDY, Dominican (Dublin), for English
Sr Amanda MANCIPE, Presentation of Tours, Colombia-Paris, for Spanish
Abbey Jean EVENOU, French priest, member for fifteen years of the Congregation for divine Worship and the discipline of the Sacraments, who helps us in the examination of adaptations.

c) *Work orientations:* given in the letter of institution of MO Fr. CARLOS AZPIROZ COSTA (15.11.2001), and complements of information for special bulletins (e.g. edition of the Documenta of the *Proprium O.P.*) Fr Bernardino PRELLA, Socius for Italy and Malta, is the reference person for the Commission at the General Curia.

d) *Regular collaboration* with Fr. Christopher HOLZER, General secretary of the Order, with the Socii, with the Procurator General, the Syndic of the Order and the different areas of the Dominican Family.

e) *In Paris at the Saint-Jacques friary:* Collaboration with well-wishers for divers expeditions. Likewise, we have been the recipients of certain gifts or financial aid for the ordinary functioning of CLIOP.

2) Calendar and work method of the Commission, together with its chief productions

a) *In the course of the year:*

- Two “plenary” sessions (May and November), which consists of the central team, and one or other invited person (brother, sister etc.) function of the work theme and within the limits of the budget.
- Two “intermediary sessions” at which participate Brothers D. DYE, R QUILOTTI and sometimes Fr. BORG for occasional matters. At these sessions, sr Isabelle-Marie RIOUX, charged with arrangement of the Commission’s archives (1973-2010) is also present, and sr Elena MALASPINA when here presence is required.

b) *Work method:*

- Italian is the working language of the Commission.
- To begin, preparation of a document in French and in Italian, then the establishment of a text in the three official languages of the Order (English, Spanish, French).
- At the request of the Master of the Order, valorisation of Latin for the internal and directly liturgical structures of the books. Elena MALASPINA (M.d.S.) is the expert of the Commission for this language.
- Examination of the projects, before their printed or web edition, through consultation of experts, whose names are determined with the Master of the Order.

c) *Works already realised or in preparation*

- *INFO/CLIOP*: bulletin of the Commission appearing twice yearly. Since July 2007, *INFO/CLIOP* N° 4: "In relation to the Bogota General Chapter (partial text); N° 5 "Dominican Liturgy for the Sick"; N° 6: "Dominican Liturgy for the Dead". There are two numbers in preparation for 2010.
- *O.P. Proper*, collection "Documenta": since 2007, at the request of the Master of the Order, edition pro manuscripto of :Documenta II, *Ordo Unctionis infirmorum eorumque spiritualis curæ*, Rome, S.Sabina 2008, pp 120.
- For the "Documenta" and for *INFO/CLIOP*, the Commission engages in important work of promotion in the Order. These documents are likewise made available to Religious Institutes expressing interest (O.S.B.; O Cist. and O.C.S.O.; O.Carm.; O.F.M. O.S.M. etc) through our Liturgical books or bulletins.
- At each session of CLIOP, replies to the various correspondences are assured. In the course of the year, the President confides this to one or other member of the Commission.
- Links with IDI and the site of the Order: the Commission provides a certain source which it hopes to develop. The following documents are housed at the official site of the Order: *INFO/CLIOP* in the following languages: English, Spanish, French and Italian; the Liturgical books of the *Proprium O.P.*: Rito della professione (1999, in Latin and Italian); Documenta I: *Addimenta* (until 2001) for Mass and the Liturgy of the Hours.; Documenta II, *Ordo unctionis infirmorum eorumque spiritualis curæ*, 2008, in Latin and Italian; Documenta III, *Ordo exsequiarum*, 2008, in Latin and Italian.
- Relations with the Provinces of the Order and adaptations of the *Proprium O.P.* into different languages, thereby assuring a better collaboration before translations arrive at the Curia.
- Preparation of a *Liber precum et benedictionum O.P.* For several years, - and the project is well under way- the Commission, at the request of Dominican communities, is working at the composition of this book. The content takes its inspiration from the method of the *De Benedictionibus* of the Roman Rite, but includes traditional prayers of the Order, as well as certain schemas for regular or devotional celebrations. This book derives uniquely from the Order's rights, and does not require a "confirmation" from the Congregation for Divine Worship and the Discipline of the Sacraments.
- Periodic publications in the *Analecta O.P.* (AOP) of Reports of the Liturgical Commission, or even of one or other note: eg. AOP 2008, pp 109-135; 308-334.

d) *Reflexions on the liturgical life in the Order*

On several occasions, the Liturgical Commission, in the presence also of the socii of the Master of the Order, together with the correspondence received from Dominican brothers and sisters experts, proceeded to a reflexion and an evaluation of the liturgical life of the Dominican Family: opinions of the O.P. nuns; discussion concerning requests for an eventual re-editing of the former *Ordo Missæ O.P.*; rhythms of liturgical prayer for communities of brothers etc.

Petitions from the Liturgical Commission of the Order to the General Chapter of 2010 were prepared and addressed to the General Curia.

e) *Archives of the Liturgical Commissions from 1973 to 2010, etc.:*

- These “current archives” of the Commission, are kept in a small cupboard in Santa Sabina. Their classification is arranged in the usual way. For the moment, the most important thing is to have them available for the present Liturgical Commission without any immediate urgency to place them with the “Archives of the Order”.
- A few documents are to be found in Paris with the private documents of Brother Dominique Dye. These will be transferred to Santa Sabina.

3) **Functioning of the Liturgical Commission and perspective for the Liturgical life of the Order**

In this conclusion to the Report, we have regrouped some positive observations, together with some wishes for the future.

a) *Work of the Commission:*

This takes place in an atmosphere of excellent collaboration, even though we cannot all be present at each one of the sessions. We also aim at meeting the requests of the brothers and sisters of the Order, who express a desire to be informed about the history of our liturgy or its reform after the Council of Vatican II. As to the question of financing, we respect the allocated budget, as well as seeking help elsewhere.

b) *Enquiry to the Provinces:*

It would be both useful and indispensable, in the following weeks, to contrast the O.P. Provinces; nuns and congregations, in order to bring up to date, several points of information, in particular names of brothers, sisters or laity, competent with regard to liturgy, chant etc.

c) *Translation of the Proprium O.P. into the living languages:*

Several Provinces or linguistic regions have not as yet realised the translation of books of the *Proprium O.P.* For example the *Ordo Professionis O.P.* (1999), so important in order to understand the mind of the Order with regard to the consecrated life and its mission, has to this day received only two translations and official editions: in Italian and in Spanish. The Commission will address a technical letter to remind the Provinces which have not as yet realised a translation-adaptation, at the same time alluding to the present directives of the Holy See, and including an evaluation of the *Proprium O.P.* twenty eight years after its first Latin edition-type.

d) *The Commission permits itself to refer to the “general conclusion” of its “Report to the General Chapter of Bogota (2007) concerning the “ Approval of the Proprium O.P. in the manner of an “antique Rite”; “ the place and importance of the Liturgy in our Dominican life”, together with orientations in the “service of vibrant celebrations in the diversified communities” (Cf Analecta O.P. 2008, pp. 132-135).*

At the conclusion of this Report, I should like to thank the Master of the Order, his Socii and the brothers/sisters of Santa Sabina, for their help and understanding. Once again, my gratitude to members and collaborators of the Commission. Fraternally yours in Our Father Saint Dominic,

Rome, 2 June, 2010

Brother Dominique DYE, O.P.
President of the International Commission
of the Liturgy of the Order

LETTER OF PROMULGATION

BROTHER VINCENT DE COUESNONGLE

HUMBLE MASTER AND SERVANT OF THE ORDER OF PREACHERS
TO ALL FRIARS, NUNS, SISTERS AND OTHER MEMBERS
OF THE ORDER, I WISH SALVATION IN THE LORD
AND FIDELITY IN DIVINE SERVICE

1. I am pleased to present to you, who joyfully devote yourselves to preaching and to prayer, this edition of the *Proprium Officiorum Ordinis Prædicatorum*, which we have recently approved.¹
This book, which is presented as a supplement to the *Liturgy of the Hours* of the Roman Rite, contains the *Proper* of our Order as well as some particular elements of our liturgical tradition which have been carefully chosen.²
2. Our Dominican life itself requires us to be fervent in the celebration of the divine mysteries and totally devoted to the preaching of the Gospel. This is why our communities find in the celebration of the liturgy, and especially in the Eucharist, the bond of common life and the principal source of our apostolic mission.³

I

THE LITURGY OF THE HOURS AND THE DOMINICAN LIFE

3. The liturgy, in which the saving work of Christ is accomplished and perpetuated by the Church, is at the same time the actualization of this word of God. It is to the integral proclamation of this word that our Order is totally dedicated.⁴
This twofold, yet single end has guided our Order in its own efforts at liturgical renewal, according to the directives of the Vatican Council II. Certainly common praise and proclamation of the word of God, the prayer of the Church and the mission of the Preachers, are interrelated.⁵ In our own day we have a deeper appreciation for these interrelationships which have always existed under different forms since the beginnings of the Order.
4. Our following of Christ according to the particular charism of Saint Dominic endeavours to renew itself constantly in common prayer in order to embrace the anxieties, difficulties, and joys of our apostolate.⁶
Our communities and each one of us are thus led to a maturity in faith and to the contemplation of the Gospel in its totality. Viewed as a source: to speak with God in order to speak effectively about

¹ See ACG 1974, n. 168

² See ACG 1974, n. 171; SCSD Decree July 25, 1977 (Prot. CD 671 / 76) [ASOP 43 (1977), pp. 134 – 140.]

³ See LCO, nn.3 §I, , 59 §I, 105 §II; LCM, n.82; ACG 1971, n.128; ACG 1974, n.166; ACG 1980, n.52.

⁴ See: Honorius III to all the prelates of the Church, February 4, 1221 [MOPH 25, p. 145.]

⁵ See: MO A Fernández, “De adaptatione Ritus nostri ad Constitutionem liturgicam,” December 31, 1964 [ASOP 37 (1965), p. 75]; ACG 1965, chap. IV, “De Re Liturgica”, n. 276.

⁶ See: LCO, n.57; LCM, n.80 §IV; ACG 1971, chap.IV “De sacra Liturgia,”n.128; ACG 1974, chap.V “De Liturgia et Oratione,” n.166; ACG 1980, chap. IV.[“De vita orationis, de liturgia, de contemplatione,” n. 52.

God; viewed as an end: to be associated with men and women who have welcomed the Word of salvation in order to offer God the spiritual sacrifice of our lives.⁷

5. As members of a baptized people advancing on their way towards God, the Dominican Family, both in the diversity of its members (friars, nuns, sisters and laity) and in the variety of its ministries, assumes in a form of life received from Saint Dominic the way of apostolic life in the integral meaning of the term.⁸

Among the elements which are interrelated, harmoniously balanced, and mutually enriching, Christian prayer - the prayer of the whole human community which Christ gathers together⁹ - finds its privileged expression in the Liturgy of the Hours. This prayer belongs to the entire body of the church, gives that body visible form, transforms it, and greatly contributes to the salvation of the whole world.¹⁰

Faced as we are with the difficult problem of symbolism in today's world, the connection of truth and authenticity must be constantly re-established between communal life and the celebrations themselves, taking into account the nature and the diversity of our communities.¹¹

The Importance of our Common prayer

6. Thus, the greatest importance must be given to the daily and integral celebration of the Liturgy of the Hours,¹² which is intimately bound up with the mysteries of the Lord and the feasts of the saints. In this celebration together with Christ and the church, we build up our communion, glorify God, listen to the Word of God, express our faith and sanctify our day with all its activities.

The manner in which we carry out the choral and common celebration of the Divine office, to which our communities are bound, is determined in our Constitutions.¹³ We should always consider it a "true and solemn celebration,"¹⁴ in which we encourage the participation of other faithful.

Among the various hours of prayer, Morning Prayer and Evening Prayer occupy a privileged place, but one must not consider the Office of Readings of less value, for we find there, not only a synthesis of Christian spirituality which greatly contributes to a balance in our inner life, but also a healthy nourishment for our preaching.¹⁵

If it seems desirable, on Sundays and solemnities the Office of Readings may take the form of a vigil; or in communities which lead the contemplative life, such as that of our nuns, a vigil may be held even more frequently. Vigils can be arranged according to the supplementary guidelines suggested for the Liturgy of the Hours.¹⁶

7. Thus, because of this charge to celebrate the Divine office, which we have received from the Church from the beginning of the Order, we, the members of the Order, ought to represent in a more

⁷ See: Rom 1:9; 12:1; 15:16; Vatican Council II, Dogmatic Constitution on the Church, *Lumen Gentium*, nn. 10, 34. [Hereafter = LG; DOC 140,151]; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n.2 [Hereafter: PO; DOC 257]; LCO, nn.1 §V, 105, 124; ACG 1980, n.52.

⁸ Cf LCO I, §IV.

⁹ Vatican Council II, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, n.83; [hereafter : SC; Doc83].

¹⁰ See: Vatican Council II, SC, n.26 [DOC 26]; GILH, n.20; Paul VI, Apostolic Constitution *Laudis Canticum*, November 1, 1970 [DOC 3415.34291].

See also: St. Cyprian: "We pray in public as a community, and not for one individual but for all. For the people of God are all one." *De dominica oratione*, n.g [csEL 3, p.27r; LH III, p.2E2]

¹¹ See ACG 1971, n. 128; ACG 1974, n. 166; ACG 1980. N.n. 52 – 53.

¹² See LCO nn. 61, 62; LCM, n. 85 §1; ACG 1971, n.128;. see also MO A Fernández, "Relatio de statu Ordinis", ACG 1971, p. 123.

¹³ See: LCO nn.58-63; IIM, nn.82, 85-87; GLC, nn.2,3,4 9, 11, 21 [ASOP 43 (1977), pp.160-163, 165]. SCRIS Rescript (mendicant orders), on recitation of office in common, May 31, 1969 [ASOP 39 (1969), pp.281-282; DOC 3411-3414]; MO A. Fernández, "Litterae de officii Divini recitatione ad PP. Provinciales," June 14, 1969 [ASOP 39 (1969), pp.283-284].

¹⁴ See ACG 1971, n. 128.

¹⁵ See ACG 1980, n.53c. see also ACG 1971, n.128; GILH, nn 29, 55, 56.

¹⁶ See: GILH, n.73; SCCD. Notification *Universi qui Officium*, on the Liturgy of the Hours for religious, August 6, 1972 [ASOP 31 (1973), pp.102-105; DOC 3728-3725].

particular way the Church at prayer, whether the community gathered be small or whether the means for celebration be meagre. With great sincerity we must still raise the question whether our presence to others, as demanded by our mission, is also truly a time of freedom to encounter God, and whether our common life leads us to the Father of all? Thus, we do not only celebrate the Office to observe a law, but because we are compelled by a profound conviction of its necessity and by its ascetic and pastoral value.¹⁷

8. The liturgy, charged with realizing perfectly the glorification of God and the sanctification of humankind, requires and nourishes in diverse ways the prayer and contemplative dimension of our life.¹⁸

To be sure, every celebration, whether a feast of the Lord or a commemoration of the saints, is in its own way a manifestation and an experience of the “wonderful works of God.” Since our faith, as well as our apostolic activity and all our theological study draw us to a full and free adherence to the God who reveals Himself,¹⁹ the quality and intensity of each liturgical action will be realised all the better because our common prayer will be stimulated by these moments of “secret prayer.” From its beginning our Order has willingly cultivated these moments of prayer and Saint Dominic and our other saints were profoundly attached to them.²⁰

9. The call to Christian conversion, heard again in every liturgical action, expresses itself also in daily life, for it invites us to mutual reconciliation, to mutual assistance and to that joy which flows from common life.²¹ If one truly observes the rhythmical succession of time - the day, the week or the year - then the life and work of our brothers and sisters, and of our communities as well, will find in the Eucharist the heart of all liturgical life, the strength for their own permanent renewal.²²

Thus, both individually and communally, we find not only a catechism suitable for leading an authentic life according to the Spirit, but we also receive nourishment and stimulation for our contemplation.²³

II

THE CELEBRATION OF THE SAINTS

The Communion of Saints and Ecclesial Life

10. To these general reflections on the importance of the Divine Office for our life, it is appropriate to add other considerations regarding the cult of the saints in the Order. By baptism we have already been incorporated into the paschal mystery of Christ; by our religious profession we open ourselves to the possibility of being tested by the radical demands of conventual life, which calls us to conversion and to the service of the Gospel.
11. The Church has always considered the celebration of the paschal mystery to be the foundation of Christian worship. This mystery is unfolded in the course of its daily, weekly and yearly celebration

¹⁷ See: Paul VI, Apostolic Constitution *Laudis Canticum*, November 1, 1970 [DOC 3415-3429]; ACG 1971, n.128.

See also: Humbert of Romans, *Opera de vita regulari*, ed. J.-J. Berthier, II (Romae, 1889), p.106.

¹⁸ See LCO, nn. 1 §IV, 3 §I, 40, 57, 66 §I, 83, 12g, 142; LCM, nn. I §III & V, 3 §I, 7, 40 §I, 52 §II, 95 §II, 99, 103 §I, 113 §III, 125 §I, 126 §I, 129, 193, 214; ACG 1980, n.52. See also: SCRIS, *Document Ia dimensione contemplativa della vita religiosa*, Plenaria, March, 1980 Informationes SCRIS, supp. (1980), pp.35-50 and ASOP 45 (1981), pp.47-65.

¹⁹ See Vatican Council II. Dogmatic Constitution on Divine Revelation *Dei Verbum*, n.5 [Hereafter = DV]; ACG 1971, nn. 128, 139. LCO, nn. 106 §I & II, 124 §1.

²⁰ See LCO, n.66; LCM, nn.93, 94; ACG 1980, n.52. See MOPH 16, n.43, p.163; Humbert of Romans, *Opera...*, II, pp. 91-93; M.-H. Vicaire, *Histoire de S. Dominique* (Paris, 1957), I, pp.106-108, 312f.; II, p.356.

²¹ See: Acts 2:42-47; LCO, n.2 §II; ACG 1974, n.166.

²² See Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, n.38 [Hereafter=GS; DOC 270]; Paul VI, Apostolic Exhortation *Evangelica testificatio*, June 29, 1971, n.48 [DOC 3308]. LCO, nn.59 §I, I §VII, 105 §II; LCM, nn. I §V, 40 §II, 82; ACG 1971, n. 128; ACG 1974, n. 166.

²³ See Vatican Council II, PO, n.18 [DOC 267]; Paul VI, Apostolic Exhortation *Evangelica testificatio*, nn.33-36; SCRIS Document *La dimensione contemplativa della vita religiosa*, Plenaria, March, 1980, nn.14-16 [Informationes SCRIS, supp. (1980), pp.41-43]; LCO, n.39; LCM, n.40 §I; ACG 1980, nn.52.3 & 53a.

and is proclaimed and renewed in the feasts of the saints.²⁴ When at times we maintain the precedence of the feasts of the Lord and at other times the precedence of the observance of the cycle of the liturgical year over the feasts of the saints, it is important to point out the consequences of this affirmation.

12. The example of the saints must be equally felt and lived in that inner life infused by the Holy Spirit, for the simplest liturgical commemoration of a blessed places the action of the Spirit before our eyes. By faith, Christians recognise in the saints not so much models, as privileged witnesses of the Gospel. More intimately united to Christ, more perfectly transformed in his image since they have suffered with Christ, the saints have become co-heirs of his glory. Raised to perfection by the multiform grace of God, they are associated also with the perfect praise of Christ Jesus. They witness to the holiness of a Christian people who are called to constantly seek God and to promote a greater humanity in all the conditions of our existence.²⁵ By their example and their intercession the saints strengthen the church in this same holiness.²⁶
13. Through their lives the living presence of God is revealed to us; through them God offers us a sign of the Kingdom. The church appears as a community of evangelical witnesses, as a place where the face of God is revealed to us in the life of those who have shared our humanity and who have been transformed more perfectly into the image of Christ.²⁷ In this way, our brothers and sisters, the saints, intercede for us through Christ and with Christ. Our encounter with them ought to lead us to a greater docility to the will of God. Communion with them unites all the faithful in Christ by the same prayer and the same life; it unites the Church of today with the Church of all time, and it prepares us for the coming of the Risen One: “Marana tha,, come Lord!”²⁸

The Sanctoral Cycle of the Order and its Spiritual Patrimony

14. According to the tradition of the order, our legislation invites our brothers and sisters to love and to venerate in a special way the Virgin Mary, Mother of God, as well as the saints and the blessed of the Order.²⁹ But this exhortation will produce still richer fruit if one places it in the context of our history and takes into account the biblical, Liturgical and ecumenical renewal.³⁰
- The great diversity of Dominican saints is like the expression in a given human and ecclesial time and space of the fruitfulness of the charism of Saint Dominic; furthermore, it bears witness to the mysterious presence of his uninterrupted prayer which affectionately accompanies his Order throughout the ages.
15. The lives and the works of the saints offer us a useful knowledge of their thought and of their activity. But beyond that, the *Proper of the Saints* guides us toward a deeper experience. For in the very act of celebration we give thanks for the action of the Holy Spirit which operates within them, we share in their living faith and their apostolic fervour, and we become more disposed to serve the Kingdom of God.³¹

²⁴ See Vatican Council II. SC, n.104 [DOC 104]; LG, nn.49, 50 [DOC 157, 158]; Paul VI, Apostolic Letter *Mysterii Paschalis*, February 14, 1969, II [*Missale Romanum*, ed.typ. altera (1975) p.97; DOC 3756-3757].

²⁵ See Vatican Council II. LG, n.40.

²⁶ See *ibid.*, nn. 49, 50, 51 [DOC 157-159].

²⁷ See *ibid.*, n. 50 [DOC 158.]

²⁸ 1 Cor 15: 28.

²⁹ See LCO, n. 67, §II & §III; LCM nn. 95, 96.

³⁰ See Vatican Council II, SC nn 24, 33, 35, 51 [DOC 24, 33, 35, 51]; DV nn. 21, 25, 26 [DOC 224, 227, 228]; Decree on the Church's Missionary Activity, *Ad Gentes Divinitus*, n. 6 [Hereafter =AG; DOC 243]; PO n. 18 [DOC 267]; “Praenotanda”, *Lectioarium romanum*, ed. Typ., (1970), nn. 1, 5 [DOC 1843, 1847] and ed. typ. altera (1981) nn. 1-10, 70, 71; Paul VI, Apostolic Exhortation *Marialis Cultus*, February 2, 1974, nn. 1, 8, 12,14,29-37 [DOC 3899, 3906, 3910, 3912, 3927-3934] John Paul II, Apostolic Constitution *Scripturarum thesaurus*, April 25, 1979 [DOC 1885-1887].

³¹ See “Prefaces of Holy Men and Women I & II”, *Missale Romanum*, ed.typ. altera (1975), pp.428-429].

Each time we commemorate the saints and blessed of the Order we dispose ourselves anew to the many invitations of salvation history: with Thomas Aquinas or Catherine of Siena, it is to consider the profound mystery of Christ; with Antoninus of Florence or Columba of Rieti, it is to discover the peace of the Gospel at work in the world; with Hyacinth of Poland and Vincent Ferrer, with John of Cologne or Martin de Porres and with countless brothers and sisters, it is to announce the Gospel and to witness to it before all peoples unto the ends of the earth.

Because this is so, the celebration of the saints intensifies our Dominican life, makes it progress constantly, manifests the particular character of our common life, and transforms and nourishes it.

Some Aspects of the Veneration of the Saints in our Proper

- 16.** Besides the texts presented for the celebration of saints in the Calendar of the Order, this *Proper* also includes two votive Offices of the Lord: one of the Holy Name of Jesus, the other of the Passion of our Lord Jesus Christ. These Offices place before us aspects of the life of Christ which our spiritual tradition has esteemed highly in every age, whether because of some events in the history of the Order or because of a more careful consideration of the particular way in which Saint Dominic and some of the saints of our Order have contemplated and expressed in their lives the mystery of the Lord. These Offices remind us that the fruitfulness of the lives of the saints and of our own comes most certainly from an intimate and ever-renewed union with the mysteries of Christ.
- 17.** This *Proper* also contains some elements concerning the veneration of Mary, owing to the devotion which our order from its beginning has shown toward the Virgin Mary, Mother of God. Since she is Queen of the Apostles, a model for meditating upon the words of Christ and for docility in accomplishing the mission of Christ,³² our Order is pleased to invoke the patronage of the one who was the “great protectress of its beginnings..., and hopes that she will guide it to a good end.”³³
- Devotion to the Blessed Virgin has been expressed in various ways during our history and in our customs.³⁴ Today, with the Church, we are called to discover a new physiognomy of venerating Mary in the liturgy³⁵ and to renew our customs according to its guidelines.
- 18.** Our Order is particularly noted for holding in special honour the Rosary, and the feast of the Blessed Virgin Mary invoked under this title, inasmuch as meditation upon the Gospel mysteries leads to the contemplation of the mystery of salvation in all its fulness.³⁶ Keeping in mind the words of Blessed Humbert of Romans³⁷, in addition to this feast and the memorial of the Patronage of the Virgin Mary over the entire Order, this Proper has again affirmed the value of the Memorial of the Blessed Virgin Mary on Saturday by having recourse to our spiritual and liturgical sources. In their diversity, these formularies will furnish the friars, nuns and sisters, many of whom have houses and a great number of congregations dedicated to the Virgin Mary, with the varied elements which will be able to nourish the Marian dimension of our spirituality.
- 19.** The texts of this *Proper* take into account the results of contemporary biblical research and the rediscovery of the role of the Holy Spirit in worship and Christian life. This will favour a better perception of the spiritual physiognomy of our saints. Greater attention has been accorded to the saints who enjoy a more universal importance in the Order. Before all the other saints, the friars,

³² See LCO n. 67, §III; LCM, n. 95 §I.

³³ See; Humbert of Romans, *Opera...*, II, p. 71.

³⁴ See A. Duval, "La dévotion mariale dans l'Ordre des Frères Prêcheurs," in H. du Manoir, ed., *Maria. Études sur la Vierge*, II (Paris, 1952), pp.737-782. G. di Agresti, *La Madonna e l'Ordine Domenicano*, Padova-Roma-Napoli, 1960.

³⁵ See Vatican Council II, LG, n.67 [DOC16]; Paul VI, Apostolic Exhortation *Marialis Cultus*, February 2, 1974.

³⁶ Paul VI, Apostolic Exhortation *Marialis Cultus*, February 2, 1974, nn.46-51; LCO, nn.67 §2, 129; LCM, n.95 §II. S. Orlandi, *Libro del Rosario della gloriosa Vergine Maria* (Studi e testi), Roma, 1965.

³⁷ "...all of our effort is to serve her and her Son," [Opera..., II, pp.70-71].

sisters and laity will foster a genuine devotion to and veneration of Saint Dominic “the mirror of our life”.³⁸ The various elements presented in this Proper will make its complete success possible.

20. When using this Proper, one ought to practice that discretion which the Church recommends and which the very structure of this book manifests. At the same time, taking into account the unique character of these elements one should care for the common good of communities.³⁹ The distinction between the General Calendar of the Order and the Special Calendar for the Provinces of the Order offers a province, a community, or a celebrant the possibility of making a judicious choice from among the optional memorials. One should take into account the liturgical norms or the guidelines given above.
21. Finally let us recall that, while the liturgy is first of all praise, thanksgiving and intercession, it does not exhaust all the expressions and forms of common prayer.⁴⁰ Other possibilities are offered or can be found by the various communities or groups within the Dominican Family for a veritable "catechesis" which can provide a more thorough instruction on our saints and blessed or on the spirituality of the Order.

III

GENERAL PRESENTATION AND PROMULGATION OF THE NEW PROPER OF THE ORDER

A Work of the Entire Order

22. Having presented some general reflections, we now explain in a synthetic manner, those things which pertain to the plan and arrangement of this new Proper.
23. The result of an active collaboration of the various branches of the Dominican Family in compliance with the request of the General Chapters and the determinations laid down by the law of the Church,⁴¹ this Proper can truly be called "a work of the entire Order." This is borne out by the method and spirit which inspired this work, by the different stages of its development, by the different commissions of experts which were actively engaged in the work, as well as by the preparatory consultations requested of the entire Order.

Among the groups of experts who worked carefully and zealously on preparing this Proper, we must mention the Liturgical Institute and its President, the General Postulation and, beginning with the General Chapter held at Madonna dell'Arco (1974), the special Commission composed of representatives from the various provinces throughout the world, and the small editorial Commission which was charged with bringing the entire work to its conclusion under the direction of the Assistant General specially assigned to this task. To all those named above the recent General Chapters (1977 and 1980) have already expressed the gratitude of the Order.

General Physiognomy and Special Characteristics of this Proper

24. The General Introduction which follows sufficiently explains this book both in its details and in its structure. However, it is desirable to explain certain special points here because they bring to light

³⁸ See LCO, n.67 §III; LCM, n.96.

³⁹ See GIRM, nn.316, 319-320; GILH, nn.220, 246-252; ACG 1971, n.130; ACG 1980, n.52.3. Order of Preachers. Directorium pro Celebrationibus liturgicis (Roma, 1979), nn. 21-24, pp. 15-18.

⁴⁰ See Vatican Council II, SC, nn.9, 12-13,17, 118 [DOC 9, 12-13,17, 118]; Decree on Priestly Formation Optatum Totius Ecclesiae, n.8 [Hereafter = OT]; LCO, nn. 66 -69, 124 §II, 187, 220 §I; LCM, n.86, 95 §II, 103 §II, 107.

⁴¹ SCCD. Instruction *Calendaria particularia*, on revision of particular calendars and propers, June 24, 1970 [Hereafter = CP]. ACG 1971, nn.134, 136; ACG 1974, nn. 167 168, 169; ACG 1977, n.61; ACG 1980, nn.55,59, 60.

the principal value of this edition.

- a) This Proper offers a great richness in content by reason of its large selection of readings, by the variety of other elements, as well as by the possibility of choosing from among them. This book serves as a living source for celebrations by recalling the major points of the spiritual history of the Order, by discerning its true importance, and by manifesting the apostolic dimension of holiness.
- b) The euchology, especially in the prayers but also in the intercessions and blessings, has been entirely reworked. While remaining faithful to the message by which each of the saints invites us to conversion, we have remained true to certain expressions of the ecclesiology of Vatican Council II, principally when it is a question of the relationship of the Church to the world.
- c) By an appropriate selection from our liturgical books and some other Gregorian repertoires, care has been taken to always provide the possibility of choosing some elements in chant.

Elements of the Temporal Cycle and of the Book of Prayers

25. Although our Order has adopted the Roman *Liturgy of the Hours*, it also wished to preserve certain traditional elements of our own Rite.⁴² These texts or rites, which are in harmony with the guidelines and the structures of the General Instruction of the Roman Missal and the General Instruction of the Liturgy of the Hours, have been submitted for confirmation to the Apostolic See.

What pertains to the Office and the Liturgical Year is presented as an organic selection in the form of a "Treasury of the Dominican Liturgy," duly revised. However, the elements of Night Prayer have been printed so they can be used independently.

26. Concerning the prayers contained in Supplement III which come from the *Book of Prayers (Libellus Precum)* of the Order, we should remember that our official liturgical books, the Breviary and the Missal, included some sections in which the boundary between liturgical and non-liturgical prayer often remained somewhat imprecise. These texts have also been the object of careful revision and constitute a new edition. Likewise, other texts which have been judged worthy of consideration for this section have been added. Although this section is not part of the *Liturgy of the Hours*, it nevertheless has a true spiritual value and can be an effective stimulant and nourishment for both personal prayer and for gatherings of members of the entire Dominican Family.⁴³

Vernacular Translations of the Proper

27. The translation and adaptation of this *Proper* must be done under the supervision of the Provincials whose concern it is, or of one Provincial assigned to this task, when it is a question of an interprovincial commission for the Provinces of the same linguistic region.

In accomplishing this task, the following must be taken into account: the norms or guidelines given by the Apostolic See or by Episcopal Conferences; the guidelines drafted at the request of the Master of the Order;⁴⁴ as well as those indicated in the General Introduction to this volume.

The translation of the Proper must be approved by the Master of the Order and confirmed by the Apostolic See.⁴⁵ They will consequently be sent to the Master of the Order so that, after careful

⁴² See ACG 1968, n. 58; ACG 1971, n.135; ACG 1974, n. 171; SCSCD. "De elementis peculiaribus Ritus O.P.", Decree July 25, L977 (Prot. CD 671/76) [ASOP 43 (1977), ad nn.1-30, pp . 138- 140] . See also: ASOP 43 (1977), pp .193-275; *Notitiae* 14 (1978), pp.334-417, 463-489.

⁴³ See ACG1980, n. 61.

⁴⁴ See V. Romano, 'Indicationes quaedam pro adaptatione Proprii liturgici O.P. a Provinciis perficienda,' June 24, 1978 [ASOP 44 (1979), pp.13-30].

examination and correction as needed, they will be regularly approved by him before being transmitted for confirmation to the Sacred Congregation for the Sacraments and Divine Worship.

Promulgation of the Dominican Proper

28. Thus we have a new Proper of the Order, duly confirmed by the various decrees of the Sacred Congregation for the Sacraments and Divine Worship.⁴⁶ I therefore declare this edition of the Liturgy of the Hours of the Order of Preachers, prepared in Latin under the title: *Proprium Officiorum Ordinis Praedicatorum*, to be the typical edition in its totality and in each of its parts; I promulgate it by this letter, since the Proper was prepared in accordance with the norms of the Apostolic Constitution *Laudis Canticum* and the *General Instruction of the Liturgy of the Hours* and according to the structure of the *Liturgy of the Hours*, and I prescribe that it be used in the original Latin text, as well as in other legitimate translations, by all those who, by virtue of law, are held to observe the Calendar of the Order.
29. In giving the Order this Proper, I have great hope that it will provide a powerful contribution to the renewal of prayer and spiritual life in our communities and that it will foster a more total recourse to our Dominican tradition and a more lively consciousness of our apostolic mission.
30. Thus the Dominican communities and the faithful, who are distinguished by their social condition, their culture or their apostolic purpose, but are gathered together in unity to accomplish the paschal mystery in the celebration of the liturgical year and the veneration of the saints, are truly the “Church celebrating,” even though it is limited by the conditions of place and time. In this Church, Christ exercises his priestly office, that is, ‘the work of redeeming humankind and of perfectly glorifying God;’ and the Holy Spirit effects there an “epiclesis”, which in the liturgical assembly itself works in such a way that our communities, according to our own charism, accomplish in a dynamic manner the ministry of the Order, that is, the preaching of the Word of God.

“I commend each and every one of you to the grace of the Saviour and his most glorious Mother, our advocate,” whose patronage “has assisted and powerfully succoured the Order” since its beginning.⁴⁷ We hope that now along with the prayers of our Holy Father Dominic, she may intercede with her Son that, we who are committed by the same profession to serve the same Gospel of peace, may rejoice in singing the same canticle of praise in heaven in the communion of the saints.

Given in Rome at our General Curia on November 7, the Feast of All Saints of our Order, in the year of our Lord, 1980.

Brother Vincent de COUESNONGLE, O.P.
Master of the Order

Brother Vincenzo ROMANO, O.P.
*Assistant General for
Promoting the Life of Prayer
and the Liturgy in the Order*

Prot. N. 6618011529 – IT

⁴⁵ See SCSCD . CP [*Notitia*10 (1974), pp.87-88 and 13 (1977), pp.557-558.] V. Romano, "Indicationes quaedam...", n.7, p. 16.

⁴⁶ See SCSCD, Decree February 16, 1978 (Prot. CD 1590/77), and the other Decrees.

⁴⁷ Humbert of Romans, "Letters from the General Chapters to the Order," (1255), *Opera...*,II , p.494.

**PRESENTATION OF “THE LITURGY OF THE HOURS”
OF THE ORDER OF PREACHERS**

We represent in this number of *INFO/CLIOP* 7, July 2010 an article by fr. Dominique Dye, requested at the time by the editorial committee of the Review of the Congregation of the Sacraments and Divine Worship/ section dealing with the latter. With this contribution, printed on pages 794-808 of *Notitiae* 209, vol.19 (1983) – Num 12 was reproduced the “Letter of Promulgation” of the M.O. Vincent de Couesnongle, of the LITURGIA HORARUM, *Proprium Officiorum O.P.* ed. typ. Romae 1982, pp. ix-xxviii. A few years previously, the review *Notitiae* had published the article “ The Dominican Rite following on the liturgical reform of Vatican II” *Notitiae* 14, 1978, pp 334-417; 463-489. The contribution “Presentation of the Liturgy of the Hours of the Order of Preachers” is reproduced exactly as it was produced in 1983. We simply added in a few notes, references to the *Analecta* S.O.P., together with a precision on what was known as the “Prototype” of Humbert of ROMANS.

It would be wise to place in perspective this Number 7 of *INFO/CLIOP* with Num. 2 December 2005: “Some information about the preparation and the publication of the *Proprium O.P.* 1982. as well as with the contribution of Ph. De Roten “ The Dominican Liturgy of the Hours. Continuity and Reform in the 20 century” in M. Klockener and B. Burki (ed.) “*Liturgie des Heures*”. Ecumenical experiences and perspectives, Academic Press, Friburg 2004, pp.153-168, which also includes comparisons between the Latin, French and German editions of the LHOP.

To be informed on the different options presiding at the composition of the *Liturgia Horarum* of 1969, cf. St. Campbell, *From Breviary to the Hours. The Structural Reform of the Roman Office, 1964-1971*, Collegeville, The Liturgical Press, 1995; P. de Clerk, “ For whom is the Liturgy of the Hours? .The works of the Council and of *Concilium*” *La Maison-Dieu* 248, 2006/4, pp. 31-49. An international biography can be found on the Liturgy of the Hours 1971-1972 and on related questions, in M. Klockener- H. Rennings, ed., *Lebendiges Stundengebet. Vertiefung und Hilfe*, Friburg, Herder, 1989, pp 70-97.

(Redaction of INFO/CLIOP)

The letter « Orationi et Prædicationi » by R^{me} Father Vincent de COUESNONGLE, Master of the Order of Preachers, published in this number of Notitiæ, presents a double purpose: to launch the new Dominican Proper and to furnish an evaluation of connections between Liturgy and Dominican life.

Without repeating what is stated in the document, this article, having a functional finality, is giving some more detailed information on the method which has contributed to the construction of that Proper, and points out rather one or another particular aspect of those liturgical forms.

(Redaction of Notitiæ 209, vol.19, 1983, pp. 781-793)

I. HISTORICAL AND ECCLESIASTICAL SITUATION

Like other Religious families, the Order of Preachers was obliged to renovate its Proper with regard to the Liturgy of the Hours, as for Masses and the Lectionary of the Missal¹.

With regard to Dominican tradition

This work however had a specific aspect: for eight centuries, the Order of Preachers had benefitted from a particular Liturgical tradition, while on the other hand, it possessed a Calendar consisting of numerous Blesseds.

While adopting the renewed Roman Rite, the Dominican Order retained and revised elements deriving from its traditional Rite². These particular elements, concern chiefly the rites of the Liturgical year, and affect explicitly the Missal. However, elements connected with the Liturgy of the Hours required an edition; it was realised in conjunction with the Proper of the Saints.

The present *Liturgia Horarum O.P.*, including all the Proper Offices, is intended as a Dominican Supplement to the Roman Liturgy of the Hours, to which constant reference is made. It thus constitutes a fifth volume for use in a Religious Family. Its topographical presentation, identical with that of the *Liturgy of the Hours*, includes in many instances, particular technological and esthetical qualities.

A specific aspect however, stems from the fact that there is an abundance of materials coming from a particular tradition, but also from the inclusion of a number of possibilities offered by the *Institutio generalised Liturgia Horarum* (2.02.1971), as well as a realisation of the plurality of communities or groups (Friars, nuns, Sisters, Fraternities of laity etc.) for whom this book is destined.

This edition is the object of long and patient work. Numerous and lengthy consultations were held with brothers and sisters from various countries. Several of the Order's organisms (Historical and Liturgical Institutes; General postulation etc.) lent their collaboration, and from 1974-1982, different teams and commissions were designated to realise and bring to term this impression under the aegis of the Assistant General, charged with the life of prayer and of Liturgy in the Order.

As the norms for the revision of *Propers* demanded, it was fitting to assure a work of analysis and of appreciation of the usual or traditional elements of the Dominican books. It was likewise necessary to confront the new liturgical books of the Church universal as well as the *Propers* of already existing Religious Families. The preparation of this Liturgy of the Hours O.P. has benefitted from the experience or from the examples of other *Propers*. The necessity to present detailed reports for the Order's approval, as well as for confirmation by the Apostolic See, revealed by experience, to be a very beneficial factor with regard to the quality of composition and of edition. This work too benefitted from advice given by experts from the Congregation for the Sacraments and for Divine Worship, as much for the Latin edition, as progressively for adaptation into modern languages.

Introductory Part of this Proper

After the publication of the different decrees of confirmation, this volume of the Dominican Proper, includes an important introductory section³. This part regroups documents, the institutional value of which is not of equal value.

1. In the first place can be found the *Letter of Promulgation* noted previously⁴. The content of this text is both legal and persuasive. At a certain given moment in the history of the Order of Saint Dominic, this document constituted the expression of his thinking with regard to the Liturgical life of

¹ In addition to the abbreviations usually used in the newspaper *Notitiæ*, we also use the abbreviation: LHOP = LITURGIA HORARUM, *Proprium Officiorum Ordinis Praedicatorum*, ed. typica, V. de COUESNONGLE, Romæ 1982.

² Cf. D. DYE, « Le Rit dominicain à la suite de la réforme liturgique de Vatican II », *Notitiæ* 14, 1978, pp. 334-417 ; 463-489 ; ASOP 43, 1977, pp. 193-275

³ Cf. LHOP, pp. IX-LXXXV, 1-22.

⁴ Cf. in *Notitiæ* 19, 1983, pp. 781-793 and in LHOP, pp. IX-XXVIII ; in this *INFO/CLIO P N° 7*, pp. 8-17.

Dominican communities. While being attentive to present-day difficulties with regard to prayer and to the language of the Liturgy in Christian living, the document is sober in its formulation. It ought to last as long as the type edition which it promulgates and not rely on expressions which would give the impression of being linked to a particular social or historical context.

2. The document *Indicationes quaedam pro celebrationibus liturgicis in Ordine Praedicatorum*⁵ has its origin in a particular liturgical genre geared towards ceremonies, and was approved by a General Chapter of the Order in 1974. The text together with a commentary may be found in a number of the review *Notitiae*⁶.

In the first part, this document includes theological and structural orientations, useful for an appreciation and a perception of the originality of a liturgical assembly that includes men and women Religious together with other members of the Christian assembly.

3. The introductory part of the Dominican Proper includes also two other documents: a) an *Introductio Generalis*⁷; b) *Complementary Adnotationes. De celebrationum nostrarum liturgicarum significatione*⁸. The purpose and even the expression of these texts come in contact with different literary, liturgical or legal genres: preface, general presentation, directives, or even doctrinal notes. The importance of these Introductions is linked to their catechetical value in order to animate liturgical life and to their reception by the communities⁹.

They are not directly “Praenotanda” in the common sense of the word. We can however ask ourselves if, in the liturgical books issuing from the reforms of Vatican II, the type “Praenotanda” is not understood in a very analogical sense. Likewise, a comparison between *L’Ordo celebrandi Matrimonium (1969)* and *l’Ordo lectionum Missae (ed. typica altera 1981)* shows a modification towards “praenotanda” which are more developed.

We could compare the introductory section of the *Proprium Officiorum O.P.* either with the “Directorium de Opere Dei persolvendo”, with the *Thesaurus Liturgiae Horarum monasticae 1977*¹⁰, or with the “Introduzione” of the *Proprium Officiorum Ordinis Servorum B.M.V. 1977*¹¹.

4. While the main object of this book is for celebration, the *Proprium O.P.*, is also a work of reference. In the typical Latin edition, these introductions quoted above, include notes, which are rather ample. They sometimes provide numerous references to Church documents or to documents of the Order; they indicate passages from the Fathers of the Church or from Dominican authors, especially Humbert of Romans and S. Thomas Aquinas, and sometimes refer to a well-known Liturgical study. This editorial option, appreciated differently by some, has this objective: the better to understand the evolution of the Church and the Order’s legislation in liturgical matters, and to allow for an appreciation of the sources and even the composition process of this Dominican Liturgy of the Hours. Those responsible in communities and formators ought to find in this introductory section, a stimulus for this “liturgical formation in spiritual living” about which treat the post-conciliar documents, and which correspond also to the tradition of religious Families, which historically includes the choral celebration of the Liturgy.

The Letter of Promulgation “Orationi et Promulgationi” and the “Indicationes quaedam pro celebrationibus...” are called upon to be translated as such in modern language editions. For the *Introductio generalis* and the *Adnotationes complementares*, a reasonable margin of adaptation is foreseen, clearly distinguishing what is linked to the Latin edition itself, and that which in the translations calls for adaptation. It would no doubt be interesting to make a comparative study of the

⁵ Cf. LHOP, pp. LXXIV-LXXXV ; ed. fr., pp. XXIX-XLI.

⁶ Text in the *Notitiae* 14, 1978, pp.480-489 and presentation of D.DYE. , « IV. Orientations proposées pour les célébrations liturgiques dans l’Ordre Dominicain », *ibid.*, pp. 464-479 ; in *Analecta S.O.P.* 43, 1977, pp. 260-273.

⁷ Cf. LHOP, pp. XXIX-LXIX.

⁸ Cf. LHOP, pp. 1-22.

⁹ Cf. “Translationes Proprii O.P. in linguis vernaculis”, LHOP, nn. 72-79, pp. LX-LXIII.

¹⁰ See the documents “Preface et Directoire” in *Notitiae* 13, 1977, pp. 157-191.

¹¹ Cf. « Il Proprio dei Servi di Maria », *Notitiae* 13, 1977, pp. 233-245.

already realised adaptations, the better to realise how beginning from the typical Latin edition, those in the vernacular languages have assured the “reception” of this book in that area dealing with the symbolic and ecclesial dimension of the Liturgy¹².

II. SOME CHARACTERISTICS OF THE DOMINICAN PROPER

Some characteristics of this Proper are interesting to note, either for their structure or for their content, and also to discover how the general directives of the Liturgical reform in this domain were applied.

A. THE PROPER OF THE SAINTS

As is proper, the most important part of this book, in fact its chief objective, is that part known as *The Proper of the Saints*.

This Dominican Liturgy of the Hours harmonises celebrations covering two *Calendars*: “The particular Calendar for the entire Order of Preachers” and the “particular Calendar for use in the O.P. Provinces”. Celebrations for whole Order of Preachers will find in this book developed formulae; the rest in practice, memoirs of particular Blesseds, simply including a historical notice, with proper collect and the rest in the particular Common. In their adaptations, Provinces may lawfully foresee other elements.

Hymnody has been the object of a complete revision, following on the criteria used for *Liturgia Horarum* of the Roman Rite. Eighty-three hymns or assimilated texts are to be found here. The distribution begins as follows: some new Latin compositions (St. Thomas Aquinas, St. Dominic, etc.) revisions of the formulae in the *Breviarum O.P.* (1962), borrowings from *Liturgia Horarum*, the use of ancient texts coming from the “Prototype” of Humbert of Romans (1256) or from lists of hymns¹³.

A selection of *typical psalms* was made, according to the criteria of *Institutio generalis de Liturgia Horarum*, for the principal Dominican Feasts. These psalms also include titles and appropriate “patristic phrases” together with prayers from the psalms selected and elaborated according to analogous criteria. The *antiphons* vary in number. Quite often, as in other Propers, there are several series. In every case, there is always a choice “in cantu” and in some sections, references to chant books are also indicated. Sometimes, proper antiphons are indicated for use with ferial psalms. This too is recognised by the decree of confirmation. It is being looked to at the moment, and it was in order to respond to a double wish for variety and for psalmody not directly “festive” that this structure was envisaged. Though not exactly usual, it existed in what are known as the “Gallican” liturgies and besides, it can refer to an actual reflection on the different types of antiphons. In *Liturgia Horarum* of the Roman Rite, the antiphon is not the unique “key to the meaning of the psalm”; it can also be considered as an element providing space for the psalmody¹⁴.

Psalms prayers, new compositions or revision of traditional series, are foreseen for principal celebrations. By reason of their optional character it seemed preferable to place these formulae in Appendix, all the while indicating their existence in the course of the Office, after the psalms. Work of

¹² Since the LHOP publication (latin version) and of this article, Regional Dominican Liturgics Commissions were advised to realize a single introduction, in order to synthesize “Introductio Generalis” and “Adnotationes complementares”. See, as an example, LHOP ‘s French and Italians editions.

¹³ On what one usually calls the “Prototype”, by Humbert de Romans, see the volume presenting the texts of a meeting organized for this manuscript in 1995 : L.E BOYLE (†) et P.M. GY (†) in collaboration with P. KRUPA, O.P., *Aux origines de la liturgie dominicaine : le manuscrit Santa Sabina XIV L 1*, CNRS-Editions/Ecole Française de Rome, 2004, 456 pp. – (diffusion Ed. De Boccard, 11 rue de Médicis, 75006 Paris). See a presentation in IDI, n. 428, janvier 2005, pp. 16-17 ; and in *Analecta O.P.*, 113, Fasc. I, 2005, pp. 139-142.

¹⁴ Cf. D. RIMAUD, « Les antiennes dans *Liturgia Horarum* : intérêt et limites », Liturgy (Resume of the Cistercian French-speaking Commission).

reflection and creation was undertaken for the prayer over the Canticles, the genre being novel in the history of the Liturgy.

*The Index of Biblical readings*¹⁵, offers easy assessment of the principal books used. First of all, the New Testament, principally the Letters of Saint Paul. We printed the text for the feasts, the Solemnity of Saint Dominic, as well as for memories “in the case where these may be celebrated with the degree of Feast”. *L'Introductio generalis*¹⁶ includes a reflection on the use of Sacred Scripture in this Proper. It underlines that “listening to these passages applied to Dominican saints, is an opportunity for the discovery of new aspects of their spiritual riches, and especially the possibility of opening up hearts to the action of the Holy Spirit, and to a dramatic reading of the history of salvation¹⁷.”

The *historical notes* placed at the head of each formula, were very carefully prepared. The text is much longer than is that of the *Liturgia Horarum*. Following on the Blesseds special to them, the Dominican Provinces include in their editions, important complements. Among these adaptations, that of the Italian Provinces is without doubt one of the richest in this area of Readings. In the Latin edition can be found sixty authors and a hundred and sixteen texts. The greatest number derive from Dominican tradition. Among the authors most frequently quoted, we have to mention Humbert of Romans, Catherine of Siena, Jordan of Saxony, Thomas Aquinas and Vincent Ferrier. Some of the Readings, while conserving their liturgical nature, tend to be more biographical, while in no way resembling the old “second nocturns” or even some renderings of the Proper of the Servites of Mary, who after an initial choice of a spiritual type, often conclude with a text that is purely biographical.

In order to allow communities to benefit from large spiritual extracts, some passages may exceed the usual length. In this case, there is always an indication of reduction, or again, a reading, with the same introduction, may use one or other of the subsequent passages. As in the case of the French edition of the Liturgy of the Hours, the *Proprium O.P* has provided an *Index thematum lectionum et Libelli precum* which includes twenty eight keywords, some of which containing sub-divisions. This thematic table is destined to facilitate use of this book outside celebrations which are not directly liturgical.

The *responses* following the Readings are in the main taken from the traditional treasure of the Office books. Some are of recent composition, destined for this Proper or borrowed from *Liturgia Horarum*. For each saint or Blessed of the Calendar of the whole Order, we always note the lengthy response esteemed typical according to received usage or in function of appropriation. In an Appendix, can be found references to books of Chant, a selection of forty-four Responses for the feasts of saints and twelve for the Commons. The section *Elementa de tempore* likewise includes a list of long Responses, together with lists of *incipit*. The *introduction generalis*, as the special *Prænotanda* of these sections, recalls the structuring role of these pieces in the course of the annual rhythm of the Liturgy. These presentations finally, furnish suggestions for the adaptation of these elements in language versions, pointing out among other things, the possible evolution towards the “tropaire” kind.

The Office of prolonged Readings, termed in this edition as in the case of other religious Propers, *Ad Officium vigiliæ*, is mentioned for the feasts of Saint Thomas, Saint Catherine of Siena, Saint Dominic, Our Lady of the Rosary, All the Saints of the Order of Preachers. It was deemed preferable to place these elements in an Appendix, supplying also titles and “patristic phrases” for the canticles, together with one single prayer for the three Biblical canticles.

The “*euchologie*” of this Dominican Proper (prayers, psalmic collects, prayers of praise or intercession, final blessings) is abundant. It results from a revision or a modification of all the old forms, from the insertion of prayers common to the *Missale Romanum*, as well as from new compositions. Criteria for elaboration were presented in the Introductions to the different books (Liturgy of the Hours and Missal-Lectionary). Some studies have already been undertaken on this *euchologie*¹⁸. As in the case of

¹⁵ Cf. LHOP, pp. 799-802.

¹⁶ Cf. nn.12, 34-36, pp. XXXV-XXXVI, XLV-XLVI.

¹⁷ Cf. *ibid.*, n.34, p. XLV.

¹⁸ Cf. A. Dirks, “De oratione beati Dominici”, *Analecta S.O.P.* 40, 1971, pp 167-169; Id. “De orationibus Sanctorum nostrorum in libris Ritus Romani instauratis”, *ibid.* 1972, pp. 514-525; J L FERNANDEZ, *Las oraciones colectas del*

the Proper of the Society of Jesus for example, this Liturgy of the Hours has sometimes two prayers: that common to the *Missale Romanum* is placed at Vespers, the other – linked rather to the community of Brothers or Sisters – to Lauds or to the Office of Readings.

Even though it be independent from the Liturgy of the Hours, we must add the edition in the same book, of the renewed *Libellus Precum O.P.* about which we shall say a few words later on.

B. VOTIVE OFFICES OF THE LORD AND OFFICES OF THE B.V.M. ON SATURDAY

We shall find two *Votive Offices of the Lord*: “Sanctissimi Nominis Jesu” and “Domini nostril Jesu patientis”. These forms were presented in the Letter of promulgation¹⁹, *Introductio generalis*²⁰, and in the introductory notes at the beginning of the Offices themselves²¹. Their characteristics are linked to the Order’s history, but also to a pastoral conjuncture still actual. (Confraternity of the Holy Name of Jesus, Patron feasts of Provinces or Monasteries, etc.). The 1962 *Breviarium O.P.* included an Office: “SS Coronae Spinae Domini” Instead of renewing this as have done some dioceses or Religious Congregations, it seemed preferable to include a votive Office of “Christ in his Passion”. In this case, a comparison might be made with the Proper of the Passionists who were confronted with a similar problem, though of greater magnitude.

By way of supplement to the formularies of the Roman Liturgy of the Hours for the memorial of the Blessed Virgin Mary on Saturday, the Dominican Proper proposes *Officia B. Mariae Virginis in sabbato* under five headings: “Sancta Maria Mater Dei”, “S. Maria Regina Virginum”, “S. Maria Mater Gratiae”, “S. Maria Mater Misericordiae”, “S. Maria Regina Apostolorum”. With the exception of a text by Nicolas Cabilas and of another from the Second Vatican Council, the ten other lessons are taken from Dominican authors. Among other materials, many of which are common to the Latin liturgical traditions, we might mention in the case of one hymn or another, the partial use of 13 century sequences contained in the “Prototype” O.P. of Humbert of Romans. Latinists from State universities are ready to recognise at the moment, interest in the Latin quality of these pieces. The praise prayers of Lauds are shorter than the usual models of *Liturgia Horarum*, thus realising a complementary kind. This section of the Dominican Proper might be the object of a comparative study with the forms of the Proper of the Servites of Mary, the richness and quality of which are unquestionable²².

C. SUPPLEMENTS FOR THE PROPER OF THE SAINTS

Dominican Compline

The special elements of Dominican Compline, in particular for the Lenten season, selectioned and approved by the Order in 1974, are edited in a manner which respects the sense of this Office in the actual Liturgy of the Hours These are indications to determine how to transfer elements to Vespers when Compline is not sung.

*The General Introduction*²³ draws attention to the role traditional in the Order, of the final salutation to the Virgin Mary at the end of the daily Divine Office. In the form of a procession, carried out

“*Proprium O.P.*” (ed. 1982): *apuntes para un studio liturgico, teologico y pastoral*, Roma : Pontificia Faculta de Liturgia de San Anselmo, 1981; M. Dykowski, *Contenuti mariani nelle orationi- Collette del nuovo Proprium O.P.*” (ed. 1982), Roma, Pontificia Focolta di Liturgia di San Anselmo, 1989.

¹⁹ Cf. MO V. de COUESNONGLE, Litt. Prom. *Orationi et Praedicationi, nn.16-17 in LHOP*, ed. lat. pp.XIX-XX, ed. fr.1983, pp. XXIII-XIX.

²⁰ Cf. *Officia votive, nn. 48-56, LHOP*, pp.L-LIV, ed. Fr. nn. 40-48, pp.XLIII-XLIV.

²¹ Cf. *LHOP*, pp. 547, 559-560, 568.

²² Cf. “Proprio dei Servi di Maria” *Notitiae*, 13, 1977, pp.243-244 and the texts in *Proprium Officiorum O.S.M.*, vol.1, Romae 1977, pp.195-276, 307; vol.11, Romae 1980, in fine.

²³ Cf. n. 65, *LHOP*, p. LVII.

from the first generation of Dominicans or in different manners depending on local would measure its significance for the communities.

Elements for the Proper of the Seasons

The Proper Offices O.P. is comprised of a selection of elements peculiar To the Liturgical Year (Advent, Christmas time, Lent, Holy Week, Paschal Time, Ordinary Time)²⁴, originating in the Dominican books, and requested by the Order. This section is a liturgical Thesaurus. It was established according to the methods used for the Roman Antiphony soon to be edited and taking into consideration the value of the texts, whether poetic or musical.

The required adaptation into living languages of this section, requires reference to the Latin edition, but also – as for the appendix of the long Responses for the feasts of saints – research among the existing productions in the Dominican provinces, and attention to the present evolution of pieces according to the linguistic airs.

Extracts from the “Libellus Precum O.P.”

Without doing injustice to the nature of this book which is a Proper, or to its orientation which is for liturgical celebration, the edition presents large extracts from the *Booklet of traditional prayers of the Order*²⁵. The elements have been the object of a very precise revision on the literary and historical plane. They have also benefitted from a renewed topography and presentation, usually “en stiques”

The grouping of the pieces falls into five sections: I. “Orationes circa Mysterium Dei et oeconomiam salutis”; II. Orationes ad Sanctos Ordinistri” III. Orationes variae et Sanctis nostris tributae”; IV. Orationes pro peculiaribus adiunctis”; V. Litaniae Virginis ab Ordine receptae”

In section 4 can be found prayers for the various Chapters of the Order for benefactors and also for travellers. At times, the Booklet resembles a Benedictionary. In many cases, while translating prayers “attributed to this or that saint of the Order” there is also some historical background or spiritual orientation.

III. COMPLEMENTARY NOTES

A technical presentation of this *Proprium Officiorum O.P.* would require numerous analyses together with viewpoints from a historical, liturgical, ecclesiological and sociological aspect. At the end of this survey, three remarks require our attention, even if these questions can only be touched on very briefly.

1. The legal and ecclesiological situation of the new liturgical Propers

The comparative study of the new Propers of Religious Families, shows how the expression “Proper” is an analogous concept. Some of these are conceived of as simple Supplements to the books of the Roman Rite. Others for objective reasons (importance of their calendar, particular Liturgical tradition etc.), can acquire the size of large books, constituting a real “Liturgy of the Hours”.

Even though that was not wholly presented at the beginning, the *Instituto generalis de Liturgia Horarum*, and on another plane, that of the *Missale Romanum*, by their similar approach to the Liturgy

²⁴ Cf. LHOP, pp. 687-715.

²⁵ Cf. *ibid.*, pp. 717-783.

and the possibilities they offer, can arouse not only a renewal, but the creation of liturgical courses which would be extremely rich and specific.

In a history of the Liturgy after the Council of Trent, Monsignor A-G MARTIMORT, had at the time expressed an interest in Diocesan or Religious Propers, as expressions of values and of liturgical traditions, diversifying and qualifying the Roman Liturgy²⁶. Following on the reforms of Vatican II, an ecclesiological and legal reflexion is indeed to be recommended in this area. A knowledge of the Liturgical books of the Church universal, a study of the legislative documents, together with an analysis of certain current Propers, should lead to a fundamental ecclesial and structural vision, for a seizing of the dynamism and pluralism, which in fact, the new Liturgy has brought about.

2. *The establishment of a text and its Latin references*

The present norms require a Latin reference, in order that the Liturgical Propers be confirmed by the Apostolic See. At the stage of transition where the Liturgy finds itself in the renewal following on the last Council, this measure presents a real advantage, and can be more easily understood in certain cultural contexts of the Church, While acknowledging the liturgical and theological rigor obliged by these norms, the experience of preparation and edition of a liturgical Proper in Latin, allows us to propose some suggestions.

It would seem necessary to recognise different levels of Latin: introductory texts or texts pertaining to rubrics or of contemporary composition; texts of authors of different epochs; Biblical texts of the NeoVulgate or of more ancient versions; texts of hymns, or of euchology etc. What is to be avoided however, is a certain form of Puritanism, as well as the uncontrolled use of neologisms. The introductory texts must be able to express what we wish to say and should make for easy understanding. In the very balance of the book, one should be able to accept liturgical texts (hymns, prayers, antiphons etc.) from different epochs, without according unilateral privilege either to compositions or to epochs. While respecting the definition of the liturgical elements provided by the present norms, a liturgical book must know how to show that various elements of tradition can happily co-exist.

In this sense, one cannot adopt a unilateral concept – not to say “mathematical” of the Liturgical reform; nor can one entertain a “fundamentalist” concept of Sacred Scripture, excluding a certain literary or poetic turn of phrase, allowed for in the best tradition.

The typical Latin editions destined to be adapted according to the different languages with a necessary margin of creativity²⁷, yet the selection of Latin pieces ought not to be sought solely in function of translation. Would it not be preferable to search for example in the traditional treasure house of the Office such or such a Response to the content and to the liturgical savor, and to place it after the Reading, rather than to compose a Latin formula for each piece? This latter would rarely have a literary dimension, and would in no way result in an authentic organic and experimental creation.

These remarks or suggestions must not allow us to forget that the necessity to refer to Latin, constitutes a real difficulty. Instead of opting for a unilateral or comprehensive solution, would it not be preferable to look for a middle-of-the road approach? We could think that the existence for each element of a Latin reference would suffice, thus allowing for the possibility of presenting the formularies, either as complement or as alternative in their original languages. Is it necessary for example, in every case, to opt for translating into Latin, spiritual or theological authors who wrote in the language in which they composed?

²⁶ Cf. A-G MARTIMORT, “*La législation liturgique*” in “*L’Eglise en prière. Introduction à la Liturgie, 3^{me} ed. fr.* Paris/ Tournai, 1965, pp 83-84.

²⁷ Cf. « Consilium », Instr. *De interpretatione textuum liturgicorum*, 25 ian.1969 (Writing the article, directly in French).

3. *Adaptation, conditions of a certain pluralism and reference to groups*

In several instances, the importance of the Dominican Proper is recalled even in its general Introduction, as a liturgical book, a link with the spiritual tradition of the Order, as well as a factor of identity for the communities and the Religious. These characteristics link up with the evocation of real pluralism. This is emphasised when the *General Introduction* treats of local adaptations, but also when the *Complementary Notes* evoke the symbolic dimension of Liturgical life²⁸.

The Prayer of the Church is always that of a group assembled *hic et nunc*. Consequently, the community should make its own the proposed elements, and each of the participants should feel at home with them and be able to express themselves there²⁹. The variety of formulae in the new Propers should help to achieve this. Again, it will be necessary on the level of regions or of nations, that adaptations be made with fidelity and openness, and that where communities are concerned, care must be taken to discover and to evaluate the diverse possibilities or suggestions offered. Without constituting per se a model, the development of the *Introductio Generalis* of certain Propers, reveals a fundamental need, issue of the liturgical reform: renewal of the Rites and texts, but also an explanation of their genesis, and the provision of orientations for a better appropriation and use by the groups.

Indications of the Propers, as their suggestions or the wealth of formulae, lead to a formulation in new terms, the use of the term *typical edition*. The editions in modern languages might likewise be termed thus, if at least their realisation is the result of a confrontation with the official edition for an entire Religious family, the reasonable taking into account of local linguistic and pastoral imperatives, and if this adaptation receives the approval of the Superior General of the Institute who precisely has the role in this area of being the guarantor of a true reference to a living tradition. Thus the relationship to the charism and to the institution of a Religious Family in its forms of prayer, presents itself under the aegis of an ecclesiology of communion. The reference to values is no longer proposed solely by fidelity to a Ritual, but also by the entry into the symbolic process where Liturgy is received and constructed.

Let us conclude this article by evoking a passage from the General Introduction of the Dominican Proper in French, which makes reference to thanksgiving and to mission:

“ In a manner appropriate to the Order of Preachers, preaching and the ministry of the Word of God, in its most missionary and prophetic engagements³⁰, actualises for us This Eucharistic dimension of each Christian life. Thus, in the word of the Apostle, proclamation of the Gospel of Jesus Christ, is a cult rendered to God Himself (Rm 1,9)³¹”.

Brother Dominique DYE O.P.

²⁸ Cf. LHOP, pp. 4-12.

²⁹ Cf. « Consilium », Instr. *De interpretatione textuum...*, n. 20, EDIL, 1219. Y. CONGAR, “L’ecclēsia” or Christian community, complete subject of the liturgic action in *Liturgie après Vatican II. Bilans, études*.

³⁰ “Predication give so many advantages and so many examples, this kind of activity is so appreciated by the Lord, that, without nonsense, spiritual men who are able to do it have to devote themselves to it before anything else; even more, it is a necessity for them. “Shame on me, if I don’t proclaim the Gospel: this necessity falls to me” (1 Co 9, 26) » (Humbert DE ROMANS, *Opera...*, II, p. 434).

³¹ Proper of the Order of Preachers, III. Liturgie des Heures/Sanctoral, specific French edition, approved by R^{me} Father V. de COUESNONGLE, Paris: French-speaking Dominican Provinces. 1983, p. XCIV, n. 101.

THE LITURGY OF THE HOURS AND THE PASCHAL MYSTERY

The connection between the Liturgy of the Hours and the Paschal Mystery is rarely studied on its own, even though in the *Catechism of the Catholic Church* (n.1174) the presentation of the Divine Office is placed inside the chapter entitled: “The sacramental celebration of the Paschal Mystery”. However, in order to justify the practice of the Liturgy of the Hours, insistence is rightly placed on the sanctification of time, perpetual praise, obedience to the precept of Jesus Christ to “pray without ceasing”, and to its benefits for the life of the Church.

The chief liturgical manuals (cf. AG MARTIMORT, *L'Eglise en prière* ed. nouv. Tournai 1983, T.IV, pp 276-283 ; J.GELINEAU, *Dans vos Assemblées*, nouv. Ed.Campin,1998, pp 508-517), studying the structure and the spirituality of each Hour underling the dimension “ Praise of the Resurrected One”, “ evening sacrifice”, emphasised more especially at Lauds or at Vespers. However, current studies on the theology of the Prayer of the Church, and of its link with the common priesthood of the Faithful, helps towards a better understanding of its links with the *experimentation of the Paschal Mystery*: John Paul II, “ Liturgia delle Ore, preghiera della Chiesa , *Notitiæ* vol. 37, nn. 416-417, 2001, pp. 116-119; J PINELL “*Liturgia delle Ore attuazione del Mistero Pasquale*” in the *Liturgy of the Hours*, Pontificio Istituto Liturgico, Rome 1979, pp. 82-86; D. de REYNAL, *Théologie de la Liturgie des Heures*. (coll.Beauchesne Religions), Paris 1985, especially pages 94-112; A. JOIN-LAMBERT, “The Liturgy of the Hours. A place of experimentation of the Paschal Mystery” in “*Liturgie des Heures. Expériences et perspectives oecuméniques*, ed. M.KLOCKENER and B. BURKI, Academic Press, Fribourg 2004, pp 61-81.

In its «Introductio generalis» and its «Adnotationes complementares», the Proprium Officiorum O.P. , latin ed. 1982, presents the composition and the structures of the revised Dominican Liturgy of the Hours. Divided in several sections, this introductive part constitutes a “treatise on liturgical spirituality”. We have reproduced here some passages where the links between the Divine Office, the Paschal Mystery and the religious apostolic life are mentioned. Cf. LHOP, latin ed. 1982, pp. 11-12, 18 ; Spanish ed.1988, pp. 79-80, 86-87 ; French ed. 1983, pp. LXXVIII-LXXX, LXXXVI-LXXXVII ; Italian ed, 1999, p. 41, 48, nn. 72-73, 83.

Centre and heart of our life

71. The union and the reciprocal action of apostolic life and the celebration of the Divine Office, assumes a rhythm whose modalities and size differ, when it is a question of communities of brothers, nuns or sisters.

As for the Eucharist, linked as it is with it, the Office is not mere recalling, but a presence of the history of salvation, the principle, centre and end of which is Christ. Thus the celebration of the Hours is not the material determination of the length or quantity of prayer, nor simply sanctification of the daily moments. It is also communion with these times of Christ and with that *hour* (Jn. 2,4; 7,30), when the Lord passed from this world to His Father (Jn. 13,1), thus accomplishing His promise of salvation.

The Divine Office, which allows us to enter into a more life-giving contact with the Lord, present in the midst of the praying community, thus assumes all our activities into His life, and resolutely engages us in His Paschal Mystery.

72. In this Paschal dimension of the Liturgy of the Hours, lived day after day through the weeks and the years, as in the cult of the saints, each community, brother and sister, according to particular conditions, follows the rule to “pray without ceasing”(Lc.18.1; 11, 5-13) and makes actual an essential element of Religious profession.

Thus, in the Liturgy, always considered as a true and solemn celebration, even when the community is restricted, an essential dimension of our apostolic vocation is realised: “ to proclaim in one spiritual act the praise of God and the needs of humanity, to unite this symbol of fraternal unity to the real communion”, and to arrive at “ constituting this perfect man in the strength of his age, who will realise the fullness of Christ” (Cf. Eph. 13).

Celebrations open to all

85. In several instances, this Proper recalls how our life, apostolic as it is, qualifies our celebrations, determining its style and opening, though not lacking in a certain sobriety.

The Office, “common prayer of the Church” should be accessible to all those who wish to learn “ to adore God the Father in spirit and in truth in the liturgical action.” Nevertheless, attentive to the discernment of the “ signs of the times”, the brothers and sisters are not content with knowing “ that by public worship and prayer” they can reach out to all people, and greatly contribute to the salvation of the world” By their witness, they make people aware that prayer born of the Word of God, and lived according to the example of Saint Dominic, offers a constantly new experience of Christ, and ought to provide a value in the eyes of those who deem themselves not to be Christians”

(LHOP, ed. fr. No 85, pp. LXXXVI-LXXXVII)

A FEW REMARKS CONCERNING PRAYER AND THE CELEBRATION OF THE OFFICE

1. Conclusion of the Prayers at Mass and at the Liturgy of the Hours

For a few years now, the habit has arisen in several countries, of pre-fixing the conclusions of Mass and Office prayer endings with “we ask you this...” before beginning the expression “Through Jesus...” Distinguished liturgists such as J.A.JUGMANN, C.VAGAGINNI among others, have always reminded us, that Liturgical prayer always addresses itself to God the Father... through Jesus...”. Pere Pierre-Marie GY (+ 20.12.2004), was also very opposed for historical reasons, and for reasons of liturgical theology, to the modification of the prayer conclusions of the Mass or of the Office, by placing anything before the “through Jesus...” We asked the opinion of Fr Jean EVENOU, former director of the review *La Maison-Dieu*, and former member of the Congregation for Divine Worship and the Discipline of the Sacraments, to outline for *INFO/CLIOP* the following note. In the various manuals of Liturgy, it would be wise to consult what is written concerning the dimension: “Celebrate with the Word” for example, J. Gelineau (ed.); *Dans vos assembles. Nouv.ed.* fr. Desclee 1989, pp 143-152.

“*La présentation générale du Missel romain* (sigle Latin: IGLH; fr.:PGMR) indicates once and for all, the conclusions of the Prayers of the Mass: short endings for the prayer over the Offerings and that after the Communion: “Through Jesus Christ Our Lord” (Per Christum Dominum nostrum); long Trinitarian conclusion for the collect (IGMR/PGMR,1970, n. 32; IGM/PGMR,2002,nn.54,IGMR 77,89). In French as in Latin, a full stop separates the conclusion from the body of the prayer which begins with a capital letter: “Through” Sometimes we hear the priest introduce the conclusion with “We ask you this”, or “We ask this...” Does the addition weaken or strengthen the formula?

The oldest texts (*Sacramentary of Verona; Rotulus of Ravenna 5/6^e century*), always have the same punctuation at the end of the prayers: “per” The two points show a neat, strong punctuation , a break in the diction. The “per” which follows, suffices to indicate the changeless end: *Per Christum Dominum* nostrum. The mention of Christ, whether or not it is followed by that of the Holy Spirit, is the expression required in Christian prayer, of the mediation of Christ.

Liturgical prayer has neither meaning nor value, unless it is the very prayer of Christ, present and acting in his Church. And as in the case of the prayer of the Mass, there is a question of a presidential prayer (IGMR; PGMR 1970, n.10; IGMR; PGMR, 2002, n.30), it is the priest by his manner of praying it, to lead to the point before the conclusion, or even to sing this latter, and thus to emphasise the worth and the importance of the “passage” by Christ.. The addition of “we ask you this” could only enfeeble the prayer, introducing a note of subjectivity into a common prayer addressed to God the Father in the name of the assembly.”

Jean EVENOU

2. The sign of the Cross in the celebration of the Liturgy of the Hours

- a) *The Presentation of the Liturgy of the Hours* (acronym Latin IGLH; French: PGLH) n. 266 gives the following indications:

All make the Sign of the Cross, from the forehead to the breast, and from the left to the right shoulder:

- ✓ At the beginning of the Hours when “O God come to my aid” is said
- ✓ At the beginning of the Canticles taken from the Gospel: Benedictus, Magnificat, Nunc Dimittis. The sign of the Cross is made on the mouth at the beginning of the Invitatory, at the words: “Lord open my lips”

The “Orientations proposed for liturgical celebrations in the Order of Preachers” (acronym Latin ICLOP, in LHOP, ed. Lat. 1982, pp.LXXXV-LXXXV; acronym fr. OCLOP, in LHOP, ed. fr. 1983 (pp.XXIX-XLI) number 39, give the following indications:

- All make the Sign of the Cross at the beginning of the Hours at: *Deus in adiutorium*
- The Sign of the Cross is made on the lips at the beginning of the Invitatory at the words: *Domine, labia mea aperies.*

- b) It is often questioned what Dominican communities should do. Here is what we can say. When the A. D’AMATO Commission (1973-1974), produced the document ICLOP/ICLOP, which expected to be approved at the General Chapter O.P. of Madonna dell’Arco in 1974, it asked the question with reference to No. 266 of IGLH/PGLH. The Commission stating that Dominican customs did not include making the sign of the Cross before the Evangelical canticles (Benedictus, Magnificat, Nunc Dimittis), esteemed that there was no reason to impose it on the communities of the Order. This indication which was not general in the former Roman Rite, had been inscribed in the *New Code of rubrics of the Breviary and of the Roman Missal* (25 July, 1969) and contested by A.G. MARTIMORT (*La Maison-Dieu*, n. 63bis, 1960, pp.38-39. It is important to emphasise the importance of the initial sign of the Cross at the beginning of the Office, accompanied eventually by an appropriate gesture depending on the Regions, (cf. ASOP 43, 1977, p. 271). The best then, is for the communities to hold on to what they esteemed should be done when the renewed Roman Liturgy of the Hours was adopted, or again to hold on to the Dominican custom, or to follow the indication of IGLH.

3. The final benediction at Lauds and Vespers

After the concluding prayer of Lauds and Vespers, if the Office is presided over by a bishop, a priest or a deacon, the people are dismissed by the salutation: “The Lord be with you”, followed by the benediction and the invitation “Go in the peace of Christ” (IGLH/PGLH, n. 54 and 256. Formerly the Roman Liturgy up to the reform of the Divine Office at Vatican II, knew no other form but the habitual form of dismissal, except for the Office presided by a bishop, *Benedicamus Domino* and not *Ite Missa est*

After the Roman liturgy of the Hours appeared, many Dominican communities asked themselves if it was suitable to have the salutation *Dominus vobiscum*, the salutation, and the invitation *Ite in pace...* given that the brothers and sisters find themselves in community after the Hours of the Office.

In July 1992 in Paris, a reunion took place with Pere A. Dirks, President of the Liturgical Institute of the Order, and Pere P.M. Gy, Director of the Liturgical Institute of Paris, a Dominican liturgist from Flanders and fr. D. Dye. It was agreed that a suggestion for normal choral celebration of the Liturgy of the Hours, in the convents of the Order, in the absence of a large assembly of the faithful, to keep to the blessing followed by *Benedicamus Domino*. This indication was transmitted in the *Introductio Generalis* (n. 47) of LHOP, ed. Lat. 1982, pp. XLIX-L and LHOP, ed. fr. 1983, n. 39 p. LXII.

In the ordinary and daily celebration of the Liturgy of the Hours, except if the presence of an important assembly requires it, especially in the case where the priest presides at the seat of the *presbyterium*, (sanctuary), the communities of the Order may conclude Lauds and Vespers – after the ending prayers – by a blessing appropriate to the Liturgical season and to the feasts, followed by *Benedicamus Domino* and the Response *Deo gratias*.

4. Some gestures for choral celebration or for the Regular life

The orientations of the *Proprium O.P.* underline the importance of gestures and attitudes, for the choral or communal celebration of the Divine Office: ICLOP/OCLOP, nn. 4, 9, 21, 40; LHOP ed. Lat. 1982, “Introductio Generalis” pp.LXIII-LXVI, nn. 80-85: “Adnotationes complementares, pp. 4-11, nn. 5-17; LHOP ed. fr. 1983, pp. LXXI-LXXVII, nn. 59-70. The works of the Commission A.D’AMATO in this area, were the object of a commentary in *Analecta S.O.P 43, 1977, pp. 260-273; reprinted in Notitia*, vol. 14, 1978 pp. 464-477. The ICLOP/ OCLOP says nothing about the modalities of chant or of psalmody. Without excluding that this custom might be maintained, ICLOP does not transcribe our former rubric of the choir seated//standing for the speaking or singing of the psalms. Nevertheless, the document expresses the importance of the doxology at the end of psalms or Canticles, together with the profound inclination which the choir ought to make at this moment. A seated choir during the entire psalmody, as is a common practice today, does not conform to the traditional customs of the Order.

In this section of *INFO/CLIOP*, only three particular gestures are presented. Some, as for instance the *venia*, is less frequent in the communities of friars, but is still practised in monasteries of nuns. As that was important in the “Instructions to the Master of novices” at the beginning of the Order, it is likewise important today, to show young friars and sisters, the correct manner to make these gestures. The significance of the various gestures is developed by Humbert de Romans *Opera de vita regulari*, ed. JJ Berthier, Vol II, pp. 160-178: Caput II “De inclinatibus”.

Profound inclination

The young generation of friars or sisters of the Order of St. Dominic, would undoubtedly be surprised if they studied the complexity of the rubrics in the pre-Conciliar liturgical books, or even the ceremonial in the celebration of the Divine Office. In the former *Caeremoniale iuxta Ritum S.O.P., ed. A.V.JANDEL, Mechlinae 1869*, three types of inclination were distinguished “head inclination”(COP, n.747 et seq.); “middle inclination” (*usque ad genua*) (COP, n. 756 et seq.); “profound inclination” (COP, n. 762, et seq.).

At the General Chapter of Toulouse in 1962 (ACG, n.137), a *Schema simplificatiois caeremoniarum in choro servandarum*¹ was approved. This document suppressed the distinction between “middle inclination” and” profound inclination”. A definition of profound inclination was given (cf. *Schema* n. 5), which in practice led to an inappropriate gesture.

The document ICLOP/ICLOP, of 1974, provided the following clarification:

“ According to choral customs, the profound inclination referred to in the Roman Missel (IGMR/PGMR n. 234) is usually made so that the hands can be placed on the knees”(Cf. ICLOP/OCLOP, n. 17, nte 18).

As to the conclusion of the prayers or to the doxology of the psalms, the document no longer states, as did our customs, when one was supposed to stand up. In the choral tradition, practice differed. The Dominican custom of rising at the *Qui tecum* or at the *Qui vivit...* had their origin in the Cluny type customs, while the Cistercian custom was to rise at the end of the conclusion, all pronouncing *Amen*. However that may be, the use of living languages, that generally speaking, no precise conclusion was to be arrived at. However, it is important that for the harmony of the choral celebration, with respect to the Regions, some precision and guideline should be offered.

¹ Text published as “Appendix” in the *Ordinationes vigentes Capitalorium generalium* (1932-1962), Rome 1963, pp 61-63 and ASOP 1963, pp. 54-57

Prostration, kneeling, total prostration

a) In the *Cæremoniale S.O.P.* ed.1869, numbers 781-790 is treated “De prostratione super formas”. The word “formas” corresponds to the elbow-rest on the high stalls. Here is how the gesture is realised:
“To make the prostration, kneel, cross arms on the chest, and bend until the elbows and arms rest on the forms or against the knees if there are no forms”.

At the Office and at conventual Mass, the use of prostrations was frequent in the former Dominican ceremonial. For example, each day at the conventual Mass, from the elevation of the chalice until the Pater, exclusively, the choir was in prostration on the forms

The *Schema simplificationis cæremoniarum...* of 1962 suppressed the custom of prostration, replacing this gesture with kneeling and sometimes the addition of a head inclination (Cf. *Schema, nn.* 11-13).

The document ICLOP of the 1974 General Chapter, n.38, indicates: *“It is also possible given the opportunity, and on certain occasions, to make a prostration”* For example, the preparatory Commission of this document offered a few examples: during the Reading of the Lord’s Passion, at the words: *Emisit Spiritum*; at the conclusion of the prayers/tropes of Good Friday and Holy Saturday,; for the anthem *super omnia* and the prayer *Respice* at the adoration of the Cross on Good Friday etc.

At present, some Federations of nuns O.P remind us of the meaning of the prostration and describe its possible use: cf. for example: Federacion de Santo Domingo/ Provincia de Espana, *Manual liturgico y ceremonial*, 1987, p.158.

These last years, perhaps under the influence of the “New communities”, a certain use of prostration is being restored. For example in the case of benediction of the Most Holy Sacrament, while the *Ritual of the Eucharist outside of Mass* indicates “genuflection is to be made on one knee” (Cf. n. 82).

b) In this area, there exists another somewhat analogous gesture which we must term *prosternation*, often signaled in the rubrics with the Latin verb “procumbere”. It means prostration of the entire body on the ground. (Cf. COP n. 798).

The Order’s Ritual provides for this in the *Professionis Ritus O.P.*, Romae 1999, to ask for *Misericordiam Dei et vestram* at clothing with the habit (n. 10), at simple profession (n.34) and at solemn profession (n.64). In this attitude, the brother or sister is prostrate on the ground, arms in the form of a cross.

During the Liturgical Year, we might mention a particular prostration at the beginning of the Lord’s Passion, for the celebrant, the deacon and the other ministers at the beginning (cf. *Missale et Lectionarium O.P.*, 1985, p. 29, n.4); for the brothers and sisters if the Rite of the adoration of the Cross is used.(ibid. p 39,n.23).

Prostration known as “Venia”

a) The Order’s Ceremonial (cf. COP n. 79) presents this gesture of the *venia*, traditional in our regular and liturgical history, as follows:

“To make the venia, the whole body is extended on the ground, not on the stomach, but on the right side, placing the left leg over the right leg”.

One of the ways used in the Provinces or the Monasteries to teach the young brothers or sisters how to make the *venia* is the following: The brother or sister takes hold of the scapular in the middle with the left hand; with the right hand, he/she takes hold of the end of the scapular, also on the left side; he/she bends first the right then the left knee; and bending, he/she places the left hand on the ground with the scapular, stretching it forward, and at the same time, he/she extends the right part of the body on the scapular, not bent but in a straight line in such a way that the knees are superimposed, while the head is resting on the hand or on the scapular.

The brother or sister who makes the *venia* does not get up until the sign is given by the one who presides or by the person before whom one makes the *venia*.

b) When the communities of brothers had a more developed and codified Ritual than at present, the use of the *venia* was quite frequent. Brothers and sisters of former generations, remember the occasions of common life when this gesture could be made or required: arriving late for Office or to the refectory or to certain reunions; faults in daily service or in choir; during the recitation of the Confiteor prior to Communion during the conventual Mass, during the chapter of faults etc.

Other more solemn occasions called for this personal or collective gesture: Welcome to a new prior or prioress; reading of an assignation; acceptance of an office in the name of obedience; the solemn chapters on 24 December and 25 March; at the time of prayers for those on a journey etc. Properly executed and received in a given context, this attitude, on meaning of which is to "ask pardon," or to underline one's obedience, had a strong objective and symbolic dimension.

c) The Order has kept on to this traditional gesture of its regular or liturgical life, the use of which is left to the discretion of communities of brothers or sisters, even if its usage is less frequent. According to information supplied by Provinces or monasteries,² the following is a list of occasions when this gesture may with discernment, be employed :

- ~ Reception of an official charge in the name of obedience, and during the reading of an assignation of a brother or sister into a community.
- ~ At the end of the singing of the Martyrology on the eve of Christmas and of the Annunciation of the Lord.
- ~ On behalf of a community, as a collective sign of welcome to its new prior or prioress.
- ~ At the moment of the Adoration of the Cross on Good Friday, if the Order's Rite is used.
- ~ When a brother or sister has caused a grave disturbance, by a fault in choir or in the common life, spontaneously, or on order from the superior.
- ~ According to our ancient custom if so desired, during the Sacrament of Penance when reciting the Confiteor, but kneeling or standing to receive absolution with the imposition of hands of the priest celebrant.
- ~ On the occasion of prayers or blessings for those on a journey or departing on a mission, unless one prefers to stay kneeling.

² Cf. *Manual liturgico y ceremonial*, ed. cit. p. 160.

BIBLIOGRAPHY

1. Editions of the Dominican Liturgy of the Hours in several languages

In a future issue of *INFO/CLIOP*, we shall provide a list of editions of the *Proprium Officiorum O.P.* ed. typ. lat. 1982, in different languages. This will include particular musical compositions for the Dominican Proper, as well as the orientations suggested by the Provinces or monasteries for the singing of our own Offices.

2. The book of Brother Antolin Gonzalez FUENTE O.P.

LA VIDA LITÚRGICA EN LA ORDEN DE PREDICADORES
Estudio en su legislación: 1216-1980
Roma, Santa Sabina, 1981

General presentation of this work

- a) This book, published in the collection “Dissertatione historicae” of the Historical Institute of the Order, has its origin in a thesis submitted by the author, in the context of the Pontifical Liturgical Institute of San Anselmo in Rome in 1965. The subject was a research of the liturgical spirituality of a mendicant Order. Very opportunely, fr. A.G.FUENTE, encouraged by the professors of San Anselmo and likewise by Fr. R. CREYTENS O.P., Director of the historical Institute of the Order, pursued and completed this work.

After the Introduction, and in four Chapters which present different aspects of the community liturgical life, and the life of prayer according to our tradition, (pp. 27-375), brother A.G.FUENTE transcribed in chronological manner, the legislative texts O.P. concerning liturgical celebration and its place in our life from 1216-1980 The Appendix occupies pages 379-526 of the work. It is followed by an “Indice analitico” (pp 527-571), very useful for referring to the author’s reflections or to a passage from a General Chapter.

On several occasions, with the sign VDLP, the introductory sections of the *Proprium Officiorum O.P.* as well as those of the *Missale and Lectionarium O.P.* refer to this work in footnotes. The summary given lower down, gives an insight into the liturgical sections analysed and presented in this book.

It is to be hoped that all libraries of the Provinces and monasteries of the Order, have a copy of this work. Likewise, it is indispensable that Master novices of brothers and students, as well as professors of theology and liturgy have acquaintance with this work.

- b) In conjunction with this number of *INFO/CLIOP*, and the questions we are asking ourselves, or the reflections we are entertaining in this 21st century about the liturgical and missionary life of the Order’s communities, it is interesting to underline some particular aspects:
- *Rhythms of the Divine Office* – From its beginnings, and in view of its Apostolic finality, the Order opted for a “canonical” and not for a “monastic” programme for the Divine Office. Relatively sober celebrations were likewise called for. In stating thus, we must be careful not to indulge in anachronism. Dominicans in the 13 century gave substantial time to the liturgy, as can be proved by viewing the liturgical programme for a day (cf. *op.cit.*, pp. 49-53)

- Importance of the Divine Office - While looking over the Order's legislation, one cannot but be struck by the General Chapters' emphasis on the celebration or recitation of the Divine Office as a fundamental element for the life of the Order (*Cf. opus cit.* pp. 104-114 and *indice analitico*); prayer realised with quality and a certain solemnity (*op.cit.*, pp 115-120).
- *On the question of dispense from liturgical life* – Several legislative texts “dispense from the sung choral Office for these categories of brothers (professors, preachers etc.), exacting however, participation at certain Hours of the Liturgy (*cf. op.cit.* pp 68-87). With the current renewal of the Liturgy of the Hours, with rhythms more appropriate for the apostolate and life in community, specific dispensation from choral Office is no longer mentioned as such, *cf.* MO A. FERNANDEZ “*Litterae de promulgation*” of the LCO 1958, ed. D.BYRNE, p.XII*.
- *Sacramental life and personal piety*- A whole chapter of the book is dedicated to this subject (*op.cit.* pp 145-218) conventual celebration of the Eucharist; fervour of the brothers; practice of the Sacrament of Reconciliation with counsels given to the Master of novices in the formation of the brothers. The “*orations secretae*” are evoked. In reading the account of the Acts of the General Chapters, one becomes conscious of the progressive change of terms (*secret prayers, private prayer, mental prayer*), but also the importance which the Order attaches to the intimate personal prayer of the brothers.
- *Apostolic dimension of the conventual liturgy* - this formula stems from modern terminology. Nevertheless, relations between conventual life, preaching, accompaniment of confraternities or groups, has always existed in the Order. The subject is treated in the book of fr. A.G.FUENTE's book (*op.cit.* pp 342-367). We know too that in the 17c. for pastoral reasons, the Order adopted the “*Lectionary of the Roman Rite*” for the Readings at Sunday Masses. Master A CLOCHE (1686-1720), on taking up his functions at the head of the Order, addressed to it a very long letter to remind the brethren of the importance of preaching and the missionary role of the Order.
- *Liturgical formation of the brothers*. Since Humbert de Romans until recent General Chapters, the Order's legislation emphasises the necessity of liturgical formation of the young brothers in the various areas: knowledge of the liturgical books, chant, ceremonies, link between Liturgy and “*orations secretae*” etc. (*op. cit.* pp. 120-131); *Indice analitico*, *cf.* “*Formacion liturgica*” 545)

* “*Character communitarius orationis liturgicae quem tam fortiter asserit constitution Sacrosanctum Concilium, nec non valde diminutum tempus officio choralis sacrum, melius iustificat suppressam dispensationis a sequenti chori*”

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In his study, Brother Antolin GONZALEZ FUENTE, pauses at the year 1980, before the first issues of the books of the *Proprium Ordinis Praedicatorum*. However, in several footnotes, he makes reference to the works of the Commission of A.D'AMATO (1973-1974) who prepared the documents submitted to the General Chapter of Madonna dell'Arco of 1974. Henceforward, while paying particular attention to the work of fr. A.G. FUENTE, to discover the role of the liturgy in the life and apostolate of Dominican communities, it is fundamental to refer to the Letters of the Masters of the Order promulgating the various books of the *Proprium O.P.*, as well as to the *General Introduction* to each section of the Dominican *Proper*.

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