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Commission Liturgique Internationale de l'Ordre des Prêcheurs - Commissione Liturgica Internazionale dell'Ordine dei Predicatori

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In his letter of November 2001, in which the Master of the Order, Fr. Carlos Azpiroz Costa, instituted the Liturgical Commission, he asked it to prepare the liturgical editions in Latin and to complete the Ritual OP, but also to give information to the Dominican Family. Through the periodical chronicles published in IDI (Informazioni Domenicane Internazionali), the friars, the nuns, the Sisters and the Dominican laity are updated concerning the work of the International Liturgical Commission of the Order (CLIOP).

However it seemed useful to the members of the Commission, to publish every now and then, a newsletter called INFO/CLIOP, presenting particular dossiers, letting all the Dominican Family follow the work done by the Commission. This newsletter will be published in four languages (English, Spanish, French and Italian). It will be sent to all the Provinces of the Order, in order to spread it to their communities of friars, nuns, Sisters and laity. The monasteries of the Order will receive it directly according to their language.

To start this series of INFO/CLIOP, we decided that it is important to let all the Dominican Family know about the letters of the Master of the Order, Bros. Timothy Radcliffe and Carlos Azpiroz Costa, about the liturgy. To present the *editio typica Latina* of our liturgy of the sick and the dead, we have to wait for the approval of the Congregation for Divine Worship and the Discipline of the Sacraments (CCDDS). Anyway the letters of promulgation of the rituals, written by the Masters, belong to the Rite of the Order. Given their value for Dominican Life, it seemed worthwhile to let the Dominican Family know them.

Presenting this newsletter, the members of the Liturgical Commission of the Order wish their friars, nuns, Sisters and laity of the Dominican Family happy Saint Dominic's Feast.

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WE  
**FR TIMOTHY RADCLIFFE O.P.**

PROFESSOR OF SACRED THEOLOGY  
AND HUMBLE MASTER AND SERVANT  
OF THE ENTIRE ORDER OF PREACHERS

LETTER OF PROMULGATION OF THE MASTER OF THE ORDER

[Profession ritual]

This *Rite of Dominican profession*, approved and confirmed by the Apostolic See, is being offered by me, with joy, to all the members of the Dominican family. I ask the Lord to call within our Order a great number of brothers and sisters, 'wishing to look for their salvation and that of others'<sup>1</sup> who undertake the evangelical life and the preaching of the Word of God, for which we are giving our life<sup>2</sup>.

After the *Proprium Officiorum* (1982) and the *Missale et Lectionarium* (1985), the *Rite of profession* constitutes an important section of the *Ritual*, a component of the *Proper of the Dominican Order*. According to the present liturgical legislation, this volume constantly refers to the *Ordo professionis religiosae* of the Roman rite (1970/1975), whilst adapting, with the freedom granted to each religious family, its components to our particular spirituality<sup>3</sup>.

Our Order has specifically wanted to safeguard the sobriety of its proper rites, and it has not adopted the use of litanies and the prayers 'of blessing or of consecration' of the newly professed. The consecrating value of the act of profession itself according to our tradition is accentuated<sup>4</sup> by the use of texts and monitions which date back to the first generations of our Order or to the Acts of the general Chapters held since Vatican Council II.

Consequently, our rite of profession, a particular tradition which, in its fundamental parts, goes back to the times of St Dominic himself, whilst applying the directions of Vatican II, becomes a wholly liturgical rite. In fact, the old, capitular celebration<sup>5</sup>, characterised by its particular structure, nowadays takes place in church, accompanied by a Eucharistic celebration or at least a liturgical action. Thus, this rite becomes an ecclesial act, where the offering of every brother or sister becomes intimately united with that of Christ himself.

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<sup>1</sup> LCO, n. 1, *Const. fund.*, § II.

<sup>2</sup> Cf. MO T. Radcliffe, Lettre à l'Ordre : « Donner sa vie pour la mission » (3 avril 1994).

<sup>3</sup> SCCD, *Indicationes pro Ordine professionis religiosae aptando*, 15 juillet 1970 : « Notitiae » 6, 1970, pp. 319-322 = EDIL I, pp. 697-701

<sup>4</sup> Cf. P.-M. Gy, Sur le caractère consécrationnaire de l'acte même du vœu solennel dans la théologie de Saint Thomas d'Aquin [19.11.1996]. *Analecta O.P.* 1998, fasc. III, pp. 408-410. V. Romano, Indole e valore della Professione domenicana, « Eco di S. Domenico », Numéro spécial, décembre 1996.

<sup>5</sup> *Processionarium S.O.P.*, ed. MO E. Suarez, Romae 1949, pp. 156-158.

In the preparation of this section of our Ritual, particular care was given to historical and liturgical research, together with consultation with the various branches of the Dominican family<sup>6</sup>. A number of male and female experts have collaborated with the Liturgical Commission of our Order. I myself, as master of the Order, have closely followed this work in its different phases.

This *Rite of Dominican profession*, edited in one volume, pertains not only to the men and women religious of consecrated life, but in view of the evangelical life indicated in the beginning of the General Introduction, also concerns laypersons, priests and deacons belonging to the fraternities of Saint Dominic.

In the Introduction, the main theoretical and structural aspects relating to the formularies of reception and profession, which contain the fundamental elements common to all the branches of the Order, are presented. The four parts of this volume apply respectively to the Brothers, to the cloistered nuns, to the Sisters and members of the secular Institutes and of the Society of apostolic life, to laypersons and other members of the fraternities of Saint Dominic.

I declare this *Rite of Dominican profession*, which forms part of the *Ritual of the Proper of the Order of Preachers*, to be the typical edition for the Brothers, cloistered nuns, and the members of the Dominican Fraternities. The rite for the Sisters and other members of the Institutes aggregated to the Order, printed as supplement, is proposed to them according to the disposition of the general Chapter of Tallaght<sup>7</sup>, as was the Ceremonial of my predecessor and master of the Order, Fr Martin Stanislas Gillet<sup>8</sup>. The decree of approval of the Apostolic See to the supplements of the Order to the *Liturgy of the hours* and to the *Roman Missal*<sup>9</sup> also allows the use of the Dominican Proper by the Sisters, as an important element for the aggregation of an Institute to the Order.

The translations and adaptations of this *Rite of Dominican profession* for the different linguistic regions will be prepared according to the norms of the Apostolic See and to the indications already given for the other parts of our *Proper*<sup>10</sup> and which are specified in the general Introduction<sup>11</sup>.

May the Almighty Lord grant us to move onwards as one in our common call and mission, with a single profession binding us in his footsteps.

Given in Rome, in our General Curia, on the 25<sup>th</sup> of March 1999, solemnity of the Annunciation of our Lord.

**Fr. Timothy RADCLIFFE, O.P.**  
*Master of the Order*

**Fr. Vincenzo ROMANO, O.P.**  
*President of the Liturgical Commission of the Order*

<sup>6</sup> Cf. V. Romano, « Il Rito della Professione O.P. », *Analecta O.P.* 1998, fasc. III, pp. 371-407.

<sup>7</sup> ACG 1971, n. 172 : « We charge the Master of the Order to provide for an appropriate adaptation of the rite of investiture and profession for the cloistered nuns and sisters of the Order, in order to favour the unity of the liturgy of the Order.».

<sup>8</sup> Cf. *Caeremoniale iuxta ritum S. Ord. Praed. de Receptione ad habitum et de Professione tum temporaria tum perpetua, pro Monialibus eiusdem Ordinis et Sororibus Tertii Ordinis Reguaris* (ed. minor), Roma 1930.

<sup>9</sup> Decreto di approvazione degli “Officia” del *Proprio O.P.* (Prot. CD.671/76), in LHOP, p. VI.

<sup>10</sup> Cf. *Translationes Proprii O.P. linguis vernaculis*, in LHOP, “Intr. gen.”, nn. 72-79, pp. LX-LXIII.

<sup>11</sup> Cf. nn. 19-23.

## Letter of promulgation by the Master of the Order

### [Ritual of the sick]

1. In all the periods of our life, we are called to follow Christ, after the example of our father Saint Dominic, according to the fundamental aim of our Order, which encourages us in this double movement of mission and communion. Thus, every time we bear witness to the evangelical meaning of suffering in the different circumstances of our life<sup>1</sup>, by sharing the difficulties of so many brothers and sisters, we become real preachers of the paschal mystery, of the cross and of the resurrection of our Redeemer. And, if it is true that ‘it is proper for good men to sustain each other in their infirmities’<sup>2</sup>, to obey the law of God<sup>3</sup>, the members of the Order are called ‘to care for each other, irrespective of age or condition of life, whilst letting themselves be touched by the needs of those who are suffering’<sup>4</sup>. In every circumstance, as declared by the general Chapter of 1974, our solicitude, shown by fraternal help and common prayer, bears timely witness, in the world in which we live, to the solidarity created by the Gospel, to our faith in God and to the presence of the resurrection of his Son’<sup>5</sup>.

In the ministry of the Order, many of its members meet sick people, handicapped persons, and human beings who, for one reason or another, are wounded by life. Moreover, there are brothers and sisters working in hospitals or in caring homes. All these situations create an opportunity to verify the meaning of faith and charity which should give life to our community, as do the moments of personal suffering which can come to a brother or a sister<sup>6</sup>.

### The memory of the tradition of the Order

2. From the beginning of the Order, our Constitutions asked from our superiors a special attention to the care and the visit of the sick<sup>7</sup>, and different general Chapters have recommended us to ‘take care kindly of the sick’<sup>8</sup>. Consequently, when he comments on responsibilities in the Order, Humbert de Romans affirms that ‘there is no greater mercy than that shown towards the sick (...) so that one can serve God wholeheartedly, or better, serve Him in ones neighbour and serve ones neighbour in Him’<sup>9</sup>. During the centuries, numerous people, in lay confraternities or in the modern religious congregations aggregated to the Order, have exercised the service of evangelical charity and the ministry of mercy towards the sick.

These institutional and missionary orientations find their inspiration in the example of Saint Dominic ‘who was the father and comforter of the sick brothers and of all those who were suffering’<sup>10</sup>. Several Dominican saints, both male and female, have equally shown this evangelical compassion, such as Margaret of Hungary, Catherine of Siena, Martin of Porrès, Jean Macias, Marie Poussepin, Pierre Georges Frassati and many others.

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<sup>1</sup> Cf. SD, n. 25 : EV, n. 665.

<sup>2</sup> Humbert de Romans, I, p. 375.

<sup>3</sup> Cf. Gal 6, 2

<sup>4</sup> ACG 1992, p. 231.

<sup>5</sup> ASOP 1977, P. 144, n. 5.

<sup>6</sup> Cf. ACG 1992, pp. 231-233 ; VFC, n. 68.

<sup>7</sup> *I Const.* I 11.

<sup>8</sup> ACG IV, p. 388 (a. 1360).

<sup>9</sup> Cf. Humbert de Romans, I, pp. 205 sq.

<sup>10</sup> LCO, n. 9 ; LCM, n. 8 § I.

## Renovation of the liturgical tradition of the Order

3. Our present Constitutions prescribe to us the care of the sick and the attention which we should give to our elderly brothers<sup>11</sup>. We should have these needs at heart because we are living in a civil society which, although full of evangelical seeds and enriched with modern technology, because of the very demographic and social changes themselves, is all the time tempted by insensitivity and disinterest towards those who are physically or psychologically unproductive.

4. Besides the fraternal and institutional care, our Order has always been careful to offer our brothers and sisters spiritual comfort<sup>12</sup>, and to put at their disposal the help proposed by liturgy, as our liturgy books themselves prove<sup>13</sup>. Nowadays, whilst benefiting from the reformed liturgy according to the spirit of the Second Vatican Council, we are able to conserve some elements of our old Rite<sup>14</sup>. With this book we now present them to the whole Dominican family, so that its members will easily benefit from them.

5. Up to now, our communities have been able to use these reformed elements according to the approved adaptations of the general Chapter of 1974 which, after having received the confirmation of the Congregation of Divine Worship and the Discipline of the Sacraments, were printed in accordance with the observations of the same Congregation<sup>15</sup>. Now, for an adequate reception and actualization of the liturgical tradition of the Order, we have deemed it necessary to insert these elements of the *Processional*<sup>16</sup> in a complete new book, reformed in conformity with the *Ordo Unctionis Infirmorum*<sup>17</sup>.

6. Our present Ritual presents its proper characteristics, indicated in the general Introduction and also in the ‘Preliminary notes’ of every chapter. We here indicate some particularities which express the originality of this renewed Ritual.

a) In the description of the rites, one always takes into consideration the different situations, whether the brother or sister is in the community or in hospital, and whether there is the presence of a large part of the community around him/her or only of some of its members.

b) Moreover, the ‘Preliminary notes’ of each chapter propose various adaptations of the choral or common prayer, if most of the community cannot be present near the sick person.

c) Fraternal gestures, inherited from our tradition or inspired by the actual context of our life, are indicated or suggested to express the relationship between fraternal and sacramental life.

d) The texts and formularies of our tradition have been revised and are proposed together with modern elements. Whether they refer to our tradition or to the human and religious sensitivity of our times, they can be perfectly adapted to the circumstances, either in the translation of this Rite, or by the minister who will use this book.

e) The freedom to use this Ritual is mainly offered to all our communities of brothers, cloistered nuns and sisters, as a supplement to the Roman Ritual.

7. The Superiors of the communities will see that the brothers and sisters may benefit from the spiritual richness and from the intentions of the liturgical renewal<sup>18</sup>. By applying the *Ratio studiorum*<sup>19</sup>, the formators will introduce their students to the knowledge of the Ritual of the Church as well as to the meaning of the rites found in our liturgical books.

<sup>11</sup> LCO, nn. 9-10 ; LCM, nn. 8-10.

<sup>12</sup> Cf. LCO, n. 11 ; LCM, nn. 11-12.

<sup>13</sup> Cf. PS, pp. 158-186 ; COP, pp. 574-586.

<sup>14</sup> Cf. further, Intr., nn. 1-4.

<sup>15</sup> ASOP 1977, pp. 143-159.

<sup>16</sup> Thus called in our Order since the Middle Ages, this book was then called ‘Ritual’ by all the Church. The *Collectarium* and the *Breviarium* O.P. also contain these rites with some slight variations.

<sup>17</sup> Cf. OUI, nn. 38-39.

<sup>18</sup> ASOP 1977, p. 145, n. 7.

<sup>19</sup> Cf. *Ratio studiorum generalis Ordinis Fratrum Praedicatorum*, Romae 1993, nn. 17-18.

### Promulgation and translation of this Ritual of the sick

8. The present edition of the Ritual of the sick, which is part of our Proper approved by the Order and submitted to the revision of the Apostolic See, who had already confirmed its ritual elements, should be considered 'typical' by all the members of the Dominican family, according to the proper rules of each branch.

9. The translations of this book must be prepared, together with the eventual adaptation in modern languages<sup>20</sup>, under the responsibility of the competent Provincials or, in the case of an interprovincial commission for the Province belonging to one linguistic region, under the responsibility of the Provincial appointed to this task.

In the preparation of these translations and adaptations, the norms and dispositions of the Apostolic See and of the Episcopal Conferences, must be kept in mind, together with the orientations prepared at the request of the Master of the Order<sup>21</sup>, and what is said in the *Proenotanda* of the Roman ritual<sup>22</sup> or in the present liturgical book<sup>23</sup>. In the translations of this Proper, one can include local customs which will have been approved by the Apostolic See<sup>24</sup>.

The translation or adaptation of this book will be sent to the Master of the Order. After it has been examined, the eventual corrections inserted, and the text officially approved by him, it will then be sent to the Congregation of Divine Worship and the Discipline of the Sacraments to be confirmed.

10. 'Having gifts which vary according to the grace granted to us, let us love one another with mutual affection, competing with one another in reciprocal esteem, in an attentive zeal, patient in our distress, showing solidarity with our brothers in need'<sup>25</sup>. 'May the Lord grant us the knowledge to transform the mystery of the suffering and illness of each one of us into a way of communion and salvation'<sup>26</sup>.

Given in Rome, in our General Curia, on the 29<sup>th</sup> of April 2001, feast of St Catherine of Siena.

**Fr. Timothy RADCLIFFE, O.P.**

*Master of the Order*

**Fr. Vincenzo ROMANO, O.P.**

*President of the Liturgical Commission of the Order*

*Prot. n°: 66/01/593*

<sup>20</sup> Together with the Latin text of this part of the Ritual, an Italian and French version has been approved by the Order and has just been confirmed by the Apostolic See as the typical edition.

<sup>21</sup> Cf. V. Romano, *Indicationes quaedam pro adaptatione Proprii liturgici O.P. a Provinciis perficienda*, 24 juin 1978, ASOP 1979, pp. 13-30.

<sup>22</sup> OUI, nn. 38-39.

<sup>23</sup> "Intr.", nn. 33-36.

<sup>24</sup> Cf. SCSCD, "De calendario particularibus atque Missarum et Officiorum Propriis recognoscendis", *Notitiae* 10, 1974, pp. 87-88 ; *ibid.* 13, 1977, pp. 557-558.

<sup>25</sup> Cf. Rm 12, 6. 10. 12. 13.

<sup>26</sup> Cf. Catherine of Siena, *Letter* 5.

## Promulgation Letter by the Master of the Order

### [Rites of the Dead]

1. After being with us through the ties of fraternity and apostolic commitment, a Brother or Sister dies and goes to the Father. Through the death of this Brother or Sister God is in communication also with us, offering His message to the family, friends and community of the deceased.

Every now and then, therefore, questions arise in our hearts and in our memories: Have we loved this brother and sister enough? Have we been able to perceive with discretion, his/her inside nature? Was he/she an authentic son or daughter of Dominic for us in the Dominican family<sup>1</sup>? Was he/she like “the friend that God had given us” according to the expression attributed to St Francis of Assisi? And finally, did we go to visit him/her often enough when he/she was in hospital<sup>2</sup>?

2. It is on these foundations of fraternal and apostolic communion that the profound meaning of these Rites of the Dead should be placed. These rites are rooted in our liturgical tradition but should be renewed according the direction of Vatican Council II which has emphasised for us the Paschal mystery of Christ who died and rose again<sup>3</sup>.

#### **In our walk of faith.**

3. The event of death is an opening to life and we are made to live. We love life for its beauty, its attractiveness, its dynamism, and its friendships. We love it also, however, for the promotion of mankind as well as for the service to our contemporaries with whom we are in some way connected. Living is being continuously born, and Jesus receives from His Father the power to introduce the faithful to a fuller life and to the light of the resurrection.<sup>4</sup>

4. Many scriptural passages state that for whoever believes in God, our peace<sup>5</sup>, the difficulties of existence, the sorrows, and even sin and death cannot ever prevail against the liberating force of the Spirit<sup>6</sup>. It is not God’s intention to ruin His creation<sup>7</sup>, admirable masterpiece of the Word of the Creator, but rather to bring about its redemption and its fulfilment. Therefore, through the mystery of Easter “the last enemy to be defeated will be death” and “God will be all in all”<sup>8</sup> when our faith will achieve perfection by the last epiclesis of the Holy Spirit to which the Apocalypse refers “Behold, I will renew all things<sup>9</sup>, like rivers which will return to their origin.<sup>10</sup>

5. The books which have already been published in the context of the renewed liturgy of the Order, namely the *Missal and Lectionary*, the *Liturgy of the Hours* and the sections of the *Ritual* made up of the *Rites of Profession* and the *Rites of the Anointing of the Sick*, underline how our religious and apostolic life should be lived in the perspective of the Paschal mystery, in a eucharistic dimension, in which praise of God and service of humanity and creation become one.

6. This section of the *Ritual*, after the *Rite of Anointing of the Sick and their spiritual care*, has been renewed according to the great directions given to the Church by the Vatican Council II, in

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<sup>1</sup> Cf. ACG 1998, n. 34.

<sup>2</sup> Cf. *Mt* 25,36.43.

<sup>3</sup> Cf. *Rm* 6,3-4a.

<sup>4</sup> Cf. *Io* 5,26-29; 6,39-40.44.54; 11,25.

<sup>5</sup> Cf. *Is* 9,5; *Eph* 2,14.

<sup>6</sup> Cf. *Rm* 8,2.11.

<sup>7</sup> Cf. *Sap* 1,13.

<sup>8</sup> Cf. *I Cor* 15,27.28.

<sup>9</sup> *Ap* 21,5.

<sup>10</sup> Tommaso d’Aquino, *In III Sent., prol.*; cf. *Summa c. Gent.* IV 55.

order that our faith be revived by the compassion of Christ, author of our salvation<sup>11</sup>. Through the evangelical witness to be discovered in the community, in the mission and in prayer<sup>12</sup>, and through an appropriate liturgy<sup>13</sup>, may the different moments between death and burial be sanctified.

### **Death, a fracture in our fraternal communion.**

7. The death of a brother or sister or of some other member of the Dominican Family leaves a gap in the local community and in the provincial one, within the Congregation or Fraternity and even within the Order.

Even when the mourning comes about after long years of old age and sickness, as frequently happens nowadays, the feeling of separation is always a sorrowful feeling. A voice is silenced, there is an empty space left behind in the choir or in the refectory, a smile is missing from the community. A certain task or responsibility loses the one who takes care of it. In the apostolate, it is necessary to provide a substitute for him or her. The break in communication with the brother or the sister whom everyone in the area or in the mission had got to know, leaves a feeling of loss and emptiness.

8. The families, who, with a lot of courage and with sorrowful privation, have entrusted their son or daughter to the Dominican Family, are also tried by sorrow and by nostalgia. Formerly the strong of the Word of God was transmitted to them with affectionate gentleness by their loved one and now they ask themselves in whom they can confide with the certainty of being listened to and understood.

9. Our Christian experience tells us that a certain dialogue and even a form of friendship with the one who has died, may, in the vision of the faith which the Scripture talks about and which the ecclesial and Dominican tradition reminds us of, continue. Every deceased, through the mercy of God and the intercession of the Church, participates in the celestial Jerusalem and becomes a member of the Kingdom of God<sup>14</sup>. The Liturgy reminds us of these great realities, and the ecclesial prayers, corroborated by the Holy Spirit, unite us to the unique witnesses that are the saints and the martyrs of our times<sup>15</sup>. Our allegiance with the mercy of God is confirmed and strengthened by the example of these witnesses, our brothers and sisters in Christ and in Dominic.

### **The Ritual of the Order**

10. In the Promulgation Letters of other sections of the Ritual of the Order<sup>16</sup> there was occasion to remember how we should place ourselves with respect to our liturgical tradition. Moreover, in this same book, the general introduction offers historical and structural indications<sup>17</sup>. In this last part of my letter I wish to underline some aspects more directly linked to the liturgy of the deceased.

11. Up to the 20<sup>th</sup> century, the Order of Preachers, like the other religious Families, had conserved a liturgy for the infirm and for the deceased the richness and value of which had often been noted<sup>18</sup>. Attention to fraternal prayer and presence near the sick or dead brothers has always been alive, both in the orientations related to the development of the rites and also in the norms emanated by the Order about the prayers for the repose of the dead<sup>19</sup>.

<sup>11</sup> *Hebr* 5,9; cf. 2,10.

<sup>12</sup> Cf. ASOP 43, 1977, p. 174 adn. 5.

<sup>13</sup> Cf. Y. Congar, *Sacerdoce et laïcité*, Paris 1962, p. 166.

<sup>14</sup> Cf. CCC, n. 1682.

<sup>15</sup> Cf. TMA, n. 37; *Martiri domenicani del secolo XX*, IDI 389, genn. 2001, pp. 22-28.

<sup>16</sup> *Proprium O.P., III: Rituale, Ordo in electionibus Superiorum servandus*, Romæ 1992 (= ASOP 1991, pp. 257-288); *IV: Rituale, Professionis ritus*, Romæ 1999 (= AOP 1999, n. 1).

<sup>17</sup> Cf. sotto, «Intr. gen.», nn. 3-5.

<sup>18</sup> Cf. ASOP 43, 1977, p. 143.

<sup>19</sup> Cf. LCO, nn. 9, 10, 11, 70-75; LCM, nn. 8-12, 16-21, 45/2°.

12. Recently, following the indications of Vatican Council II, our Order has taken up the renewal of its own liturgical books, intending to keep, in the texts and in the rites, the elements that were predominantly ours<sup>20</sup>. Therefore the 1974 General Chapter approved a repertory of elements of our tradition related to the liturgy of the infirm and the deceased<sup>21</sup>. The Chapter entrusted the Master of the Order with the task of editing these texts in the form of Rites<sup>22</sup>, after approval by the Apostolic See.

Following many studies<sup>23</sup> and taking into account the experiences of the various Provinces, Monasteries and Congregations<sup>24</sup>, this Ritual has been prepared by the Liturgical Commission of the Order, as instructed by me, and is now being presented to the Order.

13. This section of the Ritual deals in particular with the funeral rites and the prayers for the repose of the souls of the deceased prescribed within the Dominican Family. I would like to highlight some specific aspects of this book:

a) The Funeral Rites of the Roman Ritual, recommends the sanctification of the various stages between death and burial. This is traditional as seen in our Processional and is highlighted with the renewal of this book. This should allow an authentic participation of the brothers and sisters in this liturgy, keeping in mind also their apostolic commitments.

b) The suffrages requested by the Constitutions of the individual branches of the Dominican Family are opportunely recalled in a chapter of this Ritual in which one may also find the elements offered by the *Libellus precum* renewed by the Order<sup>25</sup>. These suffrages are less developed than they were in the past, throughout the history of the Order<sup>26</sup>. Therefore the members of the Dominican Family will have to assess their fidelity, personal and communitarian, to these requirements. The enhancement of the different rhythms of the celebrations referred to above [cf. a] will allow everyone to place himself in a more truthful situation in relation to what is being asked of us.

c) The funeral mass, with the rites of the last farewell, as well as the participation in the burial, constitute the culminating moments of this liturgy. Our communities must take care of the preparation and the development of these celebrations with the same attention for each of their brothers and sisters. The poverty which sometimes accompanies the burial should not hinder the liturgical truth and the evangelical transparency.

d) In this Ritual there are frequent references to the relationships between us and the families and friends of our brothers and sisters. An appropriate mode of behaviour has to be found, keeping in mind the Order's responsibility towards each and every one of its members, whilst reminding ourselves of the duty of gratitude which we are to have towards our families, as we so opportunely recall on our anniversaries.

14. As with the Rites of the Anointing of the Infirm this section of our ritual offers, along with the renewed traditional texts, formularies and new indications. Other adaptations taken from other editions in specific languages might be considered as well.

<sup>20</sup> Cf. SCSCD, Decr. 25 luglio 1977: LHOP, p. v.

<sup>21</sup> ASOP 43, 1977, pp. 149-155.

<sup>22</sup> ACG 1974, n. 170.

<sup>23</sup> Cf. D. Dye, *Le rite dominicain à la suite de la réforme liturgique de Vatican II*, ASOP 43, 1977, pp. 193-275 (= "Notitiæ" 14, 1978, pp. 334-417; 463-499); A.-G. Fuente, *La Vida litúrgica en la Orden de Predicadores. Estudio en su legislación: 1216-1980*, Romæ 1981; M.A. Del Río González, *La Liturgia de la Muerte y de las Exequias en la tradición dominicana. Estudio histórico-litúrgico-teológico*, Salmanticæ 1998.

<sup>24</sup> Cf. V. Romano, IDI 221, febr. 1985, p. 18; *ibid.* 233, marzo 1986, p. 36.

<sup>25</sup> LHOP, pp. 764-773.

<sup>26</sup> Cf. H. R. Philippeau, *La liturgie dominicaine des malades, des mourants et des morts*, "Archives d'histoire dominicaine" I, Paris 1946, pp. 38-52; V. Romano, *Pour l'histoire de l'Office des morts chez les Frères Prêcheurs*, *ibid.*, pp. 232-240; A. Dirks, *De officio defunctorum in Ordine Fratrum Prædicatorum*, ASOP 1953-1954, pp. 389-394; A. Redigonda, *De hebdomadali Officii defunctorum recitatione apud FF. Prædicatores*, ASOP 1955-1956, pp. 50-61; M.-D. Chauvin, *La Liturgie de la mort dans l'Ordre de Saint Dominique*, Romæ 1920.

The monks and nuns, the sisters and the members of local lay Fraternities of the Order are invited to discover, through a suitable presentation, the liturgical and spiritual richness of this book. Young students in particular, are to be instructed on the Roman Ritual as well as on that of the Order. The pastoral side of the funeral, although being only a part of our ministry, is frequently a concrete missionary occasion. Even here, in fact, the compassion of our Father St Dominic and the charisma of St Catherine of Siena can help us to find the suitable words and gestures.

15. As is proclaimed in the first preface of the deceased, in Christ “shines to us the hope of the Blessed Resurrection”. At the centre of our faith there is, in fact, the Resurrection<sup>27</sup>: it allows us to act in freedom on the journey undertaken with profession, through which we, already conformed in Christ through baptism, grow in obedience till our death.

### **Promulgation and translation of these Funeral Rites.**

16. This edition of the Funeral Rites, part of our Proper, approved by the Order and subjected to the revision of the Apostolic See which had confirmed it in as far as ritual elements are concerned, is now to be considered as “typical” for all members of the Dominican family, according to the rule of each one.

17. Translations of this book are to be prepared in modern languages and eventual adaptations are to be under the responsibility of the competent Provincials<sup>28</sup>.

In providing the translations and adaptations, the norms and orientations issued by the Apostolic See<sup>29</sup> and by the Episcopal Conferences, must be kept in mind, along with the indications formulated on the instructions of the Master of the Order<sup>30</sup> as well as those contained in the Introduction to The Roman Ritual<sup>31</sup> or in this book<sup>32</sup>.

18. To all of us who feel the weight of suffering in the face of the mystery of death, may our Father Dominic be of assistance according to his promise<sup>33</sup>, in such a way that the great hope with which he enriches us may spread to our contemporaries.

Given at Rome, at our General Curia, 4<sup>th</sup> June, Feast of St Peter Martyr, in the Year 2001.

**Fr Timothy RADCLIFFE, O.P.**

*Master of the Order*

**Fr Vincenzo ROMANO, O.P.**

*President of the Liturgical Commission of the Order*

*Prot N<sup>o</sup> 66/01/1007*

<sup>27</sup> *1 Cor* 15,12-17.

<sup>28</sup> Along with the Latin text of this part of the ritual, a version in Italian and French has been approved by the Order and confirmed by the Apostolic See as typical edition in the respective languages.

<sup>29</sup> SCCD, Declar. *De interpretatione textuum liturgicorum*, 15 sett. 1969: EDIL I, n. 1963, nota a), pp. 623 s.; CCDDS, Instr. *De usu linguarum popularium in libris liturgiæ Romanæ edendis*, 28 marzo 2001.

<sup>30</sup> Cf. V. Romano, *Indicationes quædam pro adaptatione Proprii liturgici O.P. a Provinciis perficienda*, 24 iun. 1978, ASOP 45, 1979, pp. 13-30; *Translationes Proprii O.P. linguis vernaculis*, in LHOP, «Intr. gen.», nn. 72-79, pp. LX-LXIII.

<sup>31</sup> RE, nn. 21-25.

<sup>32</sup> «Intr. gen.», nn. 32-33.

<sup>33</sup> Cf. *Acta canonizationis Bonon.*, nn. 7-8, MOPH 16, pp. 127-130.



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**FR CARLOS ALFONSO AZPIROZ COSTA O.P.**

PROFESSOR OF SACRED THEOLOGY  
AND HUMBLE MASTER AND SERVANT  
OF THE ENTIRE ORDER OF PREACHERS

### **THE INSTITUTION OF THE LITURGICAL COMMISSION**

All the members of the Dominican family are well aware of how much care and love for tradition, as shown by the repeated interventions of the general Chapters<sup>1</sup>, our Order has lately dedicated to renewing our liturgy, especially with regard to the revision or the adaptation and enrichment of old texts, and to the publication of the new liturgical books of the new Proper O.P. This is seen also in the recent general chapter of Providence: "The true Dominican life and vocation nourishes itself from the liturgy: celebrated in the community, the liturgy animates and nourishes this life. It helps the community in its common flourishing and fraternal union. It is in fact the heart and soul of our common life. Even in the small communities, where liturgy is simple, we must see that it is dignified and beautiful; we must dedicate enough time to the celebration and sing at least part of the Office of Mass' (n° 217).

The general chapter of Providence has expressed joy and gratitude for the zealous work of the Liturgical Commission, especially of its president, fr Vincenzo Romano OP, who has worked tirelessly during so many years to prepare and publish the Dominican Proper (n° 245).

The time has now come to institute a new Liturgical Commission, which will continue the work in progress and which will assume the responsibility for publishing our liturgical books and promoting the life of prayer of the Order. After the customary consultations, as did my predecessor fr. Damian Byrne OP<sup>2</sup>, with the authority conferred to me by my position, I institute for a mandate of six years the new liturgical commission:

Fr. Dominique DYE OP, President  
fr. Thomas MCCARTHY OP  
fr. Raffaele QUILOTTI OP  
fr. Miguel Ángel DEL RÍO GONZÁLEZ OP  
Elena MALASPINA, school missionary.

The commission will be in charge of the following tasks:

1) To take care of the liturgical life and of prayer within the Order; to prepare our liturgical editions in Latin and to finish the preparation of the Ritual OP. Faithful to the recommendations of the chapter of Providence (no 245), we exhort the Commission to study the possibility of inserting in a future edition of the Proper OP some pages adapted from our mystic author Master Eckhart.

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<sup>1</sup> Madonna dell'Arco 1974 n° 16 ; Rome 1983 n° 170 ; Avila 1986 n° 102 ; Providence 2001 n° 214-221.

<sup>2</sup> Cf. ASOP 92, 1984, p. 294-295.

- 2) To communicate with the regional commissions (provincial and interprovincial) during the translation and adaptation of our liturgical books, and to consult me when I have to approve these editions in the national languages and ask for the ‘confirmation’ from the Holy See.
- 3) To inform our Order of the important official news of a scientific nature regarding liturgy. The Commission will make use of the right media to make known to those responsible for liturgy in the provinces, and to all the brothers of each province, all that pertains to liturgy and to prayer (by providing for example, suggestions for celebrants, melodies, accompanying prayers, different texts, and spiritual documents).
- 4) To keep in contact with the brothers and sisters in charge of the initial or permanent formation in the provinces, monasteries and congregations, in order to know what is already being practiced in the liturgical life and in prayer, and to make proposals.
- 5) In agreement with the general assistants, it will promote or in any case encourage within the Order the organization of regional assemblies linked to liturgical animation and to prayer.
- 6) To put into practice these objectives, the Commission will find the required help at the General Curia. It would be proper for the members of the commission to forward to me the program of their activities and the budget envisaged.

Given in Rome, in our General Curia of Saint Sabina, on the 15<sup>th</sup> of November 2001, feast of St Albert the Great.

**fr. Carlos A. AZPIROZ COSTA OP**  
*Master of the Order*

**fr. Jesús HERNANDO OP**  
*Secretary*

*Prot: 66/01/1617*

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***Addenda***

The works of the Liturgical Commission of the Order, especially the reports of its annual sessions, are published regularly in the IDI: see IDI no 414, September 2003; IDI no 418, January 2004 ; IDI no 425, October 2004. As regards the Colloquium of 1995 concerning the ‘XIV L1 manuscript of Santa Sabina’, cf. IDI no 428, January 2005 ; for the life and work of Father Pierre-Marie GY (+ 20.12.2004), a well known Dominican liturgist, see IDI no 429, February 2005 and IDI no 430, March 2005.

In February 2004, having left his post as general secretary at Santa Sabina to join once again his Dominican province in Ireland, Brother Thomas McCarthy was nominated in Dublin, director of the ‘*Dominican Publications*’. He felt that it was not possible for him to form part of the Liturgical Commission any longer. The Master of the Order thus nominated Fr Frank Borg, a liturgist from the Province of Malta, to take this post as a permanent member of the Commission. However, owing to his competence in music, brother Thomas McCarthy will remain in contact with the liturgical Commission.

Towards the end of the year 2005, a volume of ‘*Documenta*’ of the *Proprium O.P.*, entitled: *Additamenta ad Proprium Missalis et Liturgiae Horarum*, will be published.