Br Bruno CADORÉ, Master of the Order:

*Laudare praedicare, benedicere*. Letter on the Liturgical Celebration of the Hours


Exposition of the *Directory on Popular Piety and the Liturgy*

**Popular Religion**

Besides sacramental liturgy and sacramentals, catechesis must take into account the forms of piety and popular devotions among the faithful. The religious sense of the Christian people has always found expression in various forms of piety surrounding the Church's sacramental life, such as the veneration of relics, visits to sanctuaries, pilgrimages, processions, the Stations of the Cross, religious dances, the rosary, medals etc.

*(Catechism of the Catholic Church, n. 1674)*
## INTRODUCTION

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INTRODUCTION

*Letters of the Masters of the Order on Prayer and Liturgy*

With this number of *Info/Cliop* n. 11, which covers the year 2013, we want to include in first place the letter of the Master of the Order on the Celebration of the Liturgy of the Hours, as well as additional passages on the liturgy, taken from general chapters of 1995, 1998 and 2010, with some reference to the volume *Letters of the Masters of the Order of 1962 – 2011*.

Before the General Chapter of Rome, in 2010, CLIOP sent three petitions which were examined by the capitulars:

- “Celebration, obligation et rhythms of the liturgy of the Hours;
- “Concerning the old *Ordo missae OP*”;
- “Requests to the provinces concerning the translation of the *Proprium OP*”.

The General Chapter gave the following commission to the Master of the Order:

79 [Commission] Given the fact that some brothers and even some entities of the Order neglect the common celebration of the liturgy (*Relatio* of the Master of the Order, n. 88), we commission to the Master of the Order to address a letter to all the brothers about the liturgical life, especially the Liturgy of the Hours in its various daily rhythms, according to the requirements of law and Dominican life.

In response to this request, on 31st May, 2012, Brother Bruno Cadoré published the following document: *Laudare, prædicare, benedicere: A Letter on the Liturgical Celebration of the Hours*. The letter, circulated to the various entities of the Dominican Family, may be found on the website of the Order (www.op.org). We are republishing it in the various editions of *Info / CLIOP*: English, Spanish, French and Italian.

*Popular Piety and Dominican Tradition*

In December 2001, the Congregation for Divine Worship and the Discipline of the Sacraments published the following document: *Directory on Popular Piety and the Liturgy: Principles and Directions*. (DPPL). This *Directory* has been translated into the various languages of the Roman Rite. The Order’s Liturgical Commission has studied this document and has taken its approach into account in its work, including questionnaires sent to the Dominican Family (nuns, liturgical formators ...). During some meetings, we attempted to put into perspective the orientations of the *Directory* and the inventory of the traditional Dominican elements in the field of popular piety.

CLIOP’s work in this area did not result immediately in the preparation of a special issue of *Info / CLIOP*, since, at the request of the Master of the Order, Carlos Azpiroz Costa, the Commission had to give priority to the publication of three volumes in the series *Documenta* of the *Proprium OP*: Vol I *Additamenta ad proprium Missalis et Liturgiae*
Horarum; Vol II Ordo Unctionis infirmorum eorumque spiritualis curæ; and Vol III, Ordo Exsequiarum.

Also at the request of the Master of the Order, the Commission has worked for several years in the preparation of a dossier on the Liber Benedictionum et precum OP (LBP). This work, which will be completed in 2014, includes the study and renewal of the Dominican traditions of Libellus Precum, the Formularium and ritual elements on the various confraternities of the Order (Holy Name of Jesus, Angelic Warfare, Blessed Imelda, Jesus the Worker).

The second part of this number of Info / CLIOP is devoted to the connections between the Directory on Popular Piety and the Liturgy and the tradition of the Order in the field of popular piety: elements that historically have had or still have a connection to the life of various communities of the Dominican family.

Publication Notes

Finally, as we have done previously in this issue of the newsletter Info / CLIOP, we give some clarification on the Ceremonial of the Order, in reference to its history, but also in relation to the contemporary life of Dominican communities.

Preparation of this issue

The preparation of this issue of Info / CLIOP spanned several months and has benefited from the team that worked on LBP. Its current membership includes several writing levels. First, there are institutional texts (Letter of the Master of the Order, taken from general chapters). Some sections sometimes present analyses or specific clarifications; in this case, the name of the author is indicated at the end of the section. Similarly, two notes are included on the Ceremonial, which Master of the Order had asked of brother Dominique Dye during a visit to Paris.

The English edition is provided by Brother Martin Wallace (Prov. of Assumption), the Spanish edition by Brother Jesus Martin (Prov. of Spain), the French edition by Brother Dominique Dye (Prov. of France) and the Italian edition by Brother Raffaele Quilotti (Prov. of St. Dominic in Italy.)

Translated by Br Martin Wallace, OP
I

LAUDARE, PRAEDICARE, BENEDICERE

LETTER ON THE LITURGICAL CELEBRATION OF THE HOURS

My very dear brothers and sisters,

"Where are you going, Sir Henry?" "I am going to the house of Bethany”, he replied. As Blessed Jordan of Saxony recounts: “When Brother Henry left hislodgings and one of his companions asked him where he was going he answered, ‘To Bethany.’ He did not understand Henry's reply after posing this question to him. Only later on did he understand when he saw Henry enter Bethany, which means ‘the house of obedience.’ It was Ash Wednesday and Brothers Henry, Leo and Jordan were entering the Order, the house of obedience. At that moment and in that place, while the brethren were chanting, they presented themselves before them, much to their surprise, and putting off the old man, they put on the new, thus fitting their actions to what the friars were singing.” (Libellus 75) In this way, our brothers situated their vocation as Friar s Preachers within the Paschal mystery and the journey towards Easter and rooted it in the common celebration of the liturgy.

I am writing this letter to you about our common celebration of the Liturgy of the Hours (ACG Rome 2010 n° 79). In so doing, I am mindful of this moment in the life of our first brothers and of our own experience as we begin that part of “Ordinary Time” which follows the great Feasts of Easter and Pentecost. I shall neither dwell upon the necessity our celebrating the Liturgy of the Hours together, nor upon our promise to do so. Each of us knows the Constitutions of the Order and the Letters of Promulgation for the different liturgical books of the Proprium OP. What is more, each of us is aware of what it means when there is a lack of commitment to our common prayer. It is by building our regular life, personally and communally, upon this common celebration that we choose patiently to build the unity of our communities rather than to submit to the arbitrary subjectivism of the individual. Also, I have no wish to dictate the form of this celebration. Travelling around the Order the last year and a half, I can see how our customs differ. And yet, I can also see how much the unity of a community and a province can be fostered when care is given to our liturgical prayer. There is no doubt that we need well-prepared celebrations. We all know the delight of a beautiful liturgy, even when it is simple. At the same time, we all are painfully aware of the exhaustion, disappointment and tension that arise when our prayer is celebrated with excessive formalism or extreme casualness. At such times, the heart and reason for our celebration risks being displaced, causing us to turn our focus away from Christ and towards ourselves instead.

Instead, I would like to make two simple, yet radical points. The first is that our common celebration of the Hours is like a series of landmarks that direct our lives as we seek to give them over to our mission of preaching. Our prayer orients us on our journey of conversion, from Ash Wednesday to the Light of the Resurrection where we pass from the “old man to a man born anew” through the grace of that Breath of Life given by the Risen Lord. The second point recalls the expression used by Blessed Jordan: our common celebration of the liturgy allows us to encounter the source of our obedience and to draw from it. This obedience is to the mystery of the Word who comes to “configure himself” to humanity, so that humanity might become configured to God. Our common celebration unites us in obedience to the Word to whom we have prayed for the grace of consecration (“Consecrate them in the Truth. Your Word is truth”). The liturgical celebration thus clearly leads us to the source of our
obedience to the One who calls us to preach the Word of God and to participate in the work of evangelization.

As a “house of obedience”, our liturgical celebration invites us again and again to approach this call to unity, which I wish to consider from three points of view.

Celebration of unity in the Word

No doubt when each of us was moved by the deep conviction that we wanted give our life over to preaching in the Order, we were also delighted by the joy of being able pray with brothers and sisters. Together in listening to the Word of God, we become aware that this Word gradually comes to live in our own words. We bless and praise Him who unceasingly enters into the heart of humanity. Most often we pray in the choir which is arranged around a central empty and open space, open specifically to receive the One who comes. We do not go to the choir primarily to fulfil an obligation which we have assumed; but rather we assemble in choir to await together Him who comes, to welcome Him and, above all, to learn to recognise Him.

The liturgical celebration of the Hours, repeated several times a day in community, must be a time when the Word of God, and not ourselves, comes to be our centre. It is when we allow the Word to seize us, to take hold of our desire to give our life and enable this desire to do far more that we could ever do ourselves. This celebration repeated each day and each liturgical Hour gives us the courage to expose ourselves to the Word; to listen to the words of Scripture and the prayers of the tradition; to become accustomed to the familiarity that the Word wants to have with us; to discern through the words of Scripture the face of the Son that is revealed and who is the very source of obedience. We need constantly to regain our strength, to take heart. It is in this mystery of the liturgy that we learn how to do this, or better, in the liturgy we can implore the Lord to do it in us.

What is the work of grace that operates in us, both individually and communally, through the liturgy? I would venture to say first of all, that each celebration of the Office leads us once more to anchor our lives in those gestures of our profession. “What do you seek?” “God's mercy and yours.” Who among us has not been touched to the core by the beginning of Compline, when placing ourselves in the presence of God, we echo that question and response by which we announced our desire to make profession? In the presence of our brothers, each of us is helped once again to receive assurance of that mercy and forgiveness which gives us the courage to raise our eyes. Each of the other Hours begins with the cry for assistance to Him who alone can support our life, our fraternity and our preaching. We all know those days of which we are least proud; the days when we would have liked to have been more just, more caring, more attentive, less complacent; those days in which we no longer expected anything from the Lord; those days when our enthusiasm to begin anew, the radicalism of response and the generosity of the gift of self were not brought to this daily encounter with Him. The Daily Office, the “sanctification of the hours”, is an act of faith for us that, despite our failings, brings us always into the Presence of God. It is this promise that we celebrate, doxology after doxology, bow after bow. “Rise, brothers”, is the response to us on the day of profession. “Rise,” heard Blessed Jordan, “and put off the old man in to be clothed in that new man.”

The intuition of these young men going to the house at Bethany shows us the way that opened on the day of our profession, a way that leads to Easter. The liturgical celebration of the Hours writes this mystery of Easter on our heart even in the most ordinary part of our day. It envelops our own personal histories into a time that goes beyond us, and yet brings us into our true selves. It is the time of the promised covenant, heard in Scripture and sung in the Psalms, which gives us the words to tame and to be tamed by this Presence in every issue that confronts us and so enables us to respond to this call. It is the time of Christ and recognised
by those who were the first witnesses of his Presence and his mystery. It is the time of humanity who, recognising the Risen One, dares with the brothers of Emmaus to implore Him to stay with them. If we celebrate the liturgy of the Hours day after day and throughout the course of each day, it is so that our time is truly, strongly, seized by this Presence and becomes a place to recall this mystery. To be clothed in the new man, it is best to let the mystery of Christ take the place of the clothes of the old man.

We know that the tradition of the Order stresses (and the Constitutions ask) that, at the heart of this celebration of the Hours, the brothers celebrate the Eucharist and that they do so together in the Conventual Mass. We must consider once more the strength of this demand, which many of us would emphasise in our retreat talks for religious communities. Communion is rooted and finds its vigour and joy in the communal Eucharistic celebration. On account of their ministry it may well be that brothers must offer Mass in their parishes or for particular groups. Nevertheless the communal Eucharistic celebration must not remain for us merely an occasion for each priest to celebrate Mass when he has not already said his Mass somewhere else. Rather, it should be a pressing invitation to each brother, priest or not, to receive the Lord’s life in the Eucharistic sharing among his brothers. “Stay with us Lord...” we say together, like those disciples on the road to Emmaus, and make our hearts burn, impatient to follow you in our apostolic journey! Our communal celebration of the Eucharist should make us impatient to live truly together, rooting our preaching in the unity of our community of brothers. This we receive day after day in the broken Bread and the shared Cup.

Celebration of unity in fraternity

The liturgical celebration of the Hours must be a fraternal event. With the passing years and centuries, perhaps the liturgical celebration has gradually taken on the appearance of an observance, an aspect of the regular life in which we are engaged, a formal rite that we must fulfil like ticking off an item on our daily check-list. But, if when celebrating the Hours we celebrate the approach to Easter, then we are far from formalism or an obligation to fulfil a rite, to 'say our office'. (Think of when we place the body of a brother who has died us in the choir until his funeral. We do this less to indicate that the brother is still with us, than to return this brother, precisely because he is no longer with us, to Him who comes into our midst in order that He might bring this brother into His Easter.) It is Easter that urges us to hurry to the Office. It is the mystery of life always newly given that must make us impatient for this encounter. It is the joy of fraternity, sealed by the Eucharistic sharing, that unites us to celebrate together the hope of the coming of the Word of salvation.

Fundamentally, we celebrate the coming of the Word as that unseen source and foundation of our fraternity. Does not our coming together in choir several times a day give us the opportunity to recall the unfathomable mystery of grace? He comes to speak to the world and to us, giving us the strength and the words to dare to speak in our turn to Him. We let go of our own discourse and wisdom and everything we think we know in order to let Him speak. Several times a day we should ponder the joyful mystery of the Finding of Jesus in the Temple: He alone is the teacher who opens the meaning of Scripture! Liturgical celebration is a constant thread running through our days so that we might be woven in our 'consecration to the truth, which is the Word'. It is a consecration that we recall together, by which we are sustained together, and through which we are offered together. The liturgy of the Hours, tradition says, sanctifies our chronological time to God; in its repetition and duration, the liturgy consecrates our own interior “duration” to the truth that is the Word who comes. It is in this perspective that our Constitutions invite us to base our communities around the common celebration of the Eucharistic mystery (LCO 3). We might have been particularly generous at the first or the sixth hour; we could have confronted apostolic or personal
discouragement at the third or the ninth hour. But there is one hour, always favourable, when
it is the right time to draw strength and joy from the source of life. There is the favourable
hour to give in our turn the life that we have received with a firm heartfelt desire for the
salvation of the world. Once again, of course, one can raise objections, such as the number of
masses to be celebrated in certain apostolic and pastoral places, or the question of the rite one
would like to celebrate. The Order is based upon the communal celebration of the mystery at
the heart of all mystery and must lead us to renounce, absolutely, all temptation to relativism,
which would favour our own work, choices or preferences over and above the One who is the
source of our unity and the foundation of our community. There is a single unity between the
celebration of the Liturgy that sanctifies the Hours and the Eucharistic celebration that brings
communion. In the same way, when we live the apostolic life, there is a unity between our
preaching about the issues we encounter in the world and the service of charity we give to the
world. There is a single, profound unity that enables us to live the liturgical celebration of the
Hours our apostolic work and patient study. For it is always a question of our being ready to
recognise and welcome the Word that comes. By seeking to live together in this unity, we
celebrate the presence among us of Him in whose name we offer as the hope of salvation.

Celebration of a unity received for the salvation of the world

Into the heart of the community gathered for and through the celebration, it is not only Christ
who comes, but also the world. The celebration is in fact the moment when for the world is
nourished in fraternity. We say of Dominic that he spoke either of God or to God; speaking of
people to God or of God to people. We say of him, that he never ceased to intercede for the
world. The liturgical celebration of the Hours is the place where our communities bring into
the presence of God our aspirations for the world to which we are sent as Preachers.

We already bring these aspirations to Him by proclaiming the words of the Psalms that
express man's desires with so much insistence, his longings for salvation, and his frequent
incomprehension at what makes up his story. We bring these aspirations for the world when,
by singing the Psalms, we make the story of the people chosen by God our own story. It is in
being in the world in this way that we are a sign of the promise that the world can become a
'world for God'. Dare we say that, by singing the story of a people for God in the midst of the
world, we can open a breach in our contemporary history? A breach that allows us to raise our
eyes beyond what seems to be the limits of our destiny and beyond what appears as a 'dead end'
or an absurd barrier from a worldly perspective? We sing of the promise a Presence and a
Coming that does not accept 'dead ends' from a human point of view, but on the contrary,
projects the Light of a promise of eternity onto ordinary situations. To sing the liturgy hour
after hour calls us to be convinced that the world is saved and heard even in the midst of its
own noise. For Preachers, therefore, the world is placed hour after hour under that sign which
enlivens our consecration to the Word, namely, our desire for its salvation.

Of course, we again bring these aspirations for the world into the prayers of intercession,
which are so important in our tradition. Since Dominic first cried “What will become of
sinners?”, intercession has been a specific aspect of our spiritual tradition. The choice of the
apostolic life brings with it as a consequence our acceptance of the sorrows and the joys of the
world: its hopes and fears, certainties and doubts. Just as consecration to the Word invites us
to let the Word take our lives, transform them and raise them up to the Father, so our shared
destiny with the world must dwell in us and constantly invite us to new understandings of the
Promise. It must teach us to raise our eyes to the Father, presenting him with the needs and
care of the world. “I do not pray for them only, but for all who have believed through them”.
This is a double movement: the Word takes hold of us and in turn we speak a human
word to God which recalls Christ's concern for the world. This double movement “conforms”
us to Him who has opened the way to apostolic life. It is one and the same thing to speak to the world the Word of God in which we want it to be consecrated and to speak to God the words of the world with its hopes and fears. Sometimes we are fairly timid in our intercessory prayer, or even quite formal. We should dare to engage more fully in intercessory prayer which is an essential aspect of the spiritual school of Dominic, because it was the prayer of the Lord whom Dominic wished to follow as a preacher.

Dominic asked his friars to celebrate the Hours publicly. During the course of day our communities are invited to open their prayer to the world. We recall in the presence of God the joys, hopes, pains and fears of the world. Liturgical celebration is thus a compelling part of our mission of evangelisation (to spread the Church to the ends of the earth). It is an aspect of our office of preaching. Glorify God and give thanks for the extraordinary love that He gave the world and by which, without ceasing, He sustains Creation. Humbly receive the grace God gives us to intercede with Him for the world and to speak to him of those whom we commend in our prayer. Accept as well that grace by which God touches our lives when we ask Him for the world's salvation. Dare to believe that day after day through intercessory prayer the Spirit conforms us to the true image of the Son's praying to the Father, despite the clumsiness and indignity of our words. “Father I desire also that those whom you have given me may be with me where I am.” By our ordinary work being interrupted, by our 'leaving' the world to break into prayer, we give thanks for the sanctifying Presence of God who broke into our world. Are we not established as a community of preachers through the Spirit who patiently conforms us to the image of Him who is the only Preacher? Do we not allow Him to bring our awkward prayer to the Father and place in us that desire for salvation for which He gave his life and for which we wish in our turn to be preachers?

And so, with Him, let us proceed further each day towards Easter and let us ask for the Spirit, in order to preach.


- Br. Bruno Cadoré, OP  
Master of the Order of Preachers  
Prot. N. 50/12/484 MO
II

Extracts from the General Chapters
and the Letters of the Masters of the Order
On the Liturgical Life and Parayrt

1) General Chapters

General Chapter of Caleruega, 1995:

43.2 Fraternal and Penitential Encounter.
A spirituality based on God's mercy and on fraternal relations must help to free us from unhealthy guilt feelings, and to become responsible together for building up a community of brothers where each is acknowledged for what he is: a person made in the image and likeness of God, one of the “sons of the Resurrection” (Lk. 20:36). Such a spirituality must also colour our fraternal relations. However, these fraternal relations are often blurred by things left unsaid, by prejudices, and by resentments.

Furthermore, it is often impossible for the superior to intervene: there is often no right time or place or way to address issues or to offer correction to a brother, and doing so sometimes runs the risk of re-enforcing mutual misunderstanding, and thereby involuntarily re-enforcing the tendency toward individualism. On the other hand, bringing these issues to an ordinary community meeting can turn the meeting into a trial, with all the dangers which that scenario portends, as much for the individual concerned who can be severely traumatized, as for the future of the group itself. As a matter of fact, one can initiate a “scapegoat” syndrome which will not solve anything.

Can we not imagine a fraternal and penitential encounter where difficulties of fraternal common life could be expressed in an atmosphere of a calm, non-judgmental and non-condemnatory fashion? Here, each community is called upon to be imaginative. For instance, we suggest the creation of liturgical occasions, not necessarily sacramental in nature, in which people can listen to each other, and in which each community member is answered and appreciated in the context of the community and the apostolate. This could take the form of a penitential liturgy, one aimed at fostering fraternal reconciliation, at strengthening the bonds of our friendship and our communion, and at welcoming brothers, regardless of the difficulties which they may have. This could be an instance when, allowing ourselves to become more transparent to one another in the interest of getting beyond a superficial level, our mutual efforts may bear more fruit.

Eastern Rite Dominicans
55. In the Ukraine and Slovakia there are some candidates for the Order, among them priests who belong to the Eastern rite. The Eastern rite Catholic Church is itself interested in the establishment of Eastern rite Dominicans. We therefore recommend the Master of the Order and his council, together with the interested vicariates, to study the possibility of having a Dominican presence within the Eastern rite.
General Chapter of Bologna, 1998, n. 122

2. **Prayer.** We are called to deeper prayer, to recognise the presence of God, to reach out to him and embrace him from the centre of our being.

Our relationship with God, our life of prayer, makes it possible for us to open ourselves to the other and so to live community life. In the exercise of personal prayer, we learn something of the importance of affirming one another, of listening, and of overcoming the fears of faith-sharing. The sharing of prayer-experiences or of some spiritual experience with one or two persons or in small groups can initiate a new freedom and openness. This helps human development and is a good foundation for a healthy affective life.

General Chapter of Rome, 2010:

**Report of the Master of the Order on the state of the Order, n. 89**

89. For several years our International Commission on Liturgy has continued to work intensively on the publication of our liturgical books (the *Proper of the Order of Preachers*), harmonizing our tradition and conciliar liturgical renovation.¹ We must ask two things: firstly, whether the work has touched our brothers really and emotionally. If there are some negative responses, why has this happened? Second, we must recognize that in the new generation there is a new sensitivity for the liturgy (I refer to theological issues of substance on the one hand and in second place to aesthetics.) This is also compounded by the neglect of care of our liturgical life and - one must acknowledge it – a certain banality in our celebrations which in turn has provoked a quite understandable reaction. Have we not developed a minimalist attitude to liturgy and community prayer? (LCO 56-75). Is it fair to attribute this to the Second Vatican Council? Since the promulgation of the Motu Proprio *Summorum Pontificum* on the use of the Roman Missal of 1962 (07.07.2007), some discussion has followed in terms of its implications for our conventual liturgical life. This has even put on the table questions about whether or not to use the old Dominican Rite.

¹ Report of the President of the Liturgical Commission to the General Chapter (B9)

PS : The section «Liturgical Life and Prayer» of the General Chapter of 2010 was published in *Info/Cliop* n. 9, for the year 2011.

2) **Letters of the Masters of the Order 1962-2001**


NB : the Page numbers below correspond to English language edition.

In November 2003, at the initiative of Master of the Order Carlos Azpiroz Costa, it was decided to re-publish, in one book, the letters of the Masters of the Order to the Brothers and Sisters of the Order of Preachers (from 1962 to 2001). This volume was published in several languages (English, Spanish, Italian, French). Calling to mind these letters of the Masters A. Fernandez, V de Coupesnongle, D. Byrnes and T. Radcliffe, brother Carlos Azpiroz Costa wrote in the preface:
Each of these friars, rather like different ‘exhibitions’ of an internal Dominican panorama, has expressed this patrimony in analogous ways, different yet similar, in keeping with each one’s talents and personal grace, and by means of stunning and luminous ‘brush-strokes’. Here is the Dominican communion and universality that underlay each one’s administration and legislation: prophetic and intellectual intuitions of a new world, mission in itinerant poverty beyond frontiers; theirs, in the end, is the grace of preaching.

In accordance with a desire to know better the directions of the General Chapters and of the masters of the Order regarding liturgy and prayer, it seemed to us, in this number of Info/CLiOP, that we could list, by way of an index of materials, those sections of the book which addressed prayer or liturgy most directly. With some key words or headings, the pages concerned are referenced in the various editions of the languages mentioned above.

Each brother or sister, in reading this book, and especially these extracts, may rediscover through these writings the beauty and the demands of the Dominican vocation, updated for our time and for the geographical areas of the Order. They may also perceive the witness of those who, according to the LCO (n. 396), are called to be “successors of St. Dominic and symbols of the unity of the Order.”

Among these examples of life, given by the three deceased masters of the Order, how can we not mention Father Aniceto Fernandez, so faithful in attending the Divine Office, even after a short sleep, and who called to mind also the importance of the Office of Readings in nourishing our spiritual life? Or Fr Vincent de Couesnongle, reiterating for us the importance of those times of secret prayers or intercession, as well as those moments of thanksgiving after Eucharistic communion? Father Damian Byrne rising, like our Pope Francis, at 4 o’clock in the morning to celebrate Mass, to pray ... before leaving around 5:00 am?

Any superior, formator or brother, wanting to make a presentation or speak about the Order will find in this book a remarkable presentation of Dominican life and expressions of a surprising modernity.

**Father Aniceto Fernandez**


**Father Vincent de Couesnongle**


**Father Damian Byrne**


**Father Timothy Radcliffe**


### III

**THE “DIRECTORY ON POPULAR PIETY AND THE LITURGY” AND THE COMMUNITIES OF THE ORDER**

**Bibliography**


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**A) A BRIEF OUTLINE OF THE DIRECTORY**

*The Church’s Magisterium and Popular Piety*

It seems this is the first time that the Roman congregation in charge of Divine Worship has published a document to guide the relationship between popular piety and liturgy. In various forms, though, the themes of popular religion, pastoral attention to devotional practices and exercises of piety have been reflected in earlier texts of the Magisterium of the Church. In brief, these include: Pope Pius XII in his encyclical *Mediator Dei* (21 November 1947), expresses himself in terms that can be found in the Directory (n. 46). The conciliar Constitution *Sacrosanctum Concilium* (1963) recalls the primacy of the liturgy, while indicating the value of spiritual exercises (nn.7, 10, 13). Pope Paul VI, in the Apostolic Exhortation *Marialis Cultus* (1974), emphasizes the contribution of the Rosary (n. 48). For his part, John Paul II addressed these subjects in various writings, homilies and letters to the bishops. The *Catechism of the Church* (1997) deals with this topic in different sections: devotion, piety, mainly popular religions (nn. 1674-1676). One should also add words like “sacramentals” (from n. 1667 to n. 1673), magic (nn. 2115-17), and “superstition” (nn. 2110-2111, 2138).

The cult of the saints must also be mentioned in this overview, even if the introduction of their veneration does not always come from popular pressure but often the significant initiative or pastoral commitment of the bishops. (Some recent studies demonstrate that for Gaul and Italy from the 3rd to the 6th century.) Regarding the Dominican tradition, one should refer to the presentations given in the introduction to *Liturgia Horarum* OP (1982), the *Missale et Lectionarium* (1985) and the *Liber Precum et Benedictionum* OP (2014).

**Sociological approaches**

Note that popular religion, popular piety, piety, and devotion were the subject of many studies by anthropologists or sociologists in recent decades. Sometimes these analyses criticize a
certain elitism of the liturgical movement of the 50s, in the judgments made by the liturgists regarding the actual historical, sociological or ethnological forms of Christian worship in these various traditions.

For thirty years (1971-2001), in the former house of studies of the Dominican Province of Lyons (La Tourette / Eveux), the “Thomas More Centre,” led by Dominicans and several French universities, constructed an interface between theology and the social sciences of religions. In his article “Popular Religion and Liturgical Changes” (Maison Dieu, n. 125, 1976, pp. 110-126), brother B. CARRA DE VAUX SAINT-CYR presents the results of several interdisciplinary seminars devoted to “rites and liturgies: sociological perspectives”, led by the sociologist, Fr. A. ISAMBERT.

Several issues of the newsletter and documents of the Thomas More Research Centre provide records of meetings of the years 1972-1975, which were held on this topic.

The notion of “popular” is less used by sociologists or anthropologists these days, as the social and ecclesial field has changed. The Directory’s editors are cautious and avoid engaging in a confrontation in terms of vocabulary and concepts. However, it must be recognized, according to J. Y HAMELINE (Le Maison Dieu, n. 236, 2003, p. 7), that the theological approach of the DPPL is deep, and very well expressed. Twelve years after its publication, the Directory still deserves further study. The bibliography given above, in only a few languages, unfortunately, is intended to facilitate the uncovering of the rich guidelines of the Directory.

B) COMMUNITY RITUALS AND REGULAR LIFE

The Working Hypothesis of CLIOP

Following a major survey of Dominican Nuns (2002), in the years 2006-2007 the Commission thought it appropriate to discuss, for the Dominican Family, the issue of the relationship between “Liturgy and popular piety.” The contents of the Directory (DPPL 2001) invited us to start this research. With brother MIGUEL ANGEL DEL RIO, it was pointed out that the d’Amato Commission (1973-1974) had issued guidelines in this direction, in the form of references to our liturgical books. Several passages of the article “The Dominican Rite following the liturgical reform of Vatican II” indicate the intentions of the Commission (French edition. ASOP 43, 1977, pp. 222-223, 230-231; English edition, on the Order’s website, pp 24-25).

As a “working concept”, CLIOP used for this reflection and research, the expression “conventual rites”, which results in the working paper, “Liturgy, popular piety and conventual rites.” Later, it will be shown why this concept was not accepted. Brothers Frank BORG and Dominique DYE prepared an initial inventory of these uses or customs. To do this, these brothers took into account requests or suggestions made by the Dominican Provinces and also the CLIOP questionnaire to the nuns. The Commission also asked for reports from Dominican communities in regard to the Church’s book De Benedictionibus (1985). Very quickly, it was agreed that this inventory “Liturgy, popular piety and conventual rites” should result in two issues of Info / CLIOP. The first would briefly present the Directory (DPPL) and provide an inventory of the uses of the Order in the field of popular piety and conventual life. The second edition of Info / CLIOP could transcribe multiple schemas, used in Sainta Sabina in the years 1977-1982 under the mandate of MO V. de Couesnongle, when brother L. EVERY (USA) was superior of the Curia Generalizia and under the responsibility of Brother V. ROMANO, as President of the Liturgical Commission. Of these schemas for celebration, several came from various Dominican provinces and also other religious institutes.
After 2007, at the request of MO C. AZPIROZ COSTA, CLIOP had to give priority to the preparation of a draft *Book of Dominican Blessings and Prayers* (LBP), which was due for release in 2014. As a result, the issue of Info / CLIOP more directly devoted to reports on liturgy, popular piety and conventual life had to be postponed. It was agreed that it would be a single number of Info / CLIOP, 2013. To allow progress in inventory work and clarification of terminology, it seemed useful to provide some historical and institutional information to present the uses of popular piety in the context of our conventual life:

- From the article by B. CARRA DE VAUX SAINT-CYR (cited above): “Structural analysis of conventual rites.”
- The meaning to be given to the term “regular observance”.
- The Christmas 2006 message of MO C AZPIROZ COSTA, “The Dominican life”.
- Popular piety and the conventual milieu.

**Structural Analysis of Conventual Rituals**

Drawing on research undertaken in connection with a thesis on “Liturgy and religious communities”, fr. Dominique DYE sketched the outlines of a “structural analysis of conventual rites.” The usages of the *Ordines Romani*, but especially of the later *Ordines*, various customaries of the 10th to 13th centuries, as well as the *Codex Regularium* ** came together in studying and addressing the liturgy from the point of view of human social ritual.

Initially he collected and made an inventory of the observable material: how a community lives the liturgy (arrangement of time, daily schedule, yearly cycle, and the arrangement of space as indicative of functions and frameworks of life). The interpretation of these first observations requires an historical perspective: each type of religious family is characterized, among others, by some type of ritual development. Thus, in the primitive monasticism, liturgy took up relatively little space. The later Benedictine monasticism and canonical communities of the Middle Ages are rather more “ritualistic”, as one thinks, for example, of Cluny and the chapter of canonicals at Lyons. The mendicant orders in the 13th century opted for a simplification of the liturgy while maintaining the actual rites, which the secular fraternities also practised at that time. Modern congregations, such as the Society of Jesus, rejected the practice of the ritual choral liturgy in favour of an individual “rule”.

For a sociological approach to these facts, one must consider that the sacred, which may seem to be a single concept, in fact comprises different levels, according to the liturgical time and the variety of community rituals: it is a question of arranging time with community life. Further, in the interaction between liturgy and community life, a dual structure is at work, that of the liturgy and of the requirements from the “customs”, with reciprocal strengthening. Finally, a community is not an isolated monad, so we must take into account the interaction between such a group and wider society.

If one wonders what may be the relationship of this arrangement to popular religion, it involves analyzing the changes a ritual undergoes during its history, which would lead to a less purist design, a less theological liturgy in favour of a more ethno-social understanding.

**Regular Observances**

**Historical Notes**

The term “monastic observances”, which, as was recognized in 1965, is not based on the tradition for the Order, has led to ambiguities in discussion of Dominican life. It may seem to suggest that there exists some sort of absolute reality, defined once and for all, which was part of the original definition of the Order, and that is therefore part of the the apostolic purpose that is constitutive of the Order. According to the Dominican historian André Duval, of the Province of France, it was Father H.-D. Lacordaire who defined the Dominican lifestyle as “monastic”, while in the Order, including in the 1690 Constitutions, there was sometimes talk of “regular”, sometimes “canonical” observances. (Cf. A.-G. Fuente, *La vida de la Orden in liturgica Predicadores*, Roma 1981, p. 39).

The expression “observantiai monasticis” was echoed by the General Chapter of Ghent in 1871 and inserted in number 14 of the Constitutions of Jandel (1872) and thence into n. 4 of the 1932 Constitutions. The balance in Dominican life was presented from the perspective of the “means” and “end”, “the “general purpose” and the “specific purpose”: terminology not taken up in the directions of Vatican II or, later, of the Code of Canon Law for what now is known as “consecrated life”. In n. 4 of the Gillet Constitutions, this Latin phrase was often repeated: “Haec apud nos nec tolli, nec substantialiter immutari possunt.” Regarding some of these historical determinations which were considered untouchable, see the remarks of Father H.-M. Vicaire in the conference cited below, “The Dominican sequela Christi”.

**Report of MO C. Azpiroz Costa to the 2010 General Chapter**

In a note in his Report to the General Chapter in Rome (2010), the MO C. AZPIROZ COSTA reviewed the successive changes in this terminology:

87 - The last General Chapters have offered thoughts on many of these topics. However, I believe that it the coming chapter should just speak out clearly on the different elements or practices that ensure regular observance: the silence, the cloister, the habit, our common table.*

* LCO, n. 40. The Constitutions, in their 1932 edition (commonly known as Gillet) speak of “observantiai monasticis” in accordance with the Constitutions of Jandel (*Constitutiones OP* 1868-1872, Declaratio I. Ordine Predicatorum, 14; see *OP Constitutiones* 1932, 4, § I and the title of Chapter IV: *De disciplina regularis et observantiai monasticis*, nn 591-623). The General Chapter of Bogota, in 1965, replaced the term “observantiai monasticis” with “observantiai regularibus” in the plural (ACG 1965, nn. 88 and 188, “De observantiai vitae regularis”). In the acts of the general chapter of 1965, Chapter II is entitled “De reguarii observantia” in the singular. Among the admonitions, one finds n. 228: “The General Chapter has great concern for the good of the Order and the Brothers. Although it appears to have lessened or reduced certain regular observances in comparison to what they were in the Constitutions, it has no wish to indulge laxity, but rather to encourage the Brothers to actively engage in prayer, study and apostolate, in a way commensurate with the contemporary...
requirements. ‘To achieve this happy result, we must practise Christian mortification and a more intense custody of the senses.’ (Paul VI to the General Chapters of various Orders and Congregations, 23 May, 1964). Therefore may our Brothers remember Christ’s words: ‘Pray and watch’; everyone knows that the more he advances in virtue, the more he will engage in personal mortification and prayer.”

The LCO promulgated by the General Chapter of 1968 (River Forest) uses the expression “regulari observantia” in the singular. The word “observantia” appears thirteen times in LCO and always in the singular. Of these thirteen times, it is associated on seven occasions with the adjective “regularis” (1, § IV, 39 (twice); 40; 46; 54; 83; 89, § 1, 5; 187, § II 222 ; 341, 2; 459, § I, 1998 edition, appendix 5, “and Declarationes protestationes”). The contents of “regular observance” are elements that make up the Dominican life and organize the common discipline (LCO, n. 40).

[MO C. Azpiroz Costa]

Dominican Observance

The commentators on the Bogota chapter of 1965 indicate that the return to the term “regular observance” did not change the the reality which made up these observances. Afterwards, in a lecture to the Federal Assembly of the Dominican Nuns of France at Chalais (September 27 to October 7, 1969) entitled “The Dominican sequela Christi,” Father H.-M. Vicaire presented the first distinction of LCO. He stated that “our regular observance encompasses our entire sequela Christi and avoids the need to speak of ‘observances.’” (Text on the site of the Province of St. Dominic, Canada). The use the singular means that “Observance” - in the singular and with a capital “O” - corresponds to the balance of the Dominican life as such. LCO (n. 39) and LCM (n. 40, §1) show this clearly.

In an institutional analysis, however, it seems that one can not do without a distinction between individual components and Observance in the full sense. In his report, MO C. AZPIROZ COSTA noted the need for clarification in reference to the various elements or practices that ensure regular observance. Pope Paul VI, in his Apostolic Exhortation Evangelica testificatio, June 29, 1971, n. 33, recalled the importance for religious of a living environment which matches their own vocation.

Regular life of the “conventual” kind

Recalling the tradition of the Order

Until 1965, the Dominican community life was marked by a certain ritual. We may indicate some areas by way of example: Latin liturgy with Gregorian chant, reciting all the Divine Office, a common time of prayer, “choral arrangement” of the community in the refectory with reading during meals, brothers seated in order of profession (locus), accurate determinations of the times and places of silence, etc. To this we could add actions associated with conventual courtesy (the venia, kissing the scapular, etc.) In terms of the liturgy, the new books of the Proprium OP have moved towards a clarification of the nature of our gatherings, whether with a community of brothers or sisters, or other faithful (ICLOP, nn 3.4).

The draft book of blessings and prayers (LBP) has listed and revised several conventual rites or usages, especially in the “Pars I: Preces et vita communitatum” (nn 1-278) for both community prayers and ceremonies. In other areas, such as the history and functioning of provincial or Conventual Chapters, or that of “Dominican democracy”, “working notes” were drawn up in preparation for the General Chapters. They have promoted the guidance given to the whole Order. Concerning the Dominican conventual ritual, under the MO C. AZPIROZ COSTA the inventenory was created and reflected upon in line with the guidance provided.
Also taken into account were the different branches of the Dominican Family, the contemporary culture of the “mass media”, which also affects the Institutes of Consecrated Life, the evolution of the use of the religious habit, and our greater longevity. This would allow the brothers and sisters, as well as communities, to better position themselves in relation to our history and the current lifestyle of religious institutes.

The Commission’s Report to the General Chapter of 2013

From this perspective, CLIOP in its report to the General Chapter of Trogir, 2013, mentioned the desirability of a Directory for Dominican Liturgical Life along the following lines:

- At the General Chapter of 1974, the Order approved the document Indicationes quaedam pro celebrationibus liturgicis in Ordine Praedicatorum (Cf. LHOP, ed. Lat. pp. LXXV-LXXXV) as a first step towards a Ceremonial.
- In 1979 the Directorium pro celebrationibus liturgicis (Rome, 152 pp.) was published.
- Federations of Dominican nuns in Spain have published, each for their own part, a Ceremonial. One of these editions included a preface by the Master of the Order, D. Byrne.
- Quite regularly, requests are made of the Liturgical Commission of the Order, concerning “ceremonies” and the guidelines for the liturgical life of communities.
- It was not a question of publishing a Caeremoniale OP like that of the Master of the Order V. Jandel (1869). In line with the 1979 Directorium, it would be advisable to consider bringing together the main guidelines for liturgical and ceremonial life in the Order. This should be realized in the spirit of the reformed liturgy of Vatican II.

In his 2006 Christmas message, the Master of the Order, C. Azpiroz costa presented Dominican life in this way:

As mendicants, we try to live in an ever-new way the fact of “not being of the world” through a regular “conventual” life characterized by spaces and times that offer a framework or a rhythm proper to our separation from the world. The solitude of the cell and the fraternal life in community, the intimacy with God in personal prayer and community celebration (Eucharist and Liturgy of the Hours), community meetings, the common table, the horarium and observances, the necessary silence and the different places reserved in the cloister: all this, somehow, is at the service of the word contemplated, studied, announced beyond the boundaries of the convent, the immense “cloister of the world”. Indeed, the desire to be close to the people, to share their joys and hopes, sorrows and anxieties, pushes us to join community life in apostolic and missionary ministry."

C) POPULAR PIETY AND THE CONVENTUAL MILIEU

Reference to the Master of the Order M-H Cormier

As stated above, the usages of popular piety practised in the Order and summarised in this edition of Info / CLIOP, are not properly described as conventual rites, although sometimes there is a continuum or relationship between them. What description should be given to these
practices, in relation to what might be called the "Dominican Liturgy"? The Master of the Order, M.-H. Cormier, in his book Fifteen Questions on the Dominican Liturgy addressed to novices and sisters of the Order of Friars Preachers (Rome, 1913), includes a chapter entitled “The Dominican liturgy in domestic and conventual life.” In some other passages, for exercises of piety or popular practices, he uses the term “liturgy in an accomodated sense”. Several suggestions contained in this book are found in the Ceremonial of the Order, edited by V. Jandel (1869), or in the special edition for the Dominican Sisters by Potton (1871), and in the Dominican Processional.

Guidelines for practices of popular piety in the conventual environment

1. The inventory which follows, containing usages that have existed or may still exist in the Order, must follow the Directory on Popular Piety (DPPL). In particular, among the conclusions in the text of the Congregation, several directions are given which must be taken into account. A “liturgical education of popular piety” should be considered, so that it has a “theological” orientation. It is not a question of an “alternative liturgy” that would compete with the rites of the Missal or the Liturgy of the Hours. One can make an analogy with the “celebrations of the word” created in the liturgical reform of Vatican II and also in the De Benedictionibus of the Church, and in adapting to the order given in the Dominican Book of Blessings and Prayers.. Furthermore, it is important to place these practices in the various regions and cultural milieux of the Order.

2. The Directory (DPPL, nn. 60-75) indicates that the inventory proposed in this book does not require the implementation all of these practices. Similarly, one should not artificially re-introduce customs that have disappeared from the ordinary practice of a community or a fraternity. In the use of these elements of popular piety, the relationship with the other faithful who participate in the liturgical life and prayer communities of brothers and sisters should be considered. (cf. ICLOP, No. 3, 41; LHOP, “Adnot. compl.” nn. 7-10, pp. 5-6).

3. The implementation of these items falls under the responsibility of the prior or prioress (see ICLOP, n. 6). It does not fall automatically and exclusively to the team responsible for the community’s liturgy. As in other areas of our regular life and prayer, some brothers or sisters may have a more special gift or charism for concretely implementing these elements of popular piety and fraternal life. (OUISC, n. 153).

As noted in several general chapters regarding the actual use of the liturgical calendar of the blesseds, (ACG 1971, n. 130), the community, under the responsibility of the prior, taking account of regional customs, is responsible for discerning whether to use or develop a particular element of popular piety.

4. More general guidelines are given for the use of these popular rites in the Book of Dominican Prayers and Blessings (LBP): the project is due for completion in 2014. The General Introductions of the liturgical books of Dominican Proper (Missal, Liturgy of the Hours, Rituals), also provide guidelines for an appropriate use of these elements. As noted repeatedly by MO H-M Cormier, in his book (see Questions “Twelve” and “Thirteen,” pp. 236-237) and the DPPL (nn. 94-182), it is important to harmonize the choice of items of popular piety with regular life lived in its relationship with the liturgical year and the Proper of the Saints.

Finally, as the general chapters remind us regularly, care must be taken to give priority to the Word of God (cf. DPPL, nn. 87-89), while not excluding the role of signs and symbols. Pope Benedict XVI, in his Apostolic Exhortation, Verbum Domini of
30 September, 2010, shows how the “celebrations of the Word” should lead us to perceive the deeply theological dimension of Christian experience.

5. For the confraternities and other pious associations that exist within the Dominican family, see the guidance provided in the Directory (DPPL, n. 69) and the Dominican Book of Prayers and Blessings (LBP OP, see Pars II Aggregatio Confraternitates Ordini adnexas, nn. 279-404).

IV

INVENTORY OF ELEMENTS OF POPULAR PIETY IN THE DOMINICAN TRADITION

Signs and Abbreviations

Here we give some abbreviations used in this section and which are more specific. We have not included very common abbreviations such as CIC, CEC, IDI, Info/Cliop, IGLH, IGMR, LCO, LCM, etc.

ASOP

Analecta Sacri Ordinis Prædicatorum, Romae 1893-1997 (after 1997 = AOP)

ASOP 43

Volume 43 (Jul.- Dec. 1977, 129-306) “Elementa pecularia et adaptationes propriae Ritus OP”, which contains, amongst other things, the study “Le Rit dominicain à la suite de la réforme liturgique de Vatican II”, (pages 193-275.) This article is quoted in Info/Cliop as, ASOP 43 and may be found in English translation on the Order’s website.

Cær. Ep


Cær. OP

Caeremoniale iuxta ritum Sacri Ordinis Prædicatorum, ed. V. Jandel, 1869.

CCD/Lettre


CORMIER

Quinze entretiens sur la liturgie dominicaine adressée aux novices et aux sœurs de l’Ordre des Frères Prêcheurs, Rome, 1913.

DPPL

Directory on Popular Piety and the Liturgy, Città del Vaticano, 2002 [available in various languages].

Directorium OP


FUENTE

ICLOP  *Indicationes quædam pro celebrationibus liturgicis in Ordine Prædicatorum* (1974), LHOP, pp. LXXV-LXXXV.


**Preliminary indications**

For this inventory of elements of popular piety from history or the current practice of the Order, we will proceed in the manner of the *Directory* (DPPL) and also according to the method used in the Circular Letter of the Congregation (CCD / Letter). In its meeting on 30 May to 2 June 2006, CLIOP had made a record of these items from responses to a survey of Dominican nuns which had been undertaken, and the guidance provided by the provinces. Whenever possible, this inventory refers to the sources indicated above in “Abbreviations and Acronyms”, without giving a complete description of the rites. Considering the significance of the reported uses, communities provide the appropriate ceremonial of these actions, in the most appropriate manner. As is traditional in the missals of the Order, some of these rites, closely linked to the liturgy can be found included in the body of the Missal itself.
A) LITURGICAL YEAR

Advent

- Advent wreath (DPPL, n 98; Manual OP, pp 300-302.) Several possibilities: Placed in the church near the altar or in the refectory, possibly with an appropriate prayer at the lighting of the candle. Certain monasteries of nuns also report using a "Jesse tree", which is built up over the course of Advent. On integrating these practices with the "O antiphons" cf. Celebrating the Season of Advent, (Eltin Griffin, O. Carm, ed., The Columba Press. Dublin, 1986.)

- The crib. The arrangement of the crib in our communities displays various aspects: more developed in the church, more "familial" within the priory. (cf. DPPL, n. 104). An appropriate blessing may be considered, before Vespers or the Midnight Mass, but independent of the singing of the Martyrology (Manual OP, pp. 303-305).

- Solemn chapters (22 December and 24 March). This tradition, which the Order shares with other religious institutes (see ASOP 43, pp 222-223; Engl., pp.24-25) involves a ceremony described in our books (Ceremonial OP, nn 1347-1349. ; Martyrologium OP, ed, 1925, pp 515-522; and also Ordinarium, no. 37, p 11)... The Directorium OP (p. 100), the LHOP (p. 110) and the OP Manual (pp. 294-299) provide guidelines for an independent celebration or one joined with Morning Prayer. The importance of some symbolic elements should be noted: (LHOP, p 110): decoration, singing in Latin or modern languages, preaching by a younger brother or sister, or by a senior, on the ancient theme of “reconciliation”.

Christmas season

- Chant of the Genealogy. This practice, as part of "Christmas and Epiphany cycle", has undergone a renovation in the Order (cf. ASOP 43, p 223; Engl. 25, p..); Directorium OP, p. 101 MLOP, pp. 510-518). Several adjustments are made in a pastoral sense to make the connection between the Office of Readings, the procession with the Child Jesus and the Midnight Mass. At the Mass of the day, the singing the sequence Lætabundus (MLOP, pp. 503-55).

- Procession with the Child Jesus. The Ceremonial OP (n. 1355, note 1) mentions the custom, after the singing of the Genealogy, of a procession during the Te Deum to venerate the Christ Child before placing his statue in the crib. The DPPL (n. 111) places the procession at the end of midnight Mass.

- Feast of the Holy Innocents. In the novitiate priories, the youngest novice presided at table and rang the bell. On this day - formerly on the octave of the Epiphany - during a solemn antiphon of Lauds, the oldest in the community had the honours (cf. Cormier, p. 347). In some monasteries of nuns, the community has a festive meal and the novices lead a performance in the afternoon. The "Brotherhood of Jesus the Worker" (cf. LBP OP, nn. 394-401), in different circumstances, uses the stanza Salvete flores martyrum of the hymn for Holy Innocents Day.

- 31 December. The communities of the Order used to experience – and some still celebrate – what is described in the Directory (DPPL, n. 114). Currently, in many places, a celebration of prayer and thanksgiving is celebrated, with an emphasis on peace and justice.

- Devotion to the Holy Name of Jesus. From its origins, the Order has demonstrated a devotion to the Holy Name of Jesus. A Votive Office was approved in the new Dominican

- **Feast of the Holy Family.** The Directory (DPPL, n. 112) mentions, among other things, the blessing of children, provided in the Ritual. In various provinces of the Order, on this feast or on the memory of the Holy Name of Jesus, the blessing of altar servers is held. The Book of Dominican Prayers and Blessings (LBP nn 491-502; 503-505) has texts which, with the appropriate adaptations, can be used for this purpose.

- **Epiphany.** Along with the Directory guidelines (DPPL, n. 118) for renewing or reviving our customs, we can point out a few aspects of our tradition.
  a) Chant of the Genealogy of the Lord, if this has not occurred in the Christmas night, and singing the sequence *Lætabundus*.
  b) The announcement of Easter and major feasts of the year, which existed in the Roman Pontifical, and has been restored in the liturgy of the Western Church. While this rite was not known to our tradition, it is highly desirable to introduce it. It can take place after the proclamation of the Gospel, (Caer. Ep., N. 240) before the homily, or at the end of Mass. (The Missal of the Italian episcopate contains a very appropriate text which may be proclaimed or sung, interspersed with choruses if desired.)
  c) The tirage des sentences, and the assignation of patron saints, has existed and still exists in the Order, as in other religious communities or brotherhoods. (See DPPL, n. 118).

- **Feast of the Presentation of the Lord.** The Missal of the Order (MLOP, pp. 141-149), in collaboration with the provinces and monasteries, revised the rite of the procession and the offering of candles. This liturgy is perfectly suited for our congregations of brothers and sisters with the other faithful. On this day, the Directory (DPPL, n. 121) mentions the blessing of Christian mothers. We can use the rites and texts given in the Book of Dominican Prayers and Blessings (LBP nn. 482-490).

**Lenten Season**

The circular letter of the Congregation for Divine Worship, *Paschalis sollemnitatis* of 16 January 1988 (cited here as CCD / Letter) sheds light on all the Catholic communities of the Roman Rite. This document also to better track certain uses in connection with the liturgy.

- **Ash Wednesday and Holy Thursday.** *Recitation of penitential psalms or penitential service.* On these two days, the Order of Preachers, like many other orders and even parishes, had the custom of choral recitation of penitential psalms followed by a ritual absolution; the celebrant and ministers, kneeling, on the steps of the *presbyterium* (sanctuary), the brothers or sisters in the choir, “prostrate on the forms” (see *Missale OP*, ed A Fernandez 1965, pp 39-40; PS, pp. 6-14; Dominican *Ceremonial*, nn 1376-1370; POTTON, No 96, CORMIER, p 258). The renovation of our tradition (ASOP 43, pp 214-215; English, pp 19-20) has rearranged this practice in the spirit of the *Ordo Paenitentiae* of 1973 into a community celebration of penance “on that day or another during Lent” (cf. *Directorium OP*, p 53.; MLOP, p 4; *Manual OP*, p. 80). Referring to the guidelines of the General Chapters, *Info / CLIOp* n. 3 (March 2007) in “Liturgical Life, penitential dimension and indulgences” (32 pp) provides a very complete record. To these matters, we can also attach the “General Absolution of Regulars” (AGR), the current text is in the Ritual / Rite of Profession in the Order of Preachers 1999 (PROP, pp 208-210; LBP OP, appendix).

- **Meditation of the Passion of Our Lord Jesus Christ.** The DPPL (nn. 124-137) shows various forms of popular piety that achieve a fruitful interaction with the
liturgy. The tradition of the Order knows several specific rituals or forms. Among these are

a) the "Verses of the Passion" attributed to St. Catherine de Ricci († 1590) (see PS, pp 325-328; LHOP, pp 723-725; LBP OP, n. 415 n). Prayers before the crucifix (LHOP, pp 724 p.) and the "Adoratio" of S.Vincent Ferrer (LHOP, pp 753-754; LBP OP, n. 416) may be added.

b) Until the Dominican Breviary of 1962, the Order had an office of “The Lord’s Most Holy Crown of Thorns”. The Proprium Officiorum of 1982 has replaced this memorial with a votive office of "Our Suffering Lord Jesus Christ". The Book of Dominican Blessings and Prayers 2014 (OP LBP, n. 414) reproduced elements of these offices, which can be used for personal meditation or pious exercises.

**Holy Week**

- **Holy Thursday.** It is possible to identify the following features.
  a) As for Ash Wednesday, on this day, or another Holy Week, a community penitential celebration, whether sacramental or not, is suggested. In the Dominican Manual (p. 80), a link is made with the "community plan"
  b) Usually, the communities of brothers and sisters provide a more festive meal either at midday or in the evening after the Lord's Supper, sometimes in connection with reading the Sermo Dominicus.
  c) The Rite of the washing of feet, according to the situation of communities (brothers, sisters, brotherhoods) can also be celebrated outside Mass, as the Mandatum (Dominican Manual, pp. 88-89), or linked to a celebration of reconciliation.
  d) The reading of the Sermo Dominicus (Jn 13-17, 26), which was done in many orders, but kept among us in a particularly lively way, knew several stages until the liturgical reform. With the Dominican Order of Holy Week (1960, p. 109), this proclamation, which took place previously in the chapter room (Dominican Ceremonial, nn 1473-1476; Triduo ante Pascha, "Ad sermonem dominicum") became a reading in the refectory. The Directorium OP (1979, p. 58) offers instead a celebration at the place of reposition. Currently, many communities are questioning the best way to keep this beautiful tradition: reading text interspersed with choruses after a meal offered to the participants of the Mass of the Lord's Supper; a reading during adoration at the place of reposition, etc. ...
  e) Solicitude for the sick. On this day, the Missal of the Order recommends giving special attention to the sick (MLOP, p. 21). The Book of Dominican Blessings and Prayers contains the blessing of St Vincent Ferrer for the sick (LBP, nn. 506-512) which can also be used in these days, for sick brothers, sisters or other faithful.

- **Good Friday.** The letter Paschalis sollemnitatis (CCD / Letter, n. 721) and the Directory (DPPL, nn. 142-145) refer to the popular expressions of piety (procession of the Passion of Christ, evocation of Our Lady of Sorrows, etc.). The Dominican communities in various regions participate in these rituals. The tradition of the Order gives an important place to the recitation of the Psalter (Dominican Ceremonial, n. 1480, note 1). It was the custom until recently, and and still is in some places, of taking meals (lunch and dinner) wearing the cappa of the Order (POTTON, p. 214).

- **Holy Saturday** The letter Paschalis sollemnitatis (CCD / Letter, n. 73-76) and the Directory (DPPL, nn. 140-146), give suggestions for the Roman liturgy, inspired by the history of rites (cf VERHUEL, Le mystère du Samedi Saint ». Questions liturgiques,
The text of the Congregation for Divine Worship (*Paschalis Sollemnitatis*, n. 74) is as follows:

74. The image of Christ crucified or lying in the tomb or the descent into hell, which mystery Holy Saturday recalls, as also an image of the sorrowful Virgin Mary, can be placed in the church for the veneration of the faithful.

The situation is new in the Church and for the Order. Holy Saturday is not the day to become “a forgotten mystery.” The Dominican communities in harmony with the Liturgy of the Hours, may recommend to the brothers, sisters and other faithful a symbolic place of prayerful vigil, where one may enter into the death and burial of Christ (cf. suggestions of VERHUEUL, art cit, pp. 37-38).

➢ Easter Sunday The tradition of the Order must be placed alongside the guidance of the letter *Paschalis sollemnitatis* (CCD / Letter, n. 96) and *Directory* (DPPL, nn. 148-151). Many of our rites of a popular or pastoral nature may reflect aspects of the paschal mystery for the communities and the faithful. As such then, they deserve to be considered.

a) The procession *In diliculo festi Resurrectionis* (see Dominican Ceremonial n 1547; PS, pp 33-41), in the convents of the friars, consisted of a paschal Eucharistic procession on Easter morning. Among the nuns or sisters (POTTON, p 218, No 104; *Manual OP*, pp 223-224), this ceremony was not Eucharistic. It presented an analogy with what the *Directory* (DPPL, n. 149) suggests, speaking of “going with his Mother” (and with the holy women) “to meet the resurrected Jesus.” The D’Amato commission (1973-1974; ASOP 43, p 220; English pp 22-23) identified and studied the Dominican tradition. In response, the Congregation for Divine Worship did not permit a Eucharistic procession. Various suggestions were made in ASOP 43 (pp 220; E, p. 23) and ritual indications are given in *Directorium OP* (p. 61).

b) DPPL (n. 150) mentions the blessing of the family table and devotional exercises, such as the blessing of eggs. In its various editions *Triduo the ante Pascha OP* indicates the "blessing of houses, of the paschal lamb or of eggs." The *Book of Dominican Blessings and Prayers* revised these forms (LBP OP, nn. 475-481). Some communities have also practised, at this time of the year, the blessing of places of regular life and cells (see *Manual OP*, p. 252).

c) Paschal Vespers. They are mentioned in the *General Instruction of the Liturgy of the Hours* (IGLH, n. 212) and the letter of the Congregation for Divine Worship on Easter festivities (CCD / Letter, n. 97). It is desirable to restore them to importance once again. The *Christus resurgens* procession of our Dominicans books (. PS, pp 41-45) was the trace of a similar practice which existed in the Order (see ASOP 43, pp 226-227; English, Pp 27-28 ). Suggestions are given in *Directorium OP* (p. 62) for carrying it out in a variety of ways, as a strictly liturgical rite but with a pastoral and popular dimension. Suggestions are also mentioned in the article of the *Analecta OP* mentioned above. Some parishes may provide for gatherings of families and of the newly baptized.

Easter Season

➢ Rogation and Ember Days. The church used to pray to the Lord for the various needs of humanity, especially for the fruits of the earth and the works of men, and give thanks to him publicly. The communities of the Order follow the guidelines of the liturgical books (*Manual OP*, p. 227). From the perspective of popular piety, they can also use the blessings;
"Water or of the fruits of the earth" under the intercession of St. Peter of Verona (LBP OP, nn. 532-535) or St Vincent Ferrer (LBP OP, nn. 537-554).

- **Translation of St. Dominic.** In this memory, as on the main feast day, the tradition of the Order knows the ceremonies of the “blessing of water” on the vigil of the feast of St. Dominic (LBP OP, nn. 517-523) and the “Blessing of the bread” (LBP OP, nn. 527-531).

- **Ascension of the Lord.** As do the Cistercians, the Order has a liturgical procession before Mass (MLOP, pp 67-69; ASOP 43, pp 221-222; English pp 23-24). Our communities do not seem to have have experienced the use of the Pentecost Novena (DPPL, n. 155). To emphasize the unity of the fifty days of Easter, the paschal candle is removed now, only after Vespers of Pentecost and not as was done in our practice at the end of the day of the Ascension (Dominican Ceremonial, n. 1528) and in the former Roman Missal. When singing the antiphon Regina Cæli, from Ascension to Pentecost, we use the words “Iam ascendit sicut dixit”

- **Pentecost Sunday.** The customs of the Order envisage solemnising, in various ways, the singing of Terce (Midday Prayer: Before Noon) on the Solemnity of Pentecost and the days following (Dominican Ceremonial, n. 1585) with the presence of the priest and his ministers, in the middle of the choir. In many provinces, a chapel was decorated with flowers or roses. In other places, roses were solemnly blessed and distributed to the brothers, sisters and faithful. The Book of Dominican Blessings and Prayers has restored this use in a missionary perspective, as indicated by Pope John Paul II in his encyclical Redemptoris Missio, n. 78 (cf LBP OP, nn. 610-618).

**Ordinary Time**

- **Solemnity of the Most Holy Trinity.** The DPPL (nn. 157-159) points out that any form of Christian piety must have essential reference for the one true triune God. Regarding the Dominican tradition, one may give some information.

  a) **Sundays after Trinity.** In the 17th Century, the Order, which had hitherto had its own Lectionary for Sundays, adopted the lectionary of the Roman Rite, while keeping the Gallican use counting Sundays from the octave of the Trinity. (cf. W. R. Bonniwell, A History of the Dominican Liturgy, 1215-1945, (New York, 1945), pp 319-322; MLOP, p IX) Thus, the first Sunday after the octave corresponded to 3rd after Pentecost according to the Roman Rite. In 1958, the General Chapter of Caleruega (ACG, n. 166); a first corrective measure was requested. With the last edition of the Missale OP in the full sense of the term (ed. MO A. Fernandez, Rome 1965), for pastoral convenience, the Order abandoned its old way of numbering in order to harmonize with the Roman Rite.

  b) **Many pious exercises in the books of the Church or of the Order** have a Trinitarian aspect and dimension. The Introduction to the Dominican Book of Blessings and Prayers (2014) points out repeatedly the Trinitarian dimension of Christian prayer in the liturgy, and in devotions, especially from the writings or example of the saints of the Order: cf. LBP OP, nn. 409-420, Cap. XI, “Prayers concerning the mystery and economy of salvation.”

  c) The Proprium officiorum OP of 1982 is primarily a liturgical book, but it is also suitable for prayer groups or pious exercises. The “Thematic list of readings” (LHOP, pp. 805 to 815) contains various terms that enable one to find texts for a Trinitarian orientation of popular piety.

- **Solemnity of the Body and Blood of the Lord and Eucharistic devotion.** Like all ecclesial communities, the Order is directed by the indications given in the Directory (DPPL,
nn. 160-165) about the Fête-Dieu (Corpus Christi) and popular devotions on the Eucharist. Info / CLIOP n. 10 (2012) transcribed the thoughts of Bl. H. M Cormier about processions in general and that of Corpus Christi “which surpasses all others in magnificence.” This edition of Info / CLIOP went on to offer a brief analysis of the Dominican tradition (ed fr. pp. 36-37). The “Confraternity of Blessed Imelda” is described in the Book of Dominican Blessings and Prayers as a preparation for First Communion and persistence in this sacramental grace (LBP OP, nn. 358-376). This same book transcribed the texts and prayers of our tradition concerning the Eucharist (LBP OP, nn. 418-419). The books of the Proprium OP indicate repeatedly the “Eucharistic dimension” that should mark our lives (cf. MO V. de Couesnongle, MLOP, pp XV-XVI, 16-19 nn "Litt prom."); LHOP “Adnot. Compl” pp 11-12, nn 18-19, p 22, n 45).

- Sacred Heart of Jesus Christ. The devotion to the Heart of Jesus has strong foundations in Scripture (DPPL, nn. 167-170). The Middle Ages were a fruitful period for the development of this cult (DPPL, n. 169). The Dominican historian, A. WALZ of the province of Germany, studied the historical practice of the Order in this area and also presented the encyclical of Pius XII, Haurietis aquas (1956) (see LHOP "Ind. Bibl." De cultu Passionis DNIC, p. LXXIV). In the Book of Dominican Blessings and Prayers (pp. 276-277), we find the “Litany of the Sacred Heart of Jesus” which is also in the Libellus precum.

B) Veneration for the Holy Mother of the Lord

Initial Remarks

In Chapter V, the Directory (DPPL, nn. 183-207) recalled the “objective and irreplaceable importance, … exemplary efficacy and normative character” of liturgical worship but it also states that it “does not in fact exhaust all the expressive possibilities of the People of God for devotion to the Holy Mother of God.” (ibid., n. 183). Following this reminder, the Directory lists a series of important Marian devotions. We will highlight the most typical Dominican customs, and recall the biblical and liturgical resources which the Proprium OP (1982) collected. A major renewal of the texts, Marian rites and forms of the Dominican tradition was undertaken and analyzed, by fr. A. G. FUENTE, of the province of Spain, who made a study of this subject.

The draft Book of Dominican Blessings and Prayers (2014) conducted a review of customs and practices regarding the veneration to the Virgin Mary. In this part of Info / CLIOP, without repeating what the Directory lays down for the whole Church, we discuss some particular Dominican customs still in use.

- Offices of the Virgin Mary on Saturday. Up to the last Breviary (ed Browne, 1962), the Order had an original and rich version of the “Little Office of the Virgin Mary.” The current Proprium Officiorum OP (1982), for Saturdays in Ordinary Time when optional memorials are permitted, presents “Offices of the Virgin Mary on Saturday” in the category of “votive offices” (cf. LHOP, “Int. gen” LII-LIII pp, nn 52-54; texts, ibid, pp 587-628). The various elements from the traditional liturgy or tradition of the Order are grouped under five titles that recall the association of Mary with the mystery of Christ and the life of the Church and of the Order. As occasion allows, we can achieve some harmony between a particular text of the Proprium OP with the choice of a mass from the Collection of Masses of the Blessed Virgin Mary (typ ed., 1986, nn. 34-36). These forms of the Liturgy of the Hours or the Mass can also give a framework for a day for confraternities or pious associations, not excluding the use of other particular, popular rites.
The Rosary. The promulgation of letters and introductions of the Proprium OP (cf. LHOP, pp XX-XXI, 17-18 nn “Litt Prom.”, “Intr gen”., Pp LII-LIII, nn 52-54) and the revision of the texts of the Liturgy of the Hours (LHOP, pp 412-433) and the Missal (MLOP, pp 229-232.; 378-380) show significant liturgical renewal. Alongside these institutional references and texts, we should also refer to the draft Book of Dominican Blessings and Prayers 2014. We indicate the main sections.

a) The presentation of the mysteries of the Rosary, using the terminology of the Libellus precum, with the addition of the mysteries of light (cf. LB POP, nn. 78-79).

b) In chapter IX "The Rosary Confraternity and Apostolate" (draft Book of Dominican Blessings and Prayers, nn 289-335): After preliminary remarks, the rituals for erecting the Confraternity and the principal prayers are indicated, followed by the structures for these fraternities or confraternities: “Rosary Confraternity” (nn 294-322.); “Confraternities of the Perpetual Rosary and the Living Rosary” (nn. 323-333) and the "Pilgrimage of the Rosary” (nn. 334-335).

c) In chapter. XV, “Blessings of Objects of Devotion” we find the "Blessing of the crown of the Rosary" (rosary beads) (Book of Dominican Blessings and Prayers, nn. 585-602.); the "Blessing of Roses on the Feast of the Blessed Virgin Mary of the Rosary (ibid, n. 619).

Litany of the Blessed Virgin. The Directory (DPPL, n 203) emphasizes the importance of this form of prayer to the Virgin Mary. It also calls to mind the guidelines of the Magisterium concerning their composition and their use as “independent acts of worship.” The liturgical books of the Order retain two main forms:

- The “Litany of Loreto” for which the Roman pontiffs expressed their commitment (DPPL, No. 203). The communities of the Order had the custom of singing it on Saturday at the end of Compline.
- The "Litany of the Blessed Virgin Accepted by the Order" edited in the LHOP (pp. 778-782), (without making any claim that this form be the one spoken of by the General Chapter of 1256.)

Consecration to the Virgin Mary. The Directory (DPPL, n. 204) referred to St. Louis Marie Grignon de Montfort (Dominican tertiary, † 1716) in discussing the practice. It is also indicated in what sense the word “consecration” should be understood. For its part, the Order has not given guidance on the matter. However, at the general chapter elected at Madonna dell’Arco in 1974, a “Supplicatio pro filiali dedicatione Beatae Mariae Virginis” was written and published on the last page of the chapter Acts: for the text see Directorium OP (p 142.; LHOP, p 783; LBP OP, No 434). The term “consecration to the Virgin Mary,” which can also be called an “act of entrustment” (DPPL, n. 204), is similar in the case of the Order to the liturgical memorial “Our Lady Patroness of the Order of Preachers”, formerly celebrated on 22 December, the date of approval of the Order in 1216 by Pope Honorius III, and now assigned to 8 May (LHOP, pp. 184-196).

Prayers to the Blessed Virgin Mary. The draft Book of Dominican Blessings and Prayers includes various prayers to the Virgin Mary (LBP OP, nn 431-432), responses or antiphons from the Dominican liturgical books, the prose Inviolata and the hymn Virgo Dei Genetrix (ibid, n. 431), prayers attributed to St. Thomas: "O beatissima ..." (ibid, n. 432) and St. Catherine of Siena: O Maria, Maria, templum Trinitatis (ibid, n. 433).

Processions in honor of the Virgin Mary. The Dominican tradition has seen various processions in honour of the Virgin (cf. PS, pp 77-89). An exposition was given by the MO-
M H. CORMIER in his "Letter promulgating the Processional OP" of 1913. The text may be found in translation in Info / CLIOP n. 10 (2013, pp. 21-23).

The procession of August 15, the Solemnity of the Assumption of the B.V.M. takes place before the Mass of the day in a strictly liturgical structure (MLOP, pp 202-204). It once included the famous Veneranda prayer (cf. bibi in ASOP 43, p 222; Eng., 24 p.) which gave it a specific theological weight, highlighted by liturgists and also by Pope Pius XII in his encyclical of 15 November 1950.

The daily procession of the Salve Regina after Compline has been of great importance in the devotion of the Order. With the new organization of the Liturgy of the Hours, the Proprium OP (LHOP, intr. Gen., Nn. 63-65) presented various suggestions for how the value of this liturgical act might be preserved, even if its form may change (see Info / CLIOP, n. 10, 2012, p. 29). Other Marian processions had a more devotional tone, like that of Most Holy Rosary each month or that to the altar of the Blessed Virgin on Saturday.

C) VENERATION OF THE SAINTS AND BLESSEDS

Preliminary Remarks
The Directory (DPLP, nn 208-222) recalls certain principles, in line with the Constitution Sacrosanctum Concilium, concerning la “the ecclesial significance of the veneration of the saints and blesseds.”. The Letter of Promulgation of the Dominican Liturgy of the Hours in 1982, by the Master of the Order V. DE COUESNONGLE, includes a section entitled “The celebration of the Saints” (LHOP, nn. 10-21). These numbers recall the doctrine of the Church and also evoke the spiritual patrimony of the renewed Dominican Sanctoral, and its implications for our prayer. Info/Cliop, n.2, Dec 2005 and n. 7, July 2010 gave a presentation of LHOP. In the style of the Directory, this section of Info/Cliop n. 11 will point out some particular devotional practices related to some saints of our Order.

- Liturgical Calendar of the Order
According to the general rules of liturgical law and the requests of the General Chapter of Tallaght(1971) and Madonna dell’Arco (1974), the liturgical calendar of the Order integrates our celebrations with the universal cycle according to two documents: “The Particular Calendar for the whole Order” and the “Particular Calendar for the use of the provinces.” This structure was approved by the Congregation for Divine Worship (cf. LHOP, « Intr. gen., pp XXXVII-XXXVIII, nn 15 et 16). After the publication of the LHOP of 1982 and the MLOP of 1985, some complementary texts needed to be added for the celebration of new saints approved for our Order. These elements were published in the volume Additamenta ad proprium Missalis et Liturgiae Horarum (2008). A further up-to-date supplement was published by CLIOP in 2012.

- The celebration of the saints. The books of the Proprium OP (LHOP et MLOP) contain many formularies. Within these, there are often alternatives. From a pedagogical point of view, the rubrics of our books recall the rules that celebrations should retain a genuine balance, as the Directory (DPLP, n. 230) points out. In an analogical way, we are asked to give priority to the feial lectionary, except in the case of a feast, or of biblical lessons proper to a particular saint. While keeping in mind the primary liturgical purpose of the books of the Proper, it can be pointed out that thanks to the various Indices of these volumes, these editions may prove a most useful
resource for our spirituality, and as an aid to prayer for various groups (cf. LHOP, « Intr. gen., p. LX, n. 71).

- Pastoral considerations and popular piety for some saints of the Order. LCO (n. 67, §III) asks that the friars develop true devotion and veneration to St Dominic, the mirror of our life, and to the saints of the Order. The proposed Book of Dominican Prayers and Blessings (2014) has developed a critical inventory of these practices or traditional ceremonies connected with Dominican saints. By way of illustration, we may mention some particular cases:

  a) Blessing calling on the intercession of St Dominic. Traditionally, Tuesday is especially dedicated to the founder of the Order. Various manifestations of piety towards St Dominic, such as novenas, processions and special devotions exist, still very much alive today, in the provinces, monasteries and congregations. An inventory of these elements is yet to be undertaken.

  For its part, the LBP OP presents, in a renewed fashion, some rites and blessings which exist also in the Formularium OP, ed. S. Gillet, 1939. See the “Blessing of Water on the Vigil of the Feast” (LBP OP, nn. 517-526), and the “Blessing of Bread” (ibid, nn. 527-531).

    a) Blessing through the Intercession of St Peter of Verona. See the “Blessing of water” (ibid, nn. 533-534) and the “Blessing of Fruits” (ibid, nn. 535-536).

    b) Blessing of the Medal of St Thomas Aquinas (ibid, n. 536), to which one must add the “Confraternity of the Angelic Warfare” (LBP OP, nn. 377-392).

    c) Blessing through the Intercession of St Vincent Ferrer, “for fruits” (ibid, nn. 537-554); of animals on the feast of Saint Martin de Porres (ibid, nn. 555-562); of boats on the feast of St Elmo (ibid, nn. 563-569).

- Prayers to the saints of the Order: to Saint Dominic (LBP OP, nn. 435-438); to several saints: St. Augustine, St. Thomas, St Catherine of Siena (ibid, nn. 440-442).

- Prayers attributed to some saints of the Order, St. Albert, St. Thomas (ibid, nn. 443-444) and other prayers of our tradition (ibid, n. 445).

- Patron Saints. The “feast of a saint” called the “patronal feast” is governed by the “Table of Liturgical Days” of the Universal Norms of the Roman Calendar. In Dominican communities it is the custom, depending of region or country, to underline, in a special way the feast day of a brother or sister, or perhaps his or her birthday. The custom also exists of giving a patron saint to a category of religious, according to their function in the Order:

  For example, 7 January, S. Raymond of Peñafort, feast of canonists; 25 January, on the conversion of St. Paul, feast of the conversi ( Cormier, p. 279), and on 3 November, St. Martin de Porres, for the cooperator brothers; 27 January, feast of St. Thomas Aquinas, patron of Catholic schools; 9 October, S. Louis Bertrand, feast of Masters of Novices and Students, or of formators, etc. On the feasts of St. Dominic, 8 August and of S. Francis of Assisi, patrons of friars Preachers and Minors, at the end of dinner, the traditional grace may be chanted, (cf. PS, pp. 458-459; LBP OP, n. 100).
Litanies of the saints. These texts illustrate the confidence of the Church in the intercession of the saints (DPPL, n. 235). Their composition is governed also by their intended use in the liturgy:

For example, the litany of the Easter Vigil (MLOP, pp. 58-60), that for the commendation of the dying (OUISC, pp. 136-139), that for the rite of final farewell (OEOP, pp. 103-104), or indeed that “In sollemnibus supplicationibus” (MLOP, pp. 519-526).

Relics and images of saints. In many countries, notably in Italy, Dominican communities have “relics of saints” in the sense of their bodies (cf. DPPL, n. 236). The Book of Dominican Prayers and Blessings includes Chapter XV, “Blessing of Devotional Objects.” In this section, one may find our traditional formulae for blessing small crosses (LBP OP, nn. 574-576), images of the saints (ibid, nn. 579-584), rosary beads (ibid, nn. 585-602) and the brothers’ or sisters’ new scapulars (ibid, nn. 603-609).

D) PRAYER FOR THE SICK AND THE DEAD

Preliminary Remarks
The Directory includes chapter VII, entitled “Suffrages for the Dead” (nn. 248-259). Its study yields useful directives for making better liturgical and pastoral use of the Ordo Exsequiarum (1969) of the Roman Rite. As far as the Order is concerned, it is appropriate to refer to the two volumes of the “Documenta” of the Proprium OP: Ordo Unctionis infirmorum eorumque spiritualis curae, ed. 2008 (OUISC) and the Ordo Exsequiarum, ed. 2008 (OEOP). These two Dominican rituals were presented in Info/cliop n. 5, July 2009 et Info/Cliop n. 6, December 2009. One will find there the translation into living languages of the “Letters of Promulgation” of the Master of the Order T. RADCLIFFE, as well as some “General Introductions” to these volumes. LCO (nn. 70-75) indicates the suffrages asked of the Order for the Dead. The Ordo Exsequiarum OP (pp. 71-75, nn. 109-125) presents, with appropriate rubrics, the typology of these suffrages: daily, weekly, annual, occasional, or also those prescribed by general or provincial chapters. Unlike the Directory, which does not mention popular customs which may have a place in the ritual of the sick, this number of Info/Cliop will make some brief allusions. Within the accompaniement of the sick, the dying and, moreover, the families of the deceased after death, there is a certain continuum.

Accompanying the sick and dying. The "Letter of Promulgation" of the OUISC by the Master of the Order T. Radcliffe evokes, among other things (see No. 7), the “memory of the tradition of the Order.” It mentions the compassion of Saint Dominic “Comforter of the sick brothers,” and the role of lay confraternities and religious congregations aggregated to the Order in assisting patients. The "General Introduction" of our ritual, in nn 32-3, speaks of “fraternal presence and the administration of the sacraments.” In the OUISC, we may note in regards to popular piety, some particular points:

- In Chapter I, "Visits to the sick": fraternity, shown by the accompaniment of the persons visited and their families (OUISC, 3 n.); use of the blessing given to St. Vincent Ferrer and employed by St. Louis Bertrand (ibid, nn. 19-25).
- In chapters III and IV, before the Anointing of the Sick or before Viaticum, the possibility of suggesting the “Rite of mutual pardon.” (OUISC, nn. 59, 96)
- The sequence O dulcis frater (“O dear brother”), which comes from a Processional of the thirteenth century, and for which there is a special melody;
The possibility of offering the sick person or their family some flowers, or blessed roses, on the Solemnity of Pentecost or the Feast of Our Lady of the Rosary.

Prayers and Suffrages for the Dead. Reference should be had to the *Ordo Exsequiarum OP*, 2008, Cap VI, "Suffragia pro defunctis" (nn. 119-125). With the *Directory*, this chapter gives some particular points for the Christian funeral (DPPL, nn. 252-254), and the *Ordo Exsequiarum OP* 2008 has interesting alternatives in the domain of ritual and also for popular piety (DPPL, n. 260). Note some examples:

- “Short Prayers” in the presence of the deceased (OEO, nn 28-29) or, further, part of the Liturgy of the Hours (*ibid.*), 30-32;
- Rites at the moment of the closing of the coffin, with the prayers from our tradition (*ibid.*), nn 34-43;
- Arrangement of the body of the deceased in the church, facing the altar (*ibid.*), n. 45; see the note above in this edition of *Info/CLIOP*.
- At the Rite of Final Farewell, the option of using the prayers from the Dominican Processional, as well as those texts common to religious whoi follow the Rule of St Augustine (cf. OEO, pp. 103-107)
- Procession and burial at the cemetery (OEO, nn. 67-83); or a station and prayers near the place of burial (OEO, nn. 84-93). These rites are made up of some very rich prayers, passed on by the tradition of the Order or composed for the LHOP (cf. OEO, pp. 108-109).

### E) COMPLEMENTARY SUGGESTIONS

**Processions**

In making an inventory of more specific elements of her liturgical tradition, the Order, in the years 1973-1974 focused its attention primarily on the great processions of the *Missale OP* (cf. ASOP 43, pp 211-213; 221-222; English pp 16-18; 23-24). The preparation of the *Dominican Book of Prayers and Blessings* (2014) has helped us to focus more directly on popular piety and the confraternities. With the translation of the letter of Blessed Hyacinth Comier, Master of the Order, promulgating the Processional in 1913, the Commission dedicated an entire issue of *Info / CLIOP* to the subject (n. 10, 2012). It provides a history of the Order’s processions from the text of the Master of the Order, Hyacinth Cormier. Then it demonstrates the meaning and structure of processions today, referring on several points, to the *Directory* (DPPL, nn. 245-247).

**Sanctuaries and Pilgrimages**

In preparing the draft *Dominican Book of Blessings and Prayers* (2014), CLIOP turned its attention to the Rosary pilgrimages, and the practices and arrangements of each Dominican province or region (LBP OP, nn. 334-335). We noted the importance of studying the guidelines set by the *Directory* on these matters (DPPL, nn. 261-287). Number 272 of the *Directory*, which deals with the celebration of sacramentals, attempts to guide the rectors of shrines in “correct pastoral practice in dispensing blessings.” This direction also applies to the leaders and assistants of various confraternities of the Order (Rosary, Holy Name of Jesus, etc.). In its “General Introduction”, the *Dominican Book of Blessings and Prayers* (nn. 9-15)

V

REMARKS ON THE DOMINICAN CEREMONIAL

A) A note on the absence of the Sign of the Cross at the Gospel Canticles of the Divine Office in the Dominican Tradition

In response to a request that the Master of the Order had made to him during his visit to Paris, brother Dominique Dye wrote this explanatory note of the Dominican use on the lack of a sign of the cross at the Gospel canticles of the Liturgy of the Hours. It is reproduced below:

Preliminary remarks

1. To facilitate a response to this type of question, I suggest that we refer to the document approved at the General Chapter of Madonna dell’Arco “Indicationes quædam pro celebrationibus liturgicis in Ordine prædicatorum” published in ASOP 43, 1977 pp. 160-168. This text, which is the Latin abbreviation ICLOP, is also in LHOP 1982. In French, the abbreviation is OCLOP and is found in the Liturgy of the Hours, Sanctoral 1983, pp. xxix-xl. A comment was given in an article of Analecta OP 1977: “The Dominican Rite ...”, pp. 260-273. (The English translation of this article is also on the website of the Order; see pp. 53-62.)

2. In the Roman Liturgy of the Hours, “General Instruction of the Liturgy of the Hours” (French acronym PGLH; Latin acronym IGLH), article V, “The rites to be observed in public or communal celebration”, in the opinion of experts, presents real weaknesses. Concerning the signs of the cross, I will indicate later some comments by Msgr A. G. MARTIMORT.

Sign of the Cross at the Gospel canticles of the Divine Office

1. IGLH or PGLH, nn. 265-266, concerns the posture of the assembly “according to custom.” At n. 266 (b), the sign of the cross at the beginning of the gospel canticles is mentioned. In a commentary that A. G MARTIMORT wrote about the “New code of rubrics of the Missal and the Breviary” (1960) in Maison Dieu, n. 63a, 1960, pp. 38-39, he stressed the weakness of this article of the code, and says: “Indeed, it codifies usages of very different and sometimes questionable provenance, such as certain signs of the cross.”

2. The reason which is sometimes given for these signs of the cross is this: as these are evangelical texts, they receive the same honour as the proclamation of the Gospel which is sung standing after making the sign of the cross. (Cf IGLH / PGLH, n. 138). In the rule of St Benedict and the ancient Roman texts, these songs are often called evangelium. (See A. G Martimort, l'Eglise en prière, vol IV, Paris, 1983, pp. 226-227.)
In the Cistercian and Dominican tradition

1. I asked Fr. P. Vernet, an expert on regular and liturgical uses of the Cistercian Order, whom I have known since 1964. He said: “To my knowledge, our former Cistercian documents do not know this sign Cross at the beginning of the two gospel canticles and we still do not know them today. If this sign of the cross had been the custom, our fathers would not have not abandoned it. Cistercian custom is rather a proof for the ecclesiastical custom at that time, the twelfth century, when the Cistercian Order was born. Similarly, we have a simple sign of the cross before the reading of the Gospel.”

2. In the Dominican Ceremonial, we do not find the custom of these signs of the cross at the gospel canticles. The Amato Commission, 1973-1974, asked about it. It was unanimous in not imposing this practice on the whole Order. In the article of Analecta “The Dominican Rite …”, we find the following on pp. 260 ff. (English ed p. 53 ff), the review of the project that was to lead to ICLOP: “Concerning the sign of the cross in the Office, the Commission suggested giving importance, in a more significant way, to the initial posture and the sign of the cross at the beginning of the Office.” (pp 271-272; ed. English 61-62).

3. In the document ICLOP or OCLOP, n. 39, one reads that all make the sign of the cross at the beginning of the hours, when Deus in adjutorium is said. One makes the sign of the cross on the lips, at the beginning of the invitatory, at the words Domine, labia mea aperies. The Amato Commission thought that this is clear enough. Since the Order has adopted the Roman Liturgy of the Hours, while keeping our own particular elements, the Commission did not want to elaborate on this topic.

The final blessing at Lauds and Vespers

1. Sometimes brothers or sisters wonder whether, at the end of the Offices of Lauds and Vespers, they should follow the directions of IGLH / PGLH, nn. 54 and 256 that provide for the dialogue, “The Lord be with you. And also with you,” then the blessing, and finally, the invitation, “Go in the peace of Christ.”

2. Info / CLIOP n. 7, July 2010, pp. 32-33 French edition, has the following: "After the concluding prayer of Lauds and Vespers, if the celebration is presided over by the Bishop, a priest or deacon, the people are dismissed with the greeting ‘The Lord be with you’, followed by the blessing and the invitation ‘Go in the peace of Christ.’” (IGLH / PGLH, n. 54 and 256). Previously, the Roman liturgy before the reform of the Divine Office by Vatican II, knew no other form of dismissal (except for the Office presided over by a bishop) than the acclamation “Benedicamus Domino”. Moreover, in the case of a Mass followed by a procession, they said “Benedicamus Domino”, not “Ite missa est”.

After the publication of the Roman Liturgy of the Hours, several Dominican communities have wondered whether it was appropriate to have the greeting “Dominus vobiscum”, the blessing and the invitation “Ite in pace” ... when the brothers or sisters remained in community after hour of the Office.

In July 1972, in Paris, a meeting was held with Father A. DIRKS, President of the Liturgical Institute of the Order, Fr PM GY, Director of the Higher Institute of Liturgy of...
Paris, a Dominican liturgist of Flanders and brother D. DYE. It was agreed to suggest that, for the usual choral celebration of the Liturgy of the Hours in the convents of the Order, in the absence of a large congregation, to stick to the blessing, followed by “Benedicamus Domino”. This indication was transcribed in the Introductio generalis (n.47) of the LHOP, ed. lat. 1982 pp. XLIX and L-LHOP, ed. fr. 1983 n. 39, p. LXII.

In everyday and ordinary practice of the Liturgy of the Hours, unless the presence of an important gathering suggests otherwise, especially in cases where the priest presides at the chair in the presbyterium (sanctuary), the communities of the Order should end Lauds and Vespers, after the concluding prayer, with a blessing appropriate to the liturgical season or feast, followed by the verse “Benedicamus Domino” and the response “Deo Gratias.”

Complementary Remarks

1. Regarding the sign of the cross with the gospel canticles of the Divine Office, the Commission had already given a clarification in Info / CLIOP n. 7 (en ed, p. 32.) I transcribe: “The best thing, therefore, is that communities stick with what they felt obliged to do at the time of adoption of the restored Roman Liturgy of the Hours, either by keeping the Dominican use, or by following the indication of IGLH.” Personally, I do not think we should impose this practice in the IGLH extrinsically on the Dominican communities, whatever some commentators may say.

2. Regarding the sign of the cross in the proclamation of the Gospel at Mass, of course we know that our old Dominican Ceremonial (ed AV Jandel, n. 701) included the three small signs of the cross and a great sign before Gospel, then another sign of the cross at the end. This was changed to the General Chapter of Toulouse, 1962, with the ordinatio n. 137: “Approval of the simplified schema of choir ceremonies to be published in the Analecta O. FF. PP.”

3. Concerning the arrangement of the body of a deceased brother at the funeral Mass, with his face looking at the altar and not, as in the Roman Ritual, facing the congregation if he was a priest or deacon, a description of the Order’s custom will be found in Info / CLIOP n. 11. In our conversation in Paris, we had briefly mentioned this custom.

4. Directory for Dominican liturgical life (report of CLIOP to the Chapter of Trogir, 2013). At the General Chapter of 1974 the Order approved the document Indicationes quædam pro celebrationibus liturgicis in Ordine Preödicatorum (Cf. LHOP, ed. Lat. p. lxxiv) as a first step towards a Ceremonial. In 1979 a Directorium pro celebrationibus liturgicis (Rome, 152 pp.) was published.

The Federations of Dominican Nuns of Spain have published, each for its own part, a Ceremonial. One of these editions contains a preface by MO D. Byrne. Quite regularly, questions are asked of the Liturgical Commission of the Order regarding “ceremonies” and directions for the liturgical life of communities.

The question is raised, but not of publishing a Dominican Ceremonial like that of MO V. Jandel (1869). Along the lines of the Directorium of 1979, it would be suitable to consider the
consolidation of the main guidelines for the liturgical and ceremonial life of the Order. This should be realized in the spirit of “restored liturgy” of Vatican II.

End of the note prepared for the Master of the Order

Acolytes, thurifers, etc.

Text still to come (Info CLIOP 12)

Arrangement of the body of a friar priest at the church for the funeral Mass, according to the Dominican Ritual.

When the liturgical Commission of the Order undertook the renovation of our funeral rites, it questioned the appropriateness of the custom of the Processional OP (ed. E. Suarez, 1949, p. 187) and Dominican Ceremonial (V. Jandell 1869, 1939 n.) which states: “... coming to church, the brothers lay the body in the choir so that the deceased's face is looking at the altar.” This practice is noted by the authors who have studied the ancient funeral rites, such as H. PHILIPPEAU. “The Dominican liturgy of the sick and the dead” in Archives d'histoire dominicaine, Paris, 1966, pp. 58-62; (bibliography in « Le rit dominicain... ”, ASOP 43, 1977, pp. 236-237 et 251 ; English translation, pp. 35-36 et 46). This practice also exists in the Cistercian custom, which retains that possibility in the restored edition of its Ritual.

The Dominican Commission questioned experts in liturgy and ecclesiology. They said that from an ecumenical point of view, maintaining this rite had a certain interest. Before developing further the meaning and scope of this use for the Order today, we transcribe the response of Father P. M GY (+ 2004) in a consultation requested by Bishop Saudreau, head of the French Bishops' Commission for Liturgy, in 1988. The bishop wanted to have an answer to the question from the history of the liturgy, on the disposition of the body of an ordained minister at the funeral.

Historical note and translated by Father P. M Gy, OP (16.10.1988)

"The rule that, during the funeral, the body of a priest is arranged in the opposite way to that of one of the faithful, appears in the Rituale Sacramentorum Romanum prepared at the request of the Pope by Cardinal Santoro in 1585, but never enacted.

“With regard to the position and place of the bodies of the deceased in the church and the cemetery, they are turned towards the main altar; if the dead are to be buried in oratories and chapels, they are placed with the feet towards their altar. Conversely, priests and bishops have their head to the altar and feet towards the people. And as far as possible, care is taken that the deceased be buried with the head to the West, as if he directed his feet eastwards, showing in this way want to hasten from a foreign land towards the dawn, i.e. from death to life.” (p. 418) [Translation from Latin by Info/Cliop]

The Rituale Romanum, promulgated in 1614, and in force until our time, briefly touched on this issue:
“The bodies of the faithful are placed in the church with their feet towards the main altar; in oratories and chapels, towards the altar there. The same is done at the grave, taking into account the arrangement of the place. Priests, on the other hand, are arranged with their head towards the altar.”

The Council of Trent was not concerned with this question. Where did this arrangement come from? In his commentary on the Rituale Romanum, Catalanus (2nd ed, Padua, 1760, t. I, p. 376) sought out examples in Roman practice during the Renaissance. I have a vague memory of having seen somewhere, in Santoro’s manuscript, that it took its inspiration from the De ecclesiastica hierarchia [Ecclesiastical Hierarchy] of Pseudo-Dionysius. In any case, the meaning seems to be one of pointing towards the resurrection of the dead for the faithful, and of closeness to the Eucharistic sacrifice for priests.

After 1614, here as elsewhere, the diocesan rituals have been influenced by the Roman Ritual. (End text of Father P.M. Gy)

Contemporary meaning of the Dominican practice

The rubric of the Ordo exsequiarum OP (ed., 2008, No. 7) gives the following indication: “At the church, the body is placed in the middle of the choir or in the presbyterium (sanctuary). Where opportune, the custom of the Ceremonial of the Order (COP n 1939. PS, p. 187) - which is also that of other Latin liturgies - may be retained, of always having the body of the deceased facing the altar, the position he occupied in the liturgical assembly. It is also possible, according to a more recent custom (OE, n. 38), to arrange the body of an ordained minister with his face turned towards the people.”

Referring to the current Roman Ritual, a member of the Dominican Commission gave the following interpretation: “The meaning of the different disposition of the body, while it is not explained by Cardinal Santoro, could be explained by saying that the faithful are walking towards the altar, that is to say towards communion with Christ in the Eucharistic sacrifice while the minister goes to whom he was assigned, the faithful, to continue his ministry even after he is united with Christ in death.”

The Cistercian and Dominican use could be understood, as is also indicated in the rubric at the cemetery (PS, p. 200) in relation to the orientation “towards the East or the South [ad Orientem vel ad Meridiem].” What meaning can we give to the Dominican use in our age, when the direction, for or at prayer, is not of concern to anyone?

Without forgetting or ignoring the ministerial role of a priest during his life, should we not celebrate and symbolize first the fundamental baptismal dimension of every Christian? Moreover, for our communities, fraternity is constitutive of our life as Preachers: priests and brothers are all in the service of the proclamation of the Gospel, as the Constitutions say. (cf. LCO, n 1, § VI.). In addition, the custom of placing the coffin on the ground, as is suggested the Ceremonial of Bishops (n. 824), adds a nice simple note to the celebration. Similarly, over the coffin of a priest or deacon brother, instead of a stole, one may prefer to place the Gospels or the Bible, symbol of the ministry of the Word and, for a cooperator brother, a rosary or, according to custom, his profession cross.

As indicated in the rubrics of the Ordo Exsequiarum OP (n. 7), Dominican communities have the choice of how to arrange the body of a deceased priest or deacon friar in the church. The
custom of the order, with appropriate catechesis if it seems appropriate, is a beautiful symbol of our fraternal and conventual life.

3) Bibliography

*Historical Studies*


*The Dominican habit*

