

DOMINICAN LITURGY FOR THE SICK

At the General Chapter of Madonna dell'Arco (1974) the Order of Preachers proceeded to an inventory of specific elements in use in its traditional Rite, and which it wished to preserve after an appropriate *aggiornamento*. Among these elements, the General Chapter gave its approval to a document "Dominican Liturgy for the sick and for the deceased". In 1976, the Order then presented these elements for confirmation by the Congregation for the Sacraments and Divine Worship. Subsequent to that, the Dominican Liturgical Commission was charged with preparing a complete Ritual edition which would refer to the customs of the communities, and which would present the liturgical elements in a continuous manner, making for an easier celebration.

In June 2001, following on approval of these texts by the Master of the Order Timothy RADCLIFFE, these two Ritual sections of the PROPRIUM O.P., *Ordo Unctionis Infirmorum eorumque spiritualis curae* and *Ordo Exequiarum* were presented to the Congregation for Divine Worship and the discipline of the Sacraments with a view to a final *recognition*. Given that the communities of the Order were anxious to learn the orientations of our tradition for the Liturgy of the Sick and of the Dead, the Master of the Order Carlos A. Azpiroz Costa, requested the present Liturgical Commission to publish these two volumes *pro manuscripto*, as a working instrument in the collection "Documenta" of the PROPRIUM O.P. He explains this in the Preface to these two volumes. He also explains that the Order will take note at a later date, of new indications in the *Ordo Unctionis* and the *Ordo Exequiarum* of the Roman Rite, when these Rituals would be the object of another type edition.

Before the Dominican Provinces produced translation and edition of these two Latin volumes into their respective languages, this number of INFO/ CLIOP would like to provide communities of Sisters and Brothers, with the translation of the introductory part of these Rituals (Preface, Letter of promulgation and general Introduction). The Commission would like also with this publication to provide a brief presentation of the composition of these Rituals, as well as to underline some more particular Liturgical aspects for our Communities. A consultation with the two Latin volumes in parallel with this bulletin is necessary, especially for an understanding of the abbreviations, (cited works and Biblical books), in the introductory section of these *Documenta* II and III, the translation of which the reader will find in this issue.

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After the example of Saint Dominic, who showed himself “father and comforter the sick brethren and of those undergoing trials (canonisation process MOPH xvi, p 178, No.3)”, the superior will show attentive care to the sick brethren, providing them with useful dispensations, even when this is not requested. He will also – as will all the brothers – visit them with solicitude (LCO No 9).

PREFACE

OF BROTHER CARLOS AZPIROZ COSTA O. P.

Master of the Order

In a letter of 29 of April, 2001¹ my predecessor, (Prot. No.66/01/593), Brother Timothy Radcliffe, promulgated the *Ordo Unctionis Infirmorum eorumque spiritualis curae*; then in another letter dated June 4, 2001², he again promulgated the *Ordo Exequiarum*. Both these volumes, sections of the Order's renewed Ritual, are the result of several Commissions or groups of brothers and sisters, who on request from successive Masters of the Order, worked on the inventory of our liturgical tradition, collaborating with many Dominican liturgical commissions in the different Provinces, with a view to a renewal of our regular liturgical practices.

Among these Commissions, we must mention first of all, the Liturgical Commission called "small" or "special", presided over by Brother A. D' Amato, who in 1973-1974 at the request of the Master of the Order Brother Aniceto Fernandez, with a view to the General Chapter of Madonna dell' Arco (1974), prepared an inventory of the particular elements which the Order wished to conserve from its rich liturgical tradition. The General Chapter approved – inter alia – the document: "Adaptiones ad Ordinem Praedicatorum illarum partium Ritualis Romani quae vocantur "Ordo Unctionis" et "Ordo Exequiarum". This work, (General Introduction, Ritual sections and specific texts), presented to the Congregation for Divine Worship, met with approval³. According to the expression of Cardinal Knox, Prefect of the dicastery, these elements of the liturgy of the sick and of the dead, as those emanating from our traditional books, especially the Missal and the Breviary, were confirmed "according to the spirit of the principle which accords equal dignity to particular Rites legitimately recognised by the Second Vatican Council (S.C. 4).

The elements regarding the Liturgy of the Sick and Deceased, published in the *Analecta O.P.* (vol.43, 1977, pp141-159), are not presented in the manner of a Ritual. Besides, several Provinces and monasteries of O.P. nuns asked that the Order prepare the edition of a Ritual in the strict sense, where would be found, with the elements or liturgical texts, guidelines for concrete application in our communities, keeping in mind the necessities and the customs of our regular life.

The work of revision, of preparation and of edition of our Ritual, was confided by the Masters of the Order: Brothers Vincent de Couesnongle, Damian Byrne and Timothy Radcliffe, to a Liturgical Commission presided over by Brother Vincenzo Romano. The latter took on this responsibility until the end of November 2001. This Commission, aided by several brothers and sisters, realised an important work of presentation and of arrangement of the Ritual elements of our traditional liturgy of the sick and the deceased. In the Appendices of the two volumes are presented suggestions to help our communities in their diversity (brothers, nuns, sisters, laity) to live deeply these Christian realities, whether in the liturgy or in pastoral activities directed towards members of the Dominican Family.

In June 2001, after ten years' work (1991-2001), the General Curia at the suggestion of the Liturgical Commission, deemed it opportune to transmit before publication these two volumes, in Latin and in Italian, for an "ultima recognitio" to the Congregation for Divine Worship and for the discipline of the Sacraments, even though the texts in their totality had already been confirmed by this Decastery in 1976. We had proceeded in similar manner on the occasion of the renewal of the

¹ Prot. No 66/02/593.

² Prot. No 66/01/1007.

³ Decree of the 25 July 1977, Prot. CD 671/76: ASOP 43, 1977, p. 133.

rites of the *Proprium de Tempore* which were printed in the *Missale et Lectionarium O.P.* (ed. V. de Couesnongle and D. Byrne 1985). In a diligent reply from His Excellency Rev. Monsignor V. Noe⁴, the Congregation complimented the Order on the renewal of its Rites and for its desire to provide Dominican communities with them.

However official confirmation of both our Rituals in question has not reached us as yet. Perhaps this can be explained by the abundance of dossiers which the Dicastary has to examine for the whole Church, together with Episcopal conferences and the Institutes of consecrated life. In spite of detailed reports of presentation of these works destined for the Congregation and edited by the Dominican Commission in 2001, some difficulties of interpretation may still exist.

Bearing in mind this situation, we have thought it appropriate to furnish immediately the work realised by the Liturgical Commission of the Order, which based itself on the liturgical elements of the Order, and was confirmed by the Congregation for Divine Worship. This work was undertaken according to the norms requested by the Holy See for the revision of liturgical books, and in particular, according to a method employed by the Liturgical Commission for the *Ordo Professionis O.P.* Given the liturgical and pastoral urgency for the Dominican Family to have access in a coherent way to our liturgical and regular tradition with regard to the Liturgy for the Sick and the Dead, I asked the present Liturgical Commission to publish these two volumes. They appear in the *Documenta of the Proprium O.P.* They are presented – even from a typographical viewpoint – not as Rituals in the proper sense, but as “working instruments”. As well as instruments geared towards celebration, these Rituals, as do our traditional books, especially in the “preliminary notes” of each chapter, also offer indications for community and regular application of these rites.

The communities of the Order, as for the Liturgies of the Sick and for the Dead, will be expected to follow Church directives and the renewed Liturgy issuing from the Second Vatican Council, with their application in the liturgical books of the different Episcopal Conferences. When the Holy See publishes a new *type edition* of the *Ordo Unctionis* and of the *Ordo Exequiarum*, the Order will furnish directives to the whole Dominican Family, so that the liturgical life will continually draw its inspiration from the renewed Liturgy of the Latin Church in its ultimate stages.

It is my wish that from now onwards, the Provinces, Monasteries, Congregations, Fraternities and the Dominican Laity will discover the riches of these volumes which are being offered to them⁵. For a translation, even partial, the general orientations given by the Holy See and likewise indicated in the specific directives of the Order should be borne in mind. Consideration too ought to be given to indications found in the instruction *Liturgia authenticam*, as well as in other recent directives.

14 September 2008, Feast of the Glorious Cross
Fr Carlos A. Azpiroz Costa O.P.
Master of the Order

Fr Christophe Holzer O.P.
General Secretary

Prot. n. 66/08/27 *Ritual of the Sick*
14th of September 2008, *Feast of the Exaltation of the Cross*

⁴ Prot. CD 524/83.

⁵ With regard to the particular liturgical elements of the Order, Cardinal J. R. Konx, in the decree quoted, states: “these elements can be used in the judgement of each community mindful of the spiritual good and the pastoral progress both of the community and of the faithful who habitually frequent the churches of the Order”.

LETTER OF PROMULGATION

Of the Master of the Order Father Timothy Radcliffe O.P.

1. At every stage of our life we are called to follow Christ, following the example of our Father Saint Dominic, according to the fundamental aim of the Order which urges us on in a double movement of mission and of communion. Thus every time that we bear witness to the evangelical significance of suffering in the different circumstances of our life¹ – sharing the difficulties of so many of our sisters and brothers, we become effective preachers of the Paschal Mystery, of the Cross and of the Resurrection of the Redeemer. And if it is true that “it is characteristic of good men to bear one another’s² infirmities” in order to fulfil the law of Christ³, the members of the Order are called “to be attentive, to one another, whatever the age or condition in life, allowing oneself to be touched by the needs of the person who suffers”⁴. In every circumstance, as the 1974 General Chapter pointed out. “Our solicitude which manifests itself by fraternal help and community prayer, gives witness opportunely in the world in which we live, to solidarity created by the Gospel, by our faith in God and in the power of the Resurrection of His Son”⁵.

Also in the Order’s ministry, many of its members encounter the sick and the handicapped as well as those who in various ways are life’s wounded people. Furthermore, both brothers and sisters work in hospitals or in Care homes. All these situations provide occasions to verify the meaning of faith and charity, which should give credibility to our community, including those painful moments which may be the lot of a brother or of a sister⁶.

The memory of the Order’s tradition

2. From the beginning of the Order, our Constitutions demanded of our Superiors, special attention to the care and visiting of the sick⁷, and many General Chapters recommended “that charitable care of the sick⁸ be taken”. Consequently, in commenting on the actual charges in the Order, Humbert of Romans affirmed that “there is no greater act of mercy than that exercised towards those who are ill (*), so that one might wholeheartedly serve God, or better still serve Him in the person of our neighbour, or again, God in the neighbour and the neighbour in Him.”⁹ In the course of the centuries numerous persons in lay confraternities or in modern religious Congregations affiliated to the Order have exercised the service of evangelical charity and of the ministry of mercy towards those who are ill.¹⁰

These institutional and missionary orientations have their source in the example of Saint Dominic, who was the father and consoler of the sick brethren and of all those who suffered. Many Dominican saints, men and women, have likewise shown this evangelical compassion, for example, Margaret of Hungary, Catherine of Siena, Martin de Porres, John Macias, Marie Poussepin, Pierre George Frassati and many others.

¹ Cf. SD, n. 25 : EV, n.665.

² Humbert de Romans, I, p. 375.

³ Cf. *Gal* 6,2.

⁴ ACG 1992, p. 231.

⁵ ASOP 43, 1977, p. 144, n. 5.

⁶ Cf. ACG 1992, pp. 231-233; VFC, n. 68.

⁷ I Const. I 11.

⁸ ACG IV, p. 388 (a.1360).

⁹ Cf. Humbert de Romans, I, pp. 205ss.

¹⁰ LCO, n. 9; LCM, n.8 para.1.

Renewal of the Order's Liturgical Tradition

3. Our present Constitutions prescribe¹¹ “care of the sick and special attention with regard to the elderly friars”. We must be all the more sensitive to these needs which our times, in which civil society, though it is carrying the seeds of evangelical concerns and enriched with technological means, nevertheless because of demographical and social changes, is tempted to be insensitive and disinterested towards those who are physically or psychologically non-productive.

4. Besides fraternal and institutional concern, our Order has always been careful to offer spiritual¹² comfort to its brothers and sisters, and to place at their disposal the helps proposed by the Liturgy, as by our liturgical books themselves¹³ attest. Today, while benefitting from the renewed liturgy in the spirit of the Second Vatican Council, we have attained the possibility of conserving certain elements of our former Rite.¹⁴ These we now present with this book to the entire Dominican Family, so that its members may easily benefit from it.

5. Until now, our communities have been able to use the renewed elements according to the adaptations approved by the General Chapter of 1974, and which after approval by the Congregation for the Sacraments and Divine Worship were printed with observations from the said Congregation.¹⁵ Now, with a view to a fitting reception and actualisation of the liturgical tradition of the Order, we judged it necessary to include these elements of the *Processional*,¹⁶ in a complete ritual publication, renewed in conformity with the *Ordo Unctionis Infirmorum*¹⁷.

6. Our Ritual for its part presents certain characteristics, noted in the General Introduction, as well as in the “preliminary notices” of each chapter. We mention here a few of these particularities which express the originality of this renewed work:

- (a) In the description of Rites, we include in every case the diversity of situations, whether the brother or sister is in the community or in hospital, according to whether the presence surrounding him/her is a considerable number of the community or only a few of its members.
- (b) Besides, the “Preliminary notes” to each chapter propose different adaptations for choral or common prayer, if a majority of the community find it impossible to be present at the sick person's bedside.
- (c) Fraternal gestures inherited from our tradition, or inspired by the present context of our life are indicated or suggested, in order to express the link between fraternal living and the sacramental life.
- (d) The texts and forms of our tradition were revised and proposed together with modern elements. Whether they refer to our tradition or to the human and religious sensitivities of our times, they can easily be adapted as much by the realisation of translations of this Ritual as by the ministers using this book according to circumstances.
- (e) The possibility of using this Ritual is offered mainly to all our communities of brothers, nuns and sisters, as a complement to the Roman Ritual.

¹¹ LCO, nn. 9-10, LCM, nn. 8-10.

¹² Cf. LCO, n.11; LCM, nn. 11-12.

¹³ Cf. PS, pp. 158-186; COP, pp. 574-586.

¹⁴ Cf. further on, Intr., nn.124.

¹⁵ ASOP 43, 1977, pp. 143-159.

¹⁶ Termed thus in the Order since the Middle Ages, this book was later called “Ritual” by the whole Church. So the *Collectarium* and the *Breviarium O.P.* likewise contain these same rites, with slight variantes.

¹⁷ Cf. OUI, nn. 38-39.

7. Superiors of communities will see to it that the brothers and sisters can benefit from the spiritual riches and the intentions of the liturgical renewal¹⁸. By application of the *Ratio Studiorum*¹⁹, formators will initiate the students in knowledge of the Church Ritual, as well as in the meaning of the rites contained in our liturgical books.

Promulgation and translation of this Ritual for the Sick

8. The present edition of the Ritual for the Sick, which is one section of our *Proper*, approved by the Order, and submitted for the *recognitio* of the Holy See, which had already confirmed it with regard to its ritual elements, is henceforth to be considered “typical” by all members of the Dominican Family, according to the rules proper to each one.

9. Let translations of this book be prepared, together with eventual adaptations into modern languages²⁰ under the aegis of competent Provincials, or of a Provincial mandated for this purpose, when it is a case of an inter-Provincial Commission for Provinces belonging to a unique linguistic region.

In preparing these translations and adaptations, norms and indications from The Apostolic See and from the Episcopal Conferences should be taken into account, together with prepared orientations at the request of the Master of the Order²¹, as well as what is indicated in the *Praenotanda* of the Roman Ritual or in the present liturgical book. In translations of this *Proper*, local customs that have been approved by the Apostolic See may be inserted. The translation or adaptation of this book shall be sent to the Master of the Order: as soon as the text, after it has been examined, and eventual corrections made will be officially approved by him, it will be forwarded to the Congregation for Divine Worship and for the Discipline of the Sacraments, in order to receive its confirmation.

10. “Our gifts differ according to the grace given us, love each other as much as brothers should and have a profound respect for each other. Work for the Lord with untiring effort, do not give up if trials come and keep on praying”. May the Lord teach us how to turn the mystery of suffering and of each one’s sickness, into a path of communion and of salvation.

Given at Rome, in our General Curia, 29 April 2001, on the Feast of Saint Catherine of Siena.

Fr Timothy Radcliffe O.P.
Master of the Order

Fr. Vincenzo Romano O.P.
President of the liturgical Commission of the Order

Prot. No. 66/01/593

¹⁸ ASOP 43, 1977, p.145, n.7.

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

²⁰ With the Latin text of this part of the Ritual, a version in Italian and French was approved by the Order and presented to the Apostolic See for confirmation as “Type Edition” in these respective languages.

²¹ Cf. V. Romano, *Indicationes quaedam pro adaptatione Proprii liturgici O.P. a Provinciis perficienda*, 24 june 1978, ASOP 45, 1979, pp. 13-30.

GENERAL INTRODUCTION

I

Liturgy of the Sick and of the Dead according Dominican Tradition

1. Our Order has always recommended fraternal solicitude and prayers for the sick or deceased brothers, as has been stated in the orientations relative to the celebration of the Liturgy, or in the indications and decisions concerning the care of the sick¹ or suffrages for the dead². Thus it is that our Liturgy used these proper elements³, the beauty and significance of which, have often been remarked⁴.

2. The liturgical Rite of the Preachers⁵ to which these elements belong, was established by the Order and then confirmed by the apostolic authority of Clement IV⁶. It was in use for centuries, having included the necessary adaptations of the Roman Liturgy books according as these came to be revised.

Finally, when the Roman liturgical books were profoundly renovated with the liturgical reform of the Second Vatican Council, the Order, taking into consideration the new diversity of liturgical languages in the Latin Church, and the necessities of a liturgico-pastoral ministry requested permission from the Apostolic See to use the *Roman Missal* and the *Liturgy of the Hours*⁷, while at the same time benefitting from elements proper to our former Rite, in which as indicated in the decree of the Congregation for the Sacraments and Divine Worship (25 July, 1977) is offered “a particular treasure of our liturgical tradition.”⁸

After the *Roman Ritual* following on the Council had totally renewed the Liturgy for the Sick and for the Dead, our Order Made a request that it adapt for itself, at the same time as the *Ritual of Profession*, the *Ordo Unctionis Infirmorum* and the *Ordo Exequiarum*, in order to benefit from these new riches, and also the better to adapt its particular rites to the spiritual and religious sensitivities of our times⁹.

3. As the Roman Missal¹⁰ explicitly provides for particular rituals, our Order wished conserve and to renovate certain elements of its liturgical tradition. The General Chapter of 1974 approved the selection prepared by a special Commission and entrusted to the Master of the Order the task of publishing an edition under the form of a renewed Ritual¹¹.

4. The selection of elements, confirmed by the Congregation for Divine Worship and the Discipline of the Sacraments¹² presented in one document – has for practical reasons- the Liturgy for the Sick and for the Dead. It specified, however, acceptance of this distinction in two parts,

¹ Cf. LCO, nn. 9.10.11; LCM, nn. 8-12. 15.

² Cf. LCO, nn. 16. 70-75; LCM, *Ord.* I, nn.14.

³ Cf. ASOP 43, 1977, pp. 141-159 and 235-260; *Notitiae* 14, 1978, pp. 378-404 and 405- 417.

⁴ Cf. ASOP 43, 1977, p.143.

⁵ Cf. *Proprium Ordinis Praedicatorum, Rituale, Professionis Ritus, “Intr. Gen.”, n. 3: AOP 107, 1999, p. 20.*

⁶ Bull *Consurgit in nobis*, Magistro et Fratibus Ordinis Praedicatorum, 7 July 1267: BOP I, p. 486.

⁷ SCCD, Decr. *De Missale Romano et novo Calendario* (pro universo Ordine Fratrum Praedicatorum) 2 June 1969, ASOP 39, 1969, pp.250 ss.

⁸ Cf. ASOP 43, 1977, pp.196 s.; LHOP, p.V; MLOP, pp. IX-XI.

⁹ ACG 1974, n. 171: *De quibusdam elementis peculiaribus Ritus nostri : “Nota praevia” ASOP 43, 1977, p.134; SCSCD in ASOP 43, 1977, p. 142.*

¹⁰ Cf. OUI, nn. 38-39, OE, nn.9, 21 c), 22 c).

¹¹ ACG 1974, n. 170.

¹² *Adaptiones ad Ordinem Praedicatorum illarum partium Ritualis Romani quae vocantur “Ordo Unctionis Infirmorum” et “Ordo Exsequiarum”, ASOP 43, 1977, pp. 143-159.*

according to the Church's thinking, expressed by the Second Vatican Council¹³ concerning the sense and the function of the anointing of the sick, as well as its expression in the renewed liturgy¹⁴.

After reflexion and consultation with experts, our Order, as has been done for Liturgical books in the Latin Church, prepared for the Dominican Family two separate volumes of the Ritual, i.e. *Ordo Unctionis Infirmorum eorumque spiritualis curae* and *Ordo Exequiarum* O.P.

5. This "General Introduction" includes four sections numbered in sequence:

- The first contains several numbers of the *Praenotanda* of the *Ordo Unctionis Infirmorum* of the Latin type edition;
- The second contains several orientations on the Liturgy for the Sick, the mentality as well as our communities' attitudes towards this sacrament.
- The third offers indications as to adaptations and versions that have to be prepared by the linguistic Commissions
- And finally, the fourth treats of adaptations concerning the sick persons themselves or those who care for them

6. The Apostolic Constitution of Paul VI *De Sacramento Unctionis Infirmorum*, is published at the beginning of this book. It stands to reason that knowledge of this is necessary in order to understand the Church's thinking at the present time with regard to this sacrament.

As certain Episcopal Conferences have done in realising their adaptations, "introductory notes" have been inserted at the head of each chapter of this Ritual, containing elements which may also come from the *Praenotanda* of the *Ordo Unctionis Infirmorum*.

II

EXTRACT FROM THE PRAENOTANDA OF THE ORDO UNCTIONIS INFIRMORUM¹⁵

Human suffering and its meaning in the mystery of salvation.

7. (1) Sufferings and infirmities have always proved to be among the greatest difficulties which torment the human conscience. Those who profess the Christian faith feel and undergo them too. But the light of faith comes to their aid: it allows them to understand more deeply the mystery of suffering and to endure with greater courage the sufferings themselves. They have for that the words of Christ who grants them to know the meaning and the value of weaknesses for themselves and also for the salvation of the world. What is more, they are not left in ignorance about the love Christ has for them, the sick for many times in the course of his life, he visited those who were sick and restored them to life.

8. (2) Even though it is closely linked to sinful man, sickness cannot be considered- at least for most of the time – as pain inflicted on each one because of his own sins, (cf. John 9.3.) Better still, Christ who is sinless, fulfilling that which is written in the prophet Isaiah, endured every kind of evil, and shared every kind of human suffering (cf. Isaiah 53, 4-5). Again, it is He who carries his Cross; it is He who suffers in his members, and we are united to him when we are put to the test. Our sufferings can from that time appear momentary; they are even trivial if we compare them to the weight of glory prepared for us from eternity (cf. 2 Co.4,17)

¹³ SC, n.73; cf. Paul VI, *Costituzione Apostolica De sacramento Unctionis infirmorum*, 30 nov. 1972; OUI, nn. 5-7.

¹⁴ ASOP 43, 1977, p.143, notes indicated with an *.

¹⁵ The numbers in brackets indicate the numbers of the paragraphs of the *Ordo Unctionis Infirmorum*, Latin "type" edition. The variants introduced by the *Code of Canon Law* of 1983 in this Ritual, (cf. *Notitiae* 19, 1984, pp. 551-552), were included in this introduction and in the course of the book. Between parentheses references to the *Code of Canon Law* 1983 are also indicated. The French text is a literal and official translation of the Latin "Praenotanda". In the French edition of the *Ordo Unctionis* the text of the Latin *Praenotanda* has legitimately been the object of an adaptation confirmed by the Congregation of Divine Worship.

9. (3) The intention of Divine Providence is that man fight actively against every type of infirmity; that he cultivate good health carefully, so as to be able to take his place in society and in the Church, provided at the same time he is always prepared to complete what is lacking in the sufferings of Christ for the salvation of the world.

Besides, in the Church, the mission of the sick is to exhort others by their witness, not to forget the essential realities of a higher order. Likewise they can manifest this aspect of human living: subject to death, they will be redeemed by the mystery of the death and Resurrection of Christ.

10. (4) The sick person must not be the only one to battle against illness; the doctors and all those who are in any way involved in the care of the sick, must also know that they should endeavour by whatever means in their power, to ease the sufferings of the sick both in body and soul. Thus it is that they fulfil that word of Christ, where he counsels the visiting of the sick, and where he seems to say that it is the entire person who is confided to those who visit him/her: physical help and spiritual comfort are here envisaged.

Anointing of the Sick

11 (5) The Gospels point out explicitly the care meted out by the Saviour Himself to the bodies and souls of those who are ill, and the instructions given to the faithful to this effect, are clearly shown in the Gospels. The sacrament of the sick manifests this in a privileged way; instituted by Him and mentioned in the Letter of Saint James, it has since that time been used by the Church which by anointing and the prayer of the priests, recommends the sick members to the suffering and glorified Lord, that he may alleviate their pain and save them. (cf. James 5, 14-16) going even as far as to exhort them to associate themselves freely with the passion and death of Christ (cf. Rom. 8,17¹⁶), in order to seek the welfare of God's people¹⁷.

The man who is in danger because of sickness, has indeed need of God's special grace: he needs to bear the weight of anxiety without being overcome by discouragement; being put to the test, he must not falter in his faith. This is why Christ reassures his suffering faithful with the help of the Sacrament of the anointing: it will be for them a very powerful protection¹⁸.

The essential celebration of the sacrament consists in the following: after the imposition of hands by the priests of the Church, prayer is offered with faith, while the oil sanctified by the blessing of God, is applied to the sick person(s); by this Rite is both signified and conferred the grace of the sacrament.

12. (6) This sacrament confers on the sick person the grace of the Holy Spirit; the whole man thus receives the help of salvation; raised up by confidence in God, he receives strength in the face of temptation by the evil one, and worry at the thought of death.

Thus not only can he support affliction with courage, but likewise combat these afflictions and even recover health, if that proves useful for his eternal salvation. This sacrament also grants – if necessary – forgiveness of sins; it is the crowning glory of Christian penance¹⁹.

13. (7) In holy Anointing, joined to the prayer of faith, (cf. Jm.5.15), it is the faith, which is expressed, and it is that which must animate the minister first of all, but also the one who receives the sacrament; it is indeed his faith and that of the Church which is to save the sick person, faith in the death and in the Resurrection of Christ, from which the sacrament draws its effectiveness(cf Jc.

¹⁶ (1) Cf. Also Col. 1,24; 2Tim 2, 11-12; I Pt 4, 13.

¹⁷ (2) Cf. CONC. TRID., Sess. XIV, *De Extrema unctione*, cap.I: Denz.-Schon. 1965; LG, n.11: AAS 57 (1965), p.15.

¹⁸ (3) Cf. CONC. TRID., Sess. XIV, *De Extrema Unctione*, cap.I: Drnz.-Schon, n. 1694 and 1696.

¹⁹ (4) Cf. *Ibid.*, *proem.* And cap. II: Denz- Schon, nn. 1694 and 1696.

5.15)²⁰, faith which awaits the Kingdom to come, the promise of which comes to us through the sacraments.

Who can receive the Anointing of the Sick

14. (8) In the Letter of Saint James we read that the Anointing should be given to the sick so that the Lord may save them and cure them²¹. One should be careful then to administer it to the faithful whose health begins to be dangerously affected by sickness or old age²².

In order to judge the gravity of the illness, a prudent judgement is required, given without anxiety or scrupulosity, either by the administrator of the sacrament²³ or by those who request it. Medical advice might eventually be sought.

15 (9) The sacrament may again be administered if the recipient recovers after having received it during the previous illness, or if in the course of the same illness, the situation once again becomes critical

16 (10) Before surgery, the Anointing may be given, each time the reason for the surgical intervention is a grave illness

17 (11) To elderly persons in declining health, even if no immediate illness has been diagnosed in their case.

18 (12) The Anointing may be administered to children if they have sufficiently attained the use of reason to draw comfort from the sacrament

19 (13) In catechism classes as well as in private conversations, as already in homilies, the Faithful will be instructed to ask for the sacrament themselves, and to receive it with faith and love, once the prudent judgement indicated above can be guaranteed. The bad habit of putting off reception of the sacrament must be discontinued. A particular effort should be made with regard to those caring for the sick, to explain to them the true meaning of the anointing.

20. (14) Certain sick people are unconscious, or have lost the use of their reason. They may receive the sacrament if it is judged that were they conscious, they would have requested it with the faith one knows them to have²⁴.

21 (15) When a call comes to a priest to attend a person who is already dead, he will pray for the deceased person, as God to forgive him/her their sins, and to welcome them into his Kingdom, but he does not give them the sacrament of the Anointing. If there is any doubt that the sick person is dead, the sacrament may be given “conditionally” (Cf. OUI, No. 135)²⁵

The sacrament will not be conferred on a person who is manifestly persevering in mortal sin²⁶.

²⁰ (5) Cf. St. Thomas., *In IV Sentent., d. I, q. 1, a. 4, qc. 3.*

²¹ (6) Cf. CONC. TRID., Sess. XIV, *De extrema Unctione, cap. II: Denz.-Schon., n.1698.*

²² (7) Cf. CONC. VAT. II, Const. *Sacrosanctum Concilium*, n.73: AAS 56, (1964), pp. 118-119.

²³ (8) Cf. Pius XI, Epist. *Explorata res*, 2 february 1923.

²⁴ (9) Cf. CIC, can. 943 (can.1006).

²⁵ (10) Cf. CIC, Can. 941 (Can. 1005); *Sacraments for the Sick*, n.64.

²⁶ Cf. CIC 1983, Can. 1007; *Notitiae* 19, fasc. 206, 1984, p. 552.

The Minister of the Anointing of the Sick

22. (16) The priest alone is the proper minister of the sacrament of the Sick²⁷. Bishops, priests and their assistants, priests to whom have been assigned care of the sick or the elderly in hospital, superiors of religious clerical communities, are normally charged with the exercise of this ministry²⁸.

23. (17) It is their function to prepare for the sacrament, the sick and their entourage with the help of Religious and lay people, and to administer the sacrament of the sick. It belongs to the Ordinary of the place to regulate community celebrations where the sick of various parishes or hospitals are assembled for the reception of the Anointing of the Sick.

24. (18) To perform the Anointing, other priests require the authorisation of one of the above-mentioned ministers, (no.22 (16)). But in a case of necessity, they may perform the anointing, afterwards informing the priest or the hospital chaplain²⁹.

25. (19) When two or several priests are present at the sick person's bedside, nothing prevents one or two of them from performing the anointing while pronouncing the sacramental prayers, while the others share the other parts of the Rite: initial rites, readings, invocations or monitions. Each may place his hand on the sick person.

III

THE LITURGY OF THE SICK IN THE DOMINICAN RITE

A) GENERAL ORIENTATIONS

26. Our communities will show genuine solicitude towards the brothers and sisters afflicted by suffering and illness, as well as towards the sick whom we may meet in the course of our ministry.

The difficulties encountered by a sick person, demand on our part, great humanity and charity, in order to help him/her, to perceive in faith, the meaning of this event or of this situation, and that they may accept it in a disposition of hope: responding indeed to this new call from God³⁰. The sick person can associate himself freely with the Paschal Mystery of Christ, contributing too to the welfare of God's People³¹. And because the contemplation of truth sweetens sorrow and pain³², by association with the prayer of those surrounding the sick person, the latter is moved to a consideration of the heavenly gifts, preparing him to see God, and thus fully accomplishing his vocation.

Our care, manifesting itself in fraternal help and prayer shared together, is a timely witness in the world where we live, of the solidarity created by the Gospel of our faith in God, and of the power of His Son's Resurrection³³.

27. To fulfil the law of Christ, Religious like all other members of the faithful, have also to bear one another's burdens (Ga. 6,2). For this reason, members of the Dominican Family value

²⁷ (11) Cf. Conc. TRID., Sess. XIV, *De extrema Unctione*, cap. III and can. 4: Denz.-Schon., n.1697 and n. 1719; CIC, can.938 (=CIC 1983, can. 1003, para. I.).

²⁸ (12) Cf. CIC, can.938 (= CIC 1983, can. 1003, para. 2).

²⁹ Cf. *Notitiae* 20, 1983, p. 552.

³⁰ SD, n.26.

³¹ Cf. LG. n. 11 (= Catechism of the Catholic Church, nn. 1499 and 1522).

³² S.Th. I-II, 38, 4c.

³³ Cf. ASOP 43, 1977, *Adaptationes ad Ordinem Praedicatorum*..., n.5, p.144.

attentively the various scientific efforts to alleviate human difficulties, and together with the other Christian communities, question themselves about their care and their service to the sick³⁴.

28. The present situations in which the brothers and sisters of our communities find themselves, as well as the manner of celebrating the Liturgy of the Sick, have known profound changes, varying according to the condition of place and of persons. As to the manner of adapting these celebrations, consideration must be given to these diversities, whether the invalid lives in community, in a religious institute, in hospital, or again in one's family. The charge of those who live near him or look after him, is a great help and that includes his spiritual accompaniment. We must also show consideration towards those who do not necessarily share our Christian faith or the sensitivity or the same religious mentality.

It is important then, to take into consideration all these elements, and to be aware of the possibilities offered by the Roman Ritual, its local adaptations, as well as those offered by the Rituals of the Order³⁵.

29. To know how to prepare and carry out the celebrations, the Prior, the Prioress and the person responsible for the community's liturgy, will take into account all circumstances, especially when the patient is hospitalised or outside of the Religious house. They will willingly use the various possibilities offered by the Order's Ritual³⁶.

30. What the Ritual states of communities of brothers and of the conventual Prior includes also – by changing what needs to be changed – communities of nuns and of Sisters and of their Prioress / Superior, excluding what properly belongs to the ordained ministry.

In communities of nuns or of sisters, in the absence of a priest or a deacon, the Prioress/Superior, or a sister designated for this, may perform the various functions which according to the Ritual, may be performed by a layperson³⁷.

31. In the context of initial³⁸ and permanent formation, the members of the Dominican Family will be initiated into the spiritual riches of the renewed liturgy, into its spirit and its vision of the whole³⁹.

The members of the Order who are ordained or instituted ministers, as well as those called to a more direct responsibility for the sick, would be advised to study well our Ritual, so that they may use it should they judge that suitable.

B) FRATERNAL PRESENCE AND THE ADMINISTRATION OF THE SACRAMENTS

32. The sick person afflicted with the burden of ill-health and struggling against it, is helped by those around him in various ways: family, or Religious community, nurses, the Christian community. For the patient, as well as those responsible for the pastoral liturgy in their regard, it is important to be aware of the sacramental and fraternal accompaniment which the Church offers to the brother or sister stricken by illness.

33. Among these helps and supports offered to the sick, the sacraments hold an eminent place. They attest to the love and the action of God in his regard, as well as the fraternal help of the

³⁴ Cf. ACG 1992, pp. 231-233; cf. OUI, n. 32; *Sacraments for the Sick*..., n.8.

³⁵ Cf. ASOP 43, 1977, p.144, n.6.

³⁶ Cf. ACG 1974, n. 170: *Adaptationes ad Ordinem illarum partium Ritualis Romani qui vocantur "Ordo Unctionis Infirmorum" et "Ordo Exsequiarum"*, n.7, ASOP 43, 1977, pp.143 ss. n.7; cf. OUI, nn. 40-41; OE, n.23.

³⁷ Cf. ACG 1974, n. 170: *Adaptationes*..., n.4 ASOP 43, 1977, p. 144.

³⁸ Cf. *Ratio studiorum generalis Ordinis Fratrum Praedicatorum*, Rome, 1993, nn. 17-18.

³⁹ Cf. ASOP 43, 1977, p.145, n.7.

Church. The human and spiritual quality which ought to surround these celebrations, cause us to relive the compassion which animated Saint Dominic and many other saints of the Order, both men and women.

The following are these principal moments:

(a) *Visit to the sick* (Chapter I), personal encounter and possible source of dialogue and human relationship, as well as light from the Gospel being brought to bear on the illness where God is discovered in a new way.

(b) *Communion of the sick* (Chapter II) brings comfort through the Word of God, and strengthens with the Bread of Life the believer, who, because of his illness, cannot share in the Eucharistic Banquet with his brothers.

(c) *The Sacrament of the Anointing* (Chapter III) affords comfort to the believer, anxious to assume in faith a life gravely diminished by (a) disease or (b) sickness; besides, it conforms us more closely to the death and Resurrection of Christ, action begun at the time of our baptism⁴⁰, and expressed more fully by Religious profession⁴¹.

For our communities, with the gesture of mutual pardon, such a celebration can be the occasion of an intense experience of fraternal living.

(d) *Viaticum* (Chapter IV) Communion with the Body and Blood of Christ, given to the Christian, surrounded by his brothers as food for his journey to the Father⁴², is an expression of faith for the sick member⁴³, and a pledge of the Resurrection for the sick member and for his community⁴⁴.

(e) *The sacraments administered to a sick person in danger of death* (Chapter V), even though they are normally celebrated at different stages, (Penance, Anointing, Viaticum), in this chapter are given in a continuous rite, attesting to the abundant riches of the Christian Passover.

(f) *The Recommendation for the Dead* (Chapter VI) manifests the community's desire to come together and ask God's help for a brother or sister on the point of death, so that the dying person's confidence in God will not weaken. In this final prayer is renewed the charity of all for a brother or a sister, while at the same time our confidence in the whole Church is strengthened. It is important that all takes place with appropriate sobriety, especially if the patient is outside his/her community⁴⁵.

(g) *With the Office of the Dead*, (Chapter VII) begin the suffrages prescribed for our communities with regard to a deceased person. They will culminate with the Eucharistic celebration followed by the rite of Farewell.

IV

TRANSLATIONS AND ADAPTATIONS OF THIS RITUAL

34. In the spirit of the renewed Liturgy, the above-mentioned indications (cf MO T. Radcliffe *Letter of promulgation*, n 9; above Introduction nn. 26-33) are proposed for use and an adaptation of the *Ordo Unctionis Infirmorum*, by our communities, as well as for the use of special elements emanating from our tradition.

35. This Ritual will be used by the Dominican Family with regard to the situation of each branch (brothers, nuns, sisters, Secular Institutes, lay fraternities), according to the regional or local circumstances and the pastoral insertion of our communities.

⁴⁰ Cf. *Catechism of the Catholic Church*, n.1523; COS, n. 134.

⁴¹ Cf. Decr. *Perfectae Caritatis*, n. 5; *Proprium Ordinis Praedicatorum, Rituale: Professionis Ritus*, "Intr. Gen.", n.1.

⁴² *Catechism of the Catholic Church*, n. 1020; COS, n. 134.

⁴³ Jn 6,54; 13,1; Col 1,18.

⁴⁴ Cf. ASOP 43, 1977, p.146, n.11.

⁴⁵ Cf. ASOP 43, 1977, p.146, n.12.

36. For each linguistic region, the designated Dominican liturgical Commission will furnish a translation of this typical Latin edition of the Ritual for the Sick, bearing in mind the norms laid down by the Holy See, and the Order's⁴⁶ indications for translation of the Liturgical Books.

37. The Regional liturgical Commissions will take into consideration-if necessary- adaptations and interpretations of this Ritual, in answer to the needs of each region where there exist Dominican communities. Keeping in mind the local edition of the Roman Ritual, the proposals of these Commissions might look at the following points:

a) Examine the uses and particular customs of certain Provinces of the Order, in order eventually to take them into consideration in adapting this Ritual⁴⁷.

b) Renew or complete the editing of rubrics, in order to correspond more effectively to the concrete circumstances of our diverse communities present in each region, all the while respecting the essential rites and the conventual structure of our Liturgy⁴⁸.

c) Propose alternatives to certain texts regarding monitions or prayers, so that the forms correspond better to the characteristics of the different languages, and to the diversity of cultures,, while adding – according to possibilities- appropriate melodies⁴⁹.

d) Translate or complete if needs be, these rubrics, the better to qualify the role and functions which may be carried out by the ordained ministers, by Religious sisters, or by the laity.

Should it appear useful to add some rubrics or some texts, this must appear clearly in a special print which would distinguish it from the rubrics, and from the texts of the typical Latin edition of our Ritual.

V

ADAPTATION OF THE RITUAL

TO THE SICK PERSON AND TO THOSE SURROUNDING HIM

38. As was already mentioned, (n.29), the Prior, the Prioress and the person responsible for the Liturgy of the community, will take note of the circumstances and the necessities, as well as the sick persons' wishes and those of the other faithful, using freely the diverse possibilities provided for by the Ritual. Above all, is important to be attentive to the patient's state of fatigue, and to the evolution of his/her physical condition on the same day or within the hour. Such attention may sometimes mean curtailing the celebration itself⁵⁰.

39. Given the pastoral responsibility of the minister and of others responsible, it could be useful for the communities to prepare schemas for several other types of celebration⁵¹. While respecting the essential structure of each sacrament or time of prayer, these indications permit the choice at a suitable time, of the proposition best adapted to this or that sick person and to the community. With this in mind, the Ritual proposes a selection of texts for choice according to peoples' circumstances and situations, in a way appropriate to the state of the sick person and to the attention of those present.

⁴⁶ Cf. (Consilium, Notitiae 5, 1969, pp. 3-12; SCCD, AAS 66, 1974, pp. 98-99; ASOP 44, 1979, pp. 13-30; LHOP, p.xxvi (ed. fr. p. xxv), MLOP, "General Introduction", p.xxxviii (ed. fr.p.45*).

⁴⁷ Cf. OUI, n.38b.

⁴⁸ Cf. LHOP, p. lxxv, n.2; n.3; lxxviii, n.8.

⁴⁹ Cf. OUI, n.38d.

⁵⁰ Cf. OUI, nn. 37, 40 and 41; *Sacraments of the Sick*...nn. 15 and 17.

⁵¹ Cf. LHOP, p.14, n.21.

40. In the case where the structure must be adapted to circumstance of person and place, adaptations will principally concern:

- for the Anointing of the Sick and for Viaticum, penitential preparation with “the Rite of mutual forgiveness”, which may take place at the beginning of the celebration or after the reading from Sacred Scripture: the brief explanation of the significance of oil in the sacrament of the Anointing, instead of the blessing over the oil, if that is judged preferable.
- For the Recommendation of the Dead, the choice of Biblical texts contained in Appendix I and prayers from Appendix III, or again, the use of other traditional prayers⁵².

41. In celebrating this Rite, one should be very attentive towards those who are present, especially when the sick person is in hospital, and when other people who happen to be in the same room have no interest in participating in the liturgical action. In a situation such as this, it is important to show delicate courtesy towards those who are present. It is possible that they may show new interest and have a better understanding of what the Christian sacraments are, and that this reception may be still more fruitful⁵³.

42. In a case where the whole community cannot be present at the celebration around the sick person, something which can often happen for a variety of reasons, (restricted space, the patient is outside the convent), in several places in this Ritual⁵⁴, various modes of presence at this celebration are suggested. In this way, the community will be in communion with the one who is ill, accompanying him/her with prayers and fraternal attention. Both sisters and brothers will be consoled by these prayers, living more intensely the paschal dimension of every Christian life.

⁵² Cf. OUI, n.41 and 145.

⁵³ Cf. ARH, nn. 90 and 92.

⁵⁴ *Ordo Unctionis...* O.P., 2008, nn.155, 187.

COMPOSITION OF THIS *ORDO* AND SUGGESTIONS FOR ITS USE

This last part of *INFO/CLIOP* constitutes a general presentation of this *Ordo*, pointing out briefly the method of its composition, and the liturgical and fraternal implications for the communities of the Dominican Family.

For a general approach to the sacrament of the Anointing, and the accompaniment of the sick in the western tradition, the reader may be interested to consult general works about history or pastoral liturgy.

Following on the publication of the *Ordo Unctionis Infirmorum eorumque pastoralis curae*, edition typical 1972, a general Bibliography concerning editions in different languages and the divers commentaries, was published in R. RACZYNSKI (ed.) *Enchiridion documentorum instaurationis liturgicae*, vol.1 (1963-1973), Casali, ed. Marietti, 1976, pp 905-906, No 2925- Congregation for the Doctrine of the Faith, Instruction of 14 September 2000 “On prayers to obtain from God the grace of healing”

Biographical references for the English Reader:

- G. MARTIMORT (ed.), *The Church at Prayer, Vol. III, ch. 3: Prayer for the Sick and Sacramental Anointing*, New Edition, Collegeville 1991.
- J. GELINEAU (ed.), *In your Assemblies, Manual of Pastoral Liturgy*, 2nd edition, 1989.
- J. CHUPUNGO (ed.), *Handbook for Liturgical Studies, Vol. IV, Sacraments and Sacramentals*, Collegeville 2000.

1) Reference to the liturgical and regular Dominican tradition

Institutional Presentation of this “Order of Anointing O.P.”

The “Preface” of the M.O. brother Carlos A. Aspiroz COSTA, at the beginning of the Latin edition of this *Ordo Unctionis O.P.* reproduced above (pp.3-5), recalls in an appropriate manner how, following on the General Chapter of Madonna dell' Arco (1974), at the request of various Masters of the Order, the Liturgical Commission (V. Romano), set to work on the composition of this section of the Dominican Ritual. The *Letter of Promulgation* of the MO fr. Timothy Radcliffe, presents in particular, the “memory of the Order’s tradition” with regard to the charitable care of those who are ill, (cf above, p.6). It mentions the spirit in which the “Renewal of the Order’s liturgical tradition” is effected. (nn.3-7, cf above 7-8).

For its part, the *General Introduction* places “the Liturgy of the Sick and of the dead according to the Dominican tradition” (nn.1-6 above, p 9-10). Part III, *the Liturgy of the sick in the Dominican tradition*”, provides general orientations. Without duplicating or repeating what the *Praenotanda* of the *Ordo Unctionis* of the Roman Rite states, these numbers evoke the actual situation of our communities, and present the links which should exist between community life and the Liturgy. In the same section, (nn. 32-33, cf above pp. 14-15), the Introduction places the “Fraternal presence and the administration of the sacraments”.

Stages in the preparation of this section of the Dominican Ritual

The preparation, together with the completion of this Dominican *Ordo Unctionis* were realised following on the General Chapters, and at the request of the Masters of the Order by the Commission V. Romano (1974-2001). This lent principally on two types of works:

- Those of the Liturgical Commission A. d'Amato (1973-1974), a presentation of which can be found in D. Dye's article "The Dominican Rite following on the liturgical reform of Vatican 11" ASOP 43,1977, pp 193-275. Part 111 "Liturgy of the Sick and of the Dead" (*ibid*, pp 235-260), indicates how the Commission worked. This latter benefitted from the presence of Father Pierre-Marie Gy (+20.12 2004), expert on liturgical reform, especially for this section of the Roman Ritual. The Commission was also aware of the work of the Cistercians on similar rites. It determined the main structures for the renewal of our Processional O.P.in this domain.
- The thesis for the Doctorate in Liturgy of Brother M.A.del Rio Gonzales (*La liturgia de los Enfermos en la Orden de Predicadores. Estudios historico-liturgico- teologico*, from the *Prototipo* de Humbert de Romans, Rome 1997) . It is the first study of this magnitude, which analyses the Dominican liturgical practices of 13 century, and which likewise analyses the evolution of the Processional O.P.in this domain in the subsequent centuries. The thesis also made use of the archives of the d'Amato Commission.

Reports of the Commission to the Congregation of Divine Worship

Brother Vincenzo Romano, President of the Liturgical Commission of the Order (1974-2001), presented the two revised sections of the Dominican Ritual of this Liturgy with the following reports:

N.1: "*Rapporto di presentazione delle parti del Rituale O.P. dette:*
 - "Ordo Unctionis Infirmorum eorumque spiritualis curae"
 - "*Ordo Exequiarumque O.P.*" (20.04.2001), 11 pages.

N.2: Rapporto relativo alle parte del "*Rituale proprio*" dei Frati Predicatori, denominato "Ordo Exequiarum O.P." (22.07.2001), 4 pages.

These reports are published in the *Analecta O.P.* (2008, pp313-314). Their presentation includes a very rich biographical documentation on the "Dominican rite"(Report N.1, pp. 314- 319) in *Analecta*, and also a presentation of the work of the Commission in the preparation of these two sections of the Dominican Ritual. There is reference in particular, not only to collaboration with the experts of the Order, but also with those responsible for the Health pastoral of the Holy See. Further on in this bulletin INFO/CLIOP, we take up several analyses or presentation of these two reports.

2) Spirit and general structure of this Ritual

Among the principal orientations guiding the realisation of this *Ordo Unctioni O.P.* it is useful to note the following:

- Insert the renewal of our traditional usages into the renewal of the meaning of the Anointing of the Sick, wished for by the liturgical renewal of Vatican 11, and take into consideration the various communities of the Dominican Family as well as their specific needs.

- As the Preface of the MO Carlos A. Azpiros Costa, and the Letter of Promulgation of the MO Timothy Radcliffe reminds us, (cf.nos.9-7, p.6), the “General Introduction” (nn 26-31,cf above pp 13-14) explains how this Ritual takes into account the concrete and actual situation of the liturgical pastore and the life of our communities. It also mentions the role of the Prior or Prioress, or according to circumstances, of a minister instituted in line with the legal directives.
- The structure and the general composition of this *Ordo* with its divers stages, (“Introduction”, n 33, p 14) are constantly envisaged in conjunction with the presence of the community. The sacramental celebration is comforted by the fraternal and community presence.
- This section of the Ritual of the *Proprium O.P.* is destined primarily for communities and members of the Dominican Family. Nevertheless, in the dynamic of the renewed liturgy, and in the spirit of our former liturgical books, (*Breviary, Diurnal*), with discernment and pastoral sense, this Ritual may also be used by those faithful who are close to the Dominican Family.

3) Type structure of the Ritual’s chapters

The General Chapter of Madonna dell Arco (1974, *Acta* n. 170) demanded “the adaptation to the Order of Preachers, those parts of the “*Anointing of the Sick, and of the Ordo for the Dead* of the Roman Rite. “The Commission mandated by the Master of the Order set to work to assure a Ritual and organic arrangement of the liturgical and regular elements stemming from our tradition (cf V. Romano, Report n.1,n 11). It will be useful to note briefly the type structure of each chapter of this Ritual.

(a) In the Introduction, we find a “Nota praevia”, something analogous to the “praenotanda particularia” of the Book of Benedictions. This “nota brevia” is akin to certain initial rubrics of the Processional or of the Diurnal O.P. The publication is a meeting point between Liturgy and Regular life. At times, it outlines specific norms of the Law, and can likewise offer practical indications for the celebration.

(b) In the “Nota praevia” but also at the beginning of the description of the Ritual part itself, references are given to the types of Dominican Family communities, as well as to the places where the friars and the sisters live. Particular situations are also mentioned: a sick person in hospital or in a retirement home. The best way to administer the sacraments, or to accompany the sick person is likewise indicated. It is also suggested how from a distance, at times of the conventual liturgy, the community can unite with the prayer of the few brothers and sisters who keep vigil in hospital with the person who is ill.

(c) The section dealing with the Ritual proper may include several schemas. In each case, the presentation is coherent with a number of Biblical texts, or of prayers useful for direct celebration; references to the Appendix are destined for alternative solutions. In a few chapters may be found highlighted ritual elements or texts typical in our tradition: for example “the rite of mutual pardon” before the Anointing or the Viaticum; the solemn prayers for the Office after a death etc.

(d) At the end of the page in the chapters of this Ritual, may at times be found indications as to the liturgical sources of texts and of prayers. These references may concern the present liturgical books of the Church or of the Order. They may also indicate that these elements can

be found in ancient sacramentaries, or in what we commonly refer to as “the prototype of Humbert de Romans”. In fact, the manuscript of Santa Sabina XIV L 1, signified by the abbreviation *Ecc. Off.*

4) Brief presentation of the Ritual’s contents

In order to have an idea of what the book offers in each of its parts, as well as to have a vision of the totality of its contents, we reproduce here what fr Vincent Romano wrote in his first report to the Congregation for Divine Worship (AOP 2008, pp325-327). The pages of the Ritual’s chapters, refer to the Latin printed edition (2008) of the *Ordo Unctionis O.P.*

(a) *The Introductory part* of the Ritual is reproduced in this bulletin (cf above, pp 8-15). The orientations contained in this first part – examined meticulously by the Master of the Order and by experts designated by him, will be very useful for liturgical formation and for the spiritual life, as the Instruction *Inter Oecumenici* (1964, nn. 14-17 demanded of members of the Dominican Family.

(b) **Chapter I**, *In visitatione Infirmorum* (ed. Lat., pp. 35-44), takes up with some renovations, certain of our traditional sections contained in the O.P. Breviary and in the *Daily Hours S.O.P.* Section II of this chapter, *Benedictio Infirmorum pro opportunitate adhibenda* (attributed to S. Vincent Ferrer), is already in use, officially printed in the Supplement O.P. to the *Liturgy of the Hours*¹. Consultation of the book *De Benedictionibus*, so helpful for liturgy in the pastoral domain, has proved very useful. However, as we shall see, we have also added on some texts to tune in with modern sensitivities.

(c) **Chapter II**, *De Communionem Infirmorum* (pp. 45-52) is destined principally for Dominican communities. It is modelled on the *Ordo Unctionis Infirmorum* (ed. Typ.1972), but takes its inspiration mainly from the orientations contained in the *Processionarium O.P.* as well as in our traditional texts which are still valid.

(d) **Chapter III**, *De Sacramento Unctionis* (pp 53-66). As this had been Requested by the 1974 General Chapter, it is “an adaptation for the Order” of the Roman Ritual, and having deep links with our Dominican tradition. For the essential, as in the case of the Viaticum, this chapter of the Anointing of the Sick O.P. is homogeneous with the Latin tradition of the renewed Roman Ritual.

(e) **Chapter IV**, *De Viatico* (pp. 67-68) situates the liturgical elements and the conventual ceremonial in side a general structure of the *Ordo Unctionis Infirmorum*. Already, the preparatory Liturgical Commission (1973-1974) had opted for this hypothesis, while at the same time requesting that certain elements of our tradition be preserved, as for example “the rite of mutual pardon”.

(f) **Chapter V**, *Ritus continuus Paenitentiae, Unctionis et Viatici* (pp.79-93). A complete and autonomous edition like this, constitutes a novelty for our particular Ritual. It had been deemed positively useful to do it, following the structure proposed in the Roman Ritual.

(g) **Chapter VI** *Commemoration of the Dead* (pp. 94-106). This chapter is the “establishment in ritual form”, of a request made at the General Chapter of Madonna dell Arco²,

¹ LHOP, ed. 1982, pp.755-756.

² Cf. ASOP, 1977, p. 146, n. 13a.

1974, while the Roman Ritual just provides prayers and readings ad libitum³. For the edition of this chapter, we took into consideration the practice of communities, nuns in particular. In the first place “a community help for the dying” was envisaged, followed by “a more individual assistance”. To facilitate topographical balance, as well as for practical use of this chapter, we placed in the Appendix, texts of the “short Formulae suggested for the dying”, as well as the “Liturgy of the Saints”.

(h) **Chapter VII**, *De Officio post obitum*, (pp. 107-113) corresponds to customs provided for in the *Processional O.P.*, and at the request of the General Chapter 1974⁴. The Rituals of some religious families place this particular time of prayer at the beginning of the *Ordo Exequiarum*. On the other hand, following the Dominican Liturgical tradition which was the practice of our communities, and on the basis of indications of the *Processionarium O.P.* we have retained this section in the *Ordo Unctionis Infirmorum*. The history of the Liturgy of the Sick and of the Dead indeed shows that at this stage, there is a certain *continuum* between the two books of the Ritual. It seemed preferable then, to our Liturgical Commission, to maintain this section linked to the Pastorale for the dying.

(i) **Chapter VIII**, *Formularia Missarum pro liturgia Infirmorum* (pp (114-124). The Roman Missal place Masses for “Anointing” and for “Viaticum” in the category of Masses “ad diversa”. *The Ordo Unctionis Infirmorum*, however, treats explicitly of “ritual Masses”. The Ambrosian Missal places these formulae among the “Ritual Masses” The official approved French edition of the *Dominican Missal* (ed. 1997) proceeds likewise. It seemed to our Commission more pedagogical and more practical, to place these formulae the heading of “Ritual Masses”. In the introduction to this chapter are cited numbers of *Institutio Generalis Missalis Romani* (3rd ed.)

(j) **Appendices** (pp 125-148) This section for obvious reasons, does not contain numerical continuity. To facilitate practical use of this Ritual. Without however overloading the chapters, various elements are contained in this part: a selection of Biblical readings, formulae of prayers as well as prayers inspired by the psalms, blessings, suggestions for music, extracts from the *Ordo Poenitentiae*, texts for the recommendation of the Dead.

5) Translation and use of this Ritual

(a) *For the translations*, see what is indicated in the Letter of the MO T. Radcliffe (nn. 8-10) above p. 8, and in the General Introduction (ns 34-37, p 15). It is useful to know that for the Latin texts analogous to those of the Cistercians (O. Cist. And O.C.S.O.), many official or quasi-official translations already exist in different languages, among others: French, Spanish, German etc.

(b) *On the Order's site*. The Latin text of this *Ordo Unctionis O.P.*, as for its Italian version, prepared simultaneously, and both approved by the Master of the Order, will be available on the Order's site.

(c) *Work of the Commissions*. The Provincial commissions have been advised to make contact with the Liturgical Commission of the Order. In a few weeks will be dispatched a

³ *Rituale Romanum, Ordo Unctionis Infirmorum*, nn.139-140.

⁴ Cf. ASOP, 1977, n.29: “Post obitum fratris”, p.152. See also the presentation of the preparatory Commission of 1973-1974, realised by Fr. Dye, “Le rit dominicain a la suite de la réformation liturgique de Vatican II”: III, Liturgie des malades et des défunts, c) Après la mort d'un frère, ASOP, 1077, pp. 251-253. Reference to this type of use is also indicated in *Ordo Exsequiarum*, n. 31.

technical letter for translation of the Dominican *Proper O.P.* taking note of the recent directives of the Holy See, as well as of the experience of diverse adaptations.

(d) *The Ordo Unctionis O.P.* was edited in the collections “Documenta” of the Proper O.P., which could be of immediate use. Even before the first printed translations, it was suggested to communities that they provide “technical cards” for their use, concerning chapters most useful locally for a convent, a monastery, a house or a group. In this perspective, it might be useful that, unlike the Latin edition, the letters of the rubrics were somewhat larger.

(e) *Presentation of this Ritual to the brothers and sisters.* The Letter of promulgation of the Master of the Order, as well as the General Introduction, insists on this point. The brothers and sisters must experience the wealth of this Ritual. In the context of the brothers’ liturgical formation, the presentation of the *Ordo Unctionis O.P.* must run parallel to initiation into the *Roman Ritual*.

COMPLEMENTARY INFORMATION AND BIBLIOGRAPHY

A) ON THE SITE OF THE ORDER OF PREACHERS

On the Order's site, cf. "Liturgical Commission", the reader of INFO/CLIOP will find the following information:

- Presentation of the international Liturgical Commission of the Order
- Issues of *Info/ CLIOP* in the four languages, English, Spanish, French, Italian.
- *Ordo Professionis O.P.* edition in Italian and provisional translation in English
- *Ordo Unctionis* and *Ordo Exequiarum O.P.*, ed.2008, in Latin and Italian.

B) BIBLIOGRAPHY

DOMINICAN MONASTIC SEARCH

This publication of Dominican nuns of North America, offers annually a dossier on the theme of spirituality, theology or liturgy. Volume 26 2008, is entitled:

Liturgy the heart of our life

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C) PURCHASE OF DOMINICAN BOOKS

1) Address for orders and payment arrangement

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2) Liturgical books of the Proprium O.P.

Directory for Liturgical celebrations Rome 1979, 154pp.1.05 euro

Proprium Ordinis Praedicatorum

- * *Liturgy of the Hours. Proper Offices*, 1982 (paperback), 56pp.....3.00
- * *Missal and Lectionary* 1985, 550 pp.25.80
- * *Ordo to be followed in the election of superiors*, 1993, 32pp..... 2.07
- * *Ordo Professionis*, 1999, 210pp.....25.50
- * Documenta
 - I. *Addimenta ad proprium Missalis et Liturgiae Horarum*,.....20.00
2006, 212 pp.
 - II. *Ordo Unctionis Infirmorum eorumque spiritualis curae*,
2008, 152pp.....20.00
 - III. *Ordo Exequiarum*, 2008, 128pp.....15.00

3) Former liturgical books of the Rite O.P.

- *Supplementum ad Collectarium S.O.P.* (paperback), 56 pp..... 2.00
- *Cantus Passionis D.N.I.C.* 1953 (paperback) 3.00
- *Cantus Liturgici ad usum sororum*, 1958 1.50
- *Laudi al Signore e alla Vergine* 4.90
- *Organum comitans ad Ord.Missae S.O.P.*,1960 4.90
- *Horae Diurnae S.O.P.*, ed. *MO Browne*, 195615.50
- *Tonorum communium iuxta Ritum O.P.*, 1965 (paperback)3.00
- *Officium Hebdomadae Sanctae*, 1965 (paperback)..... 3.00

4) Complementary indications from the Order's syndic and a list he proposes

- (a) *Cost of liturgical books*: The above-mentioned prices are indicative only. Brothers, sisters or communities who wish to receive books gratuitously should make this request. You are simply asked to be responsible for the transport cost between Italy and the country in question.
- (b) *Other publications of the Curia General* may be had freely by the brothers, sisters or communities. Here again, postage cost is requested. Among these are:
 - "*Analecta*" O.P., review, *Archivum Fratrum Praedicatorum*; "*Newsletter from the Historical Institute*" etc. Volumes, for example: *De oratione iuxta B. humbertum O.P.*; *Catalogus Generalis O.P. Rome 1992*, 684 pp; *Catalogus hagliographicus O.P. Rome 2001*, 304 pp, etc.