

DOMINICAN LITURGY OF THE DEAD

At the General Chapter of Madonna dell'Arco (1974), the Order of Preachers proceeded to an inventory of the specific elements of the use of its traditional liturgical Rite which is wished to conserve after an appropriate *aggionamento*. Among these elements, the General Chapter approved a document concerning “the Dominican Liturgy of the Sick and of the Dead”. The Order then presented these elements for confirmation by the Congregation for Divine Worship and the Discipline of the Sacraments in 1976. After that, the Dominican Liturgical Commission was charged with the preparation of a complete Ritual edition, referring 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, after approval of these documents by the Master of the Order, Timothy Radcliffe O.P. these two ritual sections of the Proprium O.P., *Ordo Unctionis Infirmorum eorumque spiritualis curae et Ordo Exsequiarum*, were presented to the Congregation for Divine Worship and the Discipline of the Sacraments, with a view to an ultimate *recognitio*. The communities of the Order, needing to know 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. This is explained in the Preface to these two volumes. It also indicates that the Order should eventually take into account new indications of the *Ordo Unctionis and the Ordo Exsequiarum* of the Roman Rite, when these Rituals are the object of another “type” edition.

Before the Dominican Provinces have issued the translation and edition in their respective languages of these two Latin volumes, this number of INFO/CLIOP would like to give communities of brothers and sisters, a translation of the introductory section of these Rituals (Preface, Letter of Promulgation and General Introduction). The Commission also wishes with this publication, to assure a brief presentation of the composition of these Rituals, and to underline some more particular aspects for our communities. Consultation of the two Latin volumes is necessary in parallel with this bulletin, in particular to know the abbreviations used (works and biblical works) in the introductory section of these *Documenta II and III, the translation of which the reader will find in this number*.

Summary of this Number

Info/Cliop N. 6 – December 2009

DOMINICAN LITURGY OF THE DEAD

(Presentation of the *Ordo Exequiarum O.P.* ed. 2008)

Presentation of the Number	p. 1
MO Fr. Carlos A. Azpiroz Costa: Preface for volumes II and III of the “Documenta” of the <i>Proprium O.P.</i> (14 September 2008).....	p. 3
MO Fr Timothy Radcliffe: Letter of promulgation of the <i>Ordo Exequiarum O.P.</i> (4 June 2001)	p. 5
GENERAL INTRODUCTION	
I. Dominican Funeral Liturgy	p. 9
II. Communities and people concerned.....	p. 10
III. Prayers adapted to the different moments	p. 11
IV. Different ways of carrying out the obsequies	p. 14
V. Duties and ministries surrounding the deceased	p. 15
VI. Adaptation and translation of this Ritual	p. 15
COMPOSITION OF THIS ORDO AND SUGGESTIONS FOR ITS USE	
1. Reference to the liturgical and ordinary Dominican tradition	p. 17
2. Spirit and general structure of this Ritual	p. 19
3. Type structure of the Ritual’s chapters	p. 19
4. Brief presentation of the Ritual’s chapters	p. 20
5. Translation and use of this Ritual	p. 21
Extracts from the “Book of the Constitutions and Ordinations” of the Friars of the Order of Preachers	p. 22
COMPLEMENTARY INFORMATION	p. 23

The friars will faithfully remember those who have gone before them in the family of saint Dominic, and who place before them, “the example of their life, a sharing in their communion, and the help of their intercession” Const. Lumen gent. n.51) Let them meditate and make known their deeds and their teachings. Furthermore, they will not forget to offer prayers for the deceased brethren. (LCO, n. 16)

PREFACE

OF BROTHER CARLOS AZPIROZ COSTA O.P.

Master of the Order

In a letter of 29 April, 2001¹, my predecessor, 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 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 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 Dicastory, 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 Council of Vatican II" (S.C. 4).

The elements regarding the Liturgy of the Sick and the Deceased, published in the *Analecta O.P.* (vol. 43,1977, pp. 141-159), 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, judged it opportune to transmit before publication, 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 been confirmed by this Dicastory in 1976. We had proceeded in similar manner on the occasion of the renewal of the rites of the *Proprium de*

1 Prot. No .66/01/593.

2 Prot. No.66/01/1007.

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

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 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 Dicastery 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 our Dominican Family to have access in a coherent way to our liturgical and regular tradition with regard to the Liturgy of the Sick and the Dead, I asked the present Commission to publish these two volumes. They appear in the *Documenta of the Proprium O.P.* They are presented - including from a typographical viewpoint – not as Rituals in the proper sense, but rather 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 for 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 issues a new type edition of the *Ordo Unctionis and the Ordo Exequiarium*, the Order will furnish directives to the whole Dominican Family, so that the liturgical life will continuously 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 offered⁵ to them. 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 recent directives.

14 September 2008 Feast of the Exaltation of the Holy Cross.

Fr Carlos A. Azpiroz Costa O.P.
Master of the Order

Fr. Christophe Holzer O.P.
Secretary General

Prot. no. 66/0/27 Ritual of the Sick

⁴ Prot. CD 524/83.

⁵ With regard to the particular liturgical elements of the Order, Cardinal J. R. Knox in the said decree writes: “in the judgement of each community which will be careful to see to the spiritual good and the pastoral progress, these elements may also be used by the faithful who habitually frequent the Order's churches.”

LETTER OF PROMULGATION OF THE MASTER OF THE ORDER

(Funeral Ritual)

1. The death of a brother or a sister to whom we were linked by the bonds of fraternal life and apostolic engagement, is always for our communities and for each one of us, a passing: the departure of a loved being to God the Father, but also a visit from the Lord who, by this event, delivers a message to a family, to our community, to friends.

In our hearts and in our memories, there is always the constant questioning: did we love this brother, this sister enough? Did we guess – even discreetly – his/her secret? Did we perceive what he/she was for us at the heart of the great Dominican Family¹ as a real son or daughter of Saint Dominic? Did he/she come across as a friend given to us by God according to a saying attributed to Saint Francis of Assisi? And finally, did we visit him/her enough when in hospital?²

2. It is in reference to this background of fraternity and of apostolic engagement, that we must situate the profound sense of our renewed *Ritual for funerals*, rooted in our liturgical tradition, but profoundly renewed in the light of the orientation of the Second Vatican Council, which desired to help us reach all the more into the dynamic force of the Paschal Mystery of Jesus who died and rose again from the dead³.

On the road of faith

3. Dying throws light on living. We are made to live. Life is attractive to us because of its beauty, for its charm, its friendship, but also for this human promotion and the service of men and women of our time, to whom we are deeply attached. To live is to be continually reborn. For the one who believes in God, Jesus receives from the Father the power to cause men and women who believe in Him, to reach the fullness of life and the Resurrection⁴.

4. Numerous passages in Holy Scripture affirm, that for the one who believes in God, our peace⁵, the difficulties of life, the upsets, and even sin and death, are unable to prevail over the liberating power of the Spirit⁶. God's will is not to destroy His creation⁷, that wonderful work of the creative Word, but rather to redeem it and to lead it to its fulfilment. Through the Paschal Mystery, "the last enemy to be destroyed is death", and "God will be all in all"⁸ when our faith will be perfected in the final epiclesis of the Holy Spirit, to which the Apocalypse refers: "Behold, I make all things new"⁹, just like rivers returning to their source¹⁰.

5. The different books of the renovated liturgy of the Order of Preachers, since the *Missal and Lectionary*, the *Liturgy of the Hours*, up to the Ritual in its sections *Rite of Profession*, and *Rite of Anointing of the* already published, emphasise how our life must be lived under the sign of the Paschal Mystery, in a Eucharistic dimension, where converge the praise of the Lord and the service of humanity – even of the entire universe.

1 Cf. ACG 1998, n. 34.

2 Cf. Mt 25, 36-43.

3 Cf. Rm 6, 3-4a.

4 Cf. Jn 5, 26-29; 6, 39-40. 44.54; 11, 25.

5 Cf. Is 9, 5; Ef 2, 14.

6 Cf. Rm 8,2.11.

7 Cf. Ws 2, 13.

8 Cf. 1 Cor 15,27.28.

9 Ap 21,5.

10 Cf. S. Thomas Aquinas, In III *Sent.*; *prol.* : cf. *Summa c. gent.* iv, 55.

6. For its part, this present Ritual, following on the Ritual of the Sick and of their special care, was renovated along the important orientations given to the Church by the Council of Vatican II. It should help us to re-ignite our faith in the compassion of Christ¹¹, Author of our salvation; to rediscover the evangelical witnessing which our fraternal living ought to realise in its community, apostolic, and prayer¹² dimensions, and to understand the importance of sanctifying by a genuine liturgy¹³, the stages progressing from death to the grave.

Death, a break in our fraternal communion

7. The death of a brother, sister or a member of the Dominican Family, is the cause of rupture in the local community, indeed in the Province, in the Fraternity, and also in the Order. Even when death eventually arrives, and this is often the case nowadays, after long years of old age or illness, yet the separation is painfully felt. A voice is silenced; there is an empty place in the choir, in the refectory, one misses a smile in the community, a job is left undone, or a task left unattended.; an apostolate has to be replaced; the brother or sister well known in the area or in the mission, is missed by the friends of the convent, the house or the fraternity.

8. Families who often – not without great courage and renunciation – agreed to allow a son or a daughter join the Dominican Family, are also touched by this parting, this death. To whom can these parents, nephews, nieces, relations turn to, with the certitude of being listened to, understood, even when the Lord's consolation has been delicately offered to them?

9. Our Christian experience assures us, that a certain dialogue and a form of friendship takes place inside this faith vision about which Scripture speaks, reminding us of Church or Dominican tradition. Each deceased person, enveloped in God's mercy and the prayer of the Church, has a share in the heavenly Jerusalem, and becomes an active member of the Kingdom of God¹⁴. The liturgy calls to mind these great realities, and the Prayer of the Church, strengthened by the Holy Spirit, invites us to unite ourselves to these privileged witnesses, i.e. the saints and the martyrs of our time¹⁵. Our association with divine mercy, is invigorated and consoled by the example of these witnesses...our brothers and sisters in Christ and in Saint Dominic.

The Ritual of the Order

10. In the promulgation letters of the various sections of the Ritual O.P.¹⁶ we had occasion to remember how to situate ourselves with regard to the liturgical tradition of the Order, suitable historical and structural indications¹⁷ are provided for in the *General Introduction*. For my part, and with reference to the final section of this letter, I should like to underline certain aspects more directly linked to this Liturgy of the Dead.

11. Until the end of the XX century, the Order of Preachers, as well as other Religious families, held on to a liturgy of the Sick and of the Dead, the wealth and value of which had often been

11 Hb 2,10; cf. 5,9.

12 Cf. ASOP 43, 1977, p.174, n.5.

13 Cf. Y. Congar, *Sacerdote et laicat*, Paris 1962, p.166.

14 Cf. CCC, n. 1682.

15 Cf. TMA, n. 37; *Dominican Martyrs of the xx century*, IDI 389, Jan. 2001, pp. 22-28.

16 Proprium O.P., III: Ritual, *Ordo in electionibus Superiorum servandus*, Rome, 1992 (= ASOP 1991, pp. 257 – 288).
IV: Ritual, *Professionis ritus*, Rome 1999 (= AOP 1999, n.1); Documenta II: *Ordo Unctionis infirmorum eorumque spiritualis curae*, Rome 2008.

17 Cf. infra, "Intro. Gen.", nn.3-5.

remarked¹⁸. A desire to be present and to join in fraternal prayers with brothers or sisters, ill or deceased, had always been manifested, as much as for the orientations of the rites themselves, as for the Order's determination to offer suffrages for those departed¹⁹.

12. Recently, following on the indications of the Second Vatican Council, the Order renovated its own liturgical books, wishing to conserve both in texts and in rites, the particular elements of its tradition²⁰. Consequently, the General Chapter of 1974, approved an inventory of the elements of our tradition relative to the liturgy of the Sick and of the Dead²¹. The Chapter mandated the Master of the Order, to assure the ritual edition²² of these texts and rites, once the Apostolic See had given its approval. Following on numerous studies²³, and taking into account the experiences of provinces, monasteries and congregations²⁴, this Ritual was prepared by the Liturgical Commission of the Order, commissioned by me for this edition. It is now presented to the Order.

13. This section of our Ritual is directly centred on funerals and on suffrages for the dead within the Dominican Family. I wish to underline some specific aspects of this book.

- a) *The funeral rite in the Roman Ritual*, recommends the sanctification of the various stages leading from death to burial. The traditional procedure in our Processional is very well highlighted by the renewal of this book. This should make for an authentic participation in this liturgy by the brothers and sisters, while not forgetting their apostolic engagements
- b) *The suffrages demanded* by the Constitutions of each branch of the Dominican Family, are suitably recalled in a chapter of this Ritual, taking up also elements already included in the renovated *libellus precum* of the Order²⁵. These suffrages are less well developed than they were in the history of the Order²⁶. The members of the Dominican Family should ask themselves how faithful they have been, on a personal and community level, to these obligations. The emphasis laid on the celebration, mentioned above, ought to allow each one to place him/herself in a greater truth with regard to what has been demanded of us.
- c) *The funeral Mass* with the rite of final farewell, as well as participation in the cemetery, is the culminating point of this liturgy. Our communities should see to the preparation and progress of this celebration with the same attention for each one of the brothers and sisters. The poverty sometimes surrounding the burial of one of our brothers or sisters, should not prevent our living these rites in liturgical and evangelical authenticity.
- d) Our relationship with the family of our brothers or of our sisters, is often recalled in the course of this Ritual. An appropriate behaviour should be found, as we remember the

18 Cf. ASOP 43, 1977, p.143.

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

20 Cf. SCSCD, Decr. 25 July 1977: LHOP, p.v.

21 ASOP 43, 1977, pp.149-155.

22 ACG 1974, n.170.

23 Cf. D. Dye, *the Dominican rite following on the liturgical reform of Vatican II*", ASOP 43, 1977, pp. 193-275 (= "Notitiae" 14. 1978, pp.334-417; 463-499); A-G Fuente *La Vida litugica en la Orden de Predicadores. Exequias en la tradicion dominicana. Estudio historico-liturgico-teologico*, Salamanticae 1998.

24 Cf. V. Romano, *IDI* 221, feb. 1985, p. 18; *ibid.* 233, March 1986, p.36.

25 LHOP, pp. 764-773.

26 Cf. H.R. Philippeau, *La liturgie dominicaine des malades, des mourants et des morts*, "Archives d'histoire dominicaine" I, Paris 1946, pp.38-52; P. R. *Pour l'histoire de l'Office des morts chez les Frères Precheurs*, *ibid.*, pp. 232-240; A. Dirks, *De officio defunctorum in Ordine Fratrum Predicatorum*, ASOP 1953-1954, pp. 389-394; A. Redigonda, *De hebdomodali Officii defunctorum recitatione apud FF. Praedicatorum*, ASOP 1955-1956, pp. 50-61; M-D Chauvin *La liturgie de la mort dans l'Ordre de saint Dominique*, Romae 1920.

Order's responsibility towards each one of its members, but also the duty of gratitude towards our families, as we fittingly recall on the occasion of anniversaries.

14. As for the Ritual for the anointing of the sick, this section of our Ritual offers together with renovated traditional texts, new formulae or orientations. Likewise, it is indicated what linguistic adaptations may quite legitimately be foreseen.

It is fitting that the brothers, nuns and sisters, as well as the members of lay Dominican fraternities, thanks to an appropriate formation, should discover the spiritual and liturgical riches of this book. In particular, in the course of their studies, the young brothers and sisters ought to be initiated into the Roman Ritual and that of the Order. The funeral pastorate, though merely a particular aspect of our ministry, can often prove to be a true missionary experience. There again, the compassion of our father Saint Dominic, and the charism of Saint Catherine of Siena, can help us to find appropriate words and gestures.

15. As we sing in Preface 1 for the Dead, "In our Saviour has shone forth the hope of a blessed Resurrection"²⁷. At the centre of our faith is to be found the Resurrection. Already conformed to Christ by baptism, which enables us to act as free persons, on the road begun by Religious Profession, we grow in obedience until death.

Promulgation and translation of this Funeral Ritual

16. The present edition of the *Ordo Exequiarum O.P.* emanating from our Proper, approved by the Order, and submitted to the revision of the Apostolic See which confirmed it as to its ritual elements, will henceforth be considered as "type" by all the members of the Dominican Family according to each one's Rule.

17. Under the aegis of competent Provincials²⁸, translations will be made into the modern languages, as well as eventual adaptation of this book. In the preparation of translations and adaptations, due care must be given to the norms and orientations set by the Apostolic See and by the Episcopal Conferences, as well as by guidelines furnished at the request of the Master of the Order and those contained in the introduction to the Roman Missal and in this book.

18. For all of us, faced with the pain of suffering before the mystery of death, may Saint Dominic be there to guide us according to his promise, in such wise that the great hope of those whom he enriches, may expand on to our contemporaries.

Given in Rome, at our General Curia, in memory of Saint Peter of Verona, martyr,
4 June, 2001.

Fr. Timothy Radcliffe O.P.
Master of the Order

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

Prot. N. 66/01/1007

²⁷ I Cor 15, 12-17.

²⁸ With the Latin text of this part of the Ritual, a version in Italian and French was approved by the Order and was submitted to the Apostolic See as a type edition in such languages.

GENERAL INTRODUCTION

1. It is the Paschal Mystery of Christ that the Church celebrates with faith, in the funeral rites of her children. By their baptism, they have become members of Christ who died and rose from the dead. We pray that they will pass with Christ from death to life, that their lives may be purified, and that they may be united in heaven with all the saints as they await the resurrection from the dead, and the blessed hope of Christ's coming. What is more, the Church offers for the dead the Eucharistic Sacrifice of the Paschal feast of Christ, and accords to them its prayers and suffrages, and as all the members of Christ are in communion one with the other, it obtains for some a spiritual help, while offering to the others the consolation of hope¹.

2. In celebrating the obsequies of its brothers and sisters, and in certain cases other members of the Dominican Family, the Order with all other Christians, should affirm hope in eternal life, without however neglecting the mentality and the reactions to the subject of the dead linked to our country or to various other countries, where members of the Dominican Family are to be found. According to the orientations of the Roman Rite Ritual for funerals, the Order with its renewed Proper elements presented here, willingly accepts everything that is good in local or familiar customs. As to what seems to be at variance with the Gospel or with the sense of Religious Life, the brothers and sisters will try to change it, so that the funeral service will manifest in full, the Paschal faith of the Church, and will testify in truth to the spirit of the Gospel as well as to our Religious fraternity. In particular, attention will be paid to the according of equal dignity and solemnity to the friars and sisters, whatever function or role they held in the Order, or even in the Church².

I

DOMINICAN FUNERAL LITURGY

3. The Order of Preachers, together with other Religious families, have inherited in their particular traditions, a liturgy of the Sick and of the Dead, whose richness and values have been remarked on³, and sometimes even used in the general liturgical renewal following on the Council of Vatican II⁴. The Roman Ritual with regard to celebrations having been completely renewed, our Order requested and was given permission to adopt this Ritual with pastoral need in view, and so as to be able to benefit from a rite more in tune with the religious and spiritual sensitivities of our time⁵. However, as the Roman Ritual⁶ explicitly foresees, our Order wished to retain certain appropriate elements from our former Rite, when this appeared necessary, it renewed these elements, adapting at the same time for conventual use, structures or texts of the present Latin liturgy.

4. Thus will be found here revised texts of the Processional, of the Collects and of the Ceremonial O.P. such as were approved at the General Chapter of 1974 and confirmed by the Apostolic See⁷. Traditional Ritual indications were modified, to cater for the diversity of situations in which the Order's communities find themselves: friars, nuns, sisters, or other members of the Dominican Family.

1 Cf. RE, n. 1.

2 Cf. RE, nn. 2 and 20.

3 Cf. ASOP 1977, p. 143.

4 Cf. ACG 1974, n. 170 (= ASOP 1977, pp. 147-149; pp. 152-155, nn. 28-37). See also D. Dye, *Le rit dominicain a la suite de la réforme liturgique de Vatican II*, ASOP, pp. 193-275 (= *Notitiae* 14, 1978, pp. 334-417; 463-499), especially pp. 250-260; M.A. Del Rio Gonzales, *La Liturgia de la Muerte y de las Exequias en la tradición dominicana. Estudio historico-liturgico-teológico, Salamanticae 1998*.

5 Cf. ACG 1974, n. 170 (= ASOP 43, 1977, pp. 143 ss.); ASOP, 1977, pp. 141ss.

6 ACG 1977, p. 143 note 3.

7 See above, note 3.

5. Our communities will pay particular attention to the brothers and sisters faced with the mystery of suffering and of death. As to suffrages, this Ritual refers back to the Constitutions or to statutes of each branch of the Dominican Family⁸. However, in the spirit of the renewed Liturgy, we indicate in a more appropriate manner, how to sanctify the different stages from death to burial, and we also give orientations to stimulate each community in its life of prayer.

II COMMUNITIES AND CONCERNED PERSONS

General orientations

6. The situations in which a brother or a sister leaves this world are various, (in the convent, the hospital, a retreat house, outside...), and the way in which communities can perform liturgical ceremonies, are influenced by conditions of culture, place and individuals. It is wise to take into consideration these varied elements, and to study the possibilities offered by the Roman Ritual, and its adaptation according to the regions⁹.

7. In order to know how to prepare and carry out the celebrations, the Prior and the community liturgist will take into account the circumstances, especially if the sick brother happens to be in hospital, and will freely employ the diverse faculties provided by the Ritual. With appropriate catechesis, they will likewise open the minds and the hearts of the brothers, to the spiritual riches and profound intentions of the renewed liturgy¹⁰.

8. The brothers or the sisters ought to be concerned by the celebration of the funeral of one of their own. Concern too must be shown to the parents and relations most closely connected to the departed one. When it is possible or judged opportune, it would be a good idea to choose with such persons, the elements for the celebration, or at least some of them.

9. As to the preparation of the body, and other duties to be rendered to the departed one¹¹, local customs and circumstances should be considered. Employees of Funeral parlours who may be called upon to render service, should be discreetly helped to respect the exigencies of the Christian Liturgy, (OE,16). In showing respect as one should, to the bodies of the departed faithful who have been temples of the Holy Spirit, all pompous and worldly show must be shunned¹².

Religious Community and Family

10. The funeral liturgy and everything surrounding it has as its aim, the recommendation of the deceased to God, but also – and it is not the least important – to encourage hope in those assisting, and to develop their faith in the Paschal Mystery and in the resurrection of the dead¹³. This liturgy should also manifest the Paschal dimension of the consecrated life¹⁴, as well as the links of our communities with the family or the relatives of the deceased¹⁵.

8 Cf. LCO, nn. 9, 10, 11, 70-75; LCM, nn. 8-12, 16-21, 45/2. See also A.-G. Fuente, *La vida liturgica en la Orden de Predicadores. Estudio en su legislacion.: 1216 -1980, Romae, 1981, pp. 136 ss and 210-218.*

9 Cf. OE, nn. 21-22.

10 Cf. ACG 1974, n. 170: *Adaptationes ad Ordinem Praedicatorum illarum partium Ritualis Romani qui vocantur "Ordo Unctionis Infirmorum" et "Ordo Exsequiarum"*; n. 7: ASOP 43, 1977, pp. 144 ss. Cf. OE, n. 23; NRF n.10.

11 Cf. OUISC, nn. 179-180.

12 Cf. OE, n. 3 and 16; NRF, n.3 and 7.

13 Cf. OE, n.17; NRF, n.8

14 Cf. VC, n. 24.

15 Cf. MO T. Radcliffe, *Letter of promulgation*, n.8, p.7.

11. In the preparation of these liturgical actions, it is wise to be attentive to the religious bonds which marked the life of the deceased person, without omitting to mention family ties. These generous reminders call for a few particular orientations:

- a) As far as possible, taking circumstances into account, and also the customs of Provinces, Monasteries or Congregations for the funeral Mass of the dead, preference should be given to a Dominican Church or chapel. Habitually too the burial shall take place in a tomb of the Order in preference to in another.
- b) The principal actors of the liturgy (president of the celebration, homilist etc.) shall be chosen with reference to the relationship these persons might have had with the deceased. If, as is often the custom, the Prior presides at the Mass, another brother, priest or deacon, may assure the homily.
- c) It is important to include family members, among whom may be non-Catholics or even non-believers. Attention ought to be given to their legitimate wishes, but at the same time, they should be helped to understand the liturgy of the Church and of the Order¹⁶.

Particular situations

12. Here are some of the particular situations which may present themselves:

- a) in the case of a brother or a sister who has donated his/her body to medicine, the indications in the Ritual shall be followed, with a time for prayer and celebration of the Eucharist, though not including the Rite of Farewell as such.
- b) In the case of a brother or a sister who has opted for cremation, obsequies shall be celebrated as for burial, with the elements adapted to this particular situation and indicated in the *Ordo Exequiarum*¹⁷.
- c) Other cases are possible especially if one of our members dies far from the community, or if it is not possible – given the circumstances – to bring the body back to the convent, the Prior, the Prioress, or those responsible for the liturgy, will do what is best, all the while keeping in mind the Order's solicitude for the deceased brothers and sisters¹⁸.

13. In the case where – taking into account the communities, the wishes of the family or of the assembly – it would seem appropriate to use several languages, care should be taken to balance these languages, in order to emphasise the more important moments of the celebration. The same discernment should be maintained with regard to everything pertaining to the use of particular customs, so that they will be in harmony with the spirit of the Christian liturgy. In particular with regard to the farewell rite, it is advisable to use the language and the texts which would lead to participation by a majority of the assembly.

III

PRAYERS ADAPTED FOR DIFFERENT MOMENTS

Different stages

14. The spirit of the renovated liturgy of the Church, wished to sanctify the various stages leading from death to burial. Thus we might list according to local custom, the more important moments: prayer at the residence of the deceased, the placing of the body in the coffin and its transfer to the grave, preceded by the gathering of relatives and friends, and if possible all the

16 Cf. OE, n.18; NRF, n.10.

17 Cf. OE, n.15; NRF, n.15.

18 Cf. ACG 1974, n.170 = ASOP 43, 1977, p.147, n. 14.

community; to listen to the Liturgy of the Word, the consolation of hope, to offer the Eucharistic Sacrifice and to salute the deceased by a last farewell¹⁹.

15. Applying these orientations to the traditional and habitual practice of the Order, these are the principal moments:

- a) At the convent or in community, the transfer of the deceased brother's/sister's body to the Church or to an appropriate place, or the welcoming of the body brought from outside.
- b) The moments of prayer in the community for the deceased brother or sister, as well as eventually the prayers at the funeral home, should the body not have been brought to the convent.
- c) The liturgical celebration or time of prayer when the coffin is closed.
- d) The Sacrifice of the Eucharist
- e) The final commendation or last farewell at the Church
- f) The procession to the cemetery in the case where this is possible.
- g) The burial and final suffrages in the cemetery.

16. After the last breath, the washing of the body or preparation of the corpse, together with other post death duties depending on the customs of the country- unless some unforeseen circumstance should present itself – the body is transferred to the mortuary area: the convent chapel or another more convenient place. Should the death occur in a hospital or outside the convent, the body should repose in the mortuary chapel, or according to circumstances, brought immediately to the convent. Without delay, the different stages of prayer will begin

Time of prayer and Office of the Dead

17. The “Vigil” in the presence of the body of a deceased brother or a sister, constitutes an uninterrupted supplication, formed by different stages, each of which highlights one or other aspect of the Church's prayer and of our fraternal living:

- a) An initial reunion around the deceased brother or sister for a time of prayer in an atmosphere of simplicity, where memories of what we have shared with our brother or sister are exchanged
- b) The Liturgy of the Hours, either of the current day or of the Office of the Dead, if the Liturgy so permits²⁰, or with a selection of different elements of this Office.
- c) Individual silent recollection of the brothers or sisters in the presence of the deceased, with readings from the psalms or some Biblical passages, together with a brief celebration when the coffin is closed
- d) Celebration of Mass, or application of a Mass intention from the first mention of the death, even before the Liturgy of burial. When the Office of the Dead, as the Liturgy of the Hours cannot be celebrated – either in the presence of the body, or in its absence or beforehand, or immediately following on the burial, in such case, it will be fitting to replace the Office with a Vigil or a Liturgy of the Word²¹.

Rite of the final farewell and station at the cemetery

18. After the Requiem Mass is celebrated in the Church, the Rite of the final recommendation or final farewell takes place, at which all the Christian community participates. This Rite should not be understood as a “purification” of the deceased, more effectively realised by the Eucharistic

19 OE, n.3; NRF, n.3; ASOP 43, 1977, p.147, note 19.

20 Cf. IGLH (PGLH), nn. 246-247.

21 Cf. OE, n. 14; NRF, n.17.

Sacrifice, but rather as the last farewell addressed by the Christian and Religious community to one of its members before the body be taken away for burial. Indeed, even though death is always a separation, nevertheless, Christians as members of Christ, remain in Him and can never be separated after death²². The Rite of the final farewell, a description of which you will find further on in this book (no. 52-61), can only be carried out in the funeral context and in the presence of the body²³.

19. After the rite of final farewell, at which the whole Christian community is invited to participate, there arrives the moment for the cemetery and for the interment which, taking into account the circumstances of our communities will present itself in different ways:

- a) When this is possible, it is fitting that the station at the Church be followed by the procession to the cemetery, at which participate with the Religious community, the family of the deceased, friends and eventually, guests. Traditionally, this procession, by the choice of psalms, antiphons and the eventual use of the Paschal Candle, takes on a particular dimension, symbolising our union with Christ's Resurrection. The cemetery, as different prayers will emphasise, is perceived as the place of refreshment, peace and light, which is Paradise, at the centre of which springs up the tree of life.

In the case where the community can proceed in procession to the cemetery, the rite of final farewell may be executed in phases (opening at the Church, procession, and final words with the last suffrages at the cemetery.)²⁴

- b) Should the convent be without a cemetery, or if it is not easily accessible, the rites of the final recommendation and of the last farewell, shall take place in the Church. The Prior, Prioress and the Chaplain, a few brothers or sisters with members of the family, will accompany the body of the deceased to the cemetery, where the prayers arranged for the interment shall be said.

20. On arrival at the cemetery, and after the blessing of the grave, the burial shall take place, preferably by a priest, and with different symbolic elements, (sprinkling of water, incensing, handful of earth). This symbolises as we await the Resurrection, the return of the departed one to the earth from which he/she was created by God²⁵.

21. After this, the final suffrages take place in the form of a common solemn prayer with appropriate invocations, or a litany of supplication, ending the prayer of the priest.

Quality and necessary progression in the celebration

22. The different moments, distinguished above, constitute so many stages of the celebration, destined to help the brothers, sisters and other members of the faithful, to deepen the Christian meaning of life and death, and to welcome the hope of the Resurrection.

In the organisation of the diverse elements, one must be careful to manifest the different aspects of Christian prayer, respecting the unique character of each one of these steps, and emphasising the link they should have with Religious life, or the relationship with the family of the deceased. Sometimes, it is a case of very simple celebration, at other times of more solemn events.

23. In every celebration for the dead, whether it be on the occasion of a funeral or in ordinary circumstances, great importance is attached to the Readings of the Word of God. They proclaim the

22 Cf. Sineon of Tesselonika, *De ordine sepulture*, PG 155, 685 B; CEC, n. 1690.

23 Cf. OE, n. 10 and 46; NRF, nn. 99-104.

24 Cf. further on in the Ritual, nn. 67-93.

25 Cf. ASOP 43, 1977, p. 154, nn. 33-34.

Paschal Mystery, filling the hearer with the hope of a reunion in the Kingdom of God, proclaiming reverence for those departed, and exhorting to a witness of the Christian life²⁶.

24. In the course of celebrations for the dead, the Church favours the prayer of the Psalms, specifically to express sorrow and confidence. In the case of other hymns, emphasis will be placed above all on the “wholesome and living taste of Holy Scripture”²⁷ and on “liturgical spirituality”²⁸

As the Introduction to the *Proprium Officiorum O.P.*²⁹ has already reminded us, it is to be desired that communities of the Order make efforts to select – indeed compose hymns particularly in tune with our liturgical sensibilities, including also the domain of Liturgy for the Dead.

25. In its prayers, the Christian community profess their faith and intercede for the departed, so that they may enjoy the happiness of God’s presence. Prayer for the family of the deceased has also a place, so that in their pain and loss, they may receive the consolation of the faith. In this Ritual are to be found several texts belonging to our tradition, which correspond to this orientation, “for those who weep”³⁰.

IV TYPES OF CELEBRATION OF OBSEQUIES

The three types of Ritual

26. The Roman Ritual³¹ in its *Ordo Exequiarum* foresees three types of celebration function of the situations where these can take place: main celebration in the Church, obsequies in the cemetery chapel, and obsequies at the residence of the deceased³².

Funerals described in the Order’s Ritual correspond to the habitual type of the Dominican Family tradition. It could happen that for this or that Region, a provincial Chapter or pressure from a Congregation, taking into consideration particular necessities, might mean holding on to local customs recognised by the Episcopal Conference. The funeral is carried out in this case according to these indications, all the while mindful of the possibility of employing certain elements, rites, texts or chants stemming from our Dominican tradition.

Cremation

27. Even though the Church incontestably prefers the custom of burying the body of the dead, as the Lord wished for himself, if sometimes in certain places and allowing for circumstances, cremation of the deceased person’s body is deemed necessary, the Rites of the obsequies will be realised in conformity with the regional adaptations of the Roman Ritual.

Thus the rites normally performed at the cemetery, in the chapel, or beside the grave, in this case may be realised in the crematorium area, in the presence of the Prior, a few brothers and members of the family, or in the case of Religious communities of sisters, in the presence of the Prioress, the chaplain, some sisters and members of the family³³.

26 OE, n.11.

27 SC, n.24.

28 Cf. OE, n. 12.

29 LHOP, “*Ad notat. Compl.*” nn. 21-29, pp. 13-17; “Intro.Gen.” nn. 74-79, pp. 41-43.

30 Cf. OE, n.13; NRF n.39.

31 OE, nn. 5,6,7,8; NRF, nn. 29,30,31,32,34,35,36,37.

32 Cf. OE, n.4; NRF, nn.33-35.

33 Cf. OE, n.15; NRF, n.18.

The gift of the body to medicine

28. In certain cases, a brother or a sister, having taken sound advice, decides to make “a gift of his or her body to medicine”. The different stages of the Ritual, sanctifying the different moments from death to burial, takes place in an appropriate manner. A time of prayer and of supplication is envisaged. Still, the rite of the final farewell – given the absence of a body – should not take place at the conclusion of the funeral Mass.

V

DUTIES AND MINISTRIES AROUND THE DECEASED

The presence of a priest

29. When the Prior (or priest chaplain in the case of the sisters) recommends the departed one to God in the funeral liturgy, he has the added duty of raising the hope of those present, of enkindling their faith in the mystery of Easter and the resurrection of the dead. However, while offering the consolation of the faith and the Church’s maternal tenderness, he must indeed raise up the hope of believers, while taking care not to offend those overcome with grief. Special attention will be paid to those who, on the occasion of a funeral, are present at the liturgical celebrations and hear the Gospel proclaimed: non-Catholics, or Catholics who appear to have lost the faith. Priests are ministers of the Gospel to each and all³⁴.

Presence of a deacon or a lay person

30. A funeral, with the sole exception of Mass can be celebrated by a deacon. In communities of nuns or of sisters, in the absence of a priest or a deacon, the Prioress or another sister designated for this, may carry out the various functions which, according to the Ritual, may be confided to a lay person³⁵.

VI

ADAPTATION AND TRANSLATION OF THIS RITUAL

Responsibilities of the Provinces

31. It behoves each Province or groups of Provinces in the same linguistic region, to prepare adaptation and a translation of this Ritual, which will be forwarded to the Apostolic See³⁶ for confirmation, in particular:

- a) translations should keep in mind recent indications from the Apostolic See, so that the text corresponds faithfully to the diversities of the many languages, and are truly adapted to the particular cultures, with in addition where possible, suitable melodies to accompany the hymns.
- b) In the case where the Ritual offers a choice among several options, it is possible to add other suggestions of the same kind (cf. further on d);
- c) When pastoral motives suggest, it is possible to omit the sprinkling and the incensing, substituting this for another Ritual;
- d) In the editions of Liturgical books prepared by the Provinces or groups of Provinces with linguistic parity, the texts may be disposed in a manner that would seem more useful or practical from the pastoral point of view, without however omitting anything that is

34 Cf. OE, nn.17-18 and 25; NRF, nn.8-11 and 19.

35 Cf. OE, nn. 19, 22, 4, 51; NRF, n.6; ASOP 43, 1977, p. 144.

36 CCDDS, Istr. *De usu linguarum popularium in libris liturgiae Romanae edendis*, 28 March 2001.

contained in this type edition. If it is judged opportune to add rubrics or texts, these elements must be distinct from the rubrics and texts of this Ritual, by the use of a particular sign, or a special topographical character³⁷.

Dispatch of translations and adaptations to the Master of the Order

32. Each adaptation or translation of this book, must be forwarded to the Master of the Order, for his direct approval, having first been examined and if needs be, corrected. The Master of the Order will then be obliged to forward it to the Congregation for Divine Worship and the Discipline of the Sacraments, before receiving confirmation³⁸.

Responsibilities of the minister in the preparation and carrying out of the Celebration

33. The Rite proposed here is so described that it can be carried out in a very simple manner; however, it is accompanied by numerous texts which provide choice. Thus for example:

- 1) In general, all the texts may be exchanged with others with a view to greater simplicity, taking into account the circumstances of each celebration;
- 2) certain elements are not obligatory, but may be added if judged appropriate, as for example, the prayer for those who weep;
- 3) Every time a psalm indicated or advised as appropriate for a liturgical reason, causes a pastoral problem, choice may be made of another. Furthermore, in the psalms, omission may be made of one or other verse which appears inappropriate from a pastoral point of view.
- 4) In the prayers, lines in parenthesis, may be omitted³⁹.

* * *

The indications and texts of this new section of our Ritual, will help us to see each one's death, as an accomplishment of the faith and mission journey which we undertook at the moment when, on entering the Order, we asked for and obtained the mercy of God and that of the brothers.⁴⁰

The Byzantine tradition expresses “the final farewell” to the deceased in the following manner, so well signified by this quotation, given in the *Catechism of the Church*, n. 1690: By this ultimate salutation:

“we sing for his departure from this life and separation from us, but also because there is a communion and a reunion. For even dead, we are not at all separated from one another, because we all run the same course, and we will find one another again in the same place. We shall never be separated, for we live for Christ, and now we are united with Christ as we go towards Him... we shall all together in Christ.

(S. Symeon of Thessalonica, 14 century)

37 Cf. OE, n.21; NRF, “notice” p.5.

38 Cf. SCSCD, *De Calendariis particularibus atque Missarum et Officiorum Propriis recognoscendi: “Notitae” 10, 1974, pp. 87-88; ibid 13, 1977, pp. 557-558.*

39 Cf. OE, n.24; NRF, n.21.

40 Cf. I Const., d.1, c.3.

COMPOSITION OF THIS *ORDO* AND SUGGESTIONS FOR ITS USE

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

For a general approach to the Liturgy of the Dead, the reader will do well to refer to general works concerning the history, pastoral, and funeral rites.

Following on the publication of the *Ordo Exequiarum*, type edition 1969, a general bibliography with regard to the edition in different languages, together with the principal commentaries, was made available in R. KACZYINKSI (ed.) *Euchiridion documentorum instaurationis liturgicae*, vol. 1 (1963-1973), Casali Ed. Marietti, 1976, pp. 606-607, Ns 1921 and 1922.

In the work of C. JOHNSON, O.S.B., *Christian Bural, The Ordo Exsequiarum 1969 with related liturgical texts, indexes and bibliography*, Roma, C.L.V.- Ed liturgiche (Bibliotheca “Ephemerides liturgicae” - “Subsidia”, 69), a general and international bibliography can be found on pages 175-239, together with ecumenical, sociological and pastoral references.

For the English reader, here are some suggested references:

- * Ph. ROUILLARD, *History of Christian Liturgies of Death and Funerals*, Paris, 1999.
- * B. REY, *To Live before and after Death*, Paris, 2002.
- * J. Cf. LARCHERT, *The Christian in the Face of Sickness, Suffering and Death*, 2004.
- * A.G., MARTIMOR (ed), *The Church at Prayer*, Vol. III, Collegeville 1989.
- * A.J. CHUONGO (ed), *Handbook for Liturgical Studies, Vol. I, Introduction to the Liturgy*, Collegeville, 1997.

1) Reference to liturgical and regular Dominican tradition

Institutional presentation of this “Ordo Exequiarum O.P”

The “Preface” of the MO Brother Carlos A. Azpiroz COSTA at the beginning of the Latin edition of this *Ordo Exequiarum O.P* reproduced above, (pp 3-5), recalls in a fitting manner, how following on the Chapter of Madonna dell’Arco (1974), at the request of various Masters of the Order, the Liturgical Commission (V. Romano), worked at the composition of this section of the Dominican Ritual. The *Letter of promulgation* of MO Brother Timothy RADCLIFFE, presents in particular, “how our Religious Life ought to be lived in union with the Paschal Mystery” (nn. 5-6), and reminds us of “the tradition of the Order concerning the accompaniment and prayers for the dead” (cf. above p. 7). Likewise, it mentions in what spirit is accomplished “the renewal of the Order’s liturgical tradition” (nn. 10-15, cf. above pp. 8-9).

For its part, the *General Introduction* places the “Liturgy of the Dead according to the Dominican tradition” (nn. 3-5, above pp. 11-12). Without duplicating or repeating what the *Praenotanda of the Ordo Exsequiarum* of the Roman Rite states, these numbers account for the actual situation of our communities, and present the links which ought to exist between the liturgy and community life.

Part II “Community and concerned persons” (nn. 6-13 above, pp 12-13), evokes the diversity of situations, and indicates how brothers, sisters and family members are involved in the preparation of this liturgy. For its part, section III, “Prayer adapted for different moments” (nn. 14-25 above, pp. 14-16), actualises in function of situations and the present culture, that element of the tradition of a prayer and a progressive accompaniment. Part IV “Ways of carrying out the obsequies” (nn. 26-28, above pp. 16-17), caters for more recent requests in the area of human or Christian funerals.

Stages in the preparation of this section of the Dominican Ritual

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

- Those of the Liturgical Commission A. d’Amato (1973-1974), a presentation of which may be found in Brother D. Dye’s article: “The Dominican Rite following on the liturgical reform of Vatican II” ASOP 43, 1977, pp. 193-275. Part III “Liturgy of the Sick and of the Dead” (ibid pp. 235-260) points out the work of the Commission. This latter benefitted from the presence of Father Pierre-Marie Gy (+ 20.12.2004), an expert on liturgical reform, particularly 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 O.P. Processional in this area.
- Adaptations realised by Saint Joseph’s Province USA, mention of which can be Found in the *Analecta O.P.* 43 1977, pp. 203-204, as well as by the Provinces of Paris and of Lyon. In particular, Father P. Raffin O.P. had composed a booklet *Dominican liturgy of the Sick and of the Dead* (Paris 1982), from the elements published in the *Analecta S.O.P.* (43, 1977, p. 143-155), benefitting from French translations done by the Cistercians S.O.

Reports of the presentation to the Congregation for 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:

No. 1: “Report of the presentation of these parts of the Ritual O.P. concerns

- “Ordo Unctionis Infirmorum eorumque spiritualis curae”.
- “Ordo Exsequiarum O.P. (20.04.2001), 11 pages.

No 2: Report relative to the part of the *Rituale proprio* of the Order of Preachers, entitled *Ordo Exsequiarum O.P.* (22.07.2001) 4 pages.

These reports are published in the *Analecta O.P.* (2008, pp. 313-334). Their publication includes a very rich bibliographical documentation on the “Dominican Rite” (Report No. 1, pp. 314-319 in *Analecta*) and also a presentation of the Commission work in preparation of these two sections of the Dominican Ritual. Mention is made in particular, not only of collaboration with

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 shall take up several analyses or presentations of both these reports.

2) Spirit and general structure of this Ritual

Among the principal orientations which guided the realisation of this Dominican *Ordo Exsequiarum*, it is useful to quote the following:

- the placing of our renewed traditional customs into the renewal of the meaning of the funeral liturgy of Vatican II, and the taking into consideration of the various communities of the Dominican Family together with their specific needs.
- As we are reminded by the Preface of MO Carlos A. Azpiroz Costa, and the Letter of Promulgation of the MO Timothy Radcliffe, (cf. 10-15, above pp. 8-9), the “General Introduction” (nn. 12-13, above pp. 13-14) explains how this Ritual took into account, the concrete and actual situation of the life of our communities. It mentions too the role of the Prior, the Prioress, or eventually of a minister instituted according to the Law directives.
- The structure and the general composition of this *Ordo* with these different stages (“Introduction” nn. 14-25 above, pp 14-16), are constantly envisaged as linked with fraternal presence. The liturgical celebration is comforted by the fraternal and community presence.
- This section of the *Proprium O.P.*Ritual is destined first and foremost to communities and to the members of the Dominican Family. However, in the dynamics of the renewed Liturgy, and in the spirit of our former Liturgical Books (Breviary, Diurnal), with discernment and pastoral sensitivity, elements of this Ritual may also be used for the faithful who are close to the Dominican Family.

3) Type structures of the Ritual’s chapters

The General Chapter of Madonna dell’Arco (1974 Acta n 170) demanded an “adaptation to the Order of Preachers of those parts of the *Ordo Unctionis* and of the *Ordo Exsequiarum* of the Roman Ritual. The Commission mandated by the Masters of the Order, set to work to effect a ritual and organic form of the liturgical and regular elements emanating from our tradition. (cf. V. Romano, Rapporto No 1, n.11). It will be useful to state briefly the type structure of each chapter of this Ritual.

- a) By way of introduction, there is a “Nota praevia”, something akin to the “Praenotanda particularia” of the *Book of Benedictions*. This “nota praevia” also shows similarity with certain initial rubrics of the *Processional* or of the *Diurnal O.P.* This edition links together the liturgy and regular life. At times it transcribes specific norms of Law, and can likewise provide practical points for the celebration.
- b) In the “Nota praevia”, but also at the beginning of the Ritual section itself, references are given to types of communities of the Dominican Family, as well as to the places where the brothers and the sisters live. Particular situations are again mentioned: death in a hospital or in a nursing home. The best manner of accompanying the deceased is mentioned.
- c) The Ritual section properly speaking, offers several schemas. In each case the presentation is coherent, with a minimum of Biblical texts or prayers useful for the direct celebration;

references to the Appendix are provided for alternative solutions. In a few chapters are to be found emphasised, certain Ritual elements or texts typical of our customs.

- d) At the end of the page in the chapters of the Ritual, are to be found at times indications as to the liturgical sources of texts or of prayers. These references may concern present liturgical Church books in their Latin type edition, or their adaptation into other languages. At times, references are given to the traditional liturgical books of the Order. They may also indicate that these elements can be found in old Sacramentaries, or what is commonly known as “The Prototype of Humbert of Romans”: in fact the manuscript of Santa Sabina XIV L I, signified by the abbreviation: *Eccl.Off.*

4) Brief presentation of the Ritual’s content

Without repeating what is contained in the Letter of Promulgation of the Master of the Order and in the General Introduction, it seems important however, in this section to underline some aspects, for the concrete realisation of this liturgy. The pages of the Ritual’s chapters refer to the printed Latin edition (2008) of the *Ordo Exsequiarum O.P*

- a) **The introductory part of this Ritual** is reproduced in this bulletin (cf. above, pp.3-19). The orientations contained in this part – examined meticulously by the Master of the Order and experts chosen by him – place strong emphasis on the connection between the death of a brother or a sister and the life of the community. These indications remind the different persons concerned by the preparation of this liturgy, without omitting reference to family, together with the prayers adapted to the different moments of the funeral. Even in the absence of the entire community, though with the presence of some sisters/brothers, one or other part of these rites, guards its full significance and its value of suffrage.
- b) **Chapter I: *Delatio vel receptio corporis defuncti in ecclesiam*** (ed. Latin pp. 31-38). The “Preliminary Note” of this chapter, as that of the other chapters, suitably evokes the different situations in which a community may find itself as well as the customs of the countries: death in community and transfer of the body to the Church, reception of the body of the deceased brought from outside to the convent, sole presence at a funeral parlour. Situations or legal customs differ according to country or continents. Once embalmment procedures can be assured without difficulty, several communities express the importance of reception of the body of the brother or sister at the convent even before the funeral, to facilitate a more favourable time for brotherly/sisterly prayer.
- c) **Chapter II: *Preces apud defunctum*** (ed. Latin pp.39-44). This part indicates the different types of prayer which shall be assured by a community: from what we might call a “domestic” type of vigil before the body, together with a liturgy of the Hours provided for in the LCO (nn. 73 .1), and the moment when the coffin is closed.
- d) **Chapter III: *Missa Exsequiarum et ritus ultimate commendatione vel valedictionis*** (ed. Latin pp.45-51). It suffices to pay attention to the indications of the “Preliminary Note”. Some points to be borne in mind:
- While keeping in mind particular situations, we must however, see to a similar beautiful and simple celebration for all our brothers. To ensure that the homily guards its spiritual and Biblical tone, we might forestall at the beginning of Mass and after the Entrance hymn, or after the last farewell rite, a brief evocation of the life of the brother or sister. This might also be done on a page distributed to the entire assembly.

- Following on our tradition, in common with the Church of Milan, the Cistercians and other Religious Orders, the body of the friar, whether priest or not, is always placed with head facing the altar, habitually resting on the ground (on a mat). This Rite has also an ecumenical perspective with regard to other Christian Churches.
 - On the coffin, or close by, may be placed a sign or an object recalling the person deceased.
 - When the community are unable to be present at the cemetery, the Rite of final farewell takes place at the Church after the post communion. When the community can go to the cemetery, the Rite of final farewell begins with first prayers at the Church, then proceeds with the procession, and the last suffrages at the place of internment.
 - As Appendix to the Ritual (ed. Latin pp.103-109), is found a complement to “Preces pro ultima commendatione seu valedictione”, appropriate for brothers, nuns, sisters or friends of the Order.
- e) **Chapter 1V** *Delatio corporis defuncti ad coemeterium et sepultura* (ed. Latin pp. 52-66) The “Preliminary Note” and the rubrics of this chapter, recall the traditional Paschal meaning of the procession to the cemetery, as well as the “consecrated” dimension of the grave with its triple times: preparation, descent of the coffin into the grave or tomb, sprinkling of earth or closure. However, the actual liturgical ruling takes into account an alternative option as well as a “Statio et preces ad sepulcrum” when there has not been a procession. Among the texts or prayers of the Ritual, we mention very specific elements, as the antiphon *Clementissime Domine* in its renewed version (*Missale et Lectionarium O.P.* ed.1985 pp. 501-502) and the prayer *Temeritatis*. It is to be hoped that adaptations in the living languages might see to analogous creations¹.
- f) **Chapter V:** *Aliae celebrations pro variis adiunctis* (ed. Latin pp. 71-75) This *Ordo Exsequiarum O.P.* in this chapter, provides orientations for types of funerals not envisaged as such in the Order’s Processional: celebration at the cemetery chapel, cremation and gift of an organ to medicine, funerals of laity. Referrals are made to the Roman Rite as well as references to the centre of the Dominican Ritual, with indication of prayers or of appropriate texts.
- g) **Chapter VI:** *Suffrages for the Dead* (Ed. Latin pp. 71-75). For the suffrages, references are given in the LCO of the friars, but can easily be completed or harmonised with the Constitutions of the nuns or of the Sisters. Particular attention will be given to the “Procession or celebration at the cemetery on 2, November” The Processional O.P. procedure is very beautiful in this domain.
- h) **Appendix** (ed. Latin pp. 79-118). This section provides a complement of texts, prayers and ideas for singing. These elements will be useful in the translation and adaptation of this Ritual. Likewise they may be used in these “technical cards” to be composed even before a complete edition, about which there is question further on (cf. 5,d.The “Obitus”of the Masters of the Order can be noted in the *Ordo* or liturgical calendars already prepared, or which will be edited for the Dominican Provinces of the same linguistic region.

5) Translation and use of this Ritual

- a) *For translations, see* what is indicated in the Letter of the MO Radcliffe (nn. 16-17 above, pp. 9-10), and in the General Introduction (nn. 31-32 above, p.18). It is useful to know that

¹ Cf. D. Dye, “Dominican Rite...” *article quoted*, pp.256-257.

for the Latin texts analogous with the Cistercians (O. Cist. and O.S.C.O.), many official or quasi-official translations already exist in various languages, French, Spanish, German, among others.

- b) *On the Order's site.* The Latin text of this *Ordo Exsequiarum O.P.* together with its Italian version which was prepared simultaneously, both approved by the Master of the Order, are available on the site of the Order.
- c) *Work of the Commissions.* Provincial Commissions are advised to contact the Liturgical Commission of the Order (CLIOP). In a few weeks, a technical letter will be sent out for the translations of the *Proprium O.P.*, bearing in mind the most recent directives of the Holy See, together with the experience of the various adaptations.
- d) *The Ordo Exsequiarum O.P.* was edited in the collection “Documenta” of the *Proprium O.P.* as a working instrument which might be of immediate use. Even before the first printed translations, it was suggested to the communities to make “technical cards” for their own use relative to the most useful chapters for a local convent, a monastery, a house or a group. From this point of view, it would be better that, unlike the Latin edition, the character of the rubrics might be a little larger.
- e) *Presentation of this Ritual to the brothers and sisters.* The Letter of Promulgation of the Master of the Order, together with the General Introduction, insist on this point. The brothers and sisters should be aware of the richness of this Ritual. In the context of the liturgical formation of the brothers, the presentation of the *Ordo Exsequiarum O.P.* should go hand in hand with initiation into the Roman Ritual.

Extracts from the “Book of Constitutions and Ordinations” of the Brothers of the Order of Preachers.

Suffrages for the Dead

70. I - Between the Commemoration of all the Faithful Departed and Advent, every priest shall celebrate one Mass for deceased brothers, sisters, families and benefactors. Brothers who are not priests shall participate in one Mass.

II - Mass for the Dead shall be celebrated in each convent on 7 February for the anniversary of fathers and mothers; on 5 September for the anniversary of benefactors and friends of the Order; on 8 November for brothers and sisters.

71. I - *In every convent strictly so called, the conventual Mass shall be celebrated weekly for the deceased mentioned above. The Prayer of the Faithful, with petitions for the Dead shall be included. Where, however, the conventual Mass cannot be said, (cf. n 61,11) one Mass shall be offered for the Dead.*

II - *The following weeks are excluded: Holy Week, Easter Week, the week in which Christmas falls; also excluded are weeks during which an anniversary Mass (n.70, 11), Mass for a deceased brother (n.73) or for a pope (n 74) are celebrated.*

III - *Five decades of the Rosary shall be recited weekly by all the Brothers for the deceased mentioned above.*

- 72.** *The psalm De Profundis shall be recited at least once a day for deceased brothers and benefactors.*
- 73.** *When a brother dies:*
- I - the convent where he dies, and the convent of his assignation shall celebrate for him the Office and Mass for the Dead.*
- II - Throughout the Province of his affiliation:*
- 1st each priest and each convent shall celebrate one Mass;*
- 2nd each brother who is not a priest shall participate in one Mass.*
- The same shall be done in the convent of his assignation if a brother was assigned outside his Province of affiliation.*
- III - Throughout the Order:*
- 1* when a Master of the Order dies, each priest shall celebrate one Mass and each brother who is not a priest shall participate in one Mass.*
- 2.* When a Master or ex-Master of the Order dies, each convent shall celebrate a Mass for the Dead.*
- 74.** *When a pope dies, each convent shall celebrate a Mass for the Dead.*
- 75.** *The provincial chapter may prescribe other suffrages in addition to the above.*

COMPLEMENTARY INFORM

BIBLIOGRAPHY

At the origins of Dominican Liturgy – the Manuscript of Santa Sabina XIV LI Colloquy of 1995

- 1.** In March 1995, there took place at Santa Sabina (Rome, Headquarters of the General Curia O.P.) a colloquy on a liturgical manuscript of the 13 century, commonly known as “The Prototype of Humbert of Romans”. Ten years after this meeting, the volume of the Acts was able to be printed. In fact, copies of this book are available for some time yet, at its editor’s publishers (Ecole Francaise de Rome, and Editions De Boccard, Paris). In years to come, these volumes are likely to be shed, so while it is still possible, orders should be made for the purchase of this work. Addresses of suppliers are indicated below.
- 2.** This volume, 17+24 format, 456 pages, with 40 black and white colour plates, 2004, (900 gr.) is published by Ecole Francaise de Rome (Piazza Navona, 62, 00186 Roma) and in Paris by the Editions De Boccard (11 rue de Medicis, 75006 Paris: Fax 0033- (0) 1 43 54 85 83). The price of the volume is 55.00E.
- 3.** It is to be hoped that all the libraries of the Order of Preachers will acquire this book, indispensable for “revisiting” the liturgical orientations of 13C Dominicans.

PURCHASE OF DOMINICAN BOOKS

1) Address for orders and modalities of payment

UFFICIO LIBRI DOMENICANI

Convento Santa Sabina (Aventino), Piazza Pietro d' Illiria 1, 00153 Rome – Italy

Tel. (39) 06.57.94.04.47 - Fax: (39) 06 57 50 675 - E-mail: ufficio.libri@curia.op.org

Modalities of Payment

1. Assegno Bancario intestate a *Ufficio Libri Domenicani*
2. Vaglia Postale Nazionale o Internazionale
3. Per eventuali pagamenti con bonifico bancario richiedere le coordinate bancarie a
E-mail: syndicus@curia.op.org; syndic@curia.op.org

2) Liturgical books of the Proprium O.P.:

Directorium pro celebrationibus liturgicis, Roma 1979, 154 pp E 1,05

PROPRIUM ORDINIS PRAEDICATORUM

Liturgia Horarum. Proprium Officiorum, 1982 (paperback) 826 pp. E 3.00

* *Missale et Lectionarium*, 1985, 550 pp. E 25.80

* *Ordo in electionibus superiorum servandus*, 1993, 32pp. E 2.07

* *Ordo Professionis*, 1999, 210 pp. E 25.50

* Documenta

I. Additamenta ad proprium Missalis et Liturgiae Horarum 2006, 212pp. E 20.00

II. Ordo Unctionis Infirmorum eorum spiritualis curae, 2008, 128pp E 20.00

III. Ordo Exequiarum, 2008, 128pp E 15.00

3) Former liturgical Ritual books O.P.

- *Supplementum ad Collectarium S.O.P.*, 56 pp E 2.00

- *Cantus Passionis D.N.I.C.*, 1953 E 3.00

- *Cantus liturgici ad usum Sororum*, 1958 E 1.50

- *Laudi al Signore e alla Vergine* E 4.90

- *Organum comitans ad Ord. Missae S.O.P.*, 1960 E 4.90

- *Horae Diurnae S.O.P.*, ed. MO Brown, 1956 E 15.50

- *Tonorum communium iuxta Rituum O.P.*, 1965 E 3.00

- *Officium Hebdomadae Sanctae*, 1965 E 3.00

4) Complementary indications from the Syndic of the Order, and a list which he proposes:

a) *Cost of liturgical books*: the prices mentioned above are approximate only. Brothers, sisters or communities who wish to receive free copies should request it. All we would ask is that the price of transport from Italy to the country in question be paid.

b) *Other publications of the General Curia* are proposed free of charge to brothers, sisters or communities. Invoices will be sent solely for the cost of postage. Among these publications, we might mention:

- The Review “Analecta O.P.”, “Archivum Fratrum Praedicatorum”; “Newsletter of the Historical Institute” etc.
- Volumes, for example: *De oratione iuxta B. Humbertum O.P.*; *Catalogus generalis O.P.*, Roma 1992, 684 pages; *Catalogus hagiographicus O.P.* Roma 2001, 304 pages etc.