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THE DOMINICAN RITE FOLLOWING THE LITURGICAL REFORM OF VATICAN II

[Translated from Analecta S.O.P. (December 1977)*]
PRESENTATION AND ACKNOWLEDGEMENTS

Following the General Chapters OP of River Forest (USA-1968) and Tallaght (Ireland-1971), the Order of the Preachers demanded the ratification of the new Liturgical books of the Roman Rite, renovated after Vatican II Council. However, the Order stated his intention to keep up the elements specific to its Liturgical tradition.

After the Madonna dell’Arco General Chapter (Italy -1974), the Master of the Order, A. Fernandez, appointed a Commission, presided over by Father A. D’Amato from the Province of Bologna, whose mission was to select the particular elements of the former Dominican Rite which after being renovated could be proposed to the whole Order for use.


This article has just been translated into English by the brothers Paul Joseph Philibert from St Martin de Porres Province (USA) and Brian Kromholtz, Regent of Studies, from the Western Dominican Province (USA).

The current Liturgical Commission of the Order (CLIOP) would express its warmest thanks to the brothers Paul Joseph and Brian for their work. The English version of this article was long overdue.

With best wishes on the threshold of this 2012 Advent, and for having Our Father St Dominic keeping us faithful to our apostolic vocation.

Brother Dominique DYE, O.P.
President of CLIOP

MAIN ABBREVIATIONS USED IN THIS ARTICLE

~ AFP: Archivum Fratrum Praedicatorum, Rome, 1931 ss.
~ ASOP: Analecta Sacri Ordinis Fratrum Praedicatorum, Rome, 1893 ss..
~ LMD: La Maison-Dieu, Paris : Cerf, 1945 ss.
~ MG: Magister Generalis Ordinis Praedicatorum.
~ SCCD: Sacra Congregatio pro Cultu Divino.
~ SCSCD: Sacra Congregatio pro Sacramentis et Cultu Divino.
~ SRS: Sacra Ritus Congregatio.
THE DOMINICAN RITE
FOLLOWING THE LITURGICAL REFORM OF VATICAN II

The General Chapter of River Forest (1968), in deciding that the Order would adopt the renewed Roman Rite following the Second Vatican Council, asked the Master General at the same time to make sure that certain proper elements of the old Dominican liturgy may be maintained.

At Tallaght (1971), the Diffinitors took a decision to adopt the Roman Breviary with, however, a Proper for Dominican saints and blesseds. This chapter also asked the Master General with the help of qualified experts to see to the collection of elements particular to the Order’s rite.

* A list of the principal abbreviations used in this article is found at the end [p. = 000].


In 1965, the General Chapter of Bogota had envisaged an “adaptation” of our rite: “Committimus Magistro Generali ut post instaurationem integram Ritus Romani curet adaptationem Ritus nostri, etiamsi recursus opus sit ad S. Sedem” (Acta, n. 289).

An interim schema, from April of 1968, by the Commission entrusted with the reorganization of the “liturgy” section of the Constitutions of the Order, already had a reference to our rite “a Romanis Pontificibus approbato”. The definitive text of the LCO (nn. 56-75) from River Forest no longer includes this reference. A justification for this may be found in: “Presentatio textuum novarum Constitutionum ab unoquoque diversarum Commissionum Praeside. ‘III. De S. Liturgia et Oratone’ [A. D’AMATO]”, ASOP 39, 1969, p. 36.

Over the course of the studies that, in the Provinces or among the Sisters, preceded the reorganization of our legislation (1965-1967), the questions concerning the “future of the Dominicain rite” and our autonomy in organizing our prayer life were often addressed.


“The choral office is a part of one of the essential elements of the Order. This is not the case for the Dominican rite as such – the ensemble of its texts and the liturgical rules it contains – but it is no doubt essential to the Order that the type of prayer proper to its own life be able to flourish freely. In this respect, one must say perhaps that the Order today should aspire to a more original Dominican rite, to a liturgical originality that is greater than it has had in the past.

“Having stated all this, there are three points to consider for the future: 1. In all areas, the liturgical reform will lead us quite far from the current differences between the Roman rite and the Dominican rite; 2. The use of the vernacular languages for our liturgy entails and will entail insurmountable problems for liturgical editions of texts; 3. it seems that the liturgical needs of the Order are much more significant than those of a Proper of a diocese or of a religious congregation.

“Facing these complex issues, wisdom demands that the future of our rite be regulated not a priori, but by treating each question (Mass, Office, etc) individually” (Ibid., p. 20). For the ensemble of the Order’s texts, cf. Summaria responsorium ad seriem quaestionum Magistri Generalis O.P., Roma, 1967, ditto reprod., certain elements in part I, and especially part V, Summaria “AM”-“AR”, De sacra liturgia.
At the Chapter of Madonna dell’Arco (1974), the three documents written by the “Special Commission for the Liturgy” instituted on April 18, 1973, in response to the “Commission” of the Chapter of Tallaght, were approved.  

By referring to the spirit and method of the “Special Commission” charged with this selection [of proper Dominican elements], my article will provide information that will point out changes in the forms of prayer and celebration in the Order in recent decades. 

The matter of the Proper of Dominican Saints and Blessed will be the concern of another Commission. Only rarely will this presentation address that concern.

I. THE GENERAL PROBLEMATIC AND THE WORK OF THE “SPECIAL COMMISSION”

Various minutes of the commission’s work made it possible to see what it achieved. Under the presidency of Fr. A. D’AMATO of the Province of Lombardy, the commission met at Santa Sabina from July 4-7, 1973; November 8-10, 1973 and June 9-11, 1974. It prepared three documents that were presented to the General Chapter of Madonna dell’Arco and to which I will refer below.

Criteria for the Commission’s Work

The texts of the General Chapters of River Forest and Tallaght and the letter establishing the commission set out parameters for its work. It was faced with both theoretical and practical problems. What would be the criteria to determine that a liturgical element is proper? How would it take account of the diversity of different communities of the brothers and sisters of the Order, their...

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3 Ibid., n. 135: “Magistro Ordinis committimus ut, peritis de re liturgica auditis, colligere curet elementa vere peculiaria Ritus nostri.”


5 This Commission comprised: P. Alfonso D’AMATO of the Prov. of Lombardy, as president; PP. Pierre-Marie GY, of the Prov. of France and Antolin FUENTE, of the Prov. of Spain, as members; and Fr. Dominique DYE, of the Prov. of Lyon, as secretary. The Commission also had the occasion, in certain meetings, to hear Père DIRKS, President of the Liturgical Institute at Santa Sabina.

Summaries of two of these sessions have been published in IDI: 1 May 1974, 74/96, and 15 June 1974, 74/140.

expectations and their sometimes divergent desires? Would the pastoral and economic questions that largely affect the adoption of new liturgical books in the Order become an obstacle for the exercise of the commission’s work of making an inventory and selecting our rites?

The Juridical Status of the Liturgical Books

A first clarification was needed: what was the juridical status of the Dominican liturgical books when this Commission met in 1973?

For the Ordo Missae, the question was settled in fact by the adoption of the reformed Roman Rite and clarified in particular during a meeting of the General Council of the Order. For other parts of the Missal and for the Breviary, there remained questions to examine. As to the other liturgical books, their former status remained in force as well as their juridical value.

After a careful exchange of views, the Commission admitted that No. 135 of the Acts of the General Chapter of Tallaght needed to be understood in light of No. 58 of the Acts of the General Chapter of River Forest. The Order had not lost its rights with respect to the Missal or the Breviary. With this clarification, the Commission’s work could proceed with a real freedom, keeping in mind as well the intentions of the Order with respect to the reformed liturgy.

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7 It was significant that this Commission, composed only of friars – in contrast to that which will be appointed for the Proprium O.P. and will also include sisters (cf. IDI, 76/121) – would know for example that in 1974 there were 5,307 nuns and 981 contemplative Dominican sisters whose liturgical needs had to be taken into consideration along with those of the 7,952 friars and 44,440 sisters. For the Statistics of the O.P., cf. IDI, 15 Aug. 1974; IDI, 15 Sept. 1977, and 25 Oct. 1977.

On the date when this Commission met, certain information on prayer in the communities was known. Cf. for example, “Rome. Communiqué pour les Moniales dominicaines. Consultations et réponses” IDI, 15 Feb 1972, 72/26: “(...) Le nouvel Office des Heures n’est-il pas trop court? Opinions sur l’Office divin (…)”.


10 In this matter, the principle remains the following: The liturgical decrees or reforms concerning the Roman rite apply to other Latin rites only if the ecclesiastical authority indicates this explicitly, or if these [rites] request it. Cf. Vatican II, Const. “Sacrosanctum Concilium”, n. 3; SRC, Instr. “Inter Oecumenici, n. 9; see KACZYNSKI, “Ritus (Ecclesiae particulariores)”, pp. 1188-1190.

This principle has periodically been cited regarding our own rite: cf. ASOP 1, 1894, 549-550; MG A. FERNANDEZ, “Litterae de Sacra Liturgia”, ASOP 36, 1964, 404-405; “De nova formula in S. Communionis distributione [A.D. Adnotationes]”, ASOP 36, 1964, 485. For the stages of the adaptation of the Dominican rite to the Conciliar reforms, see this same issue of the Analecta S.O.P., pp. 277-306.

After the decisions of the General Chapters of River Forest, Tallaght, and Madonna dell’Arco, the liturgical books published by the Order and the Provinces will have to determine the jurical status in each case, according to its content, the nature of its approval, and the legislation that, in fact, is in force in the Church, regarding the “liturgies” of religious families.


Two principal criteria were utilized for this task of making an inventory: 1) the liturgical, historical and traditional value of rites or of texts, and 2) the possibility of inserting these elements in the manner of *ad libitum* additions into the context of the new liturgical books.\(^{12}\)

1. The history and the origin of the Dominican liturgy are relatively well known thanks to excellent studies, most of which have been published.\(^ {13}\) To these historical analyses and presentation the various modifications to our rite (principally in the 20\(^{th}\) century) must be added.

The application to our liturgy of the reforms of Pope St. Pius X for the Roman Breviary profoundly modified the usages of the Order for the Divine Office after 1921.\(^ {14}\) In order to follow the principal changes since 1955,\(^ {15}\) it is necessary to attend to the substantial changes introduced into our ways of praying and celebrating.

\[^{12}\text{Cf. A. D’AMATO, “Intervista...”, IDI, 74/96, § 3.}\]


For the chronology of modifications and directives regarding the liturgy in the Order since 1955, see the reference in note 15.

\[^{14}\text{Cf. B. HESPERS, “Pianae reformationis Breviarii Ordinis Praedicatorum brevis expositio”, *ASOP* 18, 1927, 97-103 and the harsh critique of this reform by W. R. BONNIWELL, *op. cit.*, 366-371.}\]

Happily the Order had taken advantage of the liturgical renewal in the Church brought about by a theological deepening of its grasp of the nature of the liturgy and by a consciousness of cultural changes in the contemporary world.

Within this general effort at liturgical renewal, however, religious families had to indicate their specific needs as to rhythms of prayer, celebration and also style. This did not mean in any way beginning with some abstract concept of “monastic,” “canonical” or “conventual” liturgy, but rather it meant discerning according to a structural reflection about the many historical, cultural, theological or pastoral factors.16 Within the legacy of the tradition or within what we discover today through our experience, are there symbols, ritual formulas or texts that are more appropriate to express and stimulate the prayer of apostolic religious communities?

Even if the Order no longer had a particular rite, it still needed to work on assimilating and appropriating the new liturgical orientations being proposed to the Christian people—something that several religious families have done (sometimes with a lot of quality).17

It seemed to the Commission that the criterion of “historical value” should be considered by giving weight to the sociological, anthropological and ethnological aspects of these questions. If the thirteenth century cannot be considered a great century for liturgy, that does not negate the fact that

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The appropriation to which we refer concerns the whole ensemble of the liturgy, including options for the intercessory prayers and the particular embolisms within the eucharistic prayer: cf. SCCD, Litt. circ. “de Precibus eucharisticis”, 27 apr. 1973, nn. 8-10 [KACZYNSKI, 3044-3046; ASOP 41, 1973, 182-183].
the rite of the Order carried within it authentic values older than the period in which they were assembled, and that besides, the religious practice of the primitive Dominican communities is interesting to observe in its balancing of Christian and mystical experience.\(^{19}\)

\(^{18}\) See the studies listed in note 13 and, on the ecclesiological context of the Latin liturgies of the Middle Ages, the article by P.-M. GY, “L’unification liturgique de l’Occident et la liturgie de la Curie romaine”, Revue des Sciences Philosophiques et Théologiques 59, 1975, 601-612.

The connection between “liturgy” and “customs of life” in the Middle Ages was in a way closer and more spontaneous than it is today. The human sciences of religion have focused attention on the importance of this fact, which can help nuance the “purist” aspect that characterizes the current liturgical reform in its critique of this period, as is sometimes the case in the simplification of certain rites or even in the reorganization of the liturgical calendar. Cf. B. CARRA DE VAUX SAINT-CYR, “Religion populaire et mutations liturgiques”, LMD 125, 1976, 110-126, espec.123-125; D. DYE, “Statut et fonctionnement du ‘rituel’ dans la pastorale liturgique en France après Vatican II”, ibid., 133-165; on this point, 136-139.

\(^{19}\) A “modernist” reinterpretation, in the sense in which Fr. M. D. CHENU speaks of it in his preface to the work of M.-H. VICARE [Dominique et ses Prêcheurs, Fribourg/Paris, 1977, V-VII], of the legislation and primitive texts concerning the liturgy and life of prayer, remains to be undertaken.


Likewise, the Commission admitted that the expression “elements proper to our rite” shouldn’t be understood to mean only thirteenth century rites. If there were elements that had been introduced at a later time and that had objective value (for example, the Procession for Easter Morning, the Verses on the Passion, etc.), they could be retained as well.

2. The selection of these particular elements also took into account the appearance of the new Roman liturgical books. However, this desire for homogeneity couldn’t be an unconditional principle for judging a particular element to be worthy of keeping or not.

History clearly shows that authentic liturgies were able to assimilate elements coming from very different sources. The Romano-Germanic Pontifical of the 10th century that had a profound influence on the Roman tradition is a typical example. Besides, the Missale Romanum of Pope Paul VI or the Liturgia Horarum explicitly admit the possibility of variations and even, in certain cases, regionalizations in their rites as well as in their “Institutiones Generales.”

In this spirit, the selection chosen by the “Special Commission” constitutes an enrichment for that complex and organic ensemble of elements (performed with variable ritual expressions) that the Roman Liturgy after Vatican II had become.

The “Special Commission’s” Modus Operandi

The Commission, made up of members familiar with the Church’s contemporary liturgical reform and with the history of the Order, were able to examine documents created by the provinces of the Order.

In 1965, the Priory of Sainte-Marie d’Eveux (Province of Lyon) had sent to the General Chapter of Bogota petitions concerning the whole of the Order’s liturgy. A memorandum, one more technical and detailed, had been addressed at the same time to the Liturgical Institute of Santa Sabina. Archbishop A. Bugnini, secretary of “Consilium ad exsequendam Constitutionem de sacra Liturgia,” to whom this document had also been sent, showed great interest in it and indicated the


For the Provinces, see in the list, noted at the end of this issue of the Analecta S.O.P., the “Excerpta Statutis Provinciarum”, sections 1976 and 1977. One may mention also certain interprovincial meetings: cf. “MEXIQUE. La conférence interprovinciale de l’Amerique latine CIDAL”, IDI, 15 avr. 1973, 73/82 [III. “Liturgie et prière”].


quality and the timeliness of such work in his judgment. He was one of the principal artisans of the liturgical reform then taking place.\textsuperscript{23}

In 1969, in the decree authorizing the French-speaking Provinces to use the new French language Roman Office, \textit{Prière du temps présent}, it requested them to send to the Master General a report “indicating what elements proper to our rite ought to be retained.”\textsuperscript{24} The “Liturgical Commission of the Brothers and Sisters of the Order in France” created and sent this report to the Order’s Curia in 1970. At the beginning of its work, the D’Amato Commission was able to examine this document now held in the Archives.

Some more recent requests came from other Provinces and from the monasteries of nuns.

This documentation and some work concerning our liturgy, sometimes quite elaborate,\textsuperscript{25} showed that the examination of particular elements as well as their adaptation could be undertaken

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\item \textsuperscript{23} In his response to R.P. X. BOINOT, O.P., Prior (\textit{Consilium}, 3 sept. 1965, Prot. N. 3563/65), Mgr A. BUGNINI wrote: “(...) I have had the pleasure to read, yesterday evening, this manuscript, and I would like to tell you that the plan of simplification and revision that you describe corresponds perfectly to the principles of the general liturgical reform. Without doubt, some points must be determined only after the decisions have been made for the Roman rite; others, however, are independent. (...)”
\item \textsuperscript{24} Cf. SCCD, Decr. 3 Sept. 1969, Prot. N. 979/69, \textit{Notitiae} 5, 1969, 364; details of the conditions are in a letter addressed to these Provinces: \textit{Cidominfor-ID1}, 1 Oct. 1969, 69/222.
\item \textsuperscript{25} To understand what was done in the Provinces regarding translations or official adaptations, cf. “Indices generales. Annorum 1965-1975”, \textit{Notitiae} n. 113, 1976, pp. 141-142.
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even as the Roman rite went about its own process of renewal. This led to a more organic evolution of these rites and a more harmonious continuity in the liturgical life of the communities.

For the sake of this work of aggiornamento, doubtless it would have been possible for the apostolic orders with a choral office, like ours, to bring forth their specific needs so as to influence the structure and the number of Hours of the new Divine Office that was being prepared. I wonder whether a lack of concrete proposals addressed to the Holy See by the mendicant Orders may not explain the rejection of many petitions or requests concerning the liturgy formulated in the years 1965-1968 that can be discovered in our General Chapters.26

In conformity with its letter of appointment,27 the D’Amato Commission set about its work with clear purpose. Its analysis and study of our liturgical books and of the rites was done with the aid of preliminary studies that allowed a systematic identification of place and time. Work done previously was reexamined. The minutes of the meetings show a rigorous attention to detail and the desire to proceed with balance and with a healthy critical spirit.

Fr. Haller is gradually composing offices and circulating them for use and criticism, e.g., Office for the Dead, Easter and Christmas Vespers, Evening Prayer for the Sundays of the Year.

In Italy, we note the translation of the Proper and an Appendix, from 1966: Messe proprie dell’Ordine Domenicano, Torino, Chieri/Provincia di S. Pietro M., 288 pp. Cf. also A. D’AMATO, Preghiere della mensa, Bologna, 1969, 58 pp.; PADRI DOMENICANI, Preghiere per la mensa, Pistoia, s.d., and the research of P. D’ANDREA in the area of chant: IDI, 1 June 1971, 71/134.

26 See for example: “Pétition liturgique des Pères Maîtres des Provinces francophones au Chapitre de Bogota”, 1965; Cahier des Ordres Mendiants, par la Commission des Ordres Mendiants de l’Assemblée des Supérieurs Majeurs de France, Paris, 1965 (“Structure et rythmes de la prière”, 13-19) [a document that was given to the diffinitors at Bogota]; Réponses des ateliers à la consultation postconciliaire O.P. (“Provincialia”, 6), Paris, 1967, 131-145; “Suppliques des Provinciaux O.P. de langue française au Maître général en 1967” [Suggestions for the structures and the style of the Office: connecting the “Office of Readings” with Lauds or Vespers; the “vigil” for Sundays and Feasts; the type of readings; a unique office for the evening; “votive” celebrations].

The Chapter of Bogota echoes the beginnings of these requests (cf. Acta, nn. 292, 293). In his intervention on the liturgy, at the Synod of Bishops in 1967, Most Rev. Fr. A. FERNANDEZ also had a paragraph called “De Liturgia pro Religiosis”: “(...) Quoad divinum Officium legitima et opportuna diversitas videtur habenda inter tres typos religiosorum, scilicet.

“Primo: monachos (et moniales), Secundo, illos religiosos qui, de more, divinum Officium privatim persolvunt, et Tertio, et loco quasi medio, illos qui, ex propria vocatione, vitam apostolicam cum celebratione chori vel communi divini Officii componunt. Quae diversitas magni momenti certe consideranda erit in instaurando divino Officio.”

One may ask if these “liturgical decisions” of the Chapter of River Forest do not attest, by the juxtaposition that one could make of them [n. 58, adoption of the Roman rite / n. 61, request for experimentation in the Office; n. 60, request to the Holy See for an interpretation of the LCO (n. 61, § II) concerning the obligation to choral office], to the difficulty and/or the insufficiency of the means that will have prevented the Orders, like ours, to translate, in fact, their possible desire to organize their prayer with relative autonomy over the ritual. This question reveals its relevance when, for example, certain vernacular adaptations of the Liturgia Horarum are much more concerned with producing a book suitable for individual recitation of the Hours than for a communal celebration.

The responses that were then given to the Master of the Order and distributed by him to the Provinces show the difficulty of finding a juridical formula that is consonant with a living organisation of prayer in religious communities, if the problems of the very structures of celebrations are not addressed. Cf. MG A. FERNANDEZ, “Litterae de Officii divini recitatione ad PP. Provinciales” [14 jun. 1969], ASOP 39, 1969, 283-284 [IDI, 69/176].


27 Cf. MG A. FERNANDEZ, “Institutio parvae Commissionis de re liturgica”, ASOP 41, 1973, 106. As he notes in his “Relatio de statu Ordinis” to the Chapter of Madonna dell’Arco, the Fr. General also entrusted to this Commission the task of editing a “parvum caeremoniale” (in: Acta Cap. Gen. O.P. 1974, p. 185).
The Dispatch of this Selection to the Provinces and the Communities

Beginning in the month of December 1973, the first conclusions and suggestions of the “Special Commission” were sent to the Provinces and transmitted to the nuns or the sisters of the Order by way of the provincial promoters (Dec. 12, 1973).  

A good number of responses came back to Santa Sabina in March 1974. Once recorded and classified by the Curia, they contributed to the document *De ritibus nostris analysis statistica relationum Provinciarum ad diem 10 aprilis 1974.*

In its session in June 1974, the Commission examined this conspectus and the details in the responses, some of them very creative. As a whole, this consultation indicated a real interest on the part of the Provinces and the communities for the Order to maintain these elements proper to the Order, recognizing the flexibility proposed by the Commission.

The Commission produced for the General Chapter of Madonna dell’Arco the three following documents:

1. *De quibusdam elementis peculiaribus Ritus nostri.*
2. *Orientationes propositae pro adaptacione ad Ordinem nostrum illarum partium Ritualis Romani quae vocantur “Ordo Unctionis Infirmorum” et “Ordo Exsequiarum.”*
3. *Orientationes quaedam pro celebrationibus liturgicis in Ordine nostrum Fratrum Praedicatorum.*

With the list of particular elements, the Commission could have tried to make adaptations for all the selected rites. Concretely it only did so for two sectors: the “Orientations for choral celebrations” and for the “Liturgy for the sick and for the dead.”

The minutes of the D’Amato Commission, along with responses from several of the Provinces, offer a lot of rich information for perfecting the adaptation of these rites. Several remarks given in the response of the Sacred Congregation for the Sacraments and for Divine Worship and published in the same fascicle of the *Analecta S.O.P.* can be found in the records of the work sessions of the “Special Commission.” Other passages furnish historical, liturgical or pastoral considerations that led to one or another proposition.

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30 The reformulation of the titles of these documents was made by the Commission of the Chapter, and the expression “Ordo Praedicatorum” was used, in conformity with the usages of the liturgical books of the Order, and also given that the documents are offered to friars, nuns, and sisters. For the definitive titles, cf. this issue of ASOP, p. 130.
II. PARTICULAR ELEMENTS OF THE DOMINICAN RITE

The list of the elements that the D’Amato Commission judged opportune to propose to the Chapter of Madonna dell’Arco31 and that the chapter approved is clear and explicit. However, it is interesting, and in certain ways necessary, to quickly contextualize these sections within the history of the liturgy and the actual life of the Order’s apostolic work.

A) THE REASONS FOR AND ORIENTATION OF THIS SELECTION

The Nota praevia32 of the document provides in several paragraphs the reasons for this selection and its pastoral concerns—an expression that needs to be understood in the widest sense as referring to Dominican communities and to the Christians who celebrate the liturgy with them in their priory churches.

The Reason for this Selection

These elements concern various sections of the liturgy. Certain ones are related to euchology and for this type of texts their theological density and literary construction constitute important aspects of Christian liturgical expression.

Other elements are related more directly to the rites, the gestures or the behavior of a group in its act of celebrating and in its relation to some aspect of priory life. Finally, still others are analogous to or closely related to the Roman Missal’s prescriptions for the liturgical year. They are interesting, as noted above and as will be clear later concerning particular elements, for their sometimes important historical value and for helping our various religious and apostolic communities to arrive at meaningful liturgical expressions.

The intention of this selection is clear: it is not a question of maintaining anachronistic elements, but of providing some supplements for the present liturgical books by which the Order may rediscover certain elements of its traditional rite refreshed and adapted. The Commission also recognized that the Order should furnish guidelines (analogous perhaps to a sort of “Directory”) so as to offer the different communities of friars, nuns, and sisters a way of profiting, as religious of the Order, from the great richness and variety of the new liturgical books and rites.


The reporter in the general assemblies was Fr. V. ROMANO, who ultimately would be named the general assistant for prayer and liturgy in the Order [Cf. IDI, 1 Feb 1975, 75/20 et 1 March 1975, 75/48], applying the “Votum” of the Chapter of 1974 (Acta, n. 173). In this capacity, he has had to work with the S. Congregation concerning the approval of these liturgical documents.

32 Cf. in this issue of ASOP, page 134.
A similar task of discernment and renewal allows dioceses and religious families to benefit from the real spiritual riches conserved in their traditions. A comparative study of these different efforts as well as of those undertaken for the renewal of the Propers of the Saints and Blesseds should lead to a better ecclesiological appreciation of the terminology used in the western liturgical tradition. The terms rite, Proper (of the saints), Supplement or Appendix (to the Roman books), etc., give evidence of a variety of liturgical and canonical situations to which the Church as a whole and its various groups will need to pay attention.

An Organic Evolution of Liturgical Forms

We can question the opportuneness of a particular selection by asking if such an element is similar to other Latin liturgical traditions or, in some cases, if one or another piece exists as well in Missale Romanum or the Liturgia Horarum.

In addition to the criteria mentioned above, there are reflections of a structural kind. As will be seen later on, some texts or rites have a distinctive quality (e.g., parts of our Lenten Compline, the Litanies of Holy Week, the Adoration of the Cross on Good Friday) which give them a value as a “ritual sequence” proper to the Order.

Linguistic and semiological analysis also recalls that some element, isolated from its context, no longer has the same semantic value or function. Liturgia Horarum, for example, includes


Cf. A.-G. MARTIMORT, “La législation liturgique”, EEP, 83-84, and the remark: “Dioceses and religious orders that use the Roman books have kept certain rites of their own. It is regrettable that they have not taken more care to preserve them, for they are often a source of true spiritual richness – especially in the proper, local feasts that they celebrate, because traditionally, the cult of saints is principally local.”

With a knowledge of the selection of proper elements retained by the Order, Mgr A.-G. MARTIMORT, in a recent conversation, told us that there is an interest in, and a possibility of, a renewal that will harmonize them with the current liturgical books and contemporary sensibilities.

Moreover, it seems desireable that dioceses as well as religious orders should make a careful study of their Breviaries and Supplements, in order to bring forth what could, upon reflection, enrich the current Liturgia Horarum, including its Temporal [“Proper of Seasons”].


Regarding the assessment by A. VEILLEUX [“Le rite cistercien: mythe ou réalité?”, O.C.S.O., Liturgie (anc. sér.), n. 15, août 1971, I-VI], which seems excessive to us, we may note that history and sociology show that a use of the term “rite [rit]” remains valuable for allowing Churches or religious families within the Western tradition to describe their own position with respect to the liturgy [cf. supra notes 1, 10, 16, 17, 19, 26, 34; A. BAUMSTARK, Liturgie comparée, 3rd ed. rev. by B. BOTTE, Chevetogne: (Coll. “Irénikon”), 1953, 21-22 et pour la bibliographie concernant les sciences humaines, see D. DYE, “Le statut du ‘rituel’…”, LMD 125, 1976, n. 25, pp. 143-145].
elements of the response *Christus resurgens* and the antiphon *Regina caeli*, but used in a way that is not equivalent with how our rite maintains them as traces of Paschal Vespers.

In the case of texts where the difference with the present Roman rite is slight, it is moot whether it is opportune to maintain the element coming from our tradition. For such cases, as will see, the “Special Commission” judged each case separately. Several times it judged that the difference was not sufficient to warrant using the text or the element. In other circumstances, despite a relative similarity, it judged that an element should be kept.

In the judgment of the Commission, our religious communities can legitimately hope to keep a certain continuity in their forms of prayer throughout the liturgical renewal that we fully accept—and this criterion and its implications will also be honored by the Commission charged to created the *Proprium O.P*. In cases where this principle of “organic evolution” recognized by the council’s Constitution on the Sacred Liturgy found a natural expression, there was no point in refusing the advantage [[of it]]. In the letter of the Sacred Congregation for the Sacraments and Divine Worship as well as in its *animadversiones*, the officials recognize this.

As to the Congregation, its response has two characteristics. First, it is a global approval, offering guidelines for creating or revising rites or texts. Second, in a few cases only, it transmits “textus recogniti” among its *animadversiones*. In the presentation that follows concerning these elements and the questions they have raised, you will find some hypotheses for their renewal such that they can be applied practically following a discussion about local circumstances.

**Propositions offered to the Communities**

The D’Amato Commission, the Chapter, and the Sacred Congregation all use the word *ad libitum* on purpose. The expression should be taken in a positive sense as an enrichment and an expansion of the possibilities offered to the communities. The last part of the *Nota Praevia* of the document underlines this as also do the Acts of the Chapter of Madonna dell’Arco in approving the documents.

The fruitfulness of the present liturgical renewal (and even in a sense the good implementation of the new rites) presupposes a harmonious vision, but also a serious concern for the relation between the liturgy and various groups. It would be unfortunate if a careless attitude were to replace the former juridical rigidity, thus relativizing everything that the renewed liturgy proposes that is not strictly necessary.

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37 See below, in this article, the presentation of these rites.
39 In this issue of ASOP, the texts of the SCSCD, pp. 133, 138-140.
B) ELEMENTS TAKEN FROM THE DOMINICAN MISSAL

Without going into elaborate detail concerning the historical, liturgical and pastoral justifications with respect to each of these rites, I present the reasons that motivated maintaining them and in certain cases I give bibliographical references.

Feast of the Lord’s Presentation

On the feast of the Lord’s Presentation (Feb. 2), the rites are taken from the Missal (principally as the celebrant’s book) and from the Processional (as the choir’s book). Because there is a direct link to the Mass, the Commission decided to include appropriate “ceremonial guidelines” and to provide revised formularies where needed.

The Blessing of Candles, Procession and Offering

Various Latin formularies show numerous traces of the convergence between the oriental celebration of the Holy Encounter Hypapante and the institution of a procession of “reparation” under the pontificate of Pope Sergius (687-701).

The text for the blessing of candles OSD qui hodierna die from our Missal is taken from the Romano-Germanic Pontifical of the 10th century. Although not a finely crafted text, it was judged worth putting second after the blessing given in the present Roman Missal.

The processional chants are the same as in the Cistercian rite both as to their text and their location. They are part of the Ordo Romanus L (950) in a different order. The antiphons Ave, gratia plena and Adorna thalamum are both literal borrowings from the Byzantine tradition.

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41 See in this issue of the Analecta S.O.P., the list: De quibusdam elementis peculiaribus Ritus nostri, pp. 134-138 and the “anamdiversiones” of the S. Congregation, pp. 138-140.


43 For a study of the entire liturgical œuvre of Humbert of Romans, see: L. Rousseau, De ecclesiasticque Officio Fratrum Praedicatorum secundum ordinationem Venerabilis Magistri Humberti de Romanis, Romae, 1927, 132 pp. [collected from ASOP 17, 1926, 711-730; 744-766; 813-825; ibid. 18, 1927, 104-120; 142-163; 193-203; 252-273]. For a description of Dominican liturgical books of the 13th c., see pp. 63-76 [art. IV, § 2, ASOP 18, 1927, 107-120].


antiphon *Responsorium* accept *Simeon*, habitually used by diverse traditions when approaching the church, and the antiphon *Hodie beata Virgo* have exactly the same final phrase. For the latter antiphon, there is a textual variant interesting to observe.\(^50\) Originally used for the moment of the distribution of candles in the *Ordo Romanus*, the antiphon *Hodie...* becomes the chant for this “stational” procession to enter the church in the *Ordinarium O.P.* and in our Processional. As a result, this is an element that invites ritual adaptation.\(^51\)

Within a general typology of processions,\(^52\) it is useful to clarify the meaning that a “stational”\(^53\) procession may have in certain circumstances, while it is understood (as the Commission implicitly admitted and the response of the Congregation indicates) that in any case the organic link with the celebration of the Mass must be made.

Once the meaning of a procession is grasped, its performance and the chants that accompany it should derive as far as possible from custom.\(^54\) It would seem desirable, however, concerning the feast of the Lord’s Presentation that compositions in living languages keep this contact with oriental tradition either by making appropriate adaptations of the two antiphons cited above or by being inspired by the entrance chants of the Byzantine liturgy to create new pieces.

By contrast with other blessing rituals where the faithful receive candles from the celebrant and “logically” do not offer them back, the *Ordinarium O.P.*, like the Cistercian rite, envisages a distribution by the sacristan and an offering by the faithful.\(^55\) This offering does not have significance first of all for the material value of “giving” candles, even though that might be the case when the faithful participate. Rather the meaning of the gesture is the *act of offering* with all the symbolic, spiritual and theological significance that is implied. This rite creates a compatibility between the symbolic and the biblical thematic, shaping this feast as one of “Encounter” and of “Offering.”

Several communities that had abandoned this gesture of offering because of using the Roman Missal have rediscovered it with delight as the completion of this part of the celebration. Several possibilities can be proposed of which none excludes either the gesture of offering by the concelebrants or a full participation of the faithful: the traditional offering to the Prior or to the

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\(^50\) According to one version of the O.R.L., the text of the *Hodie* ends with: “... et benedixit Deus et dixit: Alleluia”; cf. PL. VERNET, *art. cit.*, 114.


\(^53\) It may be recalled that, in the tradition of the Canons (taken on, in this respect, by the Order), the cloister and the Church together form an integral whole: *claustrum ipsum divino cultui dedicatun*, cf. G. MEERSSEMEN, “L’architecture dominicaine au XIIIème siècle”, AFP 16, 1946, 140-141, referring to MOPH XV, 125. Without proceeding to a conception of the sacred that would no longer be consistent with today’s human or religious ways of life, one can recognize, in certain circumstances (e.g., monasteries of nuns, etc.), a *ritual unfolding* of the liturgical mystery within religious places. Beyond the dynamism of the symbolic action, communities sense in these places a renewal of their association with the daily celebration of the liturgy.


celebrant, putting down the candles that remain lighted until the end of the Mass, offering them to those in the presbyterate, etc.

**The Sequence “Laetabundus”**

Among the numerous sequences inherited from the Middle Ages, the *Laetabundus* is one of the most widely used. There is one difficulty with keeping it: there are traces of Anti-Semitism in verses 9, 10 and 11, traceable to the medieval usage of this popular chant.

Some solutions have been proposed: either suppress verses 9, 10, 11 and 12 as suggested in the notes of the Commission; or keep verse 12 as a conclusion following verse 8, as proposed by the response of the Congregation.

The musicologists consulted showed interest in the genre of a “sequence,” although it needs to be reworked in terms of the liturgical renewal; they were interested as well in the “topological” value of the *Laetabundus* for which there are several rhythmic variants extant, one or another of them musically superior to the one in the *Graduale O.P.*

The musical development is analogous to a “scale of perpetual augmentation,” which is the principle for the sequence genre. There is no melodic break between verses 8 and 9 as one might have thought. Any suppression of verses would bring about a rhythmic unbalance.

The solution may be to make slight changes in the Latin text itself, something that the Commission suggested in the fascicle *Lectionarium* of the *Proprium Missarum O.P.*

**The Beginning of Lent**

**Penitential Services**

Until the recovery in these recent years of the communal celebration of Penance, our two annual choral recitations of the penitential psalms had some liturgical interest and constituted a valuable historic witness to tradition. Before the twelfth century led the church to celebrate the rite of Penance as an exclusively individual practice, this rite had kept traces of ancient communal penitence. Historians would say that the formula *DIC, qui beato Petro apostolo...* had at the beginning what we would call today a sacramental meaning.

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57 Cf. *Proprium Missarum O.P.*, II, *Lectionarium*, Romae: Ad S. Sabinae, 1977, pro manuscrito, p. 54: “esse obligata” in place of “esse caeca”, and “gens electa” rather than “gens misera”. This question of the establishment of a definitive text will certainly be taken up again during the process of approval by the SCSCD of these variations proposed for the *Proprium*.


59 Cf. P.-M. GY, “Histoire liturgique du sacrement de pénitence”, LMD 56, 1958, 5-21, and, on p. 17, the concern shown for the custom of the “penitential psalms” for Holy Thursday, common to many cathedrals of France and many religious orders.
Although this “communal recitation of the penitential psalms” was an element proper to our tradition, it had become an anachronism and pastorally ineffective to maintain it once the new Rite of Penance offered various possibilities for community celebrations.\(^{60}\)

So as to allow for maximum flexibility and not to risk overloading the horarium for Ash Wednesday, the text uses the expression, *hac die vel alia in Quadragesima*. With regard to the reserve of the Congregation, *Missam immediate non precedat* (ad. n. 3), this is a reminder about the present discipline of the church in this respect.

Along with the other non-sacramental penitential celebrations,\(^{61}\) the Commission brought up the question of “general absolution of regulars” (A.G.R.). Without having been included in this general refutation, this question was included among the list of the more particular issues that the Commission submitted to the Master of the Order – issues upon which it believed would be appropriate to reflect. In its current libellus, the text of the A.G.R., published in the *Analecta S.O.P.*, is proper to the Order, which asked the Holy See for this briefer formula.\(^{62}\)

The Blessing and Imposition of Ashes

This rite with ashes, coupled at its origin with sending off public penitents, was eventually extended to all the faithful. The text in our Processional, analogous to that of other liturgical books, maintains traces of a liturgy that included a procession.\(^{63}\) By contrast with the Roman rite that included several obligatory blessing prayers until the Instruction *Inter Oecumenici* (Sept. 26, 1964), the Missal O.P., like that of Lyons and of the Carthusians, had only one formula: in our case, *OSD qui miseris omnium*.\(^{64}\)

Even though its content is not particularly different from the prayers in the present Roman Missal,\(^{65}\) the Commission kept it along with the rites in the Processional, especially because of its last lines. It was understood that the texts and revised rites would take place at the end of the liturgy of the word. The antiphon *Exaudi nos* and Psalm 68, *Salvum me fac Deus* are found in the Romano-Germanic Pontifical.\(^{66}\)

With respect to the rites for the *Benedictio cinerum* that, like others in the course of the liturgical year are traditionally performed *ante gradus persbyterii*, there was a brief discussion in the Commission. This usage seemed to be interesting for appreciating a greater diversity in using spaces in the church. After a period in which the tendency was to do everything at the altar, there is now the opportunity to differentiate the places for liturgical action by reason of the assembly or the type of

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\(^{66}\) PRG II, 22.
celebration. The *Indicationes quaedam pro Celebrationibus liturgicis in Ordine Praedicatorum* (1974) mirror this understanding, as we will see.67

**Holy Week**

From our old liturgy for the Great Week or Holy Week, revised in timely fashion beginning in 1957,68 the D’Amato Commission proposed to keep some valuable elements explicitly mentioned also in the reports from the Provinces and the questionnaire given to the friars and the sisters.69 Some of these elements are close to the Cistercian rite, and to some others. The renewed Cistercian rite was approved by the Sacred Congregation of Divine Worship in 1973.70

*The Blessing and Procession with Palms*

The history of the prayer *Omnipotens sempiterne Redemptor* that we have in common with the Carthusians, the Cistercians, and the Church of Lyons, has been clarified71 and a scientific account can be found in the work of ELZE and VOGEL.72

Both historical and pastoral reasons73 were sometimes argued for abandoning this text. Although it comes from a patchwork of texts (*centonization*), the formula as a whole is balanced and has real euchological value. Its biblical typology and its epicletic dimension constitute two aspects of its richness.74

From a liturgical point of view this text would not spoil the Roman Missal. In many situations, this long “blessing” would fit better pastorally than the admonition intended for this ritual moment, as the French language Commission for the translation of the *Proprium O.P.*, proposed in its July 1977 meeting. In any case, it will always be possible to use the briefer prayers in the current Roman Missal.

67 The text of these *Indicationes* is found in this issue of ASOP 43, 1977, 160-168: see n. 12.
69 Archives De ritibus nostris, 33/73, Apr-July 1974.
72 PRG II. n. 177, pp. 44-45.
73 It is not clear that the brevity and concision of the prayers of the current Missal should be the only criteria for promoting participation of the assembly. One may suppose that in many languages, more developed formulations may be chosen.
74 From the study by CH. WADDELL, the internal structure of this blessing may be discerned: I “Omnipotens... nostris”: Invocation; II “Tu enim... participibus tuis”: Reality of the New Testament and types of the Old Testament; III “Quapropter... desiderant”: Blessing; IV “Ecce Jerusalem... ubertate placere”: Reality of the New Testament made present in the community; “Et sicut illi... saeculorum. R Amen”: Eschatological realization.
All these considerations led the Commission to suggest maintaining this text, without going into the question of variants proposed by the Cistercian Ordo Hebdomadae Sanctae of 1973.75

Among the group of chants also retained, let us make note of the interesting antiphon Ave, Rex noster and the gesture of adoration that goes with it. It bears witness to the particularly rich history of this Procession with Palms that is a “station at the Cross.”76

Holy Thursday

The indications mentioned for Holy Thursday (nn. 6, 7, 8) are taken from the observations of the Congregation. They constitute proposals allowing each community to celebrate the entry into the paschal Triduum with devotion according to their particular situations.

As in the case of Ash Wednesday, the penitential celebration suggested here is not strictly bound to Holy Thursday, even though it is particularly apt to have it on this day. Also, communities may choose the most appropriate form for the “rite of the mandatum” or the “Sermo Domini,” elements that will fit in different ways into the locations and communities of friars, nuns, or sisters.

The Adoration of the Cross on Good Friday

The solemn rite of adoration of the cross, contained in the Dominican liturgical books for Good Friday, is not strictly proper to the Order in every respect. It has existed or does exist in other traditions in an identical form or with notable variations.77 The Cistercians in their Ordo for Holy Week of 1973 have a related form.78

This element was highlighted by the notation of the French Dominican Commission for Liturgy in 1970, mentioned above. Some communities of nuns wondered if they could still use this rite. Having considered the value of the rite and the desire of the nuns, the Commission thought it possible to suggest that the Order might keep this element. That would allow another possibility in

75 Fr. R. BERNIER, who also has studied this text, believes that the three paragraphs, placed between parentheses in the OHS of the Cistercians, “seems interesting for affirming the aspect of Christ as Messianic King, whose entry into Jerusalem is celebrated – a theological perspective that is otherwise broader than whether one has boughs of an olive tree in one’s hand” [Letter of 23 April 1976].


addition to the two contained in the *Roman Missal*, depending on the discernment of the communities.

In the case of our usages, historically certain particularities of the rite of adoration come from the liturgy of Jerusalem and are mentioned in Egeria’s *Pilgrimage to the Holy Land* (4th century). In the deepest sense, these rites constitute a “dramatization” of liturgical action. Their execution requires correct preparation, but enacting them is not as difficult as one might think. Less appropriate for huge assemblies than the new rites of the Roman Missal, they remain appropriate for other communities.

Next to the “full” form, the *Ordinarium O.P.* foresaw (as our other books will also do) a “more reduced” form for when there is a smaller number of ministers.

**The Paschal Vigil**

Among the elements particular to the Dominican Missal for the Paschal Vigil, the Commission’s remarks focused, among other things, on the *Exultet* according to the chant of the Order. Once some needed adjustments are made, as the Congregation’s response notes (ad n. 10), it appears useful to allow this option. Our melody is proper to the Order and in some ways richer than that of the Roman Missal, marked as it is by a “more eastern” sort of tonality.

**The Procession for Easter Morning**

Although the procession *In Resurrectione Domini* as it is found in our Processional only goes back to the 16th century, it is similar to and even linked to the liturgical usages of the high Middle Ages.

The Commission judged that this procession that harmoniously links the Eucharist and the mystery of the Resurrection has greater liturgical value than the processions of a more devotional type practiced in certain monasteries of nuns.

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79 Cf. ÉTHÉRIE, *Journal de voyage*, introd. et trad. H. PÉTRÉ., Paris: Cerf (Coll. “Sources chrétiennes”, 21), 1948, n. 37, pp. 233-239; A. BAUMSTARK, *op. cit.*, 111-112; 157-159, but on the precise point of “two deacons”, is the claim of similarity not a bit exaggerated? There are other aspects, as, in the Roman rite, the antiphon *Crucem tuam adoramus*, and perhaps in the ancient recitation of the Psalter [*Ordinarium*, n. 653; *Caeremoniale*, ed. Jandel, 1869, n. 1480 (1)] that, according to Pl. VERNET (art. 122), could be in accord with the interpretation given by Egérie.


The remark by the S. Congregation (cf. *ad n. 9*) and also the indications of the liturgical books could be taken into account, in an integral way, at the time of the revision of these rites. The current liturgical guidelines call for a renewal on certain points: suppression of the Subdiaconate, color of vestments, etc.

It would certainly be appropriate also for the rubrics to take into account that this type of celebration is often used by communities of sisters, and that they may make certain suggestions: the possibility for the priest, when he cannot sing, simply to proclaim the versicles: *Popule meus, Quia eduxi te, Quid ultra*, etc.


The Congregation’s response, excluding a procession with the Blessed Sacrament (ad n. 11), invites us to revive this practice in some other way. By approximating the practice of the Byzantine liturgy, it would be possible to give meaning to this office for Easter morning. One or another “Easter Gospel” could be the core of the office, either at the beginning of the procession or in the context of the office itself, expressing the community’s joy in this way.

The Processions for Ascension and Assumption

With respect to processions, the Order’s usages have varied. Beginning with the Prototype of Humbert of Romans that included a number of them, with variations according to local customs, there evolved usages that, at certain periods, could have appeared to be burdensome, at least for the friars. In his study on the Dominican liturgy, G.-M. Sölch created a typology of processions and furnished a useful table.

In the course of history, several of these processions were customs among confraternities. When the confraternities disappeared, their processions were transferred to the communities of the Order (as obligations).

Besides the processions indicated in the Roman Missal, the Commission mentioned the optional use of processions for the Ascension and the Assumption, with adaptations to be applied where appropriate. Another meeting of Dominican liturgists showed its interest in a similar usage. Within the rhythm of the liturgical year, the use of a procession in the form of a “solemn entry” can create a festive atmosphere and the sense of a liturgical “event” appropriate to major celebrations.

Without a detailed analysis like that for the feast of the Presentation of the Lord and for Palm Sunday, here are some notes about these two processions.

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84 One thinks of the Paschal Matins, with the poem attributed to Saint John Damascene, which, according to A. Baumstark (op. cit., 182), would be a processional chant for visiting holy places, but also at the Byzantine Office of Sunday morning.
85 Cf. IGLH, n. 213: “Laudes dominicae Resurrectionis ab omnibus dicuntur (...)."
87 See a practice described by P. Jouanel, “La Semaine sainte en France aux 17ème et 18ème siècles”, LMD 41, 1955, 150. The Office of Matins is characterized by the proclamation of the Resurrection “The Lord is risen, Alleluia, and the Paschal kiss of peace exchanged by the whole choir. One may note also the gesture of the choir for the reading of the Martyrology, on the day of Easter (cf. Caer. O.P., n. 1546).
88 A glance at the Ordinarium O.P. reveals the characteristic marks that one may call the “principal” ones: Vespers of Easter (n. 164), Salve Regina (n. 481), Palm Sunday (n. 642), the Ascension (n. 681), the Purification (n. 753), and the Assumption (n. 823). The list is not limited to these, for it includes other processions tied to these functions (e.g. ablation of the altars, Holy Thursday, etc.) or for certain circumstances (reception of a legate, etc.). On these points, cf. L. Rousseau, op. cit., 66-67 [art. cit., ASOP 18, 1927, 110-111].
89 Cf. G.-M. Sölch, “Die Liturgie des Dominikanerordens. Eine Gesamtdarstellung”, Angelicum 27, 1950, 158. See also, from an older source, the letter of introduction in Fr. H.-M. Cormier, Processionarium O.P., Romae, 1913, III-XIV.
90 Cf. those requested by the Congregation (ad n. 12).
The procession for the Ascension commemorates a gospel event.\textsuperscript{91} Egeria (4\textsuperscript{th} century) points out the practice in the Jerusalem Church of going to the site of the Ascension itself.\textsuperscript{92} In the West, this procession was used by monks and canons in the Middle Ages. We have it in common with the Cistercians (among others).\textsuperscript{93}

The ritual celebration of this feast of the Ascension with a procession or a solemn entry is an interesting element whereby the liturgy in the West is able to rediscover a certain “narrative” and “meditative” dimension that it needs but that, by contrast with the East, it often lacks.\textsuperscript{94}

The procession for the Assumption falls more into the line of an act of thanksgiving for the Virgin Mother of God whose patronage the Order has always loved to implore.\textsuperscript{95} With the prayer \textit{Veneranda} of the Dominican Missal,\textsuperscript{96} the celebration of this feast arrives at having a special density and resonance.

C) \textit{ELEMENTS COMING FROM THE DOMINICAN BREVIARY}

The Christmas-Epiphan" cycle

\textit{Solemn Chapters}

Petitions had been sent to the General Chapter of Tallaght to revive the usage of the “solemn chapters” of Dec. 24 and March 24.\textsuperscript{97} The capitulars didn’t think it opportune to highlight a measure that might seem to overemphasize its importance taken out of a larger context. The D’Amato Commission also received requests from the Provinces about these “solemn chapters.”

There were several reasons for choosing this rite: one touching “regular life” that could be explained in various ways, another based on its liturgical value, linking the usage to the type of “announcing feasts.”\textsuperscript{98} The Roman Pontifical itself has an analogous usage at Epiphany. Although this portion of the breviary has not yet been revised, we cannot aver that this rite has not been retained.

\textsuperscript{91} Cf. Marc 16, 16, 19; Luc 24, 50-53; Actes 1, 4-14.
\textsuperscript{92} Cf. EGÉRIE, \textit{Journal de voyage, ed. citée}, 247-253.
\textsuperscript{93} See also L. FISCHER (ed.), \textit{Ordo officiorum Ecclesiae Lateranensis}, n. 204, p. 103.
\textsuperscript{97} Cf. Caeremoniale, ed. JANDEL, 1869, nn. 1347-1349, 1633; Martyrologium O.P., ed. THEISSLING, 1925, 515-522. Cf. also Ordinarium O.P., n. 37, p. 11.
Besides the content of the Martyrology, where an appropriate equivalent can be found, this type of celebration has real interest for providing a fuller vision of the liturgical year and the theological meaning of time within Christian prayer.99 Communities of friars our sisters who have kept this practice have often found a balanced way to practice it: some celebrating the solemn chapter as a distinct event, with eventually a brief penitential celebration;100 others linking it to Morning Prayer in a harmonious way.

_Singing the Genealogy_

The chant for the Genealogy at Christmas and Epiphany is not proper to the Order.101 It is practiced (or was) in Benedictine monasteries and in certain communities of Canons Regular.102 In looking at it, the Commission thought that this usage at Christmas created some practical difficulties, especially when this office of Vigils is organically linked to the Mass.103 Without explicitly excluding its use at Christmas, the document indicates its use for Epiphany.

In its response, the Congregation removes its use for Epiphany (ad n. 14) because, according to what had been said verbally, it presupposed that it would be used for Christmas. In this regard, a “two-fold” use of the Genealogy does not appear to be appropriate.104

_Elements for Lenten Offices_

Studies of Dominican Compline are well known,105 as are particular analyses of pieces relative to Lent. Certain texts and melodies still resonate in the memories of the friars and the sisters with deep religious meaning.

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99 In this regard, see the orientation of the liturgy toward history, through a celebration such as the Annunciation: A. Scheer, “Aux origines de la fête de l’Annonciation”, _Questions liturgiques_ (294), juil.-sept. 1977, 97-169, on this point, 149-150.
100 Note the similarity with the A.G.R. mentionned in _Caer. O.P._ n. 1349; this would also be very much in accord with the theme of the sermon of St. Leo, “Sacramentum reconciliationis nostrae”, 25 March, _Liturgia Horarum_, ed. typica, 1971, III, 1316-1317.
102 With B. LuyxX [“L’influence des moines sur l’office paroissial”, LMD 51, 1957, 80] must one see in this practice a mutual influence between monastic practices and those of the Lotharingian canons?
103 Cf. IGLH, nn. 71, 215.
104 Some responses, at the time of the consultation with the Provinces and the communities, expressed a desire to maintain the Genealogy at Christmas, while Epiphany was mentioned only in those places where it is always celebrated on January 6. The fact of having these two Genealogies does not involve a duplication. Each has distinct literary and musical structures. Regardless of the date on which it may occur, this proclamation corresponds to an element that can be perfectly suited to the renewed liturgy.

Many possibilities present themselves: Gregorian chant, the chanting of the text in a living language, proclamation of the text with background music, etc. We may point out also that, in certain places, the chanting of the Genealogy according to Saint Matthew, for pastoral reasons, is preceded by a brief explanation.

The Commission’s concern was to reply to specific requests: the desire to keep (at least optionally) some particularly beautiful pieces, but also to respect the present understanding of Compline as a minor hour in the renewed liturgy.

The propositions contained in the list approved by the General Chapter purposely propose great flexibility both as to the liturgical definition of the elements as well as to their use. The term “antiphon” used in our books can sometimes lead to confusion. In the history of liturgical forms, it can mean in different circumstances a “responsory” or even, in terminology coming from comparative liturgy, the “troparion,” common in the East. Several liturgists regret the almost total absence of this element in the present Roman liturgy, both in the Mass and in the Office.

The question of the language used to name this is not, in itself, a great obstacle. The important thing is to know if the melodies, the texts and the traditional practice of the Order merit consideration, and how to address the question.

By way of information, there are other elements of the Lenten Office that should be mentioned.

Offices of the Paschal Triduum

Two elements of the Morning Offices of the Triduum were explicitly mentioned: the verses in litany form at the end of Lauds and the “Oratio Jeremiae.”

The Verses in Litany Form in Lauds

These litanies have great nobility and beauty. Gallican and oriental influences are present in them and their “dramatic” structure constitutes an original contribution.

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106 Regarding the Media vita, see the analysis of L. VERWILST (art. cit., 277-279), which studies it as a responsorial structure, something the Congregation also noted (add. n. 16). When the relics of St. Thomas Aquinas were transferred to the “Jacobins” at Toulouse, on 22 October 1974 [IDI, 74/201], Fr. A. DUVAL offered a very beautiful meditation: “Saint Thomas et le ‘Media vita’”, Cahiers Saint-Dominique (166), janv. 1977, 92-98.


109 Some would have wanted to mention the “Lamentations”, for the purpose of suggesting their possible use in penitential celebrations during Lent, as was done in certain Provinces. The Commission determined that it did not need to make any declaration concerning this possibility.

As for the use of other chants in our liturgical books, in this period, one must point out nos. 23, 24, and 25 of the Commission, supported by the remarks of the S. Congregation (ad n. 23, 24 et 25).


The intervention of several “actors” in the celebration explains also why there could be fruitful experiments with this type of “litanic versicle”, in the vernacular language schemas – experiments that tended to show that, in this litany,
It will be possible to choose these verses instead of the “Preces” for these days found in the *Liturgia Horarum*. Communities that have maintained their use or who have adapted them to the vernacular appreciate the different structure that sets them apart from everyday usage.

*The “Oratio Jeremiae”*

In looking at our office, it is clear that the “Oratio Jeremiae” is an element added to the primitive structure of the office between the 9th lesson and the 9th response.\(^\text{112}\)

In the present structure of the *Liturgia Horarum*, it doesn’t make sense for this Old Testament text to come as a finale after the reading of the New Testament or that it should replace the reading of the Letter to the Hebrews.

The Commission was aware of these difficulties, but it judged that it adds a useful lyrical spirit to an office that needs it. Thus the Commission proposed that this text may be used (optionally) before the reading from Hebrews. The response of the Congregation gives another possible use in the case of the Lectionary for the second year cycle.\(^\text{113}\)

*Paschal Vespers*

The procession of the *Christus resurgens* is the last trace in our liturgical books\(^\text{114}\) of what was called Paschal Vespers. These practices were maintained down to our day in several German and French dioceses and in some religious families, the Premonstratensians, for example.\(^\text{115}\)

By contrast with the practice of the Carmelites, we have never had a station at the baptismal font. Even after the structural modifications in the Xavierre Breviary of 1604,\(^\text{116}\) the liturgical theme of this procession according to the indications in the *Ordinarium*\(^\text{117}\) consisted for us principally in “reverence for the glorious Cross.”\(^\text{118}\) The Great and Holy Week was placed in between two exaltations of the glorious mystery of the Cross—on Palm Sunday and on Easter Sunday.

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The relationship owes more to “chant” (*in cantu*) than to Gregorian Chant as such (*cum melodia gregoriana*). On this point, compare the text of the Commission (n. 17) with that of the Congregation (cf. *ad n. 17*).

\(^{112}\) *L’Ordinarium O.P.* de 1256 (cf. n. 157, p. 43) does not include this piece. We concur that this addition would have been made around the 15\(^{\text{th}}\) or 16\(^{\text{th}}\) centuries.

\(^{113}\) Cf. IGLH, n. 145. There is not room here to make a comparison of the Congregation’s *animadversio* (*ad n. 18*) with the text of the Commission (n. 18).


\(^{118}\) In his *Histoire des Maîtres généraux*, D. A. Mortier notes the importance (in other circumstances) of a station made to the cross, at the entry to the choir, sometimes called “the hanging one [‘*le pendu*’]” (t. I, Paris, 1903, 576).
This intensification of the meaning of Paschal Vespers, explicitly recommended by the *Institutio generalis de Liturgia Horarum*, was encouraged by the Sacred Congregation in its response (cf. ad n. 19). The history of this celebration bringing together traditions from the East and the West includes two principal orientations that can inform future adaptations.

**The “Salve Regina” and its Procession**

It is clear that the chanting of the *Salve Regina* and its procession have marked the religious sensibilities of the Order. At some periods, this practice had even assumed an exclusive character to the point of overemphasizing the importance of Compline and sometimes of failing to recognize the liturgical and traditional value of other Marian elements.

The orientations given in the three numbers (nn. 20, 21, 22) show an intentional flexibility both with regard to the texts and with regard to determining their use in time. The list of Marian antiphons given in the *Liturgia Horarum* is not exclusive. Episcopal conferences can propose others. Several pieces from our own tradition can be suggested. Likewise, there are other variants that can be mentioned to substitute occasionally for the invocation *O Lumen*.

As to the text presented, the Chapter Commission preferred as far as possible that there be a procession. Between a daily procession (which might seem heavy in some cases) and its suppression, there are alternatives: special days or occasions when there would be a procession, or finding a different style or appropriate chants depending upon the personnel and the place. This effort to discern possibilities and this flexibility are needed to deepen the spirit of liturgical reform.

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119 IGLH n. 213: “(...) convenit Vesperas celebrari modo sollemniore ad tam sacri diei occasum colendum et apparitiones commemorandas, quibus Dominus suis discipulis se ostendit. Diligentissime, ubi viget, servetur traditio particularis celebrandi, die Paschae, eas Vesperas baptismales, in quibus, dum cantantur psalmi, fit processio ad fontes.”

120 In the *Journal de voyage* of Egérie, it chiefly concerns a rite of veneration of the Cross concluding Holy Week (ed. cited, pp. 240-245; A. BAUMSTARK, *op. cit.*, 46-48), an aspect that is better preserved in our usage. In the Roman liturgy, even after the modifications made to these usages in the 11th c., it was still a kind of solemn and joyous commemoration of baptism (A. BAUMSTARK, *loc. cit.*, summarizes well this transfer from the Cross to the baptistry).

121 This authentic liturgical tradition could be adapted in various ways: in one community, the usual procession; in certain churches, a straightforward procession to the baptismal fonts; in some other place, in connection with Vespers, an emphasis on one of the symbols of baptism (water, light, etc.).


123 Likewise, there are other variants that can be mentioned to substitute occasionally for the invocation *O Lumen*.

124 As to the text presented, the Chapter Commission preferred as far as possible that there be a procession. Between a daily procession (which might seem heavy in some cases) and its suppression, there are alternatives: special days or occasions when there would be a procession, or finding a different style or appropriate chants depending upon the personnel and the place. This effort to discern possibilities and this flexibility are needed to deepen the spirit of liturgical reform.

125 O Spem miram, Magne Pater, Pie Pater, etc.
D) ELEMENTS COMING FROM OTHER BOOKS

Chant Books

The propositions of the D’Amato Commission concerning chant (nn. 23, 24, 25) and approved by the General Chapter and confirmed by the Sacred Congregation (cf. ad nn. 23, 24, 25) are the result of a thoroughly realistic analysis and point of view.

It is not a question of going back to the discussion of the deficiencies of Dominican chant, nor of regretting that we failed to follow up on the authorized work of Fr. D. DELALANDE.\(^{126}\) When you consider the great effort that all the communities made in 1965-1966 to learn the Common Tones\(^{127}\) rather than risk losing the use of Gregorian chant, it is clear that it was not possible to impose overnight the Roman Gradual or the Antiphonary (this still not yet published). It was necessary then to allow the use of our old chant books to the degree that the elements used harmonized with the liturgies in question.

So as not to limit our rights with respect to chant, the Special Commission did not keep a proposition that envisaged explicit reference to n. 274 of IGLH treating of “equivalences” in chant repertory.

Experience will progressively resolve the difficulties or objections. Some indications have been given for an Ordo cantus Missae\(^{128}\) in the Proper of the Order (1977). They refer back to the Graduale Romanum (1974). An index of the Antiphonarium O.P. (1933) and its Supplementa (1948, 1949, 1961) has been created.\(^{129}\) It will allow easy reference to pieces of music both for the entire Liturgy of the Hours and for the proper Offices of the Order.

The Commission recognized that correct execution of the prolix responsories (cf. n. 25) requires well-qualified cantors. It mentioned this both because of their inherent ritual and musical values,\(^{130}\) but also with an evolution in mind. When adapting such texts to the vernacular, these


\(^{127}\) This was done in response to the legislation of the Chapter of Bologna (1961, Acta n. 160) and, for the indications of rhythm, of Bologna (Acta n. 162) and of Toulouse (1962, n. 136): Tonorum communium iuxta Ritum O.P. Regulae, ed. FERNANDEZ, Romae: Ad S. Sabinae, 1965, 104 pp.


\(^{130}\) On their origin, some notes in W. R. BONNIWELL (op. cit., 133) also recall the importance attached to these elements that the medieval liturgy calls the “Dominical histories” (ibid., 139; Ordinarium O.P., n. 11), which the miniature choral books bring out well (S. ORLANDT, art. cit., Memorie Domenicane a. 82, 1965, 217 ff.). A. BAUMSTARK, for his part, analyzes the interesting way in which Scripture is used in these pieces (op. cit., 111, 118, 120). To the hypothesis of B. LUYKX regarding a Lotharingian influence in this area (art. cit., 80), one may add other possible avenues of research: the Beneventan tradition, as well as the Milanese.

For the remarkable responses of the little Hours of Lent, see supra, note 108.
elements can lead to the creation of new pieces in the style of a “troparion,” for example, as noted already. Therefore there are several possible uses for these liturgical compositions. In certain cases, they can substitute for the existing brief responsories of Lauds and Vespers for Sundays and feasts in the *Liturgia Horarum*, or serve as the “fundamental” responsory at the Office of Readings when this has been prolonged into the form of a Vigil,\textsuperscript{131} or become the final chant (“Antiphonae finales”) for one or another celebration.\textsuperscript{132}

**Special Prayers and Celebrations**

**Prayers for Refectory and for Chapter**

These prayers for the regular life have been examined before.\textsuperscript{133} By contrast with other religious families that have created or proposed appropriate formularies,\textsuperscript{134} the Order has left this adaptation to the care of the Provinces or to the monasteries where the nuns are concerned.\textsuperscript{135} After a dozen years of experience, there can now be fruitful exchanges about these elements. There are analyses that examine “prayer” according to the Judeo-Christian tradition of blessings, according to its nature as petition, and also with reference to the communal or regular life quality of these prayers.\textsuperscript{136}

\textsuperscript{131} Cf. IGLH, n. 73.


The use of several books, which could be a consequence of what was said in these paragraphs, is a real question, especially given that it would not be the proper of any liturgy using these Gregorian books. Communities that gather to celebrate the whole office in a living language know well that they have to refer to several books. Besides, was this not the case with the liturgy before the introduction of Missals or Breviaries? Does it not also finally reveal something of a theology and ecclesiology of common prayer in the Church? Cf. P.-M. GY, “Typologie et ecclésiologie...”, *art. cit.*, 11-15.


Special Celebrations in the Processional

In its meeting of July 5, 1973, the Commission looked at the sections of the Dominican Processional concerning various “processions” and “receptions.” Given that the Roman rite had not yet been revised concerning them, the Commission said that these parts could become the object of another study.

The elenchus (dossier) that the Commission prepared for the Master General concerning things that needed future study did not include them.

Some notes were made during this discussion that are interesting. For example, celebrations for entering into a new priory or for its “reception” owe more to local popular customs and devotions than to general law. In the case of the “reception of Legates,” etc., the Roman Pontifical seems not to provide anything.

The prayers and the guidelines for the election of the Master General, a Prior Provincial or a local prior were pointed to as projects that could, when revised, be proposed together (ch. nn. 27, 28, 29). In carrying out this updating, it would be wise to look at and consider the way that these things have been done at the last three or four General Chapters.

What should be done on such occasions can be studied in the Ceremonial for Bishops, presently being revised, or here and there in our old liturgical books. There are useful indications there that would provide appropriate ideas, mutatis mutandis. Also there are experiences arising from international or even interconfessional meetings to consider.

The Rituals for Religious Profession

Profession Rite for Nuns and Sisters

The Order’s ceremonial for the vestition and profession of sisters needs revision as required by contemporary sensibilities and also by the new Roman ritual, Ordo Professionis Religiosae (Feb. 2, 1970). At the beginning of the Order, it seems that the sisters had a ritual very

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139 Some formularies are sometimes published in the journal Notitiae; cf. Indices generales, n. 113, 1976, under the term “Unitas christianorum” (p. 238).


close to that of the friars. The Ceremoniale of 1930 contains rites that are complex and that derive from many different sources. However, some are interesting and revealing indicators of our tradition.

The revision of these rites requested by the General Chapter will respond to points frequently requested: maintaining a sobriety analogous to the friars’ profession, even while attending to the present *Ordo Professionis* of the *Rituale Romanum*—with specific formulas for the nuns and for the sisters; finally attention in the light of the Order’s tradition to the relation between the ritual for profession and the *Ordo Consecrationis Virginum* (May 31, 1970).

**Profession Rite for the Friars**

In response to an ordination of the Tallaght General Chapter, a schema for a Ritual of Profession for the friars was submitted to the Sacred Congregation for Divine Worship. The Congregation decided that this project was insufficiently elaborated to constitute a “ritual” in the full sense. The Liturgical Institute of Santa Sabina developed a text that took into account both the extreme sobriety proposed by the Tallaght capitulars and the texts created at their direction. The resulting document *ad interim* was published in the *Analecta S.O.P.* in 1970.

The revision of the ritual for the reception of novices in the Order and their taking the habit is urgent for more than one reason. The way that postulants are related to religious life and to their orientation to the Order is no longer identical to what it was in the past. The church’s legislation on this subject has also been revised. Finally, the “solemnity” of the giving of the habit in our ritual, often considered excessive, comes in part from the fact that in the 13th century taking the habit represented entry into religious life—a kind of preliminary profession.

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147 Cf. the document: *Fontes pro ritibus receptionis novitiorum et professionis*.


149 The text is in *Processionarium, ed. cit.*, pp. 149-156.

Sacramental Formulas

The Sacrament of Penance

The first list concerning “particular elements of the Dominican Rite,” published in the *Analecta S.O.P.*\(^{151}\) by the Special Commission presided over by Fr. D’Amato contained a “note” regarding two texts: the formula for sacramental absolution in the Dominican rite, and the text *DIC qui dixit discipulis*, utilized by the Order’s Processional in the Anointing of the Sick.\(^{152}\)

Until the promulgation of the *Ordo paenitentiae* of the Roman ritual in Dec. 1973, it could be said that the formula of absolution for the sacrament of Penance from our rite\(^{153}\) was preferable to that of the Roman rite. After ten years, it had been translated officially in several countries.\(^{154}\)

The list given to the Chapter of Madonna dell’Arco no longer contained this “nota.” In the meantime, the *Ordo paenitentiae* had been published. It had been acknowledged in the Commission that the Apostolic See would not permit a plurality of sacramental formulas in the Latin liturgies.

Because of its euchological value, the other formula pointed out by the “nota,” *DIC qui dixit discipulis*,\(^{155}\) has been placed with texts given in the Appendix providing orientations for the Anointing of the Sick.\(^{156}\) As in one of the Cistercian rituals,\(^{157}\) this text is introduced as a formula of general absolution. Recognizing its solemnity and the fact that historically it was a sacramental formula, its use is proposed only for certain cases.

The Anointing of the sick

The question of the formula for the sacrament of the Anointing of the Sick was resolved in a way analogous to that of the sacrament of Penance.

The literary analysis of the text in the Dominican Processional\(^{158}\) did not allow us to consider the formula sufficiently rich or original to recommend retaining it. Besides - and especially - the “Praenotanda” of the *Ordo Uctionis* makes clear: “Formula qua secundem ritum Latinum Unctio infirmis confertur est haec: ‘Per istam sanctam….’”\(^{159}\)

The expression “Latin Rite” can seem unusual with respect to liturgical history or law which, in similar cases, would have said “Roman Rite” or “Latin Rites.” Nonetheless, the intention of the Apostolic See in the application of the liturgical reform of Vatican II will have been to reserve to itself the determination of sacramental formulas for the whole Latin Church; moreover, in the case of


\(^{152}\) “PS. Cum adhuc non editus sit ‘Ordo de paenitentia’, relate ad illum consideranda sunt quaedam elementa nobis propria quoad absolutionem sacramentalem et quoad absolutionem quae invenitur in fine ritus ‘unctionis infirmorum’ (Process. p. 167)”: ASOP 41, 1974, 345.


\(^{156}\) In this issue, cf. p. 150.

\(^{157}\) Collectaneum Cisterciense ad usum O.P., De cura infirmorum et mortuorum, Altaeripae, 1974, n. 76 bis, p. 2.


\(^{159}\) RITUALE ROMANUM, Ordo Uctionis infirmorum eorumque pastoralis curae, ed. typica, 1973, n. 25.
the great international languages, even their translation is reserved to the Holy Father. This rather special fact of *reservatio* (in the ecclesiological and juridical sense) will not fail to draw the attention of historians of the liturgy and of sacramental practice for this moment when the church is rediscovering a certain pluralism in its liturgy.

### III. LITURGY FOR THE SICK AND FOR THE DECEASED

A preliminary note explains the practical reasons for treating in a single document both the liturgy for the sick and for the deceased. 

This remark attests to the full adhesion of the “Special Commission” to the orientations of the liturgical renewal in reviewing this section of our Processional. This method was necessary also to assure that, in this grouping, no argument of a theological type about the nature and meaning of the Anointing of the Sick would be drawn.

In July 1973, the Commission took up this section for the first time. In the course of its discussions, allusion was made to the practice of the friars and the sisters in this area and of the need to relate it to the Roman ritual whose general lines will need to be adopted, even if we keep certain of our own elements: the meaning of Anointing, the situation of Viaticum, etc.; and in the liturgy of funerals, the omission of the *Libera me* and of the *Dies irae*, and the transformation of the rite of absolutions, etc.

It was agreed that it would be impossible to address all these questions in a few hours without an attentive and methodical examination of each part of the liturgical ensemble.

In any case, even if after this examination the Commission will have to conclude to the simple adoption of the Roman ritual on these points without retaining elements particular to our rite, it still seemed necessary to furnish “orientations” for their appropriation by our communities.

In addition to the requests of the communities to address these questions, the Commission also recognized that one of the specific aspects of our old ritual was precisely its relation to a life in fraternal community.

During the session of Nov. 8-10, 1973, with the help of a working document as a starting point, the Commission examined each part. The general conclusions and the first indications that it agreed upon were integrated into the list sent to the Provinces at the end of that year.

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162 Part III presents the text *Adaptationes ad Ordinem Praedicatorum illarum partium Ritualis Romani quae vocantur “Ordo Unctionis infirmorum” et “Ordo Exsequiarum”: in this issue of ASOP, pp. 143-155, 156-159. The “note” is on p. 143. The references to numbers (n. or nn.) given in the article refer to that document.


164 See discussion above regarding this structural dimension: part I and references, note 16.

Following through on these orientations, a project treating the whole question was drafted. This was discussed and amended during the last session of the Commission in June 1974; then it was proposed to the Chapter.  

A) GENERAL SITUATION OF THE DOCUMENT

In a single draft with continuous numbering, this documents has two levels:

- Parts I, II, and III are “Notes of Orientation” for our communities, a sort of “Supplement” for our use with the “Praenotanda” of the Roman Ordo Uctionis and Ordo Exsequeiarum.
- Part IV, an “Appendix,” furnishes selected texts and rites from our traditional liturgy.

The presentation given here takes account of the give and take between the history of these rites and the current life of our communities. From an ecclesiological and sociological point of view, this approach not only reveals how a group can achieve ritual updating, but, more widely, shows the historical dimensions of the Christian liturgical mystery.

Historical and Liturgical Data

The Dominican liturgy for the sick and for the dead is not an original creation by our friars in the 13th century. It is can found, with certain variants, among the Victorines, the Cistercians, the

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166 For the title of the text and the other documents proposed at the Chapter, see supra, end of part I, p. 206.


On the evolution of the Collectarium and the Processional of the Order, see the comments in: P.-M. GY, “Collectaire, Rituell, Processionnel”, RSPT 44, 1960, espec.441, 449, 463, 469. The expression “Processionnaire” that H.-R. PHILIPPEAU (“La liturgie dominicaine...”), 40 and other others had wanted to see used – in order to point out that our book had a different content from the “Processional” of monks or of dioceses – has not, in fact, been employed in French Dominican Communities.


In our own day, this evolution must be traced through our legislation, among other things, since 1958. The chief points of reference are: Const. O.P. (ed. M. Gillet), nn. 227, 228, 229, 232, 230, 231; Acta Cap. Gen. O.P. 1955, n. 83.
Carthusians, the Premonstratensians, as well as in some contemporary Benedictine rituals. In
schematic fashion, it corresponded to the “Romano-Gallican” liturgy of the Middle Ages utilized in
different versions among monks, canons, and also clergy.¹⁶⁸

After the promulgation of the Ritual of Paul V (1614), this liturgy remained an important
historical witness, particularly in the domain of funeral rites.

In its choice of sobriety and brevity by comparison with the schemas mentioned above, some
of which were notably more complex than these usages, the Ritual of 1614 was going to break with
one of the more significant aspects of these liturgies, namely, the sanctification of the various stages
moving from death to burial.¹⁶⁹ Further, in its choice of texts or prayers, this Ritual preferred in many
cases those that expressed fear or judgment rather than hope.¹⁷⁰

Many elements that the present Roman Ordo Exsequiarum restores (sanctification of the
stages, the Paschal dimension, reference to the group, etc.) had been maintained in our liturgy and
those like it. However the loss of ritual elements and numerous superfluous elements made it
impossible to profit from these riches. Clearly a renewal was in order.

To assist its own work, the Commission was able to study the projets for the restoration of
these sometimes similar rites among the Cistercians¹⁷¹ as well as the adaptations made in certain
Provinces of the Order.¹⁷² Further, through the presence of Fr. Gy, it was informed about the work
being done for the promulgation of these parts of the Rituale Romanum.¹⁷³

¹⁶⁸ H.-R. PHILIPPEAU [“La liturgie dominicaine...”] speaks of the “amalgam gallican-gélasien-grégorien-
mozarabe” (art. cit., 40), an expression that is later nuanced by the morphological aspect when he discusses those
traditions that use these rites and prayers.
¹⁷⁰ The Gallican and Gelasian tradition considerably developed the theme of the mercy of God the Redeemer; cf.
¹⁷¹ Cf. De cura Infirmorum et Mortuorum secundum Ritum Cisterciensem, ed. Ubexy, 1965; Rituel cistercien
des malades et des défunts, official French translation, Chimay, 1927, 128 pp. ditto reproduction.

A renewal of the Collectarium and the Cistercian Ritual for these areas, these editions had been preceded by
numerous studies; see, among others, Pl. VERNET et B. SMAL, Les cérémonies obséquiales dans la liturgie de Cîteaux,

Finally, Fr. Gérard DUBOIS, President of the Cistercian Commission on Liturgy, very graciously made us aware
of a great deal of information.
¹⁷² In 1966-1967, with the help of a Dominican sister of the Congregation of les Tourelles, we put together an
important document, Liturgie des malades et des défunts. Rit. O.P., 170 pp. It integrated the directives of the Instruction
“Inter Oecumenici” (26 Sept. 1964) some elements from the studies of the Cistercians of pastoral research; finally, it
attempted a certain harmonization among our books – the Collectarium, the Ceremonial, and the Processional – whose
rubrics are not always in agreement. It was used by some communities of nuns as a collection of the “elements of
Some Aspects of this Document

In reading this document, certain essential characteristics become clear, and in places it evokes the liturgical and communal climate that it aims to stimulate.

The Style of the Writing

In the first place, note that there is a particular style, valuable for understanding the “Preliminary Remarks” as well as Parts I, II, and III.

Without losing focus on the document’s aim to foster celebration and the “ritual program” (in the psycho-socological meaning of this expression), note that the document constantly tries to underline, to extract, and sometimes to interpret the profound meaning of the realities in question, namely, the presence of the mystery to the fraternal community.

Going beyond exhortations, the text reminds us of the structural dimension of the liturgy for communities of the Order of Preachers. It does this using sometimes very felicitous expressions (nn. 5, 11, 12) that avoid, to the degree possible, too familiar a style or expressions that don’t retain interest over time.

The document’s title does not use the word “Directory,” which might have been used and which is less likely to have a pejorative meaning than the term “Ceremonial.” But in the original French text the expression “Orientations proposées pour l’adaptation…” was used (in Latin Orientationes propo sitae pro adaptation…) and that the Chapter Commission reduced simply to “Adaptations.” There is value in this concision and its Latinity, perhaps; but the sense of the whole is doubtless less evident from the beginning.

Community Orientations

There is another “note” to underline, namely the community dimension and even “fraternal support” (nn. 1, 5, 8, 9, 11, 12, 16). This is not an exhortation to polite conviviality, but a profound reminder of the mystery. It is the Paschal Mystery of Christ and the presence of his Spirit that illumine the mystery of sickness and of death.
In these various notes, this document is inspired by the *Praenotanda* of the *Rituale Romanum*, but also by the tradition of the Order.¹⁷⁶ This careful attention, having great pedagogical value, helps build up the community, but it also is integral to its apostolic witness (n. 5).

Attention to the concrete circumstances of a sick or dying brother or sister is also mentioned several times (nn. 6, 10, 13), as well as the particular circumstances of the communities. There is also mention made of situations in our modern context that affect sickness or death—hospitalization (n. 7), and death of a brother or sister outside of community (n. 14).

"Actors" in the Celebration

Several points are important to notice here:

- Reference to the brother himself or the sister herself (n. 8), to the expression of their wishes (n. 10) and to the consideration of their state of health (n. 13);
- The role of the Prior or Prioress (nn. 4, 7, 8, 10, 14…) with the *explicit* mention of the roles that the sisters can fulfill in the absence of an ordained minister (n. 4);
- The function of the one responsible for the liturgy and the need to be well aware of the different possibilities listed in the Ritual (nn. 7, 10, 13, 19…);
- The community itself to which, according to circumstances, will be joined parents, friends, lay faithful (nn. 5, 9, 11), making it more or less numerous according to the case;

These few indications clarify how this is not just a ritual enclosed within the internal structure of its rites, but a series of orientations meaning to foster the celebration of the Paschal mystery by our communities.

The Status of this Document

In concluding this part, there remain some things to say about the “institutional effect” of this document and of its eventual ritual applications.

With Respect to the Roman Ritual

The numerous citations of the *Rituale Romanum* given in the notes explain sufficiently the way the particular rituals are related to the Roman Ritual.¹⁷⁷

The Apostolic Constitution “Sacram Unctionem Infirmorum” of Paul VI (Nov. 30, 1972) does not change the ancient rule of the Ritual of Paul V (1614) on this point concerning the maintenance of proper usages.¹⁷⁸

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¹⁷⁶ To the references to the LCO and to the LC Mon. O.P. given in notes 1 and 8 of the document, one may add HUMBERT DE ROMANS [*Opera de vit. reg.*, II, 301-310, but also I, 410-414] and one may mention the sequence *O dulcis Frater* of the Processional of the 13th c., reproduced “as a witness” in *Litur gia Horarum, I. Proprium O.P.*, Romae, 1977, p. 177 “pro manuscripto”.

¹⁷⁷ In this document, see for example notes 3 and 4. When the *Rituale Romanum* is cited, this always refers to the typical editions and their systems of numbering, not to those of vernacular adaptations.
The estimation of the juridical status of the particular elements of the liturgical tradition of the Order, conserved for this liturgy, derives from weighing what is said in the first part of this article.\textsuperscript{179}

\textit{Some More Typical Contributions}

Even though I will return more in detail to these points, let me mention here some more typical contributions taken from our proper usages:

- Reference to the diverse Dominican communities (friars, nuns, sisters) and to types of symbolic expression that they may desire to employ in certain cases.
- Elements proper to the Order for the anointing of the sick.
- Several texts or prayers that are specially rich in the part treating the \textit{Ordo Exsequiarum}.
- Where it occurs, prayers for the procession to the cemetery and the station at the grave.

Comparing this document (Part II and Appendix B) with what is described for the death and burial of a friar by the Processional O.P.\textsuperscript{180} (that communities might still remember) will show a difference that it is important to recognize.

In the Middle Ages, the period of time between death and burial was much briefer than today. The practice of what historians and liturgists call “continuous prayer” beside the body was a different matter than what we experience today.

When this document \textit{Adaptationes ad Ordinem Praedicatorum…} refers to the fraternal solicitude of the Order for its dying or dead brothers (nn. 1, 5, 14) and when, in accord with our tradition and with the revisions of the \textit{Rituale Romanum}, it mentions the importance of sanctifying the different “stages,” including the one that follows the death (cf. nn. 15, 29), it is deeply in harmony with the “spirit” that inspired this practice of “continual prayer.” It does not impose it as an explicit obligation, however, but leaves to the communities the freedom to choose how to exercise this usage.

\textit{Different Adaptations}

Numbers 3 and 4 raise the question of adaptations, and of the revision and interpretation of these norms. Although there is a principle by which the Master General can interpret a document for the whole Order,\textsuperscript{181} in the final preparation of this text the following phrase has been maintained: “\textit{Haec indicationes ab auctoritate Ordinis…}” (n. 3). That clearly shows the “orientational” aspect of this document as well as the possibilities for applications to particular circumstances.

\textsuperscript{178} Cf. P.-M. GY, “Le nouveau rituel romain des malades”, LMD 113, 1973, 35-36. “(...) the constitution nevertheless does not change the old rule of Paul V by which the \textit{Rituale Romanum} is not obligatory in the Latin Church except in places where the particular rituals have been abandoned, even though these rituals themselves are invited to undergo renewal.”\textsuperscript{179} Cf. \textit{supra}, principally note 10.\textsuperscript{180} Cf. \textit{Processionarium O.P.}, ed. E. SUAREZ, Romae, 1949, 180-190. On the vigil “nocturn”, see p. 189.\textsuperscript{181} Cf. LCO, nn. 290; 291.
With the reminder of the necessity for knowing about local or regional adaptations of the *Rituale Romanum* (cf. n. 6), this indication (n. 3) will allow regions of the Order to propose adaptations. Nothing forbids them, when the translations of this Ritual are approved, from adding particular elements that accord with the spirit of the revised liturgy. It is easy to imagine that Provinces or Regions would like to have some texts that are more “personal” for a friar, a sister, or a member of the Dominican Family.

In the area of “adaptations that pertain to ministry,” recall the importance for those responsible for the liturgy to know well the Ritual and for the communities to make a good local appropriation of it. Without discouraging legitimate creativity, it is desirable to have some “typical” adaptations that, once proven by experience, permit everyone to celebrate the liturgy in the most profitable way. In this area, the situations of the communities of the Order are quite diverse. That presupposes a contextualized application of these rites.

**B) THE LITURGY FOR THE SICK**

**New Orientations**

Following the *Rituale Romanum* and the tradition of the Order, the document *Adaptationes...* reminds us of the community dimension of the whole of this liturgy for “the sick and the dead.” It not only suggests orientations for a conventual adaptation of this liturgy, but also maintains significant elements from our usages for its use.

**The Participation of Everyone**

Among these gestures, the act of “mutual forgiveness” (n. 14) at the moment of Viaticum and which can also be used during the Anointing of the Sick is open to being expressed in a variety of ways. It is up to the communities to find out how to make the most of this act as a gesture of reconciliation and of fraternal love.

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The aspect of “concelebration” mentioned in the Rituale Romanum parallels a characteristic of our liturgy.\textsuperscript{185} If in what we used to call “Extreme Unction” there was no concelebration, it was still to be found explicitly indicated for the funeral rites as the Processional had all the priests wearing stoles.\textsuperscript{186} In a wider sense, the whole ensemble of these liturgical actions calls for a “concelebration” on the part of everyone.\textsuperscript{187} broad

It goes without saying that this participation does not mean that absolutely everyone in the community needs to be present to everything that is done. Appropriately the document suggests criteria for discerning this (nn. 9, 11, 13) that are governed by the wishes of the sick person, his or her state of health, and the circumstances of time and place, etc. Without discouraging the interest of the friars, there should be a balance between the massive presence of a large group that in certain cases might not respect the condition of the sick person, and an almost anonymous celebration of these sacraments or prayers with almost no one there.\textsuperscript{188}

\textit{A Diversity of Celebrations}

Note that the document does not continue the general procession of the community departing from the choir and going to the sick person’s room, although it does not exclude it either.\textsuperscript{189}

There are several reasons for this. Often our sick brothers or sisters are not in the priory or convent. Even if they are there, the diversity of locations and the demands of the work schedule (even for the nuns) suggest using maximum flexibility.

Further, the revised liturgy provides possibilities for celebrations that did not exist in our books: celebration of Mass in the sick person’s room or in a group, etc.\textsuperscript{190}

In the case of the Anointing of the Sick, the Ritual provides a number of ways to achieve the best understanding of the meaning of the sacrament in terms of its relation to the life of the sick and in terms of a diversity of circumstances. It is necessary also to respect the distinction between the “ordinary rite” and the rite “\textit{in proximo mortis periculo,}” and between the autonomous celebration of the rite and the rite with communion (Penance, Anointing, Viaticum).

The document shows an appreciation for and a consideration of various modes of celebrating: a Mass celebrated in the sick person’s room (even though the Ritual shows some reservations),\textsuperscript{191} or

\begin{footnotes}
\item[185] Nevertheless, the term “concelebration” is “not employed in the \textit{Praenotanda}, so that it does not enter into a discussion concerning the theological concept of sacramental concelebration which occurs in theology today” (P.-M. Gy, \textit{art. cit.}, 47).
\item[186] Cf. \textit{Processionarium O.P.}, \textit{ed. cit.}, 190; P.-M. Gy, “Collectaire, rituel...”, \textit{art. cit.}, 469. “Alii vero Sacerdotes; qui Libellos tenent, dicant eadem per se silenter” (\textit{Process.}, 198), According to certain witnesses, one can suppose that the color of stoles was white; cf. V. Laporte, “Précis historique...”, \textit{art. cit.}, ASOP 13, 1917-8, 105.
\item[190] Cf. \textit{Rituale Romanum, Ordo Unctionis}, ed. typica, 1972, 26, 66, 80, etc.
\end{footnotes}
in another place [for example, in our Dominican communities, in choir, in the chapter room, in the community room, etc.].

If at present the priest is only authorized to bless the Oil in case of real necessity, no principle forbids that this rule be extended.\(^{192}\) In any case, the celebration always includes a “prayer of thanksgiving” for the Oil of the Sick.

All these considerations argue against making a major factor out of the initial rite of the “general procession” with the holy Oil. However, when such a procession can take place, these various points made here will help make of this element something more simple and “functional,” something that will in no way detract from its beauty or its meaning.

### The Anointing of the Sick

On the “Communion of the Sick,” the document (n. 9) refers to the Roman Ritual, but it contains in the third paragraph suggestions that favor the renewal of this practice at high points of the liturgical year.

**A Brief Analysis of our Old Rites**

What is given in the Processional\(^{193}\) relative to the Anointing of the Sick implies the need for a complete revision. Besides the very name, there needs to be a reordering with respect to Viaticum\(^{194}\) and also a better account of the different effects of the sacrament. There also needs to be an integration of what the Apostolic Constitution “Sacram Unctionem” and the *Ordo Unctionis* require concerning the number of anointings.

Each item of the liturgical stages\(^{195}\) listed in the Processional was carefully examined.

The Processional used the prayer *Domine Deus, qui per Apostolum... officia* to introduce the anointing as in the Pontifical of the 13\(^{\text{th}}\) century.\(^{196}\) Although different from the elements of the Roman Ritual and making explicit reference to the Holy Spirit, it was not kept, in part because it would have added to the number of references to the Letter of James, already referred to many times.\(^{197}\)

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\(^{192}\) Cf. *ibid.*, 39-40.


\(^{194}\) However, see the rubric on p. 170, allowing the following order: Anointing, then Viaticum.

\(^{195}\) This includes the following stages: the gathering of the community, procession, opening rites and the prayer *Domine Deus, qui per Apostolum... officia*; mutal pardon, confession of sins and veneration of the crucifix; anointings, with the formula and penitential psalms; the prayers and the absolution *DIC, qui dixit discipulis suis* (cf. *Process. O.P.*, 162-167).


\(^{197}\) In their Appendix to the *Ordo Unctionis*, the Cistercians S.O. have kept their own prayer, which is yet another version.
Even if H.-R. Philippeau’s hypothesis were correct that the initial execution of the celebration entailed a formula of “antiphon-psalm-anointing” repeated for each anointing, this was not followed. That would have been contrary to the sensibilities of the assembly, who want to see the action and to participate in the essential moment of laying on of hands and anointing.

The formula for anointing in the Processional is different from that of the old Roman Ritual, but, like it, its language is “deprecative” [an invocation] and not “indicative” [a declaration]. This then puts the elements in the Processional into rituals of anointing of the “third type” in the classification of A. Chavasse, a usage spread by the Customaries of Cluny of which traces can be found in the Roman Pontifical of the 13th century.

**Elements Retained for the Celebration**

In the Appendix of this document *Adaptationes*... (IV, A), it is indicated that some elements have been maintained and are proposed for use beyond what the *Ordo Uctionis* prescribes.

1) For the penitential preparation, there is the Dominican *Confiteor*, but in a version revised according to the renewed liturgy, as suggested by the Special Commission and as agreed to by the response of the Sacred Congregation.

Note the possible use in certain cases of the beautiful absolution “DIC, qui dixit discipulis suis” and, under any circumstances, the veneration of the cross at the end of this part of the rite.

2) The use of one or another typical psalm (24, 33, 104) is suggested as an element of thanksgiving after the anointing. Using a psalm is a worthy element in this type of celebration (especially if it is in the “ordinary rite”), and it is clearly more appropriate than the ancient practice of using the penitential psalms.

3) The three prayers, *Deus qui facturae*, *Deus infirmitatis*, and *Domine sancte*, retained from the Processional, will complete in a satisfying way the prayers of the Rituale Romanum. They create a good balance between the bodily and spiritual effects attributed to this sacrament.

4) We noted above in speaking of the ritual for the profession of sisters the provenance of the “blessings” presented here. They serve their true purpose, and the remarks of the Sacred Congregation also allow more interesting formularies.

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199 H.-R. PHILIPPEAU notes also: “(. . .) at the anointing of the mouth, it is only a question of the sense of taste, and not of the word [or power of speaking] that the scholastics recognized as a means of relating and not a ‘sense’. But the step, *gressus*, of the feet is certainly not a sense!” *(Liturgie dominicaine..., 46).*


201 On retaining this text, see what was stated above, at the end of part I.

202 Two of these prayers (*Deus, qui facturae*, and *Domine sancte, Pater*) are found in the Gelasian Sacramentary (ed. L. C. MOHLBERG, nn. 1535, 1538). A. CHAVASSE notes that *Domine Sancte* came right after the prayers “super infirmorum in domo” and the “missa pro infirmo”, with the title “Oratio pro reddita sanitate” (art. cit., 606). On the entirety of this question, cf. A. NOCENT, “La maladie et la mort dans le Sacramentaire gélasien”, *in: La maladie et la mort du chrétien..., op. cit.*, 243-260.
Holy Communion as Viaticum

What we said at the beginning of this part (B) concerning the diversity of celebrations and also the question of an eventual procession of the community applies also in full to this particular point.

Two typical elements from our old liturgy deserve our attention:
- the gesture of mutual forgiveness;
- the question posed before giving the Eucharist: “Credis quod hic sit Christus Salvator mundi? R/ Credo, and the formula used by the priest for giving communion.\(^{204}\)

The type of penitential preparation foreseen for the anointing of the sick (the Dominican Confiteor and the absolution, DIC, qui dixit apostolis suis...) fit perfectly here, especially because of the “solemnity” and the quality of the absolution that are reserved for use with a sick person close to death. As to the “mutual forgiveness,” the document (n. 11) invites each community to discover the best way to express this.

The interrogation before communion that was always used by the friars, even after adopting the “new” formula for communion at Mass,\(^{205}\) has not been retained. The Adaptationes… (n. 11) explains that this is because the new ritual foresees a profession of baptismal promises.

Further, if Viaticum is given in the course of a Mass (something highly desirable), then the interrogation makes less sense. It is highly probable that this rite of communion analogous to our own\(^{206}\) will be retained in the revision of the Caeremoniale Episcoporum.

It is interesting that in the Praenotanda, the Ordo Unctionis explains the saving value of sacramental faith in terms inspired by St. Thomas.\(^{207}\)

The Commendation of the Dying

With concern for Christian anthropology, the Rituale Romanum has substituted morientium for animae in the expression Ordo commendationis… It has also lightened up this part, complemented the biblical readings, and highlighted the more important prayers that our tradition has bequeathed to us.

For this chapter, the different books to which we were able to refer were far from being in agreement with respect to the elements in question.\(^{208}\) Although having some proper elements,\(^{209}\) our Processional had pieces identical to that of the Ritual of Paul V.

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\(^{203}\) They formed part of a ritual for the sick in the Romano-Germanic Pontifical (PRG II, 246-256). The portion indicated in “a”) in the document Adaptationes… is also found in the Missale gallicanus vetus (ed. L. C. Mohlberg, n. 234, p. 51) as “Benedictio populi”.

\(^{204}\) On similar customs, see a more developed dialogue in the Ritual of Saint-Florian (12th c.): A.-G. Martimort, “Comment meurt un chrétien”, LMD 44, 1955, 19.


\(^{206}\) Cf. Caeremoniale episcoporum, ed. typica, 1886: lib. 2, c. 28, n. 3.

\(^{207}\) Cf. Praenotanda, n. 7 and a reference to S. Thomas, In IV Sententiarum, d. 1, q. 1, a. 4, quaestiuenc. 3.
The Commission did not undertake a precise examination of this section. The part concerning
the exhortations and ejaculatory prayers, where the frontier between liturgical prayer and devotions
disappears, had some special additions. Also, it is possible that the communities may have their own
repertory of such prayers. All that, once refined a bit, may enter into the category envisaged by the
Ordo Uctionis (n. 145) when it says: “Possunt etiam recitare aliquas e precibus consuetis.”

In a few phrases, n. 12 of the Adaptationes... evokes the communal and liturgical dimension
of death. In its n. 13, without laying out a plan for the celebration, it invites us to utilize to the
maximum whatever is pertinent from the materials listed in the Rituale Romanum for the liturgy.

In mentioning the familiar use of the Salve Regina in the Order at the moment of death, it
also reminds us of the importance of the Subvenite, Sancti Dei, the more traditional responsory from
the Roman liturgy for the dead. St. Dominic died during the recitation of this responsory.

The Marian theme of the Salve Regina, the use of which is suggested also in the Roman
Ritual, can be understood in the light of the eastern liturgy where the Domition of Mary (an
“ecclesial microcosm”) is seen as the type for a Christian death.

C) THE RITUAL FOR FUNERALS

Preliminary Remarks

The analysis of this section of the Dominican Processional was done in a way similar to
what has already been described: it was first taken up in the session of July, 1973; a first selection

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208 The Collectarium and the Breviary (ed. 1962) had a similar presentation, but different from that of the
Processional, the Ceremonial of the Friars, and that of the Sisters. As for the Dominican practice of the 13th century, its
order is given in the Caeremoniale O.P., ed. V. Jandel, n. 1928, n.1: Litanies of the Saints, penitential psalms, gradual
psalms for the moment of death of the one dying, etc.

The Acts of the canonization of St. Dominic emphasize that he died at the moment when the Subvenite, sancti
Dei was said; cf. MOPH 16/1, 127-129: text reissued in the Proprium O.P. of 1977 for 8 November, at the Office of
Readings.

209 These include, among others, the final supplications of the Litanies of Saints and especially the collect OSD,
conservator animarum (Process. O.P., 174).

210 One of the aspects of this context of “ecclesial faith” was emphasized, in the Middle Ages, by the usage that
calls for the Credo to be recited by those around the one dying (cf. Process. O.P., 170, but also De cura inármorum...

On the current pastoral context, cf. J. Mayer-Scheu, art. cit. supra n. 188, and on medical/social aspects: P.
malade et le médecin devant la mort, Paris: R. Laffont, 1976, especially the first part, “Une vérité inacessible”.

Soc., prayer: “Ostendat te nobis, Domine Jesu, post hoc exsilium, clemens et pia Virgo Maria mater tua (...)” (p. 600), et

Fr. I. VenchI, Postulator General of the Order, pointed out to me a more ancient and properly historical witness
to such a usage, because it concerns the martyrdom of the friars of the Priory of Toulouse in 1235: cf. Stephanus de
Salaniaco and Bernhardus Guidonis, De quator in quibus Deus Praedictorum Ordinem insignivit, ed. Th. Kaeppeli,
Roma: S. Sabina (“Istituto storico domenicano”), 1949, 23.

212 Cf. supra, note 208.

213 Cf. C. Andronikof, “La Dormition comme type de mort chrétienne”, in: La maladie et la mort du chrétien..., op. cit., 13-29, with the following characteristic expression on p. 23: “According to the example of the
Dormition, every funeral office is an icon of the Church, where joy prevails over sorrow, for the Pasch is at work.
of issues and discussion of orientations in November, 1973; and then the writing of this portion of the document in June, 1974.

With respect to burial rites, if the Order’s usages witnessed to authentic values, they still needed a great deal of revision for the celebration and the texts, among other things, in order to adjust them to the religious and spiritual sensibilities of our times (n. 2).

The Commission had to take into account the very diverse situations (communities of friars, nuns, or sisters), various circumstances (death within the priory or outside), the liturgical assembly, friars and faithful, in considering the stages envisaged by the *Ordo Exsequiarum*.216

Let me indicate that a good understanding of Part III of the *Adaptationes*... presupposes a careful consideration of the “norms” (nn. 14-21) and also the liturgical directives furnished in Appendix B (nn. 28-37). These two sections complement one another, not only by the contribution of the texts or rites maintained, but also by the wish to facilitate a “conventual” adaptation of the *Ordo Exsequiarum*, just as the Commission described in its very first directives.217

### After the Death of a Friar

It seems that in the oldest usages, the term “Commendatio” refered not to the dying but to the deceased. Beginning in the 7-8th centuries, the expression included the whole collection of prayers following the passing away of the deceased as well as those accompanying the care of their body.

With its tangle of rites and prayers, the Dominican Processional, as well as other rituals from the Canons, bear interesting witness from a euchologica point of view, but also ecclesiologically and anthropologically.218

#### A First Stage of the Celebration

The section “De officio post obitum fratis”219 corresponds to a plurality of elements: a concern to offer prayers appropriate for what traditionally was called the “exodus”220 of the deceased (with a typical choice of psalms), psalms and prayers to accompany the washing of the body that was part of the process of sanctification, and finally the “vigils” of prayer that were to continue up to the

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215 Cf. *supra*, introduction to this part III and notes 162-167.
220 This is the expression initially used by the Council of Nicea in 325 (can. 13) regarding Viaticum: “As to those who are undergoing their exodus, the old canonical law is now to be kept: anyone reaching his exodus should not be deprived of the ultimate and necessary viaticum.” (DENZ.-SCH., n. 129). Finally, the “exodiatic” liturgy will be discussed in the section that we will analyse.

burial proper. The numerous absolutions mentioned in the rituals may be traces of a changing of the guard among groups.\textsuperscript{221}

Without using the expression “washing of the body,” the Rituale Romanum mentions the possibility, for places where such would be the custom.\textsuperscript{222} The document Adaptationes... (nn. 15, 29) repeats the phrase, which seemed to be needed to relate to the practice mentioned in the Dominican Processional itself.\textsuperscript{223}

The Special Commission worked with the hypothesis that the communities would use these elements for a first stage of prayer and celebration after the death of a friar.\textsuperscript{224} This is a kind of office “post obitum” that could take place even with a small number of friars (n. 29) in the dead person’s room, in the infirmary chapel, or at the place where the body has been placed.

Some of these assigned prayers are among the oldest Latin prayers for funerals.\textsuperscript{225} If only two of them could be retained, the prayer OSD, qui humano corpori animam would have been put first.\textsuperscript{226} Its biblical and patristic content is very beautiful. Everything in it is positive and the reference to the signum fidei of baptism finds at such a moment a particularly topical meaning. Diri vulneris novitate percussi, which is part of the Cistercians rituals approved by the Congregation, is also a rather unique text among Latin liturgies because of its intensity.\textsuperscript{227}

The psalms mentioned (n. 30) are typical of the paschal opus that the community of believers rely upon to celebrate the encounter of the deceased with the Lord.\textsuperscript{228}

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\textsuperscript{222} \textit{Rituale Romanum, Ordo Exsequiarum}, n. 31: “Ubi est consuetudo, eodem modo ordinari potest oratio quando corpus defuncti componitur, vel cetera pietatis officia eidem exhibentur.”


\textsuperscript{224} Cf. “Commissio specialis de liturgia”, ASOP 41, 1973-4, 344.


Regarding the “invitations to prayer” given in no. 28 of the Adaptationes, let us point out Pio recordationis (\textit{Process. O.P.}, 198), in its form Piae... (cf. \textit{Regulae}, ed. MORIN, p. 127) and in its form Pio... (\textit{Sacramentaire gélasiens}, ed. MOHLBERG, n. 1607). For Oremus fratres carissimi (\textit{Process. O.P.}, 203), cf. Sacr. Gélasiens (n. 1620), but with the additions in the Process. The text of the S. Congregation (ad. n. 28) makes it recover somewhat its “Gelasian” quality, but suppresses the mention of the biblical patriarchs.

\textsuperscript{226} Going from our “ordo” to that of the Roman Pontifical of the 12\textsuperscript{th} c. (\textit{ANDRIEU PR I}, 279-282), then to the Romano-Germanic Pontifical (PRG II, 282), and finally to the Ordo 49 (\textit{ANDRIEU OR IV}, 529), one would be tempted to ask whether it does not fit with Psalm 113. In fact, A. CHAVASSE (\textit{Le Sacramentaire gélasiens}, Paris: Desclée, 1957, 58-60) shows that the only Roman prayer from the commendatio is Deus, apud quem (ed. MOHLBERG, n. 1626). The first four lines “OSD... sociari” are found in the \textit{Regula Sanctuarum Virginum} of St. Caesarius of Arles (ed. cited, p. 128), while the rest show strong similarities with the Spanish tradition: cf. \textit{Liber Ordinum}, ed. M. FÉROTIN, 110 ff.

In connection with the \textit{Misericordiam tuam, Domine sancte} (\textit{Process. O.P.}, 181; \textit{ANDRIEU PR I}, 280), the prayer OSD, qui humano corpori animam has a value and breadth of style that make one wish that the question of its “recognizability” would be considered.

\textsuperscript{227} Cf. \textit{Sacramentaire gélasiens} (ed. MOHLBERG, n. 1608) and the remark by H.-R. PHILIPPEAU, according to which this prayer would have inspired the stanzas of Pierre Corneille’s \textit{Le Cid}; cf. “Liturgie dominicae...”, p. 49.

\textsuperscript{228} Psalms 113, 114, 115 and 116. It is known that in the Roman Ordo 49 (\textit{ANDRIEU OR IV}, 529-530), from the 7\textsuperscript{th} c., Ps 113 is the first that is chanted after death, with the antiphon “Chorus angelorum te suscipiat”.\textsuperscript{227}
The Transfer of the Body

In the simplest but also most noble sense of the term, this is a “functional” act without any particular symbolism, even if the body of the deceased is going to be placed in the church.

In the proposals mentioned in n. 15, there are no restrictions. For this part, many of the Order’s usages can be maintained if they still have symbolic meaning in the context of the community. In any case, attention should be paid to the reference to the Book of the Scriptures and its meaning. The communities and the members of the Dominican Family will show in this way their attachment to the Word of God.

Prayer for the Deceased

In pointing out the appropriateness of praying the psalms in n. 16, the document refers to the Dominican Processional. With some change of forms, the same identical value is respected. It should be noted that traditionally in the liturgy of the dead the psalms are said “in persona defuncti.”

N. 16 does not limit the forms of presence before the deceased. Communities inspired by the charismatic renewal who practice spontaneous prayer can certainly do so in this case.

Although the Commission understood its task broadly, it did not wish to send petitions to the General Chapter concerning suffrages for a dead friar.

All the same, n. 17 seems to provide a welcome solution to the problem that a community might raise. In addition to the practical sanctification of the different stages, including the period after the friar’s death, is it necessary to recite the complete Office of the Dead in addition to the office of the day?

The Vigil or word service to which the Rituale Romanum alludes seems to be a possible response. It seems that elements from an hour of the office of the day (e.g., Compline) could be included organically in the Vigil so as not to have two complete celebrations following one another.

Prayer as the Body is Placed in the Coffin

This new element in the Rituale Romanum merits particular attention. It is important for communities to become accustomed to this and to find an appropriate way to celebrate it.

Even though this element will have a “domestic” aspect in several communities (especially for the nuns), this celebration is the occasion for meeting members of the family and friends of the dead brother or sister. So it is fitting to consider this aspect.

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229 With the habit of the Order, we note the usage of putting a stole on a priest (Caer. O.P., n. 1934; Const. O.P., ed. Gillet, n. 221), the arrangement of the hands “in modum Crucis dispositis” (Process. O.P., 183); the placement of the body of the deceased, in the choir, with feet turned toward the altar, even if he is a priest, etc.

230 On the meaning of this, including the difference between antiquity and the Middles Ages, cf. P.-M. GY, “La mort du chrétien”, EEP, 644.

231 Cf. Rituale Romanum, Ordo Exsequiarum, nn. 14, 26, 29, and also the interpretation that the Cistercians give to it with respect to its connection with the Liturgy of the Hours, cf. G. Dubois, “Les funérailles”, Liturgie (nouv. série) 8, mars 1974, 140.
From a liturgical point of view, it would not be unusual to use texts or prayers suggested for other moments of the celebration. Among the texts coming from our tradition, several had been used for the moment when the face of the deceased was covered. This rite may take place, according to custom, in various stages.\footnote{Cf. H.-R. Philippeau, “Les anciens textes euchologiques des funérailles”, Paroisse et Liturgie (1), 1952, 27-32. In an essay on liturgical pastoral practice, P. Herbin [Maladie et Mort du chrétien, Paris: Cerf (coll. “L’esprit liturgique”)], had adapted many prayers taken from our Processional for similar celebrations.}

The Funeral Rites Properly So-Called

We know that the Roman Ritual considers three types of funerals.\footnote{Cf. Ordo Exsequiarum, Cap. II, “De primo typo...” (nn. 32-58); Cap. III, “De secundo typo...” (nn. 59-76); Cap. IV, “De tertio typo...” (nn. 77-79).} So the Prior and the person responsible for the liturgy need to choose the most appropriate type in consideration of regional custom (\textit{Adaptationes}, n. 19).

Without creating a “fourth type,” the proposals in our \textit{Adaptationes} (nn. 20, 21, 33-37) have in mind the case of communities that have their own cemetery. The number of communities that do have a cemetery is sufficient that this eventuality needed to be explicitly considered.

These elements can be grafted on to types 1 or 2. Let me add that in any case the chants or prayers proposed can be used for all the different stages mentioned in the \textit{Ordo Exsequiarum}.

The Rite of Final Farewell

Here, the \textit{Ordo Exsequiarum} makes one of its significant and original contributions: in place of the rite of absolution (which the Middle Ages saw as a sort of extension of the sacramental power of the priest for the dead\footnote{Cf. P.-M. Gy, “Les funérailles d’après le Rituel de 1614”, LMD 44, 1955, 75.}), it substitutes the “Ultima commendatio et valedictio.”\footnote{Cf. Ordo Exsequiarum, n. 10, and what was said about it when it was presented: Notitiae 2, 1966, 353-363.}

This is an intense and important moment for which our assemblies will gradually discover appropriate gestures and chants. The invitation to prayer and the antiphon (more properly the responsory \textit{Clementissime} have been retained from the Processional. This responsory used to be a symbol of our burial practices, as many friars and sisters will remember.\footnote{Although one can find the expression “valefactio” (unknown in classical Latin) in the \textit{Liber Ordinum} (ed. M. FÉROTIN, col. 108), it is chiefly the rite of the \textit{espasmos} of the Byzantine liturgy that inspired the \textit{Rituale Romanum}. This dimension of farewell exists also in the other Eastern liturgies: cf. J. Tabet, \textit{L’Office des morts}, Kaslik: Université Saint-Esprit/Institut de liturgie, 1970-1971, ditto repro. 72 pp.}

If a community has its own cemetery, does this rite need to be done necessarily at the grave site? In this case, are all the elements foreseen for use in the station at the cemetery left unused?

\footnote{The monitory \textit{Debitum humani corporis (Process. O.P.,} 205) is found in S. Césaire (\textit{Regulae}, ed. Morin, p. 128). Our text presents variations in comparison with the Gelasian (ed. Mohlberg, n. 1625) and with the \textit{Ordo Exsequiarum} (n. 46). The response \textit{Clementissime} is common to both us and the Cistercians. The Congregation proposed a change, \textit{de vinculis mortis}, to avoid \textit{de ministris tartareis (Process.).} As for the Gregorian prayer \textit{Deus cui omnia vivunt}, the proposal to modify it, given in \textit{Adaptationes} (note 30), was not accepted, but other corrections demonstrate one of the interests of this text, among others: its reference to the theme of the “bosom of Abraham.”}
There is no need to understand the performance of this rite of final farewell in a monolithic fashion. Nothing impedes considering this rite in terms of stages, even if the whole assembly goes to the cemetery. After the funeral Mass in the church, it can become an ending to the “vigil” of prayer for the deceased as well as a farewell to the place where the deceased celebrated the liturgy, a dimension particularly apt for the nuns. Then comes the procession, then the station at the cemetery that will include the idea of a last farewell in the chants and gestures adapted to the occasion.

On this point, the document Adaptationes takes a nuanced position, proposing a variety of options (none of them mutually contradictory) that allow adaptation to a variety of situations. A note mentions the usages of the Cistercian rituals on this point. Further, a look at type 2 in the Ordo Exsequiarum shows the great flexibility that the Roman Ritual allows with respect to the time and place of the “Ultima commendatio.”

The Procession to the Cemetery

In this type of celebration, the procession to the cemetery takes on a very special character. By its symbolism and the psalms typically used, the procession is an element of primordial importance for the funeral rites. The presence of the Paschal Candle, the order of the procession (the body of the deceased coming immediately after the candle, and then the assembly following after that), and the characteristic chants used highlight the importance of this element. Without literally naming the biblical typology of the exodus of the Hebrews from Egypt, it is nonetheless evoked by Ps. 113. These verses of Ps. 117 should be used: “I shall not die, but live” and “The Lord’s right hand has triumphed; his right hand raised me.” This is a remarkable confession of faith by the assembly and, by lending its voice to the deceased, it becomes the confession of faith of the deceased too in the Paschal Mystery of Jesus Christ.

The Station at the Cemetery and the Final Chants

Numbers 33-37 complement n. 21 and enrich the description of the possibilities for the celebration at the cemetery.

The detailed analysis of the tradition of these rites and of similar customs easily shows the parallels that can be seen with rituals for the dedication of a church or, at the very least, with a “solemn entry” into a similar place.

However, it is important not to overdo the comparison. Nonetheless, the comparison is useful for allowing us to understand better the meaning and symbolic importance of the indications given in n. 34 of the Adaptationes.

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237 Fr. B.-D. MARLIANGEAS, from the Province of France, in charge of the French adaptation of the Ordo Exsequiarum, offered me this kind of interpretation.
239 Cf. Adaptationes..., nn. 20, 21, 37.
241 Cf. G. DUBOIS, “Les funérailles”, art. cit., 133-135. A similar remark is made, for example, for the “funeral procession” of the Chaldean liturgy (J. TABET, op. cit., 12).
By pointing out briefly the sources of some of these texts, both their antiquity and the value will become clear. This will help one understand the remarks of the Congregation about the formularies that it revised and in any case it will help us to undertake a euchological examination of the selection retained by our document *Adaptationes*.

**The Language of this Liturgy**

The analysis that we have made of our liturgy for the sick and for the dead as well as its comparison with the *Rituale Romanum* raises questions about the language in this liturgy.

**The Contribution of the Revised Texts and Rites**

A revision of ancient texts always has its limits. It can always be questioned if changes motivated by stylistic reasons, by contrast with those required for doctrinal reasons, are appropriate.

Another limitation arises out of the cultural and ecclesial differences between the original milieu of these prayers and the present context for their use. As will be noted below, this calls for the creation of new texts.

Having made these observations, let me draw attention to the rich content and the originality of certain themes in these prayers. Several revised prayers are colored by their “Gallican” origins that give evidence (with some hesitation or approximation about the language) of a theology of death that is profoundly biblical and where the human beings have confidence in God recognizing that they are *creatura, imago Dei*.

Let me also point out the frequent use of the image “the bosom of Abraham,” widened at times to the trinity of Patriarchs (although the revision has eliminated this allusion except for one

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242 Two of them have already been mentioned in connection with n. 29. *Temeritatis quidem est...* is found in the *Liber Ordinum* (ed. M. FÉROTIN, 125, and other comparisons, 133-134). The *Adaptationes* (note 54) proposed some adjustments to them. The text of the Congregation makes a revision to it that, for one expression or another, could appear a bit too strict, but the whole of the prayer still retains some of its Hispano-Gallican rhythm.

The prayer *Satisfaciat tibi Domine*, of which a similar formula exists in the monastic rituals, had received in 1955 the addition of the names of St. Albert and St. Marguerite (cf. ASOP 32, 1955, 44). Its litany of saints will be abridged, the explicit mention of the Virgin, of St. Dominic, and of all the saints of the Order will be retained. However, nothing would prevent considering this list as placed within brackets, wherever this corresponds to an appropriate type of expression, similar to what is done with the Saints in the Roman Canon.


example). Both Christians in the East and the West alike employ this term, the use of which is linked also to the theme of the “first resurrection” (Rev. 20:6).247

The Practice of the Communities

The revision of the texts or formularies is one factor, but the rites and the orientations for their celebration is another of equal importance.

According to the human sciences, the practice of the rite (praxis) by groups constitutes a type of language that requires attention.248 What was said earlier about the novelty of the *Rituale Romanum* and its “appropriation” by our communities (following our own traditions) represents some new territory.

For its part, the document *Adaptationes* has shown several times the dynamic interaction between celebrations and communities. It has also underlined how much reference to the Paschal Mystery, particularly in the case of this liturgy, can link us to our human and religious experience of the mysteries of sickness and death.

Regional Adaptations and New Texts

In adapting these norms, texts and directives for celebrations, Provinces should envisage entering into an initiative of legitimately creating new texts.249

In the *Proprium O.P.*, some complementary elements have been provided.250 Further, some Provinces251 and other religious families252 have made contributions with the intention of “personalizing” one or another stage of the ritual.

There is also the possibility of finding texts where the role of the Holy Spirit is explicitly mentioned.253

Finally, in the area of “symbolic gestures,” a general ritual can only be very sober in making suggestions and directives. Here is an area where communities have a special role to play in developing our ritual repertory.254

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247 Cf. B. Botte, “Les plus anciennes formules de prière pour les morts”, *ibid.*, 83-99, esp. 93-95 and the references to other studies by the same author on this topic.

248 Cf. J. Th. Maertens, *art. cit.*, 67, note 7; and on the sociological analysis that can be done with the new kind of rubrics that not only determine the material execution of the rites, but also assign their function, cf. D. Dye et J-Y. Hameline, “Changement de problématique. Réflexions sur dix années de ‘La Maison-Dieu’”, LMD 120, 1974, 17; D. Dye, “Le statut du ‘rituel’...”, LMD 125, 1976, 146-147.


250 Cf. the collect for 8 Nov.: “Preces pro defunctis” (*Lit. Hor., Proprium O.P.*, I, 155) that comes from the liturgy of Taizé; “Orationes diversae ad S.P. Dominicum”, which can be used for daily suffrages (p. 197), etc.

251 In the U.S.A.: *Dominican Funeral Liturgy*, Province of St Joseph.


IV. ORIENTATIONS PROPOSED FOR LITURGICAL CELEBRATIONS WITHIN THE ORDER

The third document written by the “Special Commission for Liturgy” under the presidency of Fr. A. D’Amato and approved by the General Chapter of Madonna dell’Arco bears the final title: *Indicationes quaedam pro celebrationibus liturgicis in Ordine Praedicatorum.*

By contrast with the two other documents presented above (Parts II and III), this one has not been presented to the Sacred Congregation for the Sacraments and Divine Worship since it needs only the Order’s juridical recognition.

Even a rapid analysis and presentation will require a review of the history of our usages (“Consuetudines”) and will presuppose some semiological analysis.

In this article, I will present only an historical sketch of its creation and some general remarks, putting off for a future publication a detailed analysis.

**Historical Sketch of the Creation of this Document**

The General Chapter of Tallaght (1971) made an “ordination” about “ceremonies common to the choir.” This text which referred to the *Institutio generalis de Liturgia Horarum* and to local usages seems insufficient for several communities, especially of the nuns, that desired complementary information at the time of adopting the *Liturgia Horarum*.

As he had done in his report to the Chapter of Madonna dell’Arco (1974), the Master of the Order explicitly asked the D’Amato commission to address this area.

**A Quick Review of the “Caeremoniale O.P.”**

In the context of reviewing our liturgical books as noted above during the session of July 1973, the Commission reviewed quickly the parts of the *Caeremoniale S.O.P.* that are still in force under the optic of “common ceremonies.”

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255 This text is published in this issue of ASOP, *supra*, pp. 160-168. Except when otherwise indicated, the references we give in this article refer to the numeration of that document.


On the subject of the architectural disposition of our conventual churches, without wanting to make a norm as such, the Commission recognized that there has been a problem of balancing conventual celebration and the participation of the faithful. Without treating this matter in a complete fashion, some points in this section of the Dominican Ceremonial are addressed when the Indicationes look at the signs of the liturgical assembly.

The analysis of the “ceremonies common to the choir” was made by comparing our usages with the orientations given in chapter V of the IGLH. Further, a parallel analysis should be made in terms of reflecting upon the “signs” in the liturgy.

Several ideas discussed at this moment in the Commission were later integrated into the document Indicationes. Other notations constitute points of information that remain helpful for a balanced interpretation of this text.

Toward Creating a Document

This research was continued in the November 1973 meeting in the course of which the first list was made of “particular elements” to be sent off to the Provinces “for consideration.”

While recognizing the need for directives that would help communities discern the most appropriate elements among our usages still in force, it seemed impossible (for reasons similar to what was stated already above) to call this document a “Ceremonial.”

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There has been no reference to the “Ceremonial” project [Caeremoniale iuxta S.O. Fr. Praed. Rome, 1940-1943, “pro manu scripto”]; nor to other projects that seem to relate to the “ordinations”, for example, of the Acta Cap. Gen. O.P. 1955, n. 94; 1958, n. 149.

One must also take into account the effects upon the “ceremonies” of the choir that the modifications introduced into the Order’s rite since 1955 have had: see the summary already cited, at the end of this issue of ASOP.


Cf. Caeremoniale O.P., ed. JANDEL, nn. 458-477; Const. O.P., ed. GILLET, n. 578, § II. The rather widespread practice of placing the choir behind the altar (Caer. O.P., nn. 470-471) does not always promote unity among the assembly. We may add that, even in recently built structures, the number of stalls planned is much too great, whereas the customs of cantors suggest that the participation of two thirds of friars of the Priory would be anticipated.


Cf. Indicationes nn. 2, 3, 4, 12, etc.


See also the references given below, in note 293.
From this discussion, the suggestion given in n. 39, 3 of the first list from the Commission was the result.\footnote{Cf. “Commissio specialis de Liturgia”, ASOP 41, 1973-4, 345.}

Finally, in order to respond to the request made by the Master General and also to follow up on its first analysis in the meeting of July 1973, the Commission asked for the composition of a project before the meeting of June 1974.

At the June 1974 meeting, this project was examined, amended and ultimately, in its final draft presented to the Chapter Commission. This is the document that was approved at Madonna dell’Arco\footnote{Cf. Acta Cap. Gen. O.P. 1974, n. 172.} and which is published in this issue of the *Analecta S.O.P.*

**Some General Remarks**

The meaning and importance of this document *Indicationes* are pointed out in nn. 1 and 2. In order to amplify the understanding of n. 2 on the regional level, it is necessary to relate it to other passages (nn. 20, 40, 41, and 44), as well as to what I will say further on.

*Reflections on the Liturgical Assembly*

This document does not have the same force as the numbers of the Constitutions related to the liturgy,\footnote{Cf. LCO, nn. 1 § IV, 3 § 1; nn. 56-75; *LC Mon. O.P.*, n. 1 § 4; nn. 8-92.} nor the same breadth as the *Proemia* of the last General Chapters.\footnote{Cf. Acta Cap. Gen. O.P.: Bogota (n. 276, pp. 122-124); Tallaght (n. 128, pp. 75-78); Madonna dell’Arco (n. 166, pp. 10.3-105).} Yet, despite its practical purpose, it includes important reflections about the fundamental realities of the liturgy and the celebration of the mysteries.

When it speaks of the nature of assemblies (n. 3), the composition of the community and the layout of places (n. 4), it touches upon important problems with respect to celebrating. The special character of the assembly gathered in our churches is raised in a very sober description (n. 3). “It includes, along with our communities bound to the conventual celebration of the Eucharist and the Hours, other faithful who gather as well. All of them—the communities and the other faithful—are called to participate in the liturgical action in the fullest way, each according to their rank” (n. 3).

One of the traditional and habitual signs of a fraternity at prayer is also the way it gathers together.\footnote{Cf. “Statut liturgique d’un choeur de religieux”, in my thesis: *Liturgie et communautés religieuses*, op. cit., fasc. I, 204-221, and its connection with the participation of the rest of the faithful, 222-232.} In a few phrases, the *Indicationes* recall the meaning of the choral arrangement described in our books (n. 4).\footnote{References are given in the notes of no. 4. On the meaning of this arrangement, see also: J. GELINEAU, “L’Eglise lieu de la célébration”, LMD 63, 1960, 46-52; A.-M. ROGUET, “La connaissance des lieux et objets de culte”, in: *Au seuil de la théologie*, vol. 2, Paris: Cerf, 1965, 372-374.}

Note that the document does not connect this type of arrangement with the material aspect of seating (stalls or otherwise), or with a fixed division of parts of the church. (These are all questions...
that need further discussion.) Also, while pointing out the appropriateness of maintaining the identity of the community, it reminds us of the necessary participation of the faithful (n. 4). It adds in n. 9 that this type of arrangement, in order to maintain liturgical balance, should require a minimum of special postures or gestures.

**The Characteristics and “Marks” of the Celebrations**

The composition of this document is of a genre that links the style of the Praenotanda of rituals to the directives of an Ordo. It takes off from a theoretical reflection about the “nature” of our celebrations. It restricts itself to a “typical” description, in the sociological sense of the term that evaluates the anthropological, ecclesiological and canonical dimensions.

The apostolic dimension that our celebrations take on is influenced by factual elements: the specific composition of our assemblies and also the general intention of the Order with respect to its liturgy. The particular characteristic described in n. 3 by expressions like “structura conventualis” (n. 2), “liturgia conventualis” (n. 4), “celebratio conventualis liturgiae” (n. 8) is realized in different local situations and admit of concretely very different liturgical experiences.

Although Dominican liturgies all share common traits of simplicity and flexibility, celebrations in the Order have a different coloration and “tempo” according to their composition as communities of friars or nuns or sisters. The number of participants, both in the community and among the faithful, and the places (which need to be taken into account) give celebrations in fact a balance that varies from one community to another.

When the Indicationes remind us of the need to be familiar with the orientations of the revised liturgy and raise the question of the competence of the liturgists in making the celebrations beautiful (n. 6), they do so from the perspective and the particular point of view of assemblies gathered in our churches.

**Different Functions**

Numbers 5, 6, and 7 mention directives from the new liturgical books and also from our Order’s usages.

Without making their use meaningless on the local level, the Indicationes do not maintain all the terms used in our liturgical books. Often it speaks of the one “responsible” for the liturgy and not

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272 Cf. Indicationes, nn. 3, 4, 9, 12, etc. When a study was done of the participants at Sunday Mass at the Priory of Saint-Jacques, in Paris, among the reasons given by those attending one may read: “the quality of the preaching”, “the atmosphere of prayer”, “the presence of a community of Dominicans” (…). A brief presentation of this study is found in J. POTEL, “La messe de onze heures à Saint-Jacques”, LMD 130, 1977, 75-77.

273 Cf. LCO, nn. 56-75; LC Mon. O.P., nn. 81-92.

274 Cf. LCO, n. 65; LC Mon. O.P., n. 88 § 2.
just of the “cantor,” because the document has in mind as essential a good knowledge of the liturgy and not only of the performance of the chant. However, it is possible that here or there the coordinating role that our liturgical books attribute to the cantor will in fact be carried out by a “cantor,” as long as he is competent in the other areas of the liturgy. The document does not use the expression “rector” of the church, mentioned by the new liturgical books, for example, by the Roman Missal. Confusion could have been introduced about the nature of our churches and, beyond that, the expression does not express exactly the responsibility that the Prior also has for the liturgical life of the community.

Postures during the Celebration

The paragraph on “progressive solemnity” (n. 8) draws from the orientations found in the documents on liturgical reform and also from our books. These suggestions ought to allow a balanced conception of how to celebrate liturgically without being locked in to the alternatives of “singing everything” or “singing nothing.”

The general meaning of postures is reviewed clearly (nn. 9, 10) as well as their structural meaning. There is mention of the need for new research in this area (n. 9).

N. 10 gives a whole list of flexible possibilities that will allow different communities to be inspired by these suggestions for renewing their liturgical practice.

Style and Terminology in the Document

The Indicationes purposely uses several terms for liturgical or canonical matters without fixing upon a single expression. Some examples, among others, will indicate the variety in question: “ad celebrationem Horarum tenentur” (n. 3), “structura conventualis et diversitas communitatum” (n. 2), “celebratio conventualis Liturgiae” (n. 8), “celebratio communitaria” (n. 9), “celebratio Eucharistiae et Horarum” (n. 3), “celebratio communis et publica Officii divini” (n. 21), and in the same n. 21 “Liturgia Horarum,” etc.

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276 Cf. IGMR, nn. 69, 73.


278 This number [n. 10, c]) promotes at once a rearrangement of the community and also, according to circumstances, a better positioning for those who must carry out a function. Historically, it is clear that what we call the “locus” had a rather broad flexibility; cf. MOPH III, 121; R. CREYTENS, “L’instruction des novices dominicains au 13e s.”, AFP 20, 1950, 143.

It didn’t seem desirable to the Commission, for example, to systematically replace the term “Divine Office” with “Liturgy of the Hours.” The Church remains flexible in certain cases. Considering adaptations of the *Liturgia Horarum* to vernacular languages, not all these languages are favorable for this appellation. Just as presently there are several expressions to name certain sacraments, it seemed appropriate that these terms used to speak of the “prayer of the Church” be used flexibly, manifesting by that fact the variety with which different groups in the Church understand the Liturgy of the Hours.

The Commission didn’t want to do more than make an inventory of attitudes or suggestions for choral or communal celebrations. To take a single example, the *Indicationes* say nothing about the inclinations of the head mentioned in the *Institutio generalis* of the Roman Missal. It thought that this point, like similar ones, comes within the competence of local usages and, besides, nn. 2, 20, 40, and 44 explicitly mention the possibility of a community seeking out or maintaining other appropriate gestures.

Comparing IGLH [n. 226, b] to the *Indicationes* (n. 39), you can see that the document on this particular point of signs of the cross implicitly reminds us of our customs.

**Celebration of the Conventual Mass**

At one point in its work of drafting the *Indicationes*, the Commission raised the question if it were necessary to redact a single part “treating the ceremonies common to the Mass and the Office.” Upon reflection, this idea was not followed up. The Commission considered that the participation of the choir and also of the faithful at these celebrations would allow, in the one case or the other, a differentiation of postures.

**The Unity and Variety of Celebrations**

Along with general reminders about the conventual Mass, the center of our communities’ life, nn. 11 and 12 contain useful suggestions for creating or maintaining the unity of the group during the celebration.

We are reminded also that, *mutatis mutandis*, the Instruction of the Sacred Congregation for Divine Worship, *Actio pastoralis* (May 15, 1969), about “Masses for special groups” also applies to our case. In a more general way, these orientations allow a fully faithful usage (but renewed) of the present *Ordo Missae*. In the case of celebrations for the sick (mentioned in the preceding part) or in certain circumstances in community life, these directives can be very valuable.

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282 Cf. IGMR, n. 234, a).
283 In Kaczynski, pp. 573-577, bibliogr. p. 577.
284 One may raise the question of a certain complementarity of forms, including the case of the conventual Mass.
What is said in nn. 13-19 of the Indicationes about “the community’s behavior” agrees in fact with the usages that have progressively been put in place. The advantage of this text is to furnish a brief summary, and in the enumeration provided it offers a certain typology, which is important in order to grasp the balance of elements in the celebration.

The Indicationes does not mean to show lack of interest in the profound inclination. However, it did not want to make its usage strictly obligatory, especially in the case of the Mass. This is certainly a beautiful gesture, particularly when it is performed with dignity and depth, something underlined in n. 18.

With respect to the conclusions of the prayers or to the doxology of the psalms, the document no longer states (as our usages did) the moment when one returns to standing. In choral tradition, the practice varied. Our usage of going back to standing at the Qui tecum or the Qui vivis came from customs like those of Cluny, while the Cistercians returned to standing at the end of the conclusion while saying Amen. In any case, the use of vernacular languages made it imperative not to make a determination about this point.

We didn’t think that we explicitly had to suggest the usage, widespread among Benedictine communities, for example, of interpreting the gesture of the profound inclination after the fashion of the time of silent prayer linked to the Flectamus genua. It is not certain that this formula would be more helpful, but nothing keeps us from trying it or even from adopting it.

Finally, it seemed that in the context of liturgical renewal, it could be interesting to suggest some type of kneeling for the choir on certain occasions (cf. n. 19).

Celebrating the Divine Office

For the celebration of the Liturgy of the Hours, the Indicationes are a bit more developed. This is an area where our usages varied and for which it is important to help communities to discern what they should do.

Actors in the Celebration

In the light of number 22 on presiding at the Office as well as of numbers 23 and 24 in relation to IGLH (nn. 255, 259), it is clear that an interest in some of our Dominican practices and the interpretation of certain points of the Institutio (a section where the general legislation refers us to customs) is fully legitimate.

One sentence alludes to presiding at the Office in the case of nuns. This is appropriate for more than one reason. If it is normal for a priest or a deacon to preside at the Office (IGLH, n. 256), we thought that it would be necessary to weigh this practice for contemplative communities. If clerical presiding were systematic (to the point of presiding at all the Hours), this would introduce a sort of imbalance in the group’s liturgical life. Moreover, in a discreet way, this text recognizes the

285 Cf. Indicationes, nn. 14 b), 17, 32 c), 34, 36, etc.
full “liturgical” value of the Office celebrated by a community of sisters without any need to invoke a principle of “delegation.”

Considering diversity of functions (nn. 25-27), without repeating the expression “versicularian,” the document mentions the appropriateness of distinguishing functions. Behind these different terms (the “invitator” in Cistercian customs, the “acolytes of the office,” elsewhere, etc.), some actor is always imagined to carry out these parts of the Office: versicles, “admonitions,” and sometimes responsories, intessions, etc. Especially when the community is numerous, it would not be consistent with the liturgical renewal that the actors in the celebration be reduced solely to the hebdomadarian and a cantor.

A Dynamic Spirit and a Festive Character in the Office

Notice the reminder of the significance of the position “in the middle of choir” (nn. 25, 26) and notice further on (nn. 32, 33c, 35d) the dynamic dimension recognized in facing the altar or the image of the Savior for certain moments in the Office. Even if this sort of “orientation” in the liturgy no longer has the meaning it initially had historically, it retains, in its own way, a structural and fully symbolic value.

In reminding us of the possibility of using incense at Morning Prayer or Evening Prayer, the Indicationes (n. 30) suggest an additional possibility, namely, burning incense in choir. This wider use of incense, possibly associated in certain cases with a rite of lucenarium, will be particularly appreciated in communities of nuns where only rarely, because of the absence of a priest, can they utilize incense in the traditional way in Lauds and Vespers for feasts. Notice also that a rite of lucenarium and indeed “the offering of incense” can be introduced into the celebration of a Vigil or even into the celebration of a Word Service as an introductory rite.

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286 The formulation of IGLH (n. 24), on this point, is more flexible than certain theological conceptions of the “prayer of the Church”, which analyzes the studies cited in note 279. On the extension of the term “assembly”, including for the liturgy of religious families, see for example: “Thesaurus Liturgiae Horarum monasticae”, Notitiae 13, 1977, 165-166.


289 It permits, among other things, the attainment of an “equilibrium” of the arrangement of the choir: without such eschatological symbolism, there would be an over-emphasis on the pilgrim aspect of the Church. Cf. J. Gélineau, “Le lieu de la célébration”, LMD 63, 1960, 49-50.


291 See an exemple of a lucenarium in the Rituale OSM per la memoria dei fratelli defunti, ed. cit., 70-74.
Postures and Gestures of the Community

The postures and gestures of the community for the Office are analogous to those described already for the Mass (nn. 13-20). There are additional suggestions here, as a result of the greater variety of moments in the Liturgy of the Hours.

This document says nothing about kind of chant or psalmody. Such things are adequately treated in the Institutio generalis de Liturgia Horarum. Given the new structures of the Office and the variety of ways of chanting the psalms, our Indicationes do not repeat our ancient usage of alternating choirs sitting and standing. They do remind us of the importance of the doxology that accompanies a psalm and the posture that is recommended (nn. 34, 36b).

N. 40 of the Indicationes reminds us anew of the possibility of researching what people call today “liturgical gestures.” In the area of customs in choir, we need to proceed with care and openness. Often, even if there has been the intention to find something more appropriate later, once a gesture is suppressed, it is not replaced. Besides, it is not desirable to artifically keep postures or gestures that no longer have meaning.

Research today in the areas of “bodily expression” and “psychophony” is worth pursuing. In any case, some simple principles of choral pedagogy should be recalled. In certain cases, as the new rituals have discovered, a gesture can suffice without being linked to words. On the other hand, the silences introduced into the Office are perhaps best thought of less as long moments that could break the rhythm of the celebration than a peaceful attitude that gives to each element its full value.

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292 Cf. IGLH, nn. 95-100, and an interesting document: “De cantu in Liturgiae Horarum celebratione”, Notitiae 12, 1976, 397-402, the text of the national Secretariat of Liturgy in Spain, and among the “practical guides” published in French: Pour chanter l’Office, Bruges: Abbaye Saint-André, 90 pp., as well as the Collection “Communautés en prière” (Paris, CNPL, 1974 ff.), intended to support groups that, in the Church, seek an authentic experience of prayer, but have not found it as such in the Liturgy of the Hours.


To these references must be added studies of daily life or of gestures in themselves, according to their own meaning: R. B. Luneau, “Les gestes de la vie quotidienne, signes de la foi”, Afrique et Parole [Dakar], n. 18, 1966, 1-8, ditto reproduction; P.-F. de Béthune, “Célébrer la vie: Propositions pour une gestuelle liturgique”, Art d’Eglise n. 177, oct.-déc. 1976, 80-96.

294 The collective gesture of reverence at the altar or at the Image of the Savior, when it is practiced [cf. Indications, n. 10, b)], merits particular attention.

Moreover, the initial posture for the beginning of the Office should be studied. We point out certain experiences, in Africa, where it is a gesture of the extension of the hands in the direction of the altar that marks the significance of this moment (cf. D.M.B. de Soos, “Études des expériences liturgiques”, Rythme du monde 14, 1966, 213-225. In another religious community, in France, the gesture toward the altar is made for itself without any accompanying words, with the versicle coming only after the group is in the choir, etc. On the possibility of the gesture predating the word, cf. P.-F. de Béthune, Art. cit.

295 Cf. IGLH, nn. 201-203, De sacra silentio and the note at no. 202: “(...) Cavendum est tamen ne tale silentium introducatur quod structuram Officii deformet, aut molestiam seu taedium particioperibus afferet.”
Let us remember that not all gestures and all postures have the same value. Some signs are appropriate for frequent usage, others are better linked to a period of the liturgical year or to a particular occasion. Finally, the Office should have a progressive character (not of a linear kind, but as a kind of rhythm) by integrating different elements (word, gesture, chants, etc.) into an organic whole.  

**Other Celebrations**

Concerning other celebrations, the *Indicationes* are relatively brief (nn. 41-44). They refer to the books of the revised liturgy and, in some cases, to our proper usages.

The analysis given above of particular elements maintained by the Order will allow us to understand the rightness and the interest of these questions. These elements enter, as alternative possibilities, alongside the directives given in the *Missale Romanum* or the other liturgical books.

In drafting the *Indicationes*, the D’Amato Commission had a precise and modest task to perform. Its job was to propose to the communities of friars, nuns and sisters in the Order orientations for our liturgical celebrations. The Commission undertook to situate our usages within the requirements of the present liturgical books so as to discern what should be proposed for the practice of our communities.

The suggestions contained in this text are elements that will permit each community to situate itself in relation to these customs. This document was interested in refreshing our usages on several points so as to recall or to rediscover their meaning and to invite a genuine creativity in expressing them within the new liturgy.

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296 When a sung refrain – which was always a versicle – was done after these times of silence, the rhythm of the office is somewhat sustained.

A formation concerning *duration* in our celebrations of the liturgy, as well as a harmony with the rhythm of our breathing, remains to be developed. See the suggestive remarks in D. Dufrasne, “La cérémonie du thé ou une célébration de la durée”, *Paroisse et Liturgie* (2), mars 1971, 147-151.

296 A celebration of the Word can reach its peak in a litany where, preferably, one part is a prayer of praise and another is a prayer of supplication. It is recommended that, during this intense time of prayer, the choir be turned toward the altar or cross, with the possibility of a gesture of the extension of hands (if this seems practicable) simultaneous with the sung response.

In a field closely allied to that of liturgy, we are thinking of the kind of gradation that can exist in the singing of the versicles of the Passion. In *Liturgia Horarum, I. Proprium O.P.*, Romae, 1977, “pro manuscripto”, see the new presentation of these texts, pp. 207-209.

297 The expression could be focusing on proper customs [cf. LCO, nn. 7, 11, 69; *LC Mon. O.P.*, nn. 61, 76], but also on usages contained in the “particular elements” of our liturgy – the revision of many of which remains to be done (e.g., the Ritual of profession of nuns and sisters, Reception of friars into the Order, etc.).

GENERAL CONCLUSION

The magnitude that this article\footnote{While retaining its personal nature and limits, as one can ascertain, this presentation is indebted to many for information and suggestions: to Fr. D’Amato and to the members of the Commission over which he presides, to Fr. Romano with whom these two contributions have been developed, and finally to many persons we have met over the course of our studies or in liturgical meetings, as well as at the office of the \textit{La Maison-Dieu}, during the last six years. It seems right also to recall and to acknowledge the support I have received in the communities of the Order.} has taken may surprise readers. It was dictated by several reasons that I would like to explain briefly in conclusion. Recognize

First, it seemed appropriate for reasons of liturgical analysis and historical detail to present these documents that were approved by the General Chapter of Madonna dell’Arco within a broader perspective than a simple review of the work of the Special Commission presided over by Fr. D’Amato, who had been given the responsibility to prepare these texts.

Second, it seemed necessary to give at least a minimum of detailed explanation that would allow the friars and the sisters to have a source of information about these proper elements that the Order maintains from its ancient liturgy. It was also necessary to make known the orientations that would be followed in revising these rites, so that such orientations would lead to practical dialogue on the part of both specialists and communities.

Finally, it seemed to me that at a moment when the Order was experiencing an entirely new stage in its liturgical life and practices, it was important by way of this work and its results to be linked again to a certain memory—even a collective memory—of the Order that our liturgical usages recall. Awareness of their limits or even sometimes their loss of relevance should not lead us to miss the fact that, thanks to these usages, the friars and the sisters had experienced a profound liturgical life and celebrated the mysteries of salvation.

In doing all this, we are not performing a work of archaeology. But perhaps we \textit{can} use that term in the way it was used by Michel Foucault, one of the French authors the most qualified to speak about the living vitality of human institutions as seen from a study of their past. Every group, in order to truly live in its given period of time, needs to know its depths and its roots and to recognize both what is contemporary to it and what are its possibilities for change.

This analysis should show how elements proper to the Order maintained from its ancient rite can be completely renewed, and that they can fully harmonize with the liturgical books of the Roman rite, a rite characterized by an openness to a variety of liturgical possibilities.

This should lead also to the discovery that, even if the Order does not have a rite of its own, it should in any case work at “appropriating” the elements of the renewed liturgy as other religious families are doing. It should also make us recognize the diversity and variety of communities in the Order (friars, nuns, and sisters) whose liturgical practices can legitimately take on different forms. These points underline how much the vitality of the liturgy in the Order as well as in the Church rests upon a deep appropriation of the liturgical tradition and also upon the awareness of the possibilities contained in the Christian experiences of the communities.
The presentation of these liturgical documents shows again the quantity of work that has been involved for 25 years in the progressive adaptation of the liturgical usages of the Order for the sake of the renewal of the liturgy in the Latin Church.

This presentation also shows the importance for the Order to undertake a Proper for Saints and Blesseds that will allow communities today to enter into the liturgical memoria and the celebration of the paschal mystery of Christ—an understanding of brothers and sisters whom the Spirit has led along the way of our Holy Father Saint Dominic.

Fr. Dominique DYE, o.p.
Secretary of the Special Commission on the Liturgy

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