

Preconciliar Reforms of the Dominican Rite Liturgy: 1950–1962

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Fr. William Bonniwell's *A History of the Dominican Liturgy* chronicled worship in the Order of Preachers from the early thirteenth century up to its publication in 1945.¹ He probably little expected that, within two decades, the rite he so lovingly described would undergo substantial changes and finally be all but abandoned by the Order. The rite Fr. Bonniwell studied belonged to the group of religious order rites that had originated in the High Middle Ages and were allowed to remain in use when the Roman liturgy, as corrected under Pope St. Pius V, became normative for the Latin Church in 1570. The orders that, along with many dioceses, kept their particular usages for Mass and Office also included the Carthusians, the Cistercians, the Premonstatensians, and the Carmelites. All these rites belonged broadly to the Latin liturgical tradition of Rome, but they were influenced to a greater or lesser degree by the Gallican Rites common in early medieval France. The Dominican Rite of 1945, although it had undergone, especially in the Office, significant changes, was essentially the liturgy codified by the Master General of the Order Humbert of Romans in 1254. The Mass and Office of Humbert's liturgy belonged to a liturgical family centered in northern France and southern England. Those who would like an extended description of the Dominican Rite, as well as its origins and history to 1945, should consult Fr. Bonniwell's book.

The purpose of this study is to describe the changes and reforms affecting the rite during its last two decades, and so effectively to complete Fr. Bonniwell's history. This period may be suitably divided

1 Second rev. ed. (New York: Wagner, 1945). A good starting bibliography for publications and legislation on the Dominican liturgy from 1955 to 1976 may be found in Dominique Dye, "Relevé des modifications du rit O.P. et des indications pour la vie liturgique dans l'Ordre de 1955 à 1977," *Analecta Sacri Ordinis Fratrum Praedicatorum* [hereafter ASOFP], 43 (1977): 277306. For the period from 1946 to 1955, one may start by consulting the tables of contents of the numbers of the *Analecta* for that period.

into two periods, to be treated in this and a following article. The first period extends from 1950 to 1962. During that period, the rites of the Easter Vigil were modified to reflect reforms in the Roman Rite under Pope Pius XII, and a major overhaul of the calendar and its rubrics was instituted on the model of the revised Roman Missal promulgated by Pope John XXIII in 1962. In this same year the last edition of the Dominican Breviary was published, with its reforms paralleling the new Roman version. The second period, which begins with the Second Vatican Council, extends from 1962 to 1969. The last Dominican Rite Missal, long delayed, was published in 1965 and responded to the challenge of the conciliar constitution *Sacrosanctum concilium*. This missal and the earlier 1962 breviary underwent progressively more radical changes from the time of their publication until 1969, when the Order requested and received permission to adopt the postconciliar Roman liturgy.

Although it directly legislated little on Dominican liturgical life, the General Chapter of the Order that met at Washington D.C. in 1949 may be taken as having initiated the trajectory of liturgical development for the whole period considered, that is, the de-emphasis of monastic elements in Dominican worship and the assimilation of the Order's rites to those common in Catholic parishes using the Roman liturgy. This general chapter, coming soon after the Second World War and during a period of economic difficulty in Europe, was essentially paid for by the American province of St. Joseph, where it was held. At the request of the host provincial, Fr. T. S. McDermott, O.P., the acta of the chapter, for the first time in history, contained an extensive section on parochial ministry. This reflected the dominance of that kind of work in the United States, as distinct from Europe and other lands, where Dominicans generally did not run parishes. This, symbolically at least, declared parochial work, where active ministry took clear precedence over the monastic and contemplative life, to be fully compatible with Dominican spirituality, and the inclusion was so seen at that time².

The first of the many liturgical changes that took place during the last twenty years of the rite, the reform of the Dominican Easter Vigil, may be taken to have begun in February 1951, when Pope Pius XII approved the experimental move of the Vigil from the morning of Holy Saturday to the evening, a permission allowed

2 The section on parish work may be found in *Acta Capituli generalis diffinitorum sacri Ordinis FF. Praedicatorum Washingtonii: In conventu Immaculae Conceptionis a die 18 ad diem 25 septembris 1949* (Rome: Curia Generalitia, 1949), nn. 12131, pp. 7375. For this reference and how it was understood, I thank Fr. Antoninus Wall, O.P.

to the Order in time for Easter 1952³. This event occasioned the reprinting of the Dominican chants of the Passion⁴. The Dominican liturgy of the thirteenth century had celebrated the vigil in the afternoon of Holy Saturday, but by the early modern period, celebration had shifted to the morning, as had also become the case for Roman practice. The Dominican vigil of 1950 was a markedly monastic affair, in that it had no blessing of water and virtually no remnants of the patristic baptismal rites⁵. As medieval Dominican priories did not have pastoral cures, they also lacked baptismal fonts. The Dominican vigil was short. Unlike the Roman Rite, with its twelve readings, the Dominican followed the practice more typical of northern Europe in having only four. These were preceded by the blessing of the new fire (done before the altar) and the chanting of the Exultet. During that chant, a deacon inserted the grains of incense in the candle and lighted it at the words *quam in honorem Dei rutilans ignis accendit*. The four readings (Gn 12, Ex 1415, Is 4, and Is 5455) were then sung with their collects and, for the last three, their responsories.

It is interesting that when the twelve readings of the Roman liturgy were reduced to four, three of those chosen were the ones already in use in the Dominican Rite (the exception is the outofchronological order replacement of Is 5455 with Dt 13). The Litany of the Saints came next, immediately followed by the Kyrie and Gloria, which introduced the Vigil Mass proper. The medieval Dominican rite included neither the Credo nor the remaking of baptismal vows. At Communion time, a short vespers service consisting of Ps 116 [117] “Laudate” and the Magnificat, with their antiphons and the Postcommunion Collect, ended the rite.

The evening Vigil (to be celebrated after 8:00 p.m.), which was approved for optional use in the Order ad experimentum for a three-year period, used the old Dominican texts wholesale, without even changing the vespers service⁶. The missing baptismal parts of the rite were to be taken from the Roman Ritual⁷. Still assuming the absence

3 Sacra Congregatio Rituum [hereafter SCR], “Decretum de solemnibus Vigiliis paschalis instauranda” (9 Feb. 1951), ASOFP, 30 (19511952): 13536. This experimental permission was renewed by the SCR on 11 Jan. 1952, also giving the order permission to adopt it: *ibid.*, 22526.

4 ASOFP, 30 (19511952): 438 (due out in 1953).

5 See the service in the Dominican Missal then in use: *Missale s. Ordinis Praedicatorum* (Rome: Hospitio Magistri Ordinis, 1933), 17990.

6 SCR, “De facultativa celebratione instaurata Vigiliae paschalis ad triennium” (5 Mar. 1952), ASOFP, 30 (19511952): 22729.

7 SCR, “Decretum generale quo liturgicus Hebdomadae sanctae ordo

of a font, the permission provided that the Easter Water was to be blessed in a holy water bucket, which might be suitably decorated. The Paschal Candle was now to be decorated, not plain white. The people and friars present also held lighted candles during the Exultet. Perhaps more important than these changes, which effectively turned the old monastic vigil into a parish affair, was provision that the ancient Pentecost Vigil might now be omitted. With this change, the last remains of the patristic practice of baptisms on Pentecost disappeared. It seems that, in some places, the old morning Easter Vigil continued to be performed in addition to the night vigil; the rescript provided that those attending both might receive communion twice on the same day.

Pius XII definitively promulgated the new rites of Holy Week in the yfall of 1955, in time for Easter of the following year⁸. For the Dominicans, however, the experimental period continued another year, during which the Order's revised Holy Week Rites were prepared for publication. The Master General, Fr. Michael Browne, later a cardinal, directed that decrees concerning the changes from the Congregation of Rites be printed in the *Analecta*, the Order's official publication, leaving local authorities to decide on how to implement the reforms in parallel to those of the Roman Holy Week rites. These reforms included, most importantly, the prohibition of anticipating matins and lauds ("tenebrae") on the evening before during the last three days of Holy Week, and the removal of the priest's obligation to recite quietly the readings chanted by the deacon, subdeacon, and lectors during the Vigil⁹. Even with this small simplification, the new Vigil was much more complex, and there were still no new books for it; some seem to have complained, and they were reminded that in churches without large clerical staffs they could "do as much as they could" and just omit the rest.

Finally, in time for Lent 1957, the drafts for the new Dominican Holy Week rites were approved by the Congregation of Rites. These incorporated, where they could, the older forms of the Order, added missing parts from the Roman Rite, and provided music from the Order's tradition where this was needed. This draft included another

instauratur" (16 Nov. 1955), ASOFP, 32 (19551956): 227. The Dominican experimental period was extended by an SCR decree of 15 Jan. 1955: ASOFP, 32 (19551956): 35.

8 In "Maxima Redemptionis Nostrae" (16 Nov. 1955), to take effect on 25 Mar. 1956 (Palm Sunday), printed in ASOFP, 32 (19551956): 22736.

9 Letter of Master General [hereafter MG] Michael Brown (1 Feb. 1957), ASOFP, 33 (195758): 32. SCR Decretum (9 Apr. 1957) finally approving Dominican drafts: ASOFP, 33 (195758): 14350.

important change, the moving of the Mass of Holy Thursday to the evening. As the provision of music was probably the most pressing need, a 35page pamphlet was ready for printing in 1956¹⁰. It would take, however, until 1960 for the Order to produce a single altar book containing the reformed Holy Week Rites¹¹. This book changed the Communiontime vespers service to one of lauds by merely replacing the Magnificat with the Benedictus. Other than some fine tuning, the reform of Holy Week was complete¹². This rite would later be incorporated, virtually verbatim, into the Missal of 1965¹³. The only textual revision made for the 1960 publication was the removal of the word *perfidis* (“unbelieving”) from the Good Friday prayer for the Jews and the introduction of kneeling for it (previously it was said standing). This change complied with a 1959 directive of Pope John XXIII imposing the change on the Roman Rite.

The reform, as a whole, certainly produced a liturgy that was more suitable to parochial worship, where vigil baptisms would eventually come to play an important role in the life of the faithful, but in it something of the Order’s monastic heritage was lost. The moving of the offices of Holy Week to their liturgically correct times was, on the whole, a more unmixed blessing. In that case, not only did this make more sense for the sanctification of time, it restored the original rhythm of liturgy, long obscured by the late-medieval practice of anticipation.

As the Order moved to adopt the new Holy Week rituals, it also attempted to improve the execution of its worship musically and to make adaptations for missionary areas. In practice, outside of novitiates, houses of study, and some very large communities, the Divine Office was recited in a straight tone (*recto tono*) and said “Low Mass,” without chant, predominated over Sung Mass (*Missa cantata*). The full Solemn High Mass, with its deacon, subdeacon, and intricate choreography was rarely celebrated. Pastoral pressures could produce rushed performance, especially at the Office. In 1953, an essay, drawing on the medieval master of the Order Humbert of Ro-

10 *Cantus Gregoriani ad ordinem Hebdomadae sanctae iuxta ritum Ordinis Praedicatorum instauratum* (Rome: S. Sabina, 1959).

11 *Ordo Hebdomadae sanctae iuxta ritum Ordinis Praedicatorum instauratum* (Rome: S. Sabina, 1960). Promulgated by SCR on 4 Jun. 1959 (Prot. No. 152/959).

12 E.g., Use of tabernacles not bolted down for Holy Thursday reposi-
tion reprobated: ASOFP, 33 (195758); SCR permission spreading out the
rites of baptism over Lent: ASOFP, 35 (19611962): 65455.

13 *Missale iuxta ritum Ordinis Praedicatorum* (Rome: S. Sabina, 1965),
14065.

mans' De Vita Regulari, addressed the problem of sloppy and rushed rectotone Office¹⁴. Friars in choir were instructed to stay together, not to elide italicized syllables, to keep the pitch up (but not nimis), and to use organ to sustain it, if necessary¹⁵. Finally, the essay belabored the failure to observe the morula (a slight pause at the asterisk in the psalm verse traditionally lasting the time it takes to say the two words Pater noster). Apparently the pressure to finish Office and get on with study or work had led to rushing through the psalms with hardly a chance to take a breath.

This correction of bad singing seems part of a growing concern to improve music. The General Chapter of Rome had in 1955 ordered revision of the chant books, required preparation of musical materials for novice and studentmasters, and required houses of formation to hold choir practices at least every other week¹⁶. New editions of the Dominican music books were also to be prepared, the first of which, that for compline, would come out in 1957¹⁷. This publication was contemporary with Pope Pius XII's sweeping decree on music, *Musicae sacrae Disciplina*, as well as his encyclical on liturgy, *Mediator Dei*, both of which were included in the 1958 issue of the Order's *Analecta*¹⁸.

By the mid 1950s, for some friars, especially those working alone in parishes, the idiosyncracies of the Dominican Rite, the people's lack of familiarity with its forms of music and rubrics, and the difficulty of procuring books for it had already brought requests for permission to use the Roman Rite and its resources in parochial and missionary work. In reply, Master General Michael Browne wrote to the provinces, reaffirming the right of Dominicans to use their own rite and calendar, even in churches where they served as temporary administrators or in chapels and oratories directly under the local ordinary. Browne closed his letter with a monitum: "Imprimis, usus ritus proprii non est mere privilegium sed revera obligatio iuris communis." One senses that for some friars, using the ancient rite was a

14 "De ratione psallendi recto tono," ASOFP, 31 (1953/1954): 4958; cf. Humbert of Romans, *Opera de vita regulari*, ed. Joachim Joseph Berthier (Rome: A. Befani, 1888), 2: 100.

15 A SCR decree (13 Jul. 1949), ASOFP, 29 (1949/1950): 139, had already allowed use of electronic organs.

16 *Acta Capituli generalis electivi s. Ordinis FF. Praedicatorum, Romae (1117 Apr. 1955)* (Rome: Curia Generalitia, 1955), n. 8487. The chapter was also concerned about adding saints to the Litany without permission; they forbade this: *ibid.*, nn. 7879.

17 *Completorii libellus iuxta ritum s. Ordinis Praedicatorum* (Rome: S. Sabina, 1957).

18 ASOFP, 33 (1957/58): 48092; and, continued, *ibid.*, 34 (1959): 1425.

nuisance and a chore, not a “privilege.” Perhaps bowing to the inevitable, the master general, in the same communication, did allow a dispensation to use the Roman Calendar in such situations¹⁹. Clearly, there was pressure to conform liturgically with the general practice of the Church. Bowing to that need, one year later, on 8 February 1959, Browne requested permission from the Congregation of Rites for up to four friars in groups of Dominicans administering seminaries in mission lands to celebrate Mass for the seminarians in the Roman Rite. He admitted that switching back and forth between that liturgy and the Dominican Rite could be confusing, so he consented to those friars using the Roman Rite exclusively. He did hope, however, that these men might be convinced to go back to celebrating the liturgy proper to the Order on return to their provinces. But he did not seem very optimistic that this would happen²⁰.

As the decade progressed, increased desire for accommodations to what would soon be called “the needs of the times” and to conventional Roman practice continued to surface²¹. Petitions were received to use candles with less than 51% beeswax (denied); for sisters to use cheaper artificial fabrics for their habits in place of wool (approved); for the use of the title “after Epiphany” rather than “After the Octave of Epiphany” for Sundays before Quinquagesima (approved), and to make the litany of the Blessed Virgin traditionally recited after compline on Saturday optional (approved)²². It seems that by 1958, in many places, the anticipation of liturgical change and reform had become so prevalent that communities and friars began to make them on their own, without authorization, an abuse reprobated by the General Chapter of Caleruega in that year. Bowing to the signs of the times, this chapter also established a liturgical commission to undertake reform of the calendar and the simplification of the rubrics for Mass and Office²³. Within a month of the chapter’s final session, Pope Pius XII was dead, and John XXIII was elected in his place on

19 SCR decree (N. 611357), in ASOFP, 33 (195758): 8384.

20 SCR. decree (prot. num. 6307594 Feb. 1959), in ASOFP, 34 (19591960): 2930.

21 For “needs of the times” and liturgy, see Vatican II, *Sacrosanctum concilium*, c. 79.

22 ASOFP, 33 (195758): 292 (candles); ASOFP, 34 (19591960): 175 (habits): *Acta Capituli generalis diffinitorum s. Ordinis FF. Praedicatorum, Calarogae (2430 Sept. 1958)* (Rome: Curia Generalitia, 1958) n. 116 (name of Sundays) and n. 143 (litany).

23 *Ibid.*, n. 141 (no unauthorized changes) and n. 145 (liturgical commission).

28 October 1958²⁴. Liturgical reforms would soon multiply and affect every part of Dominican worship.

The medieval office of the Dominican Rite was very distinctive, with its own psalm arrangement and a simple, elegant calendar that emphasized the ferial office and the weekly recitation of the whole psalter. The psalms of the “Little Hours” of prime, terce, sext, none, and compline were invariable, which facilitated recitation from memory when traveling. The office was admittedly long, although actually shorter than many other medieval uses. The multiplication of saints’ days had, by the early modern period, effectively erased the ferial. By 1900, outside of Lent, a Dominican could expect to celebrate the ferial office about three times a year. This did have the effect of shortening the office somewhat because, even with three nocturns, a saint’s matins was shorter than that of the ferial. Under the influence of Pius X’s reform of the Roman Breviary, the Order had already scrapped its medieval psalm order and introduced the new Roman psalter, with different psalms for each little hour every day of the week. But very little was done at that time to reduce the number of saints’ days.

The Breviary of the Order, republished in 1949, added new feasts and minor stylistic changes, was the basis of the Office during the changes of the 1950s²⁵. This Office and its calendar were badly in need of reform to restore its original balance. Nevertheless, saints and other observances continued to be added: St. Margaret of Hungary (1947); St. Thérèse of the Child Jesus (1950); Bl. Joseph, Melchior, and Companions (1953); Patronage of the Virgin (1955)²⁶. At the same time, petitions were received by the curia to lighten the choral obligation, in particular the community requirement to recite daily the Office of the Dead. This did not happen, and Fr. Abel Redigonda of the Lombard Province was asked to write an essay for the *Analecta* defending the practice as exemplifying the care of the dead typical of Dominican spirituality²⁷. When a new Breviary was published in

24 Events announced in ASOFP, 33 (195758): 44151.

25 *Breviarium iuxta ritum Ordinis Fratrum Praedicatorum* (Rome: S. Sabina, 1947). The liturgist of the Order, Fr. Ansgar Dirks, explained these changes in a series of notes published in ASOFP, 27 (19451946): 7173, 226229; 28 (19471948): 2527.

26 ASOFP, 29 (19491950): 140; *Acta Capituli generalis* (Rome, 1955), n. 91; ASOFP, 31 (19531954): 144. Future chapters would continue to petition for more canonizations: *Acta Capituli generalis* (Calaruega 1958), n. 152: for Martin de Porres, and status as Doctor of the Church for Vincent Ferrer and Antoninus of Florence.

27 ASOFP, 32 (19551956): 5061.

1959, it left the issue of the calendar and the burden unaddressed, doing no more than adapting the Roman practices of reciting Sunday matins' responsories during the week (in place of the medieval Dominican ferial set) and repeating the antiphon of the Benedictus and Magnificat before, as well as after, the canticles²⁸.

Perhaps the liturgists of the Order were too consumed with the reforms of Holy Week; the problem of the Breviary had begun to be addressed in an ad hoc manner in 1957. This began with an important permission, granted to the Order by the Congregation of Rites, that Mass might always be celebrated after terce, "even in Lent." It had been the ancient practice to celebrate Mass after none in penitential times, after terce in festive and Paschal times, and after sext otherwise. This originally had the effect of extending the Eucharistic fast till afternoon in Lent and till late morning during the year, while cutting it short at midmorning on festivals. In fact, by the modern period, Mass was always celebrated in the morning. The effect was to require completion of all diurnal hours before the morning Mass during Lent. This odd practice was now finally dropped²⁹. Permission was also given always to celebrate vespers after the noon meal, rather than before it, as was also the old Lenten discipline, reflecting the long medieval daily fast.

Master General Browne soon moved to shorten the Office, in accord with changes also happening in the Roman Rite. On 2 February 1957, he announced the dropping of the Athanasian Creed from prime on Sunday (except for Trinity), the omission of orationes imperatae (extra collects required for special intentions) when there were already three collects at Mass or Office, and the practice of moving an impeded Sunday Office and Mass to a free day later in the week³⁰. Admittedly, this did not substantially lighten the burden, but it was a start.

A more aggressive shortening of the Office would come into effect on 1 January 1960, with approbation by the Congregation of Rites of changes requested earlier³¹. These ended the silent recitation of the Our Father and Creed, which preceded and followed most of the hours, and dropped the devotional antiphons in honor of the Virgin (Salve Regina) and St. Dominic (Pie Pater) previously attached to every office. The recitation of the Salve Regina and the O Lumen

28 See on this new Breviary, Ansgar Dirks, "De nostris libris liturgicis," ASOFP, 29 (1949/1950): 30. A new compline book with music is also announced for 1950 to replace the old one.

29 SCR Rescript (Prot. No. 6096/57.), ASOFP, 33 (1957/58): 2930.

30 SCR Rescript (N. 611257), ASOFP, 33 (1957/58): 3031.

31 ASOFP, 34 (1959/1960): 10506.

(in honor of St. Dominic) were retained, however, at the end of compline. The decree also removed the preces from prime and the memorial collects of the Cross and the Blessed Virgin from lauds and vespers. Certain other simplifications were also made, such as the abolition of the variable doxologies of the hymn for confessor saints, *Iste confessor*.

The effect of this pruning was almost entirely to remove devotional elements that, over the centuries, had gotten attached to the Office, rather than shortening the Office itself. That task would be taken up in the preparation of the new edition of the Breviary. It would happen in the context of a revision that would also remove dubious legends from the matins of saints, a project already requested by the General Chapter of Rome in 1955³². Initial corrections were made in the sixth lesson for matins of the Translation of St. Dominic³³. And, in 1959, permission was granted to replace the third lesson (the legend) in Feasts of Three Readings (the lowest rank of feast) with the reading from the Common³⁴. Such feasts usually commemorated ancient martyrs whose legends were often historically dubious or filled with extravagant miracles.

More important than any of these changes, however, was the calendar reform, which affected both the Mass and the Office. By decree of the Congregation of Rites, a new calendar went into effect for the Order on January 1, 1960³⁵. This reform was comprehensive and far reaching, on a scale never before seen in the history of the rite. It affected the rubrics, the ranks of feasts, the temporal cycle, and the number of feasts. One goal of the reform was to restore the primacy of Sundays and the ferial office. To this end, all Sundays of Advent and those from Quinquagesima to Lent became, like the Sundays of Easter and Lent, “major,” and so they could not be overridden by a saint’s day. Privileged Vigils, which included some of great antiquity, were abolished except for those of Christmas and Pentecost. The remaining vigils, (Ascension, Assumption, St. John the Baptist, Sts. Peter and Paul, and St. Lawrence) were all reduced to “common.” All octaves, including the very ancient octave of Pentecost and the medieval octave of Ascension, were gone, leaving only those of Christmas and Easter, although the Pentecost Octave would soon return in a revised form. The suppression of Trinity Octave required a change in the name of

32 *Acta Capituli generalis* (Rome 1955), n. 94.

33 SCR decree (Prot. No. 14957), ASOFP, 33 (195758): 33.

34 SCR decree (Prot. No. 1529592 Dec. 1959), ASOFP, 34 (19591960): 246.

35 “De rubricis ad simpliciorum formam redigendis secundum ritum Ordinis Praedicatorum” (approved 4 Mar. 1959), ASOFP, 34 (19591960): 10007.

the Sundays after Paschal time. Originally, as in the Sarum Rite, the Dominican called these Sundays “After Trinity” but they had been known as “After the Octave of Trinity” since the last major reform of the Dominican calendar in the 1600s. They were now to be known by the Roman title, “After Pentecost.” With one stroke, the “White Sundays” after Trinity, during the octaves of Corpus Christi, Sacred Heart, Sts. Peter and Paul, and St. John the Baptist ceased to exist and became ordinary “Green Sundays.”

The weight of the sanctoral was greatly lessened. All simplex and semiduplex feasts of saints became feasts of three readings. The votive Office of Our Lady on Saturday lost its first vespers. This change itself reflected a radical change in the understanding of the liturgical day. From ancient times, the day was understood to begin and end at dusk. So feasts with only one vespers (like the Virgin on Saturday) had vespers only on the evening before, while major feasts had a second vespers on the day of the feast. Now the liturgical day began with matins (as it always had for Feasts of Three Readings which had neither first nor second vespers), and every day had vespers and compline of the day itself as its close. Major feasts, which now included all Sundays, kept their two vespers. This change meant that some borrowing was necessary for the Magnificat antiphons of the new vespers of Sundays after Pentecost, and so provision was made for that³⁶.

The system of collects for Mass and Office was simplified, and the anomaly of differing sets of collects for Mass and for Office was gone. And the total number of collects used would now be limited to three. This especially affected the period after Christmas, when the overlapping octaves of the feasts of the last week of December could result in as many as six collects. After such drastic changes, one further one was added. The old system of ranking feasts (made much more complicated during the reforms of St. Pius X), with its Totum Duplex (first and second class), Duplex, Semiduplex, and Simplex feasts, was swept away. From now on, there were to be only four categories of feasts: called simply First Class, Second Class, and Third Class, while ferial days outside of special seasons comprised the Fourth Class.

Certain provisions that simplified the rubrics went into force immediately³⁷. These included the end of the practice of multiple collects at Requiem Masses, a vast reduction in the use of the Creed (previously said on most feasts of saints), and the end of varying Last Gospels. Now the Prologue of John was to be universal (except for the

36 ASOFP, 35 (19611962): 39 (n. 177).

37 ASOFP, 34 (19591960): 106107.

third Mass of Christmas). Finally, provision was made for celebration of Mass from the Common on days of saints celebrated in the Office merely as a “memoria” with an extra collect. This introduced variety into the pruned-down Mass repertoire by reducing the number of days when the weekday Mass merely repeated the chants and readings of the previous Sunday. Finally, by a separate decree, the number of times when the Leonine Prayers could be dropped was increased³⁸. These changes were provisional: a new calendar and set of rubrics were to be produced the next year. It would reduce the number of saint’s days, reduce others in rank, and make many other changes.

The reforms of 1961/1962 were the result of legislation from the General Chapter of the Order, held at Bologna from 1824 September 1961, which itself was responding to John XXIII’s project to reform the Roman Rite rubrics and calendar³⁹. This chapter requested the master general to transmit to the Congregation of Rites any reforms prepared by the liturgical commission or requested by the provinces during preparation for the publication of new liturgical books. Changes in the calendar, described in part above as the result of earlier legislation, went into effect on 1 January 1961 in correlation with similar changes in the Roman Rite. This reform made official the new nomenclature for feasts and, in addition, reduced some old feasts of three readings to memoriae with just a collect. These feasts were mostly Marian feasts or occurred during the Octave of Christmas⁴⁰. The logic here seems to have been to reduce the excess of Marian feasts and to rehabilitate the Christmas Octave. Eight feasts were abolished outright or merged with other feasts⁴¹. In that case, the goal seems to have been to remove duplications and purge the calendar of legendary material.

38 SCR Decretum “A nonnullis locorum” (9 March 1960), ASOPF, 34 (1959/1960): 435. By making the prayers optional when there was a sermon or dialogue Mass, this effectively made them optional (and so omitted in practice) on all Sundays and holy days.

39 *Acta Capituli generalis provincialium s. Ordinis FF. Praedicatorum, Bononiae (1824 Sept. 1961)* (Rome: Curia Generalitia, 1961), esp. nn. 147175, pp. 95101 “De Re Liturgica.”

40 “Variationes in calendario,” ASOPF, 35 (1961/1962): nn. 67, pp. 9495. Feasts affected were: St. George, Our Lady of Mt. Carmel, The Stigmata of St. Francis, Our Lady of Mercy, St. Thomas Becket, St. Silvester, and the Compassion of the Virgin Mary.

41 *Ibid.*, n. 8, p. 95: Chair of Peter at Rome and Chair of Peter at Antioch (merged), Invention of the True Cross (May 3), St. John before Latin Gate, The Apparition of St. Michael.

Much of this legislation was dedicated to restoring or simplifying the Temporal Cycle⁴². This work was necessitated by the drastic reduction in the number of octaves during Paschaltide and after, and by the need to produce ferial offices to replace them. Ascension Time was created for the days after Ascension and new Sunday offices (or rehabilitated old ones) were provided for the “Green Sundays” after Trinity. The loss of the Sunday in the Octave of Epiphany was remedied by moving the feast of the Holy Family to that date. Along with these changes came a series of rubrical reforms related to them. Holy Innocents, which Dominicans had always observed somberly out of respect for the sorrow of the child martyrs’ mothers, now got a Gloria, and its violet vestments were replaced by white. The leg-
endfilled readings of eight feasts’ second nocturns were replaced by those of the new Roman Office. The Assumption lost its medieval allegorical Gospel of Mary and Martha, and the collects against pagans and schismatics received new, more polite, titles (“For Propagation of the Faith,” “For Unity of the Church”). Finally, a new collect for the civil authorities replaced the old one “For the Emperor.”⁴³ Certain remaining medievalisms were also addressed: superiors received the right to determine which little hour Mass would follow, thus solving the old problem of penitential Mass after none.

In the Middle Ages, the responsories of Sunday matins came in series known as “histories.” Medieval piety considered these musical presentations of Old Testament narratives very important, and, if they were impeded by a feast overriding the Sunday, they were transferred to a day in the following week, lest they be lost. This practice was abolished as the histories had ceased to play a role in most friars’ liturgical piety, and they were usually just rectotoned rather than being sung with their ancient Gregorian melodies. On the other hand, the melodic antiphons of the psalter were now to be sung before, as well as after, the psalms. The Litanies of the Rogation Days could now be done in vernaculara somewhat odd place to introduce the common tongue, as the Litany response of *Ora pro nobis* was probably among the easiest for laity to learn⁴⁴.

42 “Variationes in Officium de tempore,” nn. 1832, ASOFP, 35 (19611962): 96101.

43 “Variationes in Proprio sanctorum” and “Variationes in Communi sanctorum,” ASOFP, 35 (19611962): 102105 (matins readings suppressed for Conversion of St. Paul, Purification of Virgin, The Crown of Thorns, Vigil of Sts. Peter and Paul, St. Irenaeus, St. Michael the Archangel, St. Teresa of Avila, and St. Raphael; *ibid.*, n. 43, p. 102 (Holy Innocents); *ibid.*, n. 52, p. 104 (Assumption); *ibid.*, n. 54, pp. 10506 (collects).

44 ASOFP, 35 (19611962), nn. 174175, p. 39 (antiphons); *ibid.*, n.

These changes in the calendar and rubrics were so numerous and so complex that the Order's liturgist, Fr. Ansgar Dirks, provided a summary of them (correlating them with changes in the Roman Rite) so that friars could more easily make the necessary changes in their books⁴⁵. Six months later, the New Calendar and its rubrics were printed in toto in the *Analecta*, in a format that was easy to cut out and insert into the Missal. It was too large to fit in the Breviary, but this was less pressing since a new edition of that book would come out by the end of the year⁴⁶. This new calendar included one addition, the feast of the newly canonized St. Martin de Porres⁴⁷. Perhaps the single most useful item in this material was Fr. Dirk's tables of concurrence and occurrence, which show which offices and Masses to use when there was a conflict of feasts⁴⁸. This put a set of still very complex rubrics onto a single page in a convenient form.

One year later, Pope John XXIII's reforms of the Roman Rite Mass, issued in his decree *Rubricarum instructum* (15 December 1960), were adapted for the Dominican Missal and put in force on 1 January 1961, along with the calendar by a comprehensive decree⁴⁹. Aside from institutionalizing the changes made earlier for Holy Week and the calendar, which they repeat, these reforms were mostly fairly minor and mostly concerned simplification of the rituals of the Solemn Mass. The priest was no longer required to read the Epistle and Gospel quietly while they were sung by the subdeacon and deacon, something he had done at the *sedilla* (not at the altar), although he did continue to read quietly the Ordinary and Proper chants. This restored the medieval practice. The replacement of *Ite Missa est* with *Benedicamus Domino* on minor feasts (when one of the minor hours followed immediately) was abolished, to be retained only if a

212, p. 44 (responsories); *ibid.*, n. 85, p. 19 (litanies).

45 "Variationes in Breviario et Missali O.P. ad normam Novi codicis rubricarum," ASOFP, 35 (1961/1962): 94109.

46 SCR, "Instructio de calendariis particularibus" (14 Feb. 1961), ASOFP, 35 (1961/1962): 213225, is the promulgation.

47 A thirdclass feast for Bl. Diana, Cecilia, and Amata (9 June) would be added by the end of the year: SCR decree (Prot. No. 92962), ASOFP, 35 (1961/1962): 649.

48 ASOFP, 35 (1961/1962): 9192. This decree also provides that the requirement of reciting the antiphons before and after the psalms in the Office, as required by the new Roman rubrics, was dispensed until the new Dominican Breviary was published.

49 ASOFP, 35 (1961/1962): 14, reprints "Rubricarum instructum" (SCR Prot. No. 126/96021 Jul. 1960). The Dominican adoption is "Rubricae Breviarii et Missalis iuxta ritum Ordinis Praedicatorum," 5106, which Browne sent for approval to the Congregation on 25 Jul. 1960.

procession was attached to Mass, as on Holy Thursday. Conversely, the Prayers at the Foot of the Altar were to be omitted when other rites preceded, as at the Easter Vigil or on Candlemas.

Most famously, this legislation suppressed the recitation of the Confiteor before the people's communion. The ancient Dominican Rite had no ceremony for people's communion (just as it had no baptismal rite), because it was monastic in origin. The Confiteor before Communion had been part of the friar's Communion, and so it appeared in the 1933 Missal (without the Roman *Ecce Agnus Dei* and display of the Host)⁵⁰. Many provinces, however, had simply adopted a version of the friars' Communion, often adding elements from the Roman Rite such as the *Domine non sum dignus*, on an ad hoc basis⁵¹. This Roman Communion rite had been devised for use outside of Mass and later inserted after the priest's Communion during earlier reforms that restored the people's Communion during Mass. If the logic of this omission was that the Confiteor was an "accretion," then it would have been more logical not to introduce the *Ecce Agnus Dei* and its response, since these were themselves an accretion, as well as a distinctively Roman practice, elaborated from the Roman priest's Communion, and never a part of the Dominican Rite. This legislation made the Roman triple *Domine non sum dignus* official for the Order, and so it would remain till the abandonment of the Dominican Rite in 1969.

The rubrical changes promulgated were relatively minor, but two were quite radical. At *Missae cantatae*, the Epistle could now be sung by a cleric instead of the priest. And, more importantly, if he lacked musical ability, he could simply read the text. In the absence of a cleric, the priest could himself simply read the Epistle without chant⁵². Although this concession did not yet affect the Solemn Mass (that would come later), it went totally against Dominican liturgical piety, in which sung Mass was a part of the choral obligation and, like the Office, to be sung in all its public parts. Allowing recitation of a public element during sung Mass was the first step toward the modern practice of the priest merely reading Low Mass, with (often

50 *Missale iuxta ritum S.O.P.* (1933), 45.

51 E.g., the Eastern Province in the U.S.A. See William Bonniwell, *Dominican Ceremonial for Mass and Benediction* (New York: Comet Press, 1946), 13839. At this date, the Roman practice of reciting the *Domine non sum dignus* was still not used in the Dominican Rite. But, by the late 1950s, it was in use, at least in the Eastern Province, as can be seen in a hand missal produced there for lay use: *The Saint Dominic Missal* (New York: St. Dominic Missal, 1957).

52 *Ibid.*, n. 479, p. 89as in *Rubricarum Instructum*, n. 514.

extraneous) songs interspersed as embellishments. Another provision specifically affected Low Mass: the Prayers at the Foot of the Altar could now be recited in pleno (loud enough for the people to hear). Although it was never mentioned in any Order legislation, this change is probably connected with the newly popular “Dialogue Mass,” in which the congregation recited not only the people’s responses but also what had previously been, like the Prayers at the Foot of the Altar, private dialogues between the priest and his ministers. Dialogue Mass was approved in 1958 by Pope Pius XII, but the practice was older, and Dominicans had probably begun to use it before that date⁵³. This legislation effectively regularized the practice. By this change, the distinct roles of the priest, his other ministers, and the congregation were becoming conflated and confused in the name of *participatio actuosa*⁵⁴.

It is of interest that the Dominican Rite, as in use in 1962, did not include the name of St. Joseph in the Canon. As the liturgist Fr. Ansgar Dirks noted in his “Adnotations” to the Order’s adoption of the new Communion formula on 19 February 1964, it was only with the approval of that reform that the friars received formal permission to include Joseph in the Canon, a full two years after that change had been made in the Roman Rite⁵⁵. Some, perhaps most, Dominican priests had already added the name of Joseph after the papal decree, wishing to conform to the practice of the Roman Church⁵⁶.

The last item in the volume of the *Analecta* containing this legislation was a series of abstracts from *Veterum sapientia*, Pope John’s directive that Latin instruction be improved, and that seminary classes be taught in Latin. It seems that, in spite of the rapid changes of the last few years, few anticipated abandonment of the Western Church’s

53 Experiments with Dialogue Mass go back to at least the 1930s. Pius XII approved it in *Musica sacra et sancta liturgia* (3 Sept. 1958).

54 Fr. Dirks borrowed the phrase from the instruction “*Musica sacra et sacra liturgia* (3 Sept. 1958), in ASOFP, 35 (1961/1962): 50: “*fidelium actuosa participatione fusius actum est.*”

55 ASOFP, 36 (1963/1964): 485: “*Inde adhinc fere duos annos factum est nomen S. Ioseph Canonis Missalis nostri inserendum, sed tunc gratia ‘viva voce’ concessum est.*” St. Joseph’s name was inserted into the Roman Canon by papal *motu proprio* on 13 November 1962. Joseph’s name entered the Roman Missal issued on Nov. 13, 1962 in accord with the SCR decree “*Novo Rubricarum Corpore*” of 23 Jun. 1962a text never printed in ASOFP, as no formal petition was made by the Order to adapt its contents.

56 Oral communication of Fr. Albert Gerald Buckley, O.P., of the Western Province, U.S.A. (11 Aug. 2007).

liturgical use of the Latin language⁵⁷. But even before that year was out, the General Chapter of Bologna (1824 September 1962) was drawing up requests for the next extensive rubrical revision on the Missal⁵⁸. I shall describe these in a following article.

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57 ASOFP, 35 (1961/1962): 65782: reprints those parts of *Veterum Sapientia* (22 Feb. 1962) that would effect Dominican education.

58 *Acta Capituli generalis* (Bologna 1961), nn. 15358.