

REMARKS ON DOMINICAN RITE SOLEMN MASS
Talking Catholic Tonight, June 29, 2021

1, I introduction to the Dominican Solemn Mass

This is the normative Mass since Humbert's Mass was approved 1256 at Paris Chapter. Virtually unchanged until 1966 (last Missal 1965), Except:

Calendar (multiplication of saints, cf. Humbert)

A few Romanisms: Last Gospel

What is the "Dominican Rite"?

One of many "Latin" or "Roman" Uses

All share same external structure: Introit (Officium), Kyrie, Gloria, Collect, Epistle, Gradual (Responsorium), Alleluia or Tract, Credo, Offertory, Preface, Sanctus, "Roman Canon," Agnus, Communion, Post Communion, Ite.

Diocese of Rome was only one *local* form, and "the Mass of Roman Curia" another

Local uses are distinguished by their PRIVATE prayers, rubrics, minor additions (Prophecies, Sequences)

"Rite *Family*" is "Northern": Paris, Sarum in England, Scandinavia. Distinctive characteristics:

Preparation of Gifts during Responsorium

Single Oblation at Offertory

Much simpler form of Communion prayers than Tridentine

Choreography of ministers varies, but all are more integrated the Tridentine

Spirituality of the Dominican Rite:

Corporate nature: no M.C. possible, several activities by ministers at once

Simplicity: especially in private prayers

Monastic ethos: in various communal rituals and especially the Easter Vigil

2. Distinguishing the Solemn Mass from:

Traditional Latin Mass (Tridentine)

Medieval ethos: versus early-modern court etiquette

Simultaneous activity: versus linear process under control of M.C.

Dominican preserves many "episcopal" aspects later dropped for priests in Tridentine

The Dominican *Missa Cantata* or "High Mass"

A 19th-century Romanism

Created for use in parishes with one or two priests

Missa Cantata is a sung Low Mass with one "solemn" element—time of chalice prep.

3. What to watch for:

Bows instead of genuflections (except on entering and leaving)—Medieval

No incense during Officium—Northern

Swings by ministers to read choral parts and with priest—Corporate

Use of gremial (mappula) by seated ministers—"Episcopal"

No reading of lessons by priest—only the common chants—Medieval and Corporate

Blessing of incense seated—"Episcopal"

Procession with chalice by subdeacon during Gloria—Northern

Deacon extends Corporal during Epistle—Corporate
Chalice preparation during Responsorium—Corporate
Carrying of Cross during Gospel—Monastic, relic of procession to ambo in choir screen
Continued into Credo—Monastic relic of procession back, sermon was after Credo (then!)
Incensing of ministers *and friars* during Preface—Corporate and Monastic
Formation of ministers in triangle during Canon—distinctively Dominican
Cruciform extension of priests arms after Consecration—many Monastic rites
Pax Instrument to friars—Monastic
Prostration for a General Communion of friars—Monastic
Removal of Chalice during Postcommunion—Corporate
Last Gospel—Romanism added in 1670!

FINALLY: the Propers and Ordinary are Roman (Joseph the Worker) and mistake in Kyrie