

LITURGY
OF THE HOURS

In the Light of Conciliar and Post-Conciliar
Liturgical Documents

.....

Lit 011

SIMON P. KYAMBADDE

©2004 by Simon Peter Kyambadde

These notes are still in draft form. They are meant for lecture purposes only, for students of Kinyamasika National Seminary. They are not in their final form, and have not been subjected to the last proof-reading. Nor are they meant for re-distributions and multiplication, except in the context mentioned above.

Contents

INTRODUCTION.....	8
IMPORTANCE OF LITURGY OF THE HOURS	9
A NOTE ON THE STUDY APPROACH	10
TERMINOLOGY	11
<i>Breviary</i>	11
<i>Divine Office</i>	11
<i>Liturgy of the Hours</i>	11
HISTORICAL NOTE.....	12
JESUS EXERCISE OF AND MANDATE TO PRAY	12
THE PRACTICE OF AND TEACHING OF THE APOSTLES ON PRAYER	15
LATER EXPANSION OF THE LITURGY	16
VATICAN COUNCIL II REVISION.....	18
THE LITURGY OF THE HOURS TODAY	18
THEOLOGY	19
PRAISE GIVEN TO GOD IN THE CHURCH AND IN HEAVEN.....	19
EXERCISE OF CHRIST’S PRIESTLY OFFICE	20
MADE EFFECTIVE BY THE HOLY SPIRIT	21
PRAYER OF THE CHURCH JOINED TO CHRIST.....	21
SANCTIFICATION OF THE HOURS OF THE DAY	22
RELATIONSHIP WITH OTHER FORMS OF PRAYER	23
WITH THE HOLY EUCHARIST	23
WITH POPULAR DEVOTIONS	24
WITH PRIVATE PRAYER	24
GENERAL STRUCTURE OF CELEBRATION	24
INDIVIDUAL PARTS.....	25
OPENING FORMULARY	25
HYMNS AND NON-BIBLICAL SONGS	26
THE PSALMS	26

CURSING PSALMS - EXCURSUS	27
READINGS.....	30
GOSPEL CANTICLES.....	32
INTERCESSIONS AND PETITIONS.....	32
THE OUR FATHER.....	32
CONCLUDING PRAYER.....	33
BLESSING	33
OTHER PARTS WHICH HELP IN PRAYING THE PSALMS.....	35
<i>Headings</i>	35
<i>Antiphons</i>	36
<i>Interpretative phrases</i>	36
<i>Responsories</i>	36
<i>Silence</i>	37
INDIVIDUAL HOURS	37
INTRODUCTION TO THE WHOLE OFFICE	37
PRINCIPLE HOURS.....	38
<i>Purpose of the Lauds and Vespers</i>	38
<i>Procedure of Lauds and Vespers</i>	39
OTHER HOURS.....	40
<i>Prayer During the Day</i>	40
<i>Compline</i>	41
OFFICE OF READINGS	42
<i>Purpose</i>	42
<i>Celebration</i>	43
VIGILS	44
THE LITURGY OF THE HOURS AND THE CALENDAR 44	
MANDATE TO CELEBRATE THE LITURGY OF HOURS	
.....	53
THOSE TO WHOM THE OFFICE IS RECOMMENDED.....	53
THOSE TO WHOM THE OFFICE IS MANDATORY	54
MANNER OF PRAYING THE OFFICE	54
MANNER OF VARYING THE CELEBRATION OF THE	
HOURS.....	55
VARIATION WHEN PRAYING AS A COMMUNITY.....	56
<i>Variation of place, posture and people</i>	56
<i>Invitatory and Hymn</i>	57

<i>Psalmody (i.e. Psalms as well as Old and New Testament Canticles)</i>	57
<i>Readings and Responsories</i>	58
<i>Intercessions and the Lord's Prayer</i>	59
INDIVIDUALLY WHEN PRAYING THE OFFICE ALONE	59
CONCLUSION	59
BIBLIOGRAPHY	61

INTRODUCTION

Saying of the Liturgy of the Hours is nothing new to a seminarian in the final stage of the priestly training. It is normally the practice to celebrate this official prayer of the Church right from the moment of entry into the major seminary. What the seminarian celebrates daily, namely the morning and evening prayers are the principal parts of the divine office. However on their ordination to diaconate and subsequent reception of the Divine Office in three volumes seminarians discover several other things regarding the Liturgy of the Hours. The first and obvious difference is that the volumes are now three instead of two. That indicates that there is much more material than is contained in the Morning and Evening Prayer book. The Office of Readings and the Prayer During the Day are new and unfamiliar elements to most seminarians. Besides, at this stage the praying of the Divine Office becomes not just something recommended as has been heretofore but mandatory.

The reception of the three-volume Divine Office adds to the euphoria of the new status of the ordained minister. Besides expanding one's private library the Divine Office gives the newly ordained a sense of being "clerical". It is not an common to see a pious if not sanctimonious deacon moving around the compound saying his office. But unless one develops a love and appreciation of the psalms as well as assimilating the sense of duty to pray for the entire Church, one very soon gets tired of saying the liturgy of the hours.

Some of the factors that lead to the deterioration in the praying of the Office include fatigue due to the manifold pastoral activities, having pastoral programs that conflict with the set times of praying the liturgy of the hours, social obligations that require one to stay away during the time of

prayer, laziness, drinking, having a sense of embarrassment and a lack of courage to pray where others do not, failure to become familiar with the intricacy of the book of the liturgy of the hours, getting involved in so many things and claim to have no time for prayer, a sense of guilt for one's sins that diminishes fervour, the contrast between personal feelings and moods and the sentiments expressed in the psalms,¹ a desire to travel "light" and so to leave the breviary behind, and a lack of appreciation for the importance of the liturgy of the hours.

IMPORTANCE OF LITURGY OF THE HOURS²

In the first place a constant dedication to the celebration of the liturgy of the hours helps one to acquire regularity in prayer. Any meaningful priesthood cannot do without a prayer life. Celebration of the liturgy of the hours provides at least the bare minimum. Indeed one who regulates one's life in such a way that the hours for prayer remain sacrosanct may avoid some failures that otherwise are circumstantial. If prayer is the last act of the day then no evening can totally be abandoned to parties. or if prayer is the first act in the morning one gets an important sense of getting up prepared for the day.

Regular celebration of the liturgy of the hours also helps one acquire the discipline of selfless prayer. Usually in our private prayers we tend to concentrate on our needs or the needs of the dear ones. We also tend to pray in conformity to our sentiments. There is nothing wrong with that as long as it is not the only form our prayer life takes. The liturgy of the hours gives a solid biblical foundation to prayer.

Again the liturgy of the hours provide a forum for praying together as a presbyteral community. When this practice is cultivated it helps to build community life. It is wrong to think that only the religious should pray together. Communal prayer

¹ GILH, 101

² SC 84, 88; IRL 61, HILH 1-33.

is as important for religious as it is for diocesan priests. Those who preach to others the importance of praying together in a family should be the first to live out that teaching through praying together, particularly the divine office.

The purpose of studying the liturgy of the hours then is to help the future priest acquire the discipline of praying regularly the prayer of the Church. Secondly it is to help him to earn the spiritual benefits entailed in the regular celebration of the hours: benefits both for those for whom we pray as well as benefits of our personal growth in the journey towards God. This study also helps the future pastor to learn the necessary skills and ways of involving the faithful in the celebration of the prayer of the Church.

A NOTE ON THE STUDY APPROACH

The basic document used for study in this manual is the General Instruction to the Liturgy of the Hours, which can be found at the beginning of the first of the three volumes of the Divine Office. This is a long and rather complex document. For study purposes its contents have been re-arranged to make it more manageable. At every point references are made to the numbers within the General Instruction so that the student can read the original text himself. It is strongly recommended for a student to read the General Instruction himself. This helps him to understand what is studied in class. It also helps him to understand what important points are left out in class, for the available time cannot permit that every detailed is studied in class. Thirdly familiarity with the General Instruction helps one to make it a ready instrument and source of reference for whatever question one may have in future regarding the proper celebration of the liturgy of the hours.

Besides the General Instruction numerous bibliographic references are given at the beginning of the topic as usual for further study of the subject.

TERMINOLOGY

Several terms are used - even already here in the Introduction - with regard to the liturgy of the hours. These include the “breviary”, the “liturgy of the hours”, the “divine office”; as well as other terms that refer to particular components in that ensemble such as “office of readings”, “matins”, “lauds”, etc. It is worthwhile therefore, before proceeding, to give a description of each of these terms.

Breviary

The term “breviary” as the word itself suggests, denotes a book that is in turn a summary of several other books. Indeed it is the case that the history of the divine office has seen the combination of many books such as the book for psalms, the hymnal containing all hymns used during the celebration of the liturgy of the hours, the antiphonal containing all the antiphons, a book for biblical pericopes, accounts of the lives of saints, as well as books containing the writings of saints and great men and women of the Church. In order to celebrate the liturgy of the hours wherever one went one needed to carry along a whole library of books. For that reason it was necessary to combine the different books into one. This partly explains the complexity of the book. Thus the term “breviary” in itself does not describe the contents of the book. Rather it refers to it as a combination of several books.

Divine Office

The term “divine office” was used to describe this form of official prayer of the Church prior to Vatican Council II. It is in little use today.

Liturgy of the Hours

This is the term used in the reform of Vatican Council II. It is descriptive of these prayers in as far as they are a form of sanctification of time. This “sanctification of time” is not

meant to be understood in the sense that all time is profane, and only certain moments during the day are sanctified. Rather it is to be understood in the sense that these moments in which we celebrate the liturgy of the hours recall us to what all time is meant to be, namely: lived in the presence of God and fruitful with salvific works. “Liturgy of the Hours” is the preferred term to describe this form of prayer today.

The different components that make up the liturgy of the hours such as the office of readings, lauds, vespers, matins³ and Complines will be discussed later as they come.

HISTORICAL NOTE

JESUS EXERCISE OF AND MANDATE TO PRAY⁴

Christ often prayed privately, whether alone or before others. When his mission from the Father was revealed,⁵ before he called the apostles,⁶ at multiplication of loaves,⁷ when he was transfigured on the mountain,⁸ when he raised Lazarus

³ Formally a nocturnal hour, after the revision it is adapted to be said at any hour. It has fewer psalms and longer readings. It now has the name “Office of Readings”. (SC, 89).

⁴ GILH, 3-5.

⁵ Luke 3:21-22 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

⁶ Luke 6:12 Now during those days he went out to the mountain to pray; and he spent the night in prayer to God.

⁷ Matthew 14: 19; Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds.

⁸ Luke 9: 28-29 Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became dazzling white.

from the dead,⁹ when he prayed for Peter,¹⁰ when he went into the hills.¹¹ Christ spent entire nights in prayer. He prayed as his passion was approaching,¹² during the agony in the garden,¹³ on the cross.¹⁴ Much of Christ's earthly life was dedicated to prayer.¹⁵ He continues to intercede for us at the right hand of the Father.¹⁶

Christ also participated in Jewish public prayer. It was his custom to pray in the synagogue.¹⁷ He prayed in the temple and called it a house of prayer.¹⁸ He said the usual daily prayers

⁹ John 11: 41-42. So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me."

¹⁰ Luke 22:32 "...but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers."

¹¹ Luke 6:12 Now during those days he went out to the mountain to pray; and he spent the night in prayer to God.

¹² John 12:27 "Now my soul is troubled. And what should I say 'Father, save me from this hour'? No, it is for this reason that I have come to this hour. Father, glorify your name."

¹³ Matthew 26:36-44ff: And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want..."

¹⁴ Luke 23:34, and parallels: Then Jesus said, "Father, forgive them; for they do not know what they are doing." His very last action on earth was a prayer: Luke 23:46: Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last.

¹⁵ Hebrews 5:7 In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission.

¹⁶ Hebrews 7: 25 Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them.

¹⁷ Luke 4:16 When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom.

¹⁸ Matthew 21:13 He said to them, "It is written, 'My house shall be called a house of prayer'; but you are making it a den of robbers."

such as the blessing before meals at the Last Supper¹⁹ and at Emmaus.²⁰ He sang psalms with his disciples.²¹

What Jesus himself did, he also commanded his disciples to do. He often told them to pray, to ask and to seek,²² and to do this in his name.²³ He gave them the Lord's prayer²⁴ and he instructed them on the importance of perseverance in prayer, with the parable of the unjust judge.²⁵ He also instructed them on the necessary attitude during prayer which includes humility,²⁶ watchfulness and confidence in the goodness of the Father and the power of the intercession of the Son;²⁷ as well a purity in intention in order to be worthy of God.²⁸

However, even though Jesus instead very much on the necessity of praying constantly, he did not directly prescribe the official prayer of the Church as we have it today. Rather this is result of a long evolution or prayer by different

¹⁹ Matthew 26:26 While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body."

²⁰ Luke 24:30 When he was at the table with them, he took bread, blessed and broke it, and gave it to them.

²¹ Matthew 26:30 When they had sung the hymn, they went out to the Mount of Olives.

²² Matthew 5:44; 7:7; 26: 41 and parallels.

²³ John 14:13f, etc

²⁴ Mt 6: 9-13 for a more elaborate discussion on the Our Father see also *Catechism of the Catholic Church, section two: the Lord's Prayer.*

²⁵ Luke 18:1. See also *Catechism of the Catholic Church*, nos. 2742-2745.

²⁶ Luke 18: 9-14: the parable of the proud Pharisee and the humble Publican at prayer. See also *Catechism of the Catholic Church*, nos. 2729-2733.

²⁷ John 14:13-14: I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it. On Filial Trust during prayer see also *Catechism of the Catholic Church*, nos. 2734-2740.

²⁸ Mark 6:5-8: But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words.

communities. As a matter of fact the only prayer that Christ taught to his disciples was the Our Father.

THE PRACTICE OF AND TEACHING OF THE APOSTLES ON PRAYER ²⁹

On the day of Pentecost, the Spirit of the Promise was poured out on the disciples, gathered “together in one place.”³⁰ While awaiting the Spirit, “all these with one accord devoted themselves to prayer.”³¹ The Spirit who teaches the Church and recalls for her everything that Jesus said³² was also to form her in the life of prayer.

In the first community of Jerusalem, believers “devoted themselves to the apostle’s teaching and fellowship, to the breaking of bread and the prayers.”³³ In the first place these were prayers that that the Christian community heard in the Scriptures, but also that they make their own - especially those of the psalms, in view of their fulfilment in Christ.³⁴ The Holy spirit, who thus keeps the memory of Christ alive in his Church at prayer, also leads her towards the fullness of truth and inspires new formulations of prayer. These formulations are developed in the great liturgical and spiritual traditions. But the forms of prayer revealed in the apostolic and canonical Scriptures remain normative for Christian prayer, and are evident in the Liturgy of the Hours. They are principally prayer

²⁹ *Catechism of the Catholic Church*, nos. 2629-2631.

³⁰ Acts 2:1

³¹ Acts 1:14.

³² Cf. John 14:26.

³³ Acts 2:42.

³⁴ Luke 24:44: Then he said to them, "These are my words that I spoke to you while I was still with you that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled."

of Blessing and Adoration, of Petition, of Intercession, of Thanksgiving and of Praise.³⁵

Besides being dedicated to prayer, like Christ, the apostles also enjoined the faithful to pray. They urged them to pray to the Father,³⁶ through Christ,³⁷ in the Holy Spirit.³⁸

LATER EXPANSION OF THE LITURGY³⁹

The development of the Liturgy of the Hours in its complicated form took place as a result of two impulses in the Church namely, on the one hand the desire to fulfil the Lord's command to pray always and on the other hand to balance that constant praying with the practical daily activities. Another factor that gave the Liturgy of the Hours an elaborate form is the need to pray as a community. Questions such as how to pray, when to pray, how long to pray had to be answered. Many realised that in order to pray continuously and at the same time meet the demands of material life a balance had to be struck. That balance consisted in setting up certain hours of prayer during the day, and leaving the other hours for work and other activities. With such set hours one made sure to constantly be re-oriented to God and his will and to be guided in one's activities. The different hours of prayer suggested themselves on different criteria, such as the natural divisions of night and day, or the hours mentioned in scripture in connection with prayer.

³⁵ *Catechism of the Catholic Church*, nos. 2626-2643.

³⁶ Hebrews 13:15 Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name.

³⁷ 2 Corinthians 1:20: For in him every one of God's promises is a "Yes." For this reason it is through him that we say the "Amen," to the glory of God. Colossians 3:17: And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

³⁸ Jude 1:20 But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit.

³⁹ This section is very briefly passed over. For further reading see Martimort in the Bibliographical References at the beginning of the topic.

After the peace wrought in by Constantine two major forms of praying the hours merged, namely the Cathedral office and the monastic office. By Cathedral office is meant the gathering of a local community around the bishop and the presbyterium to pray together, usually in the morning and in the afternoon. The different monastic communities also worked out their own ways of carrying out the command to pray always.⁴⁰ These also varied one community from another. In general, however, they were more strict than the Cathedral office, and this is understandable. They had given themselves to serving God exclusively, and dedicated most if not all their time to that. Their Psalter included a greater number of psalms. The psalms and scriptures were read in on a *lectio continua* basis.

He Egyptian Urban monasticism worked out a system of praying the liturgy of the hours that was a kind of merger between the Cathedral and the Monastic traditions. They are largely responsible for the form of the liturgy of the hours as we have it today. To the usual morning and evening prayer they also added a third hour,⁴¹ a sixth hour,⁴² a ninth hour⁴³ and late at night.⁴⁴

⁴⁰ Regarding the relation between Monasticism and the origins of the Liturgy of the Hours see: "The Coming of Monasticism and the Divine Office" in Don Gregory Dix, *The Shape of the Liturgy*, San Francisco: Harper and Row Publishers, 1945. Pp. 319-332.

⁴¹ It was about this time that the Holy Spirit descended on the apostles who had been at prayer: enabling them to evangelise without fear. Acts 2: 1-15.

⁴² Acts 10: 9: "About noon the next day, as they were on their journey and approaching the city, Peter went up on the roof to pray."

⁴³ Acts 3: 1: "One day Peter and John were going up to the temple at the hour of prayer, at three o'clock in the afternoon..."

⁴⁴ Acts 16: 25 "About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them..."

VATICAN COUNCIL II REVISION⁴⁵

Vatican Council II revised the office to meet modern circumstances.⁴⁶ The following are the main elements of reform in the Vatican Council II office: a) the office has been revised to correspond to the real hours of work: the principle hours being morning and evening (Lauds and Vespers), the prime hour has been suppressed, the Prayer During the Day has been made flexible; b) the Liturgy of the Hours now is revised in such a way that it gives room for meditation and assimilation through: reduction of the psalms to be recited; now there is a four-week cycle instead of one. In other words it takes four weeks to go through all the psalms whereas before it took one week. Moments of silence have been placed in the psalms. There is greater variety of texts. There is also greater provision of explanatory titles to make the prayer understandable; c) there is a greater selection of scriptural texts, and an effort to make them harmonise with the texts of the lectionary for Mass; d) the readings from the fathers have been edited to improve their quality; e) the calendar of saints has been pruned, removing saints whose historical accounts are dubious; f) intercessions at morning and evening prayer have been added.

THE LITURGY OF THE HOURS TODAY

In spite of the Renewal of the Liturgy of the hours to make it a prayer of all the faithful, to many of the faithful the breviary is a mysterious book marked with numerous ribbons and usually encased in black leather jackets which only priests and some religious read at certain hours of the day. Those who ever come close to this book and open a page at random are not made any the wiser regarding this book. On the same page

⁴⁵ SC 89-101.

⁴⁶ See Paul VI. Apostolic Constitution Promulgating the Divine Office as Revised in Accordance with the Decree of the Second Ecumenical Council of the Vatican.

one might find intercessions, invitational ant. Psalm, hymn; as well as instructions in red and other texts in bold or cursive. One can hardly make out where to begin and how to proceed. In practice only very few do pray the liturgy of the hours.

One wonders therefore what needs to be done and has not been done in order to make the Liturgy of the Hours a prayer of the average faithful. In contrast to the average Catholic it is edifying to observe how the ordinary Moslem is dedicated to praying three times a day, in a language that is not the mother tongue, and quite often even in public places which are not set apart for prayer. It is a challenge to consider why the same does not happen with regard to the Liturgy of the Hours.

Some of the reasons why the liturgy of the hours is a form of prayer only for a few in the Church are: a general decline of Christian practices, lack of adequate catechesis, wrong and long tradition that the liturgy of the hours is the prayer of clerics and monks, the very complexity of the book, the problem of translation of the office in local languages particularly in poor areas, lack of adequate familiarity with the scriptures, the modern tendency to emphasise personal and subjective forms of prayer and the even the high cost of the book(s).

THEOLOGY

PRAISE GIVEN TO GOD IN THE CHURCH AND IN HEAVEN⁴⁷

One of the basic principles of liturgy is communication with God through various means including praise. Indeed very destiny of the human heart is to one day have the chance to

⁴⁷ GILH, 15-16. Cf. "Celestial Liturgy and Terrestrial Liturgy" in Cyprian Vagaggini, *Theological Dimensions of the Liturgy*, Collegeville: The Liturgical Press, 1976, pp. 259-266.

know God as he really is. Because of his infinite beauty and goodness, the human being cannot help but continue praising him, and in that consists man's deepest longings. Praise of God in prayer and particularly in the liturgy of the hours may not have that exhilarating joy it should have for a number of reasons including fatigue, a sense of sin, worldly distraction, and so on. In this sense it is proper to refer to it as a *sacrifice* of praise, for it is made with an effort; more an act of the will than of desire. But in fact it is a great honour as we hope one day to discover, to stand before the throne of God and praise him. Through the Liturgy of the Hours we join the heavenly choir that gives praise to God continuously. We also anticipate that everlasting joy of praise.

EXERCISE OF CHRIST'S PRIESTLY OFFICE⁴⁸

The liturgy of the hours is in the first place the exercise of Christ's priestly office through his body the Church. He accomplished the sanctification of the world through his sacrifice on the cross. That was sufficient, once and for all. However, he continues to lead those whom he redeemed to the sanctity he attained for them through the Eucharist and through communal prayer especially the prayer of the Liturgy of the Hours. Whenever two or three are gathered in his name there he is too. That explains why it does not matter when the prayers do not correspond to one's mood or sentiments. One may be sad and have to pray a joyful psalm. Or one may be in the mood to celebrate and yet have a psalm of lamentation for that hour. Since Christ prays through us, it is certain that there is somewhere part of his body that needs just the praying of that psalm. All we have to do is to strive to identify with the sentiments of the prayer. It also explains why the needs of the whole Church are covered in general in the intercessions. It

⁴⁸ GILH, 13. Cf. "The Heavenly Priesthood of Christ" in Cyprian Vagaggini, *Theological Dimensions of the Liturgy*, Collegeville: The Liturgical Press, 1976, pp. 254-259.

explains in the third place why some receive the mandate to say the Liturgy of the Hours, so that Christ's continuing work of salvation may be carried out ceaselessly.

In the liturgy of the hours a dialogue is effected between God and human beings. His saving word is read and nourishes our souls. We pray to him asking with faith for our spiritual needs. We are schooled in selfless prayer which in itself increases our holiness.⁴⁹

MADE EFFECTIVE BY THE HOLY SPIRIT⁵⁰

It is the Holy Spirit that makes all our prayer effective. He helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words.⁵¹ He helps us to understand the scriptures when we read them. But in order that the Holy Spirit makes prayer effective in our lives, he requires that we pray not just with words, but that we offer authentic worship in spirit and in truth.⁵² This means that we say the prayers attentively and with devotion, making the words our own and attuning the mind to the voice.⁵³

PRAYER OF THE CHURCH JOINED TO CHRIST⁵⁴

All the baptised become one body with Christ. His gifts flow from him into the Church as from the head to the body. And so the Church shares in his ministry of sanctification. The

⁴⁹ GILH, 14, 17.

⁵⁰ GILH, 8.

⁵¹ Romans 8: 26.

⁵² John 4: 23.

⁵³ GILH, 19.

⁵⁴ GILH, 6-7.

liturgy of the hours have a communal character, since the Church prays as the body of Christ.⁵⁵

SANCTIFICATION OF THE HOURS OF THE DAY⁵⁶

The best form of sanctification of the day is expressed in the way we live: doing our duties perfectly and happily; accepting the crosses that come our way and that we cannot avoid, using every opportunity to do good; bringing light and warmth in the lives of those we meet; using every moment of our life fruitfully. Prayer should lead us to that. When this basic element of a holy life is lacking prayer itself becomes a farce, a form of hypocrisy; it may even become offensive to God, depending on how far removed our ways are from his will. But just because our life has not yet arrived at that holiness, we should not for that reason give up prayer. It helps us on our journey towards the ideal. It rings down divine assistance, it turns our minds constantly towards the idea; the very effort to pray is an indication of our effort to get to the ideal, in spite of our weakness. Precisely because we are weak, we need the constant assistance of God which we obtain through prayer.

The praying of the Hours is in fulfilment of Christ's command to his followers to pray always. And like all God's commands this was given for our good. He who knows us better than we know ourselves told us that cut off from me you can do nothing. We pray always because our enemy is like a roaring lion, looking for someone to devour, and he never tires. We pray so that everyone of our daily activities may be sanctified. The liturgy of the hours is effective to the extent that it recalls our attention back to God, and to the extent that it recalls our actions to their true value. Like the Eucharist the liturgy of the hours becomes the culmination and source of pastoral work.⁵⁷

⁵⁵ GILH, 9.

⁵⁶ GILH, 10-11.

⁵⁷ GILH, 18.

RELATIONSHIP WITH OTHER FORMS OF PRAYER

WITH THE HOLY EUCHARIST⁵⁸

When we consider their historical origins, there was little connection between the Eucharist and the liturgy of the hours. The Reform of Vatican Council II however, has strove to make the two complementary. It states that the liturgy of the hours extends the Eucharist to the various hours of the day.⁵⁹ At the same time the liturgy of the hours is an excellent preparation for Mass. This means that effort should be made to celebrate it before the celebration of the Eucharist. Already one finds much reference to what is about to be celebrated in the Mass. Moreover the two forms follow the same liturgical calendar, for instance in the celebration of the liturgical seasons, celebration of the calendar of saints, offices of the dead, etc. Again the scriptural readings are selected in such a way that they complement.⁶⁰ The psalms which are normally highly edited in the celebration of the Eucharist to form a response to the first reading, are more fully exploited in the liturgy of the hours. The gospel readings which are the principle readings in the celebration of the Eucharist hardly feature in the liturgy of the hours.⁶¹ The office of Readings gives a more fair continual reading of the Old Testament, whereas in the Eucharist the Old Testament is used mainly in correspondence with the gospel readings. Care is also taken that the same readings are not repeated in the Eucharist and the liturgy of the hours.⁶² Non-biblical readings are allowed in the Liturgy of the hours and not at the Eucharist. Often the antiphons at the liturgy of hours echo the main theme in the

⁵⁸ GILH, 12; 93-99.

⁵⁹ GILM 12, Cf. *Redemptionis Sacramentum*, no. 41.

⁶⁰ GILH, 143.

⁶¹ GILH, 144

⁶² GILH, 146.

Eucharist. Again the concluding prayer at the liturgy of the hours, particularly for feast days is often the same as the concluding prayer at the Eucharist.

WITH POPULAR DEVOTIONS

WITH PRIVATE PRAYER

“The Divine Office, because it is the public prayer of the Church, is a source of piety and a nourishment for personal prayer. For this reason, priests and others who take part in the divine office are earnestly exhorted in the Lord to attune their minds to their voices when praying it.”⁶³

GENERAL STRUCTURE OF CELEBRATION⁶⁴

Basically the Liturgy of the Hours is a prayer of dialogue between God and the praying community. God speaks through various ways including the readings: both the long readings of the Office of Readings and the shorter readings of the Psalter; as well as the psalms in which God is presented as addressing his people. The praying community responds through those psalms in which human sentiments are expressed before the God. It also communicates through intercessions and petitions, through responsories after listening to the readings, through song, through the praying of the Our Father, the concluding prayer, etc.

In its broad features the Liturgy of the Hours includes the opening hymn, the psalmody the reading and the prayers. Below we examine the different parts one by one.

⁶³ SC, 90.

⁶⁴ GILH, 33

INDIVIDUAL PARTS

OPENING FORMULARY⁶⁵

The whole office is normally begun with an invitatory. This consists in the verse *Lord, open our lips*: And we shall praise your name, and Psalm 94 or an alternative psalm.⁶⁶ The same invitatory is used for Lauds or for the Office of Readings, depending on which begins first. As we begin the official communal prayer we ask God to open our lips, for it is assumed that this is our first action of the day: that of praising his name. As we do this we sign our lips and our hearts signifying that we do not only proclaim his praise with our lips but also with our hearts, we love him. This invitatory verse and psalm daily invite the faithful to sing the praises of God, hear his voice, hearken to his will, and look forward to his rest. Consider for instance the verse which is almost a plea “O that today you would listen to his voice! ‘Harden not your hearts as at Meribah, as on that day at Massah in the desert when your fathers put me to the test; when they tried me, though they saw my work.” This is what makes psalms a real dialogue with God. Like a friend he pleads with us for our own good. The Letter to the Hebrews makes an extensive commentary on just this verse.⁶⁷

Lauds - when preceded by the Office of Readings - and Vespers begin with the introductory verse *O God, come to our aid: O Lord, make haste to help us*. The *Glory be to the Father* with *Alleluia* follows. The *Alleluia* is omitted during Lent.

⁶⁵ GILH, 34, 41, 60.

⁶⁶ The alternatives provided are psalm 99, 66 and 23.

⁶⁷ Hebrews 3:7-4:16.

HYMNS AND NON-BIBLICAL SONGS⁶⁸

The hymn follows immediately after the opening formulary. It should be such that it expresses the particular characteristic of each hour or feast. It makes an easy and pleasant opening to the prayer, especially in communal celebrations. The hymn is traditionally concluded by a doxology, which is usually addressed to the same divine person as the hymn itself. This is a point worth taking into account if one feels inspired to compose hymns for the Office.

For the sake of variety in the Office of the ordinary time of the year, there are two series of hymns for each Hour, to be used on alternate weeks. New hymns can be given melodies of the same rhythm and metre as the traditional ones. Episcopal Conferences have the prerogative to introduce new compositions, provided they suit the spirit of the Hour, season or feast. “One should constantly beware of permitting those popular songs which are of no artistic value and completely unworthy of the liturgy.”⁶⁹

One may therefore 1) sing the given hymn if one knows the tune, 2) substitute the tune with another of the same metre,⁷⁰ 3) replace the hymn with one which is adapted to the hour and to the season, 4) compose new hymns which are subject to approval, 5) recite the hymn, although this should be a last resort, since hymns are essentially meant to be sung.

THE PSALMS⁷¹

The psalms are arranged as follows: at Lauds, besides the Introductory psalm, the main Psalter consists of a psalm, an Old Testament canticle and another psalm. At Vespers the

⁶⁸ GILH, 42; 173-178

⁶⁹ GILH; 178.

⁷⁰ demonstrate how to calculate metre.

⁷¹ GILH, 43; 100-109; 121-135. See also SC 90-91; CB 33; 110-135.

Psalter consists of two psalms followed by a New Testament canticle,⁷² from either the Epistles or the book of Revelation.

Psalms have a lot to commend them as Christian prayer. In the first place they are part of Scripture and as such they were composed under the inspiration of the Holy Spirit. Secondly they have the added advantage of being time-tasted. They have been prayed by generations of God's people. They also evoke a wide variety of holy and wholesome thoughts: of thanksgiving, praise, plea for forgiveness, supplication, consolation, etc.

However, it is important to bear in mind their literary character: that they were not composed merely as prayer, nor as a text to be read at liturgical gatherings. Rather they were composed as songs of praise, and as such they a best sung rather than recited.

CURSING PSALMS - EXCURSUS

In the psalter the psalms are re-interpreted to become Christian prayer. That means that they are seen in the light of Christ. Even cursing psalms seen in this manner can be turned into our prayer. Consider Number 109 of the General Instruction to the Liturgy of the Hours explains the messianic interpretation of psalms and cites as example psalm 109. This is one of the cursing psalms. Read with a messianic interpretation, this psalm makes complete sense as Christian prayer.

The first verses are attributable to Christ the persecuted servant:

“To the leader. of David. A Psalm.” Do not be silent, O God of my praise.

2 For wicked and deceitful mouths are opened against me, speaking against me with lying tongues.

⁷² About the Canticles see also GILH, no. 136-139.

3 They beset me with words of hate, and attack me without cause.

4 In return for my love they accuse me, even while I make prayer for them.

5 So they reward me evil for good, and hatred for my love.

The next section which, in fact is placed in inverted commas, is a section of curses. The victim is actually quoting what his tormentors are saying of him. It is not difficult to identify such sentiments with Christ's accusers at the time of his condemnation. The section runs:

6 They say, "Appoint a wicked man against him; let an accuser stand on his right.

7 When he is tried, let him be found guilty; let his prayer be counted as sin.

8 May his days be few; may another seize his position.

9 May his children be orphans, and his wife a widow.

10 May his children wander about and beg; may they be driven out of the ruins they inhabit.

11 May the creditor seize all that he has; may strangers plunder the fruits of his toil.

12 May there be no one to do him a kindness, nor anyone to pity his orphaned children.

13 May his posterity be cut off; may his name be blotted out in the second generation.

14 May the iniquity of his father be remembered before the LORD, and do not let the sin of his mother be blotted out.

15 Let them be before the LORD continually, and may his memory be cut off from the earth.

The third section is the victim's appeal to God's mercy. That is not easy to reconcile with Christ's prayer for those who crucified him. But one has to remember that his prayer was for the soldiers who carried out their duty not knowing what they were doing. That may not be equally true of the others of whom he said "blind if you were you would have no sin, but now that you maintain that you see you sin remains". They knew what they were doing. Divine mercy is ever available to those who repent however great their crime. But divine justice is terrible to the unrepentant sinner, a fact we often ignore.

16 For he did not remember to show kindness, but pursued the poor and needy and the broken-hearted to their death.

17 He loved to curse; let curses come on him. He did not like blessing; may it be far from him.

18 He clothed himself with cursing as his coat, may it soak into his body like water, like oil into his bones.

19 May it be like a garment that he wraps around himself, like a belt that he wears every day."

20 May that be the reward of my accusers from the LORD, of those who speak evil against my life.

Then the psalm continues to describe the torments of the just man who prefigures Christ:

21 But you, O LORD my Lord, act on my behalf for your name's sake; because your steadfast love is good, deliver me.

22 For I am poor and needy, and my heart is pierced within me.

23 I am gone like a shadow at evening; I am shaken off like a locust.

24 My knees are weak through fasting; my body has become gaunt.

25 I am an object of scorn to my accusers; when they see me, they shake their heads.

26 Help me, O LORD my God! Save me according to your steadfast love.

27 Let them know that this is your hand; you, O LORD, have done it.

28 Let them curse, but you will bless.

The last section once again points to divine justice which defends the defenceless against his tormentors:

Let my assailants be put to shame; may your servant be glad.

29 May my accusers be clothed with dishonour; may they be wrapped in their own shame as in a mantle.

30 With my mouth I will give great thanks to the LORD; I will praise him in the midst of the throng.

31 For he stands at the right hand of the needy, to save them from those who would condemn them to death.

READINGS⁷³

Sacred scripture is read publicly in the liturgy not only in the celebration of the Eucharist but also in the Divine Office. This liturgical reading of scripture is offered by the Church herself and not by the decision or whim of a single individual. In liturgical celebration prayer always accompanies the reading of sacred scripture. In this way the reading may bear greater fruit, and conversely prayer, especially through the psalms, may be more fully developed by the reading and encourage more intense devotion. That is why there are responsories provided between the readings. For the same reason the readings of the Office of Readings are preceded by psalms, so that the whole exercise becomes a dialogue between God and his people.

⁷³ GILH, 44-46; 140-158; 166-168; 248-249; 251.

In the Office of Readings the continuous reading of scripture is fostered. The wish of the Church is that a more representative portion of the Holy Scriptures will be read to the people over a set cycle of years. If the continuous readings are interrupted because of a solemnity, feast, or special celebration, in the same week it is permissible, taking into account the sequence for the whole week, either to join the passages to be omitted with the ones remaining, or to decide which texts are to be preferred.

In the liturgy of the Hours, there may be a longer or a shorter reading of sacred scripture. A shorter reading is given according to the liturgical day, season or feast. It emphasises certain short passages, which may receive less attention in the continuous reading of the scriptures.

A longer scripture reading may be chosen, as an alternative, especially for celebrations with the people. It may be taken from the Office of Readings or from the passage read at Mass, and especially from those texts left unread for various reasons. On occasion, there is no reason why a more suitable reading may not be chosen.

The second of the long readings of the Office of Readings is usually non-biblical. It may be from the Fathers of the Church, or it may be hagiographical, or from the documents of the Church. This is another way how the Liturgy of the Hours complements the Eucharist: at the Eucharist it is not permissible to take any non-biblical reading, however noble. The point is to emphasise the prominence of the inspired word of God. Having appreciated that importance now in the Liturgy of the Hours it is permissible also to exploit the wealth of thought of the Church's tradition.

GOSPEL CANTICLES⁷⁴

There are three gospel canticles in the liturgy of the hours: the Magnificat, the Benedictus and the Nunc Dimitis. The Benedictus and Magnificat express praise and thanksgiving for our redemption. The Nunc Dimitis is placed appropriately at the end of the day's work before retiring. The three canticles are given the same solemnity as the gospel readings in the celebration of the Eucharist: people stand when saying them, they also make the sign of the cross at the beginning of each canticle.

INTERCESSIONS AND PETITIONS⁷⁵

Intercessions in the Morning Prayer consecrate the day and its activities to God.⁷⁶ Petitions in the evening are more for the needs of the Church and the world in general. The last petition at the evening prayer is always for the dead.⁷⁷ In the office both intercessions and petitions are designated by a common name "Intercessions".⁷⁸ Both at Lauds and Vespers it is permissible to add special intentions apart from those given in the Divine Office.⁷⁹

THE OUR FATHER⁸⁰

The Our Father is important due to its origin and content. It is the prayer taught by the Lord himself. It sums up our needs, both material and spiritual. It is for this reason recited three

⁷⁴ GILH, 50; 138

⁷⁵ GILH, 51; 179-193

⁷⁶ GILH, 181 It is useful at this point to examine at random a number of intercessions at morning prayer and notice in what ways they are meant to consecrate the day to God.

⁷⁷ GILH, 186

⁷⁸ GILH, 182

⁷⁹ GILH, 188

⁸⁰ GILH, 52; 194-196

times: at Lauds, at Mass and at Vespers. It concludes the intercessions during the liturgy of the hours.

CONCLUDING PRAYER⁸¹

Its role is to conclude the hour. It also evokes the particular character or occasion of celebration. For this reason, in the Office of Readings it is normally proper to the day. At Lauds, Midday and Vespers it is proper to the season or occasion celebrated. However, at Compline it is always from the Psalter. On ferial days too it is taken from the Psalter.

BLESSING

If the office is lead by a cleric, there are three forms of blessing. The simple blessing runs af follows:⁸²

Cleric: The Lord be with you

People: and also with you

Cleric: May Almighty God bless you,

The Father, and the Son, and the Holy Spirit

People: Amen

Solemn blessing is as follows:

C. The Lord be with you

P. And also be with you

C. Three forms of invocation of a blessing over the people⁸³

⁸¹ GILH, 53; 197-200

⁸² See LH p. [13].

Each time the people all answer: Amen. The blessing is always concluded with the simple blessing: May Almighty God bless you, the Father, and the Son, and the Holy Spirit. The people respond: Amen

Alternatively a Prayer over the People may be said as follows: after “The Lord be with you” and deacon’s invitation: “Bow your heads...” a prayer over the people is said.⁸⁴ The people respond: Amen. The cleric says “May Almighty God bless you, The Father, and the Son, and the Holy Spirit. The people respond: Amen. The people are then invited to leave: Go in peace of Christ. They Answer: Thanks be to God⁸⁵

If the Liturgy of the Hours is lead by a lay minister, or she does not make the sign of the cross over the people. Rather, together with the people they sign themselves. The conclusion varies according the hour celebrated.

At Morning and Evening Prayer:

L: The Lord bless, and keep us from all evil, and bring us to everlasting life.

⁸³ This solemn form of blessing is given in the Missals (portable Sunday Missals, Daily Missals and Sacramentary), after “The Order of Mass”. However these blessings are not exclusive to Mass. There is indicated with a rubric: “The blessings which are given here may be used at the end of Mass, or after the liturgy of the word, the office and the celebration of the sacraments.”

⁸⁴ It is usual to here people say “May the blessing of Almighty God, Father Son and Holy Spirit, descend upon you and remain with you for ever.” However, this form is not indicated in the present missal or Office. Nor is the form that puts the definite article at the beginning of rather than before the name of each person of the Trinity: “May *the* Almighty God bless you, Father, Son and Holy Spirit.”

⁸⁵ Other forms are not given in the official text such as: Let us continue to bless the Lord, Let us go in the peach of Christ, etc. nor does the rubric say that one can use “these or similar words”.

P: Amen⁸⁶

At Office of Readings and Prayer during the Day

L. Let us praise the Lord...⁸⁷

P. Thanks be to God

At Night Prayer

L. The Lord grant us a quiet night and a perfect end

P. Amen⁸⁸

Then an Anthem to the Blessed Virgin is sang.

OTHER PARTS WHICH HELP IN PRAYING THE PSALMS⁸⁹

Headings

In the psalter the headings are placed before each psalm or canticle. They are in red. Next to them is the psalm quotation, or the biblical reference from which the psalm is extracted. Their purpose is to indicate the meaning and importance of the psalm in Christian life. They are not meant to be read allowed. However, a period of silence may help the people to read them for themselves.

⁸⁶ At these hours the leader does not then add: "Let us praise the Lord" nor the people respond "Thanks be to God".

⁸⁷ At these Hours the conclusion is not preceded with "The Lord bless us..." in fact the two forms of conclusion are never used together as it commonly occurs. Note also that you make this conclusion if no other hour follows. Otherwise the conclusion is omitted until the hour that follows is ended. Then comes the appropriate conclusion.

⁸⁸ The leader does not then add: "Let us bless the Lord..."

⁸⁹ GILH, 110-120

Antiphons

An antiphon begins and concludes each psalm or canticle. It is preceded by the abbreviated words: *Ant.* The antiphon is put in the same font as the psalm. It forms part of the text to be prayed aloud. In the psalter the antiphon is preceded by the “Glory to the Father.”⁹⁰

The purpose of the antiphon is to give in a nutshell what is contained in the psalm or canticle. At the beginning of the psalm they anticipate its contents. At the end they are a kind of résumé of its contents. They place in better light a phrase worthy of particular attention. And so they help exclude arbitrary accommodation of the psalms. They also help focus on the particular celebration when they are proper.⁹¹

Interpretative phrases

The interpretative phrase is placed after the heading. It is placed in cursive black font. At the end of it is the indication of its source. Interpretative phrases may be drawn from the New Testament or from the Fathers. Like the headings, they too are not meant to be read aloud.⁹² Their purpose is to give a Christological interpretation of the psalm. They also are an invitation to pray in a Christian way.

*Responsories*⁹³

There are two types of responsories, those in the Office of Readings and those at Lauds and Vespers. In the Office of Readings the responsory to the first reading is always biblical.

⁹⁰ Tradition has aptly employed this to attribute to the prayer of the Old Testament a quality of praise and a Trinitarian meaning (GILH, 123).

⁹¹ GILH, 116-119.

⁹² However, on ordinary Sundays and weekdays of the year, if the Office is not sung, the phrases attached to the psalms may be used instead of the antiphons, if desired. (GILH, no. 114).

⁹³ GILH, 49, 89, 169-172

Its purpose is to cast new light on the passage just read. It also places the reading in the context of the history of salvation, giving a New Testament interpretation of Old Testament readings. It turns the reading into pray and contemplation while at the same time adding to prayer greater variety and beauty. The responsory to the second reading is less strictly linked to the text of the reading. It therefore fosters greater freedom in meditation.

The responsories at Lauds, Vespers and Compline serve the same purpose but in a simpler way, that is, they enable the word of God to penetrate more deeply.

*Silence*⁹⁴

Silence serves to allow assimilation of the prayers. It may occur at the non-read texts so that individuals can read them to themselves. After the reading before the responsory there may be a period of silence. Or silence may replace the responsory and serve as a longer period of reflection on the reading.

INDIVIDUAL HOURS*

INTRODUCTION TO THE WHOLE OFFICE⁹⁶

The introduction to the liturgy of the hours of any day begins with the invitatory formula O Lord open our lips... followed by an invitatory psalm. The invitatory psalm may be chosen

⁹⁴ 201-203. Regarding the general meaning of silence in the liturgy see also “**Error! Reference source not found.**” on page **Error! Bookmark not defined.** above.

⁹⁵ See also SC 88, 94, GNLY 3, GILH 37-99.

⁹⁶ GILH, 34-36

from the four psalms: Ps. 94, 99, 66 and 23.⁹⁷ This introduction is said either at the beginning of the Office of Readings or at the beginning of Lauds, depending on which one a person takes first.

The invitatory psalm is said in praise of God for his marvellous works. It is also said in preparation of the day; that the day may be spent in obedience to the voice and will of God.

PRINCIPLE HOURS

“By the venerable tradition of the universal Church, Lauds as Morning Prayer and Vespers as evening prayer are the two hinges on which the daily Office turns; hence they are to be considered as the chief Hours and are to be celebrated as such.”⁹⁸ Pastors of souls should see to it that the principal hours, especially Vespers, are celebrated in common in church on Sundays and on the more solemn feasts.⁹⁹ Those who lead a common life such as in a parish community are encouraged to celebrate at least these two principal hours in common. Individual faithful who cannot celebrate in common but are able to celebrate the Liturgy of the Hours are also encouraged to celebrate the principal hours.

Purpose of the Lauds and Vespers

Lauds are meant to sanctify the morning as is clear from many of its parts.¹⁰⁰ Celebrated at the rising of the sun they recall the resurrection of Christ. In fact the full name for “Lauds” is “Morning Lauds” or praises. “Vespers” on the other hand

⁹⁷ In the Morning and Evening Prayer book the alternative psalms are given. In the Breviary only psalm 94 is given, but the other alternatives can be found using the Index of Psalm towards the end of the book.

⁹⁸ GILH, 34, SC 89.

⁹⁹ SC, 100.

¹⁰⁰ GILH, 38.

takes its name from the Latin word “vesper” meaning “evening”. Vespers is celebrated in the evening when the day is drawing to a close, so that we may give thanks for what has been given us during the day, or for the things we have done well during it.¹⁰¹ This evening sacrifice also commemorates Christ’s salvific sacrifice offered both symbolically at the Last Supper and in reality on the afternoon of the following day. Vespers help us set our hope in Christ, the Sun that never sets.

*Procedure of Lauds and Vespers*¹⁰²

Lauds and Vespers begin with the introductory verse *O God, come to our aid: O Lord, make haste to help us*. The *Glory be to the Father* with *Alleluia* follows. The *Alleluia* is omitted during Lent. This form of introduction of introduction is not used when the invitatory immediately precedes Lauds. A suitable hymn is then said or sung. The hymn should express the particular characteristic of each Hour or feast. It makes an easy and pleasant opening to the prayer, especially in communal celebration.

The psalmody follows the hymn. Then follows a short or long reading after the psalmody. A short reading is given according to the liturgical day, season or feast. It is to be read and heard as the true proclamation of the word of God; it emphasises certain short passages which may receive less attention in continuous reading of the scriptures. A longer scripture reading may be chosen, especially for celebration with the people. It may be taken from the Office of Readings or from the passage read at Mass, and especially from those texts left unread for various reasons. On occasion a more suitable reading may be chosen in accordance with the appropriate norms.¹⁰³

¹⁰¹ GILH, 39.

¹⁰² GILH, 41-54.

¹⁰³ GNLH, 248-249, 251

In celebrations with the people, a brief homily may be added to explain the reading. After the reading or homily there may be a silent pause. In response to the word of God, there may be a responsorial song, or a short responsory. This may be omitted if so desired. Other songs of the same type and for the same purpose may replace the responsory, provided that these are duly approved by the Episcopal Conference.

A gospel canticle is then solemnly recited or sung with its antiphon; at lauds it is the Benedictus, at Vespers it is the Magnificat. These canticles express praise and thanksgiving for our redemption. After the canticle: at Lauds, intercessions consecrate the day and its work to God; at vespers there are petitions. After the intercessions or petitions, the Lord's Prayer is said or sung by all. A concluding prayer follows immediately: for ordinary ferial days it is found in the Psalter; for other days in the Proper.

If a priest or deacon is present, he dismisses the people as at Mass with a blessing as at Mass. Otherwise the celebration is concluded with *The Lord bless us*, etc.

OTHER HOURS

*Prayer During the Day*¹⁰⁴

The idea of saying Prayer During the Day is in obedience to Christ's command that we pray always, and in following the tradition of Christians who down through the ages prayed during their daily activities. Three hours during the day have remained prominent namely before noon (*terse*), midday (*sext*) and afternoon (none). These are retained principally because they commemorate the events of our Lord's Passion and the first preaching of the Gospel.¹⁰⁵

¹⁰⁴ GILH, 74-83

¹⁰⁵ GILH; 75.

At least one of the Hours is to be celebrated by those who are not required to say all three, so as to preserve the tradition of praying during the day's work. The hour chosen should normally correspond to the time of day at which it is celebrated.

Prayer during the Day begins with the introductory verse *O God, come to our aid* with the *Glory be to the Father*, and (outside of Lent) *Alleluia*. Then a hymn is said corresponding to the Hour. After this comes the psalmody, then a short reading followed by a versicle. The Hour is concluded with a prayer, and at least in common recitation, by the acclamation *let us praise the Lord: Thanks be to God*.

*Compline*¹⁰⁶

Compline or Night Prayer is the final prayer of the day to be said before going to bed, even if this is after midnight.¹⁰⁷ (The Latin word *completorium*, which does not seem to have been used before the rule of St. Benedict, means: [the office] which concludes the Liturgy of the Hours and signals the end of the day.)¹⁰⁸ Compline, like the other Hours, begins with the introductory verse *O God, come to our aid* with the *Glory be to the Father*, and (outside of Lent) *Alleluia*. It is praiseworthy to follow the introductory verse with an examination of conscience. In common recitation it is made in silence or inserted into one of the penitential acts given in the Roman Missal. A suitable hymn is then said. Then follows the psalmody. It is always permissible to substitute the Sunday psalms on weekdays; this is particularly helpful for those who may want to recite Compline from memory.

¹⁰⁶ GILH, 84-92

¹⁰⁷ Communal celebration however, may require that Compline is said at an earlier time than the time for retiring to sleep, since different people go to bed at different times.

¹⁰⁸ Roguet, *The Liturgy of the Hours*, p. 109.

After the psalmody, there is a short reading and then the responsory *Into your hands*. Then follow the Gospel canticle with its antiphon - the combination of the whole Hour. The concluding prayer is said as in the Psalter. After the prayer the blessing the Lord grant us a quiet night is said even in individual recitation. Finally one of the antiphons of the Blessed Virgin Mary is said. In Eastertide this is always the *Regina caeli* (*Joy fill your heart, O Queen most high*).

OFFICE OF READINGS¹⁰⁹

The “Office of Readings” corresponds to the ancient “Matins”, which was theoretically a night office, but which, in fact, was generally anticipated in the afternoon or the day before, or even recited whenever one could!¹¹⁰

Purpose

The purpose of the Office of Readings is to present to the people of God and particularly to those who are consecrated to God in a special way, a more extensive mediation on sacred scripture and on the best writings of spiritual authors. Even though a more ample series of scripture readings is read daily at Mass, the treasures of revelation and tradition contained in the Office of Readings greatly assist spiritual progress. Priests especially should explore these riches. They will then be able to teach everyone the word of God they themselves have received.

¹⁰⁹ GILH: regarding the purpose and structure of the Office of Readings: 55-69; regarding the second reading which is taken from the fathers 159-168; regarding how the Office of Readings is arranged on solemnities: 228; regarding how the Office of Readings is arranged on feasts: 231; regarding the arrangement of the Office of Readings on Memorials: 235; how the Office of readings ought to be celebrated on a Memorial occurring in any of the privileged seasons: 239.

¹¹⁰ Roguet, *The Liturgy of the Hours*, p. 105.

Prayer should accompany the reading of sacred scripture to make it a conversation between God and man. Thus the Office of Readings, besides the readings themselves, consists in psalms, a hymn, a concluding prayer and other formulas, and has the character of true prayer.¹¹¹

Celebration

The Office of Readings may be recited at any hour of the day, or even in the night hours preceding day, after Vespers. In other words, one can anticipate a day by celebrating its Office of Readings after Vespers of the previous day.

If the Office of Readings is said before Lauds, it is preceded by the invitatory as indicated in numbers 34-36 of the General Introduction. Otherwise it begins with the verse *O God, come to our aid* with the *Glory be to the Father*, and (outside of Lent) the *Alleluia*.

A hymn is then said. This is followed by the psalmody, consisting of three psalms or sections of longer psalms. Then follows a versicle which is normally said between the psalmody and the readings. In this way the prayer is provided with a transition from the psalmody to listening to the readings. There are two readings: the first is from the scriptures, the second is either from the works of the fathers or Church writers, or is hagiographical. A responsory is said after each reading.¹¹² On Sundays outside of Lent, during the octaves of Easter and Christmas, on solemnities and feasts, the *Te Deum*¹¹³ is said after the second reading with its responsory. This hymn is omitted on Memorias and ferial days.

¹¹¹ GILH, 55-56.

¹¹² Cf. Nn. 169-172.

¹¹³ "The *Te Deum*, formerly used almost daily, is now reserved in exactly the same way as the *Gloria* at Mass, to Sundays outside Lent, to Solemnities and Feasts. By restricting its use, its festive character is set in clearly relief." Roguet, *The Liturgy of the Hours*, p. 106.

The Office of readings is concluded with the proper prayer of the day, and, at least in common recitation, with the acclamation *Let us praise the Lord: thanks be to God.*

VIGILS¹¹⁴

Normally the Office of Readings for vigils (or Evening Prayer I of Sundays and Solemnities) is of the same length as any other office. This is in consideration of those engaged especially in apostolic work. However, if a community would wish to celebrate a prolonged vigil, below is the procedure.

First, the Office of Readings should be celebrated as in the Divine Office as far as the readings inclusively. After both readings and before the *Te Deum*, canticles may be added, selected from the appropriate appendix.¹¹⁵ A gospel passage is then read,¹¹⁶ followed if desired by a homily; afterwards the *Te Deum* is sung and the concluding prayer said.

THE LITURGY OF THE HOURS AND THE CALENDAR¹¹⁷

This section deals with the rules that guide the choice of the office for each day of the year. It is useful for one to know the principles behind the arrangement for each respective day. Therefore it is a good practice to refer to this section at the beginning of a major season or day. However, one need not cram all the rubrics regarding the various items of the

¹¹⁴ GILH, 73, 206, see also vol. II of the Divine Office; the rubric on page p. 501*.

¹¹⁵ See Divine Office p. 647*

¹¹⁶ the gospel on solemnities and feasts is taken from the lectionary of the Mass; on Sundays it is taken from the series on the paschal mystery found in the Appendix of the book: for Advent Sundays 1-4: p. 505*; for Christmas: p. 509*; for Ordinary Sundays of the Year: see p. 510* ff.

¹¹⁷ GILH, 204-252

calendar. The necessary information for each celebration is given also at the beginning of the celebration. This section is left to the interest of the reader to study.

Here, however, is included a sample mode of celebrating the Office of Readings together with the people on those days when it is recommended and where it is possible, in this case, on Good Friday:

Opening Hymn

Hymn Tone:

1. s-s
2. s-ltd
3. t-ls
4. s-fm

Behold the cross, the tree of life
where set the Sun whom we betrayed;
here he in flesh who fleshed our race,
our sentence bore, our ransom paid.

O barren wood, now bloodied, nailed,
you reek of human hate and scorn;
yet from you springs the shoot of life;
a new humanity is born.

O cross, the brand that sears our hearts,
Our shame and strength, our ransom price!
This is God's Holy One you bear,
The Lamb, the Paschal sacrifice.

O cross, traced deep upon your Church,
embracing ev'ry sense and deed:
through you has Christ now harrowed hell

and from its clutches we are freed.

Immortal, glory, mighty God,
whose love for us the spear floods forth;
what love, self-emptied and outpoured,
is here consumed in holocaust.

O Trinity, you stoop to heal
the wound of earth upon the cross:
all praise be yours as we proclaim
Life's glorious rising and its source. Amen.

Ant 1. They arise, the kings of the earth, princes plot against
the Lord and his Anointed.
*(The congregation repeats the antiphon after every stanza read by the
Main Celebrant).*

Psalm 2

Ant 1. They arise, the kings of the earth, princes plot against
the Lord and his Anointed.

Ant. 2. They divided my clothing among them. They cast lots
for my robe.

Psalm 21 (22): 2/23

Psalm Tone:

1. d-tl
2. d-r
3. d-td
4. d-ts

1. My God, my God, why have you forsaken me?
2. You are far from my plea and the cry of my distress
 1. O my god, I call by day and you give no reply;
 4. I call by night and I find no peace.

1. yet you, O God, are holy,
2. enthroned on the praises of Israel
1. In you our fathers put their trust;
3. they trusted and you set them free.
1. When they cried to you, they escaped.
4. In you they trusted and never in vain.

1. But I am a worm and no man,
2. scorned by men, despised by the people.
1. All who see me deride me.
3. They curl their lips, they toss their heads.
1. "He trusted in the Lord, let him save him;
4. Let him release him if this is his friend."

1. Yes, it was you who took me from the womb,
2. entrusted me to my mother's breast.
1. To you I was committed from my birth,
3. from, my mother's womb you have been my God.
1. Do not leave me alone in my distress;
4. come close, there is none else to help.

1. Many bulls have surrounded me,
2. Fierce bulls of Bashan close me in.
1. Against me they open wide their jaws,
4. Like lions, rending and roaring.

1. Like water I am poured out,
2. disjointed are all my bones.
1. My heart has become like wax,
4. it is melted within my breast.

1. As burnt clay in my throat,
4. My tongue cleaves to my jaws.

1. Many dogs have surrounded me,
2. A band of the wicked beset me.

1. They tear holes in my hands and my feet
4. And lay me in the dust of of death.

1. I can count every one of my bones.
2. This people stare at me and gloat;
1. They divide my clothing among them.
4. They cast lots for my robe.

1. O Lord do not leave me alone,
2. my strength, make haste to help me!
1. Rescue my soul from the sword,
3. my life from the grip of these dogs.
1. Save my life from the jaws of these lions,
4. my poor soul from the horns of oxen.

1. I will tell of your name to my brethren
4. and praise you where they are assembled.

Ant. 2. They divided my clothing among them. They cast lots for my robe.

Ant. 3. Those who sough my life used violence against me.

Psalm 37(38)

Psalm Tone:

1. m-fs
2. f-mrm
3. m-rd
4. s-fm
5. f-mr
6. r-dtd

1. O, Lord do not rebuke me in your anger;
2. do not punish me, Lord, in your rage.
3. Your arrows have sunk deep in me;
4. your hand has come down upon me.

5. Through your anger all my body is sick:
6. through my sin, there is no health in my limbs

1. All my frame burns with fever;
2. all my body is sick.
5. Spent and utterly crushed,
6. I cry aloud in anguish of heart.

1. My friends avoid me like a leper
2. those closest to me stand afar off.
those who plot against my life lay snares;
5. those who seek my ruin speak of harm,
6. planning treachery all the day long.

1. I count on you, O Lord;
2. it is you, Lord God who will answer.
5. I pray: 'do not let them mock me,
6. those who triumph if my foot should slip.'

1. My guilt towers higher than my head;
2. it is a weight too heavy to bear.
3. My wounds are foul and festering,
4. the result of my own folly.
5. I am bowed and brought to my knees.
6. I go mourning all the day long.

1. O Lord, you know all my longing:
2. my groans are not hidden from you.
5. My heart throbs, my strength is spent;
6. the very light has gone from my eyes.

1. But I am like the deaf who cannot hear,
2. like the dumb unable to speak.
5. I am like a man who hears nothing
6. in whose mouth is no defence.

1. For I am on the point of falling
2. and my pain is always before me.
5. I confess that I am guilty
6. and my sin fills me with dismay.

My wanton enemies are numberless
and my lying foes are many.
They repay me evil for good
and attack me for seeking what is right.

O Lord, do not forsake me!
My God, do not stay afar off!
Make haste and come to my help,
O Lord, my God, my Saviour!

Ant. Those who sought my life used violence against me.

V/ False witnesses rise against me,
R/ And falsehood has deceived itself.

FIRST READING (*From Divine Office*)

Responsory:

R/ he was led out as a lamb that is led to the slaughterhouse;
harshly dealt with, he never opened his mouth; he was given
over to death, *so as to give life to his people.

R/ He surrendered himself to death and was ranked with
sinners,* so as to give life to his people.

SECOND READING (*From Divine Office*)¹¹⁸

¹¹⁸ The reading is concluded with the formula “this is the end of the reading”.

Responsory:

R/ Your ransom was not paid in anything corruptible, neither in silver nor gold, but in the precious blood of Christ, a lamb without blemish. *¹¹⁹ Through him we all have access to the Father in the one Spirit.

R/ The blood of Jesus Christ, the Son of God, purifies us from all sin.* Through him we all have access to the Father in the one Spirit.

MORNING PRAYER... (*Omitting the Invitatory psalm and the hymn*)

BENEDICTUS

Canticle Tone:

1. m-fmr
2. s-fls
3. l-slf
4. f-mrm

Blessed be the Lord, the God of Israel
(omit tone 2 and 3)
he has visited his people and redeemed them.

He has raised up for us a mighty Saviour
in the house of David his servant,
as he promised by the lips of holy men,
those who were his prophets from of old.

A Saviour who would free us from our foes,
from the hands of all who hate us.
So his love for our fathers is fulfilled

¹¹⁹ The congregation recites beginning where there is a star, and not the whole responsory, as is the case in Morning and Evening Prayers.

and his holy covenant remembered.

He swore to Abraham our father to grant us,
that freed from fear, and saved from the hands of our foes,
we might serve him in holiness and justice
all the days of our life in his presence.

As for you, little child,
you shall be called a prophet of God, the Most high
You shall go ahead of the Lord
to prepare his ways before him.

To make known to his people their salvation
through forgiveness of all their sins,
the loving-kindness of the heart of our God
who visits us like the dawn from on high.

he will give light to those in darkness
those who dwell in the shadow of death,
(omit tone 3)
and guide us into the way of peace.

Glory be to the Father, and to the Son,
and to the Holy Spirit,
as it was in the beginning, is now and ever shall be,
world without end. Amen.

(The rest concludes as usual).

MANDATE TO CELEBRATE THE LITURGY OF HOURS¹²⁰

THOSE TO WHOM THE OFFICE IS RECOMMENDED

The Liturgy of the Hours, like the other liturgical services, is not a private function, but pertains to the whole body of the Church. All the faithful individually or in groups are encouraged to celebrate the Liturgy of the Hours. Wherever possible the more important hours could be celebrated in common at parish churches.¹²¹ Religious of both sexes, who are not obliged to celebration in common, and members of any institution dedicated to acquiring perfection are strongly recommended to gather together by themselves or with the people to celebrate this Liturgy or part of it.¹²² Wherever groups of the laity are gathered and whatever the reason that has brought them together, such as prayer or the apostolate, they are encouraged to recite the Church's Office, by celebrating part of the Liturgy of the Hours. Even those families that are able are encouraged to celebrate together the Liturgy of the Hours.¹²³

The task of those who are in sacred orders or who have a special canonical mission is to direct and preside over the prayer of the community. Pastors of souls should see to it that the faithful are invited and helped by requisite instruction to celebrate the chief Hours in common, especially on Sundays and feasts. They should teach them to draw sincere prayer from this and help them to understand the psalms in a Christian way so that they may gradually come too use and appreciate the prayer of the church more fully.¹²⁴

¹²⁰ GILH, 20-32

¹²¹ SC, 100; GILH, 21.

¹²² GILH, 26, 32.

¹²³ GILH, 27; Decree on the Apostolate of the Laity, no. 11.

¹²⁴ GILH, 23.

THOSE TO WHOM THE OFFICE IS MANDATORY¹²⁵

The Liturgy of the Hours is entrusted to sacred ministers in a special way so that it is to be recited by each of them - with the necessary adaptations - even when the people are not present. The Church deposes them to say the Liturgy of the Hours in order that at least through them the duty of the whole community may be constantly and continuously fulfilled and the prayer of Christ may persevere unceasingly in the Church.¹²⁶ the regular praying of the liturgy of the hours also helps these people in their sanctification, in view of their consecration and the mission they have undertaken on themselves.¹²⁷ It is also easier for them to pray the Office than it is for others due to their particular religious upbringing. Those mandate are in the first place the clergy, that is bishops, priests and deacons. they also include some of the religious when the mandate is contained in their rule.

MANNER OF PRAYING THE OFFICE

Communal celebration is always preferable to individual celebration.¹²⁸ One who prays the office ought to reverently say the entire office. He or she should also strive to keep as far as possible to the times for each hour. They should give pride of place to the principle hours of Lauds and Vespers. They praying of the Divine Office should be for them not a mere duty but they should consider it to be of pastoral and spiritual assistance to the them and to the world.

¹²⁵ GILH, 28-32

¹²⁶ GILH, 28, PO, 13.

¹²⁷ (GILH, 28); LG, 41.

¹²⁸ GILH, . 25, 26.

MANNER OF VARYING THE CELEBRATION OF THE HOURS

The whole idea of varying the celebration of the Liturgy of the Hours is to make them more meaningful. However, in order that the praying of the Hours is meaningful there are other factors that come even prior to the variation of the mode of praying them. First among these is the importance of "attuning the mind with the words". (SC 90). In other words one has to think of the words one is saying, to reflect on their meaning. One has to forget one's own thoughts and concentrate on the present. The mind has to be brought back to the present each time it wanders to other thoughts, and this requires effort.

Sometimes the effort to attune the mind with the words is frustrated by lack of understanding of what is said in the psalm or reading. "To achieve [the concordance of mind and words, those praying the office] should take steps to improve their understanding of the liturgy and of the Bible, especially the psalms." (SC, 90). This calls for a study of the psalms or at least a constant reading of the scriptures, with the use of good commentaries when necessary. This is not a one-day activity. Rather it should be a cultivated habit along with that of the regular praying of the Liturgy of the Hours.

Particular reference ought to be made to the celebration of the feasts and memorials of saints. The revision of the Office has abbreviated the historical information on martyrs and other saints in order to make the accounts historically accurate.¹²⁹ That means that sometimes the information given on a saint is too scanty to be inspiring, even though historically accurate. Consider the following two accounts on the feasts of saints Clare and Rose of Lima respectively:

¹²⁹ *Sacrosanctum Concilium*, 92c

SAINT CLARE, Virgin

Memoria

Born at Assisi in the year 1193. She followed her fellow countryman Saint Francis in his life of poverty and was the founder and ruler of an order of nuns (Poor Clares). She led a very austere life, abounding in works of piety and charity. She died in the year 1253.

SAINT ROSE OF LIMA, Virgin

Optional Memoria

Born at Lima in Peru in the year 1586. She advanced in virtue in her daily life at home, and after taking the habit of the Third Order of Saint Dominic she made great progress in a life of penance and mystical contemplation. She died on 24 August in the year 1617.

It is useful to have a good book or series of books on the lives of saints, particularly those in the Roman Calendar, as a companion to the Liturgy of the Hours. The reading of a more detailed account of the saints enriches one's celebration for a saint's memory both for the Divine Office and the daily Mass.

VARIATION WHEN PRAYING AS A COMMUNITY¹³⁰

Variation of place, posture and people

People can meet in a chapel, church, oratory, a private room or even outside in the open. Different parts may be taken by different people. They may divide into two groups and

¹³⁰ GILH, 121-125; 253-284

alternate the stanzas of the psalms. Or one may lead while all the rest respond. A different person from the leader may take the readings. One person or several may take the intercessions. Again it does not have to be the leader to give the blessing, especially if there is a cleric among them who does not actually lead the hour, he should give the blessing.

With regard to posture, they may kneel, stand or sit throughout the whole office. They vary the posture according to the feast and/or the part of the prayer they are saying.

Invitatory and Hymn

The Invitatory may be sang or recited, in English, Latin or vernacular. There are possible variations given within the Divine office namely psalm 95, 100, 67 and 24.¹³¹ The hymn too may be recited or sang, in Latin, English or vernacular. It may be substituted with another suitable hymn. Or a matching tune other than the traditional one for that particular hymn may be applied to it.

Psalmody (i.e. Psalms as well as Old and New Testament Canticles)

One may: 1) recite or sing¹³² alternating side to side; 2) Recite or sing straight through, all together, 3) use a different translation for the psalm(s), 4) Sing or recite the psalm in another language, 5) sing the psalm using music set for them (e.g. Benedictine Italian Psalmody), 6) sing the antiphon at the beginning and at the end, 7) substitute the Antiphons with Psalm headings in *italics*, 8) pause for the headings to be read in silence, 9) sing on psalm or canticle and recite the others,

¹³¹ In the Divine Office only psalm 95 is provided, while in the book of Morning and Evening Prayer others are also available. In fact psalm 95 is ideal as opening of the day and dedicating it to hearing the voice of the Lord. It is encouraged even that one learns to recite it from memory. However, this does not take away the possibility of substituting it.

¹³² The psalms are better sang than recited (GILH, 268-284).

10) recite or sing psalm without break where parts of the same psalm are given, 11) congregation sing or recite the antiphon while one person recites or sings the stanzas, 12) Different people take different parts according to the speakers e.g. God, Israel, etc, 13) each person reads or sings a stanza in turn, 14) have a longer pause between each verse for reflection, 15) pray the psalm silently, say or sing the doxology and the antiphon, 16) sing “*Alleluia*” as the antiphon, at the beginning and end or after each stanza, 17) listen to a tape version of the psalm set to music, 19) pray reflective instrumental music¹³³ as a background while the psalm is prayed silently, 20) recite or sing the psalm with background music accompaniment

Readings and Responsories

There are also different ways of taking the readings. One may 1) take the passage as given in the office but read it from a different translation, 2) substitute the reading in the Psalter with that of the day, in full or in part, from the lectionary for Mass, 3) take a longer section of the same reading as in the Psalter from the bible,¹³⁴ 4) give a short homily or reflection on the reading,¹³⁵ 5) have spontaneous brief sharing on the reading, 6) follow the reading with a short pause of silence.¹³⁶

As for the responsory one may use a composed tune or omit the words of the responsory in favour of a longer silence and personal reflection on the message of the reading.¹³⁷

¹³³ E.g. guitar, key board, piano, etc.

¹³⁴ GILH, 46.

¹³⁵ GILH, 47.

¹³⁶ GILH, 48.

¹³⁷ GILH, 49

Intercessions and the Lord's Prayer

One person may lead the intercessions while the others take the second part or the responsory. Or different people may take turns at leading the intercessions, each taking one intercession. At the end or before people may add spontaneous intercessions of their own. The response to the intercessions may be sang or recited. The Our Father may be sung or recited, in Latin, English or Vernacular. The minister may vary the introduction to it.

As for the dismissal one may use the blessing formula as at Mass. It may be recited or sung. It can also be taken from the Sacramentary, for special occasions.

INDIVIDUALLY WHEN PRAYING THE OFFICE ALONE

One is free to find a manner of praying that is best suited to him or her. For instance one may decide to make the pauses much longer than in communal prayer, meditating at any particular text that strikes one. It is also possible for one to recite certain parts from memory; for instance the Compline or the gospel canticles. Again one is free to add personal intercessions.

CONCLUSION


The information of on the Liturgy of the Hours is extensive. Much of what has been said here is brief. There is plenty of material that has simply been omitted. Yet the most important point is one: to pray the liturgy of the hours with regularity, devotion, conviction; with the mind, in a way that is informed, and with others whenever possible. Without making the praying of the Liturgy of the Hours part of one's ordinary life, its study remains a dry academic exercise. Secondly, it is

important for a pastor to encourage and teach as many others as possible to pray the Office.

BIBLIOGRAPHY

- “Ecumenism and the Liturgy”, in John H. Huels, *The Pastoral Companion: a Canon Law Guidebook for Catholic Ministry*. Chicago, The Franciscan Herald Press, 1982, pp. 301-314.
- Roguet, A.M., *The Liturgy of the Hours: General Instruction on the Liturgy of the Hours, with a Commentary*, translated by Peter Coughlan and Peter Purdue, Geoffrey Chapman, London, 1971.
- “Ecumenism”, in DOL, 144-167.
- “Hours, Liturgy of the.” In Peter E. Finks, *The New Dictionary of Sacramental Worship*. Pp. 562-576.
- “Liturgy of the Hours”, in John H. Huels, *The Pastoral Companion: a Canon Law Guidebook for Catholic Ministry*. Chicago, The Franciscan Herald Press, 1982, pp. 271-275.
- Ceremonial of Bishops*, p. 67-76.
- Code of Canon Law*: 1173-1175
- Congregation for Divine Worship, "General Instruction of the Liturgy of the Hours (1971)", in *The Liturgy Documents: A Parish Resource, vol. II*. ed. Lysik A. David, Chicago: Liturgy Training Publications, 1999. Pp. 259-313.
- Martimort A.G. “The Liturgy of the Hours”, in A.G. Martimort (ed.), *The Church at Prayer*, vol. IV. Collegeville: The Liturgical Press, 1986. Pp. 151-256.
- Sacrosanctum Concilium*, no. 83-101. (Chapter IV: Divine Office).
- Salmon P., Regan P. and Gurrieri J.A. eds., “Liturgy of the Hours”, in *New Catholic Encyclopedia*, vol. 8, p. 729-736.
- The Divine Office, in DOL 419-439.

“General Instruction on the Liturgy of the Hours.” In *The Divine Office: Liturgy of the Hours according to the Roman Rite*. As renewed by decree of the Second Vatican Council and promulgated by the authority of Pope Paul VI. Vol I.



*“Through him, then, let us
continually offer a sacrifice of praise
to God, that is, the fruit of lips that
confess his name.” (Hebrews 13:15)*

