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The liturgy of the Hours



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# The Liturgy of the Hours



**STUDY TEXT VII**

**Bishops' Committee on the Liturgy**

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USCC

# **STUDY TEXT VII THE LITURGY OF THE HOURS**

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## Introduction

The restoration of the Liturgy of the Hours or Divine Office as a form of liturgical prayer for the entire Church is no longer completely new. In 1972 the Latin edition of the Office was promulgated by Pope Paul VI and three years later the complete work was made available in English translation for use in the dioceses of the United States. The one-volume editions entitled *Christian Prayer* have been available since 1976.

Liturgical reform, however, is more than the revision and publication of liturgical books. Above all, it is the reform of the prayer life of the Christian community which affects, or should affect, the posture of the community and its relationship to God, each member, and to the world.

It is gratifying to witness communities that have already begun to implement, with some degree of success, the directives of Pope Paul VI by making the Liturgy of the Hours a true *Laudis Canticum* — a true “Canticle of Praise” — within the local Church. At the same time, other members of the Church have expressed the desire, and even need, for additional assistance and direction in taking the first steps toward praying the Office either individually or in community. It is clear that to begin is no easy step. Yet, to make the Liturgy of the Hours an integral part of the prayer life of the Church is the goal towards which we are called.

This *Study Text*, therefore, has been planned by the Bishops' Committee on the Liturgy as a practical aid. In addition to “walking through” the history and theology of the Liturgy of the Hours, it attempts to lay bare the structural elements of the Office and indicate how these may be enlivened into liturgical prayer. The texts, after all, must be filled with the Spirit of a community of faith.

Individual readers will profit from a careful study of this *Study Text*. Parish liturgy committees will discover within it a ready-made agenda for several future meetings. But, above all, it is the Committee's hope that the local Church will be challenged by it to prayerful action.

When using this *Study Text* it is presumed that the reader has at hand a copy of the one-volume of the Liturgy of the Hours entitled *Christian Prayer* and has studied the *General Instruction of the Liturgy of the Hours* available from the USCC Office of Publishing Services (1312 Massachusetts Avenue, N.W., Washington, D. C. 20005). This *Study Text* did not attempt to repeat the content of the *General Instruction*.

**APOSTOLIC CONSTITUTION  
PROMULGATION**

**THE DIVINE OFFICE  
REVISED BY DECREE OF THE  
SECOND VATICAN ECUMENICAL COUNCIL**

**PAUL, BISHOP**

**SERVANT OF THE SERVANTS OF GOD  
FOR AN EVERLASTING MEMORIAL**

The hymn of praise that is sung through all the ages in the heavenly places and was brought by the high priest, Christ Jesus, into this land of exile has been continued by the Church with constant fidelity over many centuries, in a rich variety of forms.

The Liturgy of the Hours gradually developed into the prayer of the local church, a prayer offered at regular intervals and in appointed places under the presidency of a priest. It was seen as a kind of necessary complement to the fullness of divine worship that is contained in the eucharistic sacrifice, by means of which that worship might overflow to reach all the hours of daily life.

The book of the Divine Office, gradually enlarged by many additions in the course of time, became a suitable instrument for the sacred action for which it was designed. However, over the generations quite a number of changes were introduced in the form of celebration, including the practice of individual recitation. It is not strange, therefore, that the Breviary, as it was sometimes called, underwent many transformations, sometimes affecting the principles of its arrangements.

The Council of Trent, unable, because of shortness of time, to complete the reform of the Breviary, left this matter to the Apostolic See. The Roman Breviary, promulgated by our predecessor Saint Pius V in 1568, achieved above all what was



earnestly requested, the introduction of uniformity in the canonical prayer of the Latin Church, after this uniformity had lapsed.

In subsequent centuries many revisions were made by Sixtus V, Clement VIII, Urban VIII, Clement XI, and other popes.

Saint Pius X promulgated a new Breviary, prepared at his command. The ancient custom was restored of reciting the 150 psalms each week, and the arrangement of the psalter was entirely revised, to remove all repetitions, and to harmonize the weekday psalter and the cycle of biblical readings with the office of the saints. In addition, the office of Sunday was raised in rank and dignity, to take general precedence over feasts of saints.

The whole work of liturgical revision was undertaken again by Pius XII. For both private and public recitation of the office he permitted the use of the new translation of the psalter prepared by the Pontifical Biblical Institute, and established in 1947 a special commission with the responsibility of studying the question of the Breviary. In 1955 all the bishops throughout the world were questioned about this matter. The fruits of this process of consultation were first seen in the decree on the simplification of the rubrics, published March 23, 1955, and in the regulations for the Breviary which were issued by John XXIII in the Codex of Rubrics of 1960.

Though he sanctioned only part of the liturgical revision, Pope John XXIII was aware that the fundamental principles on which the liturgy rests required further study. He entrusted this task to the Second Vatican Ecumenical Council, which in the meantime he had summoned. The result was that the Council treated the liturgy as a whole, and the Hours in particular, with such thoroughness and skill, such spirituality and power, that there is scarcely a parallel to it in the entire history of the Church.

While the Vatican Council was still in session, it was our concern that after the promulgation of the constitution on the Sacred Liturgy, its decrees should be put immediately into effect. For this purpose we established a special commission within the Consilium for the Implementation of the Constitution on the Liturgy. With the help of scholars and specialists in the liturgical, theological, spiritual, and pastoral disciplines, the Consilium worked with the greatest zeal and diligence over a

period of seven years to produce the new Liturgy of the Hours.

The principles underlying it, its whole arrangement as well as its individual parts, were approved by the Consilium and also by the Synod of Bishops of 1967, after consultation with the bishops of the whole Church and a very large number of pastors, religious and laity.

It will be helpful to set out the principles embodied in the new Liturgy of the Hours, together with its detailed structure.

1. As required by the constitution *Sacrosanctum Concilium*, account was taken of the circumstances in which priests engaged in apostolic works find themselves today.

The Office has been drawn up and arranged in such a way that not only clergy but also religious and indeed laity may participate in it, since it is the prayer of the whole people of God. People of different callings and circumstances, with their individual needs, were kept in mind, and a variety of ways of celebrating the office has been provided, by means of which the prayer can be adapted to suit the way of life and vocation of different groups using the Liturgy of the Hours.

2. Since the Liturgy of the Hours is a means of sanctifying the day, the order of this prayer was revised so that the canonical hours could be more easily related to the chronological hours of the day in the circumstances of contemporary life.

For this reason the hour of Prime was suppressed; Morning Prayer and Evening Prayer, as hinges of the entire office, were assigned the most important role and now have the character of true morning and evening prayer; the Office of Readings retains its character as a night office for those who celebrate it during the night, but is suitable for any hour of the day; the Daytime Prayer, Midmorning, Midday, or Midafternoon, is so arranged that those who choose to say only one Hour may say the one most suitable to the actual time of day, without losing any part of the four-week psalter.

3. To ensure that in celebrating the Office mind and voice may be more easily united, and the Liturgy of the Hours become in reality "a source of devotion and nourishment for personal prayer,"<sup>1</sup> in the new book of Hours, the quantity of daily prayer has been considerably reduced, variety in the texts has been

notably increased, various aids to meditation on the psalms are provided, for example, titles, antiphons, psalm-prayers, while optional periods of silence are suggested.

4. In accordance with the ruling by the Council,<sup>2</sup> the weekly cycle of the Psalter has been replaced by an arrangement of the psalms over a period of four weeks, in the new version prepared by the Commission for the New Edition of the Vulgate Bible which we ourselves established. In this new arrangement of the psalms some few of the psalms and verses which are somewhat harsh in tone have been omitted, especially because of the difficulties that were foreseen from their use in vernacular celebration. In addition, some new canticles from the Old Testament have been added to Morning Prayer to increase its spiritual richness, and canticles from the New Testament now increase the beauty of Evening Prayer.

5. In the new cycle of readings from holy Scripture there is a more ample selection from the treasury of God's word, intended to harmonize with the cycle of readings at Mass.

The passages provide in general a certain unity of theme and have been chosen to present, in the course of the year, the principal stages of history of salvation.

6. In accordance with the norms laid down by the Ecumenical Council, the daily reading from the works of the Fathers and Church writers has been revised in such a way that the best of the writings of Christian authors, especially of the Fathers, is included. Besides this, an optional lectionary will be prepared with a fuller selection of the spiritual riches of these writers, from which more abundant fruits may be achieved.

7. Anything that is not in harmony with historical truth has been removed from the text of the Liturgy of the Hours. Moreover, the readings, especially those in honor of the saints, have been revised in such a way that, first and foremost, the spiritual image of the saint and his significance for the life of the Church emerge and are placed in their true context.

8. Intercessions (*preces*) have been added to Morning Prayer to proclaim the consecration of the day and to offer prayer for the day's work about to begin. There is also a short act

of supplication at Evening Prayer, drawn up in the form of general intercessions.

The Lord's Prayer has been restored to its position at the end of these prayers. Since the Lord's Prayer is also said at Mass, this change represents a return in our time to early Christian usage, namely, of saying this prayer three times in the day.

Now that the prayer of Holy Church has been renewed and entirely revised in accordance with its very ancient tradition and in the light of the needs of our day, it is supremely to be hoped that the Liturgy of the Hours may pervade and penetrate the whole of Christian prayer, giving it life, direction and expression and effectively nourishing the spiritual life of the people of God.

We have, therefore, every confidence that an appreciation of that "unceasing" prayer<sup>3</sup> which our Lord Jesus Christ entrusted to his Church will take on new life, since the Liturgy of the Hours, distributed as it is over suitable intervals of time, continually strengthens and supports that prayer. The very celebration of the Liturgy of the Hours, especially when a community is assembled for this purpose, expresses the genuine nature of the praying Church and is seen as a wonderful sign of that Church.

Christian prayer is above all the prayer of the whole human community, which Christ joins to himself.<sup>4</sup> Everyone shares in this prayer, which is proper to the one body as it offers prayers that give expression to the voice of the beloved spouse of Christ, to the hopes and desires of the whole Christian people, to supplications and petitions for the needs of all mankind.

This prayer takes its unity from the heart of Christ, for our Redeemer desired "that the life he had entered upon in his mortal body with supplications and with his sacrifice should continue without interruption through the ages in his mystical body, which is the Church."<sup>5</sup> Because of this, the prayer of the Church is at the same time "the prayer of Christ and his body to the Father."<sup>6</sup> We must recognize, therefore, as we celebrate the Office, our own voices echoing in Christ, his voice echoing in ours.<sup>7</sup>

To manifest this quality of our prayer more clearly, "the warm and living love for holy Scripture"<sup>8</sup> which is the atmosphere of the Liturgy of the Hours must come to life in all of us, so that Scripture may indeed become the chief source of all Christian prayer. In particular, the praying of the psalms, which continually ponders and proclaims the action of God in the history of salvation, must be embraced with new warmth by the people of God. This will be achieved more easily if a deeper understanding of the psalms, in the meaning in which they are used in the liturgy, is more diligently promoted among the clergy and communicated to all the faithful by means of appropriate catechesis. The wider range of Scripture readings provided, not only in the Mass but also in the new Liturgy of the Hours, will enable the history of salvation to be constantly recalled and its continuation in the life of mankind effectively proclaimed.

Because the life of Christ in his mystical body also perfects and elevates for each member of the faithful his own personal life, any conflict between the prayer of the Church and personal prayer must be entirely rejected, and the relationship between them strengthened and enlarged. Mental prayer should draw unlimited nourishment from readings, psalms, and the other parts of the Liturgy of the Hours. The recitation of the Office should be adapted, as far as possible, to the needs of living and personal prayer, so that as the General Instruction provides, rhythms and melodies are used, and forms of celebration chosen, that are more suited to the spiritual needs of those who pray it. If the prayer of the Divine Office becomes genuine personal prayer, the relation between the liturgy and the whole Christian life also becomes clearer. The whole life of the faithful, hour by hour during day and night, is a kind of *leitourgia* or public service, in which the faithful give themselves over to the ministry of love toward God and men, identifying themselves with the action of Christ, who by his life and self-offering sanctified the life of all mankind.

The Liturgy of the Hours clearly expresses and effectively strengthens this most profound truth, embodied in the Christian life.

For this reason the Hours are recommended to all Christ's faithful members, including those who are not bound by law to their recitation.

Those who have received from the Church a mandate to celebrate the Liturgy of the Hours are to complete its entire course dutifully each day, keeping as far as possible to the appropriate time of day; first and foremost, they are to give due importance to Morning and Evening Prayer.

Those who are in holy orders, and are marked in a special way with the sign of Christ the Priest, as well as those consecrated in a particular way to the service of God and of the Church by the vows of religious profession, should not only be moved to celebrate the Hours through obedience to law, but should also feel themselves drawn to them because of their intrinsic excellence and their pastoral and ascetical value. It is extremely desirable that the public prayer of the Church should be offered by all from hearts renewed, in acknowledgment of the intimate relationship within the whole body of the Church, which, like its head, cannot be described except in terms of a Church that prays.

May the praise of God resound in the Church of our day with greater grandeur and beauty by means of the new Liturgy of the Hours, which now by Apostolic authority we sanction, approve, and promulgate. May it join the praise sung by saints and angels in the court of heaven. May it go from strength to strength in the days of this earthly exile and soon attain that fullness of praise which will be given throughout eternity "to the One who sits upon the throne, and to the Lamb."<sup>9</sup>

We decree that this new Liturgy of the Hours may be brought into use as soon as it is published. Meanwhile, the episcopal conferences should see to the preparation of editions of this liturgical work in the vernacular and, after approval and confirmation by the Apostolic See, should fix the date when vernacular versions may or must be used, either in whole or in part. Beginning on the day when these vernacular versions are to be used for vernacular celebrations, only the revised form of the Liturgy of the Hours is to be followed by those who continue to use Latin.

It is lawful, however, for those who because of advanced age or for special reasons experience serious difficulties in observing the new rite, to continue to use the former Roman

Breviary, in whole or in part, with the consent of their Ordinary, and exclusively in individual recitation.

We wish that these decrees and prescriptions be firm and effective now and in the future, notwithstanding, to the extent necessary, Apostolic Constitutions and Ordinances issued by our predecessors, and other prescriptions, even those deserving particular mention and derogation.

Given at Rome, at Saint Peter's, on the feast of All Saints, November 1, 1970, the eighth year of our pontificate.

PAUL VI, POPE

<sup>1</sup>Second Vatican Council, constitution *Sacrosanctum Concilium*, no. 90: AAS 56 (1964) 122.

<sup>2</sup>*Ibid.*, no. 91:122-123.

<sup>3</sup>See Luke 18:1; 21:36; I Thessalonians 5:17; Ephesians 6:18.

<sup>4</sup>See *Sacrosanctum Concilium*, no. 83: AAS 56 (1964) 121.

<sup>5</sup>See Pius XII, encyclical letter *Mediator Dei*, November 20, 1942, no. 2: AAS 39 (1947) 522.

<sup>6</sup>*Sacrosanctum Concilium*, no. 85: AAS 56 (1964) 121.

<sup>7</sup>See Saint Augustine. *Enarrationes in psalmis* 85, no. 1.

<sup>8</sup>*Sacrosanctum Concilium*, no. 24: AAS 56 (1964) 106-107.

<sup>9</sup>See Revelation 5:13.

## Chapter I: The Historical Development of the Liturgy of the Hours

The Liturgy of the Hours is an important element of the religious heritage of the Christian community. However, its history encompasses not only the centuries of Christianity, but reaches back to Judaic practice prior to the advent of Christ.

Therefore, to understand fully the content and structure of the Liturgy of the Hours it is necessary to turn briefly to the history of Judaism and the development of the synagogue—in distinction to the temple—as the local community’s “house of prayer.”<sup>1</sup> In what does the liturgy of the synagogue consist? In addition to the reading of Torah (word of God) which entails both proclamation and attentive listening, there is always the response of the community. The first is a recollection and a proclamation of the God of Abraham, Isaac and Jacob, of Sarah and Rebecca; the second is the faithful response of their descendants which consists in prayers of blessings, praise and thanksgiving.

JUDAIC HERITAGE

In the oral commentaries and expositions of the Rabbis on the proclaimed sacred texts one discovers the roots of the homily, now recognized as an integral part of most Christian liturgies.

The daily liturgy of the synagogue consists of three gatherings: the morning service (*Shaharit*) with the recitation of the Shema (Dt 6:4-9; 11:13-21 and Nm 15:37-41), and the Eighteen Benedictions or Blessings (the *Tefillah* or *Amidah*); the afternoon service (*Minhah*) which includes the *Tefillah* alone; the evening service (*Arvit*).<sup>2</sup>



## NEW TESTAMENT INDICATIONS

The New Testament indicates how Jesus and his Apostles, as practicing members of the Jewish community, frequented the synagogue and participated in its liturgies. In the fourth chapter of Luke's Gospel we are told that Jesus went to the synagogue in Nazareth "as was his custom" (Lk 4:16-27) and that he took an active part in the service, being called upon to preach. Furthermore, it is stated that after the ascension of the Lord, the Apostles "were continually in the temple praising God" (Lk 24:51). And of course we recall how the Apostle Paul, when beginning his missionary work, visited the synagogue of the city upon his arrival and there began to preach, interpreting the scriptures.

Although the evidence is not conclusive, it is quite possible that the early Christian communities continued to participate in the Jewish synagogue services as late as the year 135 AD when the official break occurred between the Jewish Christians and the Jewish community proper.<sup>3</sup> In any case, a routine of daily prayer became the norm for the young Christian communities as attested in the Acts of the Apostles. Once we move beyond the Apostolic period, the evidence for reconstructing the practice or rhythm of daily prayer among the Christian communities becomes scanty and ambiguous, at least until the fourth century. Nevertheless, it seems that the observance of times of prayer in the morning and in the evening remained. This is witnessed to in the *Didache* (c. 70 AD), the *Apostolic Tradition* of Hippolytus (c. 215 AD), Tertullian's treatise *On Prayer* (160-225), and the writings of Cyprian of Carthage and Clement of Alexandria (150-215). Reflecting on this evidence one author observes that "It is impossible to make categorical assertions about a regular worship on the basis of these texts alone, but they do point, first of all, to a firm tradition of times of prayer in the early Church, and second, to the existence of assemblies (although perhaps not in all places) devoted to prayer and sermons. Finally, they point to the acceptance of this prayer of the Church as something necessary, and indeed superior to private prayer."<sup>4</sup>

## POST-APOSTOLIC GROWTH

Two important developments influenced the direction and the shape of the Office in the post-Apostolic period. First of all there was the political turnabout culminating in the Peace of Constantine (313) and the grant of religious freedom to Chris-

tians. Secondly, there was the rise of monasticism — the ever increasing number of laypersons forming communities to a great extent in reaction to the world perceived as evil and in the belief that the Church was being contaminated by forces of the world.

Certainly the rise of monasticism introduced a significant change in Christian spirituality and liturgical practice. By separating themselves physically from the common worship of the Church, the monks devoted themselves to a rigorous routine of extended periods of formal community prayer throughout the day and night. Thus there emerged what has come to be known as “the monastic Office.”

Although differing from one monastic community to another, ultimately the most common pattern consisted in “hours” or times of prayer. These were the night office and seven daytime offices: Matins, Lauds (Morning Prayer), Prime, Terce (9 am), Sext (12 pm), None (3 pm), Vespers (Evening Prayer), and Compline. Compline (Night Prayer) and Prime appear to be of pure monastic origin.<sup>5</sup>

Parallel to the development of the monastic Office was the evolution of the cathedral Office centered around the local bishop. In strong contrast to the heavy prayer routine of the monastery, the cathedral hours were limited, with Morning and Evening Prayer being celebrated everywhere and every day by at least a representative number of the faithful. Although the use of psalmody was integral, the number and variety of psalms were considerably less than in the monastic Office which attempted to pray a significantly greater number of psalms each day.

Already as early as the fourth century there is evidence of the convergence of the monastic and the cathedral Offices. The pilgrim nun Egeria has left an interesting eye-witness account of her experience with the Church in Jerusalem where the two elements were beginning to blur.<sup>6</sup> Several reasons can be offered for this historical development not the least among them the fact that the monastic communities began to worship once again in public churches and gradually became attached to these lo-

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cations or took over their administration. The rather frequent selection of a local bishop from among the ranks of the monks gave further impetus to this merge and the eventual disappearance of the purely cathedral Office.<sup>7</sup>

#### DEVELOPMENT OF THE BREVIARY

The formation of the Liturgy of the Hours continued for centuries throughout the Church with little uniformity and divergent influences. The Office as celebrated in the basilicas of Rome was, for example, to be influenced by St. Benedict. But already by the eleventh century one finds in Rome itself both a lack of uniformity of practice and a willingness to alter the Office as the need arose. Thus, as the chaplains of the Pope became curia officials with less time for the full celebration of the Office as used in St. Peter's Basilica, the celebration in the papal chapel was so abbreviated as to become quasi-private. Finally in the thirteenth century, the Office of the papal chapel became the basis of the Office that was promulgated throughout Europe by the mendicant and missionary communities, especially the Franciscans.<sup>8</sup> Abridgements were made; the *book* took on more significance than the celebration. We have thus arrived at what is now known as the "Breviary."

By the end of the middle ages there was considerable reaction to and dissatisfaction with the Office. There was a clear desire for a simpler form of prayer. The Council of Trent left the reform to Pope Pius V.<sup>9</sup> Whereas he directed the *revision* of the liturgical books, the Commission he appointed was not innovative in the least. Rather it *restored* the Office in the lines of the classical monastic Office of the Roman basilicas (now taken over by monastic communities). It produced the *Breviarium Romanum*, the *Roman Breviary* of 1568. The desire for uniformity, evidenced in the liturgical revisions after the Council of Trent, showed itself in the fact that this revised Office was to be used by all diocesan clergy as well as those communities and Churches that could not claim an Office of their own in use for more than two hundred years.<sup>10</sup> By this time the Office had become a clerical practice, excluding participation by the laity.

While there were subsequent attempts at reform, the basic structure and content of the book remained untouched for the next four centuries. The present revision of the Liturgy of the Hours, directed by the Fathers of the Second Vatican Council,

was spelled out in Chapter IV of the 1963 *Constitution on the Sacred Liturgy*.

#### CHAPTER I NOTES

<sup>1</sup>C. W. Dugmore. *The Influence of the Synagogue Upon the Divine Office*, (Westminster, 1964) 2. See also, Lawrence A. Hoffman. *The Canonization of the Synagogue Service*, (Notre Dame, IN: University of Notre Dame Press, 1979) 24-65.

<sup>2</sup>J. D. Crichton. *Christian Celebration: The Prayer of the Church*, (London, 1976) 31-32.

<sup>3</sup>Dugmore, *op. cit.*, 5.

<sup>4</sup>Alexander Schemann. *Introduction to Liturgical Theology*, (New York, 1975) 65-66. A complete treatment of the early development of Morning and Evening Prayer is presented in the unpublished dissertation of Frank E. Lioi, *Morning Prayer and Evening Prayer in the Parish Churches of the First Six Centuries*, (Washington: The Catholic University of America, 1975).

<sup>5</sup>Crichton, *op. cit.*, 41; See Gregory Dix. *The Shape of the Liturgy*, (London, 1954) 319-332.

<sup>6</sup>John Wilkinson. *Egeria's Travels*, (London, 1971) 123-124.

<sup>7</sup>This particular point remains for additional study to substantiate further the cause and effect relationship asserted here.

<sup>8</sup>Pope Gregory IX in his Bull of June 7, 1241 to the Franciscans stated: "We give you authority to rest content with the observance of the modern office, which you have in your breviaries, carefully corrected by us, and conformed to the use of the Church of Rome." See Pierre Batiffol, *History of the Roman Breviary*, (New York, 1912) 120.

<sup>9</sup>Batiffol, *op. cit.*, 177-235.

<sup>10</sup>*Ibid.*, 203.

<sup>11</sup>The Council of Trent did not legislate about the obligation of private recitation of the Office. Local councils and customs brought this about. The Code of Canon Law of 1918 was the first legislation for the universal Church, (c. 135).

#### SUGGESTED READING

Crichton, J. D. *Christian Celebration: The Prayer of the Church*, (Geoffrey Chapman, London, 1976) x, 136.

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## Chapter II: A Theology of the Liturgy of the Hours

Vatican Council II which initiated the most recent reform of the Liturgy of the Hours had made an important contribution to the Church's self understanding. It helped to clarify further what, in fact, the Church is about when it engages in the action which has come to be known as liturgy or worship. With reference to the Liturgy of the Hours, the Council Fathers devoted the entire fifth chapter of the *Constitution on the Liturgy* to provide direction for the post-conciliar reform of that liturgical prayer.

Subsequent developments such as the *General Instruction of the Liturgy of the Hours*, the actual revised texts of the Liturgy of the Hours, and the recent experience of the community of faith assembled in prayer offer even more material for reflection.<sup>1</sup> It is our purpose to reflect on the living prayer which is both the prayer of Christ and of the Church. It is, furthermore, a prayer of sanctification, praise and thanksgiving.

"Christ Jesus . . . introduced . . . that hymn which is sung throughout all ages" (*Constitution on the Liturgy* [= CL], no. 83). Christ prayed to the Father. The Gospels both document this phenomenon and reveal the unique relationship that Jesus had with his Father. At times Jesus' prayerful approach to the Father was submissive, at times solemn, but always filial. Above all, however, it rested on Christ's firm intent of doing the Father's will and glorifying his name for the salvation of all (cf. Jn 5,30).

It is precisely this priestly aspect of the work of Christ that the *Constitution on the Liturgy* first alludes to: "Christ Jesus, high priest of the new and eternal covenant, taking human

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nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven" (CL, no. 83).

More specifically, the priestly work consists in "praising the Lord and interceding for the salvation of the whole world" (CL, no. 83). "In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence" (Heb 5,7). Thus, "to the very end of his life . . . the Divine Master showed that prayer was the vital force behind his messianic ministry and paschal mystery" (his passion, death and resurrection).<sup>2</sup> Yet, there is more to this mystery of Christ. He stands forever before the throne of the Father making intercession for all (see Heb 4,14).

#### THE PRAYER OF CHRIST CONTINUES IN THE CHURCH

Contrary to what one might expect, Jesus is more than an example for Christian prayer, for "he continues his priestly work through the agency of his Church" and "it is the very prayer which Christ himself, together with his body, addresses to the Father" (CL, nos. 83, 94). Therefore, the prayer of the Church is in fact caught up in the eternal prayer of Christ so that all of the baptized share the priestly work in and with him. The *General Instruction of the Liturgy of the Hours* emphasizes this: "The priesthood of Christ is shared by the entire body of the Church, so that all who have been baptized by a new birth, and consecrated by anointing with the Holy Spirit into a spiritual house and a holy priesthood are capable of New Testament worship; this is due to no power of ours, but is a benefit and gift from Christ. . . We therefore recognize our voices in his, and his voice in us" (GILOTH, no. 7).

Participating in the priestly work of Christ places upon the Church a grave responsibility. Not only does it share in the mission of Christ to proclaim and effect the mystery of salvation, but it is also involved in the joyous task of giving endless praise and thanksgiving to the Father.

How does the Church fulfill this challenge? "She does this, not only by celebrating the Eucharist, but also in other ways, especially by praying the *Divine Office* (CL, no. 83). This is true since the Office is "the very prayer of which Christ himself, together with his body, addresses to the Father" (CL, no. 84).

What we have been considering is, in fact, liturgy or worship which by definition is a communal act involving both the presence of Christ ("He is present when the Church prays and sings" [CL, no. 7]) and the community of the faithful ("It is part of the very nature of the Church as a community, which must manifest its communal nature by prayer" [GILOTH, no. 9]).

The Liturgy of the Hours as a form of the Church's prayer is communal by nature. Those gathered to pray "in Christ's name" are harmoniously united in faith and so the divine promise is fulfilled: "I tell you solemnly once again, if two of you or three agree to ask anything at all, it will be granted by my Father in heaven. When two or three are gathered together in my name, I shall be there with you" (Mt 18,19-20).

Rather than a private form of prayer, the Liturgy of the Hours is a communal celebration involving Church members in a public act of worship. In this regard, therefore, the celebration of the Liturgy of the Hours is comparable to the Eucharist or the celebration of any of the sacraments.

The *Constitution on the Liturgy* explicitly states that Christ "continues his priestly work through his Church . . . She does this not only by celebrating the Eucharist, but also in other ways especially by praying the Divine Office" (CL, no. 83). The *General Instruction of the Liturgy of the Hours* teaches that "the Liturgy of the Hours spreads to the various hours of the day the praise and thanksgiving, as well as the remembrance of the mysteries of salvation, the prayers and foretaste of heaven's glory which are found in the eucharistic celebration" (no. 12).

Thus, there is a close relation between the Eucharist and the Office. It should be noted that the Office is not simply another priestly action of Christ along with the Eucharist, but that the Office is seen as a continuation of the praise and thanksgiving which form the very essence of the Eucharist.

There are other points of similarity between the Eucharist and the Liturgy of the Hours which must be considered to help one understand and appreciate this communal prayer of the Church.

#### LITURGY OF THE HOURS AND EUCHARIST



The Office is “the remembrance of the mysteries . . . ” (GILOTH, no. 12). As in the Eucharist, so in the celebration of the Liturgy of the Hours, the community gathers to recall to memory the saving works — the mysteries — of God. In the process of memory, the event becomes present and effective for this community in this time and place. To facilitate this memory process within the community gathered to pray, the Church calls upon the sacred scriptures to assist it. In the Office that section of the scriptures which is referred to as “psalms” forms the basic content. In the act of praying, the psalms become the voice and the prayer of the community itself. God becomes present and praised for his own sake: “How great is your name, Lord God, throughout the earth. Your majesty is praised above the heavens” (Ps 8,1).

The Office “spreads to the various hours the praise and thanksgiving . . . present in the eucharistic mystery” (GILOTH, no. 12). The great eucharistic prayer of praise and thanksgiving proclaimed at Mass finds its continuation throughout the community’s day in the Liturgy of the Hours. In fact, the title “sacrifice of praise” used in reference to the Eucharist is also applied to the Office (see GILOTH, no. 15) designating the close relationship between the two. In the words of the psalmists, the Church exclaims: “Lord, open my lips. My mouth will proclaim your praise” (Ps 51,17). “Offer to God praise as your sacrifice and fulfill your vows to the Most High” (Ps 50,14).

Like the Eucharist itself, offered for the sanctification of all, the celebration of the Office brings about the sanctification of the Church, the people of God, in time. Recognizing the natural rhythms of the day (morning, evening, midday) the Church transforms this reality—it does not deny or destroy it—into redemptive moments, drawing it in as it were to the mystery of Christ who spans all time. Thus the *Constitution on the Liturgy* states: “By tradition going back to early Christian times, the Divine Office is devised so that the whole course of the day and night is made holy by the praises of God” (CL, no. 84). More specifically, the celebration of the Office follows the flow of the liturgical year, harmonizing with season and feast, gradually unfolding God’s mystery of salvation, hidden for all times in the person of Christ (See I Cor 2,7-9). It cannot be said,

therefore, that the Office is bound only to the present time. Those who participate in the celebration of the Liturgy of the Hours are inserted into the multidimensional aspect of the liturgy itself. The Church at prayer recalls the past and looks toward the future as it stands in the midst of the present. While recalling what God has done, and experiencing his hand in daily life, the community turns toward the future with confident hope.

“Because the purpose of the Liturgy of the Hours is to sanctify the day and all of one’s work, the traditional sequence of the hours has been restored so that as far as possible they may once again be genuinely related to the time of the day at which they are prayed” (GILOTH, no. 11).

In the eucharistic celebration the role of the Holy Spirit is significant. Called upon to transform the bread and wine into the body and blood of Christ in the Eucharist, the Spirit is also at work transforming the community ever more into the body of Christ, the Church, with the hallmark of unity. But more: “There can be no Christian prayer without the action of the Holy Spirit. . . [who] makes the whole Church one, and leads us to the Father through the Son” (GILOTH, no. 8). So in the celebration of the Liturgy of the Hours the Spirit “comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit expresses our plea in a way that could never be put into words, and God who knows everything in our hearts perfectly well knows what he means and that the pleas of the saints are according to the mind of God” (Rm 8,26).

## PRAYER IN THE SPIRIT

### CHAPTER II NOTES

<sup>1</sup>This chapter presupposes that the reader has become fully acquainted with the *General Instruction of the Liturgy of the Hours*. The rich theological-liturgical material contained in the 1971 document is not repeated here.

<sup>2</sup>*General Instruction of the Liturgy of the Hours*, No. 4; hereafter = GILOTH.

### SUGGESTED READING

- Second Vatican Council. *The Constitution on the Liturgy* (Rome: 1963). Chapter V (nos. 83-101).  
Congregation for Divine Worship. *General Instruction of the Liturgy of the Hours* (Rome: 1971). Chapter I (nos. 1-33).  
The Bishops’ Committee on the Liturgy. *A Call to Prayer* (Washington: 1977).



### Chapter III: Content and Structure of the Liturgy of the Hours

Already at the time of the Second Vatican Council it was clear that a revision of the Divine Office, then called the Breviary, was needed if the Office was to continue to be a part of the daily prayer life of the entire Church. Circumstances within both the Church and society in general indicated that the Breviary—for all of its value—no longer addressed the prayer needs of the Church today. Some of the recognized difficulties of the unrevised Office were laid bare when the Second Vatican Council spelled out several basic principles which were to guide the work of those asked to undertake the revision of the Liturgy of the Hours.<sup>1</sup>

The Council determined the following specific points:

VATICAN II DESIGN

1. The Liturgy of the Hours was to become, once again, the prayer of the *entire* Church, no longer restricted to the clergy (if not by law, at least by practice).

2. The traditional sequence of hours should be restored so that they would relate to the time of the day when prayed.

3. Morning Prayer (*Lauds*) and Evening Prayer (*Vespers*) should be restored so as to indicate clearly their central importance as the “hinges” or chief hours of the Office each day.

4. Night Prayer (*Compline*) should be so designated as to serve as a suitable prayer for the end of the day.

5. The Office of Readings (*Matins*) should be abbreviated and adapted to serve as an hour of prayer for use anytime during the course of the day.

6. The number of "little" hours (*Prime, Terce, Sext, None*) should be reduced to one for those not obligated to celebrate the Office in choir.

7. The psalms should be distributed over a period of more than one week.

8. A greater selection of biblical and non-biblical readings should be used, but the principle of historical truthfulness should be strictly applied in order to avoid inclusion of anything in the Liturgy of the Hours that is of doubtful historical accuracy.

Equipped with these basic guidelines, as well as with the general liturgical principles of the *Constitution on the Liturgy*, the reform of the Office was begun at the close of the Second Vatican Council.

During the period between the 1963 *Constitution on the Liturgy* and the publication of the revised Liturgy of the Hours, local Churches prepared interim editions of the Office, patterned closely on the projected reform. In the United States, the Federation of Diocesan Liturgical Commissions prepared *The Prayer of Christians* which served as a provisional text for the Office from 1971 to 1977.<sup>2</sup> This volume was a very significant contribution to the Church's prayer, but it was clearly intended as an "interim breviary" which would give way to the full, revised Liturgy of the Hours when it became available for use in the Church in the United States.

The first volume of the revised Roman Office, entitled *Liturgia Horarum*, was issued at the beginning of Advent, 1971; the succeeding volume appeared in the course of 1972. Using the Latin as the basis, the work of the vernacular translations was begun for the various language groups. An English translation was undertaken by the International Commission on English in the Liturgy, a joint commission of Catholic Bishops' Conferences in countries where English is spoken. In 1974 it was presented to the several Conferences of Bishops for their formal consideration.<sup>3</sup> Approved by the American Bishops in 1974, the translation was confirmed for use in the United States by the Congregation for the Sacraments and Divine Worship in Rome on December 6, 1974. At that time, the American Bishops set November 27, 1977 as the date when the new

revised Office was to become mandatory for use in the United States.

Before considering each of the hours of the present revised Office, brief consideration must be given to those elements used throughout the Office and which form its basic content.

## STRUCTURAL ELEMENTS

*Opening Hymn.* After a brief introductory verse to the hour, an appropriate hymn is sung. In addition to providing a fitting introduction to the prayer of the hour, the hymn also serves to focus the time of the day, the feast, and/or the season. At times, a suitable hymn is suggested; an alternative can always be selected. As will be stated later, music is an important element in the communal celebration of the Office. What is intended to be sung should be sung. It is the nature of a hymn to be sung.

*Psalmody.* The primary element, and the one that in a sense forms the superstructure of the Liturgy of the Hours, is the psalmody. The 150 psalms, inspired like the rest of the Bible, express the complete array of human emotions so that when prayed, it is not difficult to insert oneself in the place of the psalmist. But more than that is possible. The psalms in this liturgical context are placed in the mouth of Christ and his Spouse, the Church. In this sense then the psalms are Christological and ecclesial: Christ addresses the Father in the religious poetry of the scriptures.

Of course, it is not always easy to grasp the full meaning of the psalms. This is due, in part, to the fact that they represent various literary forms or types (messianic, historical, wisdom, royal, songs of praise, hymns of thanksgiving, individual or national lamentations). A careful study of the psalms, however, will assist one to understand and appreciate their use in the Liturgy of the Hours.<sup>4</sup>

Recognizing the difficulty some experience when first praying the psalms, the designers of the Office have included practical helps or aids. A title is given for each psalm to indicate both the general content and the literal meaning of the psalm. Furthermore, antiphons have been selected (used at the beginning and the conclusion of each psalm), to indicate the literary genre and to underscore an important aspect or theme of the

psalm. Frequently these antiphons have been taken from the psalms themselves.

Pope St. Pius X, in his reform of the Breviary (1903, 1911), decided that the entire psalter should be prayed within one week.<sup>5</sup> Recognizing the difficulties of this practice and following the directives of the *Constitution on the Liturgy*, the revised Office distributes the psalms over a four-week period, with several of the more pertinent psalms occurring more than once monthly. It should be noted that certain psalms or sections of them do not appear at all in the revised Office, as it was judged that the theme or content of some psalms did not harmonize with the character of the Office as basically a prayer of praise and thanksgiving. Thus the "malediction psalms" (nos. 57, 82, 108) have been omitted completely from the Liturgy of the Hours.

The distribution of the psalter over a one-month period provides the Office with a basic four-week cycle—a fundamental structural design for the entire Office.

*Canticles.* In addition to psalms used throughout the Office, two of the hours include the use of canticles either from the New Testament or the Hebrew Scriptures. In Morning Prayer a canticle from the Hebrew Scriptures is placed between the two psalms; in Evening Prayer a New Testament canticle (from the epistles or Book of Revelation) follows the two psalms. The canticle in Evening Prayer is so located as to maintain the traditional order of the New Testament texts following those selected from the Old Testament.

Whereas the New Testament canticles are variable, a fixed gospel canticle is used at the conclusion of Morning Prayer, Evening Prayer and Night Prayer: the *Benedictus* (Lk 1,68-79), the *Magnificat* (Lk 1,46-55) and the *Nunc Dimittis* (Lk 2,29-32).

*Readings.* In addition to the psalms and canticles taken from the scriptures, the Office includes and gives special place to selected readings from the Bible. Although the largest amount of scripture reading is assigned to the Office of Readings, brief selections are, nevertheless, offered in each of the various hours. This allows for a considerable variety of texts taken from all parts of the Bible, except the gospels, to be included in the daily Office.

In the Office of Readings there are two readings. The first of the assigned readings is always taken from the scriptures and presented according to the chronological order of the books of the Bible and the recognition that certain books are more proper for certain seasons of the liturgical year than others. The second reading of the Office of Readings is always non-biblical and taken from the wealth of patristic sources left by the Church fathers, significant ecclesiastical documents (e.g., Vatican II) or from the writings of the particular saint whose feast is celebrated.<sup>6</sup>

To each of these readings (scriptural and nonscriptural) there is added a brief response called the "Responsory" which helps to emphasize both the central meaning and the application of the reading.

*Intercessions.* In both Morning Prayer and Evening Prayer an addition has been made allowing for formal prayers of petition on the part of the community. In Morning Prayer the petitions take on the form of consecrating or commending the day to God; the intercessions at Evening Prayer are for the various needs of the Church and the world — not unlike the General Intercessions used in the liturgy of the word within the celebration of the Eucharist.

The *General Instruction of the Liturgy of the Hours* notes: "Since the Liturgy of the Hours is in a special way the prayer of the whole Church on behalf of the whole Church, and on behalf of the welfare of all, it is important that universal intentions be considered first of all, whether for the needs of the Church and all in Holy Orders, for those in authority in government, for the poor, the sick, and those who mourn, for the needs of the whole world, and for peace and other needs" (no. 187).

*The Lord's Prayer and Concluding Prayer.* In the hinge hours of the Office (Morning Prayer and Evening Prayer) the intercessions are followed by the Lord's Prayer—the Church's prayer for its daily needs—said in common by all present. By an ancient tradition the Church prays the Lord's Prayer three times daily: Morning Prayer, Evening Prayer, and at Mass. The final prayer of all of the hours is a collect similar to the Opening Prayer at Mass, corresponding to the day, the hour, the feast, or



season of celebration. Often this prayer is the same used in the Eucharist that day.

*Dismissal.* The various hours of the Office are concluded either with a formal dismissal (Morning Prayer and Evening Prayer) consisting of a blessing and dismissal, or in the case of the other hours with the brief conclusion: "Let us praise the Lord. And give him thanks."

## TIMES OF PRAYER

Having considered the various elements that comprise the several hours of the Liturgy of the Hours, it is now possible to consider how these elements have been distributed throughout the day in the Office.<sup>7</sup>

In the revised Liturgy of the Hours there are basically five hours or times of prayer during the course of the day:

1. Morning Prayer
2. Daytime Prayer
  - Midmorning
  - Midday
  - Midafternoon
3. Evening Prayer
4. Night Prayer
5. Office of Readings

*Morning Prayer.* This is the first of the two "hinge hours" of the Office. Considered as one of the chief hours of the day, it is to be celebrated as a means of sanctifying the morning. Calling to mind new beginnings — light, day, work — the community is reminded of the mystery of Christ's resurrection. St. Basil the Great commenting on the hour stated:

Early in the morning let the first stirrings of our mind and soul be consecrated to God, and let no other concern come first, for we were gladdened by the thought of God, as the scripture says: 'I was mindful of you and was glad' (Ps 76.4); nor should our body undertake any work before we first fulfill what was written: 'I will pray to you, Lord, and at dawn you hear my voice, at dawn I stand before you expectantly' (Ps 5:4-5).<sup>8</sup>

*Daytime Prayer.* The Church presents three hours under the title of Daytime Prayer (Midmorning, Midday, Midafter-

noon). Normally only one of these is used, with the selection dependent on the time one chooses to pray. This use of Daytime Prayer is a continuation of the ancient tradition of maintaining formal prayer in the midst of one's daily work.

*Evening Prayer.* This is the second of the two "hinge hours" of the Office. It is celebrated in the evening, when the day is almost over. "We recall the redemption by this prayer, which we direct 'like incense before God,' and in which 'the lifting up of our hand' becomes 'an evening sacrifice'" (GILOTH, 39). At the setting of the sun the community directs its hopes to Christ, the light that never ends.

*Night Prayer.* This is the last hour of the Office, prayed at night before retiring for the day. In addition to the other elements of the Office cited above, it includes appropriately a very brief examination of conscience not unlike the form used in the introductory rites of the Eucharist. It concludes, according to ancient tradition, with a hymn to Mary.

*Office of Readings.* The longest hour of prayer within the Liturgy of the Hours, the Office of Readings, may be prayed at any time of the day, depending on circumstance. Consisting mainly of readings from the scriptures and Church writings, it provides the occasion for prayerful spiritual reading along an ancient pattern devised by the Church for the spiritual good of its members.

Using the information about structure and content of the various hours of the Office which comprise the entire Liturgy of the Hours, the following graphic overview of the entire Office might be helpful.

## STRUCTURAL ELEMENTS OF THE LITURGY OF THE HOURS

	1*	2	3	4	5
OPENING	X	X	X	X	X
HYMN	X	X	X	X	X
PSALMODY	psalm	psalm	psalm	psalm	psalm
	canticle	psalm	psalm	psalm	psalm
	psalm	psalm	canticle	—	psalm
READING	X	X	X	X	X
GOSPEL					
CANTICLE	Benedictus	—	Magnificat	Nunc Dimittis	—
INTERCESSIONS	X		X		
LORD'S PRAYER	X		X		
CONCLUDING PRAYER	X	X	X	X	X
BLESSING	X		X		
CONCLUSION	X	X	X	X	X

NT canticle follows  
OT psalmody

scriptural/  
patristic

KEY: \*1 = Morning Prayer  
 2 = Daytime Prayer  
 3 = Evening Prayer  
 4 = Night Prayer  
 5 = Office of Readings

### CHAPTER III NOTES

<sup>1</sup>Second Vatican Council. *The Constitution on the Liturgy* (Rome, 1963) nos. 83-101.

<sup>2</sup>Federation of Diocesan Liturgical Commissions. *The Prayer of Christians* (New York, 1971). The interim nature of this book was stated in the Preface: "When the official English version of the Liturgy of the Hours is published, this interim edition will be replaced by it."

<sup>3</sup>The National Conference of Catholic Bishops voted, by mail, to adopt the translation of the Liturgy of the Hours prepared by ICEL. Out of 255 *de jure* Members of the Conference, 199 replied with 189 voting affirmatively. At the same time, 185 voted that the English translation of the *Benedictus*, *Magnificat*, *Nunc Dimittis*, *Gloria Patri* and *Te Deum* prepared by the International Consultation on English Texts (ICET), and adapted by the International Commission on English in the Liturgy, be approved for liturgical use in the dioceses of the United States.

<sup>4</sup>Many books are available which offer a complete study of the psalms. The following are recommended. Mary Perkins Ryan, *Key to the Psalms* (The Liturgical Press, \$.75): the psalms are presented in their relationship to the people of God to make them more understandable in terms of prayer. *Psalms for Beginners* (The Liturgical Press, \$.50): offering a selection of sixty psalms with titles, headings, and brief introduction, this booklet serves as a primer or introduction to praying the psalms. Roland Murphy, *The Psalms* (Fortress Press, \$2.95): the approach is challenging in this book with direct correlation to modern preaching and prayer.

<sup>5</sup>The recitation of the whole psalter once in every week is a custom probably established for the first time by the Rule of St. Benedict. See Pierre Batiffol, *History of the Roman Breviary* (London, 1912) pp. 307-330, for a detailed discussion of the reform of the Roman Breviary by Pope St. Pius X and the Bull *Divino afflatu* (1911).

<sup>6</sup>Work has begun on gathering a set of appropriate nonscriptural readings that, in the future, might be made available as an optional alternative to the text in the present Liturgy of the Hours. Such an edition of alternative readings would require the approval of both the National Episcopal Conference and the Apostolic See.

<sup>7</sup>The reader should use this *Study Text* along with a copy of the Liturgy of the Hours. One of the several editions of *Christian Prayer* would be most useful.

<sup>8</sup>Basil the Great, *Regulae fusius tractatae*, Resp. 373 (PG 31, 1015).

### SUGGESTED READING

Congregation for Divine Worship. *General Instruction of the Liturgy of the Hours* (Rome, 1971) Chapter II, nos. 34-99; Chapter III, nos. 100-203.

J. D. Crichton. *Christian Celebration: The Prayer of the Church* (London, 1976) Chapters IV-VIII (pp. 62-118).

A. M. Roguet. *The Liturgy of the Hours* (London, 1971) Chapters II, III (pp. 29-57).



## Chapter IV: Celebrating the Liturgy of the Hours

From a consideration of the basic structure and content of the new Liturgy of the Hours it is evident that the preparation of the revised Office was no simple task. And yet, the preparation of the approved liturgical texts and books is only a first step toward true liturgical celebration. Many other elements must be reviewed prior to the actual celebration.

As already noted, the Liturgy of the Hours is the prayer of the *entire* Church. No longer a form of prayer reserved primarily to the clergy (who were versed in Latin) the celebration is now that of the *entire* community. An awareness of this fact should move the local Church to consider how the mandate to celebrate the Office might be fulfilled on the local diocesan and parish levels. Each parish should raise the question: How do we celebrate the Liturgy of the Hours?

The *General Instruction on the Liturgy of the Hours* notes that the celebration of the Office is not just for clerics or religious but also belongs to the laity. The family, as a "domestic sanctuary of the Church," should also consider praying the Liturgy of the Hours when possible, "thereby associating itself more closely with the Church" (no. 27).

It is understood that religious communities of men and women would implement the reforms of the Council and select for their daily prayer the Office as approved by the Church. The days of the interim books have passed. The season for designing homemade offices is gone. The Church is now called upon to pray with one voice in the harmony of faith and in the unity of the Spirit. It should be possible that a religious community and

CELEBRATION  
OF THE CHURCH

the parish clergy will serve as the stable nucleus of the local parish "house of prayer."

#### SELECT THE OCCASION

It is commendable that some parishes have already planned the celebration of the Office according to a regular schedule. For most, this would include one or both of the hinge hours: Morning Prayer or Evening Prayer. In addition to this daily pattern, consideration has been given by other parishes to celebrations of the Office on Sundays and the great solemnities and feasts of the Church. Thus, cathedral churches have invited the members of the diocese to participate in special local celebrations of Evening Prayer on particular occasions. The possibilities are limited only by local circumstances and the local Church's awareness of its responsibility to implement the directives of the Second Vatican Council.

The Sundays of Advent and Lent are times when many Catholics would appreciate the opportunity for additional communal prayer. Evening Prayer from the Liturgy of the Hours on those days offers such opportunities. These are times in the liturgical year that merit greater celebration. Other occasions might be suitable during the course of the liturgical year: the great solemnities of the Lord and Mary, the feast of the patron of the parish, the anniversary of the dedication of the church, the patronal feast of the diocese, a feast significant to an ethnic or cultural group, etc.

In any case, when first introducing the Office on the parish level it is always good to select a significant occasion. This is step one in the entire planning process. Next, the parish liturgy committee or other groups should become involved in the preparation of the celebration. Whereas the feast day already provides the proper Office of the day, all must carefully study the material, familiarizing themselves with the hymns, psalms, readings, etc. Subsequently, as the preparations move forward, each element will need to be considered individually to determine how it will be handled, given all of the local circumstances.

Briefly, four broader areas will need to be considered: music, setting, ministers, and ritual.

One of the first questions that the planning committee will need to address is: What do we do for music? The answer will depend upon a number of factors: Who will be present? What music is available? What ministers of music are available? What is the occasion?

Eventually all those parts of the Office that are intended, by their very nature, to be sung should be sung. This refers to 1) the opening hymn, 2) the psalms, 3) the canticles, 4) the antiphons, 5) responses. In view of local circumstances, however, the principle of "progressive solemnity" might be used. In time, as the community becomes more accustomed to singing, as more music becomes available, etc. the ideal of a fully sung Office might be attained. "Thus, the principle of 'progressive solemnity' is one that recognizes several immediate stages between the full sung Office and the simple recitation of all its parts. Its application offers the possibility of a rich and pleasing variety, its criteria are the particular day or Hour being celebrated, the character of the individual elements comprising the Office, the size and composition of the community, as well as the number of singers available in the circumstances" (GILOTH, no.273).

The psalms may be sung in different ways: as a single unit without a break, with two choirs or sections of the congregation each taking alternate verses or strophes, or responsorially — i.e., the community repeating the antiphon after each verse sung by a psalmist or choir.

As with the celebration of the Liturgy of the Eucharist, so with the Liturgy of the Hours, a proper setting or environment is needed to assist and foster prayer. The selection of place, of furnishings (e.g., celebrant's vestments, chair, processional cross, candles, etc.) and their manner of use are important considerations. The seating arrangement for all the participants should foster the sense of community, render the one who presides visible, and facilitate the common prayer of all — ministers and assembly alike. One can hardly create a sense of community when the participants, scattered throughout a large church, almost appear to have vied with one another to see how far apart they can sit! Such a seating choice speaks more of private prayer than of liturgical prayer.

SING TO THE LORD

PREPARE  
THE ENVIRONMENT



A checklist for preparing the environment may include:

1. chair for the one who presides
2. ambo for the reader(s), psalmist(s)
3. music stand for the director of song (if necessary)
4. candles
5. flowers or plants
6. chairs for acolytes
7. participation books
8. incense, censer
9. processional cross
10. vestments

priest: alb, stole [cope — optional]

deacon: alb, stole [cope — optional]

cantor: alb [optional]

acolytes: alb [optional]

#### CHOOSE THE MINISTER

As in any liturgy, a number of ministers are needed to serve the praying community. First of all there is the one who presides, who leads the community in prayer. Readers need to be selected on the basis of their ability to read and proclaim the scriptures clearly and effectively. Other persons can be designated for the petitions of the intercessions. As already stated, the assistance of a director of music, a psalmist, and even a choir, can facilitate participation by the rest of the assembly. Acolytes should be chosen and prepared beforehand to assist the priest or deacon who presides from the chair. Careful preparation on the part of all will assist the prayer experience of the entire community.

The parish community can also profit from the establishment of a “core group” of parishioners who are most interested in the Liturgy of the Hours. This group can become a nucleus within the larger assembly if it becomes thoroughly familiar, through catechesis and practice, with the structure and content of the Office, its various ritual elements, as well as the music. Having such a group within it, the entire assembly will become acquainted and comfortable with the Liturgy of the Hours.

#### RITUAL STRUCTURE AS A GUIDE

As already noted, the Liturgy of the Hours has its own ritual structure. This is a positive aspect since a fruitful celebration

necessitates a planned manner of procedure. The structure, after all, exists to assist the community in delving deeply into the mystery being celebrated. It should not distract or disorientate. Ritual, by nature, is familiar and supportive.

In addition to the structure of the Office which provides the movement of each element and text, there are other liturgical gestures and signs that might be inserted into the celebration depending on local circumstance and the occasion. Thus, one can use an entrance procession, incense, lights, etc. at proper times to enhance the flow of the celebration. Even the posture of the participants should be looked upon and prepared as ritual movement. Standing, sitting, bowing, and kneeling can all contribute to the effect of the celebration and should be carefully studied and prepared.

It is also necessary for all to understand the various postures of the community throughout the celebration of the Office. The *General Instruction* directs that:

All stand for:

1. introductory verses
2. opening hymns
3. gospel canticles  
(Canticle of Zechariah at Morning Prayer; Canticle of Mary at Evening Prayer; Canticle of Simeon at Night Prayer)
4. prayers of intercession
5. Lord's Prayer
6. concluding prayer
7. blessing and dismissal

All sit for:

1. the psalms  
(as is the general custom in the United States)
2. the psalm-prayers
3. the canticles  
(except the three noted above)
4. the antiphons
5. the readings and their responses

All sign themselves with the cross at:

1. the beginning of the hour

2. the beginning of the gospel canticles of Zechariah, Mary, Simeon.

#### RITUAL FLOW

The Office should never be rushed. The ritual should not be hastened as though there was a need to finish it quickly so that something "more useful" can be gotten underway. Rather than the absence of ritual, silence is a rich ritual element. Unfortunately, in some cultures, it is an element with which many feel uncomfortable. It serves the prayer of the community, however, by providing time for the wealth of the texts to sink deeply into the heart of participants and there take root. It can be a moment of great prayer.

The ritual flow of the texts must also be carefully considered and moderated. When sung, the music itself will determine the pace of the singing; when recited there is always the danger of rushing. The leaders should set and maintain a proper pace, conducive to prayer.

Some means of controlling the tempo will be needed when the psalms are recited. One way of doing so is to make a brief pause at the end of each line of the psalm and a longer pause between verses. Specifically, when the psalmody is recited — not sung — it has proven helpful for each person to imagine pauses in the text. Using imaginary notations (/ = pause; // = longer pause) the text for alternating group recitation would read:

Side I: The Lord's revelation to my Master/  
"Sit on my right:/  
Your foes I will put beneath your feet."/

//

Side II: The Lord will wield from Zion/  
your scepter of power:/  
rule in the midst of all your foes./

//

Side I: A prince from the day of your birth/  
etc., etc. . . .

#### VARIETY OF STYLES

It should be noted that there are different styles of celebrating the Liturgy of the Hours. It is obvious that one style will be called for when celebrating the Office of a solemnity of the Lord

in the cathedral church, and quite another when a small group of the faithful gathers to celebrate Midday Prayer prior to the beginning of a midmorning meeting, or when members of a family gather for Night Prayer at home. Nevertheless, in every case, preparation is needed.

The entire celebration of the Liturgy of the Hours should be so prepared that it will foster the prayer of the community. Good liturgical celebrations are those which are done with dignity, attention, and devotion. All of this presupposes a depth of faith that recognizes what it is about and attempts to attune the mind with the voice.

#### SUGGESTED READING

- Bishops' Committee on the Liturgy, *Environment and Art in Catholic Worship* (Washington, D.C.: USCC Publications Office, 1978).
- Bishops' Committee on the Liturgy, *Music In Catholic Worship* (Washington, D.C.: USCC Publications Office, 1972).
- Crichton, J. D., *Christian Celebration: The Prayer of the Church* (London: Geoffrey Chapman, 1976) Chapter 9, "The Celebration of the Divine Office," pp. 119-128.
- Ryan, Vincent, "Praying the Office in Common" in Flannery, Austin, ed. *Making the Most of the Breviary* (Dublin: Dominican Publications, no publication date) pp. 3-11.
- Roguet, A. M., *The Liturgy of the Hours* (London: Geoffrey Chapman, 1971) Chapter 3, "Spirituality," pp. 126-141.



## ***Appendix I: Editions of the Liturgy of the Hours Approved for Use in the Dioceses of the United States of America***

### **THE LITURGY OF THE HOURS**

#### **Contents:**

The complete four-volume edition was published by one publisher only.

The volumes include the complete Office for the entire liturgical year.

I: Advent/Christmas Season

II: Lent/Easter Season

III: Ordinary Time/Weeks 1-17

IV: Ordinary Time/Weeks 18-34

#### **Publisher:**

Catholic Book Publishing Company

257 West 17th Street

New York, NY 10011

### **CHRISTIAN PRAYER**

#### **Contents:**

Not everyone will want or need the complete four-volume edition of the Liturgy of the Hours. Thus, *Christian Prayer* (1 volume) was designed to include Morning Prayer, Evening Prayer, Daytime Prayer, and Night Prayer, as well as selections from the Office of Readings for the entire liturgical year.

#### **Publishers:**

Catholic Book Publishing Company

257 West 17th Street

New York, NY 10011

Daughters of Saint Paul

50 Saint Paul's Avenue

Jamaica Plain

Boston, MA 02130

Helicon Press  
1120 North Calvert Street  
Baltimore, MD 21202

The Liturgical Press  
Saint John's Abbey  
Collegeville, MN 56321

## CHRISTIAN PRAYER ACCOMPANIMENT

### Contents:

This organ accompaniment book includes the hymns and service music found in *Christian Prayer*.

### Publisher:

The International Commission on English in the Liturgy  
1234 Massachusetts Avenue, N.W.  
Washington, D.C. 20005

8½" × 11" three-ring binder, 97 pages

## ***Appendix II: Participation Aids, Selections of the Liturgy of the Hours with Music/Cassettes***

## SING PRAISE TO THE LORD

### Contents:

Evening Prayer II, Sunday Week I, with music composed by Howard Hughes, S.M.

### Publisher:

Office of Publishing Services  
1312 Massachusetts Avenue, N.W.  
Washington, D.C. 20005

Participation books (5½" × 8½") pp. 11  
Accompaniment (8½" × 11")  
(bulk rates available)

## BEHOLD YOUR MOTHER: EVENING PRAYER FOR FEASTS OF MARY

### Contents:

Evening Prayer II taken from the Common of the Blessed Virgin Mary. Music composed by Howard Hughes, S.M.

### Publisher:

Federation of Diocesan Liturgical Commissions  
1200 New Hampshire Avenue, N.W. Suite 320  
Washington, D.C. 20036

Participation booklet (5½" × 8½") pp. 13  
Accompaniment (8½" × 11")  
(bulk rates available)

## ADVENT EVENING PRAYER

### Contents:

Evening Prayer II, Sunday Week II with Advent antiphons. Music composed by R.F. Krisman and Howard Hughes, S.M. Appendix: 8 Advent hymns.

### Publisher:

Federation of Diocesan Liturgical Commissions  
1200 New Hampshire Avenue, N.W. Suite 320  
Washington, D.C. 20036

Participation booklet (5½" × 8½") pp. 16  
Accompaniment (8½" × 11")  
(bulk rates available)

## EVENING PRAYER FOR LENT

### Contents:

Evening Prayer II, Sunday Week II with antiphons for Lent. Music composed by Patricia Dyer and R. F. Krisman. Appendix: 10 Lenten hymns.

### Publisher:

Federation of Diocesan Liturgical Commissions  
1200 New Hampshire Avenue, N.W. Suite 320  
Washington, D.C. 20036



Participation booklet (5½" × 8½") pp. 18  
Accompaniment (8½" × 11")  
(bulk rates available)

## OBEDIENT UNTO DEATH

### Contents:

Office of Readings for Good Friday; Music composed by  
Howard Hughes, S.M., A. Gregory Murray, O.S.B.

### Publisher:

Federation of Diocesan Liturgical Commissions  
1200 New Hampshire Avenue, N.W. Suite 320  
Washington, D.C. 20036

Pew Edition: 5½" x 8½", pp. 16

Minister's Edition: 8½" x 11", pp. 32  
(bulk rates available)

## THE EASTER TRIDUUM

### Contents:

Holy Thursday: Night Prayer

Good Friday: Morning Prayer and Evening Prayer

Holy Saturday: Morning Prayer

Music composed by Howard Hughes, S.M., Robert  
Jreutz, Chrysogonus Waddell, O.C.S.O.

### Publisher:

Federation of Diocesan Liturgical Commissions  
1200 New Hampshire Avenue, N.W. Suite 320  
Washington, D.C. 20036

Pew Edition: 5½" x 8½", pp. 28

Minister's Edition: 8½" x 11", pp. 48  
(bulk rates available)

## SERVICE MUSIC FOR THE NEW LITURGY OF THE HOURS

### Contents: Cassette

Service music as found in the one-volume *Christian Prayer* to assist in teaching the music.

**Publisher:**

The National Association of Pastoral Musicians  
225 Sheridan Street, N.W.  
Washington, D.C. 20011

(Order No.: NPM Cassette C-101)

## HYMNS FROM THE LITURGY OF THE HOURS

**Contents: Cassette**

Presentation of a select number of the hymns used in the celebration of the Liturgy of the Hours to assist in teaching the music.

**Publisher:**

The National Association of Pastoral Musicians  
225 Sheridan Street, N.W.  
Washington, D.C. 20011

(Order No.: NPM Cassette C-102)

## Appendix III: *Glossary of Terms*

The following words, phrases, and names are used within the body of the text, or are often referred to in discussions and writing about the Liturgy of the Hours.

**Amidah** From the Hebrew "standing." A prayer also known as the *Shemoneh-Esreh* ("Eighteen") because of the eighteen benedictions which it originally comprised. The *Amidah* is the central and main element of each of the daily synagogue services and is also known as *\*Ha-Tefillah*, "The Prayer" par excellence. The prayer is said standing, as its name indicates.

**Antiphon** A verse from the scriptures, or from the \*psalm which it precedes, that helps bring out the character of the psalm; the antiphon highlights the typological meaning of the psalm or expresses the meaning

	of the feast or liturgical season being celebrated; the antiphon is always sung before the psalm and may be repeated at the end of the psalm after the *doxology.
Arvit	From the Hebrew "evening." <i>Arvit</i> or evening prayer is one of the three daily services of the synagogue, and consists of the <i>Berakhu</i> (or invitation to prayer), the * <i>Shemah</i> and its structure of benedictions, and the * <i>Amidah</i> .
Benedictus	The Cantic of Zechariah sung at Morning Prayer, so-named for the first word of the cantic in Latin, <i>Benedictus</i> , "Blessed be . . ."; the Cantic of Zechariah is taken from Lk 1:68-79.
Breviarium Romanum	The <i>Breviarium Romanum</i> ( <i>Roman Breviary</i> ) was promulgated by decree of Pope St. Pius V in 1568 and was the first standardized version of the Divine Office for the Roman Catholic Church.
Breviary	From the Latin <i>breviarium</i> , "a short summary report or book." The Office came to be known as the Breviary because of concessions granted to the Franciscans by the Holy See to use a briefer and more concise version of daily prayer.
Canonical Hours	The times of daily prayer established by the Church; the older Office had seven canonical hours: *Matins and *Lauds (reckoned as one hour), *Prime, *Terce, *Sext, *None, *Vespers, *Compline.
Cantic	A cantic is a biblical song not included within the *Psalter. Canticles are from both the Old and New Testaments. *Gospel Canticles are sung at Morning Prayer and Evening Prayer. Old Testament and other New Testament Canticles are also used in the *Office.

Cathedral Office	The *Liturgy of the Hours as chanted in diocesan cathedrals, and to a lesser extent, in parish churches in the Middle Ages. The Cathedral Office differed in structure and content from the *Monastic Office.
Ceremonial	The necessary and integral actions or body of actions which express, surround, or embellish a rite, e.g. gestures, sprinkling with holy water, the use of incense; the external actions and rites of any liturgy; also a liturgical book, <i>The Ceremonial</i> , which gives directions for the use of ceremony in liturgical rites.
Chapter	The " <i>Capitula</i> " (Chapter) known in LOTH as the "short reading"; a reading chosen to give brief, precise expression for reflection on the word of God or to exhort the assembly; read as brief but striking proclamation of the word of God.
Choir	A body of singers which assists the assembly in its celebration of a liturgy; "to sing in choir" originally designated the singing of the Office by the clergy in the "choir" or chancel of the church or cathedral.
Christian Prayer	The one-volume edition of the *Liturgy of the Hours for use by those not canonically obliged to the four-volume edition.
Christology	The theology of Christ; theological reflection on the nature and person of Jesus Christ.
Christological Sentence	A verse or sentence from the New Testament or one of the early church writers which invites the community to pray the *psalm in its *Christological dimension; the verse or sentence appears after the

\*Psalm-Title and before the first verse of the psalm, in Ordinary Time, when the antiphon is not sung, the Christological Sentence may take the place of the antiphon.

- Collect From the Latin *collectum*, "gathered." In the liturgy, a prayer which gathers and sums up the needs and petitions of the assembly, e.g. in the Eucharist the Opening Prayer or the concluding prayer of the general intercessions; in the \*Liturgy of the Hours, in Morning and Evening Prayer, the prayer which follows the \*Intercessions and the Lord's Prayer.
- Compline Night Prayer, the last prayer of the day, celebrated before retiring at night, even after midnight.
- Covenant The term which expresses the relationship between God and his People; used extensively in the Hebrew and Christian Scriptures.
- Daytime Prayer The "minor," briefer hours of prayer celebrated at Midmorning, Midday, and Midafternoon; formerly known as the \*"Little Hours" of Terce, Sext and None; those obliged to pray the Office must celebrate at least one of the hours of Daytime Prayer.
- Dismissal A concluding rite in any liturgy; in the Liturgy of the Hours, e.g. Morning or Evening Prayer, the dismissal comprises three elements: greeting, blessing, and words of dismissal, followed by the response, "Thanks be to God."
- Divine Office From the Latin, \**Officium divinum*, "divine or sacred service"; one of the many names given to the \*Liturgy of the Hours in the course of history; also the subtitle

	given to the present revised Liturgy of the Hours.
Doxology	Prayer of praise, usually trinitarian in form; a doxology is sung at the end of each *psalm and *canticle: "Glory to the Father . . . ."
Ecclesial	From the Latin, <i>ecclesia</i> "Church"; adjective referring to Church, usually in a theological sense.
Gospel Canticle	A biblical song from one of the gospels; three are used in the Liturgy of the Hours: Canticle of Zechariah (* <i>Benedictus</i> ) at Morning Prayer, Canticle of Mary (* <i>Magnificat</i> ) at Evening Prayer, and the Canticle of Simeon (* <i>Nunc Dimittis</i> ) at Night Prayer.
Hagiographical Reading	From the Greek <i>hagios</i> "holy"; a reading in honor of a saint which specifically refers to the saint; or a text from the writing of a saint used on his/her feast day; the hagiographical reading comprises the second *lesson in the Office of Readings for the feast of a saint.
Hymn	A sacred song; hymns of various types are utilized in the *Liturgy of the Hours; the hymn is an essential element in the structure of each of the hours.
Hymnody	The art, act or practice of singing hymns; the term sometimes refers to a collection of hymns.
In directum	The method of singing psalms as a single unit and without a break; a method of *psalmody.
Intercessions	Prayers of petition; the Intercessions are an essential element in the structure of Morning Prayer, Evening Prayer, where they follow the *Gospel Canticle; in the

eucharist the general intercessions, sometimes called the "Prayer of the Faithful," follow the homily and/or profession of faith.

Invitatory

The Invitatory begins the whole \*Office, and consists of the verses, "Lord, open my lips/ And my mouth will proclaim your praise," together with psalm 95 (in place of psalm 95 psalm 100, psalm 67 or psalm 24 may be used). Essentially the Invitatory has the character of inviting the praise of God through the celebration of the \*Liturgy of the Hours.

Lauds

From the Latin *laudare* "to praise"; the old English term for Morning Prayer used in early versions of the Anglican Book of Common Prayer and English translations of the old \*Roman Breviary; the term "Lauds" expressed Morning Prayer's character of praise.

Lectio Continua

Latin for "continuous reading"; the phrase is used to describe the custom of reading the scriptures in a liturgy in continuous fashion, that is, one book of the Bible is read daily, each day the reading continues from the previous day; "semi-continuous reading" of scriptures indicates that the same book is read daily, but some chapters and/or verses are omitted in sequence of readings; the weekday \*Lectionary for the eucharist is a semi-continuous reading of the scriptures; in the \*Liturgy of the Hours there is a semi-continuous reading of the scriptural lesson in the Office of Readings.

Lectio Divina

From the Latin "divine or sacred reading"; the prayerful reading of the scriptures.

Lesson From the Latin *lectio* "reading"; an older English designation for a scripture reading within the celebration of a liturgy; term used in the English translation of the old Roman Breviary and in the Book of Common Prayer; no longer used to designate reading in Roman Catholic liturgy in the USA.

Lectionary From the Latin *lectionarium*, "book of readings"; a liturgical book of readings for use in the celebration of liturgy; in the history of the liturgy in the West the lectionary usually contained readings from the Old and New Testaments except for gospel texts which were to be found in a book of the gospels; a term which is also used to refer to the corpus of readings within a liturgical rite which does not have a separate book; thus within the \*Liturgy of the Hours there is a lectionary but no specific book of readings entitled "Lectionary."

Little Hours The \*canonical hours of \*Prime, \*Terce, \*Sext, and \*None; the origin of these hours of prayer is probably to be understood from the Roman secular division of the day into four "hours," *prima, tertia, sexta, nona* (first, third, sixth, ninth) each of three hours duration; the origins of prayer at these natural divisions of the day are rooted in private prayer; in the \*Liturgy of the Hours today, \*Prime has been suppressed; the hours of \*Terce, \*Sext and \*None are known now as Midmorning, Midday and Midafternoon Prayer; one or all three of these hours may be celebrated daily.

Liturgy of the Hours The title of the full cycle of daily prayer in the Roman Rite (in four volumes or in the one-volume edition, *Christian*



*Prayer*); this new title of the \*Divine Office emphasizes the \*obligation to pray the hours at the stated times; thus Morning Prayer is celebrated only in the morning, Evening Prayer in the evening, Night Prayer, at night before retiring.

Lucernarium

From the Latin *lucerna* "lamp"; in Jewish liturgy the ceremony of lighting the lamps on the eve of the Sabbath; in some Churches (Ambrosian Rite of Milan and some Eastern Churches), Evening Prayer begins with such a rite, often accompanied by the singing of psalm 140 and the use of incense; not a part of the Roman liturgy of Evening Prayer.

Magnificat

The Canticle of Mary sung at Evening Prayer, so-named for the first word of the canticle in Latin, *magnificat* which means "magnify" or "proclaim"; the Canticle of Mary is taken from Lk 1:45-55.

Matins

From the Latin *matutinus*, adjective designating "morning"; the old English name for that portion of the Divine Office celebrated by monks in the early morning hours before dawn; Matins has been replaced in the new Liturgy of the Hours by the Office of Readings which may be celebrated at any time of the day.

Minhah

From the Hebrew "evening"; the afternoon prayer service, one of the three daily services of the Jewish liturgy of the synagogue.

Monastic Office

The Liturgy of the Hours as celebrated in monasteries and according to monastic usage; historically, the Monastic Office evolved into a longer course of prayer suited to the rhythm of a life dedicated to

- constant prayer. The Rule of St. Benedict makes this clear in chapters 8-19: "Let us rise in chanting that our hearts and voices harmonize" (chapter 19).
- Nocturns From the Latin adjective *nocturnus* "night"; another term used to describe \*Matins since this "morning hour" was celebrated in monasteries after midnight (divided into first and second nocturns) usually between 1:00 a.m. and 2:00 a.m.
- None From the Latin *nonus* "ninth"; the fourth of the \*"little" \*canonical hours; in the \*Liturgy of the Hours, Midafternoon Prayer has replaced None.
- Nunc Dimittis The Canticle of Simeon sung at Night Prayer, so-named for the first two words of the canticle in Latin, *nunc dimittis*, "now you dismiss"; the Canticle of Simeon is taken from Lk 2:29-32, and like the Canticles of Zechariah and Mary is sung while standing.
- Obligation Historically, bishops, priests and deacons, and according to their own constitutions, canons, monks and nuns have been obliged to celebrate the entire course of the \*Office in common and/or in private. This obligation remains, although permanent deacons in the USA do not have such a canonical obligation. The General Instruction of the \*LOTH encourages religious and all lay people to celebrate the prayer of the Church in common, especially Morning and Evening Prayer. The mandate to pray the \*Office belongs to the whole Church.
- Office From the Latin *officium* "service"; the word Office was often used in the past to designate any liturgical service; it has become a way of briefly referring to the

	*Divine Office or the *Liturgy of the Hours.
Opus Dei	The *Office or *LOTH has often been called <i>Opus Dei</i> , "the work of God."
Patristic Reading	In the Office of Readings, very often the second reading is taken from the writings of one of the Fathers of the Church (pater, "father," from which the word patristic is derived); the "Fathers" are the great writers and preachers of roughly the first six centuries of the Church's history; however, the term sometimes extends into later periods to include other great saints who were theologians or "Doctors" of the faith, e.g., St. Charles Borromeo, St. Theresa of Avila.
Prime	The first of the *canonical hours; this hour has been suppressed since the <i>Constitution on the Liturgy</i> .
Private Recitation	All or some of the hours of the *Office may be recited privately if, for some reason, communal celebration is not possible.
Psalm	From the Greek <i>psalmos</i> "plucking of a harp"; a sacred song or poem used to praise God in worship; strictly speaking, the term is reserved exclusively to designate the 150 songs and poems in the Old Testament Book of Psalms, although many other poems and songs, often called *canticles, are found in the O.T., as well as in the N.T.
Psalmody	The practice, art or action of singing psalms in worship; the word sometimes refers to a collection of psalms.
Psalm-Prayer	A prayer which, after a brief period of silence, follows the singing of a *psalm;

	the psalm-prayer helps create a Christian understanding of the psalm as well as gathers up the prayers and aspirations of those taking part in the celebration.
Psalm-Title	A title at the head of each *psalm in the *Liturgy of the Hours intended only as an aid to prayer, to explain the meaning and human value of the psalm for the life of faith.
Psalter	A collection of some or all of the *psalms principally intended for liturgical or devotional use; also, a liturgical book or collection of psalms; the *Liturgy of the Hours incorporates a psalter of psalms distributed over a period of four weeks.
Recitation	See *Private Recitation, above.
Responsory	The Responsory follows each biblical reading in the *Office; its character is one of sung meditation on the reading in the Office of Readings; or as an acclamation in Morning, Evening, Night and Day-time Prayer.
Roman Breviary	See * <i>Breviarium Romanum</i> , above.
Sext	The third of *"little" *canonical hours; in the *Liturgy of the Hours, Midday Prayer has replaced Sext.
Shaharit	From the Hebrew "dawn prayer"; the Shaharit is the daily morning prayer service in the Jewish liturgy of the *synagogue; it is the most elaborate in structure and content.
Shema	From the Hebrew "Hear"; the first word of Deuteronomy 6:4; the reading of the Shema (Dt 6:4-9; 11:13-21; Nm 15:37-41) takes place in both the morning (*Shaharit) and evening (*Arvit)

	synagogue services; the “profession of faith” of the people of Israel.
Strophē	From the Greek <i>strophē</i> , “the act of turning”; often used to refer to verses or stanzas of a *psalm or *hymn; a rhythmic system of singing the verses of a psalm.
Synagogue	From the Greek <i>synagōgē</i> “assembly”; the place where Jews gather for communal prayer three times daily.
Te Deum	The first words of a Latin hymn of praise, “You, O God”; the <i>Te Deum</i> is sung after the second reading in the Office of Readings on Sundays, the octave of Christmas, solemnities and feasts.
Terce	The second of the * <i>“little”</i> *canonical hours; in the *Liturgy of the Hours, Midmorning Prayer has replaced Terce.
Tefillah	See * <i>Amidah</i> , above.
Torah	From the Hebrew “to teach”; Torah means “teaching,” “instruction,” “doctrine,” rather than “law”; Torah refers to the first five books of the Hebrew Scriptures, the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy).
Trent, Council of	The 19th ecumenical (general, universal) council which opened at Trent, Italy on December 13, 1563, having held 25 sessions. The Council of Trent initiated a sweeping reform of the Roman liturgical books (Roman Breviary, 1568; Roman Missal, 1570; Roman Ritual, 1614; etc.) carried out by the Holy See and the newly-formed Congregation of Sacred Rites.
Vespers	From the Latin <i>vesper</i> “evening”; older English designation for Evening Prayer.

*A NOTE ON SOURCES: For further information on each of the terms or phrases in the Glossary, see the following works and those listed in the bibliography given at the end of each chapter.*

1. *The General Instruction of The Liturgy of the Hours*, according to the Roman Rite, revised by decree of the Second Vatican Ecumenical Council and published by authority of Pope Paul VI. English translation prepared by the International Commission on English in the Liturgy.
2. Cecil Roth, Editor. *Encyclopaedia Judaica*, in 16 volumes. Jerusalem: Keter Publishing House Jerusalem Ltd., 1972.
3. The Catholic University of America. *New Catholic Encyclopedia*, in 17 volumes. New York: McGraw-Hill Company, 1967-1978.
4. J. G. Davies, Editor. *The Westminster Directory of Worship*. Philadelphia: The Westminster Press, 1972.
5. C. Jones, G. Wainwright, E. Yarnold, et al. *The Study of Liturgy*. New York: Oxford University Press, 1978.
6. Pierre Salmon, O.S.B. *The Breviary Through the Centuries*. Translation by Sr. David Mary, SNJM. Collegeville: The Liturgical Press, 1962.
7. J. D. Crichton. *Christian Celebration: The Prayer of the Church*. London: Geoffrey Chapman, 1976.

