

I. History of the Liturgy of the Hours

NT / 1 st Century	2 nd -3 rd Centuries	4 th Century	Late 4 th Century
“pray always” ?Jewish Roots	3 rd -6 th -9 th hours morning/evening midnight	Cathedral Tradition Monastic Desert Tradition (Skete vs. Pachomius)	Urban Monastic tradition Hybrid Offices Benedictine (8 Hours)
Roots		Benedictine	Modern
Midnight	Vigils (nocturnes; later matins)	Office of Readings (divorced from hour)	
Morning (c. 6 am)	Lauds (matins): Pss 148-50 Prime: monastic AM prayer	Morning Prayer (Invitatory) Prime suppressed	
3 rd hour (9 am)	Terce	Mid-morning	
6 th hour (12 noon)	Sext	Mid-day	
9 th hour (3 pm)	None	Mid-afternoon	
Evening (c. 6 pm)	Vespers	Evening Prayer	
	Compline (bedtime)	Night Prayer	
	Cathedral	Desert Monastic	Urban Monastic Hybrid (Benedict)
Cursus	AM & PM; Occasional vigil	AM & PM Skete: weekly Pachomius: daily	7 day hours + 1 night hour
Psalms/Canticles	Few & selected (sung responsorially)	<i>Currente psalterio</i> (whole psalter in order)	Whole psalter used much in order; selection at some hrs.
Prayers	---	In pauses between psalms	Silent pauses still possible
Readings	Often none; if used = selective	<i>Lectio continua</i>	At every hour; night: longer <i>lectio continua</i>
Hymns	Used <i>Gloria in excelsis</i> <i>Phos hilaron</i>	None	Used
Intercessions	Important part (E>W)	None	AM & PM litanies
Other components	Light; incense; processions	None	Psalms sung in various ways (not just responsorially)
Community	The Church hierarchically assembled	Assembly w/o hierarchy: ministry rests on all in turn	Assembly of local community with its abbot, other officials, and monks – not hierarchically based on Orders.
Shifts Over Time			
Church as whole		Clerical	
Popular & simple		Complex; Latin; no or inaccessible music	
Cathedral		Monastic	
Public		Private	
Time-bound		Divorced from proper hour	
Christological		Saints / devotional	
Common school of prayer		Replaced by popular devotions	
Flexible and diverse		Rigid <i>officium</i>	

II. Renewal of Vatican II

A. *General Instruction of the Liturgy of the Hours*

1. LITURGY: Christological (§§ 1-4, 13); Ecclesiological (§§ 5-9);
Dialogical (§ 14); Eschatological (§§ 15-16); Pneumatological (§ 8);
2. HOURS: Consecration of Time (§§ 10-11); Anamnesis (§ 12)

B. Morning Prayer & Evening Prayer

	MORNING	EVENING
Verse/Response	If invitatory: -“Lord, open my lips...” (Invitatory Psalm 95) Otherwise, like EP	“God, come to my assistance...” (omit Alleluia in Lent)
Hymn		
Psalmody (with optional silence, psalm prayers) Ways of praying: -Continuous -Responsorially -Antiphonally	First Psalm OT Canticle Second Psalm	First Psalm Second Psalm (if the 2 are parts of a single psalm, they can be combined; then use only 1 st antiphon) NT Canticle
Scripture Reading (short or long) ± Homily ± Responsory		
Gospel Canticle	<i>Benedictus</i>	<i>Magnificat</i>
Litany (<i>preces</i>) 2 ways of praying (§192): -responsorially -antiphonally (use 2 nd part as response)	Invocations (commending or consecrating the day to God)	Intercessions
Lord’s Prayer <i>Introduced in community</i>		
Concluding Prayer		
Blessing & Dismissal <i>Lay and clerical forms</i>		
Themes	1. resurrection; Christ, risen light of the world, orient from on high; 2. Cosmic praise: for the light, for the new day, for creation; 3. purification 4. eschatological hope for the last day of the world 5. judgment 6. sanctify / consecrate the day to God / prepare for tasks ahead	1. Christ is the light who shines on in the darkness of sin and death 2. thanksgiving for the day 3. thanksgiving for approaching time of rest 4. penitence 5. forgiveness / reconciliation with others 6. protection through the night 7. expectation of the coming day: tomorrow and the final day 8. “evening sacrifice” of praise
Rituals to consider for use in parish celebrations	1. baptismal water / sprinkling rite 2. face East	1. light (<i>lucernarium</i>) 2. incense (Ps 141) (see §261)