

Part 2 of Presentation

The Liturgy of the Hours Workshop

“Yahweh, I am calling, hurry to me,

Listen to me, I am invoking you.

My prayers rise like incense,

My hands like the evening offering.”

In the name of the Father, the Son and the Holy Spirit.

Amen

Psalm 141, 1-2

Listen to these incredible words from The Constitution of the Sacred Liturgy, which states in number 84:

“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. Therefore, when this wonderful song of praise is rightly performed by priests and others who are deputed for this purpose by the Church's ordinance, or by the faithful praying together with the priest in the approved form, then it is truly the voice of the bride addressed to her bridegroom; It is the very prayer which Christ Himself, together with His body, addresses to the Father.”

Much of what I have gone over this morning can be found in Volume One of the 4 volume set of our Breviary. It is advisable, especially as leaders, that we review this section each year, perhaps during Advent, as a way to keep these rules alive within us. Some other resources I have used are:

- 1) *Praying the Liturgy of the Hours: A Personal Journey*, by Fr. Timothy Gallagher, O.M.V. plus his new 5 part series.
- 2) And a wonderful book called, “*The Divine Office for Dodos*,” by Madeline Nugent. It is a step-by-step Guide to Praying the Liturgy of the Hours and a book I highly recommend for all those who are trying to learn the office, and those who are attempting to teach it as well.
- 3) An 8 minute demonstration and instruction of the Office on our website, OCDS.info, and then look under the *Media* heading, then *Podcast*.

- 4) *The Constitution on the Sacred Liturgy* written during Vatican II.
- 5) Richard Foster's great book entitled "Prayer."

You should all have picked up 4 different handouts. If you haven't, please do so now.

First Handout: Liturgy of the Hours - Carmelite Friars' Tradition in the Arizona Province of St. Joseph. This is our guide and blueprint to praying the Liturgy of the Hours in our Province.

- Demonstrate the beginning of Morning Prayer Week 2, P 1107
- Demonstrate the Office of Evening Prayer with slow, deliberate tones, rhythms and singular voice Week 2 P 1115

Second Handout: Praying The Liturgy of the Hours with 2 people

- This is a wonderful method to help learn to say the Office aloud and in rhythm with a slow tone.
- Demonstrate part of this with a volunteer
- This is also a great way of teaching the Office to a new member in person or over the phone.

Third Handout: Ribbon Method

- An easy way to help teach newcomers to the Liturgy of the Hours
- What each ribbon symbolizes & how the book is divided
- Demonstration of method

Fourth Handout: Theology of the Liturgy of the Hours

Please look these over and if you have any questions at all after this workshop I, along with everyone on the Council, will be available to help answer them.

Questions:

There have already been some questions I would like to address:

Is it alright to allow Christian Prayer instead of the 4 volume set?

- The differences
- Challenges of allowing both in a group

To use a guide or not?

- Guides assists greatly with Solemnities, Feasts and Memorials

- Guide confirms and helps in the learning process

Should we pray the Psalm Prayer?

- It is optional
- So why would we pray it?

Some thoughts about Praying with digital apps or websites.

- DivineOffice.org
- Breviary.net
- Can be used for emergencies, such as while on long drives or trips.
- These are great ways of listening and praying the Divine Office and learning the pace, tone and rhythm.
- Yet these are not replacements for praying the office, but tools to assist in learning.
- As Carmelites we are always to prefer the written prayer in book form. The book form is always our reference point.

How do we teach members in our communities to learn to lead?

- The Liturgy of the Hours is a perfect way to begin our members to take on leadership roles.
- Before all communal prayer it is important to announce the Presider, Cantor One, Cantor Two, Side One and Side Two. In our communities and local groups we should assign Presiders and Cantors at least a month in advance so our members can review, prepare for, study and practice their roles as leaders for the upcoming meetings. One group I know actually designs a yearly schedule. This is a great help for those who are being introduced to leadership roles. Have them ask questions.
- This can build confidence as it give people time to study where to pause to allow others to join in and where the actual breaks of each strophe are placed.

Here are some examples of Antiphons and how Cantors and Presiders can Pray them.

Listen to these Antiphons and think about where the Cantor should place the pause which announces the others to join in?

- Of course this is subjective, but there are some guides to follow.
- The Cantors and Presider are the pacesetters and need to start the community on how the rhythm of the prayer is to be said and set pace.

- The Cantor only needs to pray aloud the first few words of the Antiphon; there is no need to read to the first punctuation as some do. There are some Antiphons that do not even have a place of punctuation to pause.

Here are the examples:

Ant 1: Pray for the peace of Jerusalem.

Ant 2: From the morning watch until night, I have waited trustingly for the Lord.

Ant 3: Let everything in heaven and on earth bend the knee at the name of Jesus.

Ant 4: The Lord will stretch forth his mighty scepter from Zion, and he will reign forever, alleluia.

Ant 5: The earth is shaken to its depths before the glory of your face.

Ant 6: Jesus rose early in the morning and went out to a place of solitude, and there he prayed.

Is there is a set time for us to say our Morning and Evening prayers?

This is a good question and although it does not breakdown the specific times in our Statutes, on page 53 under Sec.I #2c, it says we are to “try to recite Morning & Evening prayer of the LOH in union with the church throughout the world.”

Morning & Evening prayer are considered of highest importance as the prayer of the Christian Community per our Breviary’s General Instruction. It states that MP is celebrated and recalls the resurrection of Jesus as the light of the new day is dawning. It sanctifies the beginning of the day. In another book I read that this prayer should be said “...as soon after rising as reasonable.”

Evening prayer per the a General Instruction is recited “...as evening approaches and the day is far spent so we can give thanks for what has been given us, or what we have done well, during the day.” Also, I have read that EP is said “... very late in the afternoon or early evening when the day is drawing to a close.”

Having said all this, I found in the book: The Divine Office for Dodos, a chart that shows the traditional 7 hours of prayer with modern name and current times to pray. I will just list current times for you.

Office of Readings - Anytime during the day

Morning Prayer with the Invitatory - Between 6am and 11am

Evening Prayer - Between 4pm and 11pm

Night Prayer - before bedtime

This should give you a good guide for times for prayer throughout the day. Of course, as Seculars, we are only asked to recite Morning & Evening prayer and Night prayer, which is recommended, if possible.

At one time in my life I worked in the hospitality industry, which demands employees to work all different shifts. What happens to someone scheduled to go to work at 6pm? Or midnight? When do you say morning prayer if your schedule has you going to bed at 5am instead of just starting your day?

Now, if the question is really asking what happens if I am too busy to pray morning or evening prayer, than this creates concern. In the life of a Carmelite Secular prayer is primary, yet life does happen. A priest did point out to me that in an emergency the Rule gives us a way of praying through the day.

In the Rule of St. Albert we are instructed: "Those who do not know the hours must say... Our Fathers."

MP – 7 Our Fathers

Evening Prayer – 15 Our Fathers

Night Prayer – 25 Our Fathers

On Sundays and Solemnities the numbers double.

This can help us pray the Liturgy when there is no way of having the Breviary with us. But remember, "Pray as you can, not as you can't."

If praying the Liturgy of the Hours becomes an obstacle to someone's daily life than that would signal a need to speak with a formation director, spiritual advisor or even a confessor.

Christ has taught us the necessity of praying at all times without losing heart. (Luke 18:1) The Liturgy of the Hours is distinguished from other liturgical actions by the fact that it consecrates to God the whole cycle of day and night, as it has done from early Christian times.

In the Liturgy of the Hours there is an exchange or dialogue between God and man in which, "God speaks to his people... and his people reply to him in song and prayer."

We need to do this with reverence and praying as one voice, one heart, and with Carmelite praise, love and joy.

When people request that we pray for them it has been recommended to me that we actually write down those intentions and place them in our Breviary. This gives us a focus to remember to pray for these friends and loved ones who have asked us for prayer.

Remember, prayer is relational.

When people we know, whether family members, friends, neighbors, fellow parishioners, or associates from work, request us to pray for them, this is an important responsibility. People are turning to us because they see us as providing examples of being Pray-ers, and we need to take that seriously. When people ask us to pray, we of course say that we will. But there is a special way that Carmelite Seculars can make this more of a relationship with the person who is asking for prayer and with God. Write down the person's name and who or what they are requesting prayer for. Write it down and place those written words in our Breviaries, so that the next time we open our books to pray we actually see the requests and have a written reminder to pray for that person.

Practice session and demonstration of praying the Liturgy of the Hours with 2 people.

- Demonstrate the beginning of Morning Prayer Week 2, P 1107
- Demonstrate the Office of Evening Prayer with slow, deliberate tones, rhythms and singular voice Week 2 P 1115

In conclusion let us remember Number 35 of our OCDS Constitutions, where it is written:

“Carmelite identity is confirmed by formation in the Scriptures and Lectio Divina, in the importance of the liturgy of the Church, especially the Eucharist and the Liturgy of the Hours, and in the spirituality of Carmel, its history, the works of the Order's saints, and formation in prayer and meditation.”

Closing Prayer:

Hail Mary...

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