



MEETING TWO  
**THE PILLARS OF DOMINICAN LIFE**  
*LITURGICAL PRAYER*

Until about thirty years ago we had what was known as the Dominican Rite. We Dominicans celebrated Mass and Divine Office differently than the rest of the Western Church. The feature that most people noticed was that we took water and wine into the chalice at the beginning of Mass rather than at the Offertory. There were many other differences too but that was the most obvious. The reason we had our own rite was that at the beginning of the Order in the 13th century, there was no one officially approved way of celebrating Mass. Every city or area in Europe had its own variation of the liturgy. The Order was the first to move its men around all over. If a Dominican was moved from Cologne to Paris to Naples, let us say - as St. Thomas Aquinas was - he had to learn a whole new way of celebrating Mass every time he moved. It got so that our men were spending about as much time re-learning how to celebrate Mass as they were in preaching or teaching. Rather early on they got the idea of having just one rite for Dominicans no matter where they went. In 1256 Blessed Humbert de Romans, the fifth Master of the Order, issued a new unified liturgy. In 1267, Pope Clement VII approved it and Dominicans held to it until recently. The reason we able to do that was that when St. Pope Pius V in 1570 imposed on the whole Church what is correctly known as the Roman Rite - not Tridentine as some call it - he exempted those rites which had been approved for over two hundred years. Remember now, the Dominican Rite was approved in 1267 - 203 years before.

Also remember, St. Pius V was a Dominican which goes to show that it pays to have one of your men in the right place at the right time. When the new rite of the liturgy was approved in the 60's we adopted it because there were no strong reasons for holding on to our old Dominican Rite, especially since many of the features of the new rite were more similar to the old Dominican Rite than it was to the old Roman Rite. Our old Solemn Mass was even more magnificent than the Pontifical Mass celebrated by bishops. Its only problem was that it was so complicated that few of us were able to get through it without making quite a number of errors, and we had no Master of Ceremonies to keep us on the right track as the Roman Rite did. The Dominicans have always been devoted to the Liturgy, going back to St. Dominic himself who had been a Canon Regular at the Cathedral in Osma, Spain. He loved the Divine Office and celebrated Mass everyday that he could. Sometimes, of course, in his peregrinations around

Europe he would be caught out in the middle of nowhere with no church around. But otherwise, he did not miss celebrating Mass or the Divine Office.

This love of the liturgy became central to Dominican life, a rich source of prayer and a powerful means of uniting ourselves to Christ. But before we go any further let us make sure that we clearly understand what the Liturgy is. It is the official worship of the Church, the Body of Christ, the People of God, offering praise and worship to God, to the Holy Trinity. It is centered in the Mass and expanded in the Divine Office or Prayer of Christians. When one joins in celebrating Mass or when he or she says the Prayer of Christians, even when saying it alone, he or she is joined to the whole Church in prayer, worship and praise.

Through the Liturgical Year, which begins with the First Sunday of Advent, we enter into the mysteries of Christ. We go through the life of Christ from the divine preparations for his coming to his birth at Christmas to the Epiphany and Baptism. We then have the beginnings of our consideration of his public life, but shortly thereafter, on Ash Wednesday, we plunge into Lent and the events leading up to his Passion and Death. Then comes Easter, the celebration of his Resurrection, Ascension into Heaven and the sending of the Holy Spirit upon the new Church. When that is over we will go back to the public life of our Lord to reflect on those three years he spent walking the dusty roads and hills of Galilee and Judea, preaching, teaching and healing.

Through the Liturgical Year, then, we come into intimate contact with Christ our Lord and re-live the mysteries that wrought our salvation, and through it we are enabled to become more like unto him. As Pere Festigire, a great French Dominican scholar, said, the liturgy is "the method authentically instituted by the Church to make souls like unto Jesus." (Quoted in Pere Bernadot, O.P. in *Dominican Spirituality*, translated by Anselm Townsend, O.P., p. 87), or as Pere Bernadot himself says, "it is the most simple and certain way to become like unto Jesus Christ." (Loc. cit., p. 91). Back in 1919, Abbot Columba Marmion published one of the great classics of our time, *'Christ in His Mysteries'*, in which he shows how wonderfully the revelation of the Gospels concerning our Lord is taken up and elaborated by the liturgy during the year and how the whole effect of the Church's worship is to furnish motives and means for the imitation of Christ. The Liturgy, then, is another one of those marvelous resources God has made available to us to grow in holiness. What a treasure we have! Not only did St. Dominic see and appreciate this, but also Dominicans down through the years have done so. They have - and still do - see it as an effective antidote to the activity of preaching and prevents the preacher from getting caught up in the hustle and bustle of traveling from place to place and also from becoming proud if he is successful and popular. The Liturgy is a constant reminder of his mission - to preach Christ and him crucified.

For those Friars engaged in teaching, the Liturgy prevented their study and preparation for classes and lectures from becoming cold and abstract speculation. In fact, it complements what they are studying for the Liturgy celebrates the mysteries of Christ which they are endeavoring to understand. As Pere Bernadot says: "This is living dogma speaking to the heart as well as the intelligence." (op. cit., p.92) It should be noted that the Liturgy contains the fullness of Catholic teaching in its prayers, psalms, hymns, readings from Scripture and the Fathers of the Church. And we must remember as well that every word has been approved by the highest authority in the Church. It not only inflames the heart but also nourishes the mind because, as we have said, it brings us into intimate contact with Christ and his mysteries.

This was all well and good for the Friars who were, of course, fluent in Latin, because, for hundreds of years, that was, throughout the Western Church, the only language the Liturgy was in, but how about the lay people who were not able to understand Latin? Those who could not read any language at all could recite a certain number of Our Fathers and Hail Mary's during the day. Later on, those who could read some language could say the Little Office of the Blessed Virgin Mary. But it was the same office everyday and after awhile it became boring or, at least, monotonous. There was no variety to speak of, but our Dominican Laity would loyally and devoutly keep to it.

In 1970, everything changed. The Holy Father approved the revision of the Liturgy of the Hours, mandated by the Second Vatican Council, and shortly after, in 1975, an English translation was published and the laity could recite the Liturgy of the Hours right along with the clergy and religious. As Pope Paul said in the Apostolic Constitution approving the New Office:

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. For this reason, the General Rule for all Dominican Laity, promulgated in 1987, recommended, "the celebration of the Liturgy of the Hours in union with the whole Dominican family." Most Province Directories have a similar recommendation.

We use the word "recommends" rather than "obliges" because nothing in the Dominican Rule for any of its branches binds under the pain of sin. St. Dominic was most insistent on this. At any rate, you are fortunate to be able to join with the whole Order in reciting the Liturgy of the Hours. Look upon it as a privilege rather than an obligation, something you want to do because you get so much from it. If you have that attitude, then it will not be difficult to work in morning and/or evening prayer nearly every day anyway. Some days you cannot, so do not worry about it. The General Rule also recommends that the laity attend "as far as possible, daily Mass and Communion." Another advantage the revised liturgy has brought is evening Mass, which makes it so much easier for people to get to Mass on a daily basis. But as the Rule recognizes this is not always possible, and for many it will be impossible all the time because of the hours of work, a long commute, family and home responsibilities and a number of other factors over which we have no control. It is, however, an ideal and a goal we should keep in mind so that someday we will be able to. I am always amazed at the number of people who do make the sacrifice to get to daily Mass. They do it because they know from their own experience that participating in the renewal of the life-giving sacrifice of Christ on the Cross gives them spiritual strength to meet the trials, difficulties and hardships of life. The Mass, along with the Prayer of Christians, are the most powerful means available to us to grow spiritually, to become more like Christ, and enter more fully into his saving mysteries. Lay Dominicans of today are far more fortunate than those of earlier times. You are able to use the same rich resources of the Liturgy the Friars have used for nearly eight centuries to grow in the Dominican life and spirit, resources St. Dominic saw were essential for us to fulfill our mission of bringing truth to the world.

*Pillars of the Order  
Gregory Anderson OP  
Originally #IV*

## ELEMENTS OF THE LITURGY OF THE HOURS

<b>Morning Prayer Lauds</b> (Soon after rising)	<b>Daytime Prayer Terce, Sext, None</b> (9 A.M., Noon, 3P.M.- one hour unless obligated to all three)	<b>Evening Prayer Vespers</b> (Early evening)	<b>Night Prayer Compline</b> (Just before bedtime)	<b>Office Matins</b> (Anytime of day)
Praise of and thanks to God, worship. Old Testament revelation leading to Christ	Commitment to following God's will. Obedience	Fullness of revelation in New Testament. God sent His Son.	Trust God, Darkness and sleep symbol of Paschal mystery	While the other hours are primarily speaking to God, this time is to listen to God.
<b>Introduction:</b> <i>Stand</i> <i>Face Forward</i> (Invitatory) Verse Doxology: <i>Choral Stance</i> Alleluia	<b>Introduction:</b> <i>Stand</i> <i>Face Forward</i> Verse Doxology: <i>Choral Stance</i> Alleluia	<b>Introduction:</b> <i>Stand</i> <i>Face Forward</i> Verse Doxology: <i>Choral Stance</i> Alleluia	<b>Introduction:</b> <i>Stand</i> <i>Face Forward</i> Verse Doxology: <i>Choral Stance</i> Alleluia	<b>Introduction:</b> <i>Stand</i> <i>Face Forward</i> Verse Doxology: <i>Choral Stance</i> Alleluia
<b>Hymn:</b> <i>Stand</i> <i>Choral Stance</i>	<b>Hymn:</b> <i>Stand</i> <i>Choral Stance</i>	<b>Hymn:</b> <i>Stand</i> <i>Choral Stance</i>	<b>Hymn:</b> <i>Stand</i> <i>Choral Stance</i>	<b>Hymn:</b> <i>Stand</i> <i>Choral Stance</i>
<b>Psalmody:</b> <i>Sit</i> The antiphon at the begging may be repeated at the end. Psalm prayers are optional	<b>Psalmody:</b> <i>Sit</i> The antiphon at the begging may be repeated at the end. Psalm prayers are optional	<b>Psalmody:</b> <i>Sit</i> The antiphon at the begging may be repeated at the end. Psalm prayers are optional	<b>Psalmody:</b> <i>Sit</i> The antiphon at the begging may be repeated at the end. Psalm prayers are optional	<b>Psalmody:</b> <i>Sit</i> The antiphon at the begging may be repeated at the end. Psalm prayers are optional
<b>Reading:</b> <i>Sit</i> (Pause for reflection)	<b>Reading:</b> <i>Sit</i> (Pause for reflection)	<b>Reading:</b> <i>Sit</i> (Pause for reflection)	<b>Reading:</b> <i>Sit</i> (Pause for reflection)	<b>First Reading:</b> <i>Sit</i> (Pause for reflection)
<b>Reponsory</b>	<b>Reponsory</b>	<b>Reponsory</b>	<b>Reponsory</b>	<b>Reponsory</b>
<b>Gospel of Zechariah:</b> <i>Stand</i> <i>Choral Stance</i>		<b>Gospel of Mary:</b> <i>Stand</i> <i>Choral Stance</i>	<b>Gospel of Simeon:</b> <i>Stand</i> <i>Choral Stance</i>	Second Reading: <i>Sit</i> (Pause for reflection)
<b>Intersession:</b> <i>Stand</i> (Consecrate day to God) Face Forward		<b>Intersession:</b> <i>Stand</i> (Universal concerns and for the dead) <i>Face Forward</i>		
<b>Our Father:</b> <i>Stand</i> <i>Face Forward</i>		<b>Our Father:</b> <i>Stand</i> Face Forward		
<b>Final Prayer and Conclusion:</b> <i>Stand</i> <i>Face Forward</i>	<b>Final Prayer and Conclusion:</b> <i>Stand</i> <i>Face Forward</i>	<b>Final Prayer and Conclusion:</b> <i>Stand</i> <i>Face Forward</i>	<b>Final Prayer and Conclusion:</b> <i>Stand</i> <i>Face Forward</i>	<b>Final Prayer and Conclusion:</b> <i>Stand</i> <i>Face Forward</i>

Note: Postures are used in communal celebration of the Liturgy of the Hours.

## TERMS

1. Antiphon: a short text, usually from scripture, as a refrain before and after a psalm, canticle in the liturgy.
2. Canticle: a lyric or song of thanksgiving not from the Psalms and composed by a famous person of the Old or New Testament.
3. Invitatory: an exhortation to praise God at the beginning of the day's Divine Office.
4. Memorials: certain celebrations of the Saints. When the word is found in the liturgical books after the Saint's name, these are Obligatory. When no indication occurs, the celebration is Optional.
5. Ordinary Time: the name given to the part of the liturgical year that does not fall within one of the major seasons (Advent, Christmas, Lent and Easter) and does not observe any specific aspect of the Mystery of Christ.
6. Proper: those parts of the Divine Office (and the Mass) that vary according to the feast or the liturgical season and do not belong to the Ordinary of the common of the saints but rather to the particular day/feast.
7. Responsory: a meditation on a biblical reading in the Divine Office, shedding light on the passage just read.

## **Opening and Closing of Dominican Compline**

*While making the sign of the cross:*

*V. O God, come to my assistance*

*R. O Lord, make haste to help us*

Glory be...

Pause and make an examination of conscience

*Confiteor Deo omnipotenti, et beatæ Mariæ semper virgini, et beato Dominico Patri nostro, et omnibus Sanctis, (et vobis fratres), quia peccavi nimis cogitatione, locutione, opere et omissione, mea culpa: precor vos orare pro me.*

*I confess to almighty God, to blessed Mary ever virgin, to blessed Dominic our Father, to all the saints, (and to you, my brothers and sisters), that I have sinned exceedingly by thought, word, deed and omission through my fault: I beseech you to pray for me.*

*Misereatur nostri omnipotens Deus, et dimittat nobis omnia peccata nostra, liberat nos ab omni opere bone et perducatur nos ad vitam aeternam.  
Amen*

*May almighty God have mercy on us, forgive us all our sins, deliver us from every evil, save us and Strengthen us in every good work, and lead us into everlasting life. Amen*

*Salve Regina, Mater misericordiae. Vita, Dulcedo et Spes nostra, salve! Ad te clamamus exsules filii Hevae, ad te suspiramus gementes et flentes in hac lacrimarum valle. Eia, ergo, advocata nostra illos tuos misericordies oculos ad nos converte, et Jesum benedictum fructum ventris tui nobis post hoc exsilium ostende. O clemens, O pia, O dulcis Virgo Maria,*

*V. Dignare me laudare te, Virgo sacrata.*

*R. Da mihi virtutem contra hostes tuos.*

*Alleluia!*

*Concede nos famulos tuos, quaesimus, Domine Deus, perpetua mentis et corporis salute gaudere et gloriosa beatæ Mariæ Virginis intercessione a presentis liberari tristitia et æterna perfrui lætitia. Per Christum Dominum nostrum.*

*Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, o most gracious advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb Jesus. O clement, O loving, O sweet Virgin Mary,*

*V. Make me worthy to praise you, o Sacred Virgin,*

*R. Give me strength against your enemies.*

*Alleluia!*

*Grant us your servants, we beseech thee, O Lord, to rejoice in perpetuity of mind and health of body and, by the intercession of blessed Mary ever Virgin, free us from present sorrow and lead us to eternal joy. Trough Christ our Lord*

*O Lumen Ecclesiae,*

*O light of the Church,*

*Doctor veritatis,  
Rosa patientiae,  
Ebur castitatis,  
Aquam sapientiae propinasti gratis:  
Praedicator gratiae,  
nos junge beatis.  
Alleluia!*

*V. Ora pro me, beate Pater Dominice*

*R. Ut digni efficamur promissionibus  
Christi.*

*Concede, quaesimus, omnipotens Deus: ut  
qui peccatorum nostrorum pondere  
premimur, beati Dominici, Confessoris tui,  
Patris nostri, patrocinio sublevemur. Per  
Christum Dominum nostrum, Amen*

*Teacher of Truth,  
Rose of patience,  
Ivory of chastity,  
You freely poured forth  
the water of Wisdom:  
Preacher of grace,  
Unite us with the Blessed.*

*Alleluia!*

*V. Pray for us, O Holy Father Dominic,*

*R. That we made be made worthy of the  
promises of Christ.*

*Grant, we beseech thee, almighty God, that  
we who are weighed down by the burden of  
our sins, may be relieved through the  
patronage of blessed Dominic, your  
Confessor, and our Father. Through Christ  
our Lord. Amen.*

**HOMework**  
**YEAR ONE**  
**LESSON TWO**

<i>DAYS</i>	<i>SCRIPTURE</i>	<i>CATECHISM OF THE CATHOLIC CHURCH</i>	<i>DOMINICANA</i> Saint Dominic Chapter 5
<b>FIRST WEEK</b>			
	Mathew Cont'd.	243-252	
<b>MONDAY</b>	16:13-17:13	253-256	
<b>TUESDAY</b>	17:14-18:9	257-267	
<b>WEDNESDAY</b>	18:10-19:1	268-278	
<b>THURSDAY</b>	19:2-30	279-289	
<b>FRIDAY</b>	20		
<b>SECOND WEEK</b>			
<b>MONDAY</b>	21:1-27	290-299	Chapter 6
<b>TUESDAY</b>	21:18-22:14	300-324	
<b>WEDNESDAY</b>	22:15-46	325-333	
<b>THURSDAY</b>	23:1-23	334-354	
<b>FRIDAY</b>	23:24-39	355-361	
<b>THIRD WEEK</b>			
<b>MONDAY</b>	24:1-28	362-368	Chapter 7
<b>TUESDAY</b>	24:29-51	369-373	
<b>WEDNESDAY</b>	25:1-30	374-384	
<b>THURSDAY</b>	25:31-26:2	385-395	
<b>FRIDAY</b>	26:3-35	396-401	
<b>FOURTH WEEK</b>			
<b>MONDAY</b>	26:36-56	402-409	Chapter 8
<b>TUESDAY</b>	26:57-27:10	410-421	
<b>WEDNESDAY</b>	27:11-44	422-429	
<b>THURSDAY</b>	27:45-66	430-440	
<b>FRIDAY</b>	28	441-445	

*On a separate piece of paper briefly outline your thoughts or questions on the articles you have read for your homework, to be turned in next time we meet*