VOCATIONAL
DISCERNMENT

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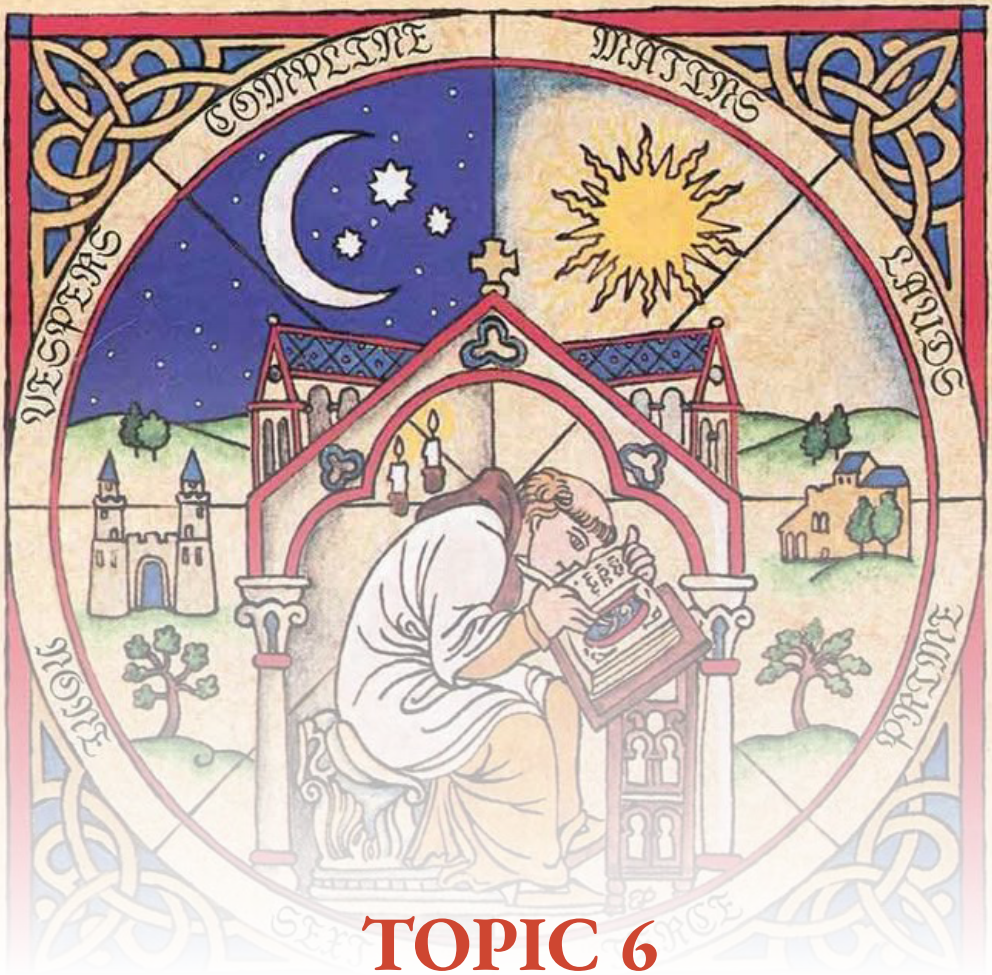

TOPIC 6

THE LITURGY OF THE HOURS. APOSTOLIC CONSTITUTION LAUDIS CANTICUM

METHODOLOGY

Guide to study the texts personally:

1. Read the text and underline the ideas you want to highlight or the doubts that arise. Take note of them.
2. Bring to prayer the underlined ideas that you would highlight and the doubts about the text. Explain what calls you feel God is making to you for your daily life.
3. What commitment emerges from these calls? How can you bring them to life? Where do you find resistance?

Presentation of the questions worked on to the person in charge of the formation process.

APOSTOLIC CONSTITUTION LAUDIS CANTICUM

OF HIS HOLINESS PAUL VI

The Church's Song of Praise

The song of praise which resounds eternally in the heavenly dwellings and which Jesus Christ, the High Priest, introduced in this exile has been faithfully and constantly continued by the Church, in a marvellous variety of forms.

The Liturgy of the Hours, a complement to the Eucharist

The Liturgy of the Hours developed little by little until it became the prayer of the local Church, so that, in established times and places, and under the presidency of the priest, it became as it were a necessary complement to the perfect act of divine worship that is the Eucharistic sacrifice, which thus extends and spreads to all moments of human life.

Reforms and Modifications of the Divine Office

The book of the Divine Office, gradually augmented by numerous additions in the course of time, became an appropriate instrument for the sacred action for which it was intended. However, since in the various historical epochs considerable modifications have been introduced in liturgical celebrations, among which must be enumerated

the changes made in the celebration of the Divine Office, we should not be surprised that the book itself, formerly called Breviary, was adapted to very different forms, which sometimes affected essential points of its structure.

The Breviary of St. Pius V

The Council of Trent, for lack of time, was unable to complete the reform of the Breviary, and entrusted the task of it to the Apostolic See. The Roman Breviary, promulgated by our predecessor St. Pius V in 1568, reaffirmed, above all, in accordance with the common and ardent desire, the uniformity of canonical prayer, which had decayed at that time in the Latin Church.

In the following centuries, various innovations were introduced by the supreme pontiffs Sixtus V, Clement VIII, Urban VIII, Clement XI and others.

The Breviary of St. Pius X

In 1911, St. Pius X had a new Breviary published, prepared at his request. The old custom of reciting the one hundred and fifty psalms each week was restored, the arrangement of the Psalter was completely renewed, all repetition was suppressed, and the possibility of changing the Psalter of the ferial and the cycle of the biblical reading corresponding to the Offices of the Saints was offered. In addition, the Sunday Office was enhanced and expanded so that it prevailed, most of the time, over the feasts of the saints.

The Reforms of Pius XII and John XXIII

All the work of the liturgical reform was resumed by Pius XII. He granted that the new version of the Psalter, prepared by the Pontifical Biblical Institute, could be used in both private and public recitation; and, a special commission was constituted in 1947, he was commissioned to study the subject of the Breviary. On this question, beginning in 1955, the bishops of the whole world were consulted. The fruits of such careful work began to be enjoyed with the decree on the simplification of rubrics, of March 23, 1955, and with the norms on the Breviary that John XXIII published in the Code of Rubrics of 1960.

The reforms of Vatican II

But only a part of the liturgical reform had been attended to, and the Supreme Pontiff John XXIII himself considered that the great principles laid down as the foundation of the liturgy needed a more profound study. For this reason, he entrusted this task to the Second Vatican Council, which had then been convoked by him. And so, the Council treated the liturgy in general and the Prayer of the Hours in particular with such abundance and knowledge of the facts, with so much piety and competence, that it would be difficult to find anything like it in the whole history of the Church.

During the Council, it was already our concern that, once the Constitution on the Sacred Liturgy had been promulgated, its provisions would be immediately put into practice.

For this reason, in the same Council for the Implementation of the Constitution on the Sacred Liturgy, instituted by us, a special group was set up, which has worked for seven years with great diligence and interest in the preparation of the new book of the Liturgy of the Hours,

making use of the contribution of scholars and experts in liturgical matters. theological, spiritual and pastoral.

Approval of the principles and structure of the work

After consulting the universal episcopate and numerous pastors of souls, religious and laity, the Council, as well as the Synod of Bishops, meeting in 1967, approved the principles and structure of the whole work and of each of its parts.

It is appropriate now to set out in detail what concerns the new ordering of the Liturgy of the Hours and its motivations.

The Divine Office is the prayer of clerics, religious and laity

1. As requested in the Constitution Sacrosanctum Concilium, the conditions in which priests engaged in the apostolate currently find themselves have been taken into account.

Since the Office is the prayer of the whole People of God, it has been arranged and prepared in such a way that not only clerics, but also religious and the laity themselves can participate in it. By introducing various forms of celebration, the aim was to respond to the specific needs of people of different orders and conditions: prayer can be adapted to the various communities that celebrate the Liturgy of the Hours, according to their condition and vocation.

Sanctification of the day

2. The Liturgy of the Hours is the sanctification of the day; therefore, the order of prayer has been renewed in such a way that the canoni-

cal Hours can be more easily adapted to the various hours of the day, taking into account the conditions in which human life takes place in our time.

Lauds and Vespers, fundamental parts

For this reason, the Premium Hour has been abolished. Lauds and Vespers, as fundamental parts of the whole Office, have been given the utmost importance, since they are, by their very nature, the true prayer of the morning and evening. The Office of Readings, while retaining its characteristic note of nocturnal prayer for those who celebrate the vigils, can be adapted to any hour of the day.

Reading Office and Intermediate Hour

As regards the other Hours, the intermediate Hour has been arranged in such a way that he who chooses only one of the Hours of Terce, Sixth, and Ninth may adapt it to the time of day in which he celebrates it, and omit no part of the Psalter distributed over the several weeks.

Variety of texts and aids to meditation on the Psalms

3. In order that, in the celebration of the Office, the mind may be more easily in accord with the voice, and that the Liturgy of the Hours may truly be "a source of piety and nourishment for personal prayer",[1] in the new book of the Hours the part of prayer fixed for each day has been somewhat reduced, while the variety of the texts has been greatly increased, and various aids for the meditation of the Psalms have been introduced: such are the titles, the antiphons, the psalmic prayers, the moments of silence that can be introduced in due course.

Psalter of the New Vulgate in Four Weeks

4. According to the norms published by the Council [2], the Psalter, with the abolition of the weekly cycle, is distributed in four weeks, and the new Latin version prepared by the commission for the edition of the new Vulgate of the Bible, constituted by Nos. In this new distribution of the Psalter a few psalms and some verses containing expressions of a certain harshness have been omitted, bearing in mind the difficulties that can be encountered, especially in the celebration made in the vernacular language. To Lauds in the morning, to increase its spiritual richness, new canticles have been added, taken from the books of the Old Testament, while other canticles of the New Testament, like precious pearls, adorn the celebration of Vespers.

New reading order

5. The treasure of the Word of God enters more abundantly into the new arrangement of the readings of Sacred Scripture, an arrangement which has been arranged in such a way as to correspond to that of the readings of the Mass.

The pericopes as a whole present a certain thematic unity, and have been selected in such a way as to reproduce, throughout the year, the culminating moments of salvation history.

Readings by Fathers and ecclesiastical writers

6. The daily reading of the works of the holy Fathers and ecclesiastical writers, arranged according to the decrees of the Ecumenical Council, presents the best writings of Christian authors, especially the Fathers of the Church. Moreover, in order to offer in a greater measure the spiritual riches of these writers, another optional lectionary will be prepared, from which more abundant fruits can be obtained.

Historical truth

7. From the texts of the Liturgy of the Hours everything that does not correspond to historical truth has been eliminated; likewise, the readings, especially the hagiographic ones, have been revised in order to expose and place in their proper light the spiritual physiognomy and the role exercised by each saint in the life of the Church.

Prayers and Our Father at Lauds and Vespers

8. To Lauds in the morning have been added prayers, with which the day and the beginning of daily work are to be consecrated. At Vespers, a short prayer of supplication is made, structured like the universal prayer.

At the end of the prayers, the Lord's prayer was re-established. In this way, taking into account the prayer that is made of it at Mass, the use of the ancient Church of reciting this prayer three times a day is re-established in our time.

The prayer of the Holy Church, therefore, has been completely renewed and restored, in accordance with the most ancient tradition and in view of the needs of our time, it is truly desirable that the Liturgy of the Hours penetrate, animate and profoundly guide all Christian prayer, become its expression and effectively nourish the spiritual life of the People of God.

Uninterrupted Prayer

For this reason, we are very confident that the awareness of that prayer will be awakened, which must be carried out "without interruption,"[3] as our Lord Jesus Christ has commanded his Church. In fact, the book of the Liturgy of the Hours, divided into appropriate times, is meant to continually sustain and help her. The celebration itself, es-

pecially when a community gathers for this reason, manifests the true nature of the Church in prayer, and appears as its marvelous sign.

Prayer of the whole human family

Christian prayer is first and foremost the prayer of the whole human family, which is associated in Christ.[4] Each one participates in this prayer, but it is proper to the whole body; for this reason it expresses the voice of the beloved Bride of Christ, the desires and vows of all the Christian people, the supplications and petitions for the needs of all men.

Prayer of Christ and the Church

This prayer receives its unity from the heart of Christ. In fact, our Redeemer willed "that the life begun in the mortal body, with its prayers and sacrifice, should continue for centuries in its mystical body, which is the Church"[5]; from this it follows that the prayer of the Church is "the prayer which Christ, united to his body, raises up to the Father."[6] It is necessary, therefore, that, as we celebrate the Office, we recognize in Christ our own voices and also recognize his voice in us.

Knowledge of Scripture

In order that this characteristic of our prayer may shine more clearly, it is necessary that "that sweet and lively knowledge of Sacred Scripture" [8] which breathes into the Liturgy of the Hours may flourish anew in all, so that Sacred Scripture may truly become the principal source of all Christian prayer. Above all, the prayer of the Psalms, which closely follows and proclaims God's action in the history of salvation, must be taken up with renewed love by the People of God, which will be more easily achieved if a deeper knowledge of the Psalms is diligently promoted among the clergy, according to the sense in which they are sung in the sacred liturgy. and if all the faithful are made to share in it

with a timely catechesis. A more abundant reading of Sacred Scripture, not only at Mass but also in the new Liturgy of the Hours, will certainly ensure that the history of salvation is commemorated without interruption and that its continuation in human life is effectively proclaimed.

The Relationship Between Church Prayer and Personal Prayer

Since the life of Christ in his Mystical Body also perfects and elevates the proper or personal life of every member of the faithful, any opposition between the prayer of the Church and personal prayer must be rejected; and even their mutual relations must be strengthened and increased. Meditation must find continuous nourishment in the readings, in the psalms and in the other parts of the Liturgy of the Hours. The very recitation of the Office must be adapted, as far as possible, to the needs of living and personal prayer, for the reason provided by the General Ordinance, that times, ways and forms of celebration must be chosen that best respond to the spiritual situations of those who pray. When the prayer of the Office becomes true personal prayer, then the bonds that bind the liturgy and the whole Christian life to each other are better manifested. The whole life of the faithful, during each hour of the day and night, constitutes a kind of liturgy, through which they offer themselves in the service of love to God and to men, adhering to the action of Christ, who by his life among us and the offering of himself has sanctified the life of all men.

The Liturgy of the Hours clearly expresses and effectively confirms this profound truth inherent in the Christian life. For this reason, the recitation of the Hours is proposed to all the faithful, even to those who are not legally bound by it.

Those, however, who have received from the Church the mandate to celebrate the Liturgy of the Hours must scrupulously follow the course of prayer every day, making it coincide, as far as possible, with the true time of each of the hours; give due importance, in the first place, to Lauds in the morning and to Vespers.

In celebrating the Divine Office, those who by the sacred orders received are destined to be in a particular way the sign of Christ the priest, and those who by the vows of religious profession have consecrated themselves to the service of God and of the Church in a special way, should not feel bound by a law alone to observe, but, rather, because of the recognized and intrinsic importance of prayer and its pastoral and ascetic usefulness. It is highly desirable that the Church's public prayer spring from a general spiritual renewal and from the proven intrinsic necessity of the whole body of the Church, which, like its head, can only be presented as a Church in prayer.

Through the new book of the Liturgy of the Hours, which we are now, by virtue of our apostolic authority, establishing, approving and promulgating, may divine praise resound ever more splendid and beautiful in the Church of our time; may this praise be united to that which the saints and angels sound in the heavenly dwellings and, increasing in perfection in the days of this earthly exile, may come nearer and nearer to that full praise which is eternally paid "to him who sits on the throne and to the Lamb."[9]

Rules for its use and editing

We therefore establish that this new book of the Liturgy of the Hours may be used immediately after its publication. It will be the responsibility of the Episcopal Conferences to have the editions prepared

in the national languages and, after the approval or confirmation of the Holy See, to fix the day on which the versions may or must begin to be used, both in whole and in part. From the day on which it will be obligatory to use these versions for celebrations in the vernacular language, even those who continue to use the Latin language must use only the renewed text of the Liturgy of the Hours.

Those who, because of their advanced age or other particular reasons, encounter serious difficulties in the use of the new rite, with the permission of the Ordinary himself, and only in individual prayer, may retain in whole or in part the use of the former Roman Breviary.

We also want that what we have established and prescribed may have force and efficacy now and, in the future, without hindering, if necessary, the apostolic constitutions and ordinations emanating from our predecessors, or any other prescription, even worthy of special mention and repeal.

Given in Rome, at St. Peter's, on November 1, the Solemnity of All Saints, in the year 1970, the eighth of our Pontificate..

PAUL PP. VI

LITURGY OF THE HOURS

Purpose: to sanctify time, praying the corresponding "hours" at their respective time.

1. HISTORICAL OVERVIEW

During the Middle Ages, the Divine Office was organized mainly from the Benedictine monasteries.

From the twelfth century, due to the influence of the Friars Minor (Franciscans), who traveled frequently, an abbreviated book (breviary) was promulgated since it was impossible to carry the numerous volumes required in the monastery.

The current form of the Divine Office was promulgated by Pope Paul VI in 1970 in the apostolic constitution Laudis Canticum.

2. PARTS OF THE LITURGY OF THE HOURS:

Office of Readings: consists of three psalms and two readings, one from the Bible and the other from another source, usually from the Holy Fathers, from the saints, or from a document of the Church

Lauds: or morning praises, early in the day.

Terce, Sixth and Ninth are the "Minor Hours": Their time is around nine, twelve and fifteen o'clock, respectively.

Vespers: at the end of the day or at the end of the work

Compline: Short Bedtime Prayer

3. GENERAL DISPOSITION OF THE BOOK OF THE LITURGY OF THE HOURS

1st Season of Advent, Christmas and Santoral from November 30 to mid-January.

IIº Season of Lent, Easter Triduum and Easter-Holy Season from February to mid-June.

IIIº Ordinary Time, weeks I-XVII-Santoral from mid-January to mid-March, and from May to early August.

IVº Ordinary Time, weeks XVIII-XXXIV and Santoral from August to the end of November.

Both the Diurnal and the four volumes have the same division: Proper to Time, Ordinary of the Liturgy of the Hours, Psalter distributed in four weeks, Proper to the Saints, Common Offices, Office of the Dead, various Appendices and Indexes.

4. THE PSALMS

Historical setting of the Psalms

The book is composed of 150 songs, composed in very different periods and authors.

Two dates must be distinguished in the composition process:

- The composition of the book as a whole
- and the composition of each of the psalms.

En la forma actual, tal como lo conocemos hoy, debía existir ya en el siglo III antes de Cristo.

In the present form, as we know it today, it must have existed as early as the third century B.C.

The term psalm comes from the Greek and means "prayer sung and accompanied by instruments". The psalms are prayer made poetry, music and dance. It is the purest and most incomparable expression of Israel's religious soul.

The Psalms are first and foremost the prayerful manifestation of a people fascinated and passionate by the Divine Mystery. The dialogue between man and God that is established in the Psalms is a dialogue of friendship, which demands loyalty, fidelity, self-giving, forgiveness, solidarity, mercy, tenderness, joy, enthusiasm... also moments of anger, perplexity, rejection, silence, anguish...

In the psalms we perceive the vibrations, sometimes delicate, sometimes violent, of two hearts that love each other. We perceive man's emotion before the marvellous spectacle of creation, in its innumerable contrasts and nuances, before the clash of the events of history, before a God who is the creator, savior and judge, but above all father, husband, friend.

In the Psalms, every man of all times, regardless of the differences in linguistic and cultural forms, feels identified. For the man of the psalms expresses his deepest feelings inspired by the Spirit of the same God with whom the psalmist dialogues.

Jesus of Nazareth made the psalms his essential prayer. He learned to pray from the hand of the psalms, the prayer of Israel, his people. As a good Jew he made them his own, he identified with them and in them he discovered his own reality and redemptive mission

The Church soon understood this message of the Gospel and took it up, from the very beginning, the Psalms as her own prayer, which is nothing more than the prolongation in her history and in each of her members, of the Master's prayer.

The Apostolic Church and all generations of believers in Christ have seen themselves reflected in the Psalms and have intoned them as a heartfelt prayer in her liturgical celebrations and in the intimate and personal prayer of every Christian.

Some psalms are difficult to understand, others are harsh in their language and feelings. Some seem, if not anti-Christian, then pre-Christian. In any case, prayed in the light of Christ, of one's own personal experience and of the life of the Church, a community of salvation, they continue to be a privileged and inexhaustible source of prayer for all Christians, and even for every person who seeks encounter and dialogue with God.

Literary genres of the Psalms:

(The numbering corresponds to that used by the liturgy) As we hinted at the beginning, the psalms, in addition to prayer, are poetic literature or, if you prefer, religious poetry. This means that in order to fully understand them we must refine our poetic sensibility and know how to discover and value the poetic resources that make them up. The puns and, above all, the great profusion and variety of images used allow us to get closer to the original experience of the author, his intention and the experience and intention of the people who made them their own. In this way, we will better understand the harshness of certain expressions or the violence of certain sentiments that seem to clash with our poetic and religious culture and with the Gospel itself.

Literary characteristics

The titles. As it has come down to us, the psalter is divided into "five books."

Other divisions have also been suggested from the same book: "Yahwist" psalms and "Elohist" psalms, according to the name given to God (Yahweh or Elohim).

Another division is that which attends to the indications of the titles of each psalm, it speaks of psalms "of David"; psalms "of the sons of Korah"; psalms "of the sons of Asaph"; psalms "of Yahweh the king"; psalms "of the ascents" or pilgrimage psalms and "alleluiatic" psalms.

4.1 COLLECTIVE PSALMS

They are sentences where the protagonist is not the individual, but the "we", "the nation", "the chosen people".

Collective supplications or lamentations

They are the psalms that spring from a situation of war, famine, pestilence, drought, exile or oppression, which all the people suffer. In such circumstances the community goes to the sanctuary to express its grievances and ask for release.

Collective Thanksgiving

It is all the people who in these prayers remember, in admiration, the favors they have just received and give thanks for the power of God displayed in favor of his people (124) and of all peoples (67).

Collective Psalms of Trust

In these psalms all the people declare that God is their only security.

4.2 INDIVIDUAL PSALMS

Most psalms belong to this class: They are prayers that an individual makes to God, expressing his supplication, thanksgiving, or his trust in the power of Yahweh. These psalms were also prayed communally, they were part of the prayer of the whole people in worship, in a clearly liturgical framework.

Individual Psalms of Supplication

The psalmist is in a hurry and calls on God to help him. The situations of the person praying are the most diverse: sometimes he is sick (88, 102), at other times he feels persecuted, a sinner, etc. Within these situations there are requests for forgiveness (51). Some psalms ask to live the covenant without clarifying anything about their situation (25; 26; 119).

Within this grouping, the so-called "penitential psalms" take on importance, a group of psalms that we use a lot in the Church to express our feelings of repentance and penance.

Individual Psalms of Thanksgiving

God multiplies his benefits in each one of us. It is normal that we thank him. From there these psalms take place.

The feeling of praise and gratitude predominates in them, which consists in RECOGNIZING the goodness and superiority of God, who has intervened wonderfully in what the psalmist asked of him, and at the same time recognizing their own frailty and spiritual poverty.

Individual Psalms of Trust

The psalmist expresses his feelings of confidence in his goodness, justice, and power. He is glad that he trusted God and shows his attachment to the law and the temple.

4.3 ROYAL PSALMS

They have as their original theme and situation the person of the king, his enthronement (2; 72; 110), his marriage (45), his victory in war (18; 21), or simply an oracle of blessing and victory (20).

Of all the categories, perhaps these actual psalms are the most arid in Christian prayer today.

4.4 DIDACTIC PSALMS

We gather in this genre a group of psalms that have the common interest of TEACHING.

Liturgical Psalms

We call "liturgies" in particular some psalms that show the celebrations that took place at the door of the Temple of Jerusalem, in a choral style, within the worship of the temple.

Psalms of Prophetic Exhortations

We call them so because they are very similar to the style and manners of the prophets: on the occasion of some meeting of the people, a prophet speaks to accuse the wicked or teaches how to turn away from them.

Historical Psalms

They take the history of the town as a catechesis for life.

Sapiential Psalms

These psalms, in poetic form, teach us to reflect on the experience of concrete life, they direct us on the path of life. Its characteristic themes are: the ways of happiness, the law, the Covenant, the principles of moral conduct, the problem of retribution, etc.

5. HYMNS

Hymns are songs in a tone of triumph or joy, where God the Creator and Savior who works wonders in the history and life of the people is celebrated

5.1 Hymns of Praise

After a joyful invitation to sing, rejoice, celebrate God, praise, God's greatness, his prodigious works in nature or in history, his special benevolence towards his people are motivated.

5.2 Hymns to the Kingship of the Lord (Psalms of the Kingdom)

These psalms extol God as King, celebrate His Lordship over the world and over the chosen people. God is praised as Lord of creation (29) and the universe (24) King of the nations (47) and of his people.

Praying with these psalms is somewhat more difficult; our modern Christian sensibility prefers to feel God as Father and Friend, rather than king and powerful Lord.

5.3 Hymn - Songs of Zion

The reason for these psalms is to celebrate the city of Jerusalem (also called Zion, the center of the worship and faith of the people). He praises the Holy City as the privileged place where God makes himself known.

We can recognize in these canticles a historical dimension, that is, the Jerusalem that was always the center of Hebrew worship (let us remember Mary, Joseph and Jesus who go up to Jerusalem every year) and an eschatological dimension, by which the city takes on a universal meaning of "messianic city", "The Church", "Kingdom of God", to which all peoples will flow.

6. MAIN HOURS: LAUDS AND VESPERS

LAUDS:

The Ecclesial Prayer of the morning has two fundamental meanings: it sanctifies the day at its beginning, and it joyfully recalls the Resurrection of the Lord.

VESPERS:

There are three major themes that the OGLH (General Ordering of the Liturgy of the Hours) considers fundamental in the second great prayer of the day: thanksgiving, the memory of the Redemption and the hope of eternal life.

7. STRUCTURE OF THE CELEBRATION OF LAUDS AND VESPERS

Both celebrations are almost identical. Let us analyze its structure and its peculiar internal dynamism.

a) Opening of the celebration

Invocation: The invocation "My God, come to my aid" (Ps 69:2), with the Glory and the Alleluia, opens the Hour.

This formula is also usually given in the last stanza of the anthem; it is in the psalmody, at the end of each psalm or canticle; after the reading, in the responsory; and at the end of the Gospel Canticle. We could say that it is the north that permanently orients the Liturgy of the Hours.

b) Hymn

It is located in such a way that it gives each Hour a kind of color of its own, and also, especially in the celebration with the village, so that the beginning is easier and a more festive atmosphere is created. They are songs that praise God, and end with a Trinitarian doxology. Located at the beginning of each Hour, they introduce the celebration.

c) Psalmody

The assembly, seated, enters into psalmody, which is, with the reading of the Word, the central part of the Office.

At Lauds the psalmody comprises a psalm, a canticle from the Old Testament, and another psalm of praise; each with their respective antiphons.

At Vespers there are two psalms and a canticle taken from the epistles or the Apocalypse. This arrangement responds to the ancient Roman tradition.

d) Brief reading

The brief reading is indicated according to the characteristics of the day, the time and the feast; it should be read as a proclamation of the Word of God, which intensely inculcates some sacred thought and helps to highlight certain words to which not all the attention may be paid in the continuous reading of Sacred Scripture.

e) Gospel song

The Benedictus at Lauds, and the Magnificat at Vespers, express praise and thanksgiving for the work of the Redemption. They are a synthesis of the history of salvation, culminating in Christ.

f) The prayers

This name designates both the intercessions made at Vespers and the invocations made to consecrate the day to God at morning Lauds.

g) The Lord's Prayer

The Lord's Prayer is undoubtedly the synthesis and summit of all private or liturgical Christian prayer, and thus, according to ancient tradition, "it is to be said solemnly three times a day: at Mass, at morning Lauds and at Vespers.

E) Final

The concluding prayer, whether proper or taken from the weekday course, has in Lauds and Vespers a great beauty and depth of content, as we have been able to verify by studying the peculiar significance of these Hours.

Finally, the ordained minister, who presides in the name of Christ, blesses the assembly and sends it away, that is, sends it out (Mt 6:46). If there is no ministerial presidency, the assembly dismisses itself with an appropriate formula.