

## 1: Liturgy of the Hours, Part 8 – The Reading – Metaphysical Ruminations

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CSEL 75, , Whenever you begin any good work you should first of all make a most pressing appeal to Christ our Lord to bring it to perfection; that he, who has honored us by counting us among his children, may never be grieved by our evil deeds. For we must always serve him with the good things he has given us in such a way that he may never, as an angry father disinherits his sons or even like a master who inspires fear, grow impatient with our sins and consign us to everlasting punishment, like wicked servants who would not follow him to glory. So we should at long last rouse ourselves, prompted by the words of Scripture: Now is the time for us to rise from sleep. Our eyes should be open to the God-given light, and we should listen in wonderment to the message of the divine voice as it daily cries out: Today, if you shall hear his voice, harden not your hearts; and again: If anyone has ears to hear, let him listen to what the Spirit is saying to the churches. And what does the Spirit say? Come my sons, listen to me; I will teach you the fear of the Lord. And the Lord as he seeks the one who will do his work among the throng of people to whom he makes that appeal, says again: Which of you wants to live to the full; who loves long life and the enjoyment of prosperity? And, if when you hear this you say, I do, God says to you: If you desire true and everlasting life, keep your tongue from evil and your lips from deceit; turn away from evil and do good; seek peace and pursue it. And when you have done these things my eyes will be upon you and my ears will be attentive to your prayers; and before you call upon my name I shall say to you: Behold, I am here. In his loving kindness he reveals to us the way of life. And so, girded with faith and the performance of good works, let us follow in his paths by the guidance of the Gospel; then we shall deserve to see him who has called us into his kingdom. If we wish to attain a dwelling-place in his kingdom we shall not reach it unless we hasten there by our good deeds. Just as there exists an evil fervor, a bitter spirit, which divides us from God and leads us to hell, so there is a good fervor which sets us apart from evil inclinations and leads us toward God and eternal life. Monks should put this fervor into practice with an overflowing love: No one should follow what he considers to be good for himself, but rather what seems good for another. They should display brotherly love in a chaste manner; fear God in a spirit of love; revere their abbot with a genuine and submissive affection. Let them put Christ before all else; and may he lead us all to everlasting life. COLLECT O God, who made the Abbot Saint Benedict an outstanding master in the school of divine service, grant, we pray, that, putting nothing before love of you, we may hasten with a loving heart in the way of your commands.

## 2: CNP Articles - Conception monks break ground composing new Liturgy of the Hours

*DOWNLOAD A WORD IN SEASON READINGS FOR THE LITURGY OF THE HOURS ORDINARY TIME YEAR I WEEKS 1 17 WORD IN SEASON a word in season pdf This is the season in which I am raising up the nameless, faceless generation to do great exploits.*

In this post I want to continue with some details of resources for those who wish to start using it in the coming liturgical year. However the references for the references for the Biblical readings have been published in *Notitiae* 12 This has been reproduced in many subsequent sources, such as an appendix in the one-volume *Christian Prayer: Paul*, which seems to have gone out of print recently, but many copies of it are in circulation. The CTS has granted permission to post the relevant pages of their Jerusalem Bible edition in this post, these are a helpful summary of the biblical portion of the Biennial Lectionary. The Customary of our Lady of Walsingham, the semi-official edition of the Liturgy of the Hours for the Ordinariates also contains the references to the Biblical readings of the Biennial Lectionary, although it is a little difficult to make out the readings as they are incorporated into a rather complicated Lectionary Table pp. In praying the Liturgy of the Hours, the Biblical Readings are more important than the second readings. Certain editions of the breviary, in other languages, use a biennial Lectionary for the Biblical reading followed by a single year Lectionary for the Second Reading, so that there is never a direct connection between the two readings. The German standard edition of the Liturgy of the Hours incorporated a biennial Lectionary from the first editions published after the Council, although they modified the lectionary to include many second readings from German authors. It takes the Biblical readings from the *Notitiae* schema and incorporates all the second readings in the single year cycle of the Breviary sprinkling them over both years adding as many second readings again to complete a two year cycle. The fact that it was adopted by many members of the Neocatechumenal Way might account for its popularity. The original edition was a one volume brick, but now it is published in a multi-volume format by a number of different Italian publishers. Incidentally, it should be noted that when thousands of lay people who are members of the Neocatechumenal Way pray the full Liturgy of the Hours, this provides an incentive for publishers in those countries where this charism is strong to publish editions that meet their needs. A four-volume English translation of the Italian monastic version, simply entitled *The Office of Readings*, has even been published pro manuscripto in the Philippines, bearing a imprimatur of Cardinal Ricardo Vidal. Most of the volumes are out of print, but some are still available. This was based on a French edition which was in turn based on the unpublished Latin Volume V of the Liturgy of the Hours. It was prepared by Fr. John Rotelle, who had formed part of one of the working groups that prepared the Second Readings for the *editio typica*. Another early version in English was entitled *A Word in Season: The series* was published with the encouragement of Rembert Weakland as Abbot Primate of the Benedictine Order who authored the preface. It gives a single year selection of second readings and references for the biennial cycle of scriptural readings. It also contains a second patristic reading for Sundays that follows the Gospel of the three year Lectionary. It seems that the collection was revised by the Friends of Henry Ashworth, after his death and published in over eight paperback volumes by Augustinian Press in Villanova. Rotelle was to prepare a further edition of the series in As with the Talbot Press, Augustinian Press seems to have ceased operations and its remaining titles are being distributed by Diane Publishing Company. This series gave the reference for the Biblical Reading always from the original *Notitiae* schema and a responsory for the reading, followed by a second reading. The second reading was not taken from the single year Lectionary that appears in the published Liturgy of the Hours. Generally, these readings were of a similar selection as those that appear in the official version. In any case the series as a whole is no longer in print. However, today it is remarkably simple to adopt a version of a Biennial Lectionary in English. Here they removed all the non-patristic readings, replacing them with readings from the one year cycle in the Liturgy of the Hours or with readings from the general monastic tradition. They then allowed this collection to be published on-line. Again he has removed the responsories from both readings and he follows the hodgepodge of multiple Scriptural translations, following the translation selected by the editors of the Irish edition of the Liturgy of the Hours, which uses different Bible translations for

different Biblical books. Universalis, the popular electronic version of the Liturgy of the Hours, contains the two-year cycle for the First Readings in the Office of Readings although this is not available for copyright reasons for US users. It can be turned on by looking at the Office of Readings on any day on which the one-year and two-year cycles differ. Under the First Reading heading there will be a message to say that the readings differ, and to the right of the heading there will be a menu button which you can press to choose the cycle you want. In this post, I hope I have not overly muddied the waters. The selection of readings in the Office of Readings as found in the three existing English translations of the four volume Divine Office are obviously very good. However there is much to be discovered in broadening our reading of Scripture and the various patristic authors. The Office of Readings is a particularly good place to become more used to Scripture and have a broader selection using readings that are slightly longer and more challenging than those contained in the Lectionary for Mass. Patristic Readings in the Liturgy of the Hours. But this exclusivity was not the intention of those who revised the Liturgy of the Hours following the Council see particularly GILH and Here I think it is good to note that, as my mentor Fr.

## 3: Swapping Readings in the Liturgy of the Hours - Christ the Priest

- *A Word in Season: Readings for the Liturgy of the Hours Ordinary Time, Year I (Weeks ) (Word in Season)* by Edith Barnecut John E. Rotelle.

Readings from Scripture are part of every Mass. At least two readings, one always from the Gospels, 3 on Sundays and solemnities make up the Liturgy of the Word. In addition, a psalm or canticle is sung. These readings are typically read from a Lectionary, not a Bible, though the Lectionary is taken from the Bible. A Lectionary is composed of the readings and the responsorial psalm assigned for each Mass of the year Sundays, weekdays, and special occasions. The readings are divided by the day or the theme baptism, marriage, vocations, etc. Introductions and conclusions have been added to each reading. Not all of the Bible is included in the Lectionary. Individual readings in the Lectionary are called pericopes, from a Greek word meaning a "section" or "cutting. How can anyone own the copyright on the Bible? No one owns the copyright on the Bible itself. Rather, the copyright is held on particular translations or editions of the Bible. The copyright allows the owner to protect the integrity of the text so that individuals may not introduce changes without permission. Royalty fees earned by licensing the text to companies who publish and sell Bibles help to provide funds for Scripture scholarship and other educational needs. How is the Lectionary arranged? The Lectionary is arranged in two cycles, one for Sundays and one for weekdays. The Sunday cycle is divided into three years, labeled A, B, and C. In Year A, we read mostly from the Gospel of Matthew. In Year C, we read the Gospel of Luke. The Gospel of John is read during the Easter season in all three years. The first reading, usually from the Old Testament, reflects important themes from the Gospel reading. The second reading is usually from one of the epistles, a letter written to an early church community. These letters are read semi-continuously. Each Sunday, we pick up close to where we left off the Sunday before, though some passages are never read. Year I is read in odd-numbered years , , etc. The Gospels for both years are the same. During the year, the Gospels are read semi-continuously, beginning with Mark, then moving on to Matthew and Luke. The Gospel of John is read during the Easter season. For Advent, Christmas, and Lent, readings are chosen that are appropriate to the season. The first reading on weekdays may be taken from the Old or the New Testament. Typically, a single book is read semi-continuously i. The year of the cycle does not change on January 1, but on the First Sunday of Advent usually late November which is the beginning of the liturgical year. In addition to the Sunday and weekday cycles, the Lectionary provides readings for feasts of the saints, for common celebrations such as Marian feasts, for ritual Masses weddings, funerals, etc. These readings have been selected to reflect the themes of these celebrations. Click here to view the Liturgical Calendar. Since May 19, , the revised Lectionary, based on the New American Bible is the only English-language Lectionary that may be used at Mass in the dioceses of the United States, except for the current Lectionary for Masses with Children which remains in use. The edition of the New American Bible is used in the Scripture readings and canticles of the Liturgy of the Hours except the Benedictus, Magnificat, and Nunc dimittis.

## 4: Our Lady of Perpetual Help: Liturgy of the Hours

*This collection called A Word in Season Readings for the Liturgy of the Hours. The edition has a approval from the CDW as an official English Biennial Lectionary approved for use in Benedictine monasteries (Prot. N. /92).*

Conception monks break ground composing new Liturgy of the Hours by Daniel A. Madden, Director of Communications At age 70, beard white as snow, Father Hugh Tasch looks the part of the venerable old monk. But something has put the sparkle of a fresh-faced novice in his eyes. I feel my creative juices coming to fruition. By the time they finish, the monks will have written and composed hundreds of antiphons, hymns, responsories, and melodies for the singing of the Psalms. At his current pace, Father Hugh is averaging a hymn a day. But no sooner was it completed than the Benedictine Order published new guidelines. But the task of a full-fledged revision of the Liturgy of the Hours would have to wait almost three decades. He received permission, but the approaching renovation of the Basilica of the Immaculate Conception sidetracked the project. Finally, following the renovations, Abbot Gregory, with the old choir books falling apart in his hands, turned his attention to the next priority. A new church, now a new office. The rhythm of prayer is the rhythm of our day. This was supplemented with readings from the Roman Liturgy of the Hours. Beauty will always attract people because beauty is of God. But with a generation of English text behind them, the monks thought they could do it better. We wanted simple music that was easy to sing. Because it has survived so many centuries, chant is not likely to go "out of style" soon. Much of the music would have to be rewritten and arranged from tunes that dated to the fifth and sixth centuries. Tomes of Latin text would have to be translated and turned into poetry. Then there was data entry, editing, and page layout. Solemnities and feast days received their own special musical settings and hymns are made more elaborate. The first books were published last March to rave reviews. Seven books, featuring Lent, Easter, Advent and Christmas are yet to be completed. And the result is a very singable and peaceful office. Very few communities have really taken the lead in doing this sort of thing," he notes. I think we are accomplishing that. It is reprinted with the kind permission of the author and editor.

**5: Office of Readings from the Liturgy of Hours - Audio**

*In the liturgy of the hours, there is a longer reading of sacred Scripture and a shorter reading. " The longer reading, optional at morning prayer and evening prayer, is described in no.*

We have a practice in our seminary where the seminarians would preach during Vespers of Saturday evening. It is after the reading and before the responsory. However, the formator asked that instead of reading the readings in the breviary, we read the Sunday Gospel since that is the basis of our preaching and Sunday reflection. The short answer is no. The short reading at Vespers or any other office may not be substituted by any Gospel text. The introduction to the Liturgy of the Hours describes the nature of the readings in general during the office: The reading of sacred Scripture, which, following an ancient tradition, takes place publicly in the liturgy, is to have special importance for all Christians, not only in the celebration of the Eucharist but also in the divine office. In the liturgy of the hours, there is a longer reading of sacred Scripture and a shorter reading. The longer reading, optional at morning prayer and evening prayer, is described in no. The cycle of readings from sacred Scripture in the office of readings takes into account both those special seasons during which by an ancient tradition particular books are to be read and the cycle of readings at Mass. The liturgy of the hours is thus coordinated with the Mass in such a way that the scriptural readings in the office complement the readings at Mass and so provide a complete view of the history of salvation. Without prejudice to the exception noted in no. The Easter Vigil is celebrated by the whole Church, in the rites given in the relevant liturgical books. Hence, the one whose resurrection we celebrate by keeping watch a little longer will see to it that we reign with him by living a life without end. As with the Easter Vigil, it was customary to begin certain solemnities different in different Churches with a vigil. Among these solemnities Christmas and Pentecost are pre-eminent. This custom should be maintained and fostered, according to the particular usage of each Church. Whenever it seems good to add a vigil for other solemnities or pilgrimages, the general norms for celebrations of the word should be followed. The Fathers and spiritual writers have frequently encouraged Christians, especially those who lead the contemplative life, to pray during the night. All who maintain the character of the office of readings as a night office, therefore, are to be commended. Further, since in the Roman Rite the office of readings is always of a uniform brevity, especially for the sake of those engaged in apostolic work, those who desire, in accordance with tradition, to extend the celebration of the vigils of Sundays, solemnities, and feasts should do so as follows. After the two readings and before the Te Deum canticles should be added from the special appendix of The Liturgy of the Hours. Then the gospel should be read; a homily on the gospel may be added. After this, the Te Deum is sung and the prayer said. Especially in a celebration with a congregation, a longer Scripture reading may be chosen either from the office of readings or the Lectionary for Mass, particularly texts that for some reason have not been used. From time to time some other more suitable reading may be used, in accordance with the rules in nos. In a celebration with a congregation, a short homily may follow the reading to explain its meaning, as circumstances suggest. In the office of readings, the current cycle of sacred Scripture must always be respected. During Ordinary Time, however, on a particular day or for a few days in succession, it is permissible, for a good reason, to choose readings from those provided on other days or even other biblical readings " for example, on the occasion of retreats, pastoral gatherings, prayers for Christian unity, or other such events. When the continuous reading is interrupted because of a solemnity or feast or special celebration, it is allowed during the same week, taking into account the readings for the whole week, either to combine the parts omitted with others or to decide which of the texts are to be preferred. The readings, prayers, songs, and intercessions appointed for the weekdays of a particular season may be used on other weekdays of the same season. With the exception of the vigils mentioned above, the only Gospel texts in the Liturgy of the Hours are the three canticles of the Benedictus, Magnificat and Nunc Dimittis. How does the new feast of the day after Pentecost affect the old one? It is tied to a Marian apparition near Brescia in Italy. The apparition and its shrine have local ecclesiastical approval, and the title is celebrated on July The Holy See has not pronounced any judgment on the apparition but has allowed the episcopal approval to stand. It is a popular Marian pilgrimage shrine with many pastoral initiatives. Although the saintly Pope was a

Brescia native, there is little to indicate that the apparition had any influence on his decision. Rather, it appeared that it was a way to overcome an impasse in the Council in which the bishops had debated the title but had opted not to take the initiative with a new Marian title. The text should include your initials, your city and your state, province or country. Father McNamara can only answer a small selection of the great number of questions that arrive. September 11,

### 6: Holy Family Catholic Parish - Liturgy of the Hours, Morning Prayers - American Canyon, CA

*There's another supplement to the Liturgy of the Hours still available, called "A Word In Season". It's 6 volumes and follows a 2 year cycle. You can get the volume for the first weeks of Ordinary Time, Year 1 [here](#), the volume for Lent and Easter Triduum [here](#), or the full set of 6 volumes [right here](#).*

It exposes us to the Word of God and allows us the opportunity to explore it. The Readings in the Liturgy of the hours are either long readings, or shorter readings. The location of the shorter readings in the offices of Morning, Day, Evening, and Night. The Longer Readings re in the Office of Readings. The readings are an important transition moment. It is good to know where the readings are, and when we arrive at them. The readings always occur after the reciting of the Antiphon for the third Psalm in the Psalmology. The readings may be the readings for that specific day, or they may be on another page in the Breviary. This also depends on the season, the breviary used, and if there is a special celebration. When we have a special celebration, especially memorials, we may have direction [or just know] that we go to a different page in the breviary for the reading. No matter where the reading is, we would continue with the remaining divisions of the office, following the reading. We would not go back to the pages with the Psalter, because we completed that part

**The Short Readings** The Short readings provided give reflection for the day, and usually fit a theme. They will follow the mood set by the Psalms, the season, the time of day, day of the week, or the special celebration. There are different short readings for each day, and each office. In the four week cycle of the Psalter there will be a unique reading for each time we pray. This is not really any different than when we go to Mass and there is a different reading for that Sunday, or celebration. These short readings will complement the theme, or expression meant for that particular office. This is not to say that we fall into a boring rut of repetition. There are enough days in the Psaltar and with the special celebrations we have a veriaty of readings that will occur.

**The Long Readings** The long readings are such a joy and blessing to include in our daily spiritual lives. They are a great opportunity to explore the word of God, and to learn from our Saints of the church. The cycle of the readings takes into account the seasons [I. Lent, Easter, or Christmasâ€¦]. The Breviary includes a two-year cycle of readings, and a two-year cycle of secondary readings. The two-year readng cycle includes readings that are important for our understanding of salvation history. They typically include readings that are not covered in Mass, but compliment the Mass. We will not look at a complete breakdown of all the books of the bible into the Liturgy of the Hours. If anyone would like to see this list they can contact me, or comment below. If there is enough interest I can edit this post later and include a table that shows the breakdown.

**Closing Reading** the word of God is a moment where God speaks to us. It is an opportunity for us to learn from God and to grow closer to Him. The Readings in the Liturgy of the Hours are an important transition in the flow of the office. When we get to the celebrations, we will see how we can transition to different parts of the Breviary at the Reading. I hope that this series is a value to someone. It is important to understand the parts of the Liturgy of the Hours. Often I get asked questions about what to do in various situations. Many of these questions asked are because the other person does not understand how the Office transitions. In some other cases, we do not understand the significance of what we are doing. Through learning the Liturgy of the Hours we can participate with all our brothers and sisters in this great spiritual devotion.

## 7: Liturgy of the Hours

*Select the reading for the day according to the Proper of the Season (see reverse side for instruction) and Feast Days-Proper of Saints - page ). Select Hymn from the Reading in accordance with the Season and time of day.*

If you pray the Liturgy of the Hours, you may be interested in a new resource for use with the expanded two-year cycle of the Office of Readings. She does this, not only by celebrating the eucharist, but also in other ways, especially by praying the divine office. It has become my primary means of reading Scripture. The Divine Office makes this easy for laity who, unlike clergy and religious, are not obliged to pray the Office in its entirety. In addition to the Morning, Daytime, Evening, and Night offices that sanctify specific hours of the day, there is also an Office of Readings. Each day, it pairs one scriptural reading paired with a second patristic or other non-Biblical reading. Without much explanation, the single-volume edition contains a table of an alternative two-year expanded scriptural lectionary for the Office of Readings. This allows the reader a much deeper dive into scripture each day which, when combined with the readings at Mass, are a thorough daily tour of almost the entirety of the Bible. Originally the two-year cycle alone was produced, it was only when the practicality of printing the whole of the Office and the lectionary together was faced that the idea of a single year lectionary was suggested. Ironically, as a praying Bible reader, I get to spend time with more Scripture each day using the abridged volume! I also get musical settings to the hymns. The table only lists the scripture readings for each day, not the paired readings from the Church Fathers. As it turns out, it was never formally approved and promulgated, only the texts for the one-year lectionary. So, over the years, various publishers and religious orders have produced their own proposed patristic lectionaries for the expanded two-year Office of Readings. And of course, most are out of print. However, I stumbled across this newer resource I wanted to share: This collection contains not only the scripture readings specified for each day in the two-year cycle from the RSV but also a paired patristic reading specific to each Biblical passage. As a commentary by the Fathers of the Church on almost the whole of Scripture this should be a great resource for homilies and catechetics, as well as a text for the liturgy. We hope that its inclusion as a free resource on the website of the Durham University Centre for Catholic Studies will enable it to be of use to the wider Church beyond the monasteries of the Benedictine Confederation. So it continues to amaze me that the Church as a whole seems to downplay what is essentially the second half of our public liturgy remember, the Apostles met for the breaking of bread and the prayers. According to Sacrosanctum concilium: Pastors of souls should see to it that the chief hours, especially Vespers, are celebrated in common in church on Sundays and the more solemn feasts. And the laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually. If we were following our own mandate, after 50 years, I would have expected every parish in the world to be celebrating Morning and Evening Prayer, at least on Sundays and major feast days. Projects like this, even if not yet fully adopted by the universal Church, at least show that the wheels are turning. Perhaps the revised Liturgy of the Hours , underway since , to go along with the revised Roman Missal will adopt some of this flavor. Do you pray any part of the Divine Office? And if so, what scriptural resources do you use for the Office of Readings? Download the entire Patristic Lectionary here. He began as a United Methodist and passed through the Episcopal Church before being confirmed into the Catholic Church as an adult. He lives and works in Seattle with his wife and two children, and blogs occasionally at StoryWiseGuy.

### 8: Liturgical New Year's Resolution Part II " PrayTellBlog

*The readings, prayers, songs, and intercessions appointed for the weekdays of a particular season may be used on other weekdays of the same season." Therefore, while the Liturgy of the Hours has a certain degree of flexibility with respect to the choice of reading, this does not include the use of the Gospel texts.*

Liturgy of the Hours The Liturgy of the Hours, also known as the Divine Office or the Work of God *Opus Dei*, is the daily prayer of the Church, marking the hours of each day and sanctifying the day with prayer. The Hours are a meditative dialogue on the mystery of Christ, using scripture and prayer. At times the dialogue is between the Church or individual soul and God; at times it is a dialogue among the members of the Church; and at times it is even between the Church and the world. The Divine Office "is truly the voice of the Bride herself addressed to her Bridegroom. It is the very prayer which Christ himself together with his Body addresses to the Father. Each of the five canonical Hours includes selections from the Psalms that culminate in a scriptural proclamation. The two most important or hinge Hours are Morning and Evening Prayer. These each include a Gospel canticle: The Gospel canticle acts as a kind of meditative extension of the scriptural proclamation in light of the Christ event. Morning and Evening Prayer also include intercessions that flow from the scriptural proclamation just as the Psalms prepare for it. In the Hours, the royal priesthood of the baptized is exercised, and this sacrifice of praise is thus connected to the sacrifice of the Eucharist, both preparing for and flowing from the Mass. Moreover, the reading from the Word of God at each Hour with the subsequent responses or troparia and readings from the Fathers and spiritual masters at certain Hours, reveal more deeply the meaning of the mystery being celebrated, assist in understanding the psalms, and prepare for silent prayer. Even though the cycle of scriptural readings at daily Mass is now richer, the treasures of revelation and tradition to be found in the office of readings will also contribute greatly to the spiritual life" General Instruction of the Liturgy of the Hours [GILH], no. Morning Prayer "As is clear from many of the elements that make it up, morning prayer is intended and arranged to sanctify the morning. Basil the Great gives an excellent description of this character in these words: Hence, we can well understand the advice of St. Daytime Prayer can be prayed at Midmorning, Midday, or Midafternoon "Following a very ancient tradition Christians have made a practice of praying out of private devotion at various times of the day, even in the course of their work, in imitation of the Church in apostolic times. In different ways with the passage of time this tradition has taken the form of a liturgical celebration. Night Prayer "Night prayer is the last prayer of the day, said before retiring, even if that is after midnight" GILH, no. The Psalms that are chosen for Night Prayer are full of confidence in the Lord. Additional Information about the Liturgy of the Hours.

## 9: GENERAL INSTRUCTION OF THE LITURGY OF THE HOURS

*The Office of Readings is its own Office in the Liturgy of the Hours, like Morning, Daytime, Evening, and Night prayer. Just like the other offices, it even has its own psalms and concluding prayer each day to accompany the Biblical readings.*

We have a practice in our seminary where the seminarians would preach during Vespers of Saturday evening. It is after the reading and before the responsory. However, the formator asked that instead of reading the readings in the breviary, we read the Sunday Gospel since that is the basis of our preaching and Sunday reflection. The short answer is no. The short reading at Vespers or any other office may not be substituted by any Gospel text. The introduction to the Liturgy of the Hours describes the nature of the readings in general during the office: The reading of sacred Scripture, which, following an ancient tradition, takes place publicly in the liturgy, is to have special importance for all Christians, not only in the celebration of the Eucharist but also in the divine office. In the liturgy of the hours, there is a longer reading of sacred Scripture and a shorter reading. The longer reading, optional at morning prayer and evening prayer, is described in no. The cycle of readings from sacred Scripture in the office of readings takes into account both those special seasons during which by an ancient tradition particular books are to be read and the cycle of readings at Mass. The liturgy of the hours is thus coordinated with the Mass in such a way that the scriptural readings in the office complement the readings at Mass and so provide a complete view of the history of salvation. Without prejudice to the exception noted in no. The Easter Vigil is celebrated by the whole Church, in the rites given in the relevant liturgical books. Hence, the one whose resurrection we celebrate by keeping watch a little longer will see to it that we reign with him by living a life without end. As with the Easter Vigil, it was customary to begin certain solemnities different in different Churches with a vigil. Among these solemnities Christmas and Pentecost are pre-eminent. This custom should be maintained and fostered, according to the particular usage of each Church. Whenever it seems good to add a vigil for other solemnities or pilgrimages, the general norms for celebrations of the word should be followed. The Fathers and spiritual writers have frequently encouraged Christians, especially those who lead the contemplative life, to pray during the night. All who maintain the character of the office of readings as a night office, therefore, are to be commended. Further, since in the Roman Rite the office of readings is always of a uniform brevity, especially for the sake of those engaged in apostolic work, those who desire, in accordance with tradition, to extend the celebration of the vigils of Sundays, solemnities, and feasts should do so as follows. After the two readings and before the *Te Deum* canticles should be added from the special appendix of The Liturgy of the Hours. Then the gospel should be read; a homily on the gospel may be added. After this, the *Te Deum* is sung and the prayer said. Especially in a celebration with a congregation, a longer Scripture reading may be chosen either from the office of readings or the Lectionary for Mass, particularly texts that for some reason have not been used. From time to time some other more suitable reading may be used, in accordance with the rules in nos. In a celebration with a congregation, a short homily may follow the reading to explain its meaning, as circumstances suggest. In the office of readings, the current cycle of sacred Scripture must always be respected. During Ordinary Time, however, on a particular day or for a few days in succession, it is permissible, for a good reason, to choose readings from those provided on other days or even other biblical readings – for example, on the occasion of retreats, pastoral gatherings, prayers for Christian unity, or other such events. When the continuous reading is interrupted because of a solemnity or feast or special celebration, it is allowed during the same week, taking into account the readings for the whole week, either to combine the parts omitted with others or to decide which of the texts are to be preferred. The readings, prayers, songs, and intercessions appointed for the weekdays of a particular season may be used on other weekdays of the same season. With the exception of the vigils mentioned above, the only Gospel texts in the Liturgy of the Hours are the three canticles of the *Benedictus*, *Magnificat* and *Nunc Dimittis*. How does the new feast of the day after Pentecost affect the old one? It is tied to a Marian apparition near Brescia in Italy. The apparition and its shrine have local ecclesiastical approval, and the title is celebrated on July The Holy See has not pronounced any judgment on the apparition but has allowed the episcopal approval to stand.

It is a popular Marian pilgrimage shrine with many pastoral initiatives. Although the saintly Pope was a Brescia native, there is little to indicate that the apparition had any influence on his decision. Rather, it appeared that it was a way to overcome an impasse in the Council in which the bishops had debated the title but had opted not to take the initiative with a new Marian title. The text should include your initials, your city and your state, province or country. Father McNamara can only answer a small selection of the great number of questions that arrive.

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