

INSTRUCTIONS FOR PRAYING THE OFFICE

1. The adorers should divide into two even groups, and occupy the front pews on either side of the middle aisle. This close grouping facilitates the proper recitation of the Office.
2. A kneeler is placed in the center aisle, slightly to the rear of the middle of the group. It is from this kneeler that the Leader, positioned to be clearly heard by all present, directs the Office.
3. The Right Reader sits on the right side of the Leader, in the pew alongside him. The Left Reader sits in a pew on the opposite side. If preferred, kneelers may be provided for the Readers on either side of the Leader.
4. The directions governing the orderly recitation of the Office are printed in red in this Office book.
5. The Psalms and other prayers should be said clearly, in a moderate voice, and at a measured pace. In the Psalms, a short breathing pause should be observed at the asterisk (*). The observance of this pause promotes an orderly and dignified recitation of the Office.
6. As a help toward a more prayerful understanding of the Psalms, a master thought is given at the beginning of each Psalm. This may be read slowly by either the Leader or the Reader.
7. The hours indicated in the margins of each section of the Office are given only as suggestions and are not mandatory. However, the

prayers on pages 13-19 and 33-38 are Night Prayers, end-of-the-day prayers in the *Liturgy of the Hours*. They would be inappropriate after midnight, the beginning of a new day. All five Offices of Readings are interchangeable.

8. After the recitation of the Office, there should be time provided for silent prayer. (See the introduction to Part III of this book, page 134.) An atmosphere of silence, conducive to meditative prayer, should be maintained by all.

9. Prayers of Adoration, Thanksgiving, Reparation, and Petition, patterned on the alternating form of praying the Office, have been provided (See pages 137-160). These prayers, which may be used privately or in a group, are meant to be of assistance in keeping the mind and heart in communion with God. However, they should not take up the entire time designated for silent prayer.

10. A long-standing tradition in our Society is the offering of prayers, toward the end of the hour, for our deceased members, pages 161-163.

11. It should be remembered that some leeway is permitted in the use of the prayer texts of this book. For example, readings may be shortened or even replaced altogether by other appropriate readings.

12. The spiritual benefit which may be gained by those participating in the Vigil hour is explained on page 131.

13. At the end of their hour, the adorers rise, go toward the front, genuflect in reverence, and withdraw by the side aisles, leaving the middle aisle clear for the adorers of the next hour who should be coming in at this moment.