

# **Pater Nosters as Liturgical Daily Prayer: Relationship to Divine Office**

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## **Introduction and Working Hypothesis**

I have described a distinct type of liturgical daily prayer that was used primarily by members of religious orders (including tertiaries) who did not read Latin; it was also used by Latin-reading members who on particular occasions did not have access to their Latin liturgical books. It consists of series of Pater Nosters prayed in Latin at the traditional hours of matins, lauds, prime, terce, sext, none, vespers and compline; sometimes other short memorized prayers were included as well.

See on this website:

Pater Nosters as Liturgical Daily Prayer in the Middle Ages  
Pater Nosters as Liturgical Daily Prayer: Documentation

The Pater Noster type of liturgical daily prayer is described in rules and constitutions of religious communities and similar documents. The sources studied here are listed in Appendix I. Within these documents it is found in two settings. One is chapters intended for all members of

the community or for all tertiaries; such texts consider the canonical office as well as the Pater Noster form of prayer. In the second case the text is intended primarily for the lay sisters / brothers and lay tertiaries; only the Pater Noster form of prayer is considered because these community members ordinarily do not pray the canonical office.

Here I consider the relationship both of canonical office and of the Pater Noster type of prayer, and suggest the following working hypothesis:

Both canonical office and Pater Noster type of prayer are forms of divine office and may replace one another as divine office, as circumstances dictate.

### **Contrary Evidence and Literature**

One reason one might decline to accept the idea that the Pater Noster type of liturgical daily prayer is a form of divine office, rather than a substitute for divine office, is simply that this is not in accord with modern views of divine office / canonical office. Certainly, for the last several centuries, divine office has been equated with a particular arrangement of psalms, canticles, antiphons and other elements that leaves no room even for the office of the Blessed Virgin and other offices, let alone the Pater Noster type of prayer.

Whether such a modern understanding, however reasonable to us, respects the whole of Christian tradition or even the period under consideration here (ca 1200-1600), is another matter, however. Practices, texts, and forms of prayer of the medieval period should be allowed to speak for themselves. In particular, the sources studied here have not previously received much attention in this regard.

### ***Literature***

There is little literature on the use of Pater Nosters as liturgical daily prayer. Most references have to do with the origins and development of the Marian rosary, or with the development of the early Franciscan rules and Franciscan liturgy; issues of literacy and tensions between poverty and having Latin liturgical books are to the fore. These modern writers tacitly assume that the Pater Noster type of prayer could not be divine office and do not discuss this issue.

In what follows I simply quote relevant passages from the few sources that are in any way helpful.

- 1 Anne Winston-Allen, *Stories of the Rose: the Making of the Rosary in the Middle Ages*. University Park PA: Pennsylvania State University Press 1997. Chapter 1, pp 14-15

Among the earlier prayers were repetitions of the Our Father from which they derived the

popular name Paternoster beads, or simply paternosters. Repetitions of Our Fathers were used, for example, by lay brothers of the Carthusian and Cistercian orders as a replacement for the prayers of the Divine Office. [She quotes a secondary source.]

- 2 A. G. Martimort, “The Liturgy of the Hours,” in *The Church at Prayer, vol 4. The Liturgy and Time*. Collegeville: Liturgical Press 1986, pp 151-272 [here 180-181]

So, too, lay brothers in monasteries attended the office of the monks on holidays. On the other days they replaced such attendance with the recitation in common of a certain number of Our Fathers, at the hours when the monks were singing the psalms in choir. It was doubtless in this way that the rosary originally took shape; the 150 Hail Marys matched the 150 psalms.

- 3 George Guiver, *Company of Voices: Daily Prayer and the People of God*. London: SPCK 1988, p 107

Ways were later found of saying a kind of shadow-Psalter if people were unable to say the actual psalms. An English rule of recluses gives examples of ways in which this was done. Anyone who did not understand Latin should, during the readings of the psalms, do one of the following things.

- (1) understand each verse to mean “Lord, have mercy on me”;
- (2) take a favorite verse from the psalms, such as “Show us, Lord, your favour and grant us your salvation”, and repeat it 2606 times [equaling the number of verses in the Psalter];
- (3) learn one psalm by heart and say it 150 times;
- (4) use a psalm breviary (see below) which gives one verse from each psalm;
- (5) recite the Lord’s Prayer a fixed number of times in place of a corresponding number of psalms.

All of these, we should remember, are ways of coping with illiteracy and the non-availability of books. Later, with the burgeoning of Marian devotion, the Angel’s greeting came in as another form of ersatz psalm, and it was that which eventually won the day. So the person who prays fifteen decades of the rosary is really doing the equivalent of saying the 150 psalms of the Psalter.

[my line divisions]

*Comment: This statement, particularly the numbered list, is misleading. It gives the impression that all the items in this list come from a single text, namely a particular rule for recluses. This is not the case. It also gives the impression that the original source contained this list of ways of doing the shadow Psalter in the form given here; this too is not correct.*

*He quotes the following article:*

*Livarius Oliger*

*“Regula Recluserum Angliae et Quaestiones tres de vita solitaria saec XIII-XIV .“*

*Antonianum* 9 (1934) 37-84 and 243-268

*This article, which is written in Latin, is in two parts, and collectively contains a number of primary documents.*

*Items 1 and 2 in the list above come from a Latin rule for hermits in part 1 of the article. It is titled Regula recusorum and contains 30 chapters (pp 53-84).*

*It may be noted that chapter 16 describes the praying of the regular canonical office.*

*16. De Horis Inclusi ( pp 68-69)*

*Horas devote nocturnas et diurnas sollicitus decantet et servitii divini nihil pretermittat, quod ad ecclesia Dei statutum esse non dubitat...*

*Item 1 in the list above, is found in chapter 16, page 69.*

*P 69 Si vero aliquis non intelligat sensum verbi, estimet unumquemque versum sic interpretari: Domine miserere nostri.*

*Item 2 in the list above, is found in chapter 28, pages 78-79.*

*28. De Psalmis et Oratione, line 6ff*

*Sed quia non omnes intelligunt vim verbi, imitetur reclusus consilium huiusmodi: Eligat sibi de psalterio unum versum devotione plenum, sicut: Ostende nobis Domine misericordiam tuam et salutare tuum da nobis, vel alium, et illum dicat repetendo per vices bis mille et sexcentos et sex, quotus est versuum numerum in psalterio.*

*I have not located the sources of item 3 and 4 in this rule or article.*

*Item 5 comes from a Middle English rule in part 2 of the article cited. It is titled Regula recusorum laicorum anglica conscripta saec XIII (p 260-265; text 263-265) and is my source document 5.*

*Thus the coherent list given by Guiver is his own, not that of the original texts.*

4 “The Rule of 1221”, in Marion A Habig, ed., *St Francis of Assisi: Writings and Early Biographies*. Chicago: Franciscan Herald Press 1983, pp 31-53 [here 33-34, footnote 1]

Still Francis said in his Testament: “Those of us who were clerics said the Office like other clerics, while the lay brothers said the Our Father”.

Educated clerics had to say the canonical hours prescribed by Canon Law and tradition

(including the Gradual and Penitential Psalms for the living, and the Office of the Dead). Uneducated clerics and the uneducated lay brothers were to say the Our Father principally. Educated lay brothers who could read the psalter (a book in common use among lay people) could have one and could read from it the psalms of the day.

- 5 S. J. P. Van Dijk and J. Hazelden Walker, *The Origins of the Modern Roman Liturgy: The Liturgy of the Papal Court and the Franciscan Order in the Thirteenth Century*. Westminster MD: Newman Press; and London: Darton, Longman & Todd 1966.

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The cleric in holy orders, whether a prebendary or not, had to say the Office in virtue of his ordination by which, as a rule, he was assigned to a church and had choral duties. On a journey, obviously, he was not obliged to carry a small library of choir books. He assisted at the Office in a church somewhere along the road or made up in some other way. If he was well-educated, he knew the psalter by heart; the Common, devotional Offices, a series of psalms with their antiphons and collects, some hymns, etc. Otherwise he made up with the ordinal, if he had one, or told his beads to a certain number of Our Fathers or psalm verses. In general, any kind of prayer would do instead of the Hours.

P 39-40

[The constitutions of the Servites mention explicitly that ‘clerics who do not know the Canonical Hours are to say Our Fathers in the same way as is laid down for laics. A similar rule was observed not only by unlettered clerics among the Austin Friars but also by those who were old and inform. [He quotes primary documents.]

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Francis recalls all this simplicity in his testament: “When the Lord gave me some brothers, we clerics said the Office like other clerics, the laics said the Our Father, and we remained simple men and subject to all”.

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[Francis] asked and obtained from the Benedictines of Monte Subiaco the chapel of St Mary of the Angels, right in the middle of the valley. They settled there and life became somewhat more stable. Gathering in their own chapel, the unlettered said their prayers as before, the Our Fathers and the adoremus te. Others knew the psalter....

## **Types of Texts**

As already mentioned, two types of text need to be considered. The Pater Nosters plus Office type includes statements about the canonical office as well as statements about the Pater

Noster form of liturgical daily prayer. In contrast, the Pater Nosters Alone type speaks only of the latter. (Both types of text may include other prayers as well; these are not considered here, however.)

***Pater Nosters plus Office Type:***

Sixteen of 31 texts that describe the praying of the Pater Noster type of liturgical daily also describe the praying of the canonical office. This type of text may be regarded as being addressed to the entire community – those who read Latin and those who do not read that language. This type includes the following texts;

7, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 25, 29, 30, 31

One example of this type of text is given here; it comes from the Rule of St Clare.

**17. Rule of St Clare [1253]**

Caput III. De divino Officio et jejunio, & quoties communicent

Sorores literatae faciant divinum Officium secundum consuetudinem Fratrum Minorum, ex quo potuerint habere Breviaria, legendo sine cantu.

Et quae occasione rationabili non possint aliquando legendo dicere horas suas, liceat eis, sicut aliae Sorores recitant, dicere Pater noster, quae vero litteras nesciunt, dicunt viginti quattuor Pater noster pro Matutino, pro Laudibus quinque; pro Prima vero, Tertia, Sexta, Nona pro qualibet istarum septem, pro Vesperis autem duodecim, pro Completorio septem.

Pro Defunctis dicant etiam in Vesperis septem Pater noster, & Requiem eternam, pro Matutino duodecim.

Sorores litteratae teneantur dicere Officium Defunctorum.

Quando vero aliqua ex Sororibus migraverit, dicant quinquaginta Pater noster. (p 35)

“Prima Regula Sanctimonialium S. Clarae a Beato Francisco pro eisdem conscripta,” in *Codex Regularum*, III, 34-38.

**Chapter 3: The Divine Office and Fasting; Confession and Communion**

The sisters who can read shall celebrate the Divine Office according to the custom of the Friars Minor. They may have breviaries for this but they should read it without singing. Those who, for some reasonable cause, occasionally are not able to recite their hours by reading them, may like the other sisters, say the Our Fathers.

Those who do not know how to read shall say twenty-four Our Fathers for Matins, five for Lauds; seven for each of the hours of Prime, Terce, Sext, and None; twelve, however for Vespers; seven for Compline. Let them also say for the dead seven Our Fathers with the Requiem eternam at Vespers; twelve for Matins, because the sisters who can read are obliged to recite the Office of the Dead. When a sister of our monastery shall have departed this life, however, they should say fifty Our Fathers. (pp 65-66)

“Rule of Clare,” in Regis J. Armstrong, ed. and trans., *Clare of Assisi: Early Documents*. New York: Paulist Press 1988, 60-77.

### ***Pater Nosters Alone***

The Pater Nosters Alone type of text may be considered to be addressed primarily to those who do not read Latin, and secondarily to those who do read that language but who temporarily do not access to the Latin liturgical books. These texts are the following:

1, 2, 3, 4, 5, 6, 8, 10, 23, 24, 26, 27, 28

Two examples of this type of text follow

2. Grandmont: customary [12<sup>th</sup> c]

7. Oportet autem discerni quotiens pro singulis horis conuersi fratres aliqua necessitate absentes orationem dicant dominicam.

Pro prima ter dicant Pater Noster, excepta trina oratione.

Ter quoque pro Tertia, ter pro meridie, ter pro Nona, quinquies pro Vesperis, ter pro Completorio, praeter trinam orationem, tredecies pro matutinis, facta prius trina oratione supradicta, dicant orationem. (pp 515-516)

“Institutio seu Consuetudines Ordinis Grandimontis,” in *Scriptores Ordinis Grandimontensis*, ed. Iohannes Becquet, Corpus Christianorum Continuatio Mediuale 8. Turnholt: Brepols, 1969, pp 515-531.

27. Augustinians: constitutions [1290]

Caput II. De Officio Fratrum Illiteratorum

10. Omni autem tempore, dicant pro Matutinis viginti quinque Pater noster, et pro Laudibus decem, et in fine cuiuslibet, excepto ultimo, decant Gloria Patri et Sicut erat profunde inclinando ....

11. Pro qualibet autem Hora de die dicant septem Pater noster, sed pro Vesperis decem. Et in fine cuiuslibet, excepto ultimo, dicant Gloria Patri et Sicut erat. Et pro qualibet Hora de beata Virgine dicant septem Pater noster, et in fine cuiuslibet dicant Ave Maria.

12. Pro Matutinis Fidelium Defunctorum in ferialibus diebus dicant viginti quinque Pater noster, et pro Vesperis septem. Et in fine cuiuslibet dicant Requiem aeternam, etc. Et lux perpetua, etc. (pp 33-34)

“Constitutionum Fratrum Eremitarum Sancti Augustini, et Ordinis Eorum,” (1290), [with the Additiones of 1348] in Ignacio Aramburu Cendoya, *Las primitivas Constituciones de los Agustinos* (Ratisbonenses del año 1290). Valladolid: Archivo Agustiniiano, 1966, pp 31-161.

## Supporting Evidence

Evidence that might support the view that the Pater Noster type of liturgical daily prayer is one form of divine office (among several), include the following:

- the literary and grammatical structures of the texts in question
- prologues that are found in some sources
- titles given to the chapters that contain the Pater Noster form
- the use of the preposition pro
- the use of the names of the canonical hours
- use by the literate.

Each point will be considered in turn.

## Literary Construction

That the Pater Noster type of liturgical daily prayer is closely related to canonical office is shown in the first place by the way the texts in question are written – what is here referred to as their literary construction. In some cases, for example, descriptions of canonical office and of the Pater Noster type of prayer are (at least in part) found in the same sentence. This is shown in the following examples:

Ad horas canonicas tam nocturnas quam diurnas clerici et layci communiter adveniant, clerici cantantes et legentes, que secundum ordinem scripta sunt, layci vero pro matutinis, sive presentes sint sive adsentes, XIII dicant Dominicas orationes....

Teutonic Order: statutes 9

Dicant universi quotidie septem Horas canonicas.... ;



Clerici... pro Prima... ac alios Horarum....

Cum vero ad ecclesiam non accedent, pro Matutino Psalmos dicere studeant quos dicant Clerici, vel Ecclesia cathedralis, vel saltem, ut illiterati alii, pro Matutino duodecim....

Rule for Franciscan Tertiaries 14

Sorores literatae faciant divinum Officium secundum consuetudinem Fratrum Minorem, ex quo potuerint habere Breviaria, legendo sine cantu.

Et quae occasione rationabili non possint aliquando legendo dicere horas suas, liceat eis, sicut aliae Sorores recitent, dicere Pater noster,

quae vero litteras nesciunt, dicunt viginti quattuor Pater noster pro Matutino....

Rule of St Clare 17

Ceux qui savent bien lire, diront tous les jours l'office Canonial avec les Clercs, ...; ou avec les autres qui ne savent lire, diront vingt-cinq fois Pater noster et Ave Maria....

Carmelites: rule for tertiaries 30

In addition, even when canonical office and the Pater Noster form of prayer are spoken of in separate sentences, the second is logically dependent on the first; it does not actually stand on its own. The following texts are examples:

Clerici faciant Officium, dicant pro vivis, & pro mortuis secundum consuetudinum Clericorum. ...

Et Laicis scientibus legere Psalterium, liceat illud habere.

Aliis vero, nescientibus litteras....

Laici vero dicant ... Pater noster

First Rule of St Francis 12

Clerici faciant divinum officium secundum ordinem sanctae Romanae Ecclesiae....

Laici vero dicant viginti quattuor Pater noster....

Second Rule of St Francis 13

Concerning the offering of the Divine Office to the Lord both day and night: let it be observed so that those who know how to read and sing celebrate the Office according to the custom of the Order of Friars Minor, ... But let those who cannot read say twenty-four Our Fathers....

Rule of Innocent IV for St Clare 16

De divino Officio, tam in die quam in nocte, Domino persolvendo, taliter observetur, quod hae quae legere et canere noverint, ....

Illiteratae vero dicant viginti quattuor Pater Noster pro Matutino....

Rule of Urban IV for Clarisses 18

Circa divinum officium tam in die, quam in nocte ad laudem Dei et gloriam celebrandum

observantia talis fiat, Eae Sorores, quae legere scient et canere, officium secundum consuetudinum Ordinis Fratrum Minorum....

Aliae vero dicant viginti Pater noster pro Matutino....

Rule for Minoresses 19

Laudibus divinis Fratres hujus Ordinis in Clericos assumpsi, cum tremore alacriter intendentes simpliciter explicando seu computando, absque notulis reverenter, ac ceremonialiter persolvant divinum officium, juxta Romanae Ecclesiae ritum.

Praeterea Fratres Laici seu Conversi, pro Matutinis trigesies....

Rule of St Francis of Paula for Men 20

(Rule of St Francis of Paula for women 21 is closely related)

Imprimis vos omnes hujus Ordinis in sacris Ordinibus constituti divinum officium persolvatis, juxta ritum Ecclesiae Romanae, vel secundum morem Ecclesiae....

Vos autem quaecumque aliae utriusque sexus personae ejusdem Ordinis pro Matutinis septem ... Pater noster....

Rule of St Francis of Paula for Tertiaries 22

In one case, canonical office is spoken of at the end of the chapter, following more extensive descriptions of the Pater Noster form of prayer. This text is the following:

Fratres, & Sorores dicant quotidie omnes horas Canonicas, nisi infirmitate impediuntur. Pro Matutinis dicant viginti octo Pater noster; ... [other hours]

Qui autem sciunt, & dicant horas Canonicas quemadmodum faciunt clerici, praedicta Pater noster, & Ave Maria dicere minime teneantur.

Dominicans: rule for Tertiaries 25

## **Prologues**

Some of the relevant chapters begin with prologues that seem to be addressed to all members of the religious community, clerics and lay brothers / sisters or clerical and lay tertiaries. These prologues seem to say that all are invited to and obligated to pray the divine office.

Such prologues lead naturally to the text that follows. This first of all tells how the clerical members and Latin-reading lay members are to pray – the canonical office. The next portion of text tells how those who do not read Latin or do not have access to the Latin liturgical books are to do so.

These three sections are closely linked both logically and in construction and order; sometimes they are printed in one or, more commonly, in two paragraphs. (However, I do not know how much of the paragraphing of the present editions is original and how much is the work of later editors.) See the following examples:

Ad horas canonicas tam nocturas quam diurnas clerici et layci communiter adveniant  
Teutonic Order: statutes 9

Proper hoc omnes Fratres, sive Clerici, sivi Laici, faciant divinum Officium, Laudes &  
Orationes secundum quod debent facere  
First Rule of St Francis 12

Dicant universi quotidie septem Horas canonicas, videlicet Matutinum, Primum, Tertiam,  
Sextam, Nonam, Vesperas et Completorium  
Rule for Franciscan Tertiaries 14

The following are not as clear cut, but appear to move in the same direction.

Circa divinum officium tam in die, quam in nocte ad laudem Dei et gloriam celebrandum  
observantia talis fiat  
Rule for Minoresses 19

Fratres, & Sorores dicant quotidie omnes horas Canonicas, nisi infirmitate impediuntur  
Dominicans: rule for tertiaries 25

Whence, each one of you, every day will say, at least....  
Ursulines: Rule of St Angela Merici 31

## **Titles**

Many of the chapters that deal with canonical office and/or Pater Noster form of prayer  
have titles that name the content of these chapters. Thus 14 chapters of the Pater Nosters plus  
Office type use the following titles:

De Constitutione Horarum 7  
De divino officio tercia particula 9  
De horis et geneflexione seu inclinatione et silentio +  
De paternoster pro horis canonicis 11  
De divino officio, & Jejunio 12  
De divino officio, et jejunio; et quomodo fratres debeant ire per mundum 13  
De dicendis Horis canonicis 14  
De divino Officio & jejunio, & quoties communicent 17  
De officio Divino et modo illud recitendis 18  
De officio divino sine notulis 20  
De officio divino, & de Missa, ac praedicatione, quomodo audienda 21  
De divino officium Clericorum 22  
De Horis Canonicis dicendis 25

Des heures canoniales 29  
Of prayer 31

Thus five titles speak of hours and 8 of divine office; one merely says prayer. Five titles indicate that the chapter contains content in addition to hours / divine office / prayer, for example travel, silence, fasting, communion, preaching. Finally, four other texts (15, 16, 19, 30) do not have titles.

Only one of these titles (11) explicitly names the Pater Noster type of prayer. In addition, one (9) indicates that three items are included under divine office. Two are canonical office (for the clergy) and the Pater Noster type of prayer (for most laity). The third is the praying of the canonical office by Latin-reading laity.

It seems to be implied that the rest of the texts either (a) ignore the Pater Noster type of prayer all together, or (b) understand it to be included within the canonical hours or divine office of the title. I consider that the preponderance of evidence favors the latter.

In addition, 10 chapters of the Pater Nosters Alone type have titles, which are of two kinds. One has to do with the content of the text, thus:

This is the Duty concerning the Pater nosters which the Brethren of the Hospital should  
say for the hours each day 6  
The Hours of the Lay Brothers 26  
De Officio Fratrum Illiteratorum 27  
Of the servise of sustres unlettred, et cetera 28

Other titles have to do with persons, as follows.

Qualiter se habeant fratres in grangiis 1  
Of the conuerse sisters 3  
Quod heremita non sit aliquando ociosus 4  
Rules for the Day-to-Day life of the Brothers 8  
Regula Fratrum Nostrorum Conversorum. De conversis commorantibus in domo fratrum  
predicatorum 23

Thus two titles speak of hours, one of divine office, and one of service; three (2, 5, 10) do not have titles.

### **The Preposition “Pro”**

The preposition “pro” is an important constituent of the formulaic texts that describe the Pater Noster type of prayer. Thus “pro” is used in all but two of the 31 sources studied here; in total it is used 174 times in these texts.

Though in most cases Pater Nosters are used “pro” the psalms of the canonical office, this is not always the case. Thus in the Dominican documents (23, 24), Pater Nosters are also used for thanksgiving before and after meals. In addition, Bridgettine sisters also said Pater Nosters for mass and other prayers.

In the context of the psalms of the canonical office, the most straightforward understanding of Pater Nosters “pro” is simply “for”, “as”. Thus Pater Noster “for” matins, hence “as” matins; therefore “as divine office”.

The modern understanding of divine office, however, instead requires that “pro” mean “in place of”, “instead of”. This is expressed by Livarius Oliger, for example, when he writes:

Ex iniunctis Pater noster tec loco officii divini clare apparent agi de praescriptionibus  
pro anachoritis laicis. (in *Antonianum* 9 (1936) p 261.

But no medieval text says “loco – in place of”, with respect to the psalms of the canonical office.

### ***Alternative Prepositions***

In a few cases, however, “pro” is used together with another preposition, as follows:

pro; instead of 3  
pro; in 23  
pro; loco 24  
for; at 26  
for; instede of 28

Each of these texts will be examined in more detail. It will become apparent that in some (but not all) cases, the alternative preposition does not apply to the use of Pater Nosters for the psalms of the canonical hours, but for other prayers.

### **Benedictines: statutes 3**

“For” is used 3 times

Lett them p[r]ay to our Lord God a dayly taske and oblation of their Prayers,  
to witt for their Nocturnes and Mattins, they shall say thirty Pater Nosters, and soe many  
Aue Marias;  
for their Prime, Third, Sixt, None, and compline, for each of these seuen Pater Nosters,  
and seuen Aue Marias;

“Instead of” is used twice

and they shall recite the sayd Pater nosters and Aue Marias twlve tymes ouer, in stead of their Euensong;  
But they that are able, and can find leisure may say the Office of our blessed Lady, or of the dead,  
or the seuen penitential Psalmes, with the Litanies, instead of those Pater nosters and Aue Marias prescribed (Part II, p 62)

“Statutes compyled for the better observation of the holy rule of the most glorious father and patriarch s Benedict”. Gant: Joos Dooms, 1632, in St Benedict. *The Rule of the Most Blissed Father Saint Benedict* [1632]. English Recusant Literature 1558-1640, vol 278. Scolar Press 1976

Thus one use of “instead of” has to do with canonical hours, but the second does not.

### Dominicans: constitutions for men 23

“Pro” is used one time:

Pro matutinis in profestis diebus viginti et octo Pater noster, et in fine omnium dicant Kyrie eleison, Christie eleison, Kyrie eleison, Pater noster, quo dicto additur Per dominum et cetera; deinde Benedicamus, et cetera.

“In” is used two times:

In matutinis dicto Pater noster et Credo in deum, erigant se dicendo Domine labia mea aperies, Deus in adiutorium et cetera, Gloria patri et cetera.

In vesperis vero quatuordecim: in aliis autem horis septem Pater noster dicant.  
In festis autem novem lectionum, quadraginta Pater noster dicant (pp 67-68)

“Constitutiones Ordinis Fratrum Predicatorum”, pp 29-68 in Raymond Creytens, “Les Constitutions des Freres Precheurs dans la Redaction de S Raymond de Penafort (1241)”, *Archivum Fratrum Praedicatorum* 18 (1948) 5-68

The significance of using “in” is not clear.

### Dominicans: Constitutions for women 24

“Pro” is used three times with respect to canonical hours.

Hae autem dicant, in profestis diebus pro Matutinis 28 Pater noster, in festis autem novem lectionem 30, pro Vesperis 14, pro qualibet aliarum Horarum 7;

“Pro” is also used two times in other contexts:

pro benedictione mensae 1; post mensam, pro gratiis 3.

“Loco” is used once, but not with respect to canonical hours.

loco Praetiosa 3

“Constitutiones sororum S. Ordinis Praedicatorum”, in *Constitutiones Fratrum S. Ordinis Praedicatorum*. Parisiis: Apud Poussielgue Fratres 1886, 650-681

Bridgettines: additional constitutions 28

“For / ffor” is used 3 times with respect to canonical hours:

“For / ffor” is used 3 times in other contexts:

“Instead” is used one time with respect to canonical hours:

“Instead” is used 5 times in other contexts:

They that kan not rede schal say dayly in stede of matins fourty Pater nostres, with as many aues, and oo crede;  
and for eche euensonge as many;  
ffor pryme, teer, sexte, none, and complen, for eche of them tenne Pater nostrs, with as many aues, and oo crede;  
ffor our lady masse fytenne Pater nosters, with as many aues, and oo crede

Euery sonday, in stead of matens of the Holy Goste, seuen Pater nosters, with seuen aues, and oo crede;  
ffor pryme, teer, sexte, none, and complen, for eche of them oo Pater, with one aue, and a crede;  
and for euensonge, thre Pater nostres, with thre aues, and oo crede.

Euery Monday, Tuesday, and wenesday, in stede of Dirige, thrytty Pater nosters, withe as man aues, and oo crede

Euery Thursday, in stede of the thre psalmes for synners, fyue pater nosters, with fyue aues, and a crede.

Euery fryday, in stede of the seuen psalmes and letany, seuen pater, with seuen aues, and thre credes.

And eche Saturday, in stede of the thre psalmes for the rythwes, seuen pater noster, with seuen aues, and oo crede.

“Additions to the Rules and Constitutions for the Observance of the Sisters of this Order,” pp 249-404 in George James Aungier, *The History and Antiquities of Syon Monastery*. London: J. B. Nichols and Son, 1840

The significance of using “in” in place of “pro” in the Dominican sources is not clear. In the same documents, “loco” is used in a context other than that of the psalms of the canonical office.

The two documents that use “instead” are chronologically later, and such usage may suggest an evolution in the understanding of canonical / divine office and the Pater Noster type of liturgical daily prayer.

### **Naming the Canonical Hours**

Descriptions of the Pater Noster type of liturgical daily prayer almost always name the traditional canonical hours of matins, lauds, prime, terce, sext, none, vespers and compline. These hours and their traditional names are integral to the descriptions of the Pater Noster form and are integral to the praying of the office. These hours are the only occasion on which the Pater Noster type was prayed. Surely this indicates a close relationship between the Pater Noster type of prayer and divine office.

### **Use by the Literate**

As already mentioned, members of religious communities who read Latin – and who ordinarily prayed the canonical office – could use the Pater Noster type of liturgical daily prayer when occasionally and for a good reason they did not have access to their Latin liturgical books. These members primarily were clerics who were obliged by canon law and tradition to pray the canonical office. This may be viewed in two ways. One would be that being prevented from saying the canonical office for some good reason, clerics were excused from their obligation. In such circumstances, saying the Pater Noster type of daily prayer was merely a pious act or private devotion. A second interpretation would be that the saying of the Pater Noster type of liturgical daily prayer was a way to fulfill their obligation under these circumstances. It therefore “counted as” divine office; it was equivalent to divine office; it was a form of divine office.

### **Conclusions**

The hypothesis that both canonical office and Pater Noster type of prayer are forms of divine office in general is supported by the analysis of the source documents presented here. There are, however, some exceptions, and there is some evidence that the chronologically most recent sources in part present a more modern understanding of divine office.

The way texts are constructed, use of prologues, chapter titles, the use of the preposition pro, naming of the canonical hours and occasional use of the Pater Noster type of prayer by the



literate, all suggest that the later is not a foreign element that replaces the divine office, but rather something that is an alternative form of divine office.

## **Appendix I: List of Source Documents**

Relevant excerpts of these documents, plus appropriate bibliographic information, are contained in the separate document on this website:

Pater Nosters as Liturgical Daily Prayer: Documentation

### Monastic communities

- 1 Cistercians: customary
- 2 Grandmont: customary
- 3 Benedictines: statutes

### Eremitical communities

- 4 Rule of the Hermits of Cambridge
- 5 Rule of English lay recluses

### Hospital and Military communities

- 6 St John of Jerusalem: rule
- 7 Holy Spirit in Saxia: rule
- 8 Templars: rule
- 9 Teutonic Order: statutes
- 10 Order of Santiago: rule
- 11 Order of St James: rule

### Franciscan and Clarissan communities

- 12 First Rule of St Francis
- 13 Second Rule of St Francis
- 1 Rule for Franciscan Tertiaries
- 15 Rule of Hugolino for St Clare
- 16 Rule of Innocent IV for St Clare
- 17 Rule of St Clare
- 18 Rule of Urban IV for Clarisses
- 19 Rule for Minoresses
- 20 Rule of St Francis of Paola for Men
- 21 Rule of St Francis of Paola for Women
- 22 Rule of St Francis of Paola for Tertiaries

### Augustinian communities

- 23 Dominicans: constitutions for men
- 24 Dominicans: constitutions for women
- 25 Dominicans: rule for tertiaries
- 26 Mercedarians: constitutions
- 27 Augustinians: constitutions
- 28 Bridgettines: additional constitutions

### Other communities

- 29 Carmelites: rule
- 30 Carmelites: rule for tertiaries
- 31 Ursulines: rule of St Angela Merici