

Pater Nosters as Liturgical Daily Prayer: Documentation

J. Frank Henderson

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www.jfrankhenderson.com

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The documents presented here are the bases of several studies, include:

Pater Nosters as Liturgical Daily Prayer in the Middle Ages
Pater Nosters as Liturgical Daily Prayer: Relationship to Divine Office
The Divine Office for “Sustres Unlettred” in the Middle Ages

Abbreviation:

Codex Regularum = Mariano Brockie, *Lucae Holstenii . . . Codex Regularum Monasticarum et Canoniarum*. Augsburg: Ignatius Adam & Franciscus Antonii Veith, 1759; reprint Graz, 1957, 6 vol in 3.

Other Editions:

Only one edition of each source document is given here. Other editions, particularly of the Franciscan /Clarissan, Augustinian and Carmelite documents, are listed in the following bibliography;

J. Frank Henderson, *Rules, Constitutions and Statutes of Medieval Religious Communities of Women (except Benedictines) and of Related Communities of Men: Bibliography*
www.compumart.ab.ca/fhenders/pdf/rulesconstitutions.pdf

Monastic Communities

1. Cistercians: customary (Late 11th - early 12th c)

Capitula usuum conversorum, pp 276-287

1. Qualiter se habeant fratres in grangiis.

Tam ad vigiliis quam ad horas diei faciant orationes suas sicut monachi.

Post erectionem autem et signaculum. si. duo aut plures fuerint. dicat prior illorum Deus in adiutorium meum intende. et respondentibus omnibus Domine ad adiuvandum me festina: ad vigiliis subsequatur prior illorum Domine labia mea aperies. ceteris cundem versum respondentibus.

Quod usque tertia fiat.

Deinde dicant sub silentia Pater noster erecti.

Quo dicto dicat prior audientibus omnibus. Gloria patri et filio et spiritui sancto.
Quod dum dixerit. tam ipse quam ceteri curventur. eoque dicto erigantur omnes dicentes sicut erat totum Amen. et hec usque vigies faciant.
Post vicesimum autem Sicut erat. subsequantur omnes priore incipiente Kyrieleyson semel. Xpeeleyson semel. Kyrieleyson semel. Tunc prior dicat in audientia totum Pater noster. tam ad vigiliis quam ad omnes horas, adiungens Per dominum nostrum et cetera.
Ceterique respondent Amen.
Deindo subiungat Benedicamus domino. aliis suppleantibus Deo gratias.

At horas dieie post Deus in adiutorium. incurvis omnibus dicat prior Gloria patri et filio et spiritui sancto.
Ceterisque respondentibus Sicut erat et cetera. fiant cetera sicut supradiximus excepto quod in laudes et in vespas decies dicent Pater noster cum gloria. ad ceteras vero horas quinquies.
Hic ordo psallendi omni tempore teneatur. nisi quod in festivitibus duodecim lectionum duplicabuntur ad nocturnos tantum Pater noster cum gloria. ut sint quadraginta.
Quando soli vel in ecclesia fuerint. hoc totum singuli dicent sub silentio.
Notandum etiam quia cum intersunt horis monachorum. ad [xxx] glorias tantum inclinent ad quas monachi. (p 278-279)

“Consuetudines: Ecclesiasticorum Officiorum,” in Philibert Guignard, *Les Monuments primitifs de la regle cistercienne, publies d’apres les manuscrits de l’abbaye de Citeaux*. Analecta divionensia, vol. 10. Dijon: J.-E. Rabutot, 1878, pp 87-287.

The exact status of text 1 (above) is not certain. It may be an early example of the Pater Noster form of prayer, not yet fully developed, and for this reason it has been included. However, it may not be relevant at all. Disregarding it does not affect the overall results of the several studies of these documents.

2. Grandmont: customary (late 12th- early 13th 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 supradicata, dicant orationem. (pp 515-516)

“Institutio seu Consuetudines Ordinis Grandimontis,” in *Scriptores Ordinis Grandimontensis*, ed. Iohannes Becquet. Corpus Christianorum Continuatio Mediaevalis 8. Turnholt: Brepols, 1968, pp. 515-531.

3. Benedictines: statutes (1632)

The XVI. Chapter: Of the Conuerse Sisters

6. 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; and they shall recite the sayd Pater nosters and Aue Marias twlue tymes ouer, in stead of their Euensong;

But they that are able, and can finde leisure may say the Office of our blessed Lady, or of the dead, or the seuen penitential Palmes, 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. Scholar Press 1976

Eremitical Communities

4. Rule of the Hermits of Cambridge (14th c)

IV. Quod heremita non sit aliquando ociosus

[some content omitted]

Pro matutinis dicat viginties Pater, Ave et Gloria.

Pro vesperis decies

et pro qualibet aliarum quinque horarum quinquies.

In diebus autem festis duplicabuntur Pater, Ave et Gloria tantum ad matutinas. (p 307)

[some content omitted]

“Regula eremitarum Cantabrigiensis,” pp 299-312 in Livarius Oliger, “Regulae Tres Recluserum et Eremitarum Angliae Saec. XIII-XIV [part II], *Antonianum* 3 (1928) 299-320.

5. Rule of English lay recluses (13th c)

[introduction omitted]

And he schall say for Mateyns of the day XL pater noster, XL Avez and III Credes and for laudes XV pater noster, XV Avez and I crede.

And for prime he schall say XII pater noster, XII Avez and I Crede.

And whan he hath seyde prime he schall here Masse.

And aftyr Masse he schall say for every owre X pater noster, X Avez and I crede.

Aftyr that he schall go to his oratorye and haue a meditacion of the passion of criste and of sum odyr holy thyng.

For mydday he schall sey X pater noster, X Auez and I crede and than go to his mete.

Aftyr mete he schal sey for all his good doers XXX pater noster, XXX auez and III Credes and ower ladys psauter.

Ffor euensong he schall say XL pater noster, XL Auez and I crede.

Ffor Complyn he schall sey X pater noster, X Aues and I Crede.

And fro complyn be sayde he schall kepe sylence. (pp 263-264)

[some content omitted: fasting, vesture]

“Regula reclusorum laicorum anglice conscripta, saec XIII,” in Livarius Oliger, “Regula Reclusorum Angliae et Quaestiones tres de Vita solitaria saec. XIII-XIV, *Antonianum* 9 (1934) 243-268.

Hospital and Military Communities

6. St John of Jerusalem: rule (12th c)

123. This is the Duty Concerning the Paternosters which the Brethren of the Hospital Should Say for the Hours Each Day

Here it is decreed in the Holy House of the Hospital that each brother, who is not a priest, should say every day one hundred and fifty Paternosters:

for Matins of the day, thirteen;

for Matins of Our Lady, thirteen;

for Prime of the day, seven;

for Prime of Our Lady, seven;

for Tierce of the day, and of Our Lady, fourteen;

for Midi of the day, and of Our Lady, fourteen;

for Nones of the day, and of Our Lady, fourteen;

for Vespers of the day, and of Our Lady, fourteen;

for the fifteen Psalms, which are said before Matins, they should say fifteen Paternosters;

for Vigils of the dead, fourteen;

and for Vespers of the dead, seven.

And these Paternosters the brethren should say everyday, either before or after, or all together, as it may please them. (pp 195-196)

E. J. King, *The Rule Statutes and Customs of the Hospitallers 1099-1310*. London: Methuen 1934.

7. Holy Spirit in Saxia: rule (1204)

Caput XXXIII. De Constitutione Horarum

Fratres cum ad Matutinas surrexerint, & in Ecclesia fuerint, Matutinas & Horas Beatae Mariae, stantes erecti, vel flexis genibus audiant, nisi infirmitas impedierit.

Ad Matutinas diei, & horas, dum Psalmi dicuntur, Lectiones leguntur & Responsoria cantantur, fratres sedeant, sed ad Gloria Patri propter reverentiam Trinitatis se elevent, & ad altare caput inclinent.

Fratres, qui ordinari non sunt, & in Ecclesia non fuerint, pro Matutinis Beatae Mariae dicant Pater noster 12.

Et pro Matutinis diei similiter, & pro aliis horis singulis Beatae Matiae Pater noster 7.

& pro illis similiter diei, & pro Vesperis 9.

Et pro defunctis 9. similiter.

Omnibus computatis sunt 133. Pater noster. (p 510)

“Regula Ordinis S. Spiritus in Saxia” (1204), in *Codex Regularum*, V, 503-518.

8. Templars: rule (12th c)

Rules for the Day-to-Day Life of the Brothers, pp 82ff

[278-281 omitted]

282. When the brothers are in the chapel and matins are sung, each one should keep silent and hear the office quietly and in silence; and he should say the paternoster thirteen times for the matins of Our Lady, and thirteen times for those of the day if he wishes. But if he wishes, he may refrain from saying them since he hears them, but it is better that he says them than that he does not. (p 82)

[283-305 omitted]

306. And each brother should know that, if he is not in a place where he may hear the hours, each one should say for each of those hours named below the paternoster as many times as is given

below, that is to say for prime, terce, sext, nones and compline. For each hour fourteen paternosters: seven times for the hours of Our Lady, and seven times for the hours of the day. And the hours of Our Lady should also be said and heard standing; and those of the day may always be said and heard seated.

And for vespers each one should say the paternoster eighteen times: nine times for those of Our Lady, and nine times for those of the day. (p 87)

[remainder of 306 and 307-338 omitted]

The Rule of the Templars: The French Text of the Rule of the Order of the Knights Templar, translated and introduced by J. M. Upton-Ward. Woodbridge: Boydell Press, 1992.

9. Teutonic Order: statutes (12th c)

8. De divino officio tercia particula.

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 absentes, XIII dicant Dominicas oraciones, pro qualibet autem aliarum horarum VII dicant, exceptis vesperis, pro quibus dicant IX; eundem numerum Dominicarum oracionum pro horis beate Marie virginis persolvant.

Verum quia plerique laycorum litterati sunt, quicumque ex ipsis per se vel habita superioris licencia cum clericis horas canonicas vel beate Marie in psalmis et aliis ad officium pertinentibus dicere voluerint, a statuto laycis numero Dominicarum oracionum erunt absoluti; fratribus vero officiatis, si aliquando officiorum suorum necessitas exigit, ab officio divino et collacione abesse licebit, (p 34-35)

[some content omitted: posture]

Max Perlbach, *Die Statuten des Deutschen Ordens nach den altesten Handschriften*. Halle: Max Niemeyer 1890.

10. Order of Santiago: rule (mid 13th c)

(7). Por maytinas del dia e de Sancta Maria XXVI p. n. dicant. Por cada una de las oras assi del dia como de Sancta Maria por prima e tercia et VI et IX digan VI pater noster, mas en el empezamiento de todas las oras digan I pater noster fincando los ynoios assi como

dixiemos
e depues compiezen cum Deus in adiutorium meum intende
et Gloria Patri tro a la fin e en la fin de cada un pater noster digan Gloria Patri toda.
Por las uesperas del dia e de Sancta Maria X pater noster
e assi las compiezen e finen como dixiemos de las otras oras. (pp 222-223)

D. W. Lomax, "Traduccion castellana de la Regla de la Orden de Santiago," in *La Orden de Santiago (1170-1275)*. Madrid: Consejo Superior de Investigaciones Cientificas. Escuela de Estudios Medievales, 1965, pp 221-231.

11. Order of St James: rule (12th c)

V. De horis et genuflexione seu inclinatione et silentio

At matutinos omni tempore surgant quam cito campanam ecclesiae suae audierint,
si tantum sanitatem sui corporis habuerint, aut si magnis laboribus non fuerint grauati.
In primis commendent se Deo et gloriosae Dei genitrici Mariae et beatis Apostolis Petro et Paulo,
et sancto Iacobo.

Deinde omnibus sanctis cum quanta deuocione et humilitate potuerint;
ter paternoster in honore Sanctae Trinitatis dicant pro salute animarum suarum.

Silentium teneant in ecclesia dum seruitium Dei agitur;
pauca tantum ex necessitate loquantur.

In horis sanctae Mariae stare debent in ecclesia, nisi in proprio festo propter prolixitatem.

Et in aliis horis ad Venite et Hymnum et Magnificant et Benedictus,
et semper cum dicitur Gloria Patri, capita inclinent ad altare;
uerum cum horas diei audire non poterint,
dicant I paternoster, et hoc genuflexo nisi festum fuerit.

VI. De paternoster pro horis canonicis

Pro Matutinis diei et Matutinis beatae Virginis Mariae .XXVI. paternoster dicant;
pro singulis horis tam diei quam beatae Mariae, scilicet Prima, Tercia, Sexta, Nona et Completorio
dicant .VI. paternoster.

In principio uero omnium horarum unum paternoster dicant genu flexo sicut diximus,
et postea incipient cum Deus in adiutorium meum intende et Gloria Patri usque in finem,
et in fine uniuscuiusque paternoster dicant Gloria Patri totum;

pro Vesperis autem diei et beatae Mariae .X. paternoster,
et sic eas incipiant et finiant sicut diximus de aliis horis. (pp 88, 90)
[Rule of the Order of St James, ctd. Latin and English on facing pages]

V. On the Divine Office, Genuflexion or Bow, and Silence

If they are well or not burdened with heavy work, let them rise in all seasons for matins as soon as they hear the church bell.

First, they should commit themselves to the protection of God, to Mary, the glorious Mother of God, and to the Blessed Apostles Peter and Paul, and to St James; then, with as much devotion and humility as they can, to all the saints; finally, three paternosters are to be said in honor of the Holy Trinity for their souls.

Let them keep silence in church during the service of God;
let them speak little and only by necessity.

They should stand in church during the hours of St Mary except on her feast day, because of their length. In the other hours let them bow their heads toward the altar at the Venite, Hymnum, Magnificat, and the Benedictus, and each time the Gloria Patri is said. But when they cannot be present at these hours of the day, one paternoster should be said and this on one's knees unless it is a holy day.

VI. On Substitution of the Canonical Hours for the Paternoster [sic]

[Note: this title obviously is incorrectly translated.]

Let them say twenty-six paternosters in place of the matins of the day and the matins of the Blessed Virgin Mary, and six paternosters for each of the others [sic] hours of the day as well as of the Blessed Mary, that is, prime, terce, sext, none, and compline.

But at the beginning of all the hours one paternoster should be said on one's knees, as we have said, and then they will begin with *Deus in adiutorium meum intende* and the Gloria Patri all the way to the end; a complete Gloria Patri will also be said after each paternoster; and ten paternosters in the place of vespers of the day and of Blessed Mary. They must begin and end, as we have said, in the same manner as the others. (pp 89, 91)

“Regula Ordinis Militiae Sancti Iacobi,” in Enrique Gallego Blanco, ed., *The Rule of the Spanish Military Order of St. James, 1170-1493: Latin and Spanish Texts*. Leiden: Brill, 1971, pp 77-169.

Franciscan and Clarissan Communities

12. First Rule of St Francis (1221)

Caput III. De divino Officio, & Jejunio

Dicit Dominus: Hoc genus daemoniorum non potest exire, nisi in Jejunatis, nolite fieri, sicut Hypocritae, tristes.

Propter hoc omnes Fratres, sive Clerici, sive Laici,
faciant divinum Officium, Laudes, & Orationes secundum quod debent facere.

Clerici faciant Officium, dicant pro vivis, & pro mortuis secundum consuetudinum Clericorum.
Pro defectu autem & negligentia Fratrum omni die dicant: Miserere mei Deus, cum Pater noster;
& pro Fratribus defunctis dicant: De profundis, cum Pater noster.
Et libros necessarios ad implendum eorum Officium possint habere.
Et Laicis scientibus legere Psalterium, liceat illud habere.

Alliis vero, nescientibus litteras, librum habere non liceat.
Laici vero dicant Credo in Deum, & viginti quatuor Pater noster, cum Gloria Patri,.
Pro Tertia, Sexta, Nona, pro qualibet istarum septem Pater noster, cum Gloria Patri.
Pro Vesperis autem duodecim; pro Completario septem, & Credo in Deum cum Gloria Patri.
Pro mortuis septem Pater noster, cum Requie aeterna. Et pro defectu, & negligentia Fratrum, tria
Pater noster, qualibet die. (p 22-23)

[content omitted: fasting]

“Prima Regula, quam Seraphicus Pater scripsit Patribus minoribus,” in *Codex Regularum*,
III, 22-30.

Chapter 3. The Divine Office and fasting

Our Lord tells us in the Gospel, This kind [of evil spirits] can be cast out in no way except by
prayer and fasting; and in another place, When you fast, do not look gloomy like the hypocrites.

And so all the friars, both clerics and lay brothers, must say the Divine Office with the praises and
prayers, as they are obliged to.

The clerics should celebrate the liturgy, praying for the living and the dead,
like the clerics of the Roman Curia.
Each day they should say the Miserere (Psalm 50) and one Our Father
for the faults and failings of the friars,
together with the De Profundis (Psalm 129) and an Our Father for the dead friars.

They may have only those books which are necessary for their religious exercises.
The lay brothers who can read the psalter may have a copy of it,
but those who cannot read are not allowed to have one.

The lay brothers are to say the Creed and twenty-four Our Fathers with the Glory be to the Father
for Matins.
For Lauds they are to say five; for Prime the Creed and seven Our Fathers together with the Glory
be to the Father.
For Terce, Sext, and None they are to say seven; for Vespers, twelve;
and for compline, the Creed followed by seven Our Fathers with the Glory be to the Father.
For the dead they must say seven Our Fathers with the prayer Eternal rest,

and each day they are to say three Our Fathers for the faults and failings of the friars. (p 33-34)

[content omitted: fasting]

“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

13. Second Rule of St Francis (1223)

Caput III. De divino officio, et jejunio; et quomodo fratres debeant ire per mundum

Clerici faciant divinum officium secundum ordinem sanctae Romanae Ecclesiae excepto Psalterio, ex quo habere poterunt breviaria.

Laici vero dicant viginti quatuor Pater noster pro Matutino;
pro Laude quinque;
pro Prima, Tertia, Sexta, Nona, pro qualibet istarum, septem,
pro Vesperis autem duodecim,
pro Completorio septem,
et orent pro defunctis. (pp 38-39)

[content omitted: fasting, travel]

“Regula Fratrum Minorum,” in *Seraphicae Legislationis: Textus Originales*. Prop Forentiam: Ad Claras Aquas, 1897, pp 35-47.

Chapter 3. Of the Divine Office and fasting, and how the friars are to travel about the world.

The clerics are to recite the Divine Office according to the rite of the Roman Curia, except the psalter; and so they may have breviaries.

The lay brothers are to say twenty four Our Fathers for Matins and five for Lauds;
for Prime, Terce, Sext, and None, for each of these, they are to say seven;
for Vespers twelve and for Compline seven.
They should also say some prayers for the dead. (pp 59-60)

[content omitted: fasting, travel]

The Rule of 1223.” in *St Francis of Assisi: Writings and Early Biographies*, ed. Marion A Habig. Chicago: Franciscan Herald Press, 1983, pp 57-64

14. Rule for Franciscan Tertiaries (1221)

Caput VIII. De dicendis Horis canonicus

Dicant universi quotidie septem Horas canonicas,
videlicet Matutinum, Primam, Tertiam, Sextam, Nonam, Vesperas et Completorium;
Clerici, videlicet scientes Psalterium, pro Prima, Deus in nomine tuo,
et Beati immaculati, usque ad Legem pone,
ac alios Horarum Psalmos, juxta Clericorum Ordinem cum Gloria Patri dicant.

Cum vero ad ecclesiam non accedent,
pro Matutino Psalmos dicere studeant quos dicunt Clerici, vel Ecclesia cathedralis, vel saltem,
ut illiterati alii,
pro Matutino duodecim et pro alia qualibet Hora septem vicibus Pater noster cum Gloria Patri
dicere non omittant;
quibus, videlicet Primae ac Completorii Horis, minorem Symbolum, et Miserere mei Deus adjiciant,
qui noverunt.
Sed si Horis non dixerint constitutis, dicant tribus vicibus Pater noster.

Infirmi autem horas hujusmodi non teneantur dicere, nisi velint.

In quadragesima vero sancti Martini, et etiam in majori, ecclesias in quibus Parochiis habitant,
matutinalibus Horis personaliter adire procurent, nisi causa rationabili excusentur. pp 85-86)

“Regula Tertii Ordinis,” in *Seraphicae Legislationis: Textus Originales*. Prope Florentium:
Ad Claras Aquas, 1897, pp 77-94.

[A medieval, Middle English version]

Of prayer of the bretherne & susters of thes reule. Capitulum xj.

Eche of theme muste say euery day ther service,
that is Matyns, Prime and owers, Evynsong & Complyn,
and thei that be clarkes that can the Saulter shall say at prime Deus, in nomine tuo, and Beati
inmaculati vnto Legem pone whith other psalmys wt Gloria patri, as clerkes done.

And when thei go not to the churche they shall sey for matens the psalmis
that the clerkis or the Cathedrall churche saithe,
or ellis as other onlerned men done,
For matyns xij Pater noster, and for euery owre vij Pater noster wt Gloria Patri.
So that at prime and at Complene they that can it shall sey oon Crede and Miserere Mei Deus,
and if they say not in dewe tymes, they muste sey iij Pater noster.

They that be seke be not bounded to sey the said owers wtowten they will.

In Saint Martyn lent & also in the great lent they shall go to matens to the parishe chirche wher they

dwell withoute they haue a lauffell excuse. (p 51)

“The Thirde Order of Seynt Franceys for the Brethren and Sisters of the Order of Penitents.” pp 21-59 in R. W. Chambers, ed., *A Fifteenth-Century Courtesy Book*, and Walter W. Seton, ed., *Two Fifteenth-Century Franciscan Rules*. London: Early English Text Society OS 148, 1914

15. Rule of Hugolino for St Clare (1219)

5. Concerning the offering of the Divine Office to the Lord both day and night, let it be observed that those who know how to read the Psalms should celebrate the regular Office. If they also know how to sing, it is permissible for them to celebrate the Office and praise the Lord of all by singing at the prescribed Hours.

This they should do with the greatest gravity and modesty, with humility and great devotion, so that those listening to them may be edified for salvation.

Those who do not know the Psalms should strive, according to custom, to recite the Lord’s Prayer devoutly to their Creator during these hours. (p 90)

[content omitted: learning to read]

“The Rule of Cardinal Hugolino 1219,” in Regis J. Armstrong, ed. and trans., *Clare of Assisi: Early Documents*. New York: Paulist Press 1988, 87-108.

16. Rule of Innocent IV for St Clare (1247)

2. 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, nevertheless with gravity and modesty.

But let those who cannot read say twenty-four Our Fathers for Matins;

five for Lauds;

seven for each of the hours of Prime, Terce, Sext and None;

twelve for Vespers;

seven for Compline.

Let this also be observed for all the hours in the Office of the Blessed Virgin Mary.

And they shall pray for the dead. (p 111)

[content omitted: learning to read]

“Rule of Pope Innocent IV 1247,” in Regis J. Armstrong, ed. and trans., *Clare of Assisi: Early Documents*. New York: Paulist Press 1988, 109-121.
pp 109-121

17. Rule of St Clare (1253)

Caput III. De divino Officio & 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 Completioio 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)

[content omitted: fasting, confession, communion]

“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)

[content omitted: fasting, confession, communion]

“Rule of Clare 1253,” in Regis J. Armstrong, ed. and trans., *Clare of Assisi: Early Documents*. New York: Paulist Press 1988, 60-77.

18. Rule of Urban IV for Clarisses (1263)

Chapter VI. De Officio Divino et modo illud recitendis

De divino Officio, tam in die quam in nocte, Domino persolvendo, taliter observetur, quod hae quae legere et canere noverint, secundum consuetudinme Ordinis Fratrum Minorum, cum gravitate tamen et modestis, divinum Officium debeant celebrare.

Illiteratae vero dicant viginti quatuor Pater Noster pro Matutino,
pro Laudibus quinque,
pro Prima, Tertia, Sexta et Nona, pro qualibet istarum Horarum septem;
pro Vesperis autem duodecim,
pro Completorio septem.
Qui modus in Officio B. Virginis per omnia observetur.

Pro Defunctis dicant in Vesperis septem Pater noster cum Requiem aeternam,
pro Matutino duodecim,
tempore quo Sorores litteratae faciunt Officium Mortuorum.

Quae vero occasione rationabili non possent aliquando legendo dicere Horas suas,
liceat eis sicut illiteratis dicere Pater Noster. (pp 37-38)

“Regula Altera ab Urbano Papa IV pro Clarissis Approbata die 18 Octobris 1263,” in
Regulae et Constitutiones Generales Monialium Ordinis Sanctae Clarae. Romae:
Curia Generalia Ordinis Fratrum Minorum, 1941, 27-69

19. Rule for Minoresses (Rule of Isabella, 1263)

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 consuetudinem Ordinis Fratrum Minorum, cum gravitate tamen et modestia, celebrent reverenter.

Aliae vero dicant viginti Pater noster pro Matutino,
quinque pro Laudibus,
pro Prima, Tertia, Sexta et Nona et Completorio septem,
pro Vesperis autem duodecim dicant.
Hic idem modus per omnia in officio beatissimae Virginis Mariae observetur,
et orent pro defunctis. (Pp 575-576)

“Regula: Abbatissae et Conventui Sororum Minorum Monasterii Humilitatis beatae Mariae, Parisien. Diocesis,” in Lucas Wadding, *Annales Minorum* sive Trium Ordinum a S. Francisco Institutorum, tomus IV (1256-1275). Prope Florentiam: Ad Claras Aquas (Quaracchi) 1931, pp. 573-582.

[A medieval, Middle English version:]

For to do the office & seruise of god by day & by nyht to the preysing of god & to the gladnes of his glorie, The sustris schul haue hem & gouerne hem, as it is writen here after.

The sustres whoche canne rede & singe schal do the office reuerentli & mesurabli after the custome & the ordre of freris menoures,
& the other schal say xx Pater noster for matyns, v for laudis;
For prime, tierce, sexte, none, & complin, For eche owre vii Pater noster,
And for euynsonge, xii Pater noster.
And in this same maner be alle thinges in the office of oure blissed ladi;
be hit kepte with deuowte preyinge for the dede. (p 85)

“The Rewle of Sustris Menouresses enclosid,” pp 62-124 in R. W. Chambers, ed., *A Fifteenth-Century Courtesy Book*,
and Walter W. Seton, ed., *Two Fifteenth-Century Franciscan Rules*.
London: Early English Text Society OS 148, 1914

20. Rule of St Francis of Paola for Men (ca 1450)

Caput IV. De officio divino sine notulis

Laudibus divinis Fratres hujus Ordinis in Clericos assumpsi,
cum tremore alacriter intendentibus simpliciter explicando seu computando,

absque notulis reverenter,
ac ceremonialiter persolvant divinum officium, juxta Romanae Ecclesiae ritum.

[content omitted]

Praeterea Fratres Laici seu Conversi,
pro Matutinis trigesies,
pro Laudibus decies,
pro Vesperis duodecies
& pro qualibet reliquarum horarum septies orationem Dominicam,
& totiens salutationem Angelicam dicant,
versiculis Gloria Patri & sicut erat,
singulis cujuslibet horae salutationibus additis.

Et pro Defunctorum Officio,
decies Pater noster ac totiens Ave Marie quotidie
recitent versiculo Requiem eternam,
ultimo Ave Maria subjuncto.

Fratres autem Oblati,
pro Matutinis viginti,
pro Laudibus septem,
pro Vesperis decem,
pro singulis caeterarum horarum quinque Pater noster
& totidem Ave Maria depromant,
versiculis Gloria Patri & sicut erat singulis
ultimis Ave Maria pariformiter subjunctis,
& pro Defunctorum officio alia quinquae Pater noster
& totidem Ave Maria quotidie dicant,
versiculo Requiem eternam,
ultimo Ave Maria similiter addito. (p 86-87)

[content omitted]

“Regula SS Ordinis Fratrum Minimorum S Francisci de Paola,” in *Codex Regularum*, III,
84-90.

21. Rule of St. Francis of Paola for Women (ca 1450)

Caput IV. De officio divino, & de Missa, ac praedicatione, quomodo audienda.

Laudibus divinis Sorores hujus Ordinis,
pro debitis horis solvendis tanquam idoneae deputate,

cum tremore alacriter intendentes simpliciter explicando seu computando
absque notulis reverenter,
ac ceremonialiter persolvant divinum officium juxta Romanae curiae ritum.

[content omitted]

Praeterea cunctae Sorores ad ipsum divinum officium persolvendum non idoneae, Congregationi
sanctae diligenter obsequentes,
pro Matutinis trigesies,
pro Laudibus decies,
pro Vesperis duodecies,
& pro qualibet reliquarum horarum septies Orationem Dominicam,
& toties Salutationem Angelicam dicant,
versiculis Gloria Patri & sicut erat,
singulis ultimis cojuslibet horae salutarionibus additis.

Et pro Defunctorum Officio,
decies Pater noster, & toties Ave Maria quotidie recitent,
versiculo Requiem eternam, ultimo Ave Maria subjecto.

Sorores autem Oblatae
pro Maturinis viginti,
pro Laudibus septem,
pro Vesperis decem,
& pro singulis reliquarum horarum quinque Pater noster
& totidem Ave Maria depromant, versiculis Gloria Patri & sicut erat ultimis Ave Maria subjunctis,
& pro Defunctorum officio alia quinque Pater noster
& totidem Ave Maria quotidie dicant,
versiculo Requiem eternam, ultimo Ave Maria similiter addito. (p 92)

[content omitted]

“Regula Sororum Ord. Minimorum S. Francisci de Paola,” in *Codex Regularum*, III, 91-95.

22. Rule of St. Francis of Paula for Tertiaries (ca 1450)

Caput II. De divino officium Clericorum

Evangelican doctrinam vigilanter observantes primum quaerite regnum Dei, & justitiam ejus.
Insuper laudis cantica pro universis vobis collatis beneficiis Domino sapienter reciteris.
Inprimis vos omnes hujus Ordinis in sacris Ordinibus constituti
divinum officium persolvatis,
juxta ritum Ecclesiae Romanae, vel secundum morem Ecclesiae, cujus beneficium obtinueritis,

aut prout ipsum melius dicere consueveritis.

Ita quod hujusmodi vestrum beneficium relinquere non teneamini, vestra etiam professione praesentis Regulae nullatenus obstante.

Vos autem quaecumque aliae utriusque sexus personae ejusdem Ordinis
pro Matutinis septem,
pro Laudibus tria,
pro Vesperis quinque,
pro Completerio autem,
& pro qualibet reliquarum horarum tria Pater noster,
& totidem Ave Maria,
cujuslibet talium horarum versiculis Gloria Patri, & Sicut erat, debite subjunctis.

Et quoniam sancta, salubrisque est cogitatio, pro Defunctis exorare,
ut a peccatis solvantur,
pro ipsis Defunctis etiam ter Pater noster,
& toties Ave Marie quotidie recitetis,
versiculo Requiem eternam,
ultimo Ave Maria similiter addito. (p 96)

[content omitted]

“Regula Utriusque Sexus Fidelium Ordinis Minimorum S Francisci de Paola,” in *Codex Regularum*, III, 96-100.

Augustinian Communities

23. Dominicans: constitutions for men (1241)

De conversis commorantibus in domo fratrum predicatorum. XV

Eodem tempore surgant conversi quo et alii fratres et eodem modo inclinent.
Cum surrexerint ad matutinas, dicant Pater noster et Credo in deum, quod faciendum est ante primam et post completorium.
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.
Pro matutinis in profestis diebus, viginti et octo Pater noster, et in fine omnium dicant: Kyrie eleison, Christe eleison, Kyrie eleison, Pater noster, quo dicto additur: Per dominum et cetera; deinde Benedicamus: et cetera.

In vespers vero quatuordecim: in aliis autem horis septem Pater noster dicant.
In festis autem novem lectionum, quadraginta Pater noster dicant

et hoc tamen sub silentio in ecclesia et ubicumque fuerint;
loco Preciosa dicant tria Pater noster,
pro benedictione mense Pater noster, Gloria patri, et cetera.
Post mensam pro gratiis, tria Pater noster et Gloria patri et cetera,
vel Miserere mei Deus, qui sciverit, psalteria autem non habeant. (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.

Another edition of this text has a different chapter title, namely:

37. Regula Fratrum Nostrorum Conversorum (p 368)

A. H. Thomas, *De Oudste Constituties van de Dominicanen*. Leuven Leuvense Universitaire
Uitgaven

24. Dominicans: constitutions for women (1241)

Caput XIV. De Recipiendis.

(At the end of the chapter:)

Licebit quoque aliquas recipere intus in Sorores Conversas,
ubi hoc expediens videbitur,
in numero tamen moderato,
prout earum officiis et adjutoriis aliae Sorores indigebunt.

Hae autem dicant, in profestis diebus pro Matutinis 28 Pater noster,
in festis autem novem lectionem 40,
pro Vesperis 14,
pro qualibet aliarum Horarum 7;
loco Praetiosa 3;
pro benedictione mensae 1; post mensam, pro gratiis 3.
In jejuniis et vigiliis, et aliis quae earum statui competunt, se aliis conformabunt. (p 663)

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

25. Dominicans: rule for Tertiaries (13th c)

Caput VI. De Horis Canonicis dicendis

Fratres, & Sorores dicant quotidie omnes horas Canonicas, nisi infirmitate impediuntur.

Pro Matutinis dicant viginti octo Pater noster;
pro Vesperis quatuordecim,
pro qualibet aliarum horarum septem.
Ad honorem vero Beatae Mariae semper Virginis,
pro qualibet hora superius nominata, tot Ave Maria, quot Pater noster, dicere tereantur.
Pro benedictione autem mensae dicant unum Pater noster.
Cum vero surgunt a mensa, dicant similiter unum Pater noster.
Pro gratiarum actione, vel Psalmum Miserere mei Deus, vel Psalmum Laudate, qui sciunt.
Omnes etiam qui sciunt Symbolum Apostolorum, videlicet Credo in Deum, dicant illud semel in
principio Matutinarum; & etiam ante Primam, & quando Completorium fuerit terminatum.
Qui autem sciunt, & dicunt horas Canonicas quemadmodum faciunt clerici, praedicta Pater noster,
& Ave Maria dicere minime teneantur. (pp 144-145)

“Regula, seu formae vel modi vivendi, Fratrum et Sororum de Militia Jesu Christi, de
Poenitentia Beati Dominici,” in *Codex Regularum*, IV, 143-149.

26. Mercedarians: constitutions (1272)

40. The Hours of the Lay Brothers

Let the lay brothers say on days for which there are three readings
ten Our Fathers for the matins of the dead and five for lauds,
and fifteen for matins and lauds of St Mary,
and fifteen for matins and lauds for ordinary days.

After matins, [let them say] three Our Fathers for commemorating benefactors;
at prime of St Mary and of ordinary days, ten Our Fathers,
and at mass, thirty Our Fathers,
and at terce, noon, and nones, and for each hour, ten Our Fathers;
and for vespers of the dead and of St Mary and of ordinary days, thirty Our Fathers;
and for compline of St Mary and of ordinary days, ten Our Fathers.

Likewise, on the feast of nine readings, it is not proper to speak of the dead,
but for matins and vespers of the dead, double the matins and vespers of the day.

Likewise, they are to say every day three Our Fathers for the first master of the order;
likewise, three Our Fathers for him who is currently master of our order,
and three for the apostolic lord, and three for the king of Aragon and his children. (p 140)

“Constitutions of the Ancient Fathers of the Order of the Virgin Mary of the Ransom of
Captives That Were Enacted in the Year 1272,” in James William Brodman, *Ransoming
Captives in Crusader Spain: The Order of Merced on the Christian-Islamic Frontier*.
Philadelphia: University of Pennsylvania Press 1986, pp 127-140.

27. Augustinians: constitutions (1290)

Caput II. De Officio Fratrum Illiteratorum, et de Operibus Manuum

10. Omni autem tempore,
dicant pro Matutinis viginti quinque Pater noster,
et pro Laudibus decem,
et in fine cuiuslibet, excepto ultimo, dicant Gloria Patri et Sicut erat profunde inclinando.
Alias Horas omnes, tam de die quam de beata Virginine, excepto Completorio, sic incipiant: Deus,
in adiutorium meum intende. Domine, ad adiuvandam. Gloria Pateri et Sicut erat. Completorium
autem sic incipiant: Convertite nos Deus, salutaris noster. Et averta, etc., Deus, in adiutorium, etc. ut
supra.

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

12. Pro Matutinis Fidelium Defunctorum in ferialibus diebus decant viginti quinque Pater noster,
et pro Vesperis septem.
Et in fine cuiuslibet dicant Requiem aeternam, etc. Et lux perpetua, etc.
Sed cum orant pro singulari defuncto, decant ei ubi decunt eis cum pro pluribus orant.
Totum autem suum Officium Fratres Laici ubique decant sub silentio. (pp 33-34)

[13-16 + additita omitted]

“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.

28. Bridgettines: Additions to the rule and constitutions (mid 15th c)

Chapter XLVII.

Of the versiculers for the wyke [omitted]

Of the servise of sustres unlettred, et cetera

Sustres that be not letted, or synge not for a tyme, schal not occupye the stalles, witheoute special dispensacion of the abbes.

But they with other officers schal stonde before the stalles, eche in ther order, and in ther hole habite, kepyng the same observaunces that the quyler doethe.

Saue after Indulgete they schal do as the abbes assignethe hem.

They that kan not rede schal say dayly in stede of matens fourty Pater nostres, with as many aues, and oo [one] crede;

and for eche euensonge as many;

ffor pryme, teer, sexte, none, and complen, for eche of them tenne Pater nostres, with as many aues, and oo crede;

ffor our lady masse fyftene Pater nostres, with as many aues, and oo crede.

Euery sonday, in stead of matens of the Holy Goste, seuen Pater nostres, 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 nostres, withe as many aues, and oo crede,

butte when the sustres haue Dirige in the quyler they schal say our Lady sauter.

Euery thursday, in stede of the thre psalmes for synners, fyue Pater nostres, 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 ryghtwes, seuen Pater nostres, with seuen aues, and oo crede.

Also for euery sustre and brother aneled eche day nyen days togyder, butt yf they decese in the mene whyle,

they schal say nyen Pater nosters, with nyen aues, and a crede.

But whan they be passed, in stede of eche sawter, an hundreth and fyfty Pater nostres, with as many aues, and a crede after eche fyfty,

besyde other suffrages expressed in the nyenthe chapter.

Neuertheles, suche as kan say our Lady matens after seculer use,

they by the assygnement of the abbes and general confessour,

in stede of the seyde Pater nostres, aues, and credes,

schal say our Lady seruyse, seuen psalmes and letany, dirige,

and such other prayers that they kan say.

And yf they kan not say Dauyd psauter,

they schal say the seuen psalmes and letany ten tymes in stede ther of,

or else the seyde Pater nosters and aues. (pp 364-365)

Of yonge sustres

[content omitted]

They that kanne rede schal dayle say our Lady seruisse, seuen salmes, fyften psalmes, and letany,
or any other thyng lymyt hem by the general confessour,
so that the quyer be not interrupte be ther lowde sayng, whisperyng, or any other noyse.
They that kan not rede, schal in stede of matens say dayly fourty Pater nostres,
with as many aues, and oo crede, and as many for euensonge;
for pryme, houres, and complen they schal say for eche of hem tenne Pater nostres,
with tenne aues, and aoo crede;
and for hyghe mass xv Pater nostres, and xv aues, and oo crede. (pp 365-366)

“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

Other Communities

29. Carmelites: rule (mid 13th c)

Chapitre VI. Des heures canoniales

Ceux qui savent lire les psaumes les diront aux différentes heures,
conformément à la disposition faite pour chacune par les règles des Saint Pères
et la coutume approuvée de l’Eglise.

Ceux qui ne le savent pas diront
pour Matines vingt-cinq Pater excepté de Dimanche,
et les jours de fête solemnelle
aux Matines desquels nous prescrivons que ce nombre soit doublé,
en sorte qu’ils en récitent cinquante.

La même prière sere dite sept fois pour Lauds;
et sept fois également pour chacune des autres heures,
à l’exception des Vêpres pour lesquelles vous devrez la dire quinze fois. (pp 88-89)

“Regle primitive de l’ordre de la bienheureuse vierge Marie du Mont Carmel,” in *Les Plus
Vieux Textes du Carmel*, traduits et commentés par Francois de Sainte Marie. Paris: Editions
du Seuil, 1945, pp 85–96.

30. Carmelite: rule for tertiaries (1458)

3. Ceux qui sçavent bien lire,
diront tous les jours l’office Canonial avec les Clercs,
ou reciteront les Heures de N. Dame;

ou avec les autres qui ne sçavent lire,
diront vingt-cinq fois Pater noster et Ave Maria, pour Matines; sept pour Laudes;
sept pour Prime; sept pour Tierce; sept pour Sexte; sept pour None;
quinze pour Vespres; et quinze pour Complies. (p 221-222)

“Troisieme Regle des freres et soeurs de Nostre Dame du Mont Carmel extraite de la
Premiere et accommodee pou le Tiers-Ordre des Carmes par Bienheureux Jean Soreth
General des tois Ordres et commis a cet effet par Nicolast V Pape,” in *Les Plus Vieux Textes
du Carmel*, traduits et commentes par Francois de Sainte Marie. Paris: Editions du Seuil,
1945, pp. 221–225.

31. Ursulines: rule of Angela Merici (1534)

V. Of prayer

[content omitted]

Whence, each one of you, every day will say, at least, the Office of the Blessed Virgin and the
Seven Penitential Psalms, with devotion and attention; because in saying the office we are speaking
with God. And whoever does not know how to say the Office, will be taught by the sisters who do
know.

Those who do not know how to read will say every day for Matins, thirty-three Pater Nosters and
thirty-three Ave Marias in memory of the thirty-three years that Jesus Christ dwelt in this world for
love of us.

Then at Prime, say seven Paters and seven Aves in honor of the Seven Gifts of the Holy Spirit.
And they say the same number similarly, for each one of the other canonical hours, Tierce, Sext,
None, Vespers, and Compline. (p 251)

[content omitted]

“Rule of St. Angela Merici,” in M. Monica, *Angela Merici and Her Teaching Idea (1474-
1540)*. New York: Longmans, Green and Co., 1927, pp. 246-277