

# Enlightenment

## **Chapter 2**

Let's focus a bit on the

Daily Office

The great 20<sup>th</sup>-Century Anglican author & mystic Evelyn Underhill wrote:

*“The peculiarity of the Anglican tradition is the equal emphasis which it gives to the Divine Office and the Eucharist; that is to say, to Biblical and to Sacramental worship. Where this balance is disturbed, its special character is lost. ...It is, I believe, by the balanced and instructed development of these two great instruments of Christian worship—*

*carrying them forward without deflection from their supernatural orientation, yet keeping them flexible to the changing spiritual needs and spiritual insights of the world—that the Anglican Communion will best fulfill its liturgical office within the Body of Christ. Here support and stimulus is given to the Godward life of the individual, while the solemn objectivity of true Catholic worship is preserved.”*

*--Worship 1936, pp.335-336*

*The Divine Office, or Daily Office, refers to the Prayer Book prayer services of Morning and Evening Prayer (and sometimes the lesser offices of Noonday Prayer and Compline). CDI creator Fr. Robert Gallagher sees this daily practice as an important undergirding the life of the parish. When a good number of folk are saying daily Morning or Evening Prayer (some at the church, most at home), grounded in Scripture and prayer, it strengthens the Eucharist, the parish community, and our service to others.*

*“The value of the Office is its objectivity. It is a means by which we pray with the whole church, uniting our prayer with that of millions of other Christians living and dead. This is true whether one is alone or in a group, for the Office is essentially a corporate act. It is objective too in that it does not depend on our feelings, but gives our prayer life a regularity and a disciplined framework.”*

—Kenneth Leech, *True Prayer*

*Daily prayer in the Prayer Book tradition embodies a spiritual practice that is practical, ordered, and not dependent on feelings that are subject to change. The daily offices of the prayer book are intended to be familiar, regular, and participatory, leading to what one author calls a "divine monotony." Indeed, the word "office" is derived from the Latin officium, meaning the performance of a task or duty. The offices have a corporate familiarity that leads us deeper into the regular rhythms of the day and of our life with God.*

*Opening the Prayer Book, Bishop Jeffrey Lee (current Bishop of Chicago), 1999*

## Author and retreat leader Fr. Ron Rolheiser speaks of “Priestly Prayer”:

*One of the responsibilities of being an adult is that of praying for the world. Like the high priests of old, we need to offer up prayers daily for others. Indeed we are all priests, ordained by the oils of baptism and consecrated by the burdens of life that have given us wrinkles and grey hair. As adults, elders, priests, we need, as scripture puts it, “to make prayer and entreaty, aloud and in silent tears, for ourselves and for the people.” All of us, lay and cleric alike, need to offer up priestly prayer each day.*

*In priestly prayer we pray not just for ourselves, nor ideally by ourselves, but we pray as a microcosm of the whole world, even as we pray for the whole world. In this kind of prayer we lift up our voices to God, not as a private offering, but in such a way as to give a voice to the earth itself. In essence, when we pray at the Eucharist or at the Divine Office, we are saying this:*

*“Lord, God, I stand before you as a microcosm of the earth itself, to give it voice: See in my openness, the world’s openness, in my infidelity, the world’s infidelity; in my sincerity, the world’s sincerity, in my hypocrisy, the world’s hypocrisy... For I am of the earth, a piece of earth, and the earth opens or closes to you through my body, my soul, and my voice. I am your priest on earth.*

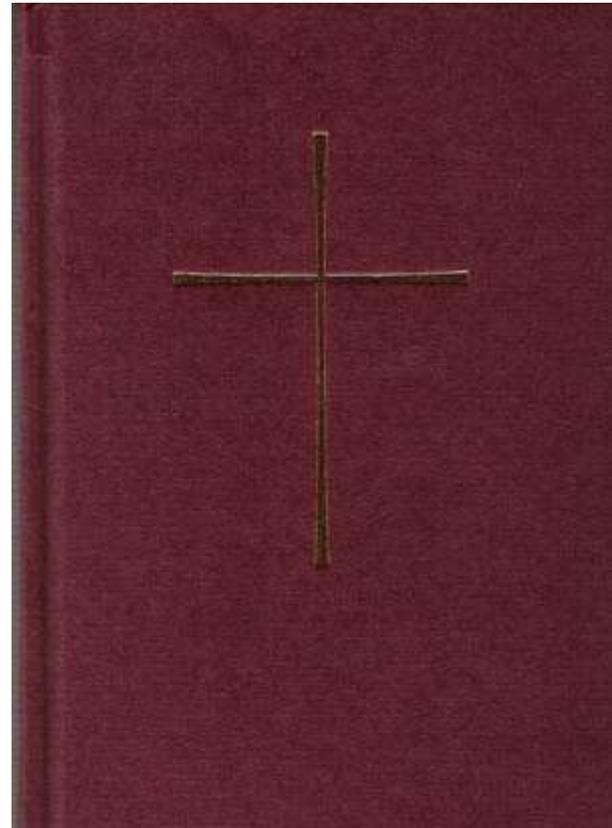
*“And what is important in praying [priestly prayers] is to remember that these are not prayers that we say for ourselves, nor indeed prayers whose formulae we need personally to find meaningful or relevant.*

*“Unlike private prayer and contemplation, where we should change methods whenever praying becomes dry or sterile, [Morning and Evening Prayer] are prayers of the universal church that are in essence intended to be communal and priestly. They don’t have to be relevant for our private lives. We pray them as elders, as baptized adults, as priests, to invoke God’s blessing upon the world.*”

*“And whenever we do pray them we take on a universal voice. We are no longer just a private individual praying, but are, in microcosm, the voice, body, and soul of the earth itself, continuing the high priesthood of Christ, offering prayers and entreaties, aloud and in silent tears, to God for the sake of the world.”*

*This dynamic is operative also in our Eucharist Service.*

Some of you already know how to pray the Offices, but ... Let's look at the Prayer Book. The Daily Offices begin on page 37.



*As I said last week, the Daily Offices are the prayers of the Church, said either together (at the church) or individually (at home).*

*They can provide a framework, however, for developing your own discipline of personal prayer.*

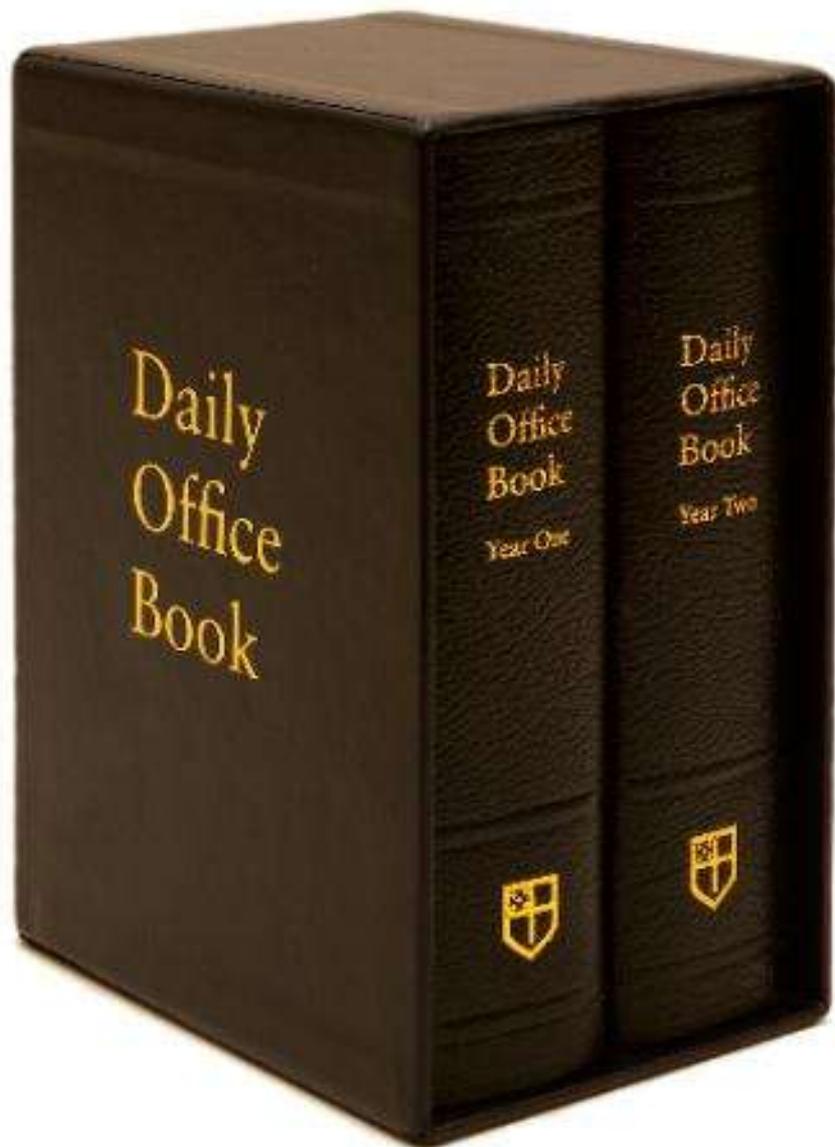
*There are short forms of Daily Devotions for Individuals or Families beginning on p. 136. These may take as little as 5 minutes to pray.*

*One of the resources that our Prayer Book provides is a Daily Office Lectionary. This is a structured set of Bible readings for each day of the week. In a two-year cycle, you would have read all the New Testament, a good portion of the Old Testament. The Book of Psalms will be read through each month.*

*You can find this beginning on p. 934.*

**Week of 1 Lent**

Sunday	63:1-8(9-11), 98 Deut. 8:1-10	❖ 1 Cor. 1:17-31	103 Mark 2:18-22
Monday	41, 52 Deut. 8:11-20	❖ Heb. 2:11-18	44 John 2:1-12
Tuesday	45 Deut. 9:4-12	❖ Heb. 3:1-11	47, 48 John 2:13-22
Wednesday	119:49-72 Deut. 9:13-21	❖ Heb. 3:12-19	49, [53] John 2:23-3:15
Thursday	50 Deut. 9:23-10:5	❖ Heb. 4:1-10	[59, 60] or 19, 46 John 3:16-21
Friday	95* * 40, 54 Deut. 10:12-22	❖ Heb. 4:11-16	51 John 3:22-36
Saturday	55 Deut. 11:18-28	❖ Heb. 5:1-10	138, 139:1-17(18-23) John 4:1-26



### iPhone Apps



Mission St. Clare  
Lifestyle

**Contemporary Office Book  
NRSV version**

List Price: \$140.00

**GENUINE LEATHER** , 5x7

Church Publishing

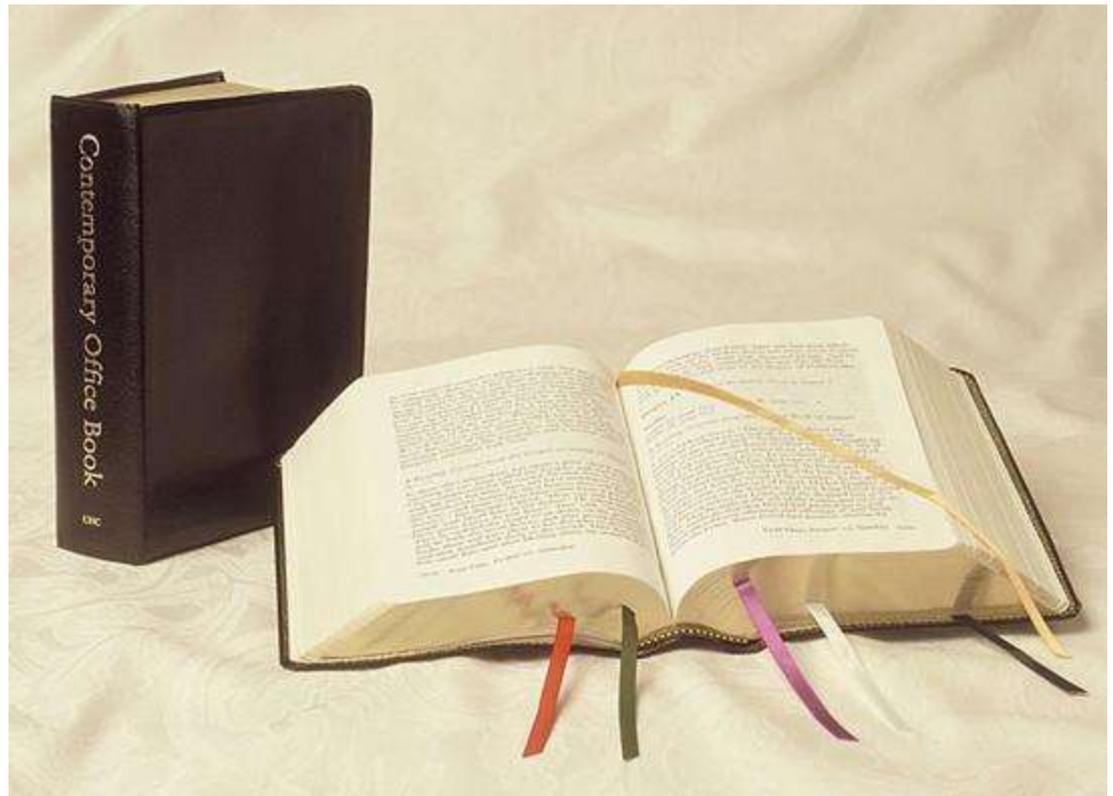
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ISBN-13: 978-0-89869-188-7

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**Description**

A handsome devotional book that follows in the tradition of the Daily Office Book. This single volume contains all the material necessary for the reading of the Offices in Rite Two. The complete psalter, necessary prayers, and collects, as well as the New Revised Standard Version of the scripture readings are found in this deluxe leather-bound volume with gold edges, ribbon markers, and its own matching travel case. (2,884 pp)



## Daily Office Readings

### Year One, Volume One

List Price: \$32.00

**PAPERBACK**, 544 pages,

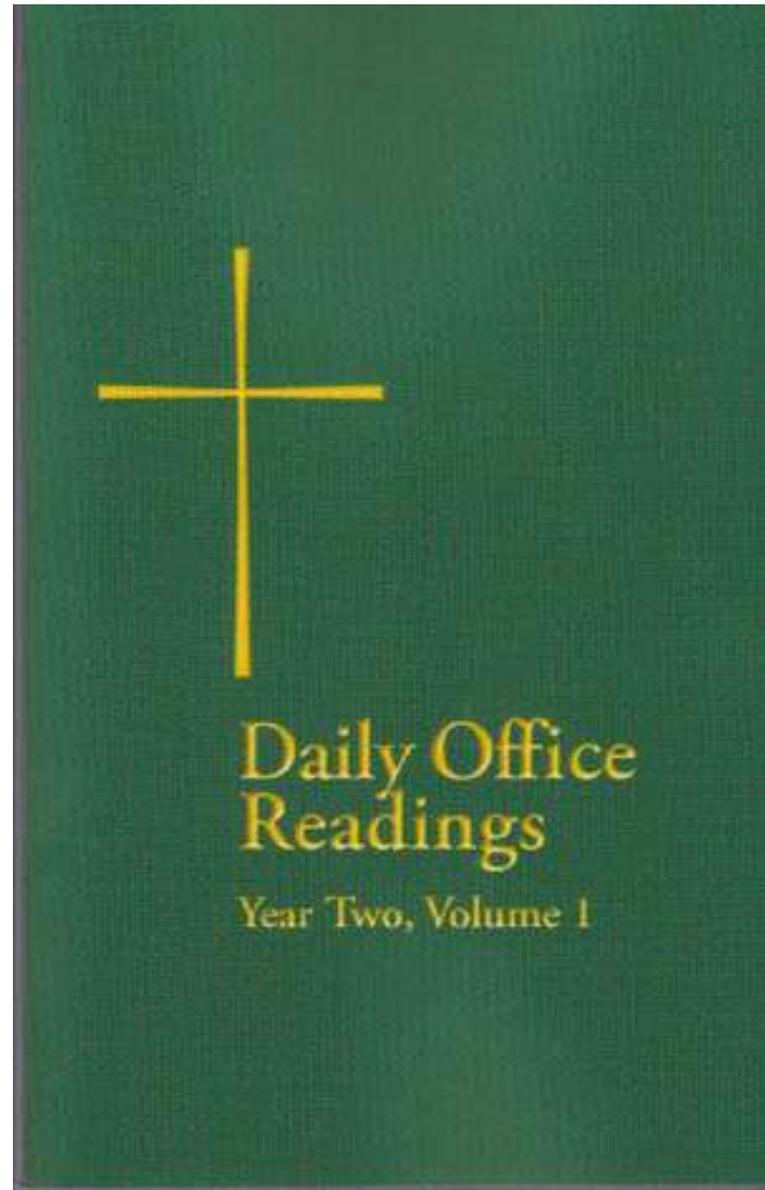
ISBN-13: 978-0-89869-671-4

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#### Description

Lectionary texts for reading the daily office using the Revised Standard Version translation of the Bible.



# Using FREE Online Tools

## *Daily Office Links*

<http://dailyoffice.org/>

[http://prayer.forwardmovement.org/daily\\_prayer\\_anytime.php](http://prayer.forwardmovement.org/daily_prayer_anytime.php)

<http://www.missionstclare.com/english/>

<http://satucket.com/lectionary/>

<http://www.esvbible.org/devotions/bcp/>

Silence



*In the morning,  
long before  
dawn, he got up  
and left the  
house and went  
off to a lonely  
place and prayed  
there.*

*--Mark 1:35*



*“As a people, we are afraid of silence. That's our major barrier to prayer. I believe silence and words are related. Words that don't come out of silence probably don't say much. They probably are more an unloading than a communication. Yet words feed silence, and that's why we have the word of God--the read word, the proclaimed word, the written word. But that written and proclaimed word doesn't bear a great deal of fruit--it doesn't really break open the heart of the Spirit -- unless it's tasted and chewed, unless it's felt and suffered and enjoyed at a level beyond words.*”

*“Blaise Pascal said all human evil comes into the world because people can't sit still in a chair for thirty minutes! I hope that's an exaggeration. Maybe he's saying that running from silence is undoubtedly running from our souls, ourselves, and therefore, from God.*

*“If I had to advise one thing for spiritual growth, it would be silence.”*

--Richard Rohr



**be still.**  
know that I Am God.  
Psalm 46.10

A serene landscape featuring several trees with dense green foliage in the foreground. The sun is shining brightly from the upper right, creating a strong lens flare and illuminating the scene with a warm, golden light. The background shows a misty or hazy area, possibly a body of water or a distant shoreline, with more trees visible in the distance.

For God alone my soul  
waits in silence,  
for my hope is from him.

Psalm 62.5

*“and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of sheer silence.*

*--1 Kings 19:11-12*





External conversations



Internal  
conversations

*“Our primary addiction is to thoughts.”*

*--Richard Rohr*

*“Our society has a tacit commitment to avoid silence and stillness. I’m certain that it will be easier to grow a parish’s membership if we avoid having much silence in the Liturgy. I’m also convinced that our parishes will be unable to engage their primary work if they avoid silence...”*

*“The prayer of silence is to bring us into conformity with Christ; to draw us bit by bit into the very life of God... Our willingness to return to silence is our choosing to trust in God’s love and mercy.”*

*Personally, this is how I understand the underlying “energy” of our Eucharist at Christ Church (if not in the Episcopal Church as a whole).*

*In different churches, there are different undergirding “energies”, “themes”, or underlying “motifs”, if you will, upon which the whole worship service is built. In many evangelical churches, the underlying energy is “high” or “intense”. The purpose is to “pump you up” emotionally and spiritually.*

*The undergirding “energy” or “tone” or “motif” of the Eucharist as I understand it is meditative and quiet. The purpose is not to “pump you up”, but to “Be still, and know that I am God.”*

*This doesn't mean that there aren't times of high energy (especially during the festive seasons of the Church year); simply that those times are built over the underlying foundation of “Be still, and know that I am God.”*

# Confirmation, Reception, Reaffirmation

*See BCP p. 413*