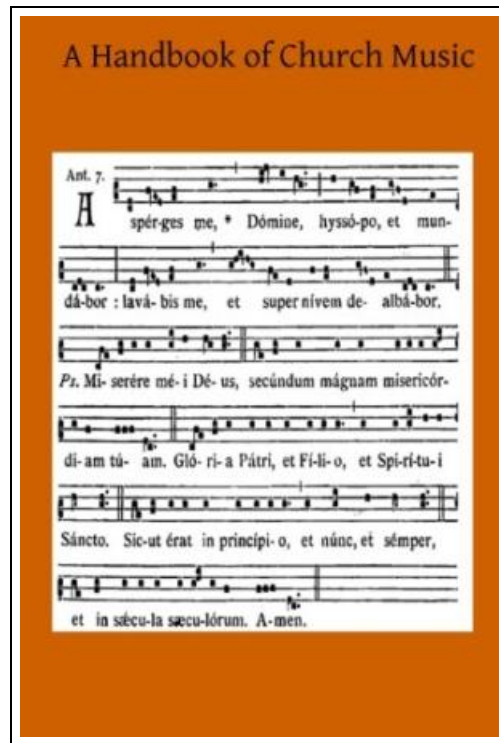


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Createspace, United States, 2014. Paperback. Book Condition: New. 229 x 152 mm. Language: English . Brand New Book ***** Print on Demand *****.In the first place, it is not, as some suppose, a service which concerns priests alone. It is one in which all have a part: it is the heritage of all Catholics. We may say, indeed, that it has a lay origin, for the Divine Office owes its beginning in the Christian Church to the assembling of the people together, and especially the religious of both sexes. We must bear in mind that the early monks were laymen, and in the time of St. Benedict the priest-monk was the exception, not the rule. The Divine Office has nothing especially clerical in its structure, as it is said daily by nuns without the presence of a priest, also by various secular confraternities and societies in Catholic countries. We read in the Peregrinatio Etheriae how the faithful in Jerusalem in the fourth century assembled together for the morning and evening services, and it would appear that the congregation was almost entirely composed of lay people, the Bishop with his clergy entering towards the end, when the Bishop concluded with prayer. In Rome also on Sundays and Station days, all the faithful assembled for the vigils, and although owing to the crowds great disturbances sometimes took place, still, when Vigilantius urged this as a reason for the discontinuance of the service, the Roman Church, to show the great value which she set upon the service, condemned Vigilantius. The service was eminently congregational and remained so, the earliest servicebooks bear witness to the fact, inasmuch as books were written not one for each type of service, but one for each class of person engaged in the service, as is still done in...

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