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58

DAY BY DAY
WE GIVE HIM PRAISE
The people of God are called to be his people of praise, his witnesses who give him glory by their words while they honor him by their deeds.

Christ has invited us to pray always. In answer to this, the Christian Church has tried through the centuries to organize its prayer life. The tradition of praying each day at set times grew until it developed into the office, the breviary, the liturgy of the hours.

This issue of the Bulletin looks at the Church's public prayer, the liturgy of the hours:

- The ways the Church has understood and celebrated it throughout the centuries;
- Practical helps for those who are praying the liturgy of the hours with the Church;
- Ideas for carrying out this responsibility of prayer with Christ now and in the future by families, parishes, and communities.
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EDITORIAL

PRAY ALWAYS

The Lord Jesus, seated in glory, sings the eternal praises of the Father. Jesus continues to pray for us, constantly making intercession for the salvation of all.

The people of God are called to share in this constant prayer of our savior. We are people of prayer, set aside by God to sing his praises. We are the voice of creation, the high priests of the universe, who express in our worship the praise of all creation for God.

In our lives, in our eucharistic worship, in the liturgy of the hours, in our personal prayer and sacrifice, we are one with Christ. Our prayer and praise are offered to the Father, through the Son, in the Holy Spirit.

As God's holy Church, we are men and women and children of prayer: he has chosen us to be his people of prayer. We are the ones he has picked to praise and to plead — to praise God our Father, and to plead before him for his people and for all the world.

* * *

From the signs of our times, it would seem clear that we have some definite responsibilities:

- *To deepen our personal prayer:* If we are not praying regularly or daily now, then let us begin. If we do pray each day, let us try to increase both the time spent in our prayer and the quality of our prayer life. Without fervent personal prayer, our liturgy is incomplete.

- *To let God speak to us:* For too many persons, prayer is a matter of talking to God. We must learn to listen to him in moments of silence, both in our personal prayer and in our liturgy. In an age of continual, all-pervading and wrap-around sound, this is not easy — but we have to learn to be still and let God be heard.

- *To use God's word in our prayer:* The scriptures are God's own word. The Holy Spirit helps us to express in prayer what we cannot say by ourselves. More and more our generation — still somewhat shy of the scriptures — needs to return to his word in prayer.

- *To become communities of prayer:* Parishes and dioceses are called to be communities of praise and prayer. Until people, priests, and bishops see this as a prime goal and devote all their efforts to attaining it, we are not the Church that Christ calls us to be.
WORSHIPPING THE ONE TRUE GOD

To understand Christian worship today, we have to go back to our roots in Judaism. Jesus worshipped as a Jew, and our Church was founded in the Jewish milieu. It is from Judaism that Christianity inherited the concept of adoring one God through a liturgy of time.

Before God chose his people in Egypt and led them out of slavery, he had made covenants with individuals and their families. Abraham and his sons knew God's promises in this way.

It was at Sinai, however, that God made his great covenant with his people. He freed them from the land of slavery, he saved them by leading them through the Red Sea, he revealed his commandments to them, and he made his covenant with them: “I will be your God, and you will be my people. You will keep my commandments, and I will protect you.” (The story of the exodus is told in Exodus, chapters 12-15; of the covenant, in Exodus, chapters 19-34.)

God's people were set aside to make his name great among the nations, to be his people of praise (Exod. 19: 6). By the directives still preserved in the biblical texts, Yahweh told his people how to worship him by sacrifices and by praise founded in a life of obedience to his commandments.

Like any individual or community, Israel faltered, slipped, fell, turned away. God chided, warned, punished, reconciled, and reformed his people time after time, always ready to forgive and restore them.

After the exodus and years of wandering in the desert, the chosen people settled in the promised land. Eventually, during the time of Solomon, the people of Israel built a splendid temple to God. Here the animal sacrifices were continued for the whole nation.

This temple was looted and destroyed when Israel was defeated and carried into its Babylonian captivity in 587 BC. God heard his people's cry, and promised to restore them. He kept his promise and brought them back. A small temple was begun in 516, and completed twenty years later. In 20 BC, Herod the Great began to rebuild and enlarge the temple. It was in this temple that Jesus taught those who would listen to his word.

Sabbath: There are several elements of meaning in the Sabbath. Together they form a full picture of its religious purpose and value:

- **Day of rest**: The main idea of the Sabbath is rest from work. This was attached to the desert sojourn in Exod. 16: 21-30 (they were not to gather manna on that day); gradually, the day was spiritualized by additional elements.

- **Day of liberation**: The rest was extended to all — slaves, aliens, animals — in Deut. 5: 12-15, because the Hebrews were once slaves in Egypt. This is extended in meaning to proclaim their liberation by God from slavery; at the same time, an eschatological element is added (see Jer. 17: 21-27).
• **God's day:** The Sabbath became a day for sacred assembly (Lev. 23: 3), a day for particular sacrifices (Num. 28: 9-10), a day belonging to the Lord. A theological reason for the day of rest was proposed: God himself rested after creation, and therefore his people should rest (Gen. 2: 2-3; Exod. 20: 11).

• **Sign of covenant:** Keeping the Sabbath became a sign of God's covenant (Exod. 31: 12-17). Their observance of this day showed their membership in the people of God, and reminded them that they should bless the Lord for letting them share in the life of his creation and in the holiness of his chosen people Israel.

**Three Great Feasts**

**Lunar calendar:** The Jewish calendar is based on the movements of the moon, and has occasional corrections to bring dates in line with the solar calendar.

**Pilgrim feasts:** Three great pilgrim feasts, all referring to Israel's sojourn in the Sinai desert, were observed in the Jewish year. Originally developed from pagan rites and festivals, these were gradually purified and transformed, until they were given a spiritual meaning.¹

• **Passover (Pesach):** In its origins, this was a combination of pagan rites for spring, when nomads sacrificed a lamb and farmers in warmer lands offered the first sheaf of barley. Gradually this developed into a rite commemorating the events of the exodus.

  In the evolved form of this feast, the people of God praise him as they remember the way in which he freed them from slavery. God led them out of Egypt, through the waters of the Red Sea, and into the desert. Guided by the Lord, Moses led his people in their exodus. Personal conversion, turning back to the Lord our God, is the main element of the developed feast.

• **Pentecost (Shuvuoth):** In pagan temples, the first blades of wheat are presented sometime after the first sheaf of barley. This was brought into the Jewish calendar as a feast for blessing the harvest (see Exod. 23: 16 and 34: 22). In Deut. 16: 9-12 this feast is fixed at seven weeks (a week of weeks) or 50 days after Passover. By the time of Christ, this feast came to celebrate the giving of the law (torah) on Mount Sinai, and was a time for each individual to renew the covenant with God.

• **Tents or “tabernacles” (Sukkoth):** This was a pagan festival celebrating the harvest of grapes and fruits (it is mentioned in Judges 9: 25-49 and 21: 19-23). When added to the celebrations of the people of Israel, it became the feast of the harvest (Exod. 34: 22). The people lived in huts in the fields in order to use all the daylight hours for harvesting. Gradually this idea was spiritualized to become a remembrance of the tents used by the Israelites while wandering in the Sinai desert.

  Slowly this feast was changed into a feast of renewing one's acceptance of God's law; later this was transferred to Pentecost when it developed as a historical feast. Then the feast of Tents began to look forward to the messianic era.

¹ We might compare the origins of Christmas in the Roman Saturnalia: see Bulletin 47, pages 19-22; no. 36, pages 265-267; no. 55, page 229.
This final stage of transformation of the feast of Tents involved a number of elements. Water was poured on the ground, reflecting a memory both of the pagan rites asking for rain and of the marvellous flow of water in the desert (see Exod. 17: 1-7; Ps. 95: 8-9). This is reflected in Ps. 118: 15-27; see also Ezek. 47: 1-10; 2 Mac. 10: 67; Neh. 8: 14-15. At the feast of Tabernacles, Jesus refers to this living (flowing) water in a new sense: it is the Spirit he will pour out: see Jn. 7: 37-39; Rom. 5: 5.

Another element in the feast is the branches carried in procession (see 2 Mac. 10: 6-7, and Ps. 118: 27). The branches were then used to make the huts (see Neh. 8: 14-15).

**Jewish worship:** Many elements blend together to make up the worship of Israel. These include:

- **Temple sacrifices:** In the desert at Sinai, God commanded his people to offer a lamb, along with flour and oil, and a libation of wine. The burnt offering took place each morning and evening, and was to be done for all time in his presence (see Exod. 29: 38-46). Incense was also offered twice a day (Exod. 30: 1-10). The liturgical day began at sunset.

- **Psalter:** The psalms were the hymns of Israel, and many of them were intended for use in temple worship. Their use continued in the synagogues, and in the personal prayer of the people. Other hymns of this type are the canticles scattered throughout the Old Testament books. The tradition of writing this type of hymn continued at Qumran, as the Dead Sea scrolls witness.

- **Attitudes of praise and thanks:** The basic attitude of Jewish worship is praise and thanks to the Lord for his mighty works, especially as shown toward his people Israel. A common prayer form is the berakah, a prayer in which God is praised, especially for a particular work, and is asked to be faithful to his promises by continuing to do such works for his people today. It closes with another doxology or expression of praise.

- **Attitudes toward creation:** The people of Israel saw the world as made by God and as belonging to him (Ps. 24: 1). He lets his people use it in his service. Creation is good (see Gen. 1: 31) because God made it. The universe is called to give him glory (Ps. 19), and all nations are invited to sing his praises (Ps. 117).

- **Purifications** of many types were needed to make sure that priests and people were ritually pure and ready to take part in the community's worship of God.

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2 Throughout this issue, the psalm numbers refer to the Hebrew numbering, as found in modern bibles, including the *Jerusalem Bible*. The Vulgate number is usually one less, and is given in the margin of JB. A simple table is given in the Canadian lectionary at the end of the index of psalms, page 928.

3 See for example the texts in G. Vermes, *The Dead Sea Scrolls in English* (1962, 1974, Penguin, Markham, Ontario).

4 The Jewish practice of praising God by recalling his mighty acts is enshrined in the berakah prayer: see Bulletin 49, pages 152-153, 164-168; no. 54, page 160 (anamnesis); *Sunday Mass Book*, page 1318.

5 See *Attitudes toward creation* in Bulletin 50, pages 262-264.
Synagogue services: When Jewish people lived at a distance from Jerusalem, or in other lands, they formed local assemblies or synagogues. Their building gradually took on the same name, and became a place for meeting, instruction, study, and prayer.

In the time of Christ, the services consisted of prayer (psalms and berakoth predominated), scripture readings, and instructions (see Lk. 4: 16-27).

Morning and evening prayer: In the synagogues, services came to be held at times corresponding to the temple sacrifices. Morning prayer was said at the time of the morning burnt offering in Jerusalem, and evening prayer at the hour of the evening sacrifice. After the temple was destroyed in 70 AD, the synagogue services continued, though the sacrifices were no longer offered.

One of the elements of morning and evening prayer was the recitation of the Shema ("Hear, O Israel") each morning and night. This creed was surrounded by blessings, and consisted of several scripture passages:

- The original nucleus of the prayer: Deut. 6: 4-9;
- Additional passages: Deut. 11: 13-18, 19-21;

At twelve years of age, every Jewish boy began to recite this creed each morning on rising, and at night before going to sleep.

Prayer three times a day: Several centuries before Christ, a custom developed of praying three times a day. The evening sacrifice was offered around the ninth hour, and this became a time of penitential prayer (see Dan. 6: 10-14; 9: 21; Ezra 9: 5; Judith 9: 1).

At each of the three hours, the Tefillah or prayer of blessing was said; at the end of the first century of the Christian era (or Common Era), this came to be fixed at 18 benedictions or berakoth, with additional personal petitions as desired.

In practice, daily prayers were combined in this way:

- Sunrise: Shema, Tefillah;
- Afternoon: Tefillah;
- Sunset: Shema, Tefillah.

It is in this milieu that Jesus grew up and worshipped his Father. His apostles came from the same religious background, as did the first members of the Church. This is the heritage that was passed on by the first generation of Jewish Christians to the converts who entered the Church from paganism. Many of these elements remain in our liturgy today.

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* A similar process took place in Christianity: the original meaning of Church is assembly, referring to the people God has gathered. Then the house of the Church, the place where the Church met, came itself to be called a church.
Helpful reading:

- *National Bulletin on Liturgy* (Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1, Canada):
  - No. 41, pages 282-283: Christmas and Hanukkah.
  - No. 47, pages 8-10: Jewish origins.
- *Bulletin national de Liturgie* (Publications Service, as above):
  - No. 55, Liturgie juive et liturgie chrétienne.

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**IN THANKSGIVING FOR GOD'S COVENANT**

* Blessed are you, Lord our God, creator of the universe and Father of your people: of old you chose Abraham to be our father in faith. You made a covenant with your beloved people Israel, and led them through the waters to your promised land.*

* We praise you, Father, for making a new covenant with us in Jesus your Son. Keep us in your love, and let us always serve you faithfully.*

* All glory and praise are yours, Father, through Jesus Christ our Lord, in the love of your Holy Spirit, now and always and for ever. Amen!*

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JESUS — MAN OF PRAYER

Jesus was a member of Israel, a nation which God himself had taught to pray. The New Testament portrays the Lord Jesus as a man of prayer and action, of decision and compassion. In this article we look at the teaching and example he gives us about prayer.

Jesus Teaches Us About Prayer

On many occasions the gospels bring us Christ's teaching on prayer. The best summary is in the sermon on the mount (Matthew, chapters 5-6-7), but other passages help us to understand his teaching more fully.

Sermon on the mount:

- Pray without showing off: Mt. 6: 5-6.
- Pray without many words: Mt. 6: 7-8.
- A model prayer: Mt. 6: 9-13; Lk. 11: 1-4.
- Forgive others before prayer or sacrifice: Mt. 6: 14-15; 5: 23-24.
- Pray for persecutors: Mt. 5: 44-45.
- God knows our needs: Mt. 6: 8, 32.
- Ask and receive good things: Mt. 7: 7-11; Lk. 11: 9-13.
- Obedience to God's will is necessary for effective prayer: Mt. 7: 21.

Other passages:

- Worship from the heart: Mt. 15: 7-9.
- Prayer can drive out evil: Mk. 9: 29.
- Pray against temptation: Mk. 14: 38.
- Persevere in prayer: Lk. 11: 5-9.
- Be humble in prayer: Lk. 18: 9-14.
- Don't misuse prayer: Mk. 12: 40.

Pray always: In St. Luke's gospel, our Lord tells us that we should be praying continually and at all times (Lk. 18: 1; 21: 36). His Church has tried to respond to this command in many ways: this is the history of Christian prayer.

We can easily summarize Jesus' teachings about prayer in the above references. It is important, however, for us to read over these passages and their parallels in a prayerful spirit. Then we must ask ourselves how we are obeying our Lord — as individuals, as a family, as a parish or religious community. Then, with God's help, we have to go out and improve our prayer life, and carry its spirit into our daily living for God and others.
Jesus also taught us about prayer by his example. The gospels record that he spent whole nights in prayer. He prayed before important decisions. He praised God. He cleansed the temple so that it could remain as a house of prayer.

Addressing God as Abba: The Aramaic word “Abba” (with the accent on the second syllable) was the familiar form by which children addressed their fathers. At the time of Christ, Jewish prayer forms did not use this form (similar to our “Dad” or “Dear Father”) because it would have seemed too presumptuous and irreverent.

Jesus however used Abba in his prayer, and taught his disciples to pray with the same loving, childlike trust. This term, used in the sense of “Dear Father,” indicated Jesus' total obedience to his Father (see Mk. 14: 36). He gave us the right to approach our heavenly Father in the same familiar way, and told his followers to reserve this term for the Father (see Mt. 23: 9).

Prayers of Jesus: Examples of Jesus' own prayers are also given in the gospels:
- Lord's prayer: Mt. 6: 9-13; Lk. 11: 2-4.
- Prayers of thanks: Mt. 11: 25-26; Lk. 10: 21; Jn. 11: 41-42.
- Prayer in Gethsemane: Mt. 26: 39, 42; Mk. 14: 36; Lk. 22: 42.
- Prayers on the cross: Mt. 27: 46; Mk. 15: 34; Lk. 23: 34, 46.

Daily prayer: As a faithful Jew, Jesus would recite the Shema (“Hear, O Israel”) as a creed each morning and night. He would also pray the Tefillah (18 benedictions) at sunrise, midafternoon, and sunset. (These practices are described in the previous article, Worshipping the one true God.)

The gospels also note that Jesus was accustomed to take part in the Sabbath day synagogue services (Lk. 4: 16).

* * *

Continuing intercession: Our risen Lord is now with the Father. He is our high priest; as our mediator, he continues to make intercession for all who come to the Father through him (Heb. 7: 24-25; 1 Tim. 2: 5). He is our only way to the Father (Jn. 14: 6). Now we can approach the throne of God's grace with confidence (Heb. 4: 16).

* * *

Helpful reading:
PRAYER IN THE NEW TESTAMENT

The New Testament is permeated with the spirit of prayer as the apostles and the first Christians set out to obey Christ's command to constant prayer.

Acts of the Apostles

In the Acts of the Apostles, we find many pictures of the life and growth of the Church in its first decades. Some aspects of its prayer life are noted here. (In the following six paragraphs, the references are to the book of the Acts.)

From the beginning, the Church was conscious of being a people of prayer: this they inherited from Israel, of which at that time they were a part. While waiting for Pentecost, the apostles gathered in prayer with Mary and the other relatives of Jesus (Acts 1:14). The first Christians took part in communal prayers and in temple worship (2:42-47). They prayed for boldness in preaching God's word (4:24-31), and elected ministers to leave the apostles free to do their primary work of prayer and preaching (6:4).

Prayer and fasting continued to be associated (9:9, 11; 13:2-3; 14:23). Fixed hours of prayer are noted: Peter prayed at noon (10:9); Cornelius at the ninth hour (10:30), the hour at which Peter and John went to the temple for the prayers (3:1); Paul was praying and singing late at night in prison (16:25). Prayer and the laying on of hands marked the commissioning of persons to a particular ministry (6:6; 13:2-3). On Malta, Paul prayed for a sick man, laid hands on him, and healed him (28:8).

Constant prayer and good works go together, and are acceptable to God (10:2-4). Shaken by Peter's curse, Simon the magician is told to pray to the Lord for forgiveness; he also asks Peter and John to pray for him (8:20-24).

Occasions of prayer: The Acts also show us various occasions when people turned to prayer: Peter prayed before raising Dorcas from the dead (9:40). While Peter was jailed, the Jerusalem community was praying for him (12:5). The people of Ephesus and Tyre knelt in prayer before Paul left them (20:36; 21:5). Paul prayed for the conversion of those who heard him preach at court (26:29). He gave thanks before eating (27:35). The apostles praise God after Paul's report (21:20), and Paul gives thanks on arriving at Rome (28:15). Even storm-tossed pagan sailors are shown praying for daylight (27:29).

Eucharist: The community gathers for the breaking of bread (an early name for the eucharist) in the early days of the Church (2:42, 46-47). Another celebration with a lengthy sermon is recorded in 20:7-12.

Examples of prayers in the Acts are given before the apostles choose a replacement for Judas (1:24-25); Stephen's prayers at the moment of death (7:59-60); praying for boldness in preaching the word (4:24-30); Paul's prayer on the Damascus road (22:8-10).
Teaching on Prayer

**Called to praise:** The Christian people are reminded of their glorious vocation. God our Father, in his love for us, chose us in Christ to be his adopted sons and daughters. Before time began, he picked us to sing his praises and to live sinless lives. He gave us his Spirit to seal us in this promise (see Eph. 1: 3-14).

**Led by the Spirit:** In baptism, God let us die with Christ to sin so that we might rise to new life for God (Rom. 6: 1-11). The Spirit of God is living within us, helping us to seek spiritual things (Rom. 8: 1-13). We are the children of God, able to know him and to call him *Abba*, our dear Father (Rom. 8: 14-17). Knowing that we are weak, our Father has given us his Spirit to help us to pray well: the Spirit of Jesus puts into words what we cannot express, and thus makes our prayer be offered according to the mind of God (Rom. 8: 26-27).

**Called to pray for the world:** We are to pray for everyone, especially for those in authority, who enable us to have peace and thus to live religiously. God wants to save all human persons by bringing them to know his full truth in Jesus Christ. Through Christ our mediator, God wants us to pray for all, interceding for them and for their salvation. We are also to give thanks to God on their behalf (see 1 Tim. 2: 1-8).

Many other ideas about prayer are given in the epistles. Some of these are outlined below:

- **Prayers for the members of a local Church:** For some examples, see Rom. 1: 9; 2 Cor. 13: 7-9; Eph. 1: 15-19; 3: 14-21; Phil. 1: 3-11; Col. 1: 3-14; 4: 12-13; 1 Thess. 1: 2-3; 3: 9-10; 2 Thess. 1: 11-12; 3: 5; Philemon 4-6; Heb. 13: 20-21.

- **Prayer for the whole Church:** Eph. 6: 18-20.

- **Praying for Church leaders and their mission of spreading the faith:** Rom. 15: 30-31; 2 Cor. 1: 11; 13: 9; Eph. 6: 18-20; Col. 4: 2-4; 2 Thess. 3: 1-2; 2 Tim. 1: 3; Philemon 22.

- **Constantly thanking God:** 1 Cor. 1: 4-9; Col. 3: 15-17; Eph. 5: 18-20; 1 Thess. 5: 17-19; 2 Thess. 1: 3; 2 Tim. 1: 3; Heb. 13: 15-16.

- **Jesus is Lord:** This was an act of faith for the first Christians: 1 Cor. 12: 3; (Acts 8: 37); Acts 2: 36; Rom. 10: 9-10; Phil. 2: 11; 1 Jn. 2: 22; 4: 2, 15; 5: 1, 5.

- **The Lord is coming; Come, Lord!** See Rom. 13: 12; 1 Cor. 16: 22; Phil. 4: 5; James 5: 8; 1 Pet. 4: 7; Rev. 22: 20.

- **Pray for needs:** Phil. 4: 6-7; Jamè 4: 2-3; 5: 13.

- **Praying to Jesus:** 1 Cor. 1: 2; 2 Cor. 12: 8.

- **Sing to the Lord:** Eph. 5: 18-20; Col. 3: 16-17.

- **Pray constantly:** Rom. 12: 12; Eph. 6: 18-20; Col. 4: 2-3; 1 Thess. 5: 17-19; 2 Thess. 1: 11-12.

- **Widows devoted to prayer:** 1 Tim. 5: 5.
New Testament Prayers

As well as many brief prayers (such as the petition "Lord, save us!" in Mt. 8: 25), the New Testament provides us with many models of prayer:

Gospel canticles: First among the New Testament prayers, after those of Jesus himself, came the gospel canticles:

- Canticle of Mary: Lk. 1: 46-55
- Canticle of Zechariah: Lk. 1: 68-79
- Canticle of Simeon: Lk. 2: 29-32.

The Church still uses these in its daily prayer (see Basic elements in common prayer, in this Bulletin.)

Other New Testament canticles continue to be used in the Church's prayer:

- Praise to God who saves us: Eph. 1: 3-10
- Praise of Christ the Lord: Phil. 2: 6-11
- Thanks to the Father for choosing us: Col. 1: 12-20
- Praise for the glory of Jesus: 1 Tim. 3: 16
- Christ suffered for us: 1 Pet. 2: 21-24
- Praise to Christ our savior: Rev. 4: 11; 5: 9, 10, 12.
- Praise to God our judge: Rev. 11: 17-18; 12: 10b-12a
- Praise to God our Father: Rev. 15: 3-4

Beginning and ending of epistles: Some epistles have a prayer of blessing or praise to God near the beginning, and some end with a doxology or prayer of praise. Most have greetings in the form of a prayer at the beginning and ending. Some examples:

- Thanksgiving: Rom. 1: 8; 1 Cor. 1: 4-5; 2 Cor. 1: 3; Eph. 1: 3-14; Col. 1: 3-4.

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Doxology: Rom. 16: 25-27; Phil. 4: 20; Gal. 1: 5.

Greeting: Rom. 1: 7; 1 Cor. 1: 3; 16: 23; 2 Cor. 1: 2; 13: 13; Gal. 1: 3-5; 6: 18; Eph. 1: 2; 6: 23-24; Phil. 1: 2; 4: 23; Col. 1: 2; 4: 18.

Hymns: Fragments of hymns incorporated into the New Testament include 1 Tim. 6: 15-16; 2 Tim. 2: 11-13; Rev. 4: 8; 7: 10, 12.

Helpful reading:


The Second Vatican Council points out that our prayers and hymns should be derived from the scriptures (Liturgy constitution, no. 24). What are we doing about this in our praying community?

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NEXT ISSUE

Celebrating marriage is the title of Bulletin 59. This issue will look at the present Roman rite for celebrating this sacrament in the light of its history. Emphasis is placed on the community's responsibility for proper preparation and celebration of marriage. Options and alternatives in the ceremonial, including suitable music, are also explored.

Like every number of the Bulletin, this issue is written for people working at the parish level, and offers them help in their efforts to promote good liturgy and worship.

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NEW FORMS OF PRAYER

PRAYER OF THE EARLY CHRISTIANS

It is not easy to draw a clear picture of the prayer life of the Church in the second and third centuries. Evidence is scanty, and we have to pick up hints and leads from letters, homilies, and other passing mentions. The fourth century gives us more help as prayer forms develop more fully and openly.

In this article, we look at what some of the early Christians tell us about their personal prayer outside the liturgy in the ages of recurring persecution (to 313), and in the first century of freedom of worship (313-400).

Second Century (100-200)

The second century was eventful in the life of the Church. Christians finally separated themselves from Judaism and the Mosaic law. They became proud of the stream of martyrs they sent to the Father. They searched for their apostolic and scriptural foundations, and by the end of the century were discerning the books to be incorporated in the canon of scripture. They defended the purity of their faith, while attempting to explain its teachings to emperors and other civil rulers.

During this century, Christians continued to explore and develop their prayer life and sacramental worship. An outline of the Mass in the second century is given in Bulletin 55, pages 241-242.

Clement I: St. Clement was pope at the end of the first century, from about 92 to 101. In his first letter to the Church at Corinth, he makes several mentions of prayer. He says that the Master has commanded his people to make their offerings and services at set times and hours. He speaks of praying for forgiveness, and of confessing one’s sins to avoid hardening of heart. Clement also mentions prayer for the elect, those chosen by God in Christ his servant. He includes a prayer which still can show us how to express our petitions for the needs of the Church.

Pliny the Younger: Writing in 112 to the Emperor Trajan, the pagan governor Pliny described the Christian gatherings in Bithynia (probably for the Lord’s day):

On a fixed day, their practice is to come together before dawn; they sing hymns back and forth to Christ as if to a god, and bind themselves to avoid wicked deeds.

Letter of Barnabas: This theological tract dates from somewhere between 70 and 132, and probably comes from Alexandria. It speaks of the conversion that God brings in our hearts, and of the forgiveness given us in Christian initiation because of Christ’s death for us. We are now a new creation, the new people of God. We are to confess our sins: we are not to go up to prayer when we are aware that we have done evil. We are also to pray that we do not fail the people in our midst whom we should be helping.

Ignatius of Antioch was bishop there. Around 110, he was taken to Rome in order to be put to death as a Christian. Along the route, the local Churches came out to meet him and pray with him. After he had left them, he wrote them
letters of exhortation and encouragement. His letters give a clear description of
the role of the bishop, presbyters and deacons in serving the local Church.

St. Ignatius asks prayers that he will have the strength to die as a Christian
witness: he describes himself as God’s wheat, ready to be ground by the teeth
of the beasts and thus become the bread of Christ. The prayer of God’s people
and his own trust in the gospel will make him perfect for God. He also asks his
readers to pray for his Church in Syria, and for the repentance of those who teach
false doctrine.

Martyrdom of Polycarp: This touching letter gives an authentic eyewitness
account of the last days of St. Polycarp, Bishop of Smyrna, who was martyred
on February 23, 155. The account, which is modelled on the gospel passion
narratives, shows the old bishop of 86 as a man of prayer. While being hunted by
his persecutors, he spent day and night praying for his own Church and for
Churches around the world, according to his usual practice. On the night of his
arrest, he fed his captors, and asked leave to pray. For two hours he stood in
prayer, speaking aloud: he prayed for the Church throughout the world, and
mentioned every person he could remember. In his final prayer as he stood tied to
the stake, he gave praise to God in terms which echo the eucharistic prayer of
thanks and offering. After his death, his people gathered his bones as something
precious, and intended to assemble around them on the anniversary of his birthday
into heaven.

In an earlier letter to the Church at Philippi, Polycarp gives them spiritual
advice. He mentions that prayer to God for forgiveness requires us to forgive
others (see Mt. 6: 12, 14-15). We are to spend time in vigils of prayer (see 1 Pet.
4: 7), beseeching God not to let us fall into temptation in our weakness (see
Mt. 6: 13; 23: 41). Summarizing the gospel message, he tells the Philippians to
pray for all the people of God, for civil rulers, for all who hate or persecute them,
and for all the enemies of Christ’s cross.

Didache: This brief booklet contains a compilation of early material on the
instruction of catechumens, on the sacraments, and on Church life. Its final form
can be dated around 150, with its earlier material going back to the first Christian
century. As well as providing earlier eucharistic texts, it speaks of praying for
enemies and fasting for persecutors (see Mt. 5: 44), and praying for neighbors. In
church, the Christian is to confess his sins, in order not to come to prayer with
a guilty conscience; this confession of faults is also mentioned before the Sunday
eucharist.

Christians are to fast on Wednesdays and Fridays, and to pray the Lord’s
prayer three times each day (thus replacing the Tefillah with this Christian prayer).
The Didache text includes the doxology at the end of the prayer, which is taken
from Mt. 6: 9-13. Those who believe in the Lord are to let his gospel guide them
in their prayers, almsgiving, and in all their actions.

Justin the martyr, a lay teacher at Rome, describes the eucharist as celebrated
at Rome around the year 150, including the common prayers (general interces-
sions). He also mentions that Christians give praise to God by their prayer, and
by thanking him for all he has given them. By solemn hymns and prayers, they
thank him for creating them, giving them health, for the seasons of the year, and
for all the gifts of creation. They also ask him to give them eternal life.

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Christians pray for their enemies and for their conversion. Catechumens are taught to pray and fast for the forgiveness of their sins, and the Christian community joins them in this prayer and fasting before their baptism. Christians around the world offer prayers and thanksgiving to the creator in the name of Jesus who was crucified.

Tertullian was from Carthage, and was the first Christian writer to use Latin instead of Greek. In his Apology, written in 197, he refutes the common charges and arguments against Christianity, showing that their religion is pure in its intentions and morals, coming as it does from Christ and God. Christians assemble to “surround God” with their prayers: they pray for emperors, their ministers, civil rulers; for the world, for peace. After hearing the scriptures, they take part in exhortations and community correction: serious sin means being cut off from sharing with the community as it gathers for prayer. Elders preside, and a monthly collection is used for works of charity.

The agape is more of a religious event than a banquet. It begins with prayer. The people do not eat to excess, and their conversation is pious, for they remember that they are to worship God during the night. They wash their hands, and lamps are lighted. Individuals sing songs from the scripture or of their own composition, and the banquet ends in prayer.

Third Century (200-313)

The third century and the first dozen years of the fourth century formed a dramatic epoch in the Church’s life. Severe persecutions were suffered, and yet there were years when the Church could practise more openly, even holding councils of bishops in various places. During the persecutions, a special effort was made by the government to destroy sacred books — all copied by hand at that time — and thus hinder the life and worship of Christians. Descriptions of the Mass in the third century are given in Bulletin 55, pages 242-243.

The third century also saw the growth of sun worship and Mithraic rites in the empire.

When Constantine came to power as emperor, he ended the persecutions and gave the Christians freedom to worship in 313.

Tertullian continued to write in the third century. Until 206, he remained a Catholic; then he began to show a greater rigorism and leanings toward Montanism. Around 213 he became a Montanist.

In his treatise On Prayer, written between 200 and 206, he deals with three questions:

- Times of prayer: He lists specific times when every Christian was expected to pray:
  - At the beginning of the day and of the night. Morning and evening are “statutory” or required times of prayer.
— At the third, sixth, and ninth hours: He calls these “apostolic” hours: at the third hour, the Spirit was given to the apostles (Acts 2: 15); at the sixth hour, Peter prayed on the rooftop (Acts 10: 9); at the ninth hour, Peter and John went to the temple in order to join in the prayers (Acts 3: 1). Also, Daniel prayed on his knees three times a day (Dan. 6: 11); Christians adore the three persons of the Trinity.

— Before meals and before going to the public baths; the care of the spirit comes before care of the body.

— He also mentions getting up at night to pray.

On Wednesdays and Fridays (station 2 days), Christians were required to fast until the ninth hour (the time of our Lord’s death). Some continued their fast out of devotion until evening (the time of his burial).

○ Place of prayer: Christians should pray always and everywhere, at every time and in every place. They should not however pray in front of pagans, since it was considered wrong for a believer to share the secrets of the faith with those who did not believe. Making signs of the cross on the bed or on one’s body could be misinterpreted by them as magic rites.

○ Kneeling in prayer: On Sunday, the day of the Lord’s resurrection, Christians have the custom of standing in prayer; this is also done during the time of Pentecost (50 days, i.e., our Easter season). They are to kneel in personal prayer on all weekdays, and even prostrate themselves before God, at least for morning prayer. In Tertullian’s time a few people were daring to stand in prayer on Saturday as well as Sunday: this novelty was being weighed by the Churches, probably at a council (it was clearly solved at Nicaea, a century later).

On the station days, which are fast days, believers kneel for prayer, and carry out other gestures of humility, for these are days for making supplication and satisfaction to God.

○ Other points: Elsewhere Tertullian says that the “daily bread” in the Lord’s prayer refers first of all to Christ as the bread of life. This petition asks that we will continue to live in Christ and in union with his body. On fast days, the eucharist consecrates the work of fasting. Fasting nourishes prayer. Both fasting and kneeling are forbidden on Sunday and during the Easter season.

Confession of sin helps a person to pray day and night for his sins, and to ask the members of the community to pray for him as well. In prayer, Christians raise their hands to the Father.

1 The Roman day was divided into twelve hours of equal length. Thus in winter, when daylight was less, the “hours” were about 45 minutes long; in summer, about 75 minutes. Thus the third hour was about 9.00 a.m. in winter, 7.00 a.m. in summer; the sixth hour was around 11.15 in winter, and 10.45 in summer; the ninth hour varied from 1.30 p.m. in winter to 2.30 in summer. These three hours marked the major time divisions in the working days. Life in the Roman empire was more relaxed and not controlled by split-second timing as is ours. More details are given in Carcopino’s book (pages 167-168), listed under Helpful reading at the end of this chapter.

2 The word “statio” was the Latin term for the time a soldier spent on watch. The term was applied by the Christians to their two fast days in the week, which are also mentioned earlier in the Didache.
Christians mark a cross on their forehead on many occasions: when going out, walking, or coming in; when dressing, bathing, eating, or lighting lamps; when sitting or lying down; and in all their ordinary occupations of each day.

**Clement of Alexandria:** Around 200, Clement teaches that Christians are bound to praise the Son, and through him, the Father. This is to be done every day in our lives, and in every possible manner. He describes prayer as a conversation with God, who always listens to us.

He also mentions some of the gestures that Christians make while praying. In the doxology or conclusion of prayer, they raise head and hands toward heaven, standing on tiptoe as they lift their prayer to God.

There are fixed times of prayer — at the third, sixth, and ninth hours — but the dedicated believer tries to be one with God in prayer, and thus is praying at all times. Particular prayers are said at each of the three hours.

**Hippolytus:** Writing in Rome around the year 215, Hippolytus describes the traditions of his Church, including ordinations, rites of the catechumenate and initiation, and the eucharist. Other traditions concerning prayer in the life of individuals and the community are outlined here:

- **Prayer:** It is the duty of every Christian to pray.
- **Widows** are named to be persons of prayer. This continues the practice discussed in 1 Tim. 5: 3-16, where widows are called to trust in God, and to pray night and day for his help; they are to live a holy life (Titus 2: 3). Widows and virgins are invited to fast often and to pray for the Church of God.
- **Presbyters and deacons** assemble each day for prayer and for teaching the faithful. Then they go about their other assigned duties.
- **Morning prayer:** Believers wash their hands and pray when they get up in the morning, before leaving for work. If a catechetical instruction on God’s word is held in the church, all should go to it on time; prayers are also said there. On a day without instruction, individuals should study a scripture passage at home.
- **At the third hour,** a person at home is to praise God in his prayers; if out, he could pray in his heart. Prayer is offered at this time since it was the time Christ was crucified (see Mk. 15: 25). In the temple, this had been the time for offering the bread (and Christ is now the bread from heaven) and the lamb (he is also the Lamb of God).
- **At the sixth hour,** Christians prayed in memory of the crucified Lord, and in imitation of his prayer for unbelievers. This was the time at which the world became dark for three hours (see Mk. 15: 33).
- **At the ninth hour,** they are to praise God, remembering that blood and water flowed from the side of the dead Christ (Jn. 19: 34); this was also the time when the darkness ended — for Hippolytus, an image of Christ’s resurrection.
- **Before going to bed,** Christians should pray once more.
- **At midnight,** they should get up, wash their hands, and pray. They make a small sign of the cross on their forehead, and offer a prayer of praise with the
angels and all creation. They are to remain ready to meet the bridegroom when he comes (see Mt. 25: 6).

- **At cockrow**, they get up and pray, remembering that this was the time that Christ was rejected by his own people. Christians wait for the day when the dead will rise to eternal life.

- **Sign of the cross**: A small cross is made on the forehead (as we do at the gospel). The person breathes on his hand (a reminder of the Spirit and of the waters of baptism), and renews his baptismal faith. This is done at midnight prayer and in time of temptation: this symbol of Christ's passion made without show on the forehead or the eyes drives away Satan.

- **Agape**: When the bishop attends the common meal in the evening, the deacon brings in the lamps. The bishop stands and invites the faithful to give thanks with him, and the deacon says a prayer of thanks. The deacon takes a cup of wine and water, and says one or more of the alleluia psalms, with the people making the refrain. The bishop offers the cup, says another alleluia psalm with the community, blesses the cup, and gives some pieces of bread to the people. They eat this before any other food. Each person gives thanks over his own cup before drinking.

After the meal, which is eaten in moderation and in the name of the Lord, the assembly stands and prays. Psalms are said by children and virgins.

**Phos hilaron**: This third century hymn, written in Greek, is an evening hymn, intended to be sung as the lamps are being lighted. It praises Christ as the light of the world (see Jn. 1: 4-5; 9: 12; 9: 5; 12: 35-36, 46).

A modern translation of this hymn, *O radiant light, O sun divine*, is included in *Liturgy of the Hours* in the office for the dead: see vol. I, pages 1590-1591. (Strangely, however, it is included as a hymn for morning prayer, despite its clear references to fading daylight and the lights of eventide!)

**Origen** was probably a student of Clement. He was in Rome from 212-215, and knew Hippolytus. After 231 he wrote a treatise on prayer which included the following points:

Prayer and good actions must go together: in this way a person's life becomes an unbroken prayer, praying without ceasing. Vocal prayer three times each day (at the third, sixth, and ninth hours) is based on both Old and New Testaments (see Ps. 55: 17; Dan. 6: 11; Acts 2: 15; 10: 9; 3: 1). He also cites scriptural examples of prayer at midnight (see Ps. 119: 62; Acts 16: 25).

**Cyprian** was bishop of Carthage from about 248 until he was martyred in 258. In his treatise on the Lord's prayer, written in 251 or 252, he discusses the meaning of the prayer, line by line. He also mentions the third, sixth, and ninth hours as "established and lawful times for prayer." The sixth and ninth hours are related to Christ's passion and death.

As well, he says, Christians pray each morning to celebrate the Lord's resurrection. At sunset, they pray that Christ, who is the sun of justice, will bring daylight once more, as well as coming again at the end of time and giving them eternal light. Christians should adore God often and always; they should offer
frequent petitions and prayers, and give thanks during the day and the night. He also mentions that he prays for the conversion of those who have lapsed under persecution.

**Fourth Century (313-400)**

Once the persecutions ended and the Church was favored by the state under Constantine, public worship developed and expanded. The growth of the liturgy of the hours is described in *Parish and monastic offices* in this issue.

**Eusebius** (c. 260-339 or 340): Bishop of Caesarea from 314 until his death, Eusebius was a friend and adviser of Constantine. He wrote *The History of the Church.* Speaking of the rebuilding and dedication of churches, he notes: "Yes, and our leaders performed ceremonies with full pomp, and ordained priests the sacraments and majestic rites of the Church, here with the singing of psalms and intoning of the prayers given us from God, there with the carrying out of divine and mystical ministrations; while over all were the ineffable symbols of the Saviour's Passion. And together, the people of every age, male and female alike, with all their powers of mind, rejoicing in heart and soul, gave glory through prayers and thanksgiving to the Author of their happiness, God himself."

**Council of Nicaea:** In 325, Constantine summoned the first ecumenical (worldwide) council in order to solve the problems being caused by Arius, who taught that Christ was not God. The emphasis on the divinity of Christ to oppose Arianism led to much development in the liturgy and in devotional life, with effects still perceived in our day.

The Council also solved the problem mentioned a century before by Tertullian: in canon 20, it stated that believers were to stand for prayer on Sunday and on the days of “Pentecost” (that is, during the 50 days of the Easter season).

**De Virginitate,** a fourth century work, has been attributed to St. Athanasius, Bishop of Alexandria (c. 295-373). The author wrote this treatise for those who have dedicated themselves to a life to perpetual prayer, scripture reading, fasting, and almsgiving. He notes these hours for prayer in community: sunrise, third, sixth, ninth hours, evening, midnight, toward dawn, and daybreak. Psalms, hymns, *alleluias*, supplications, and tears are included in their prayer. Evening prayer is described as "a longer and more important worship service." The prayers during the day are related to Christ's cross. The author also writes out prayers for use before and after meals, including a *berakah* of praise. Worship is carried out with the others at the hours, but if one of the handmaids of God is alone at these times of prayer, she is to offer it by herself. Words of prayer should also be on the lips throughout the day and during any activity.

**Ephraem the deacon:** The fourth century was strong on the use of hymns. Arius and his followers used them to propagate his teachings. They are mentioned in various descriptions of the monastic office and of church services. At the end of the century, Ambrose encouraged their use in Milan, while Augustine was wondering about the beauty of music in liturgy.

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3 See Eusebius, *The History of the Church from Christ to Constantine,* translated by G.A. Williamson (1975, Augsburg Publishing House, 426 South Fifth Street, Minneapolis, Minn. 55415). The brief quotation is from book 10, no. 3, page 383. This book is one which every serious student of the early Church should have and use.
St. Ephraem the deacon (c. 306-373) was a Syrian, and was known as the harp or lyre of the Holy Spirit. He wrote many hymns, as well as homilies and scripture commentaries. His collections of hymns include songs of praise, hymns of the Epiphany and Nativity, on virginity, on the Church, on the oil of baptism, on Mary as the mother of God, on the resurrection of the dead, and against heresies.

St. Hilary of Poitiers (c. 315-c. 367), a strong opponent of Arianism, made commentaries on the psalms, including the psalms for morning (Ps. 63) and evening prayer (Ps. 141).

Cyril of Jerusalem (c. 315-386): In his instructions to the newly baptized, he mentions prayer for the dead, and explains the Lord’s prayer in his Mystagogical Catecheses. Egeria describes many of the prayer practices of his Church.

Basil the Great (c. 329-379): Speaking to monks, St. Basil seeks a balance between work and prayer. His times of prayer were early in the morning, at the third, sixth, and ninth hours, at the end of the day’s work (vespers), at nightfall (compline), at midnight, and at cockcrow. His description of morning prayer is quoted in the General Instruction on the Liturgy of the Hours, no. 38. To avoid boredom, he recommended variety in the psalms and prayers — one of the signs of a monastic office. St. Basil made the singing of psalms a part of the divine office. He was a strong influence on Benedict’s balanced approach to monastic prayer and work.

Alipius of Tagaste in North Africa (c. 360-c. 429) laid down his rule on daily prayer: matins (morning prayer) included Psalms 63, 5, and 90; various other psalms, antiphons, responsorial psalms, and readings were used at the third, sixth, and ninth hours, at the hour of lamplighting (“lucernarium” or vespers); later, a time for readings and psalms before going to bed. Night vigils varied in length according to the hours of darkness, with more psalms in the winter months from November to February. The monks’ day contained an alternation of work and reading, with pauses for the hours of prayer.

(It is important to note that Augustine adopted this rule for the religious at Hippo. His cathedral church maintained three public services: morning prayer, Mass, and evening prayer, with preaching by Augustine at Mass in the morning and vespers in the evening.)

Ambrose (c. 339-397): Bishop of Milan from 374, St. Ambrose recommended six hours of prayer in De Virginitate: matins before daybreak; the third, sixth, and ninth hours; vespers at lamplighting time; compline when going to bed. His commentary on the Lord’s prayer is part of his postbaptismal instruction of new Christians.

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Helpful reading:


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**COURSES IN PASTORAL LITURGY**

There are now a number of good courses in liturgy being offered in North America. Some of these are given during the summer, some during the school year, and some in shorter institutes.

Further information may be obtained by writing to the following:

- Program of Liturgical Studies  
  Department of Theology  
  University of Notre Dame  
  Notre Dame, Indiana 46556  
  U.S.A.

- The Graduate School  
  St. John’s University  
  Collegeville, Minn. 56321  
  U.S.A.

- School of Religious Studies  
  The Catholic University of America  
  Washington, D.C. 20064  
  U.S.A.

- Program of Church Music and Liturgy  
  St. Joseph’s College  
  Rensselaer, Indiana 47978  
  U.S.A.

- Aquinas Institute  
  2570 Asbury Road  
  Dubuque, Iowa 52001  
  U.S.A.

- The Center for Pastoral Liturgy  
  The Catholic University of America  
  Washington, D.C. 20064  
  U.S.A.

- Irish Institute for Pastoral Liturgy, approved by the Irish hierarchy: A one-year program, commencing each September. Three areas of specialization. The Church at prayer, the eucharist, the sacraments.

The curriculum includes lectures in the related subjects of scripture, theology, the human sciences, music, art, architecture.

Applications should be made early to Rev. S. Swayne, Director, Mount St. Anne’s Liturgy Centre, Killenard, Portarlington, Laois, Ireland.
PARISH AND MONASTIC OFFICES

From the personal prayers of lay people at various hours and some community celebrations in the third century, to the monastic celebrations of the middle ages, is a giant leap. In this article we look at some of the steps connecting them.

Times for personal prayer: Various authors in the third century (see Tertullian and Hippolytus, for example) described the personal devotions of the individual Christian in this way:

- Prayer before dawn;
- Morning prayer at sunrise; with the community for prayer and instruction when available;
- Third, sixth, ninth hours: prayer wherever he is;
- Evening prayer at sunset: with the community at times; lamp-lighting at beginning of service; agape;
- Prayer at midnight;
- Prayer before meals; before going to the baths.

- Meditation on the paschal mystery: These hours were usually linked to some phase of the paschal mystery. The individual believer was invited to meditate on some aspect of our Lord's suffering, death, resurrection, and second coming.

We have no texts of prayers used at these various hours, but some psalms would be part of the prayer repertoire of the average Christian. The Didache stated that the Lord's prayer was to be offered three times a day: perhaps this was linked up with the prayer of the third, sixth, and ninth hours of the day.

After listing the daily round of prayer, Hippolytus tells his readers: “If you remember to do this, instructing each other and giving example to the catechumens, you will never fall into temptation or lose your soul, because you will always be thinking of Christ.”

A small beginning, but impressive: Christians throughout the world pause to pray many times each day, at set hours, meditating on the passion and resurrection of Christ. What a contrast to our Church today!

Organization of prayer life: Once the Church gained freedom of worship early in the fourth century (313), a number of factors led to the development of the liturgy of the hours:

- Building of major churches: Constantine encouraged the building of major churches: St. Peter's in Rome, the shrine churches in Jerusalem, churches in his newly founded capital, Constantinople (New Rome).
- Swift development of the liturgical year: New feasts were established and elaborate celebrations planned: see Bulletin 47 for examples of these.

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Time to concentrate on the splendor of the liturgy: In the 380s, Egeria describes the elaborate celebrations that surrounded Holy Week and other major feasts at Jerusalem. Eusebius has been quoted in the previous article on the rites of dedication of new churches after the persecutions ended.

Development of parish and monastic offices: As new rules for monastic life were being written in the late fourth century, the hours for prayer and their format and content blossomed and developed fully.

Two Forms of Office

Two forms of office were already in use before the time of Constantine. Once open worship was permitted, these evolved, influenced each other, and gradually intermingled and became one.

Parish or cathedral office: The title churches of Rome, cared for by presbyters, were akin to our idea of parish churches. In these a “cathedral” or parish office took place each day. It consisted of morning and evening prayer, led by the clergy of the parish, fulfilling their own ministries or orders. It was a simple form of office, and was intended for popular participation by ordinary people, most of whom were not able to read or write. Vigils for Sundays were also celebrated in a simple manner in the parish churches.

In the fourth century at Rome, parish churches began to celebrate morning and evening prayer each day, with the people in attendance: these public services had the place in parish life that daily Mass has had in our lifetime.

These morning and evening prayers are direct descendants of the services described by Hippolytus a century earlier. Morning praise (called matins, and later known as lauds) developed from the instruction and prayer service described in 215. Evening prayer or vespers grew out of the lucernarium (lamplighting and prayer service) before the agape described by Hippolytus and Tertullian.

Around 375 in Syria, the Apostolic Constitutions describe the role of the bishop in the celebration of the daily hours of worship:

- **Morning prayer:** Each morning he is to gather his people for prayer. Ps. 63 is said as the morning psalm, along with other psalms. Petitions are made for various classes of peoples and for different intentions.

- **Evening prayer:** When the bishop has assembled his flock, they say the morning psalm is Ps. 63 (Vulgate 62), chosen particularly for its line in verse 7: *In the shadow of your wings I rejoice.* This refers to Christ’s arms spread on the cross; see also other scriptural references to God’s protection described as an eagle: Deut. 32: 10-11; Rev. 12: 14; in a more modern idiom, see Stanley Peters’ Totem Cross in *Sunday Mass Book*, facing page 384.

The evening psalm is Psalm 141 (140), chosen for verse 2: *Let my prayer come before you like incense, the raising of my hands like an evening oblation.* The raising of our hands is an ancient gesture of prayer, and can be related to Christ's action as he stretched out his hands on the cross (see Hippolytus, and eucharistic prayer II). The incense also refers to the incense burned each evening in the temple of Jerusalem, and our prayers (see Rev. 5: 8; 8: 3; Tob. 12: 12).

evening psalm (Ps. 141), and pray at length in a litany of intercessions for all classes of people and for various intentions.

In other parts of the empire, Gaul and Spain — which were in close contact with the East — had the same type of daily services, as did Rome and Italy.

- *Vigil of the resurrection*: In the East, a third parish office developed for the vigil of Sunday. It is first mentioned in *Apostolic Constitutions*, and is described by Egeria: it included three psalms, the use of incense, proclamation of the gospel of the resurrection, and a procession.

**Monastic office**: Monasticism had its beginnings during the third and fourth centuries, when many individuals sought to be perfect by selling their possessions, giving the money to the poor, and following Jesus (see Mk. 10: 21). As individuals, these men and women went to the desert to be hermits. Then communities formed around holy men such as Anthony, who was in the desert from 270 to 356. Though at first some went to the desert to flee from the wickedness of the world, gradually a more balanced perspective merged. Monasticism developed first in the East under saints like Basil, and spread to the West. We see the monks and nuns praying in Jerusalem in the 380s; Augustine, who was Bishop of Hippo from 396 until his death in 430, gathered religious around his cathedral in Hippo. Cassian spread Eastern ideas of monasticism in the West in the early fifth century. Communities of pious persons lived together in monasteries around the basilica churches in Rome in the fifth and sixth centuries. St. Benedict developed his monastic rule, based on previous rules, and gave specific guidelines for the monastic office.

- *Jerusalem*: Egeria, a Spanish nun, describes the situation at Jerusalem in the 380s, where the basic hours of the parish office (morning and evening prayer) were being expanded to the full schedule of prayer services throughout the day and night. The two main hours were celebrated with the people, but the monks and nuns gathered around the holy places and celebrated prayer before cockcrow, and continued to pray during the day. On special days, as in Holy Week, most of the day was taken up with prayers, rites, and processions.

- *Rome*: In the churches served by the monks during the fifth and sixth centuries, a richer form of office developed. It was directed to God’s glory and the spiritual nourishment of those who took part in it. A full schedule of “hours” developed, based on the traditional ones in the scriptures and the writings of Hippolytus and Tertullian. Now, however, they were being celebrated by the community. These hours were:

  - Evening prayer
  - Prayer during the night
  - Morning prayer
  - Prayers at the third, sixth, and ninth hours. All these hours included psalms, scripture readings, prayers of intercession, and were concluded with a prayer or collect.

- *St. Benedict*, who lived from 480 until sometime after 546, wrote his rule at Monte Cassino around 530-540. Promoted by Gregory the Great, the Benedictine rule spread gradually throughout Europe. It provided a sound balance
between the enthusiasm of the desert fathers (who recited the entire psalter each day) and the character and ability of the average Western monk. Under the rule, the monk's life is divided into three main areas: common prayer, spiritual reading, and manual labor. The abbot is the spiritual father and teacher of the community.

In preparing his detailed treatment of the daily office (chapters 8-19), Benedict was aware of practices at Roman monasteries (chapter 13 mentions the OT canticles used by the Church at Rome). Night offices varied in length and timing because of the difference in the hours of darkness between winter and summer. In the rule, Benedict made provision for these offices, and described them in detail:

— Night office: see chapter 8-11, 14.

— Offices during the day (in response to the "seven times a day" of Ps. 119:164): morning office; prime, terce, sext, none; vespers, compline. Prime and compline, which came from Eastern practices, were celebrated in the dormitory rather than the chapel; when added to the traditional hours, they made up the number seven. The full psalter of 150 psalms, along with additional canticles, was covered each week, and began anew in the night office for Sunday. The office was basically ferial, with provisions for special office on Sunday, and Sunday offices for festivals and for saints' feasts.

Roman office: In the sixth century, the Roman office had become monastic, and included prime and compline. The entire psalter was said once a week. Except for morning psalms or psalms of praise at lauds, and fixed night psalms for compline (similar to Benedict's choice of Ps. 4, Ps. 91, and Ps. 134 — Rule, chapter 18), the rest of the psalms were sung in their numerical order. As with Benedict, the minor doxology, Glory to the Father, was prayed after each psalm.

The hours were made up of two main sections: the original form of office consisted of scripture reading, a sung responsory (with the people singing the refrain), a litany of petitions, and a concluding prayer by the presiding priest. By the beginning of the sixth century, psalms were added before the reading, giving us the present form of psalmody, followed by readings, versicle and response (the remnants of the responsory), and prayer.

Characteristics of Parish and Monastic Offices

To understand the two types more clearly, we may look at some of the characteristics of parish (cathedral) offices and monastic offices. This is not done to downgrade one at the expense of the other, but to show how parishes developed a form of prayer suited to their needs, and how monasteries developed a form that met their particular requirements.

Today most offices have some mixture of the two sets of characteristics, but remain predominantly monastic in their form.

The tables on pages 92-93 describe parish and monastic offices:
<table>
<thead>
<tr>
<th>Parish office</th>
<th>Monastic office</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Intended for</strong></td>
<td></td>
</tr>
<tr>
<td>o People from different homes</td>
<td>o Monks in stable community</td>
</tr>
<tr>
<td>o who do not read, or who do not memorize the psalter</td>
<td>o who have memorized the psalter</td>
</tr>
<tr>
<td>o who see this as a major devotional practice</td>
<td>o who see this as one of many other communal offices and devotional practices</td>
</tr>
<tr>
<td><strong>Number of hours</strong></td>
<td></td>
</tr>
<tr>
<td>o Few: morning prayer, evening prayer, weekly vigil of resurrection</td>
<td>o Many: matins, lauds, prime, terce, sext, none, vespers, compline; possibly midnight prayer</td>
</tr>
<tr>
<td><strong>Structure</strong></td>
<td></td>
</tr>
<tr>
<td>o Relatively invariable</td>
<td>o Relatively invariable</td>
</tr>
<tr>
<td><strong>Ministries</strong></td>
<td></td>
</tr>
<tr>
<td>o Led by ordained clergy</td>
<td>o Led by “hebdomidarius” appointed for the week</td>
</tr>
<tr>
<td>o as leaders, fulfilling proper ministries</td>
<td>o as one among equals</td>
</tr>
<tr>
<td><strong>Ceremonial</strong></td>
<td></td>
</tr>
<tr>
<td>o More ceremonial</td>
<td>o Lack of ceremony</td>
</tr>
<tr>
<td>o appeal to senses: light, music, incense, emotion, movement</td>
<td>o stark and meditative</td>
</tr>
<tr>
<td><strong>Place</strong></td>
<td></td>
</tr>
<tr>
<td>o In midst of the people</td>
<td>o In choir stalls</td>
</tr>
<tr>
<td>o processions at beginning and end</td>
<td>o just come in, take places</td>
</tr>
<tr>
<td><strong>Texts</strong></td>
<td></td>
</tr>
<tr>
<td>o Relatively invariable</td>
<td>o Variable</td>
</tr>
<tr>
<td>o people’s parts invariable</td>
<td>o monks’ parts may vary</td>
</tr>
<tr>
<td>a) Psalms</td>
<td></td>
</tr>
<tr>
<td>o Few psalms in each service</td>
<td>o More psalms in each service</td>
</tr>
<tr>
<td>o chosen to suit situation or time of day</td>
<td>o read in course (numerical order), whether suitable or not</td>
</tr>
<tr>
<td>o many psalms never used</td>
<td>o whole psalter read in each cycle (usually one week)</td>
</tr>
<tr>
<td>o omit awkward psalms and verses</td>
<td>o read whole psalm: no omissions</td>
</tr>
</tbody>
</table>
### Parish office vs. Monastic office

<table>
<thead>
<tr>
<th>Parish office</th>
<th>Monastic office</th>
</tr>
</thead>
<tbody>
<tr>
<td>• emphasize one psalm: invariable and appropriate</td>
<td>• varied and multiple psalmody</td>
</tr>
<tr>
<td>• People sing psalm refrain</td>
<td>• Antiphonal psalmody: two choirs alternate psalms</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>b) Readings</td>
<td></td>
</tr>
<tr>
<td>• Shorter readings</td>
<td>• Longer readings</td>
</tr>
<tr>
<td>• Appropriate selections</td>
<td>• Continuous or semi-continuous reading</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Participation</td>
<td></td>
</tr>
<tr>
<td>• Much active participation</td>
<td>• Little active participation</td>
</tr>
<tr>
<td>• Participate by watching, listening, and making responses</td>
<td>• Participate by meditating and reciting more than by listening</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>General approach</td>
<td></td>
</tr>
<tr>
<td>• Trinitarian, Christological</td>
<td>• Trinitarian, Christological</td>
</tr>
<tr>
<td>• eventually Marian</td>
<td>• Marian cast in middle ages</td>
</tr>
</tbody>
</table>

### Subsequent History

This brief article mentions some of the important developments in the office from 600 to 1970.

By the time of Gregory the Great, pope from 590 to 604, the basic patterns were set. The liturgy of the monks was spread around Europe as Benedictine monks were sent as missionaries; the monastic liturgy of Rome became the form of celebration for the clergy in Gaul, England, and Germany.

In the middle of the seventh century, it was common to have the full schedule of the hours, and matins was usually a long service. Clergy were obliged to the celebration of the entire office each day. Charlemagne tried to impose the Roman manner of celebrating the office.

Many additions were made to the monastic offices: chapter offices, extra psalms after each hour, offices for the dead, of Mary, commemorations, prayers of intercession (*preces*).

In the tenth century, an attempt to lessen the burden of the office omitted some psalms, and shortened the readings at matins. The following century saw the beginning of reform in the office. Pope Gregory VII (1073-1085) began a reformation at a time when the solemn celebration of the office in choir began to drop off, and when the Roman curia was beginning to bring all the books of the office (at least eight were required in communal celebration) into one combined book, the *brevitarium*. (A similar development had taken place around 950 when lectionary and sacramentary were put into one book, the *missal*.)
The next few centuries saw many developments:

- In 1223, the Franciscans adopted the office of the Roman curia in the breviary, and spread both the book and the practice of celebrating it privately.
- Feasts multiplied: many legends were added; fewer readings were used.
- Private celebration was justified by theologians and canonists in the 1200s: what they knew as practice guided their thinking. (We might remember some of the thoughts expressed on the universality of Latin — and therefore of our faith — in the early 1950s).
- Pastors hired substitutes to celebrate the full office for them: it had become too burdensome for one who had to look after a parish, or study, or carry on tasks for the civil government.

Modern times (1500-1970): In 1535, Cardinal Quiñones issued a breviary prepared for private celebration, at the request of Pope Clement VII. He kept the old texts in a new order, and removed choral elements. It was quite popular, and had a deep influence on Archbishop Cranmer in England as he prepared the Book of Common Prayer. This effort was replaced by the Roman Breviary of Pius V, 1568, which became the first universal breviary. This new book, like the missal of 1570, was to be used by every diocese or order that had not been using a particular rite for the past two centuries. Pope Pius cut down on the saints' celebrations, and included prime in this edition.

Before the sixteenth century ended, the Society of Jesus (founded in 1540) abandoned choral celebration of the liturgy of the hours: emphasis was placed on individual responsibility to pray the office. Subsequent religious communities followed this practice.

Twentieth century reformations: Several reform movements preceded and led to the Second Vatican Council:

- St. Pius X made the first definitive changes in many centuries by returning Sunday to its primary rank among feasts in 1911. He also changed the arrangement of psalms during the week, and abbreviated Sunday matins.
- Further reforms of a similar nature were carried out by Pius XII (1955) and John XXIII (1960).
- Vatican II attempted to adapt the inherited monastic office to modern needs (see Liturgy constitution, nos. 83-101), thus leading us to the current Liturgy of the Hours. The most significant part of the conciliar reformation will be seen in the fact that the Church is striving to have the faithful take part in morning and evening prayer (Liturgy constitution, nos. 89a, 100): to come back to the parish offices, where the Church was in the third, fourth, and fifth centuries.

* * *
Helpful reading on the topics covered in this article may be found in the following books and articles:

Helen Waddell, *The Desert Fathers* (1936, 1972, University of Michigan, Ann Arbor, Mich.).


Useful articles:


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UNENDING HYMN OF PRAISE

*Father in heaven,*
*we thank you for calling us to be your people of praise.*
*Help us to continue the song of glory*
*offered by your Son in his Church*
*through these past twenty centuries.*

*We give you glory through Christ our Lord. Amen!*

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BASIC ELEMENTS IN COMMON PRAYER

In this article we look at the elements or components which go together to make up the office or liturgy of the hours. As we understand these elements better, we can begin to celebrate the hours with deeper appreciation and feeling.

Psalms as Christian Prayer

Many people think that the psalms are their greatest obstacle to praying the hours well. Perhaps it would be better to express it this way: many people find the office difficult because they do not know how to approach the psalms from a Christian viewpoint; they do not understand how Christians should pray the psalms; they do not see the psalms as Christian prayer.

Originally written as individual or community songs, prayers, and hymns, the psalms were gathered into five books which now form the Book of Psalms. For the Jews, they are inspired songs which are God’s word, and which enable them to pray as God has taught them. They sing or say the psalms each day as they look forward to the coming of the Messiah.

Christians also believe that the psalms are God’s inspired word, enabling us to pray as he has taught us. But there is a very important difference between us and the members of the Jewish faith: we believe that the Messiah has come in Jesus Christ, and that he has made a new covenant that lasts till the end of time. Jesus is not only the Word of God spoken to us, the final revelation of God (Heb. 1: 2): he is the greatest Word of praise that we can offer to the Father. The Lord Jesus is the song of songs, the greatest psalm of praise that expresses our worship to God. When we understand this, we realize that the incarnation of the Word of God as Jesus our brother changes completely the way we should approach and use the psalms in prayer.

For us, the psalms are now Christian prayer (see GILH, no. 110). The Spirit who inspired the psalms continues to dwell in us: we are his temples (1 Cor. 3: 16-17). He has been poured into our hearts (Rom. 5: 5), and he teaches us to recognize God as our Abba (Rom. 8: 14-16), and to proclaim that Jesus Christ is Lord (1 Cor. 12: 3; Rom. 10: 9). The Holy Spirit teaches us to pray, and even expresses to the Father what we do not know how to say (Rom. 8: 26-27).

In the psalms, the Spirit expresses all the emotions and attitudes of the hearts he has made: praise and joy, friendship and longing, sadness and despair, repentance and shame, hatred and anguish. Like the constantly changing moods of a human being, the psalms can flash from one feeling to another. But they express what is so often in our hearts, in the life of the Church, and in the expe-

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1 GILH: This abbreviation indicates the General Instruction of the Liturgy of the Hours. Written as a pastoral introduction and explanation of the office today, it is found at the beginning of Liturgy of the Hours (1975, Catholic Book, New York), vol. I, pages 21-98. If we are to understand the present state of the office and to celebrate it properly, we need to become more familiar with this Introduction.
rience of mankind. They are human thoughts, but they express what God wants

to be said for our salvation (see Constitution on revelation, no. 11).2

As high priests of creation (see eucharistic prayers III and IV), we are called
to sing praise to God in the name of the universe he has made: we are set aside
to sing his praises (prefaces 33, 36). Time after time the psalms express such
praise, calling on the stars, the heavens, the seas and mountains, the winds and
animals — and even the pagan nations — to bless the Lord. In praying these
psalms, we are voicing the muted praise of all creation to the Lord of the universe:
blessed indeed is he!

When we pray the psalms in the liturgy of the hours, we pray them in the
name of the universal Church. We see them as speaking about Christ and his
Church: the Lord Jesus speaks to his Father; the Father speaks to Christ his Son;
the Church of Christ raises its voice to the Father.

Helpful thoughts about understanding the psalms in our prayer are given in
GILH, nos. 100-109. These paragraphs need to be studied and discussed in each
worshipping community. As the Liturgy constitution (no. 90) reminds us, we all
need some further guidance and instruction about the psalms.

A Christian view of the psalms: From the beginning it has been our custom
to interpret the psalms in a Christian way, by relating them to Christ. Our Lord
applied the psalms to himself (see Mt. 22: 41-46; 23: 39; Mk. 15: 34; Lk. 23: 46;
24: 27). The early Church applied many messianic interpretations of the psalms
to Christ (see Jn. 19: 24; Acts 4: 25-27).

Christianizing the psalter: The Latin Church has developed several ways of
helping us to pray the psalms as Christian prayers. Over the centuries these
methods have helped us to Christianize the psalter, and make it truly the prayer
of the brothers and sisters of the Lord, praying to and with Christ:

• Antiphons: These are brief refrains, sung before, during, and after a psalm.
Sometimes they are used only at the beginning of the psalm. When taken from
the body of the psalm, the antiphon helps the psalm to become a Christian prayer
by emphasizing a particular verse or thought. In this way the antiphon can relate
the psalm to the current season or celebration. Antiphons may be repeated after
each verse and at the end, as in the daily invitatory. The new Liturgy of the Hours
provides scriptural phrases or headings which may be used as antiphons in ordinary
time. (See GILH, nos. 110-111, 113-120, 123, 125.)

• Headings: Two forms of headings also help us to interpret the psalms as
prayers for Christians to use: a title which directs our thought to a Christian view
of the psalm, and a line from the scriptures or the Fathers, which may be used as
an antiphon in ordinary time.

An example shows their value. When the Jewish people — including our Lord
himself — prayed Ps. 23, they applied it to God as shepherd. When Christians
pray it, we interpret it in the light of Jesus as our shepherd (see Jn. 10: 11-18).
Psalm 23 is used in the psalter for Sunday morning prayer, week II: the title
simply states that it is about the good shepherd, and the scripture verse is Rev. 7: 17

2 A summary of Vatican II's Dogmatic constitution on divine revelation (issued as Dei
verbum on Nov. 18, 1965) is given in Bulletin 56, pages 260-264.

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(see vol. I, page 808). It is in the light of this Christian imagery that we can pray and interpret this psalm in our prayer. (See GILH, nos. 109-111, 114.)

- **Psalm prayers**: The psalm prayers are included as a further aid to Christian use of the psalter. The use of psalm prayers dates back to the fifth century. From early days in the Church's use of the psalms, it was customary to follow each psalm with silent prayer, and then a collect was said to sum up the prayers of the believing community.

In practice, the psalm ends with the doxology; a moment of silent prayer may follow, and then the psalm prayer is said by the one who presides (see GILH, no. 202).

These prayers help us to appreciate the typology of the psalm in Christian terms: as an example, see Ps. 23 (vol. I, page 809), where the water, oil, and table are seen in the light of the sacraments of initiation.

Issued as an appendix to the Latin edition, these have been incorporated in the body of *Liturgy of the Hours* for the benefit of those who wish to use them. They will be particularly helpful in celebrating parish offices as well as in community prayer. (See GILH, nos. 110, 112.)

- **Praying in the name of the Church**: When a community or individual is praying the *Liturgy of the Hours*, it is personal prayer, the prayer of the Church, and also the prayer of Christ that is being offered. This is the public liturgy of the Church. The book of psalms is the official prayer of the Christian Church, and the psalms are messianic in their content, teaching us about Christ (see Lk. 24: 44). The Fathers of the Church considered that the psalter is a book of prophecy about Jesus Christ and his Church: in it Jesus speaks to his beloved Abba, his Father speaks with Jesus his Son, and the Church in heaven and on earth lifts up its cry of praise and pleading to God our Father (see GILH, nos. 108-109).

- **Seeing Christ in the psalms**: The Church has a tendency to see Christ as the "Lord" mentioned in the psalms. The shepherd in Ps. 23 is Christ for us, even though it was originally written about God. The Lord who is our light and salvation (Ps. 27) is Christ our light. A similar practice is evident in the antiphons used by the Church in the invitatory psalm, where we are called to pray, and to adore the Lord who was born for us, was crucified, was raised from the dead, who is now at the right hand of God, and who is to come again. (This tendency was also noted about the O antiphons in Bulletin 55, pages 200-204.)

- **Trinitarian doxology**: It was the Jewish tradition to seal a prayer with a blessing or doxology: a brief act of praise to God (see Bulletin 49, pages 152-153; 159-168; SMB, page 1318, on the berakah and its use). The Church continued this practice. In Antioch in the fourth century, it became customary to end the psalm with "Glory to the Father, through the Son, in the Holy Spirit," and a brief ending. During the Arian controversies, this was changed by some to emphasize the divinity of Christ more than his mediatorship: "Glory to the Father, and to the Son, and to the Holy Spirit." This is the form in which we have received this prayer in our time.

In Christian use today, the *Glory to the Father* is a prayer of praise, sometimes called the little doxology (in contrast with *Glory to God in the highest*, the
greater doxology). This prayer is used after each psalm to give a Christian and Trinitarian quality to the Old Testament prayers. (See GILH, nos. 123-125.) This tradition has also been continued in popular devotion by a similar use of the little doxology at the end of each decade of the rosary.

This doxology is also used at the beginning of each hour of praise (see GILH, nos. 41, 60, 79, 85). It helps to direct our hearts as we offer this prayer of praise to the Holy Trinity.

While no mention of a deep bow during the doxology is made in GILH, it would not seem out of order at a parish or community celebration, or in personal prayer. As noted in the General Instruction of the Roman Missal, nos. 20-21, common postures are under the direction of the priest, deacon, or other minister, and are a sign of the community’s unity and self-understanding; as well, they express and deepen the faith, spirit, and worship of the participants.8

• **Psalms in several parts:** Longer psalms may be divided into several parts, according to their structure. Each part may have its own antiphon, and may be concluded with the doxology. In this way, the antiphon, heading, and psalm prayer for each part may help to bring out more clearly the Christian import of the whole psalm (see GILH, nos. 115, 124, 132).

• **Omission of curses:** The Christian understanding of the psalter is deepened by omitting the cursing psalms (Ps. 58, 83, 109), and several verses from other psalms. To believers today, it seems hard to use these in prayer, and hence they are no longer included in the Liturgy of the Hours. (See GILH, no. 131.) They remain, however, in the bible, for they are the inspired word of God.

   *In all these ways, the Church is striving to help us to understand the psalms and to pray them as Christian prayer. This has been our tradition, and it is we today who have to learn to pray accordingly, and to pass it on to those who follow us in time.*

**Ways of praying the psalms:** Psalms may be sung or said in several ways: said by all straight through from beginning to end; two groups may take turns, alternating strophes (paragraphs); or the cantor (psalmist) sings the psalm and the community repeats the refrain. In this latter case, the cantor sings the refrain, and all repeat it after him; then the cantor sings the first strophe, and all repeat the refrain. This continues until the final refrain is sung. (See GILH, nos. 121-122.)

**Canticles:** Many canticles or psalm-like songs are found in the Old Testament, and some in the New. A good selection of these is included in the current liturgy of the hours.

• **Old Testament canticle:** The ancient Roman practice was to insert an OT canticle in the psalms of morning prayer. A further set of canticles was included by Pius X in 1911.

• **New Testament canticle:** A canticle from the NT follows the two psalms of evening prayer, and is taken from one of the epistles or from the book of Revelation.

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8 See also Directory for Masses with Children, nos. 33-34; in the Canadian sacramentary, this is on page 60.
\begin{itemize}
  \item \textit{Gospel canticle}: The canticle of Zechariah is sung at morning prayer; of Mary, at evening prayer; of Simeon, at night prayer. These canticles are considered as proclamations of the gospel: all stand for them, a sign of the cross is made, and incense may be used.

  As in the readings at Mass, the liturgy of the hours keeps the traditional arrangement in the office by having OT psalms and canticle lead to the NT canticle, with the gospel canticle in final place. (See GILH, nos. 50, 136-139, 158c, 261, 263c, 266b.)
\end{itemize}

\section*{Readings}

Three kinds of readings are used in the liturgy of the hours: from the scriptures, from the Fathers or other ecclesiastical writers, and from the lives or works of the saints.

\begin{itemize}
  \item \textit{Scripture readings}: As well as at Mass, the Church proclaims the word of God during the celebration of the liturgy of the hours. The Church has made a careful choice of texts in order to unfold the mystery of Christ over the course of the liturgical year (see Liturgy constitution, no. 102). Prayer and reading always go together in the liturgy, and each helps the other to be more fruitful in our lives (see Constitution on revelation, no. 25). (See GILH, nos. 140-142.)
  
  \item \textit{Office of readings}: The texts provided for the office of readings reserve particular books for certain seasons, and complement the readings from the Mass lectionary, in order to present the story of salvation in a unified way. Details of the plan of scripture readings are given in GILH, nos. 143-155.
  
  \item \textit{Other hours} have a short reading in which God’s word is truly proclaimed to his people. These are taken from all parts of the bible except the gospel (which is proclaimed fully through the year’s Masses). Special texts have been chosen for Sunday and Friday. Longer readings may be chosen, as described in GILH, nos. 46, 142, 248-249, 251. When an hour is celebrated with a congregation, a short homily may explain the reading, and silence may follow the reading or homily; a hymn may also follow the homily. (See GILH, nos. 45, 47-49, 156-158.)
  
  \item \textit{Patristic readings}: The Roman rite continues the tradition of reading a second passage after the scripture reading. This second reading is meditative, and is taken from the writings of the Church Fathers or other ecclesiastical writers, or from writings about the saints.

  The patristic readings are chosen from the works of the Fathers and Doctors of the Church, or from the books of other ecclesiastical writers. Both Eastern and Western Churches are represented. An optional selection of readings provides a greater choice for the second reading: these are given at the back of each volume of \textit{Liturgy of the Hours}.

  These readings help us to ponder the word of God in our hearts, and to see how it has been understood through the centuries. This is living tradition: day by day, the whole Church of God seeks to enter the inspired writings more fully. These readings also give us a better foundation for our devotion and for preaching. (See GILH, nos. 159-165.)
\end{itemize}
Lives or works of the saints: Another form of the second reading which follows the proclamation of scripture in the office of readings is the “hagiographical” reading. This text can be one about the saint of the day, taken from the Fathers or ecclesiastical writers, or a general text that may be applied to this saint. Sometimes a passage is chosen from the writing of the particular saint, or from the story of his or her life. Historical accuracy is important (Liturgy constitution, no. 92c). A brief outline of each saint's life is given in the proper, but it is not to be proclaimed in the assembly; the homilist, however, may wish to include some of its details in the homily. (See GILH, nos. 166-168.)

Responsories and Hymns

Responsories: By their nature, responsories are intended to be a simple melody sung as an acclamation by the people in a responsorial fashion. The responsory follows the scriptural reading in each of the hours of prayer, and also the second reading in the office of readings. (See GILH, nos. 49, 65, 89, 169-172, 281-282.)

Hymns have been sung to praise God in the liturgy of the hours since the early centuries of Christianity. The hymn usually refers to the theme of the particular time of day or of the feast. It is our practice to conclude each hymn with a doxology of praise. Hymns in Liturgy of the Hours provide an indication both of the metre and of the hymn tune, and thus can be sung to other suitable music: both metric and hymn tune indices are given at the back of the choir edition of Catholic Book of Worship.

Episcopal conferences may add new hymns to the liturgy of the hours as long as they choose songs of true artistic merit, songs which are worthy of being sung in liturgical worship: the hymns in CBW have been approved for public worship. See also the note on page 104 of this Bulletin.

Further criteria are given to us by the Vatican Council: composers are encouraged to give us sacred music that can be sung by congregations and small choirs; the words should express the Catholic faith, and should be taken mainly from the bible and from liturgical texts (Liturgy constitution, nos. 112-121, especially no. 121; see also GILH, nos. 173-178, 280).

Intercessions and Prayers

Toward the end of morning and evening prayer, the people of God are invited to exercise their share in Christ's priesthood by praying for the needs of the Church and of the world:

Intercessions: Flowing from our responsibility as God's people of prayer and praise, the intercessions include both praise and petition. This is part of our Judaico-Christian heritage. The Church continues the prayer of Jesus Christ on earth, and thus leads others to salvation (see GILH, no. 17).

- Needs prayed for: Among the intentions prayed for in the varying sets of intercessions are all the needs of different groups and individuals of all ages

4 See 1 Tim. 2: 1-4; GILH, nos. 179-193; Bulletin 44 (whole issue).
and vocations; praise of God by mentioning some events from the history of salvation; prayers for general needs — of the Church and its ministries, for civil authorities, for those who are poor, sick, or suffering, for peace, for other needs of the world, for the Church, for salvation for all. To these, particular intentions may be added, but they should not duplicate those already made.6

- **Morning prayer**: The intercessions in morning prayer are described in this way:
  - invocations;
  - consecrate and dedicate the day and its work to God;
  - particular intentions may be added.6

- **Evening prayer**: In evening prayer the intercessions are to be:
  - petitions to God;
  - similar to (but slightly different from) those at Mass;
  - including praise of God or some mention of salvation history;
  - may add particular intentions;
  - always ending with an intention for the dead.7

- **Other formats**: The intentions given in each office are models or examples of what the intercessions should be. Other formats may be developed, as long as the various intentions mentioned above are included. Some of these other formats could be:
  - Similar to the Sunday prayer of the faithful, following Roman guidelines rather than local practices only; the response could be sung;
  - Byzantine litany form;8
  - After each intention is read, it is followed by a period of silent prayer;
  - Brief petitions, followed by silence;9

  - Petitions similar to those in the second part of the litany of the saints, with sung response (CBW, choir, pages 50-51; pew edition, pages 67-68; SMB, pages 460-461);

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6 See GILH, nos. 182, 184, 187, 188; Liturgy constitution, no. 34. On praising God for his saving deeds, see Bulletin 49.

6 See GILH, nos. 182, 51, 181, 188.

7 See GILH, nos. 51, 182, 180, 185, 188, 186.

8 Excellent examples, with music, are provided throughout Morning Praise and Evensong (1973, Fides, Notre Dame, Indiana).

9 These brief petitions may be based on the prayer in the first letter of Clement (no. 59: 4); see The Apostolic Fathers, A new translation and commentary: vol. 2, First and Second Clement, by Robert M. Grant and Holy H. Graham (1965, Nelson, New York), pages 93-94; also in Maxwell Staniforth, Early Christian Writings, (1968, Penguin, Harmondsworth, Mdx.), pages 54-56. Another list is suggested by St. Gregory of Nyssa: see Liturgy of the Hours, vol. III, pages 407-409, especially the paragraph at the top of page 408.
— Solemn format, based on the Good Friday intercessions: for occasions of particular solemnity, such as the annual eucharistic days.¹⁰

The Lord's prayer also provides a model for the petitions in evening prayer (GILH, no. 185).

**Lord's prayer:** This prayer, given to us by Jesus himself, comes in the place of honor in morning and evening prayer, and concludes the intercessions (GILH, no. 194). The earliest form of this prayer outside the scriptures is found in the Didache (8: 2). The Church has now returned to the practice mentioned in the Didache (8: 3), of praying the Lord's prayer solemnly three times a day — at morning prayer, at Mass, and at evening prayer (see GILH, no. 195). It is desirable to sing it (CBW, nos. 221-223; SMB, pages 672-673). An introductory phrase may be used, as at Mass. (See GILH, nos. 194-196.)

During this prayer, the members of the community may be invited to spread their arms in the praying (orans) position. This ancient practice — still used by the priest during the presidential prayers in the Mass (collects, eucharistic prayer) — is beginning to come back into the devotional life of Christians today.

**Concluding prayer:** A collect ends each of the hours. It is said by the one who presides. On ferial days, the prayer is related to the time of day, especially in morning and evening prayer. (See GILH, nos. 197-200.) In a parish celebration of morning or evening prayer, it would be fitting to use a berakah on some occasions.

**Final blessing:** At the end of each hour, an acclamation of praise is made. When a deacon, presbyter, or bishop presides, he says a blessing (GILH, no. 256). On a special feast, or in a parish office, it would be appropriate to use a solemn form, as in the sacramentary.¹¹ This would be preceded by the invitation to bow.

In a parish office, this would be followed by a dismissal (GILH, no. 256). In communities which follow the blessing by an informal and spontaneous kiss of peace, a dismissal may seem superfluous: the office ends naturally, and the ministers leave in procession.

- **Announcements?** Some communities can never seem to gather for prayer without also having announcements. It would be better to make only those that are necessary for the building up of the life of the community. If they need to be made, this would take place after the concluding prayer, and before the invitation to bow for the blessing.

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Further references on the liturgy of the hours in the National Bulletin on Liturgy are given in Bulletin 61, pages 314-315.

¹⁰ See Three days for prayer in Bulletin 48, pages 125-133, especially "Special intercessions," pages 130-133.

¹¹ Sacramentary, Canadian edition, page 623; the solemn blessings are given on pages 625-635.
Helpful reading:


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MUSIC FOR THE OFFICE

*Christian Prayer* is the title of the one-volume edition of the major hours of the daily office: morning and evening prayer, to which night prayer has been added. Intended for use by religious communities and by families, this book makes much of the contents of the four-volume *Liturgy of the Hours* available to many people in a simpler format.

Music for the office is an important part of the editions of *Christian Prayer* prepared by Helicon Press, Liturgical Press, and Catholic Book Publishing. A review of these editions is given on pages 117-120 of this Bulletin.

Using the Helicon-Liturgical Press edition as an example, 185 hymns — words and music — are found on pages 1067-1304. Service music — introductory verses, psalms, canticles, antiphons, responsories, intercessions, along with the music for the Sunday office — is given on pages 1*-90*: these pages replace pages 655-744, and are found between the ordinary and the four-week psalter.

*With resources like these, every religious community, family, and parish that wishes to sing parts of the Church's prayer will be able to do it well.*
CELEBRATING IN COMMUNITY

These notes are intended for religious communities and other groups who gather daily or frequently to celebrate the full office or its main hours, morning and evening prayer.

Office in common: The liturgy of the hours is a public act of worship, just as public and communal as celebrations of the Mass and sacraments. It belongs to and affects all the members of the body of Christ (GILH, no. 20; Liturgy constitution, no. 26).

Every Christian is to pray alone (Mt. 6: 6), guided by the Spirit (Rom. 8: 26-27), and offering this prayer through Christ (Jn. 15: 16). At the same time, Jesus pointed out the special meaning and dignity of prayer with others, promising to be with us whenever two or three of us gather in his name (Mt. 18: 20; GILH, no. 9).

The Church encourages groups of the faithful — especially parishes — to assemble together in church and celebrate morning and evening prayer, the main hours of the daily office. When they do this, at least on Sundays and major feasts, they are a public sign of the universal Church in heaven on earth, as it praises God for the paschal mystery of Christ his Son (see GILH, nos. 20-22, 27; Liturgy constitution, nos. 26, 84).

Bishops, presbyters, and deacons are responsible for the prayer life in their community: they are to direct and preside over its public prayer (GILH, nos. 23, 28; Decree on the bishops' pastoral office, no. 15). Clergy who live together or who assemble on various occasions are encouraged to pray some of the hours in common, especially morning and evening prayer (GILH, no. 25; Liturgy constitution, no. 99). If the priests of each parish or area learned to be comfortable in praying together, perhaps they would be less shy of encouraging their people to pray.¹

Families are also encouraged to continue their role as domestic churches by praying together, including the celebration of some of the liturgy of the hours. In this way they will be helped to continue their work for justice and service (GILH, no. 27; Decree on the apostolate of the laity, no. 11).

Religious communities which are bound by rule to common celebration of the liturgy of the hours are images and signs of the praying Church which never ceases to praise God through Christ. Their prayer builds up the Church of God (GILH, no. 24). Other religious communities are strongly urged to celebrate the liturgy of the hours in whole or in part, either among themselves or with lay people (GILH, nos. 26, 32).

Notes on Celebration

Office books: The ICEL translation is the only one approved for liturgical use in Canada. It is now available in a one volume edition, Christian Prayer, containing the major hours of morning and evening prayer, along with night prayer. The various editions are evaluated carefully in Brief book reviews, in this issue. All members should have the same edition.

A community will also benefit from having several sets of the four volume Liturgy of the Hours available to all. This can be a valuable resource for other scripture readings, patristic readings, prayers, hymns, and intercessions.

Principal hours: Morning praise and evening prayer are the main hours of the office: the rest of the day depends on them. These two hours should be celebrated each day as the chief hours of the Christian community’s prayer. Where possible, they should be celebrated publicly and in common. (See GILH, nos. 37, 40.) It is desirable that communities should pray the other hours also, but always giving first place to these two.

At the proper time: The Second Vatican Council recognized that the liturgy of the hours is a liturgy of time, intended to sanctify the day and night to God. One of its important reforms was to restore the individual hours to their proper time, so that morning prayer is said at the beginning of the day, daytime prayer during the day's work, evening prayer toward the end of daylight, and night prayer before going to bed, even after midnight (see Liturgy constitution, nos. 84, 88, 94; GILH, nos. 10-11, 38-39, 77, 84). The office is a consecration of time insofar as we praise the Father at various moments during the day and night.

Thus the Council ended the situation in the past whereby clerics diligently and sincerely anticipated matins and lauds at night, and said the rest of the day's office — including night prayer — in the morning, in order to be free to pray and work all day. Now, the hours are spread throughout the day to consecrate it all to God.

Silence: The importance and use of silence in community prayer is discussed in GILH, nos. 201-202. Most groups tend to have too little silence in celebrating the liturgy of the hours or the Mass.

Roles: In every liturgy, each person is to fulfill his or her own role completely (Liturgy constitution, no. 29). In the proper celebration of the liturgy of the hours, various roles are to be carried out by the one who presides, by the reader (GILH, no. 259), by the cantors (GILH, no. 260), and by the rest of the community. During readings, the community is wise to close its books and listen as the word is proclaimed; at times also, a longer reading may be read.

Who presides: At celebrations with the people, the bishop, priest, or deacon should preside. He may vest, and presides at the chair. He says the introductory verse, begins the Our Father, says the concluding prayer, and gives the greeting, blessing, and dismissal of the community (GILH, nos. 254-257).

When no priest or deacon is present, a member of the community presides as an equal, and omits both the greeting and the blessing of the people (GILH, no. 258).
In a religious community, it would be good to have a priest or deacon come to preside at morning or evening prayer on special feasts; on these days, members of the congregation may be invited to join them.

**Joining hours:** The only time two hours may be joined is when the office of readings is said before another hour (GILH, nos. 99, 60, 41). Each of the other hours is to be prayed by itself at the proper time of day, and is not to be joined with another hour. In this way the day is to be sanctified (GILH, no. 11).

**Mass and office:** The liturgy of the hours prepares us for the eucharist, and spreads its benefits throughout the day (GILH, no. 12). At times it is possible to celebrate an hour at the beginning or end of Mass, and joined with it. Information on doing this is given in GILH, nos. 93-98.

**Postures and gestures** are important, since they help us to express what is in our mind and heart, and at the same time reinforce our faith and spirit. Thus a reverent bow is both a sign of our respect for God, and a means of strengthening our spirit of worship. Done in community, the effect of common gestures is even stronger. Some postures and gestures are described in GILH, nos. 261, 263-266.

**Music** belongs in the liturgy of the hours, especially in morning and evening prayer, and on Sundays and feasts (GILH, nos. 271-272). Other notes on music are given in GILH, nos. 267-284, and in cross-references. The idea of *progressive solemnity* should be discussed in each community (GILH, no. 273).

### Celebrating Morning Prayer

Morning prayer is the first of the two principal hours of the liturgical day. It is a prayer of praise before the day's work begins, and celebrates the resurrection of the Lord Jesus. It is prayed as a new day dawns (see GILH, nos. 37-38, 40-54).

There are many elements in morning prayer. Notes on their celebration are given in the General Instruction, and are summarized below:

**Opening of the office:** There are two ways of beginning morning prayer:

- Introductory verse and response, *Glory to the Father, Alleluia*; in Lent, the word *alleluia* is always omitted in both Mass and office.

- Invitatory: This psalm is the beginning of the day's office, and invites the Christian people to praise God and to listen to him. Other psalms (Ps. 100, 67, or 24) may replace Ps. 95. It is better to repeat the refrain after each verse. The invitatory may be omitted before morning prayer (see GILH, nos. 34-36, 41, 60).

  All stand during the opening rite, and make the sign of the cross during the introductory verse. If the invitatory is used, a small cross is made on the lips at the opening versicle (GILH, nos. 263a, 226).

**Hymn:** The place and importance of hymns are discussed in GILH, nos. 173-178. The hymn is chosen as an appropriate song of praise in which all can participate readily.
Merely to recite the hymn makes no sense: they are intended to be sung (GILH, no. 280). There is adequate music easily located for the office hymns. The names and metres of hymn tunes are given in Liturgy of the Hours, and music is provided in some of the one-volume editions (see Brief book reviews in this issue). Using the tune index and metrical index at the back of the choir edition of Catholic Book of Worship, a community can come up with a repertoire of familiar hymn tunes, and gradually build it up over the next few years.

**Psalms:** Help in understanding and praying the psalms as Christian prayer is given in the General Instruction on the Liturgy of the Hours. Many of these points are discussed in detail in Basic elements in common prayer, in this issue. The second psalm is an OT canticle, and the third psalm is one of praise.

**Readings:** Scripture is read at each of the hours of prayer. Longer readings may be included in morning and evening prayer (GILH, no. 46). Readings from the Fathers of the Church and from other ecclesiastical writers are read in the office of readings, as are works about the saints. These are described more fully in Basic elements in common prayer.

Help for readers is given in Bulletin 56, Training readers. In celebrating the office, the one who reads is to stand in a suitable place, whether the readings are short or long (GILH, no. 259).

**Responsory:** The responsory is intended to be sung; in morning and evening prayer, it is made to be sung with the congregation. For this reason the Church encourages us to use ones with easy tunes (GILH, nos. 281-282). Each community should begin to build a repertoire of simple responsories, and encourage their singing in schools and lay groups as a preparation for the full celebration of the parish office.

**Canticle of Zechariah:** This gospel canticle is found in Lk. 1: 68-79. It is sung or prayed with the same solemnity given to the proclamation of the gospel at Mass: all stand, make the full sign of the cross, and the altar and people may be incensed. (See GILH, nos. 138, 263c, 266b.) Every effort should be made by the community to sing the canticle, at least on Sundays and feasts. Simple psalm tunes may be used on weekdays, with more elaborate forms for greater days.

The antiphon to the canticle varies each day, and often reveals an insight into the meaning of a feast or season.

By reading commentaries on the gospel and by praying over the text of the canticle, individual religious may gradually grow in their understanding of the rich scriptural references it contains. It is a Christian psalm of praise to God for sending his Son, the rising sun of justice, to be our savior.

**Intercessions:** Christians are called to be people of prayer, to join Christ and his Church in interceding for the world and for the people of God. Those who have dedicated themselves to prayer and witness through religious vows or promises should be exemplars of prayer. Prayer of praise to God each day should be accompanied by prayer of petition for the Church and for the world.

The invocations made in the morning consecrate and dedicate the day and its work to God: this is our morning offering of our works to the Father through
Christ our Lord. Over a period of four weeks, many intentions are included, and range across many needs and causes: the salvation of all, the many ministries in the Church, comfort and help for those in need, for persons in authority, for peace in the world. Individual intentions may also be included after the others, but should respect the nature of the intercessions in morning prayer.

As in the Lord’s prayer, the petitions should remember God’s saving works, and praise him for them as we ask him to continue to remain faithful to his promises. Petitions may be addressed to the Father or the Son, but should remain consistent in one celebration.

All stand during the intercessions (GILH, no. 263d). Various ways of celebrating this part of the liturgy are described in GILH, nos. 190-193. Members of the community should discuss these, and arrange for different ways on occasion. Other ideas are described in Basic elements in common prayer, in this issue. (See GILH, nos. 51, 179-193.)

Communities which have the practice of attaching a number of Our Fathers and Hail Marys for particular intentions (benefactors, deceased members, and so on) should give some serious thought to including these intentions within the structure of the liturgy: in the prayer of the faithful at the eucharist, or the intercessions in morning and evening prayer. The liturgical reform has removed appendages from liturgical celebrations, and they should not be allowed to creep back and attach themselves like barnacles to the Church’s prayer. If a community wishes to retain its old prayer forms, they must be separated from liturgical celebrations, but should be penetrated by the spirit of the liturgy (Liturgy constitution, no. 13).

Christians should not remain content to pray for the needs of the Church and the world only in liturgical prayer. It should be part of their personal prayer each day, and their prayer should be backed up by sincere efforts to serve God by serving him in others. Many intentions are given on page 128.

Lord’s prayer: The intercessions lead into and are completed by the prayer that Jesus taught us. The one who presides may say a brief introductory phrase, expanding the invitation to pray as at Mass, and leads the community in the prayer.

All pray the Our Father together. It is good to sing it each day, for it holds the place of honor at the end of the hour of praise and prayer.

The Lord’s prayer is now prayed solemnly by the Church three times each day: in morning prayer, at Mass, and during evening prayer. (See GILH, nos. 194-196, 256.)

Meditation on this prayer, and reading scripture commentaries and other books about it, will help individual members of the community to deepen their sharing in its spiritual wealth.2

Concluding prayer: At the end of morning prayer, the president says the final collect. The community remains standing. This prayer is said without Let us pray. All listen, and make their acclamation of approval by saying or singing Amen. (See GILH, nos. 197-200, 256, 258.) On Sundays and certain feasts, an alternative form is provided.

2 See Meditation on the Lord’s prayer in Bulletin 44, pages 154-159.
Dismissal: When a priest or deacon presides over morning prayer, he uses the greeting and blessing (see Liturgy of the Hours, vol. I, page 657); another blessing may be used, as at the end of the eucharist: this includes the solemn blessings for seasons and special feasts or occasions. Then he dismisses the community in peace.

When another person is presiding, he says the blessing in the “we” form (page 657).

Some communities may wish to share an informal kiss of peace at this moment, before leaving the chapel to begin the day’s work.

Celebrating Evening Prayer

Evening prayer is the second major hour of the day, and is a prayer of thanksgiving, our evening sacrifice in union with Christ’s death on the cross, a prayer for the light of Christ, and a prayer of praise to the Holy Trinity (see GILH, nos. 37, 39-54).

It is said toward the end of daylight, as evening is approaching. Like the disciples on the road of Emmaus, we invite the Lord Jesus to stay with us, for the day is far spent (see Lk. 24: 29).

Celebration: Evening prayer is celebrated in the same manner as morning prayer, with these few changes:

- **Opening**: The office opens with the introductory verse. (The invitatory begins to the office of readings or morning prayer.)

- **Lamplighting** (lucernarium): A brief lamplighting service may take place during the opening hymn. This is particularly suitable on Saturday evening. Especially when “Phos Hilaron” (O radiant Light, O sun divine) is sung to a familiar tune, the community will be able to sing it by heart while the candles and lights are being lighted. The ceremony is described in Morning Praise and Evensong (1973, Fides, Notre Dame, Indiana 46556). The hymn is sung to the tune of “Iesu dulcis memoriam” (CBW, no. 409), or any other long metre: 14 of these are listed in the metrical index of tunes, CBW choir edition, page ix.

  By this rite, the community is giving God thanks for light, especially for giving us the gift of Christ, the light of the world.

- **Evening psalm**: Ps. 141, the Church’s traditional psalm for evening prayer, may be sung, and incense used during this. This is described in Morning Praise and Evensong.

  The evening psalm is both a prayer for forgiveness of the day’s faults, and a request for God’s protection through the night. We ask God to forgive us, and continue to give him our praise and thanks. The incensing follows the Jewish tradition of offering incense to God morning and evening: it symbolizes our sorrow and our praise. The real evening sacrifice which we remember and offer is the Lord’s saving death on the cross.

- **Magnificat**: The gospel song is the canticle of Mary (Lk. 1: 46-55); it is similar to the canticle of Anna in 1 Sam. 2: 1-10. Mary speaks this canticle as the
virgin daughter of Sion, God's chosen one. Today the Church, the new Israel, sees Mary as its model in faith and love, and proclaims its praise of God's goodness in the words of Mary. Like the canticle at morning prayer, it is best sung, and incense may be used. All stand during the song. The sign of the cross is made at the beginning of the canticle (GILH, nos. 261, 263c, 266b, 277).

- **Intercessions:** At evening prayer, the intercessions have a slightly different character. They are petitions to God, similar to but slightly different from those at Mass. They include praise of God or some mention of salvation history; particular intentions may be added. The intercessions at evening prayer always end with an invocation for the dead. (See GILH, nos. 51, 180, 182, 185-186, 188.) The format of the intercessions may be varied as in morning prayer.

The General Instruction of the Roman Missal (no. 45) reminds us that the prayer of the faithful is a way in which the people of God may exercise their share in the priesthood of Christ: with him and all the Church, they offer prayers for the whole human race.

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**Helpful reading:** The books listed after the other articles in this Bulletin will be useful to communities that wish to develop their understanding and celebration of the liturgy of the word. First of all, however, they should try to become familiar with the theological teaching as well as the rubrics of the General Instruction of the Liturgy of the Hours.

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8 See Vatican II, Constitution on the Church, no. 53. The whole of chapter 8 (nos. 52-69) is on Mary and her place in the Church.

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**MARY: OUR MODEL IN PRAYER**

*All praise and glory are yours, almighty Father:*
*you have given us your Son to save us from sin.*
*We praise you for choosing Mary to be his mother,*
*for teaching her to believe your message,*
*for helping her to accept your holy will.*

*Strengthen us by your Spirit to be like Mary:*
*to ponder your word in our hearts,*
*to obey your will,*
*to love your Son,*
*to sing your praises each day.*

*Father, we praise you through Jesus Christ your Son*  
*in the love of your Spirit,*  
*for ever and ever. Amen!*
Early tradition: In the first centuries of the Church's life, the tradition of prayer at dawn and dusk was strong. In our days, however, the practice of celebrating lauds and vespers, or morning and evening prayer, has not exactly been flourishing. Yet even until recently, the idea that an individual should begin and end his day with personal prayer has persisted.

The Second Vatican Council restored morning and evening prayer as the "hinges" or key hours of the Church's daily prayer, and urged pastors to see that these hours — particularly evening prayer — were celebrated in their parishes on Sunday and solemn feasts. Lay persons are also encouraged to celebrate the office (Liturgy constitution, nos. 83-101: see especially nos. 89a and 100).

- Liturgy of the Hours, issued in Latin in 1971 and in English in 1975, is strongly monastic in its content and approach, although some efforts have been made to have morning and evening prayer a little more like the ancient parish offices: the psalms have been chosen for their references to morning or evening (GILH, nos. 126-127); cursing psalms and unsuitable verses have been omitted (no. 131).

Invitation to prayer: The Church is inviting parishes to return to our ancient practice, and to celebrate morning and evening prayer as part of their work of praise and intercession (GILH, nos. 21-23). With the Church they are obeying Christ's command to pray (no. 5), and are continuing his prayer on earth as sharers in his priesthood (nos. 6-7). Moved by the Spirit to acknowledge God as our Father, our Abba (no. 8), people and priests continue the work of the apostles (no. 9), and consecrate the day to God (no. 10). Thus the praise given in the eucharist is continued throughout the day, and leads to and prepares for the next Mass (no. 12).

When members of a parish community offer morning and evening praise together, Jesus continues his work of saving mankind and of giving perfect glory to his Father (no. 13). In the hours, we are made holy (no. 14), and praise is given in heaven and on earth to God (nos. 15-16). A parish can thus continue its work of intercession before the heavenly Father for all in need (no. 17). In this way it contributes both to the fruitfulness of the Church's apostolic works and the further growth of the spiritual life for those who pray the office together with devotion (nos. 18-19).

At these hours we become more open to God and to this community of his people. We are more open to his action in us, we sense his presence, and we give him glory. We become more conscious of God's presence in events and in other persons, and we turn to him in praise and prayer.

- Prayer at meetings: Before meetings begin, those present may be invited to take part in a simple form of evening prayer. As members of the parish council, liturgy committee, various societies, and organizations become familiar with this form of prayer, it can begin to have a more important place in their lives, both in community prayer and in their own family prayer life.

- A service of praise: Churches in business districts and chapels in shopping centers and airports could consider the possibility of providing a brief and simple
time of prayer for people on the way to work in the morning, or on the way home in the evening. The service could be five or ten minutes in length, and could consist of a hymn, a prayer suited to the time of day, a brief reading or moment of meditation, a gospel canticle, intercessions, Lord's prayer, and closing prayer. This could be made longer or shorter, solemn or informal according to circumstances. A time of prayer during the lunch hour could be based on midday prayer, using only one psalm. Members of the parish or of the assembly gathered to pray could be invited to lead these prayer services.

What is needed: A parish celebration of evening prayer should have these basic elements:

- **Psalms:** Inspired by the Holy Spirit, the psalms are strong prayers of praise and petition. After the evening psalm (Ps. 141), another psalm or canticle may be sung. Use of the same few psalms, at least for the initial months, will help people to become familiar and comfortable with them.

- **Scripture:** At least one reading from scripture presents God's word to his people. This reading may be related to the season or feast, or to general Christian living. A time of silence and reflection should follow the reading, and a homily may be given. The canticle of Mary is seen as a gospel reading.

- **Petitions:** A time of serious prayer for the needs of the world and of the Church is an important part of daily prayer. This may be done as a litany or as a series of intercessions. On weekdays all may wish to kneel during these prayers.

- **Prayer:** The service concludes with the Lord's prayer, a collect by the one who presides, and a blessing. People may be invited to hold their arms in the praying position during the Lord's prayer.

In preparation for the introduction of evening prayer in a parish, a sound catechesis needs to be given: this issue of the Bulletin will be helpful in this effort. Priests, ministers, catechists, and people have to understand why they pray in this way, what its value is, and the general meaning of its symbols and gestures. In the Mass, the full use of ministers, good reading and preaching, singing of the responsorial psalm, generous use of incense, good vesture, and processions can be parf of the community's preparation in moving toward the parish celebration of morning and evening prayer.

A simple outline for morning and evening prayer is suggested on pages 1299-1302 of Sunday Mass Book. This is particularly useful for families or small groups:

- Sign of the cross and versicle.

- Lamplighting and evening hymn, as described in the previous article, Celebrating in community.

- Psalm: To the list given on page 1301, Ps. 141 (the early Church's psalm for evening prayer) should be added in first place. (In the same way, Ps. 63, the traditional morning psalm, should be added to the list of psalms on page 1299). Several psalms may be prayed.

- Reading: This may be followed by some moments of silent reflection.
o Canticle of Mary: The antiphon in *Catholic Book of Worship*, no. 400, may be used.

o Prayers for the world: A few petitions are given as examples. Many other intentions are suggested in SMB on page 1335, and in the books listed at the end of this article. See also page 128 of this Bulletin.

o Silent prayer: It is important that time be given for this.

o Lord’s prayer: This may be sung: SMB, pages 672-673; CBW, nos. 221-223.

o A collect may be added from the Sunday or seasonal Masses.

o Simple blessing.

A more formal celebration in the parish church would contain the above. Other elements, such as hymns and a sung responsory (see GILH, nos. 169-172, 281-282), may be added. Ceremonial — vestments, candles, common postures and gestures (bowing, standing, signs of the cross), incense, full use of ministries, processions, singing, silence — can make the service more dignified, and add to its popular appeal: another liturgy of words alone without symbol and gesture is not what our Church needs today!

**Family prayer:** In his apostolic exhortation on devotion to Mary, Pope Paul pointed out that the family is a domestic Church both in their life at home and in their worship with the community. If the family does not pray, it loses its character as a little Church. Every family is encouraged to pray in common, and also to use parts of the liturgy of the hours in its prayers (GILH, no. 27). In this way, the family will be more closely linked with the Church’s prayer life. Celebrating the liturgy of the hours is the highest point that family prayer can achieve. After this, the rosary is considered one of the best forms of family prayer when prayed in harmony with the spirit of the liturgy (see Liturgy constitution, no. 13).

The simple form of morning and evening prayer given in *Sunday Mass Book*, pages 1799-1302, may be adapted for family prayer. Two other good books (Bless the Lord! and Praise Him!) are described below. The 1977 edition of the *Book of Common Prayer* for use in the Episcopalian Church in the U.S.A. has provided daily devotions for individuals and families, which follow the basic structure of the Church’s office.

**Useful Books**

There are many helpful publications available for celebrating morning and evening prayer at home or in the parish. Some of these are listed below:

**Full office books:**

o Complete office: *Liturgy of the Hours* in four volumes, about 8,000 pages, two colors, six ribbons with each book. $19.95 a volume, set of four, $79.80; six

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1 See Apostolic exhortation *Mariana cultus* of Paul VI on devotion to the blessed virgin Mary (Feb. 2, 1974), nos. 52-54. This 46-page booklet is available for 60¢ plus postage from Publications Service: the address is on the inside front cover of this Bulletin.
or more of one volume to one address, $16.00 each. Available from Publications Service.

- Day hours in one volume: These are discussed in Brief book reviews in this issue.

These are good sources of readings (both scriptural and patristic), prayers, hymns, and intercessions.

Readings may be chosen freely from the bible. In Canada, three versions have been approved by the bishops' conference for reading in church: Jerusalem Bible, Revised Standard Version, New American Bible.

- A good source of scripture passages is the lectionary. Convenient study editions in the Jerusalem Bible text are available: Sunday lectionary — study edition, 460 pages: $4.00 each, five or more for $3.50 each; Weekday lectionary — study edition, xv, 1366 pages: $10.00 each, five or more for $8.00 each. These are available from Publications Service.

- Sunday Mass Book gives the readings, responsorial psalms, and prayers for Sundays, major feasts, sacramental and other celebrations: it is a good resource for praying and reading with the Church. 1344 pages, two colors throughout, ribbons, Canadian art: $10.95, from Publications Service.

- Guidelines for Pastoral Liturgy — 1977 Liturgical Calendar provides a guide to the feasts and Mass readings for each day of the year: 218 pages, $2.50. Available from Publications Service.

- For home use and for small groups, Good News Bible (Today's English Version) provides a translation of the bible in simple language. It omits, however, the deuterocanonical books, which are accepted by the Catholic Church but not by others. Issued at the end of 1976, this bible is available in several inexpensive editions from bookstores, or from the Canadian Bible Society, 1835 Yonge Street, Toronto, Ontario, M4S 1Y1.

Psalms:


- Several systems for singing psalms are included in the choir edition of Catholic Book of Worship, nos. 172-200; the Sunday responsorial psalms are marked for singing in this way; see also nos. 224-247; other psalms are included in metrical form. Choir edition, $5.50: available from Publications Service.

Other books that are useful in preparing and celebrating parish offices or daily prayer at home are mentioned below. These are good sources of readings, prayers, hymns, intercessions, and litanies.

- Morning Praise and Evensong: a liturgy of the hours in musical setting, edited and arranged by William G. Storey, DMS, Frank C. Quinn, OP, and David F. Wright, OP, xxii, 226 pages of daily offices, with hymns, prayers, psalms, and


- *Day by Day*, the Notre Dame prayerbook for students, edited by Thomas McNally, CSC, and William G. Storey, DMS. Intended for students in high school and college, this book has 208 pages of prayers, psalms, readings, and reflections. A form of morning and evening prayer for each day of the week is included (1975, Ave Maria Press, Notre Dame, Indiana 46556). $2.45. Available from the publisher or from book stores.


- *Night Prayer*, containing night prayer for each day of the week, optional prayers, commentary on psalms used (1976, Publications Office, USCC, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005). ix, 86 pages. Two editions, $1.75 or 35¢; bulk rates available.

* * *

**Time to start:** We have adequate books and outlines available. Now we have to encourage more and more families, parish groups, parishes and communities to pray with the Church in morning and evening prayer.
OTHER NOTES

MESSAGE ON CHARISMATIC RENEWAL

In April, 1975, the Canadian bishops addressed a pastoral message on the charismatic renewal to all Christians. In their message, they speak of:

- Basic positive orientations of the charismatic renewal;
- Negative aspects;
- Co-operation of the charismatic renewal with the Church;
- Regular channels of communication between pastors and the charismatic renewal.

This 15-page message is printed in a booklet, 4 by 9 inches, and is useful for charismatic groups, liturgy committees, discussion groups, priests, religious, and catechists.

It is available for 25¢ a copy (15¢ each for 25 or more). Send your cheque or money order to Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.

BRIEF BOOK REVIEWS

After the complete edition of the Liturgy of the Hours appeared in 1975, a second project undertook to produce a simple one-volume edition containing morning and evening prayer, night prayer, and hymns. This is primarily intended for use by religious communities which wish to follow the Church’s direction, and celebrate morning and evening prayer in common.

In the first half of 1976, through the Canadian Religious Conference, the National Liturgical Office advised religious superiors to wait until they were able to study all four editions before deciding on one for their community. Such important questions as print size, quality, clarity, colors, ribbons, music, binding, layout, and price needed serious consideration before a decision was made.

In this review of the four approved editions, Father Leonard Sullivan, Director of the National Liturgical Office, makes a frank appraisal of the various editions of Christian Prayer.

Christian Prayer is an excerpt from the ICEL translation of the liturgy of the hours.

On All Saints day, 1970, Pope Paul promulgated the new Liturgy of the Hours, as requested by the Fathers of the Second Vatican Council. The International Commission on English in the Liturgy (ICEL) translated the Hours; the Canadian Catholic Conference gave its approval to ICEL’s work, and the Holy See gave its approbation to the translation. Subsequently, ICEL granted permission to Catholic Book Publishing Company of New York to publish the four volumes which comprise the complete office. Distribution of this set began a year ago in Canada and United States, as well as other ICEL member countries.
Christian Prayer: A one-volume excerpt from the complete liturgy of the hours, has now been published by four firms in United States. This excerpt, *Christian Prayer*, contains those sections of the hours known as morning prayer, evening prayer, and night prayer, plus a wealth of extra materials which will meet the widely varying needs of communities and individuals wishing to celebrate the official prayer of the Church.

The National Liturgical Office wishes to offer some information to those interested in purchasing *Christian Prayer*.

Psalter: Certain suggestions were made by ICEL and the CCCB, and these have been met by all four publishers: most important of these concerned the choice of psalter; as is the case with the four-volume *Liturgy of the Hours*, only the Grail psalms are used in *Christian Prayer*. In this choice of psalter, Canada is especially fortunate, since the Grail psalter forms the responsorial section of the Canadian lectionary, and is widely used across the land in *Catholic Book of Worship*.

Music: The sung form of the liturgy of the hours is the norm, despite the fact that most who pray the hours do so privately and without song. Whenever a group comes together for the hours, whether in normal religious community life, clerical gatherings, or parish prayer, the option of singing part or all of this liturgy is important. Accordingly, in selecting a book for a community, the choral possibilities are of paramount importance.

Layout: In the final product of the four publishers, there is a wide variation of type sizes; furthermore, one editor has used only black ink throughout, while the rest use red ink for the rubrics and text indications, and black for the actual words of the text.

Binding: Keeping in mind that this is to be a permanent book, the choice of binding is certainly to be taken into account. There is the always initial attraction of low price: a book such as this should provide good service several times daily for ten years or more; a durable binding is essential. In the case of these four companies, bindings vary from awful to excellent.

**Detailed Study**

*Catholic Book Publishing Co.*, New York, N.Y.

- Publisher of the four-volume edition of *Liturgy of the Hours*.

- *Christian Prayer* is issued by this firm in two editions: one with music, 2080 pages; one with words for hymns, 1600 pages.

- Type size: As in the four-volume edition. Two colors throughout.

- Scripture texts: New American Bible.

- Binding: The binding appears to be the same as for the four-volume edition. The six ribbons are not glued in place, but are attached to a plastic strip which fits between the cover and the spine of the book. Corners are rounded.

- Music layout: Clear in the edition with music. Hymn tunes and metre are given, enabling the community to use other tunes. Too many type faces are used on the music pages. A good liturgical guide is given to the hymns.
• Price: Music edition, $16.50; words only, $13.50.

Daughters of Saint Paul, 50 Saint Paul's Avenue, Jamaica Plain, Boston, Mass. 02130.

This congregation publishes only one edition, but with a choice of bindings.

• Type size: This seems to be an 8-point sans serif type. Only one color, black, is used throughout, both for texts and for rubrics; 1760 pages, square corners.

• Scripture texts: New American Bible.

• Binding: The deluxe edition appears to be adequately bound, and is gold-edged as well. The six ribbons are not sewn into the binding, but are held in place by a plastic insert.

The inexpensive edition of this volume is far from pleasing to the eye, and one would hardly rejoice to receive it as a gift.

• Music and layout: There is not one line of musical notation in this book. The hymn texts are distributed throughout, and a guide at the back of the volume lists appropriate choices for the liturgical seasons. The guide is not as complete as in the other books.

While the absence of music will not bother anyone praying alone, *communal song will not be well served by this book*.

• Price: deluxe edition, leather, $19.95; leatherette, $15.50; flexible plastic, $8.50.


• Binding: This edition is printed in Belgium, and continues Helicon's tradition of presenting liturgical books well. There is one edition only: four ribbons sewn into binding, rounded corners; 1920 pages.

• Type size: 10 point, two colors throughout.

• Scripture text: Jerusalem Bible, the translation used in the Canadian lectionary.

• Layout: Clear and open.

• Music layout: It is clear that Helicon has paid a great deal of attention to music, and has presented it well. 185 hymns, complete liturgical guide, 90 pages of other service music.

• Price: $17.76.

The Liturgical Press, Collegeville, Minn. 56321, U.S.A.

• What has been said above for Helicon's edition applies also to that of the Liturgical Press, since they co-published this edition. Price, $17.76.

* * *
Note: For communities obliged to the celebration of the liturgy of the hours, only the ICEL translation has been approved for liturgical use in Canada.

It seems evident that the use of the same edition by all members of a congregation would be helpful.

In closing, we may say that the contents of *Christian Prayer* are excellent. We are indeed fortunate to have such a fine instrument to use in our liturgical prayer.

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**GOSPEL VIGILS**

Nights spent in prayer and watching — vigils — are part of our Christian tradition. The Easter vigil is the mother of all vigils, says St. Augustine (see GILH, no. 70). Local Churches have also celebrated vigils for other important feasts, such as Christmas, Pentecost, and other feasts, and sometimes for pilgrimages.

The office of readings was originally celebrated during the night, and it is praiseworthy to continue this practice. Though the office is now moderate in length, some may wish to extend it and keep a vigil service on Sundays, solemnities, and particular feasts. (See GILH, nos. 70-72.)

**Arrangement of vigil:** A vigil service is celebrated in this way (see GILH, no. 73):

- The office of readings is celebrated as usual until the end of the second reading.
- Gospel: On Sundays, a gospel is proclaimed: these are provided for each Sunday in appendix I. On solemnities and feasts, an appropriate gospel is suggested there.
  - A homily may follow the gospel.
  - The hymn, *You are God: we praise you* ("Te Deum") is sung.
  - Proper prayer or collect; the alternative form may be used.
  - Conclusion: the office of readings ends as usual with the acclamation, as shown in the ordinary.
CLASSIFYING A LITURGICAL LIBRARY

What is a good way to arrange and classify a collection or library of liturgical books? Every student of liturgy and those working in diocesan liturgy offices can ask that question. Most have developed a general system for their books. Anyone who has wrestled with the Dewey Decimal or Library of Congress systems realizes that they are not convenient for a small but specialized collection of books on topics such as liturgy.

Rev. Claude Poirier, OP, director of the Pastoral Center for Liturgy in the Archdiocese of Toronto, faced this problem, and asked Gordon Bean, professor in the Library Arts Department, Ryerson Polytechnical Institute, to help in developing a useful system.

Synopsis

The following notes provide a classification system for a small collection of resource material on the liturgy with particular stress on pastoral concerns.

A  Theology, ecclesiology
B  Liturgy — general works
C  Sources of liturgy
D  Sacraments in general
E  Sacraments of Christian initiation
F  Other sacraments and rites
G  Prayer
H  Liturgical books
J  Liturgical year
K  Music
L  Art and architecture
M  Eastern rites
N  Orthodox Churches
P  Other Christian denominations, and other religions
Q  History — Church and secular
R  Social sciences

The call number for each book consists of the class letter, subject number, and author cutter.1 When the cutter is used for the subject, a second cutter is used for the author. Add date when necessary, e.g., in the case of more than one edition of the same work.

Outline of Subject Numbers

A. Theology, ecclesiology

B. Liturgy — general
   1 — 20: General, documents, organizations
   21 — 25: Reference materials and biography
   26 — 37: Study and teaching of liturgy
   40 — 62: Special topics

1 Further notes on cataloguing are given at the end of this article. Anyone desiring to use this sort of classification system should get in touch with a librarian for some initial help.
C. Sources of liturgy

1 — 2: General
3 — 23: Bible
24 — 30: Early Church and patristic

D. Sacraments in general

1 — 10: General, organizations
14 — 20: Documents

E. Sacraments of Christian initiation

1 — 6: Baptism
7 — 12: Confirmation
13 — 54: Eucharist

F. Other sacraments and rites

1 — 12: Penance and reconciliation
13 — 19: Marriage
22 — 39: Orders and ministries
40 — 65: Rites for sickness and death
66 — : Sacramentals

G. Prayer

1 — 10: General works on prayer
11 — 20: Collections of prayers, prayerbooks, etc.

H. Liturgical books

1 — 2: General works
3 — 8: Sacramentaries
11 — 15: Lectionaries
17 — 18: Ordines
20 — 23: Roman missal
24 — 34: Rituals
35 — 45: Liturgy of the hours
48 — 52: Liturgical calendars
53 — 55: Books of ceremonies
56 — 57: People’s Mass books

J. Liturgical year

K. Music

1 — 5: General, societies, organizations
8 — 20: Liturgical music: documents, general
23 — 36: Song repertoires, hymn books

122
L. Art and architecture
   1 — 8: General, organizations, documents
   9 — 20: Art
   25 — 35: Architecture
   36 — 44: Vestments
   45 — 46: Church furnishings

M. Eastern rites

N. Orthodox Churches

P. Other Christian denominations, and other religions
   1 — 7: Christian denominations
   8 — 13: Jewish
   14 — : Other religions

Q. History—Church and secular

R. Social sciences
   ... Anthropology, sociology, psychology, etc.

A. Theology, Ecclesiology
   This section needs further subdivisions.

B. Liturgy—General
   General works
   1 — Periodicals
   2 — Comprehensive works, including history
   3 — Societies and organizations
   4 — Conferences and congresses
   5 — Dictionaries and encyclopedias
   6 — Bibliography

Documents
   9 — Conciliar documents
   10 — Roman documents, collected
   11 — Roman documents, individual, by date
   12 — National documents, by country, A-Z
   13 — Diocesan documents, by diocese, A-Z

123
Liturgical commissions and offices
(General works only; documents in B9-B13)

14 — General
15 — National
16 — Diocesan
17 — Parish
18 — Surveys and general statistical information
19 — By topic, A-Z

Reference materials and biography

21 — General collected writing
   and monographic series on the liturgy

   o Biography of liturgists
24 — Collected (A2)
25 — Individual (A3-Z)

Study and teaching

26 — General works
27 — Programs and courses, A-Z by sponsoring body,
    subarrange by date
28 — Text books, by date
29 — Use of media in instruction

Catechesis

33 — General
34 — Adult
35 — Adolescents
36 — Pre-adolescents
37 — Pre-schoolers

Special topics

40 — Worship
41 — Ritual element of worship
43 — Festive aspect of celebration
44 — Sign and symbol in liturgy
46 — Liturgical language
47 — Spirituality and the liturgy
48 — Participation in liturgy
49 — Liturgy and family life
52 — Creativity in worship
53 — Dance and the liturgy
54 — Drama and the liturgy
55 — Experimental liturgies
57 — New liturgical trends
58 — Use of media (audio-visual aids) in liturgy
60 — Contemporary problems in liturgy
62 — Ecumenical worship
C. Sources of Liturgy

1 — General works

Scripture

3 — Relation of scripture to liturgy
6 — Bible dictionaries and encyclopedias
7 — Versions, A-Z, subarrange by date
8 — Commentaries

• Old Testament

10 — Versions, A-Z
11 — Commentaries
12 — Individual books: arranged according to the canon by a number after a dash, e.g., A29-15 means Ezra, 15th book of the Old Testament; subarrange by date
13 — Commentaries (on individual books): use book number as above and cutter for author of commentary, omit date

• New Testament

14 — Version, A-Z
15 — Commentaries
16 — Individual books, as in Old Testament
17 — Commentaries (on individual books), as above

• Bible themes

20 — Collections of bible readings, general
21 — By topic, A-Z

Early Church and patristic sources

24 — General works
25 — Early liturgical texts
26 — Collected writings
27 — Individual writers, A-Z

D. Sacraments in General

1 — Comprehensive works
2 — History of the sacraments
3 — Theology of the sacraments
4 — Societies and organizations
5 — Conferences and congresses
6 — Dictionaries and encyclopedias
7 — Bibliography
9 — Sacramental discipline
10 — Pastoral theology of the sacraments

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Documents
14 — Conciliar documents
15 — Roman documents, collected
16 — Roman documents, individual, by date
17 — National documents, by country, A-Z
18 — Diocesan documents, by diocese, A-Z

E. Sacraments of Christian Initiation

Baptism
1 — General works
2 — Theology
3 — History
5 — Pastoral applications

Confirmation
7 — General works, including history
8 — Theology
10 — Pastoral applications

Eucharist
13 — General works, including history and theology
    • Liturgy of eucharistic celebration
15 — General works
17 — New order of Mass
19 — Commentaries on the Mass
(To be continued in Bulletin 59)

A firm step forward: While no system is perfect, the outline suggested above provides many valuable ideas for cataloguing libraries of liturgical resources.

Help wanted: May we ask you to take this list, and see how it fits your needs and situation. Are other classifications needed? Should some be subdivided further?

Ideas and suggestions may be sent to Sister Anne Murray, IBVM, Pastoral Center for Liturgy, 2661 Kingston Road, Scarborough, Ontario M1M 1M3. A revised edition of the classification system could be published in the Bulletin in due time.

This article will be continued in the next issue of the Bulletin.
Notes on cataloguing:

- **Author numbers:**

  After the initial S
  Second letter: a c e h i m o p t u
  Use number: 2 3 4 5 6 7-8 9

  After initial consonants (other than S)
  Second letter: a e i o r u y
  Use number: 3 4 5 6 7 8 9

  After initial vowel
  Second letter: b d l m n p r s t u y
  Use number: 2 3 4 5 6 7 8 9

- **Examples of author cutters:**

  Author's name  cutter
  Smith          .S 6  (m following S is designated by 6)
  Jones          .J 6  (o following initial consonant)
  Brown          .B 7
  Adams          .A 3

- **Examples of call numbers:**

  Jerusalem Bible
  C
  7
  .J 4 — no author, use title
  date

  Missale Romanum
  G
  1942 Benziger
  56
  hand missal
  .M 5 — use title
  1942

  Mass of the
  Roman Rite,
  13
  Jungmann
  .J 8
  Vol. I

  Worship,
  1974 issues
  1
  .W 6
  (1974)

  National Bulletin
  B
  on Liturgy
  1
  .N 3

  Sunday Mass Book
  G
  57
  .S 8
  1976

  Canadian Sacramentary
  G
  6
  .C 3 — no author, use country
  1974
PRAYER FOR ALL PEOPLE

God's people are called to pray for all people, and for all the needs of the universe, in order that God's kingdom may come among us. As his people of prayer, we have to show our concern for others and for their needs, including their salvation.

Each day we may pray for others in our own words, and remember some of these intentions:

For all the people presently living in this world.
For the people of God in his Church on earth.
For our pope and for the bishops of the world.
For our bishop.
For the priests and religious of our diocese.
For the people of our civil community and our parish.
For those who govern or lead or teach us.
For all who suffer in disaster or war.
For those who are crushed by injustice or other burdens.
For young and old, parents and children.
For the sick and the dying.
For young people preparing for marriage.
For those who have asked us to pray for them.
For other persons.
For those who have died.
For peace and harmony among nations.
For suitable weather and good crops.
For more vocations among the youth of our area.
For unity among all Christians.
For the conversion of sinners.
For other intentions.
For our personal needs.

After a few moments of silence, we may conclude our general prayer in these words:

Blessed are you, eternal Father,
maker of heaven and earth:
you have shown us your love
by calling us to be your beloved sons and daughters
and members of your holy people, your Church.

Listen to the prayers we offer to you,
and in your love for us,
grant what we ask in faith.

We give you glory and praise, eternal Father,
through Jesus your Son,
in the unity of your Spirit,
one God, for ever and ever.  Amen!