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PRAISE GOD
MORNING AND EVENING

National Bulletin on Liturgy
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This Bulletin is primarily pastoral in scope. It is prepared for members of parish liturgy committees, readers, musicians, singers, catechists, teachers, religious, seminarians, clergy, and diocesan liturgical commissions, and for all who are involved in preparing, celebrating, and improving the community's life of worship and prayer.

Editorial commentary in the Bulletin is the responsibility of the editor.

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Evening

Morning Prayer and Evening Prayer of the Liturgy of the Hours still are neglected in parishes and among lay members of the Church. This Bulletin describes a variety of ways of celebrating these liturgies, and explains the importance of Morning and Evening Prayer and their place in the total liturgical life of the Church.

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An Invitation To Prayer

Vatican II. In 1963 the bishops of the Second Vatican Council issued an invitation to the lay members of the Church — as well as to priests and religious — to pray what we now call the liturgy of the hours.¹ (Formerly this was often referred to as the divine office or the breviary.) The most important parts of the liturgy of the hours are morning prayer and evening prayer.

Pope Paul VI expanded on this point a few years later. He stated that the liturgy of the hours “is the prayer of the whole people of God,” and went on to draw the conclusion that “the hours are recommended to all Christ’s faithful members.”²

The General Instruction of the Liturgy of the Hours continues this theme, declaring that the ecclesial nature of this prayer “stands out most strikingly” when it is celebrated by the entire local church, that is by the bishop surrounded by the priests and all the people.³ Recognizing that the parish is the focus of church life for most people, the *General Instruction* expresses the hope that “wherever possible . . . the faithful should celebrate the liturgy of the hours communally in church. This especially applies to parishes.”⁴

Many occasions. The same document goes on to invite the faithful to celebrate part of the liturgy of the hours wherever groups of the laity are gathered together. Finally, “it is of great advantage for the family to celebrate some parts of the liturgy of the hours as occasion offers.”⁵

Basic liturgical principles. In making an invitation to the whole Church to celebrate morning and evening prayer, several other basic principles of the renewed liturgy are assumed but need to be kept in mind. One is that full, active, conscious and fruitful participation of everyone is a basic principle of the liturgy of the hours as well as of the eucharist. In addition, communal celebration is to be preferred to private celebration. This best shows that liturgy is the prayer of the Church. Finally, music is intrinsic to liturgical celebration, and not just a nice addition; this is especially true of the liturgy of the hours.

The Response. By and large, the lay members of the Church have not taken up this invitation to celebrate the liturgy of the hours, though there are some notable exceptions.

¹ *Constitution on the Liturgy*, no. 100 [DOL 100]. (DOL refers to *Documents on the Liturgy 1963-1979. Conciliar, Papal, and Curial Texts*, prepared by the International Commission on English in the Liturgy [Collegeville: Liturgical Press 1982]).

² Paul VI, *Apostolic Constitution Laudis Canticum*, 1 November 1970, no. 1 [DOL 3418] and no. 8 [DOL 3427].

³ *General Instruction of the Liturgy of the Hours* (GILH), no. 20 [DOL 3450].

⁴ GILH, no. 21 [DOL 3451].

⁵ GILH, no. 27 [DOL 3457].

This issue of the Bulletin is devoted to this question. To be more specific, we will be concerned with the most important parts of the liturgy of the hours, namely morning prayer and evening prayer. (These are also known as morning praise and evensong, or as lauds and vespers; these names will be used interchangeably.)

Communal, sung celebration. In addition, we will be concerned primarily with the communal celebration of these Hours, rather than their private recitation. Finally, we will be much concerned with the fact that these liturgies are meant to be sung, and with musical resources that can promote their singing.

Previous issues of the Bulletin have laid a strong foundation. Bulletin 58 (*Day By Day We Give Him Praise*, March-April 1977) described the liturgy of the hours, enunciated the principles that guided the renewal of this liturgy, and went into its history in some detail. This issue is well worth re-reading. If it is not available, issues can be obtained from the address given inside the front cover.

Music and religious communities. Bulletin 72 (*Music In Our Liturgy*, January-February 1980) considered the musical celebration of morning and evening prayer at some length, and Bulletin 90 (*Religious Communities Celebrate Liturgy*, September-October 1983) considered the celebration of morning praise and evensong as it specifically concerns communities of religious. (See also Bulletin 100, 1985, p. 241). Finally, Bulletin 77 (*Sunday Eucharist II*, January-February 1981) promotes the liturgy of the hours and relates it to the Sunday eucharist.

Understanding the problem. There are many reasons why the communal, sung celebration of morning prayer and evening prayer has not yet "caught on" with the lay members of the Church. Some of these are legitimate and need to be addressed positively. Others, perhaps, need to be challenged. Many of these reasons will be considered later in this issue.

A rationale. First, however, it seems appropriate to make a case for the liturgy of the hours. What is it all about? Why is it to be valued? What does it mean to call it the prayer of the Church?

Shape and content. After such basic principles are considered, we are then better able to view the shape and content of morning praise and vespers and make practical suggestions for their celebration.

Two points will be assumed. One is that there is no competition between the liturgy of the hours and the eucharist, at least theologically. Both are important, both are part of the great tradition of the Church's prayer. Whatever is said about the importance of the liturgy of the hours is not meant to detract from the eucharist.

Priests and religious. The second is that although we promote the communal, sung, celebration of morning prayer and evening prayer by lay people, we accept that most priests will continue to celebrate this liturgy privately. Furthermore, we accept that for some time to come the liturgy of the hours will continue to be a more important part of the lives of priests and religious than of lay people.

Meaning and Value of Morning and Evening Prayer

A need to understand. It is unlikely that many lay people will seek to celebrate morning praise and vespers until they understand the meaning of these liturgies and appreciate their value.

A need to be convinced. It is not enough simply to say that the liturgy of the hours is a good thing for lay people; they have to become convinced of its worth. It is also not enough to say that this liturgy has a long tradition and is precious legacy of the Church; lay people have to be convinced that it is a value for them today.

A cogent and convincing rationale needs to be taught, one that resonates with the religious experience of lay Christians today and one that they will welcome. An attempt is made here, therefore, to sketch a rationale for morning and evening prayer, and to do so in a form that can be communicated to lay people. We consider this matter under three main headings:

- Jesus Christ and Prayer
- Christ's Church and Prayer
- Morning and Evening and Prayer

Jesus Christ and Prayer

Christ Jesus, High Priest of the new and eternal covenant, taking human nature, introduced into this earthly exile the hymn that is sung throughout all ages in the halls of heaven. He joins the entire human community to himself, associating it with his own singing of this canticle of divine praise.¹

Jesus was a man of prayer. He experienced the presence of God in his life, and responded in praise and thanksgiving. He saw the needs of the children and women and men around him, and responded in petition and intercession, confident of the love of God for all people.

Jewish prayer. Praise and intercession were part of the life of Jesus as a Jew of the first century. He grew up with the many brief prayers with which

¹ *Constitution on the Liturgy*, no. 83 [DOL 83].

Jewish tradition fills the day. Of special significance were the prayers at meals, especially at the Sabbath supper: the shorter grace over bread, and the longer grace over wine. Jesus worshipped weekly in the local synagogue, and the great festivals of the Jewish liturgical year he celebrated either at home or in Jerusalem, the city of the Temple.

Son of God. Praise and intercession were part of the life of Jesus as God's dearly beloved Son, whom we recognize also as the Word and the Christ, truly human and truly divine. His intimate relationship with the God whom he sometimes addressed as his dear *Abba* — Dad — was expressed in prayer, as was his consciousness of the needs of the people among whom he lived his daily life.

Jesus' life of ministry. Praise and intercession were part of the life of Jesus as he carried out his mission to show God's love for all people. Today we are especially conscious of Jesus' ministry to the people of his time and place. He healed the physically and mentally ill, raised the dead, restored broken relationships, calmed anger and brought inner peace, comforted the afflicted and challenged the comfortable. He taught, gave good example, lived simply, associated with all kinds of people but especially with the poor and outcast. He fed the hungry and nourished people's deeper hungers as well.

Prayer was part of Jesus' ministry. Everything that he did was not only accompanied by prayer, but arose out of prayer and in turn gave rise to prayer. Prayer was not an extra, added onto other forms of ministry. It was intrinsic and central to everything else he did. If his ministry reflected who Jesus was even more than what he did, that is true also of his prayer. Prayer was part of the active ministry of Jesus.

At the end of Jesus' life. Christ prayed in praise and intercession as he approached his death, and as well, after his resurrection. He prayed at the Last Supper, in the garden, on the cross.

Prayer of Christ in heaven. Finally, biblical writers are confident that the risen and ascended Christ continues to pray in praise and intercession even in heaven. The Book of Revelation envisions the saints as being joined with Christ in a great liturgy of praise and petition before the throne of God.

The Church and Prayer

[Christ] continues his priestly work through the agency of his Church, which is unceasingly engaged in praising the Lord and interceding for the salvation of the whole world. The Church does this not only by celebrating the eucharist, but also in other ways, especially by praying the divine office.

When this wonderful song of praise is rightly performed . . . then it is truly the voice of a bride addressing her bridegroom; it is the very prayer that Christ himself, together with his Body, addresses to the Father.

Hence all who render this service are not only fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ's Bride, for by offering these praises to God they are standing before God's throne in the name of the Church, their Mother.²

The Church Prays

Pray always. Just as Christ cannot be thought of without remembering his prayer of praise and intercession, that is also true of Christ's Church. When Jesus trained his disciples to minister in his name, prayer as well as healing and feeding others was part of this education and preparation. To continue his ministry after his death it would be necessary to "pray always." Jesus taught his disciples to pray: "When you pray, pray like this," and he gave them the Lord's Prayer as model.

The early Church. And that is how it has been from the earliest days of the Church to the present: the Church is a community of prayer as well as a community of active ministry. Ministry requires prayer; prayer requires ministry. The early Church, as shown to us in the Acts of the Apostles and in Paul's letters, gathered regularly to praise God and pray in intercession. Our knowledge of Church history tells us that local church communities came together for prayer daily as well as weekly.

Daily communal prayer. In their daily and weekly communal prayer as well as in other aspects of Church life, Christ's disciples down through the ages have:

- witnessed to the love of God in Christ
- manifested the presence of the Holy Spirit
- continued Christ's own ministry of prayer
- proclaimed the Good News
- continued — in a sacramental way — Christ's life in the world.

We are called to prayer and empowered by the Spirit to carry out this holy and human work. It is a privilege as well as a responsibility. Our prayer is participation in the servant ministry of Christ as priest. Today we are increasingly conscious that all the baptized are gifted for ministry. Prayer is part of that ministry, it prepares for and arises out of other forms of ministry. In prayer we respond to the presence of God in our lives and the lives of others. In prayer we respond also to our own needs and those of others.

The prayer of Christ's Church is not simply the private prayer of individual Christians, though this is very important as well. The prayer of the Church is first and foremost something that is visibly that of the Church: that is, it is communal prayer. It is the prayer of two or three gathered in Christ's name, and most especially, the prayer of an entire local Christian community with its bishop, presbyters and deacons. As the *General Instruction* states:

² *Constitution on the Liturgy*, nos. 84-85 [DOL 84-85].

The example and precept of our Lord and the apostles in regard to constant and persevering prayer are not to be seen as a purely legal regulation. They belong to the very essence of the Church itself, which is a community and which in prayer must express its nature as a community.

Though prayer in private and in seclusion is always necessary and to be encouraged . . . there is a special excellence in the prayer of the community.³

Liturgy of the Hours

Eucharist and morning and evening prayer. The tradition of regular communal prayer by the Church has continued down through the centuries and continues today. In shape it has taken two forms. One is the eucharist, originally celebrated primarily on Sunday and later more and more on weekdays as well. The second, with which we are concerned here, is the prayer of praise and intercession celebrated especially at morning and evening. This prayer consists of hymns, psalms, canticles, intercessions and other prayers, and it has been central to the life of the Church. The rule has been, eucharist plus morning and evening prayer constitute the core of the prayer of the Church.

Historical developments. In the course of time two important changes took place in the daily prayer of the Church.

- Under the influence of the growing monastic movement, daily prayer became longer and more complex.
- For a variety of reasons, lay people participated in daily prayer less and less as time went on, hence it became increasingly the prayer of clergy and religious.

Participation of everyone in worship was the major principle of Vatican Council II's program of liturgical renewal. We are all aware of how marvelously that has affected the celebration of the eucharist and other sacraments and rites of the Church. Applying the principle of participation to morning and evening prayer up to now has been a slower and less successful process.

A clerical image. Part of the problem is that for most lay people, the principal expression and main image of the liturgy of the hours is that of the priest alone with his breviary. It is a clerical and private — not communal — image. Or they may think of it as something that takes many hours in the life of monks. And we must be honest about this. Though Vatican Council II and the *General Instruction of the Liturgy of the Hours* invite and promote the celebration of morning and evening prayer by the laity, they emphasize its recitation by priests even more vigorously. For priests and some religious it is an obligation, whereas it seems only a pious hope that lay people will participate in it. Though this may be realistic at a practical level, the present situation seems to reflect two different ecclesiologies.

³ GILH, no. 9 [DOL 3439].

The Prayer of the Church.

For laity as well as clergy. How should lay people today understand the concept that morning and evening prayer are the prayer of the Church, and therefore their prayer too? First, "the prayer of the Church" does not mean a lot of prayers imposed by church authorities. Historically, we know that for many centuries lay Christians cherished and celebrated morning and evening prayer regularly. Before daily mass came to be common, morning and evening prayer furnished the core of lay people's daily diet of prayer.

The Church constituted by prayer. Vatican Council II stated once again the ancient principle that the Church is defined and constituted — in part — as a community that worships together. Furthermore, it stated that this prayer includes eucharist, morning and evening prayer, and private prayer. Without a vigorous and varied life of communal prayer, the Church becomes less visible, less able to be the sacrament of Christ in the world today. This Church is the community of all the baptized, and not just the clergy and religious.

Lay responsibility. Vatican Council II said that the clergy and religious must not usurp the responsibilities and privileges of the laity, but as well that the laity must not shirk their own responsibilities.

Source and summit. Communal prayer — liturgy — is related to other aspects of Church life, such as education and service to those in need, as source and as summit. It is important to note that the concept of "source and summit" applies to the whole liturgical life of the Church, and not just to the eucharist. Thus morning and evening prayer as well as eucharist both support and arise out of the more active ministries of the Church. As the *Constitution on the Liturgy* states:

The liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fount from which all the Church's power flows. For the aim and object of apostolic works is that all who are made children of God by faith and baptism should come together to praise God in the midst of his Church, to take part in the sacrifice, and to eat the Lord's Supper.⁴

For all members of the Church. Since all are now seen to have some responsibility for the ministry of the Church as a whole, everyone needs also to enter into its liturgical life as fully as possible.

Morning and Evening and Prayer

Why pray in the morning and in the evening? What kind of prayer is the morning and evening prayer of the Church's long tradition? The following two statements will begin to answer these questions; then we will examine their meaning and consequences in detail.

⁴ *Constitution on the Liturgy*, no. 10 [DOL 10].

- Morning prayer and evening prayer are not simply celebrations that take place at these times of day. Instead, morning and evening are what these liturgies are all about.
- Morning prayer and evening prayer are liturgies of the Church and hence celebrations of Christ's paschal mystery.

Morning and Evening

The rhythm of life. Morning and evening — the times of the day near sunrise and sunset — are significant aspects of the natural rhythms of the world and of human life. These “hinges” of the day also speak to us of Jesus Christ.

God's creation. In the morning and the evening we are more conscious of God's creation than we are in the middle of the day or the middle of night. We awake appreciating the rest that body and mind have experienced (at least this is usually the case). We are conscious of the increasing and decreasing light, the change in length of shadows, the coolness of day's beginning and end in contrast to the greater heat and light of midday. We see the colors of the sky better, and look up to see what the weather might be. We are aware of the change in length of days and the succession of seasons.

God our creator. We are also conscious of ourselves as part of God's creation. As we prepare for bed and arise from sleep we are particularly conscious of our dependence on our creator. As we dress and undress, bathe, comb our hair, shave, and apply cosmetics, we are more conscious of our bodies than at other times. We know that they have been given to us; they are not our own creations.

Disciples of Christ. We are more aware of ourselves as children of God, as sisters and brothers of Jesus Christ, as enlivened by the Spirit, as persons who have Christian vocations and ministries to live out. In the morning we look forward to the opportunities and responsibilities, the ups and downs, of the coming day, conscious that we will be Christ's hands and feet and voice today. And at the end of the day we reflect on how well or how inadequately we have carried out this vocation.

Light of the world. Finally and especially, in the rising of the sun we can recognize daily the one who is the true light of the world: Jesus Christ. Early Christians readily applied the symbols of sun and of light to Christ. The light Christ gives is salvation, and we receive this when we are baptized. Baptism in fact was once called “illumination.”

The resurrection. The rising of the sun is also a symbol of the resurrection of Jesus Christ. In the words of St. Cyprian, “We must pray in the morning in order that our prayer may celebrate the resurrection of the Lord.”⁵

Praise in the morning. It is especially because of the strong Christological symbols that are inherent in morning prayer that this liturgy is so much oriented toward praise. Psalms of praise, as well as joyful hymns, are at its centre.

⁵ Clement of Rome, *Epistula ad Corinthios* 24. Quoted by Dalmais et al., *The Liturgy and Time* (Collegeville: Liturgical Prayer 1986) 169.

Light in the darkness. If the symbol of Christ as light applies first of all to the rising of the sun in the morning, Christians applied it as well to the lighting of lamps as the darkness comes. Christ is the light of the world that exists in the midst of darkness. Perhaps this was appreciated more before the advent of electric lighting, but there is something about light in the midst of darkness that is significant for us still. Whether we experience a full moon, bright stars or northern lights, a good fire when camping, a flashlight or street lights when walking in the dark night, we are conscious of our need for light. And as with hunger, our physical needs are signs of our deeper need for Christ.

The evening pause. Evening is also when most people cease their work and daily chores, and it is only natural to look back and reflect on how the day has gone. And such reflection includes one's daily life in the Spirit of God. As St. Basil said, "At the end of the day we are to thank God for the benefits we have received from him and the good actions we have been fortunate enough to do."⁶

Repentance. Evening prayer also has a note of repentance about it, for we recall the failings and weaknesses of the day, and our moments of unfaithfulness and hardness of heart. This theme is expressed in part through the traditional evening psalm: "I have called to you, O Lord . . . Set a guard over my mouth, O Lord" (psalm 141).

The future. Finally, the fading of light in the evening, and our increasing reliance on artificial light, directs our minds and hearts to the future. We pray for the realization of God's reign, when we will experience in all his fullness the Light that will never be extinguished. Again in the words of St. Cyprian:

At the moment when the sun and day of this world disappear, we pray that light may nonetheless be ours. We ask for the coming of Christ and the gracious manifestation of eternal light. Christ is the true Sun, the real Day.⁷

The voice of Christ. To all of this we are called to respond in praise and intercession. And the voice of praise and intercession is not the voice of the Church alone, but of Christ himself.

- Praise to God our creator and creator of the whole world.
- Praise to God who cares for us, enlivens us, holds us in the palm of his hand.
- Praise to God who gives us the opportunities and challenges of each day, who calls us to live out our baptism and gifts us in the Spirit so that we are able to pray and serve others.
- Praise to God for Jesus Christ, who is our light in the darkneses of human life, whom God sent to manifest God's love for each person and the entire world.
- Intercession that the day ahead may be consecrated to God's work and will for us.

⁶ Basil of Caesarea, *Regulae fusius tractatae*, Qu. 37, 3. Quoted by Dalmais *et al.*, see ref. 5.

⁷ Clement of Rome, see ref. 5.

- Intercession that we will be faithful in loving God and serving others; in walking in Jesus' footsteps and being conscious of the inspiration of the Spirit.
- Intercession that God may touch all the needs of those who suffer physically or spiritually.
- Intercession that our own weaknesses and failures may be forgiven and washed away by the love of God.

Liturgical Prayer

As liturgies of the Church, morning and evening prayer are trinitarian, they are celebrations of Christ's paschal mystery, and they touch our everyday lives.

Father, Son and Holy Spirit. As with other liturgical prayer, morning and evening prayer are addressed to God, through Jesus Christ, and in the Holy Spirit. We praise God for the uncreated Word, Jesus Christ, and for the Spirit.

Through Christ. We pray in praise and intercession through Jesus Christ the mediator, our elder brother and head of the Church. We unite ourselves with his prayer, and carry forward his own ministry of prayer. Most importantly, Christ is really present in the praying community, the Church, when we join with others in these liturgies.

Christ is always present in his Church, especially in its liturgical celebrations. He is present when the Church prays and sings, for he promised: "Where two or three are gathered together in my name, there am I in the midst of them."⁸

In the Spirit. We are able to pray in praise and thanksgiving only because we are empowered and moved by the Holy Spirit, who lives in the Church and gives us life.

Paschal Mystery

The death and resurrection of Jesus Christ, which we refer to as the paschal mystery, is the central event of our faith. And it is the paschal mystery which Christians always celebrate in our communal prayer. Christ is the inspiration and focus of our worship, and it is his death and resurrection that is especially significant for us.

The paschal mystery for us today. Our liturgies of morning and evening prayer, like other liturgies, look back in time to the Good Friday and Easter Sunday of history. But in the Spirit we today can be incorporated into — can participate in — the mystery revealed by Christ's death and resurrection. Our morning and evening prayer are "memorial" prayers in which Christ's death and resurrection come into the present in a mysterious but effective way.

⁸ *Constitution on the Liturgy*, no. 7 [DOL 7].

The reign of God. Jesus Christ preached and proclaimed God's reign or dominion which is to come at some future time unknown to us. At the same time he also revealed it in his own person and actions. Our liturgical celebrations of his death and resurrection also look forward to and prepare for God's coming reign — but also reveal it a little in their very celebration.

Daily Life

The purpose of the liturgy of the hours is to sanctify the day and the whole range of human activity.⁹

Sanctification of the day. This phrase does not mean to make holy what is evil or profane, nor does it mean to make God present where God otherwise would not be. Rather, it is to recognize the day as God's creation, as the place and time in which we carry out the ministry of Jesus Christ today, the environment in which the Spirit moves. It is to celebrate and proclaim that God is with us, that God's love motivates our daily lives. It is to recognize the challenge and privilege of working each day to prepare for the coming of God's reign.

Our everyday lives are moved and animated by morning and evening prayer because in these liturgies of the Church the power of Christ's death and resurrection comes from the past to touch us today. The obedience to God and love for others that brought Christ to his death and were recognized in his resurrection move us each day to be faithful to God's will for us and to reach out in service to others.

Oriented toward the future. Morning and evening prayer touch our everyday lives because they keep us pointed toward God's reign, which is not yet present. We hear the kingdom proclaimed, we experience it in a real yet incomplete way, we are called to pray and work for its coming as the hours of the day go by.

For the whole person. Morning and evening prayer are not intellectual exercises or classroom experiences. Instead they touch our whole person and call our whole person to praise and intercession.

Prayer and ministry. Daily worship requires daily ministry; daily ministry requires daily worship. Communal worship requires communal ministry; communal ministry requires communal worship.

Helpful Reading

General Instruction on the Liturgy of the Hours, translation and Commentary by Willian A. Jurgens (Collegeville: Liturgical Press 1975). The *General Instruction* is also found in DOL, section 426.

"Day by Day We Give Him Praise," *National Bulletin on Liturgy* 58 (March-April 1977).

⁹ GILH, no. 11 [DOL 3441].

J. D. Crichton, *Christian Celebration: The Prayer of the Church* (London: Geoffrey Chapman 1976). Reprinted in the one-volume edition of Crichton's under the general title *Christian Celebration* (London: Geoffrey Chapman 1981).

Extensive reading lists were included in Bulletin 58, and will not be repeated here. The following are a few newer references, listed in order of year of publication.

James A. Mongelluzzo, "Day by Day we Praise You" *Pastoral Music* (August-September 1980) 14-17.

The Liturgy of the Hours (Study Text VII) (Washington: Bishops' Committee on the Liturgy 1981).

Anne Field, ed., *Directory for the Celebration of the Work of God. Guidelines for the Monastic Liturgy of the Hours Approved by the Benedictine Confederation* (Riverdale: Exordium Books 1981).

"Liturgy of the Hours for Parish Use," *Pastoral Music* (June-July 1982) (entire issue)

Robert Taft, "'Thanksgiving for the Light.' Toward a Theology of Vespers," in *Beyond East and West. Problems in Liturgical Understanding* (Washington: Pastoral Press 1984) 127-149.

Robert Taft, *The Liturgy of the Hours in East and West. The Origins of the Divine Office and its Meaning for Today.* (Collegeville: Liturgical Press 1986).

Irenee Henri Dalmais, Pierre Jounel and Aime Georges Martimort, *The Liturgy and Time* (Vol. 4 in the series *The Church at Prayer. An Introduction to the Liturgy*, edited by A. G. Martimort) (Collegeville: Liturgical Press 1986).

Dominic F. Scotto, *The Liturgy of the Hours. Its History and its Importance as the Communal Prayer of the Church after the Liturgical Reform of Vatican II* (Petersham: St. Bede's Publications 1986).

George Guiver, *Company of Voices. Daily Prayer and the People of God.* (London: SPCK 1988).

Whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, it is to be stressed that this way of celebrating them is to be preferred, as far as possible, to a celebration that is individual and, so to speak, private.

Constitution on the Liturgy, no. 27 [DOL 27]

Difficulties and Opportunities

Evaluate the situation. In order to effectively promote the communal, sung celebration of morning praise and evening song by lay people today, it is wise first to consider the obstacles that stand in the way of this practice. To be really helpful, such an evaluation should be as honest and as specific as possible.

Obstacles to Celebration

Not a living tradition. First, lay people generally — and especially the younger generation — do not understand what the liturgy of the hours is, its rationale, or why it might be important for them. They have not received the invitation of the Council and popes in any serious way. In addition, morning and evening prayer are not living traditions among laity; few have ever experienced them.

People are busy. There are also serious difficulties in gathering lay people for daily communal prayer. Except for Sunday eucharist, it seems that contemporary parishioners rarely gather in large numbers. Some reasons for this lie at the practical level. People are busy, they have many responsibilities, and there are many distractions in their lives.

Little community consciousness. Other reasons have to do with parish structures. Many parishes are large, hence many people live some distance from the church. It takes extra time and effort to travel there and public transportation may not be available or convenient. At some times of day, safety may be a question. Increasingly, parishes may be understaffed. The size of some urban parishes may contribute to a low degree of communal consciousness.

North American culture is itself an additional obstacle to the celebration of morning and evening prayer. The individualism and consumerism that it promotes hinders all liturgical celebration. Add TV and sports, and it seems that little time is left for daily worship.

Only the eucharist. When lay people do worship together on weekdays, it is usually the eucharist that they celebrate. On the one hand the Church officially promotes daily eucharist, and one does not wish to criticize this chief form of liturgical celebration. However, neither Council nor popes ever intended that mass become the only form of public worship or communal celebration, but for many this is what has happened. The liturgical diet has become unbalanced.

The rhythm of the day. Two other difficulties related to the lives of lay people today also need to be mentioned. Some question if contemporary North Americans are sufficiently attuned to the natural rhythm of the day, espe-

cially the rising and setting of the sun, to make morning and evening prayer meaningful. With alarm clocks and electric light, are sunrise and sunset of diminished importance in people's consciousness?

Relevance to daily life. In addition, there is for some a perception that the liturgy of the hours is not relevant to the daily lives of lay people, but simply extra prayers to say. To stress the antiquity of the practice of morning and evening prayer is to suggest to some that it will not support or arise out of the daily lives and ministries of lay Christians in the late twentieth century.

The official rites. Other difficulties have to do with the liturgical celebration of morning prayer and evening prayer. The present official rites sometimes have a bad reputation among those lay people who know anything about them. They appear complex and forbidding, and the liturgical book required is not inexpensive. A lot of training seems to be required.

The psalms. Using the psalms as prayer may be new to some lay people, and may be difficult at first.

Models of the celebration of lauds and vespers that lay people are exposed to are not always the best. The most common is the private recitation of the liturgy of the hours by priests. While this has a legitimacy for them, it is not a good model for communal, sung celebration by lay groups. While some communities of religious celebrate morning praise and evensong very well and could provide a good model, these celebrations are not widely accessible to the laity.

Few leaders. Finally, there are problems associated with leadership. As a sung liturgy, musicians who understand and feel the spirit of morning prayer and evening prayer, who are familiar with appropriate musical resources, who can teach these to a congregation, and who can effectively lead the assembly in sung prayer are required — and not always available.

Priests, who are called on to provide leadership here as elsewhere, rarely experience the communal, sung celebration of morning and evening prayer themselves, and may not know how to lead or promote it. Some may not value the liturgy of the hours highly, and when they balance the time and energy necessary to promote it against their many other responsibilities, these liturgies receive a low priority. Not many religious or laity are equipped to provide leadership either.

Leaders not experienced. Without leaders who have had good experiences themselves, who understand the rite and appreciate its value, it is difficult to initiate the celebration of morning and evening prayer in parishes.

Opportunities for Celebration

Good News. The picture is not entirely bleak, however. The good news is that the communal, sung celebration of morning and evening prayer is taking place in our parishes — though as yet on a small scale. Lay people who have experienced these liturgies value them and are telling their friends and neighbors. Slowly — very slowly — the invitation issued by the Council is being accepted. But of course there is far to go.

Good advice. Those who have been pioneers in the promotion of morning and evening prayer are able to tell us several things about getting started. One is that we need not try to introduce both morning praise and evensong at the same time; it may well be better to deal with them separately. Some parishes do celebrate both, but most find that vespers is more popular.

Plan to succeed. It is helpful to have a positive attitude and be optimistic about introducing lauds and/or vespers. Others have done it, why can't we?

Sell it. Education and promotion are necessary. Bulletin inserts, remarks from the pulpit, education of the parish liturgy committee: take every possible opportunity to say that morning and evening prayer are important, valuable and have the support of the pastor and entire parish staff.

Be persistent. Don't give up. Of course these liturgies will not be smashing successes at first. Hopefully, word will spread and more people will come in due course. But be sure that the quality of celebration is high at all times.

Select a significant occasion. Start with seasons and days when people are more likely to think of Church and of prayer. Thus think of promoting morning and evening prayer during Advent, Lent and Eastertide, and perhaps on the major feasts of the liturgical year.

Other special occasions should be seen as opportunities to introduce morning or evening prayer. Retreats, special school liturgies, clergy meetings and retreats are some of these. The bishop should preside at vespers in the cathedral once in a while. Use evening prayer as the basis of a lenten series on prayer.

Go to the people. If people are not likely to make a special effort to come to church just for evening prayer, then take this liturgy to gatherings that are already occurring. It is quite feasible to begin committee meetings with a brief form of evening prayer, for example.

When daily mass is not possible, lead the assembly in morning or evening prayer instead of sending them home or having a liturgy of the word.

Groups that come together for prayer can be invited to celebrate morning or evening prayer at least occasionally instead of, or in addition to their regular forms of prayer.

A convenient time and place. Entice people to come together for morning and evening prayer by making the time and place as convenient as possible for them. Young mothers in a neighborhood after children and spouses have gone for the day; the elderly in lodges or institutions; shift workers etc. Have lauds or vespers in their homes, and on their schedules.

Involve a core group. Involve the parish liturgy committee or some other appropriate group in thinking about and planning to introduce morning and evening prayer. Foster a commitment and generate real interest in this project. The members of this group should personally invite other parishioners to participate.

Recruit a leader. Find someone who will take responsibility for these liturgies and who is not overburdened with too many other things. He or she should deal with the more practical matters and keep the momentum going.

Rehearse a core group. Be sure that a small group of people know what it is all about, and feel comfortable leading these liturgies. The leaders should become quite comfortable with the rites. These people must know what is happening through study, reflection and their own liturgical experiences.

Good first experiences. It is important that people's first experience of morning and evening prayer be good experiences.

All easier said than done, but, experience tells us that it is possible, and that it is worthwhile.

Helpful Reading

The following give good practical ideas for promoting the celebration of morning and evening prayer in the parish.

Michael Joncas, "How I Make It Work," *Pastoral Music* (vol. 6, no. 5, June-July 1982) 7-8.

The Liturgy of the Hours (Study Text VII) (Washington: Bishops' Committee on the Liturgy 1981).

Laurence Mayer, *Morning and Evening Prayer in the Parish* (Chicago: Liturgy Training Publications 1985).

James A. Mongelluzzo, "Day by Day we Praise You," *Pastoral Music* (vol. 4, no. 6, August-September 1980) 14-17.

C. P. Mudd and Fred Moleck, *Daily Praise. Models for Returning the Prayer of the Church to the People* (Nashville: Pastoral Arts Association 1981).

Alan D. Scheible, "Daily Prayer for the Parish: Simple, Rich, Repetitive" *Pastoral Music* (vol. 6, no. 5, June-July 1982) 9-11.

In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. John 1: 4-9 RSV

I am the light of the world; he who follows me will not walk in darkness, but will have the light of life. John 8: 12 (9: 5) RSV

Shape and Content

It is not enough to provide a rationale for morning and evening prayer. It is also necessary to have forms of these liturgies that provide good liturgical experiences for contemporary lay people and that are accessible to them. At the present time, the best way to do this is not settled, and a number of approaches have been suggested. Why is there this uncertainty?

Tradition and Adaptation

The contemporary process of liturgical renewal has proceeded by first recovering the best elements of the tradition of the Church's worship, and then adapting these to modern needs so that they become the best possible communal prayer for people today. In the case of morning and evening prayer the tradition is complex and the adaptation that has been carried out has not suited everyone.

Two Traditions

Historical development. Though morning and evening prayer have been celebrated since the earliest years of the Church, the ways they have been celebrated have varied considerably over the centuries. Only within the last few decades has the history of these liturgies been unraveled in much detail (and there is much still to be learned). This research has revealed that our history has encompassed two major traditions with respect to the structure and content of lauds and vespers, and not simply one.

Cathedral or parish structure. The tradition that developed first but which for all practical purposes died out a number of centuries ago, is often referred to today as the cathedral or parish form (for short we will simply say "cathedral form"). It is relatively simple, much of it can be memorized, it appeals to the whole person, it emphasizes praise and intercession, and it is clearly tied to morning and evening.

Monastic structure. A later practice, but the one that predominates today, is that of the monastic tradition. It is more complex, emphasizes the recitation of much or all of the psalter in the course of between one and four weeks, includes the reading of other parts of the bible, and includes many biblical canticles.

Similarities and combinations. The contrasts between the two traditions should not be overstated; they are similar in many respects, and versions that combine elements of both are known historically and are in use today.

The present official rites. Though the present official rites of morning and evening prayer are considerably simpler than those used previously, they still are fundamentally monastic forms. The rediscovery of the cathedral tradition did not influence the reform of the official liturgies of lauds and vespers.

Most suitable for laity? Many pastors and liturgists believe that the forms of morning and evening prayer presented in the official edition of the liturgy of the hours, and prayed by priests and some religious, are not the best forms for lay people or for parish use. They are too complex, the liturgical book is quite expensive, and many believe that they do not present the best prayer experience for contemporary lay persons.

This is not to say that the official liturgies are not suitable or even ideal for monks, priests and other religious. They may be entirely suitable for those who pray the entire liturgy of the hours and do so day after day, year after year, especially when they can sing their prayer. That is not the question here. It is rather, are the official forms best for lay people? Are there better structures?

Principles of Adaptation

What principles might best guide the adaptation of traditional monastic or cathedral forms of morning and evening prayer for their celebration by lay people today? The quality of prayer that results is the principal concern, and this can be influenced by such factors as complexity, simplicity, familiarity, variety, frequency of celebration, balance between verbal and non-verbal elements, length, etc.

The question of complexity. Complexity is not a drawback because lay people are ignorant or incapable of learning how to use the official books. It may be a problem, however, because it can affect the quality of prayer that lay communities may experience. Having to worry about ribbons and turning pages, about antiphons and responsories and collects, variable verses and responses, etc., can distract from the point of it all — communal prayer, especially if lauds and vespers are celebrated only occasionally. For those who do celebrate these liturgies frequently, of course, complexity can be a value because it provides variety and combats boredom.

The question of simplicity. The opposite of complexity might be termed simplicity, and it can be a value if it leads to familiarity, ease of use, and useful repetition. However, a simple liturgy may become boring if used too frequently.

Values in tension. These several factors exist in tension one with another, and all have their positive and negative dimensions. They need to be kept in balance, and how to do this best will, needless to say, lead to differences of opinion and judgment. In addition, what may be best in one circumstance may not be so suitable in another.

Adaptations for lay use. Three approaches have been taken to adapt the official rites of morning and evening prayer to make them more appropriate for lay people, especially those with little or no previous experience with

these liturgies. It needs to be pointed out that the *General Instruction of the Liturgy of the Hours* permits and encourages this kind of adaptation, and that nothing precludes lay people from moving on to use the full official rite at a later date should they desire to do so.

Simplified monastic liturgy. One approach has been just to simplify the present full official rite of morning and evening prayer. Thus one retains a monastic approach, but the result is easier to use and more accessible to beginners.

Return to a lay style. The other approach has been to put the monastic tradition of morning and evening prayer aside, and return to (or reconstruct) a cathedral form of these liturgies.

Combining cathedral and monastic styles. The third approach is to carry out the type of simplification alluded to above, but then to combine features of the two traditions.

In simplifying the official rite, or in opting for the cathedral form or some combined form, it is not just a case of cutting out elements at random. The rationale for such adaptations can be better understood by seeing how they deal with the use of scripture and how they relate to different dimensions of liturgical time. The simplifications that are made should arise out of the nature of these liturgies themselves.

Using the entire psalter. Monastic morning and evening prayer include virtually the entire psalter, to be used over a four week period. In addition, there is a scripture reading and reflection on it at each of these liturgies. A number of biblical canticles are used, with the daily use of the canticle of Mary and the canticle of Zechariah. Thus these liturgies have tended in the direction of liturgies of the Word.

Only a few psalms. In contrast, simplified monastic forms as well as the cathedral form use only a few psalms, and tend to use them frequently; this makes them easily memorizable. Canticles may not be used at all. Without the "distraction" induced by the extensive use of psalms and readings, the relationship of lauds and vespers to morning and evening becomes much clearer.

Relationship to liturgical time. Monastic morning and evening prayers are related to time in a number of ways. Of course, they are celebrated at morning and evening, though this is not necessarily alluded to in the texts used. They are also linked to the week and month, inasmuch as the psalms and many canticles are arranged in four weekly series, to be repeated each month. Finally these liturgies are related to Sunday, to the seasons of the liturgical year, and to the sanctoral cycle. These multiple relationships require the inclusion of many special antiphons, verses and prayers. All this is a great richness, of course, but it also implies length and complexity, and the need for everyone to have the appropriate liturgical book. Again, this may be a blessing to those who celebrate these liturgies every day.

Related mainly to the day. In contrast, the simplified monastic forms and cathedral liturgies of morning and evening prayer relate primarily to the day (morning and evening), and only secondarily to Sunday and the major seasons. The sanctoral cycle is not alluded to at all, and little distinction is made between one Sunday and another.

Non-verbal elements. The final point to be mentioned is that the cathedral forms of morning and evening prayer place great emphasis on non-verbal as well as verbal elements, whereas the true monastic tradition is more purely verbal in character. Light and incense play a greater part in the cathedral tradition than the monastic tradition. Many contemporary combined forms also take the non-verbal elements of celebration more seriously than do the official rites.

Basic Elements

Morning and evening prayer are constructed out of certain basic elements, and it will be well to consider these before describing specific forms of lauds and vespers. The verbal elements that make up morning and evening prayer in both monastic and cathedral forms include hymns, psalms with antiphons and psalm prayers, intercessions, the Lord's Prayer, and shorter prayers of the collect type. In addition, the monastic form alone includes scripture readings and biblical canticles. The cathedral form alone includes prayers of thanksgiving.

Hymns

An appropriate hymn is sung near the beginning of each liturgy. These serve to introduce the liturgy, refer to the time of day (morning or evening), and they may also allude to a feast or season. A traditional evening hymn is "O Radiant Light," also known by its Greek title, *Phos Hilaron*. It dates from the second or third century, and exists in a number of English translations.

O radiant Light, O Sun divine
Of God the Father's deathless face,
O Image of the light sublime
That fills the heav'nly dwelling place.

O Son of God, the Source of life,
Praise is your due by night and day.
Our happy lips must raise the strain
Of your esteemed and splendid name.

Lord Jesus Christ, as daylight fades,
As shine the lights of eventide,
We praise the Father with the Son,
The Spirit blest and with them one.¹

Hymns, of course, are meant to be sung and not recited, if this is at all possible.

¹ Translation by William G. Storey in John Allyn Melloh and William G. Storey, *Praise God in Song. Ecumenical Daily Prayer* (Chicago: G.I.A. 1979).

Psalms

Psalms constitute a central element of morning and evening prayer, both in their monastic and cathedral forms. However, they are more extensively used in the monastic office.

A few psalms have special uses in morning and evening prayer. Thus psalm 95, "O come let us worship," is called the invitatory psalm and is customarily used to begin — to invite to — morning prayer. In addition, psalm 63, "O God, you are my God, for you I long from early morning," is traditionally used in the morning. Psalm 141, "Let our prayer rise like incense," is the traditional evening psalm.

Many psalms. As already mentioned, the official liturgies of morning and evening prayer use a large proportion of the entire psalter over a four-week period; these are then repeated each month. Adapted forms use a smaller number of psalms.

Christian tradition — as well as that of the Jewish people — has always viewed the psalter as a precious and profound prayerbook. The whole gamut of human emotions and religious sentiment are expressed so that when prayed, it is not difficult to step into the shoes, so to speak, of the psalmist.

Christological dimension. But Christians have added another dimension of interpretation, a new focus of prayer through the psalms. In the liturgical context, the psalms are placed in the mouth of Christ and of the Church, his Spouse and Body. In this sense the psalms are Christological and ecclesial: we address Christ and Christ addresses God in the religious poetry of the bible.

Not always easy. It is recognized, both in the *Constitution on the Liturgy* and the *General Instruction of the Liturgy of the Hours*, that it is not always easy for contemporary Christians to understand the full meaning of the psalms and make them prayer for us today. In part this is because they represent a variety of literary forms or types. Some of these forms are called messianic, royal, historical, wisdom, songs of praise, hymns of thanksgiving, individual or collective laments. Some study of the psalms, therefore, is helpful in acquiring greater understanding and appreciation of their use as prayer.

Only selected psalms. One of the benefits of the adapted structures of morning and evening prayer is that there is no intention or pressure to use the entire psalter. Psalms may be chosen that are easy to pray, and the same psalms may be reused frequently. However, the great richness of the psalter as a whole is worth coming to appreciate.

Two aids to the use of the psalms as Christian prayer are antiphons that precede and follow them, and "psalm prayers" that are said by the presider after praying them. In addition, it is traditional that psalms conclude with the trinitarian doxology.

Helpful Reading

A number of books that can help us become more familiar with the psalms and appreciate better how to pray them, are listed here.

Bernhard W. Anderson, *Out of the Depths. The Psalms Speak for Us Today* (Philadelphia: Westminster Press 1970 and 1974 (first edition); 1983 (revised and expanded edition)).

Dietrich Bonhoeffer, *Psalms: The Prayer Book of the Bible* (Minneapolis: Augsburg 1970)

Paschal Botz, *Runways to God. The Psalms as Prayer* (Collegeville: Liturgical Press 1979)

Walter Brueggemann, *Praying the Psalms* (Winona: Saint Mary's Press 1982)

Joan Chittister, *Psalm Journal (Kansas City, Leaven Press 1985)*

Dermot Cox, *The Psalms in the Life of God's People* (Middlegreen: St Paul Publications 1984)

John F. Craghan, *The Psalms. Prayers for the Ups, Down and In-Betweens of Life. A Literary-Experiential Approach* (Wilmington: Michael Glazier 1985)

Peter C. Craigie, *Psalms 1-50 (Word Biblical Commentary 19)* (Waco: Word Books 1983)

Mitchell Dahood, *Psalms 1-50 (Anchor Bible 16)* (Garden City: Doubleday 1966)

Mitchell Dahood, *Psalms 51-100 (Anchor Bible 17)* (Garden City: Doubleday 1968)

Mitchell Dahood, *Psalms 101-150 (Anchor Bible 17A)* (Garden City: Doubleday 1970)

Pius Drijvers, *The Psalms. Their Structure and Meaning* (Montreal: Palm Publishers 1965)

John H. Eaton, *The Psalms Come Alive* (London: Mowbray 1984)

Harvey H. Guthrie, Jr., *Israel's Sacred Songs. A Study of Dominant Themes* (New York: Crossroad/Seabury 1978)

John H. Hayes, *Understanding the Psalms* (Valley Forge: Judson Press 1976)

Mary Winefride Heffey, *Understanding the Psalms. A Commentary* (Staten Island: Alba House 1981)

Hans-Joachim Kraus, *Theology of the Psalms* (Minneapolis: Augsburg 1986)

C. S. Lewis, *Reflections on the Psalms* (London: Collins/Fontana 1958)

Francis Martin, *The Songs of God's People. The Psalms as Prayer and Poetry* (Denville: Dimension Books 1978)

Sigmund Mowinckel, *The Psalms in Israel's Worship*, 2 vols. in 1 (Nashville: Abingdon 1967)

Helmer Ringgren, *The Faith of the Psalmists* (Philadelphia: Fortress 1963)

Erik Routley, *Exploring the Psalms* (Philadelphia: Westminster 1975)

Leopold Sabourin, *The Psalms. Their Origin and Meaning*, 2 vols. (Staten Island: Alba House 1969)

Massey H. Shepherd, Jr., *The Psalms in Christian Worship. A Practical Guide* (Minneapolis: Augsburg 1976)

Carroll Stuhlmueller, *Psalms*, 2 vols. (Wilmington: Michael Glazier 1983)

Mary Jo Tully, *Psalms: Faith Songs for the Faith-Filled* (Dubuque: Wm. C. Brown 1982)

Artur Weiser, *The Psalms. A Commentary* (The Old Testament Library) (Philadelphia: Westminster 1962)

Claus Westermann, *Praise and Lament in the Psalms* (Edinburgh: T. & T. Clarke 1965, 1981)

R. E. O. White, *A Christian Handbook to the Psalms* (Grand Rapids: Eerdmans 1984)

T. Worden, *The Psalms are Christian Prayer* (New York: Sheed and Ward 1961)

Inclusive Language

More suitable translations. Consistent with principles enunciated by the bishops of Canada,² many seek English versions of the psalms that use inclusive language. Several sources of such texts are listed here.

Two recent versions present translations of the psalms that are inclusive with respect to people.

- *The New Jerusalem Bible* (London: Darton, Longman & Todd 1985, and Garden City: Doubleday 1985).
- *The Psalms. An Inclusive Language Version Based on the Grail translation from the Hebrew* (Chicago: G.I.A. Publications 1983).

Several other versions use language that are inclusive both with respect to people and with respect to God.

- Nancy Schreck and Maureen Leach, *Psalms Anew In Inclusive Language* (Winona, Saint Mary's Press 1986).
- *The Psalms. A New Translation for Prayer and Worship*, translated by Gary Chamberlain (Nashville: The Upper Room 1984).

Some of Chamberlain's psalms are presented with music in a separate publication:

- *Psalms for Singing. Twenty-six Psalms with Musical Settings for Congregation and Choir.* Translation of Psalms by Gary Chamberlain (Nashville: The Upper Room 1984).

² See "Discriminating in our words," *National Bulletin on Liturgy* (vol. 18, no. 100, September-October 1985) 219-228.

The International Commission on English in the Liturgy (ICEL) is in the process of translating the psalter, using inclusive language. Twenty-four psalms that are especially important in the liturgy have been completed, and they have now been published with one or more musical settings.

- *Psalms for All Seasons* (Washington: Pastoral Press 1988). Both a minister's edition with complete accompaniment, and a people's edition are available.

Two inclusive language versions of the psalter are arranged in the order that is used in the official liturgy of the hours. Both have been prepared by religious communities who use the entire official office.

- *The New Companion to the Breviary with Seasonal Supplement* (Carmelite Monastery, 2500 Cold Spring Road, Indianapolis, IN 46222)

- *Five-Week Psalter (Inclusive Language)* (Benedictine Sisters of Erie, Inc., 6101 East Lake Road, Erie, PA 16511)

Canticles

The word canticle simply means "song," and in the present context a canticle is a poetic passage from some part of the bible other than the book of psalms. Some closely resemble the psalms, while others are closer to metrical hymns. Canticles are used in the monastic forms of morning and evening prayer, both in the full official rite and in adapted forms. They are of two types, which may be called variable and fixed.

Variable canticles are from the Old Testament (for morning prayer), and from the New Testament epistles or Book of Revelation (for evening prayer). They are used like psalms.

Fixed canticles are all from the Gospel According to Luke:

- Benedictus or Canticle of Zechariah (Luke 1: 68-79), which is used for morning prayer.

- Magnificat or Canticle of Mary (Luke 2: 46-55), used in evening prayer.

- Nunc Dimittis or Canticle of Simeon (Luke 2: 29-32), which is used for Night Prayer (Compline) but is sometimes suggested for adapted forms of vespers when this liturgy is celebrated later at night.

Inclusive Language

Inclusive language versions of both variable and fixed canticles may be found in two of the resources listed above: *The New Companion to the Breviary with Seasonal Supplement*, and *Five-Week Psalter (Inclusive Language)*. *Psalms Anew In Inclusive Language* also contains the fixed canticles.

Our present official texts of the Magnificat, Benedictus and Nunc Dimittis are international, ecumenically agreed upon versions produced some years ago by the International Consultation on English Texts (ICET). ICET's

successor organization, the English Language Liturgical Consultation or ELLC, has recently undertaken a cautious revision of these and some other liturgical texts. It was not found possible to provide an inclusive language translation of these canticles that is still acceptable to all. However, they have prepared two *alternative versions* one of which is a paraphrase (rather than a translation), and these will be published within the coming year and will be presented to episcopal conferences for approval. The paraphrased alternative texts are presented here.³

The Song of Zechariah (Benedictus)

Blessed are you, Lord, the God of Israel,
you have come to your people and set them free.

You have raised up for us a mighty Savior,
born of the house of your servant David.

Through your holy prophets, you promised of old
to save us from our enemies,
from the hands of all who hate us,
to show mercy to our forebears,
and to remember your holy covenant.

This was the oath you swore to our father Abraham:
to set us free from the hands of our enemies,
free to worship you without fear,
holy and righteous before you,
all the days of our life.

And you, child, shall be called the prophet of the Most High,
for you will go before the Lord to prepare the way,
to give God's people knowledge of salvation
by the forgiveness of their sins.

In the tender compassion of our God
the dawn from on high shall break upon us,
to shine on those who dwell in darkness
and the shadow of death,
and to guide our feet into the way of peace.

The Song of Mary (Magnificat)

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior,
for you, Lord, have looked with favor on your lowly servant.

From this day all generations will call me blessed:
you, the Almighty, have done great things for me
and holy is your name.

You have mercy on those who fear you,
from generation to generation.

³ The English translation of the Benedictus (alternative version) and Magnificat (alternative version) were prepared by the English Language Liturgical Consultation in 1987.

You have shown strength with your arm
and scattered the proud in their conceit,
casting down the mighty from their thrones
and lifting up the lowly.

You have filled the hungry with good things
and sent the rich away empty.

You have come to the aid of your servant Israel
to remember the promise of mercy,
the promise made to our forebears,
to Abraham and his children for ever.

Word of God

Readings. Scripture readings (other than the psalms and canticles) are characteristic of the monastic form of lauds and vespers, and are absent from the cathedral forms. The official liturgies of morning and evening prayer are presented with designated readings, which are quite brief. The *General Instruction* makes it clear that longer readings may be chosen if desired. In adapted forms of these liturgies, it is left to individual assemblies to choose their own readings.

Response to the Word. As is customary in almost all liturgies, the proclamation of the Word of God is followed by our response to it. This usually begins with a period of silence, and may then move on to song, preaching, shared reflections, spontaneous prayer, etc.

Intercessions

Following the hymn, psalms and canticles, the liturgies of morning and evening prayer move into prayers of intercessions. In part these are prepared, but room needs always to be given to spontaneous intercessions that are said either aloud or in the silence of one's heart.

Several types of intercessions are possible. One type is given in the official liturgies of lauds and vespers. This consists of an invitation by the leader, intentions read by another minister, and a congregational response. The form of intercessions used in the eucharist may also be used. Another employs litanies in which intercessions (often sung by a cantor) are followed by "Lord, have mercy" said or sung by the rest of the assembly.

Prayers of Thanksgiving

Giving thanks. The cathedral forms of morning and evening prayer contain prayers of thanksgiving as major elements. These are somewhat similar in intention to the preface and first part of the eucharistic prayer. They praise and thank God for creation, God's mighty deeds in the course of history, and for sending Jesus Christ and the Holy Spirit.

Other elements

Other elements include the Lord's Prayer and in the monastic tradition, a closing prayer (which usually is the opening prayer of the mass of the day). Concluding rites may include blessings, dismissals, and the sign of peace.

Recommended Adaptations

Two useful adaptations. To promote the communal, sung, celebration of morning and evening prayer by lay people, two adapted forms of these liturgies will be described here. Their use is encouraged; experience has shown that they are well suited to use in parishes.

CBW II. The first adaptation is included in the Catholic Book of Worship II. This is an official liturgical book of the Church in Canada and hence approved and recommended by the Canadian bishops. These versions of lauds and vespers are basically simplified monastic forms, though evening prayer has borrowed some elements from the cathedral tradition.

A cathedral form. The second is a purely cathedral form published by Liturgy Training Publications of the Archdiocese of Chicago. For convenience it will be referred to as the Chicago Cathedral form.

Catholic Book of Worship II

Morning Prayer

Introductory Rites
Invitation to Prayer
Morning Hymn
Prayer

Evening Prayer

Celebration of Light
Procession
Opening Verse
Evening Hymn

Morning and Evening Prayer

Psalms

Morning Psalm or Evening Psalm
Psalm Prayer
Second Psalm
Psalm Prayer
Psalm or Canticle of Praise

Word of God

Reading
Response

Praise and Intercession

Gospel Canticle
Intercessions
Lord's Prayer

Concluding Rites

Blessing and Sign of Peace

Evening Prayer

Light service. In CBW II evening prayer is presented first. It is more likely to be celebrated in parishes than morning prayer. It begins with the "Celebration of Light." This is not part of the official liturgy of vespers, but has been borrowed from an ancient liturgy called the *Lucernarium* — prayers at the lighting of lamps in the evening.

Verse and Hymn. The light service begins with a verse and response, either "Light and peace in Jesus Christ our Lord/Thanks be to God," or "Jesus Christ is the Light of the world/A Light no darkness can extinguish." Preferably, verse and response are sung. The evening hymn, "O Radiant Light," follows, with a musical setting. An alternative tune is also referred to and may be more familiar. It is the one used during advent for "On Jordan's Bank" (no. 443).

Other Hymns. Other appropriate hymns that may be sung in place of the *Phos Hilaron* — "O Radiant Light," are listed in the index under "evening." A note also says that a seasonal hymn may be used as an alternative.

Incense psalm. Psalm 141 is then sung. It is presented in full with a relatively easy musical setting. An alternative tune (Franconia, no. 449) is suggested as well. After a period of silence, a psalm prayer is said by the leader. A suggested text is given in the choir edition of CBW II.

Second psalm. A second psalm may be chosen; this is optional. It may be related to the liturgical season, and is followed by silence and then another psalm prayer.

Third psalm or canticle. The option is then given of praying a third psalm or, alternatively, a canticle of praise. Suggestions include Psalm 117, "Strong is God's love for us" (no. 428), "Holy God" (no. 632) or "Holy Is God" (no. 633). Hymns listed in the index under "praise" may also be chosen.

Word of God. A reader then proclaims a scripture passage, and a period of silent reflection follows. As a response there may be a homily, meditation, reflective music, or an appropriate song.

Gospel Canticle. The canticle of Mary (Magnificat) is then sung, and a simple musical setting is provided. When vespers is celebrated later in the evening, the canticle of Simeon (No. 728) may be used instead. A rubric indicates that "the altar may be incensed as a symbol of our prayers rising to God."

Intercessions follow the canticle. "The community joins in prayer for the Church and the world." One set of intercessions is provided, with a musical setting. It is intended that the response, "Lord, have mercy," also be sung. Alternative intercessions may be used, and an opportunity may be given for spontaneous petitions. A concluding collect is then said by the leader; a suggested text is given in the choir edition of CBW II.

The Lord's Prayer may then be sung. It is printed with one musical setting, and several other tunes (nos. 339a, 396-400) are listed as alternatives.

Concluding Rites. The Aaronic benediction is suggested, and a music setting for it is provided. Finally, a note states that the sign of peace would be a fitting conclusion to the liturgy.

Morning Prayer

This liturgy is described as follows:

In morning prayer the Christian community praises the Father for raising his son Jesus from the dead, and for giving us a share in his new life. Christ, the light of the world, has overcome the darkness of sin: now we ask his help to live this new day in his love. (no. 72)

Introductory Rites. There is an opening dialogue ("Lord, open our lips/And we shall proclaim your praise"; "Glory to God in the highest/And peace to his people on earth"). This is followed by Psalm 95, the traditional "invitatory" psalm. For the sake of fuller participation it is given in a metrical version with an easy musical setting. Other settings are suggested as alternatives. A prayer is then said by the leader; a suggested text is given in the choir edition of CBW II.

Morning Psalm. Psalm 63, traditionally associated with morning because of its opening verse, "O God, you are my God, for I long for you from early morning," follows. Music is given for a chanted version. There is then a period of silent reflection and a prayer.

Second psalm. Another, possibly seasonal, psalm is suggested as an option.

Third Psalm or Canticle. As at evening prayer, a third psalm or canticle of praise is suggested. Psalm 117, "Strong is God's love for us" (no. 428) or Psalm 150, "Praise God in his holy place" (no. 436) are suggested as possible selections.

The Word of God and the response to it are celebrated in the same way as at vespers.

Gospel Canticle. A hymn version of the Canticle of Zechariah or Benedictus ("Bless'd be the God of Israel") is sung next. The tune chosen (Kingsfold) is a vigorous one. As alternatives to this canticle, the "Gloria" or "Holy is God" (nos. 632-633) may be sung instead.

A set of intercessions are presented, with musical setting. In contrast to those for evening prayer, the texts given are more along the lines of a litany of praise than real petitions for the Church and the world. This follows the pattern of the official liturgy of morning prayer, in which the "intercessions" are really consecrations of the day and not petitions. However, alternatives may be used instead, and there may be spontaneous petitions as well.

Concluding Rite. Morning prayer concludes with a simple blessing. It is suggested that the sign of peace be celebrated as well.

Another adaptation. Another approach to simplified monastic forms of morning and evening prayer, with extensive musical resources, is listed below. It also has been used successfully in parishes.

• John Allyn Melloh and William G. Storey, eds., *Praise God in Song. Ecumenical Daily Prayer* (Chicago: G.I.A. 1979).

Chicago Cathedral Form

Morning Prayer

Call to Prayer
Verse
Psalm 95
Prayer of Thanksgiving
The Praise Psalms
Refrain
Psalm 96 (or another)
Prayer
Intercessions
Litany
Lord's Prayer
Concluding Rites
Blessing
Sprinkling
Dismissal/Sign of Peace

Evening Prayer

Light Service
Acclamation
Hymn
Thanksgiving
Incense Service
Antiphon
Psalm 141
Prayer
Intercessions
Litany
Lord's Prayer
Concluding Rites
Blessing
Dismissal
Sign of Peace

The Liturgical books needed for the Chicago cathedral liturgies of lauds and vespers are simply entitled *Morning Prayer*, *Leader's Book* and *Evening Prayer*, *Leader's Book*. As the titles indicate, only the leader and cantor need them; cards with a few essential texts are sufficient for the rest of the assembly. A companion booklet, *Morning and Evening Prayer in the Parish*, by Laurence Mayer, provides the background and rationale for these liturgies, as well as suggestions for celebration. These publications can be obtained from Liturgy Training Publications, 1800 North Hermitage Road, Chicago, IL 60622-1101.

Evening Prayer

Light Service. The beginning of this version of vespers is similar to that found in CBW II. There is an opening acclamation, which is a verse and response: "Jesus Christ is the Light of the world/A Light no darkness can overpower." An alternative is provided for Lent and Eastertime.

The evening hymn follows. The usual "O Radiant Light" is presented first, and seven different tunes for it are given in the back of the leader's book. Alternative hymns are suggested for Advent/Christmastime ("Creator of the stars of night") and for Lent ("O Sun of justice, Jesus Christ").

Thanksgiving. This prayer of thanksgiving is unique to the cathedral form of vespers. Three alternative texts are given, with music provided so they can be chanted. The first two are ancient texts, one from the *Apostolic Constitutions* of the fourth century and the second from the *Apostolic Tradition* of the third century. These are powerful texts.

Incense Service. The presider places incense on the coals, and after the smoke has begun to rise the cantor begins psalm 141, which is sung responsorially. Because this psalm is quite short, additional verses from psalm 142 are suggested if it is desirable to prolong the sung prayer. Following the psalm the leader says a prayer; five alternative texts are provided.

The intercessions are in the form of a litany, and are meant to be sung. A sung response, "Lord, have mercy," is provided. Two sets of intercessions are given. They conclude with the singing of the Lord's Prayer.

Concluding Rites. Two alternative blessings are provided, with musical settings, and with them evening prayer is completed.

Morning Prayer

Call to prayer. The Chicago cathedral form of lauds begins with the traditional opening verse and response: "Open my lips, O Lord/And my mouth shall declare your praise." A musical setting is provided.

Invitatory psalm. Psalm 95 is then sung. It is given in four versions, with musical settings for the first three. It is suggested that verses 4 and 5 be used only in Lent.

A prayer of thanksgiving is then proclaimed, and preferably sung. Three texts are given, one for Sundays outside Eastertime, the second for weekdays outside Eastertime, and the third for Eastertime.

Praise Psalms constitute the next part of morning prayer. A psalm — or part of one — is provided for each day of the week. Psalms 96, 146, 147, 148, 149 and 150 are used. Music for chant renditions are provided for each text. At the beginning of each psalm and after each stanza a refrain is sung. The text is "In Christ, we are a new creation/Praise our God, then. Wake! Our light has come again/Alleluia (or: With great mercy)." It may be sung in unison or in dialogue between cantor and assembly. After each psalm a psalm prayer is said; texts are given for each day.

Intercessions follow. As in the CBW II liturgy of morning praise, these really are litanies of praise to Christ, and the texts provided are moving. Two sets of intercessions are given, each concluding with a prayer. The intercessions conclude with the Lord's Prayer.

Concluding Rite. A simple, spoken blessing and dismissal are said. Rubrics indicate that the people be sprinkled with holy water during or after the blessing. The sign of peace may be exchanged as well.

Useful and prayerful. The forms of morning and evening prayer provided in CBW II and the Chicago resources, have proved to be both practical and prayerful in parish use. They are recommended.

*We praise and thank you, O God,
through your Son Jesus Christ, our Lord
through whom you have enlightened us,
by revealing the light that never fades.
Night is falling,
and day's allotted span draws to a close.
The daylight which you created for our pleasure
has fully satisfied us;
and yet, of your free gift,
now the evening lights do not fail us.
We praise you and glorify you through your Son,
Jesus Christ, our Lord;
through him be glory, power and honor to you
and the Holy Spirit,
now and always and for ever and ever. Amen.
Evening Prayer,
Liturgy Training Publications, Chicago*

The rites should be marked by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension and as a rule not require much explanation.

Constitution on the Liturgy, no. 34 [DOL 34]

And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb. By its light shall the nations walk; and the kings of the earth shall bring their glory into it, and its gates shall never be shut by day — and there shall be no night there. Rev 21: 22-26 RSV

He who sees me sees him who sent me. I have come as light into the world, that whoever believes in me may not remain in darkness. John 12: 45-6; cf. 12: 35-36 RSV

*Awake, O sleeper, and rise from the dead,
and Christ shall give you light,
the sun of the resurrection
begotten before the morning star
who gives life by his own very rays.
Clement of Alexandria,
in Taft, Beyond East and West*

Good Liturgical Celebration

After we understand what morning and evening prayer are all about and accept their value — at least in an intellectual way, and after we prepare the ministers and gather the folks, it remains to actually celebrate lauds and vespers well. And only in good celebration do these liturgies really live. The personal experience of morning praise and evensong as communal prayer is the real basis for understanding, appreciating, and valuing them.

Using the elements. The shape and content — particularly the verbal content — of morning and evening prayer have already been described. To use these structures and elements well it remains to consider how they are used, the non-verbal dimensions that accompany and surround them, and the spirit with which the actual celebration is approached. Of particular importance are space, ritual and spirit; ministry; and finally and especially, the musical dimension.

Space, Ritual and Spirit

Every liturgy is an action of Christ and his people, in the Spirit. Liturgies are not things or thoughts or words — they are actions that people do. As actions, liturgies engage the whole person, not just head or heart or hands, but all of us.

The actions that we call liturgy have both verbal and non-verbal components. And the non-verbal are as important — often more so — than the words we read or speak or sing.

Every liturgy is also a dialogue between God and God's people. And it is not as if we initiate the conversation or reach out to find God or let God in the door. God called us into being and continues to speak to us each moment. We simply need to open ourselves, become conscious, listen — and respond.

Using the principles. How do these principles of action, of non-verbal as well as verbal communication, and of dialogue operate in the case of morning and evening prayer? This is not an easy question, especially as there is no prominent symbol such as the bread and wine of the eucharist, the water of baptism, the anointing and laying on of hands of other rites. Morning and evening prayer, in fact, can seem so verbal, so intellectual or spiritual.

There are three main principles to remember. The first is that the primary orientation of these liturgies is praise and intercession. They are not sacramental liturgies in the strict sense, they are not liturgies of the word (though like all liturgies they include the word), they are not didactic or preaching

services — they simply are occasions for praising God and remembering the needs of the world before God.

The second principle to recall is that the central symbols are simply morning and evening themselves. The rising of the sun in the morning, and light in the evening darkness are central. Another significant symbol in the evening is incense, based on the analogy between prayer and incense smoke proclaimed in psalm 141: "Let my prayer rise like incense in your sight, O Lord."

The third principle is that the assembly or worshipping community — the local Church — is a symbol of the presence of Christ, and that Christ has promised to be present wherever two or three of his sisters and brothers gather to pray. This is true of all liturgies, of course, but is worthy of special emphasis here. Christ is present with us in our praise, in our intercessions, in all of our daily lives.

How are these basic principles applied to morning and evening prayer?

Space and the Assembly

The arrangement of space and the seating provided for the assembly should respect the nature of morning and evening prayer, as well as that of the people of God itself. In the first place, there usually is only a small group present, and care needs to be taken to gather it together, show its unity, and foster communal prayer. A chapel often will be preferable to the larger church building.

The assembly focuses on itself as symbol of Christ. Thus, the assembly need not be focused on either the altar or the ambo, as for the eucharist. The traditional arrangement is to allow the members of the assembly to face each other across a central open space. Parallel rows of chairs facing each other, or a circle or a hollow square, are preferred arrangements. These allow everyone to see the morning light on each other's faces. In the evening, light of the Christ candle shines on faces, with darkness in the background.

The ministers have seats in one part of the circle or between and at the end of parallel rows of chairs. There may be a stand from which scripture is read — if the liturgy includes this — or on less formal occasions the reader may simply stand at his or her seat.

A candle and its stand, and whatever is needed for incense, completes the spatial arrangements.

Light

In the morning it is preferable that the light of the new day be apparent. A small candle might also be lit to give continuity with the larger one used in evening prayer, but it is secondary to the light of the morning sun.

At evening prayer the paschal candle (or a similar, quite large candle) is central. The paschal candle, because of its christological significance, is preferable, at least during the Easter season. It may be brought into the midst of the assembly in procession while the room is in darkness, and placed in or near the center of the open space, surrounded by the assembly.

Alternatively, it may be already in place, and is lighted at the beginning of the liturgy.

Artificial lighting should if possible respect the primacy of the sun for morning prayer and of the large candle for vespers. However, care needs to be taken to provide enough light to read by.

Incense

A sign of prayer. Incense may first of all be used to express our prayer, our repentance, our giving of ourselves, our union with the sacrifice of Jesus Christ, during the singing of the evening psalm, number 141. This is its primary use.

To honor Christ and assembly. In addition, incense may be used to honor the Christ candle at vespers, while the Magnificat is being sung. During the Benedictus at morning prayer and the Magnificat at vespers, the altar and the people may also be incensed.

On less formal occasions, a little incense may be burned just to give the nose an opportunity to pray.

Incense may be burned in a traditional censor, or in bowls that may be stationary or carried about. The amount of incense that is used should take into account the size of the worship space, its ventilation, and the possibility that some of those present are not used to its fragrance.

Water

Some suggest that blessed water be present and that people sign themselves with it at the beginning of morning prayer (or as they take their places) as a reminder of baptism. Baptism is also a sign of the resurrection of Christ, as is the morning sun.

Posture and Movement

Worship uses the whole body, even in as verbal a liturgy as morning and evening prayer. In light we have allowed the eyes to pray, and with incense the nose. Water, if used, gives the sense of touch the opportunity as well.

Posture and movement also are significant components of the total liturgy of morning and evening prayer. We may turn towards each other and toward the light. We may bow to the morning sun and to the evening candle. We may bow again if incensed.

Standing. It seems most appropriate to stand for hymns, canticles, prayers of thanksgiving, intercessions, the Lord's Prayer, concluding blessings and dismissals, and the sign of peace. In fact, because the cathedral forms of morning and evening prayer are so brief, all might well remain standing throughout.

Sitting is appropriate during the longer monastic form of morning and evening prayer, especially during the psalms and readings.

Processions. As already mentioned, there may be a procession to bring in the evening candle. As well, these liturgies may if desired, conclude with the sign of peace.

Gesture

Sign of the cross. It is traditional to make a small sign of the cross on the lips during the opening verses of morning and evening prayer. A large sign of the cross, on forehead, breast and shoulders, is traditional at the beginning of the Benedictus and Magnificat.

Hands upraised. There are also opportunities for holding hands upraised, for example, during the Lord's Prayer, psalm 141 or other elements.

Silence

Taste and see. Silence, as well as a calm and peaceful pace, are important elements of morning and evening prayer. Silence is encouraged following hymns, psalms, thanksgiving prayers, readings and canticles. A moment of silence may be appropriate also toward the end of the intercessions, in order to recall additional intentions. Silence allows the participants to meditate on and taste what has been read, sung or recited. It gives the Spirit room to move in their hearts, and room for the participants to respond to this movement.

Calm and peaceful. Morning and evening prayers in the adapted forms we are considering here, are not lengthy liturgies. They need not be rushed. Whether formal or informal, they ought to remain calm and peaceful in spirit.

Spirit

Be creative. There is much room for creative adaptation in the celebration of morning and evening prayer. Creativity is needed and encouraged in how best to state the three main principles and chief symbols of these liturgies. The size of the assembly and the character of the worship space, the degree of solemnity that is appropriate, the needs and concerns of the local community, the gifts and limitations of the ministers, all need to be taken into account.

Quality is the aim. The most important thing to consider is the quality of the communal prayer, not its quantity. More is not necessarily better. It may be better to pray one psalm rather than three, or it may be best to include all three. This judgment needs to be made by leaders and planners, and requires serious discernment.

Reaching out to others. Good liturgical experiences are not only good prayer in themselves, they are also the best way to evangelize — to reach out to others in the community and neighborhood and invite them to join the assembly in worship.

Helpful Reading

Laurence A. Mayer, "Celebrating the Liturgy of the Hours Alone" *Liturgy 80* (vol. 12, no. 5, 1981) pp. 2-5.

Laurence A. Mayer. *Morning and Evening Prayer in the Parish*. (Chicago: Liturgy Training Publications 1985).

Ministry

The Assembly. It is well always to recall that the principal minister of morning prayer and evening prayer is the entire liturgical assembly. This priority needs to be respected.

The number of individual ministers that are appropriate will vary depending on the size of the assembly, the degree of solemnity desired, and the exact form of these liturgies that is chosen. The following is a way in which three ministers might function in the CBW II forms of morning and evening prayer: a presider, a cantor, and a reader.

The presider says the following:

- Invitatory or Introductory verse
- Verses of Psalm 95 (for morning prayer)
(unless these are sung by the cantor)
- Let us pray, and Psalm Prayers
- Call to intercessions
- Invitation to spontaneous intercessions
- Invitation to Lord's Prayer; begins Lord's Prayer
- Concluding prayer
- Blessing and Dismissal

The cantor takes the following parts:

- All antiphons
- Begins psalms and canticles
- Verses of psalms when they are sung responsorially
- Reads or sings intercessions

The reader does the following:

- The reading

One minister also takes care of the incense, and one minister carries the candle at evening prayer. These may be one or more of the above, or one or two additional ministers.

Ministers may enter and leave in procession, though this is not required. Likewise, they may or may not vest. The reader may go to the ambo for the reading and responsory, and to read the intercessions. Movement will also be necessary in connection with the incense and the evening candle. The presider may stand for the psalm prayer, even if the assembly as a whole remains seated.

Lay ministry. Morning and evening prayer may be led by lay people, though it is also appropriate for the priest or deacon to preside. In times when ordained ministers are increasingly scarce and increasingly busy, ministry by lay persons may be especially appropriate and welcomed.

Ministers need to be well prepared. Only then will they be at ease, carry out their responsibilities in a prayerful way, and provide the necessary good example to the rest of the assembly. Ministers also need to appreciate that they are servants to the community's prayer, to Christ's prayer in his sisters and brothers.

Music

Considerable emphasis has been placed on the idea that morning praise and evensong are by their nature musical, and that it is highly desirable that part or all of them be sung when these liturgies are celebrated in parishes. More, however, needs to be said about why this is the case. In addition, the musical nature of lauds and vespers should not be thought of as obstacles or deterrents to their celebration by lay people.

Basic Principles

Music is an important element in liturgical celebration in general and in the celebration of morning and evening prayer in particular. There are a variety of reasons for this.

- Modern liturgists agree that liturgies are musical celebrations by their very nature.
- Music gives strength and power to the Good News of Jesus Christ, which we proclaim in every liturgy.
- Music is the mode of expression and communication that accords best with the nature of lauds and vespers as communal prayers of praise.
- Music gives form to the response of the people.
- Musical prayer is particularly appropriate for the worship of people together: communal prayer or liturgy.
- By singing our prayer, we help one another pray.
- Musical prayer engages us as persons more fully than does spoken prayer.
- Music helps to express the deeper currents of the Christian life better than does speech.
- Several of the verbal elements of morning and evening prayer are inherently musical: hymns, canticles, psalms.
- Music can help communal prayer be a more attractive and more compelling human experience.

The following helps to sum up several of these points:

Among the many signs and symbols used by the church to celebrate its faith, music is of preeminent importance. As sacred song united to the words it forms an integral part of solemn liturgy. Yet the function of music is ministerial; it must serve and never dominate. Music should assist the assembled believers to express and share the gift of faith that is within them and to nourish and strengthen their interior commitment of faith. It should heighten the texts so that they speak more fully and more effectively. The quality of joy and enthusiasm which music adds to community worship cannot be gained in any other way. It imparts a

sense of unity to the congregation and sets the appropriate tone for a particular celebration.

Music, in addition to expressing texts, can also unveil a dimension of meaning and feeling, a communication of ideas and intuitions which words alone cannot yield. This dimension is integral to the human personality and to [human] growth in faith. It cannot be ignored if the signs of worship are to speak to the whole person. Ideally every communal celebration of faith . . . should include music and singing. Where the Liturgy of the Hours is able to be celebrated in a community, it too should include music.¹

Musical celebration a goal. The basic principles just enunciated indicate that the musical celebration of morning and evening prayer is a goal and an expectation. However, this goal is unlikely to be achieved immediately or without some education and effort. In addition, another liturgical principle, that of “progressive solemnity,” indicates that the musical nature of lauds and vespers need not be expressed the same way every time they are celebrated. On some occasions an effort will be made to sing a great deal of these liturgies, while on others only the minimum will be sung.

Music not an obstacle. The musical nature of morning and evening prayer should not become or be perceived to be an obstacle to the celebration of these liturgies in parishes. Building on the musical experiences parishes already have in the celebration of the Sunday eucharist, music that is relatively simple can be chosen to start with. In addition, only certain key elements in morning praise and evensong need be sung when a parish is just beginning to learn to celebrate these liturgies. Finally, the particular gifts and resources of individual communities always need to be assessed realistically and respected.

Musical styles. Today we are blessed with new musical opportunities. Several different musical styles, including chant, metrical and through-composed, and many new compositions are available and compete for our attention and use for prayer. This is a mixed blessing, however, inasmuch as we need to discern the good from the not so good, keep up with what is being published, learn and teach new repertoire regularly, and cope with the different tastes and preferences that exist within our communities.

Hymns

Hymns are meant to be sung, not simply read. The standard hymnals contain vast resources of hymnody, much of which has not yet been acquired and assimilated by our communities.

Psalms

Different modes of psalmody. There are several relatively simple ways to sing the psalms. The responsorial, chant and metrical approaches are good places to begin.

¹ *Music in Catholic Worship* (Washington: Bishops' Committee on the Liturgy 1972) nos. 23-24.

Responsorial psalmody. This is the way the psalm is sung at the Sunday eucharist. A cantor sings a refrain, and the people repeat it. The cantor then sings verses of the psalms. In between each verse, all repeat the refrain. CBW II contains suitable refrains for most of the psalms. If a competent cantor is available, this is the easiest way to introduce psalms to a community.

Chanted psalms. This is the most traditional way of singing psalms in the Church. Everyone chants the text, using a Gregorian or Gregorian-like chant formula. Often the assembly is divided in two, and the two parts chant alternative verses of the psalm. Some chant formulas are quite simple, and can easily be learned by inexperienced groups.

Gelineau psalms. A modern version of chanted psalms was composed in French by Joseph Gelineau, and then translated into English.

◦ *The Grail/Gelineau Psalter. 150 Psalms and 18 Canticles.* Compiled and edited by J. Robert Carroll (Chicago: G.I.A. Publications 1972)

Metrical psalms and psalm-based songs. Some of our Protestant sisters and brothers have learned to sing versions of the psalms that are set to regular hymn tunes. In addition, many songs composed by contemporary Catholic composers are based on psalms.

Canticles

The Canticles of Mary and of Zechariah. These too are meant to be sung, if at all possible. It seems best to use metrical versions of these canticles and to sing them as hymns.

Other Elements

The Lord's Prayer, Intercessions, Prayers of Thanksgiving, Opening Verses or Acclamations, and Blessings are other elements of morning and evening prayer that may be sung. In the CBW II and Chicago cathedral forms of these liturgies, music is provided for these elements. Of these the Lord's Prayer is of course sung by the whole assembly, while the assembly may sing responses for the intercessions and opening verses or acclamations. The petitions of the intercessions, prayers of thanksgiving, the first part of opening verses or acclamations, and blessings are for the presider or in some cases, the cantor.

Priorities. It may not be possible to sing all of these elements at first, and it may not be desirable to do so on every occasion. People are likely to know sung versions of the Lord's Prayer, and so singing this sometimes is not likely to be a problem. It is really not necessary to sing the intercessions, though this adds a degree of solemnity that may be desirable on occasion. Singing the prayer of thanksgiving in the Chicago cathedral office emphasizes the importance of this prayer, but it can be proclaimed well in speech as well. Singing the opening verses or acclamations helps to get the liturgy off to a good start, and it is desirable that presiders learn to sing these, if at all possible.

Small or inexperienced communities. Some communities will have difficulty singing morning and evening prayer, and they need not feel badly about this. However, it is important to do what can be done, and try over a period of time to increase the amount of music that is sung and the importance of sung prayer in the liturgy as a whole.

A suggestion would be to place emphasis on singing the opening hymn and the gospel canticle, both in metrical versions. If a community can handle this, then the next step would be to begin using responsorial psalmody. Another possibility for developing sung psalmody would be to learn two or three simple psalm tones that could be used repeatedly and then added to.

Music Resources

Indices and References

Almost forty resources for celebrating the hours are given in the following article:

- Daniel Connors, "Liturgy of the Hours. A catalogue of resources" *Pastoral Music* (vol 6, no. 5, June-July 1982) 31-35.

Locating musical settings for a particular psalm or hymn sometimes can be difficult. Likewise, one sometimes wants to listen to a recording of a particular song. The following resources help:

- Anthony Lawrence, ed., *The Psalm Locator* (San Jose: Resource Publications 1986).
- *The Music Locator 1988*, 4th ed. (San Jose: Resource Publications 1988).
- *The Recording Locator 1988*, rev. ed. (San Jose: Resource Publications 1988).

Complete Settings and General Resources

The two basic resources recommended above:

- *Catholic Book of Worship II* (Ottawa: Canadian Conference of Catholic Bishops; and Toronto: Gordon V. Thompson 1980)
- *Morning Prayer. Leader's Book* and *Evening Prayer. Leader's Book* (Chicago: Liturgy Training Publications 1981, 1985)

The North American edition of the official rites of morning and evening prayer also contains many useful musical resources:

- *Christian Prayer: The Liturgy of the Hours* (Baltimore: Helicon 1976 and New York: Catholic Book 1976). The music in these two editions is not identical.

Contemporary settings of full or adapted rites of morning and evening prayer:

- William G. Storey, Frank C. Quinn and David F. Wright, eds. *Morning Praise and Evensong. A Liturgy of the Hours in Musical Setting* (Notre Dame: Fides 1973)
- John Allyn Melloh and William G. Storey, eds. *Praise God in Song. Ecumenical Daily Prayer* (Chicago: G.I.A. 1979). Very useful.
- C.P. Mudd and Fred Moleck, *Daily Praise. Models for Returning the Prayer of the Church to the People* (Nashville: Pastoral Arts Associations 1981)
- *Ecumenical Services of Prayer*, prepared by the Consultation on Common Texts (New York: Paulist 1983)

Other hymnals contain settings of morning and evening prayer:

- *Peoples Mass Book* (Schiller Park: World Library 1984)
- *Worship*, 3rd ed. (Chicago: G.I.A. 1986)

Other musicians have published extensive resources for the liturgy of the hours:

- David Haas, *Light and Peace* (Chicago: G.I.A. 1986)
- Michael Joncas, *As Morning Breaks: Music for Morning Praise* (Phoenix: North American Liturgy Resources 1985)
- Mary David Callahan, *In Praise of the God of All* (Erie: Benedictine Sisters of Erie 1987). Very sensitive to inclusive language.

Special resources have been published for Holy Week and the Easter Triduum:

- *Music for the Liturgy of the Hours: Easter Triduum of the Passion and Resurrection of the Lord* (Washington: International Commission on English in the Liturgy n.d.)
- *Evening Prayer for Lent; Obedient unto Death; The Easter Triduum* (Washington: Federation of Diocesan Liturgical Commissions 1981)

Psalms

These resources for singing the psalms are listed in order of publication date.

- Lucien Deiss, *Biblical Hymns and Psalms* (Cincinnati: World Library of Sacred Music 1965, 1971).
- *The Grail/Gelineau Psalter* (Chicago: G.I.A. 1972).
- *The Book of Praise* (Don Mills: Presbyterian Church in Canada 1972). Contains a fine collection of metrical psalms.

- Robert Twynham, *Psalms and Acclamations* (Glendale: Pastoral Arts Associates 1978).
- *Lutheran Book of Worship* (Minneapolis: Augsburg 1978). The entire psalter is printed with accents for singing; ten chant tones are given as well.
- Marty Haugen and David Haas, *Psalms for the Church Year* (Chicago: G.I.A. 1983)
- Robin A. Leaver, ed., *Ways of Singing the Psalms* (London: Collins 1984)
- *Psalms for All Seasons*, prepared by the International Commission on English in the Liturgy (Washington: Pastoral Press 1988)

Canticles

Magnificat

Catholic Book of Worship: 439 (easy), 68 (easy), 437 (harder)

Praise God in Song: 194 (easy), 171 (harder), 152, 266, 261

Michael Joncas, "Gospel Canticle" in *O Joyful Light* (Phoenix: North American Liturgy Resources 1985); "My Soul Rejoices" in *Every Stone Shall Cry* (Washington: Cooperative Ministries 1982); "Sing Out My Soul" in *Here In Our Midst* (Phoenix: North American Liturgy Resources 1983); "Mary's Song" in *On Eagle's Wings* (Phoenix, Epoch Universal Publications/ North American Liturgy Resources 1979)

Robert Kreutz, My Soul Proclaims, in *Psalms* (Oregon Catholic Press)

Mary David Callahan has several settings in her collection, *In Praise of the God of All*.

Lutheran Book of Worship, 147 (harder)

Benedictus

Catholic Book of Worship II: 77

Praise God in Song: 121 (easy), 68, 88, 33 (harder), 118, 52, 122

Lutheran Book of Worship: 134 (easy)

Michael Joncas, "Canticle of Zechariah" in *Every Stone Shall Cry* (Washington: Cooperative Ministries 1982); "Gospel Canticle" in *As Morning Breaks* (above)

David Haas, "Blest Be the God of Israel" in *Light and Peace* (above)

Mary David Callahan has several settings in her collection, *In Praise of the God of All* (above)

Consultants

The following individuals were generous in providing advice and assistance regarding the celebration of morning and evening prayer in general, and in particular, its musical celebration. This help is much appreciated.

Mrs Kim Aldi, Edmonton AB; Sr Charlotte Beler OSU, Regina SK; Rev. Murray J. Kroetsch, Ottawa ON; Sr Dorothy Levandosky OSB, Winnipeg MB; Mrs Margaret MacIntyre, Sherwood Park AB; Sr. Loretta Manzara CSJ, Ottawa ON; Sr. Joan Mormul OSB, Calgary AB; Mrs. Margaret O'Connell, Red Deer AB; Mr Paul Tratnyek, Cambridge ON; Bro. Donatus Vervoort NDL, Edmonton AB.

A liturgical service takes on a nobler aspect when the rites are celebrated with singing

Constitution on the Liturgy, no. 113 [DOL 113]

*Blessed are you, O Lord, our God!
At the dawn of creation, you drew forth a world
from the waters of chaos.
In the first passover night, you led a people
from slavery to freedom.
On the first day of the new creation,
You raised up Jesus from the tomb.
Accept the praise of a people raised up with Jesus
to the glory of new life.
May this baptismal day, this day of the sun of justice,
dawn forever in our hearts and in the hearts of all.
So may you receive full honor and glory
at the dawn of this and every day
for ever and ever. Amen*

*Morning Prayer for Sundays,
Liturgy Training Publications, Chicago*

[give] thanks to the Father, who has qualified us to share in the inheritance of the saints of light. He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. Col 1: 12-13; cf. I Thess 5: 5; Heb 6: 4, 10: 32 RSV

Other Notes

Catholic Book of Worship III

The following is a report of the National Committee for the Revision of Catholic Book of Worship. This is an ad hoc committee of the National Liturgical Office of the Catholic Bishops of Canada.

Initial Discussion: March 1986. Aware that the copyright permissions to reprint the Catholic Book of Worship II expire in November, 1990, the Episcopal Commission for Liturgy discussed the history and development of the Catholic Book of Worship and the contribution it has made to the promotion of good liturgical celebration in English-speaking Canada.

Basic Objectives of the Hymnal Confirmed: November 1986. At the joint meeting of the Episcopal Commission for Liturgy and the National Council for Liturgy, the objectives of CBW II were reviewed. It was agreed that the objectives remain valid:

- To provide the worshipping community with a Sunday Mass book, missal hymnal containing all that is required for participation in the Sunday eucharist and feast days which may be celebrated on Sunday, and which will give proper direction to the liturgical celebration.
- To give the worshipping community what is required for participation in the celebration of the sacraments, funerals, Holy Week and morning and evening prayer.

It was agreed that an evaluation of CBW II be done in order to determine the direction of the revision of CBW II.

Evaluation of CBW II: January 1987. To help in assessing the strengths and weaknesses of CBW II, the National Council for Liturgy invited Canadian Catholics to share their opinions and ideas for improving this book. An evaluation form was printed in the National Bulletin on Liturgy (no. 107) and was also circulated through diocesan liturgy offices and commissions to musicians, liturgy planners, parish clergy and other interested parties.

Approximately 300 responses were received from all parts of Canada. In general, people are pleased with CBW II. However, they would like more hymns and acclamations. Many comments were received expressing a desire for inclusive language.

Decision to Proceed with CBW III: June 1987. After reviewing the results of the evaluation, the Episcopal Commission for Liturgy decided to proceed with the preparation of CBW III and requested that a committee be formed to undertake this project.

Budget Approved: June 1987. The National Liturgical Office and the Publications Service of the CCCB prepared a budget for the project which was

then presented to the executive for approval. The executive of the CCCB approved a line of credit for the preparation of CBW III between September 1987 and December 1990.

Some Initial Decisions: June 1987. CBW I and II were co-published and co-distributed by Gordon V. Thompson and the CCCB. CBW III will be published and distributed solely by the CCCB.

Copyright permissions for CBW II were obtained for a period of 10 years and only for Canada. This procedure will be re-examined prior to the negotiation of copyright permissions for CBW III.

Three Phases: September 1987 — December 1990.

- **Phase I** — Under the direction of the National Liturgical Office the contents of CBW III will be determined. This phase is to be completed by December 31, 1988.
- **Phase II** — Under the direction of the Publications Service and with the cooperation of the National Liturgical Office, copyright permissions will be negotiated and the music will be engraved. This phase is to be completed by December 31, 1989.
- **Phase III** — Under the direction of the Publications Service, the book will be printed and bound in preparation for distribution. This phase is to be completed by December 31, 1990.

National Committee for the Revision of the Hymnal: June 1987. Invitations were sent to selected musicians in Canada who represent various regions and have different musical and liturgical backgrounds. The following people are members of the national committee for the revision of the Catholic Book of Worship:

Rev. Murray J. Kroetsch (<i>Chairperson</i>)	National Office
Sr. Loretta Manzara, CSJ (<i>Secretary</i>)	London, ON
Msgr. Patrick Byrne (<i>Editorial Advisor</i>)	National Office
Mrs. Patricia Fowler	St. John's, NF
Mrs. Joyce Knarr	Kitchener, ON
Mr. Mike Kurley	Warburg, AB
Sr. Dorothy Levandosky, OSB	Winnipeg, MB
Mr. Edward Mahar	Halifax, NS
Rev. Eugene Roy	Temiscaming, QC
Mr. Dan Smith	Toronto, ON
Mr. Paul Tratnyek	Cambridge, ON

Six meetings are scheduled for the committee between September 1987 and November 1988.

Principles for Music Selection: September 1987. At the first meeting of the committee for the hymnal revision the principles for evaluating the existing music in CBW II and the selection of new music were determined:

- **Music:** Is the music of good quality?

- **Text:** Does the text contain biblical imagery? What is the theological content of the text? Does it incorporate the current use of English? Is the text poetic? Is the text ecumenically sensitive?
- **Pastoral usefulness:** Is the music suitable for congregational use? Is the range appropriate for the average congregation? Is the music challenging, but not too difficult?
- **Durability:** Will the music and text be appealing and useful 15 — 20 years from now?
- **Liturgical Suitability and Usefulness:** Can this piece be used during the liturgy? Can it be used several times during the liturgical year?
- **Tradition:** Is this piece in accord with our liturgical heritage and tradition?

CBW II Remains Available. If all goes well, we can expect that CBW III will be on the market after January 1991. CBW II will be available for sale until the end of 1990. Even after that date, CBW II will continue to meet pastoral needs.

Revision of the Sacramentary

The International Commission on English in the Liturgy (ICEL) was established in the late 1960's by the bishops of countries where English is spoken. Its mandate included the translation of liturgical books published in Latin, the preparation of additional original texts in English as needed, and the eventual revision of the first generation of liturgical texts in English.

Though the work of translation still goes on, ICEL has begun to turn its attention to the process of revision as well. The first liturgical book to be revised was the funeral rite. This work was completed in 1986, though for various reasons the revision has not yet been published. Work on the revision of this relatively short rite provided valuable experience regarding principles and procedures that have been useful in further revision work.

Recently ICEL published a *Progress Report on the Revision of the Roman Missal* (1988). This 82 page report describes the process that is being followed in this revision, the principles that have governed the work of revision, and the expected publication date of the revised text. This work is of great importance, and a short summary of the report is presented here. ICEL has kindly given permission to reproduce some of the contents of this *Report*.

The work of revision of the Roman Missal/Sacramentary has been in progress since 1982, when bishops, consultants and other interested persons around the world were asked to make comments and suggestions regarding its 1324 collects (opening prayers, prayers over the gifts, prayers after communion). This work was compiled and carefully studied.

Principles and guidelines for revision had been discussed extensively by the Advisory Committee in 1982, and armed with these and the results of the consultation, the subcommittee on translations and revisions began to work on texts of the Sacramentary in 1984.

The actual process that is followed may be outlined as follows:

- Research on the background of each of the Latin texts is prepared by an expert in the ICEL Secretariat.
- The research material is sent to one or two translators, along with the original Latin text, the present ICEL version, and Italian, French and German official translations.
- The translators prepare a draft revision.
- The drafts are reviewed by an editorial committee of three members of the subcommittee.
- The text agreed on by the editorial committee is then submitted for review by the full subcommittee on translations and revisions.
- Each text approved by the full subcommittee is submitted to the Advisory Committee. The text is reviewed and voted on by the Advisory Committee. Texts not accepted at this stage are returned to the subcommittee until they meet with the Advisory Committee's approval.

- Texts approved by the Advisory Committee are given final review and vote by ICEL's Episcopal Board.

An important part of the work of revision is a careful study of the source, history, style and vocabulary of the Latin texts. This is a time-consuming process, requiring considerable expertise. Many studies and documents required for this work have only recently been published. Generally, they were not available when the first version of the Sacramentary was being prepared. The 1988 *Report* gives a number of examples of this stage of the process, but as they are rather technical in nature, they will not be presented here.

It might be interesting to readers, however, to show how a revised text evolves during the various stages of the process. The following opening prayer for Monday in the second week of Lent is given as an example.

Original Latin text:

Deus, qui ob animarum medelam:
castigare corpora praecepisti,
concede, ut ab omnibus possimus
abstinere peccatis,
et corda nostra pietatis tuae valeant
exercere mandata.
Per Dominum.

Present ICEL version:

God our Father,
teach us to find new life through penance.
Keep us from sin,
and help us live by your commandment
of love.
We ask this . . .

First Revision (21 August 1985):

Lord God,
for the health of our souls
you teach us to discipline our bodies
by penance.
Help us to abstain from all sin
and to observe the demands that your love
makes upon us.

Second Revision (Ed. Committee) (25 August 1985):

Lord God,
for the healing of our souls
you teach us to discipline our bodies
by penance;
give us the grace to abstain from all sin
and to observe the demands that your love
makes upon us.

Third Revision (Subcommittee) (30 August 1985)

Lord God,
for the healing of our souls
you teach us to discipline our bodies
by penance;
give us the grace to abstain from all sin
and to accept the demands that your love
makes upon us.

Fourth Revision (Advisory Committee) (August 1986):

Ever-faithful God,
for the healing of our souls
you teach us to discipline our bodies
by penance.
Give us the grace to abstain from all sin
and to accept the demands that your love
makes upon us.
We ask this through our Lord Jesus Christ,
your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
God for ever and ever.
Amen.

The report adds the following comment.

"The Latin prayer is built around the concepts of health and wholeness, which the present ICEL text does not mention. In general it so pares down the Latin that it says very little that is marked or interesting.

"The first revision is a fuller prayer that attempts to convey the flavor of the Latin, which the present ICEL text misses. Line 1, however, with its "for the health of our souls" was felt to be a little too weak by the editorial committee because health is a static condition, whereas "healing" suggests some sort of dynamism and activity.

"The editorial committee in preparing the second revision was unhappy with the "Help" of line 3. "Help" is a weak word and scarcely conveys the action of God that is being requested. "Give us the grace" on the other hand is a better rendition because it carries the *concede* of the Latin and can be used to carry both the *possimus* of the Latin second line and also the *valeant* of the third. The English prayer now becomes succinct, with two infinitives following the "give us the grace." Lines 4 and 5 of the second revision thus take on a parallelism which restructures the English prayer cohesively and rhetorically.

"The subcommittee, however, was unhappy with the phrase "observe the demands," which it felt was awkward, so the "observe" was changed to "accept." Finally in accordance with ICEL policy to amplify the opening invitation if necessary, the first line of the fourth revision was changed from the ordinary "Lord God" to "Ever-faithful God," which by conveying a sense of covenant and also loyalty echoes the Latin."

This sort of process and dialogue takes place for each text, a long and searching process indeed.

Work on the revision of the collects is well under way. A later consultation dealt with the prefaces, eucharistic prayers and order of mass, and responses have recently been compiled and evaluated. Work is just beginning on the revision of these prayers.

The anticipated date of completion of the revision of the Sacramentary is 1991.

We give you thanks Lord, through your Son Jesus Christ our Lord, through whom you have shone upon us and revealed to us the inextinguishable light. So when we have completed the length of the day and have come to the beginning of the night, and have satisfied ourselves with the light of day which you created for our satisfying; and since now through your grace we do not lack the light of evening, we praise and glorify you through your Son Jesus Christ our Lord, through whom be glory and power and honour to you with the holy Spirit, both now and always and to the ages of ages. Amen.

Apostolic Tradition of Hippolytus of Rome, from J. Cuming, Hippolytus (Grove Books 1976)

Worship '89

Invitation to Worship '89



DAILY PRAYER
through the week
from
Sunday to Sunday

A Liturgical Symposium

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The Liturgical Alphabet Game

As in other areas of contemporary life, we encounter many sets of initials and other abbreviations in the course of the liturgical life of the Church. Some of those most commonly encountered are listed and defined here.

In Canada

- CCCB** **Canadian Conference of Catholic Bishops**
All the Catholic bishops in Canada, Latin and Eastern Rites. In some areas, including liturgy, the needs of the English and French sectors are considered separately.
- ECL** **Episcopal Commission for Liturgy**
Four bishops who deal with liturgical matters for the English sector on behalf of the CCCB. The present chair is Bishop James L. Doyle of Peterborough, ON. There is a corresponding French committee.
- NCL** **National Council for Liturgy**
An advisory body of seven persons who advise the ECL and NLO on liturgical matters.
- NLO** **National Liturgical Office**
The permanent staff who deal with liturgical matters for the English sector, under the direction of the ECL. The present director is Rev. Murray J. Kroetsch, and the long-time secretary is Mrs. Dorothy Riopelle. There is a corresponding French office, located in Montreal. It's director is Rev. Paul Boily.
- CCCGOW** **Canadian Churches' Coordinating Group on Worship**
A recently formed ecumenical group of national staff persons who have responsibilities for worship in the Anglican, Lutheran, Presbyterian, Roman Catholic, and United Churches in Canada.

In the United States

- BCL** **Bishops' Committee on Liturgy**
This corresponds to the ECL plus NLO in Canada.
- FDLC** **Federation of Diocesan Liturgical Commissions**
An organization representing the large number of diocesan liturgical commissions in the U.S.

In North America

- NAFC** **North American Forum on the Catechumenate**
This organization holds many workshops on the RCIA and related matters, and publishes on this subject. Several Canadians are on its board of directors.

- NPM** **National Association of Pastoral Musicians**
This organization promotes liturgical music, holds conferences, and publishes Pastoral Music.
- CCT** **Consultation on Common Texts**
This is an ecumenical organization that deals with common liturgical concerns of some fifteen North American Churches, including the Catholic Church in both Canada and U.S. Msgr. Patrick Byrne is the present Canadian Catholic representative.
- NAAL** **North American Academy of Liturgy**
This is a society of those who study and teach liturgy.

International

- ICEL** **International Commission on English in the Liturgy**
ICEL is responsible to 26 episcopal conferences where English is an important liturgical language. It translates and produces English versions of the official liturgical texts. These need to be accepted by episcopal conferences and confirmed by Rome before they are used.
- ICEL has a Secretariat (in Washington, D.C.) and a number of subcommittees, many of which often are referred to by their initials.
- EB** **Episcopal Board**
The work of ICEL is directed and approved by bishops representing the eleven major English-speaking countries. The present Canadian representative is Bishop James L. Doyle.
- AC** **Advisory Committee**
This is the principal working group of liturgical experts. It consists of 12-15 persons from various ICEL countries. At present, the Rev. Murray J. Kroetsch is a member from Canada.
- TR** **Subcommittee on Translations and Revisions**
It prepares English versions of the Latin liturgical books, and revises previous English versions of liturgical texts. At present, Dr. J. Frank Henderson is a Canadian member.
- OT** **Subcommittee on Original Texts**
It prepares new liturgical texts in English where these are needed.
- POT** **Subcommittee on Presentation of Texts**
It is concerned with the arrangement of material in liturgical books, layout, artistic presentation, and the preparation of pastoral notes.

In addition to these, the AC also has subcommittees on Music and on the Liturgical Psalter; these are not known by initials. Sister Eileen Schuller is a Canadian member of the psalter subcommittee.

- ICET** **International Consultation on English Texts**
In the 1960's and 1970's this international ecumenical group prepared versions of certain commonly used texts for use by all the Churches. It no longer exists.
- ELLC** **English Language Liturgical Consultation**
This is the successor to ICET, and represents a much wider group of Churches around the world. It is continuing to work on common liturgical concerns of English-speaking countries.

Lord Jesus Christ:

- model for the church in service to the world:*
- voice that calls the world to peace:*
- faithful friend on the way of life:*
- healing hand and source of life:*
- sun of justice for the oppressed:*
- hope of the dying and rest for the dead:*

*Morning Prayer,
Liturgy Training Publications, Chicago*

God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sins. I John 1: 5-7 RSV

New Publications

The following resources are now available from Publications Service:

COMMUNION OF THE SICK

In response to many requests for a small pocket-size ritual for lay people who bring the eucharist to the sick, and for a simple card for the sick to assist them in their participation, the National Liturgical Office has prepared two resources for use by eucharistic ministers and those who care for the sick and the dying.

◦ **Ritual and Pastoral Notes for Lay Ministers**

This booklet contains the following excerpts from the Pastoral Care of the Sick:

- * Communion in Ordinary Circumstances
- * Communion in a Hospital or Institution
- * Viaticum outside Mass
- * Commendation of the Dying
- * Prayers for the Dead
- * Selected Readings from Sacred Scripture

This attractive ritual book contains 84 pages, 11 x 19.5 cm, saddle stitched, laminated cover, two-color text. The cost is **\$2.50** each, plus postage and handling.

◦ **Card**

This handy card is designed to assist the sick and elderly in their participation during the celebration of the eucharist when a minister brings them communion. This four-sided card contains the rite of Communion in Ordinary Circumstances. The rite is presented in a clear and simple manner with the responses in large bold-face type.

This laminated card is 13.5 x 22 cm. The prices are as follows:

1- 9 copies	@ \$0.80 each	plus postage
10-99 copies	@ \$0.70 each	and
100 copies or more	@ \$0.60 each	handling

LITURGICAL CALENDAR FOR 1988-1989

The 1988-1989 edition of *Guidelines for Pastoral Liturgy — Liturgical Calendar* is now available for parish liturgy committees, choir leaders, clergy, religious communities, and others involved in planning and leading liturgical celebrations.

This 264-page book gives full information on the Mass and liturgy of the hours for each day, and provides pastoral suggestions for celebrating many events within the liturgy. It is the key to each day's liturgical celebrations, and enables the community to make more fruitful use of the rich options available.

Extensive pastoral notes provide an up-to-date picture of all current liturgical standards and regulations, as well as challenging each Christian community to continue to improve its worship and prayer life.

Covering the period from the beginning of Advent 1988 to the Saturday after the celebration of Christ the King in 1989. The calendar sells for \$5.50 per copy plus postage and handling.

Brief Book Reviews

Letters to Teens: Hopeful Words from an Archbishop, by Rembert G. Weakland, OSB (1988, Liguori Publications, Liguori, MO 63057). \$1.50.¹

A collection of thoughtful letters to teens on a variety of important issues: peer pressure, materialism, drugs, relationships, prayer and self image. Recommended for teens and parents alike.

We Are Your People, music of the St. Thomas More Centre, London: (1987, Oregon Catholic Press Publications, 5536 N.E. Hassalo, Portland, OR 97213.) 104 pages. Music Book \$6.95. Album \$8.95. Cassette \$8.95.

A very useful and exciting collection of strong melodic writing. Although recorded with full chorus and instrumental accompaniment most pieces may be sung with minimal resources. The music book includes instrumental parts, four indices for liturgical planning, and the Assembly editions.

Each Time I Think of You, by Bob Hurd and Anawim (1987, Oregon Catholic Press Publications, 5536 N.E. Hassalo, Portland, OR 97213.) 95 pages. Music Book \$6.95. Album \$8.95. Cassette \$8.95.

A collection of pieces offering scriptural images of God that move beyond the conventional. Hurd appears to be moving toward a richer sense of poetry in "Be It Done Unto Me." Parishes may welcome the setting of the Penitential Rite because of its use of both English and Greek texts. The book includes various accompaniments, instrumental parts, helpful planning indices, and Assembly editions.

The Emerging Parish: The Notre Dame Study of Catholic Life Since Vatican II by Jim Castelli and Joseph Gremillion (1987, Harper and Row Publishers, San Francisco; available in Canada from Claude Primeau & Associates Ltd., 1035 North Service Road, Oakville, ON L6H 9Z9).

A clearly written description of contemporary parish life in the United States, based on the *Notre Dame Study of Catholic Life Since Vatican II*. Of particular interest are the chapters detailing the current state of liturgy and devotional life. Recommended for pastors and parish liturgy committees.

Gather the Children: Celebrate the Word with Ideas, Activities, Prayers and Projects, by Mary Catherine Bergund (1987, The Pastoral Press, Washington, DC 20011).

Contains outlines for children's celebration of the word for cycle B of the Sunday lectionary. Each outline includes ideas for gathering and proclamation as well as suggestions for activities. A helpful bibliography and list of resources is included. Recommended for those responsible for children's celebrations.

Fire and Dancing, by Jeff Keyes and Vineyard Pastoral Music Ministry (Resource Publications, Inc., 160 E. Virginia St., #290, San Jose, CA 95112.) Songbook \$3.95. Cassette \$8.95.

A collection of pieces in varied musical styles for liturgy or reflective prayer settings. The album is striking for its creative approach to the accompaniments, however, these are not included in the music book. The title piece: *Fire and Dancing* may be useful for native expression.

¹ Prices for U.S. publications are given in U.S. dollars, unless otherwise noted. For all publications, postage and handling are usually extra.

Directory for Sunday Celebrations in the Absence of a Priest

On June 1, 1988, His Eminence Paul Augustin Cardinal Mayer, OSB, Prefect of the Congregation for Divine Worship, sent the presidents of National Liturgical commissions copies of the recently approved Directory for Sunday Celebrations in the Absence of a Priest (Directorium de Celebrationibus Dominicalibus Absente Presbytero). The Directory was published in Latin and Italian and is now being translated into English. Cardinal Mayer noted in his cover letter that the Directory was examined by the members of the Congregation for Divine Worship at the plenary session of the Congregation in 1987 and was approved for publication by Pope John Paul II on May 21, 1988. The summary which follows, was prepared by the secretariat of the Bishops' Committee on the Liturgy of the National Conference of Catholic Bishops in the United States and is reprinted here with permission. The numbers in parenthesis refer to the paragraph numbers of the Directory.

The Directory for Sunday Celebrations in the Absence of a Priest is a brief document, consisting of an introduction and three chapters: Chapter 1 — Sunday and Its Observance; Chapter 2 — Conditions for Having Sunday Celebrations in the Absence of a Priest; Chapter 3 — The Celebration.

The Congregation explains that the Directory is the result of the convergence of various factors: a) it is not always possible, in every place, to have a full celebration of Sunday, i.e., with the Eucharist; b) many episcopal conferences have asked the Congregation for Divine Worship for guidelines regarding these cases; c) the Holy See and individual bishops have been concerned about this important question for some time. The Directory has profited from the concerns and experience of those who have had to face the reality of an insufficient number of priests to celebrate the Eucharist on each Sunday in every community.

The fundamental principle that underlies the Directory is the desire to insure that there be a Christian celebration of Sunday in each community. Without forgetting that the Mass remains the proper celebration of Sunday, the Directory speaks of those elements which are essential to a Sunday celebration when Mass cannot be celebrated.

The introduction of the Directory briefly presents the *de facto* situation in which it is not always possible to celebrate the Eucharist for every Catholic community that desires it each Sunday.

The first chapter (nos. 8-17) is dedicated to the meaning of Sunday and takes its starting point from no. 106 of the *Constitution on the Sacred Liturgy* of the Second Vatican Council.

By a tradition handed down by the apostles and having its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day, which, with good reason, bears the name of the Lord's Day or Sunday. For on this day Christ's faithful must gather together so that, by hearing the word of God and taking part in the eucharist, they may call to mind the

passion, the resurrection, and the glorification of the Lord Jesus and may thank God, who “has begotten them again unto a living hope through the resurrection of Jesus Christ from the dead” (1 Pt. 1: 3). Hence the Lord’s Day is the first holyday of all and should be proposed to the devotion of the faithful and taught to them in such a way that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday, the foundation and core of the whole liturgical year.

Numerous citations are also given from the Fathers of the Church on the meaning and importance of Sunday. This chapter, in effect, is a synthesis of the Church’s understanding of the nature and purpose of Sunday and the divine command to worship on the Day of the Lord.

The second chapter (nos. 18-34) is the most important part of the document, for it indicates the conditions upon which a decision can be made to have Sunday celebrations in the absence of a priest. The Directory recommends that, whenever possible, the faithful should go to a neighboring church for Mass if it is not possible to have Sunday Mass in their own church (18). When this cannot be done, at least there should be a celebration of the Word of God which, circumstances permitting, may be followed by the distribution of Holy Communion. It is also appropriate, on occasion, that the Sunday celebration be united to the celebration of the sacraments or sacramentals (19-20).

The Directory states that Sunday celebrations in the absence of a priest should not be held in places where Mass has been celebrated the previous evening, even when this has been done in another language. It is also noted that Sunday celebrations in the absence of a priest should not be repeated on any given Sunday (21).

There should be no confusion in the mind of the faithful between these celebrations and the celebration of the Eucharist; rather such celebrations in the absence of a priest should lead them to a greater desire for the eucharist and help them to make a better preparation for the eucharistic celebration (22).

The faithful are encouraged to pray for vocations to the priesthood so that in the future there will be sufficient priests for the celebration of Mass on Sunday (23).

The diocesan bishop, after consulting with the council of priests, is to establish regulations for Sunday celebrations in the absence of a priest. All such celebrations must be approved by the bishop and be under the supervision of a pastor (24). Before he establishes the practice of permitting these celebrations, the bishop must first consider other alternatives, such as having other priests or religious without pastoral responsibilities assist in the parish, or having the people go to other churches or parishes for Mass (25).

The bishop, by means of a delegate or a special commission, should see that the celebrations are properly conducted and that those who lead them are properly prepared. He should also insure that there has been sufficient catechesis on the reasons for Sunday celebrations in the absence of a priest and that the Eucharist is celebrated in the parish with some frequency (26).

The pastor has the responsibility to prepare for these celebrations, to celebrate the sacraments, especially Penance, and to provide the Eucharist which will be distributed to the people (27-28).

Sunday celebrations may be led by deacons (29) or by suitably prepared lay persons (29-30).

When it is not possible to have a Sunday celebration, the Directory encourages individuals to spend some time in prayer on Sunday either alone, with their family, or with a group of families (32).

Another alternative suggested by the Directory is the celebration of Morning and Evening Prayer from the *Liturgy of the Hours*. The readings appointed for Mass may be inserted into either of these hours of the Divine Office, and Holy Communion may also be distributed at the conclusion of Morning and Evening Prayer (33).

The third chapter explains the structure of a celebration of the Word and the distribution of Holy Communion. It says that in no case should there be a presentation (and preparation) of the gifts or the proclamation of the eucharistic prayer (35). [This does not exclude the taking up of a collection.]

The Opening Prayer and Prayer after Communion are taken from the Sacramentary, and the readings are taken from the *Lectionary for Mass* (36).

When a deacon presides at a Sunday celebration in the absence of a priest, he uses all the texts and gestures appropriate to his ministry. He vests in the usual vestments (including the dalmatic, if desired) and presides from the presidential chair (38). A lay person uses the forms of greeting and blessing proper to lay ministers (39) and wears the vesture approved by the bishop. A lay person who presides does not use the presidential chair and is seated outside the presbyterium (40). The roles of reader, cantor, etc., are distributed among suitable persons (40).

The conference of bishops may determine the actual rites and texts to be used for Sunday celebrations in the absence of a priest according to the following structure:

- Introductory Rites
- Liturgy of the Word
- Thanksgiving
- Rite of Communion
- Concluding Rites

The Directory does not indicate the content of the Introductory Rites and says only that the *Lectionary for Mass* is used for the Liturgy of the Word.

The Thanksgiving takes one of the following forms:

a) After the General Intercessions or after the distribution of Holy Communion, the leader invites all to give thanks, and a psalm (e.g., 100, 113, 118, 136, 147, or 150), a hymn or canticle (e.g., Glory to God or Magnificat), or a litany is then sung or recited by all.

b) Alternatively, before the Lord's Prayer the leader places the eucharist on the altar and all kneel before the sacrament and sing or recite a hymn, psalm, or litany.

The Thanksgiving is not to take the form of a eucharistic prayer. The prefaces and eucharistic prayers of the Sacramentary are not to be used (45).

The Communion rite follows the form given in the *Roman Ritual: Holy Communion and Worship of the Eucharist Outside Mass* (46).

The Eucharist to be distributed during the service is to have been consecrated that day and brought to the church before the service, or is that which was reserved after the previous Mass celebrated in the church. The Eucharist is taken from the tabernacle and placed on the altar before the Lord's Prayer (47).

The Lord's Prayer is always sung or recited, even when Holy Communion is not distributed (48).

The celebration may conclude with announcements before the dismissal (49).