We Shall Proclaim Your Praise
This bulletin is primarily pastoral in scope. It is prepared for members of parish liturgy committees, readers, musicians, singers, catechists, teachers, religious, seminarians, clergy, diocesan liturgical commissions, and for all who are involved in preparing, celebrating, and improving the community’s life of worship and prayer.

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national bulletin on Liturgy

We Shall Proclaim Your Praise
# Contents

<table>
<thead>
<tr>
<th>About This Issue</th>
<th>131</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily Praise: A Study of Morning, Evening and Night Prayer –</td>
<td></td>
</tr>
<tr>
<td>General Introduction</td>
<td>ICEL 132</td>
</tr>
<tr>
<td>The Prayer of the Church</td>
<td>132</td>
</tr>
<tr>
<td>The Sanctification of Time</td>
<td>133</td>
</tr>
<tr>
<td>The Celebration of the Liturgy of the Hours</td>
<td>134</td>
</tr>
<tr>
<td>The Community of Worship</td>
<td>134</td>
</tr>
<tr>
<td>The Assembly</td>
<td>134</td>
</tr>
<tr>
<td>Ministries within the Community</td>
<td>134</td>
</tr>
<tr>
<td>Presiding Minister</td>
<td>135</td>
</tr>
<tr>
<td>Reader</td>
<td>135</td>
</tr>
<tr>
<td>Cantor</td>
<td>135</td>
</tr>
<tr>
<td>Other Ministries</td>
<td>135</td>
</tr>
<tr>
<td>The Individual at Prayer</td>
<td>136</td>
</tr>
<tr>
<td>The Structure and Content of the Celebration</td>
<td>136</td>
</tr>
<tr>
<td>Introductory Rites</td>
<td>136</td>
</tr>
<tr>
<td>Psalmody</td>
<td>137</td>
</tr>
<tr>
<td>Word</td>
<td>139</td>
</tr>
<tr>
<td>Gospel Canticles</td>
<td>140</td>
</tr>
<tr>
<td>Other Rites Incorporated into the Liturgy of the Hours</td>
<td>140</td>
</tr>
<tr>
<td>Prayer</td>
<td>141</td>
</tr>
<tr>
<td>Concluding Rite</td>
<td>141</td>
</tr>
<tr>
<td>Styles of Celebration</td>
<td>142</td>
</tr>
<tr>
<td>The Languages of Worship</td>
<td>143</td>
</tr>
<tr>
<td>Music</td>
<td>143</td>
</tr>
<tr>
<td>Silence</td>
<td>144</td>
</tr>
<tr>
<td>Space</td>
<td>144</td>
</tr>
<tr>
<td>Vesture</td>
<td>145</td>
</tr>
<tr>
<td>Movement: Posture, Gesture, Processions</td>
<td>145</td>
</tr>
<tr>
<td>Adapting the Celebrations to Particular Circumstances</td>
<td>147</td>
</tr>
<tr>
<td>Daily Praise: A Study of Morning, Evening and Night Prayer –</td>
<td></td>
</tr>
<tr>
<td>Hymns</td>
<td>ICEL 149</td>
</tr>
<tr>
<td>In Memoriam</td>
<td>152</td>
</tr>
<tr>
<td>Psalm Prayers</td>
<td>John K. Leonard 153</td>
</tr>
<tr>
<td>The Hours in the Canadian Ritual Books</td>
<td>157</td>
</tr>
<tr>
<td>Notes for the Formation of Leaders of Prayer</td>
<td>162</td>
</tr>
<tr>
<td>The Hours in Special Circumstances</td>
<td></td>
</tr>
<tr>
<td>Praise God and Celebrate Reconciliation</td>
<td>Bernadette Gasslein &amp; Heather Reid 172</td>
</tr>
<tr>
<td>Liturgies for High School Graduations</td>
<td>Paul Tratnyek 175</td>
</tr>
<tr>
<td>Preparing Grade 8 Students for Morning Prayer</td>
<td>Patricia Weinstein 179</td>
</tr>
<tr>
<td>Communal Celebrations and the Clerical Obligation to Recite the Liturgy of the Hours</td>
<td>John Huels 182</td>
</tr>
<tr>
<td>Helpful Reading</td>
<td>184</td>
</tr>
<tr>
<td>From the National Office: The Celebration of Christmas Masses</td>
<td>185</td>
</tr>
<tr>
<td>From the Regions Western Conference for Liturgy</td>
<td>189</td>
</tr>
<tr>
<td>The Last Word: A Parish Experience of Daily Morning Prayer</td>
<td>James MacDonald 190</td>
</tr>
</tbody>
</table>
A cross the country, indeed across the continent, a quiet evolution is taking place: parishes are reclaiming the liturgy of the hours as the prayer of all the people of God. The groundwork of research, scholarship and interpretation has been laid in the thirty-plus years since the Council; now it's up to local communities to build celebrations of the hours into the everyday life of the parish.

Two previous issues of the Bulletin – #58 and #114 – helped to lay that groundwork and encouraged beginnings of implementation in Canada. (#114 is now out of print, so hold on tight to your copy if you have one.) Today we have, in the Catholic Book of Worship and in Sunday Celebration of the Word and Hours, what can rightfully be called an official Canadian ordo for celebrating the hours in communal settings. Bulletin #158 is presented as a pastoral aid to implementation of this ordo.

We begin with excerpts from Daily Praise: A Study of Morning, Evening and Night Prayers, an unpublished working document from ICEL. The General Introduction is a visionary, but lucid pastoral opening up of the General Instruction of the Liturgy of the Hours (GILH). If you’ve never sat down with a copy of the GILH, the footnotes of this document (which are presented here as endnotes) will serve as a knowledgeable guide to its treasures. We have also included the notes on hymnody from the same document. It provides guidance for those who choose the music for the community’s celebration of the hours throughout the liturgical year.

John K. Leonard writes about psalm prayers: why we use them, how to use them, how to compose them. Also included is a brief guide to the ordo for liturgy of the hours in the Canadian ritual books and Notes for Formation of Leaders of Prayer. Four articles, including Archbishop James MacDonald’s contribution in “The Last Word,” describe various local efforts to make the hours a part of community life in parishes and schools.

In response to a query from the Bulletin, John Huels gives us a canonical opinion about the relationship between the Canadian ordo for communal celebration morning and evening prayer and the clerical obligation to the hours. The topic of liturgy of the hours is concluded with a “Helpful Reading” list.

In “From the Regions,” the Western Conference for Liturgy gives a report from the annual meeting in early November. In view of the fact that Christmas falls on a Saturday this year, “From the National Office” once again presents its guidelines for Christmas masses. Our book reviewer takes a brief vacation for this issue but promises to return for the next.
The Prayer of the Church

1. Through baptism, we are incorporated into Jesus Christ. In Christ, we "die, are buried and rise again," no longer isolated individuals but members of the new humanity, the body of Christ. In this body, we continue to grow together in love toward the day when we will be "fully mature with the fullness of Christ," the Head who has gone before us and draws us into the radiance of the new Jerusalem. On the journey that carries us toward that coming day, we are exhorted to "pray at all times and never lose heart," not only singly but together. The Church gathered to pray in the name and in the presence of Jesus Christ stands visibly as sacrament of unity in a divided world, offering with Christ the thankful praise of the redeemed, interceding with Christ for all humanity yet in need, receiving through Christ the transforming power of God's Spirit whereby all humanity is made holy. The common prayer of the assembly of Christians met in Christ is our task and our glory.

2. The liturgical prayer of the Church takes many forms. The eucharistic celebration, the memorial of the death and resurrection of Christ, is its center. In the other sacraments, the grace of that paschal mystery, "the fount from which all sacraments ... draw their power," touches and makes holy the great events of human life. In the liturgy of the hours, this grace embraces life as it unfolds in the daily passage of time. Like the eucharist and the sacraments, therefore, the liturgy of the hours belongs to the whole Church called to the same holiness in Christ. It is not reserved to clergy and religious. Their commitment to pray the hours preserved this form of prayer from extinction during the centuries when the hours had disappeared from the rightful place they once occupied as the daily prayer of all Christians. The time has come, however, to return the hours to their place as the prayer of the entire community of those baptized into the death and resurrection of Jesus Christ.

3. To that end, the Second Vatican Council directed pastors to restore the public celebration of the principal hours, especially evening prayer, to their parishes, at least on Sundays and major feasts. The people of the parish are to be encouraged to pray the hours together, or even alone, on other occasions also. The General Instruction of the Liturgy of the Hours, published with the revision of The Liturgy of the Hours mandated by the Council, is even more specific: the hours are the proper prayer of every gathering of the Church. They belong to the full diocese assembled with its bishop and other ministers, perhaps meeting for a diocesan convocation; and they belong to "the family, the domestic sanctuary of the Church," perhaps taking time to pray together before the evening meal. They belong to religious communities of all kinds, and to "lay groups gathering for prayer, apostolic work, or any other reason." Thus they might be prayed by the eucharistic ministers at their regular evening of recollection, or the catechists at their regular meetings, or the residents of the local nursing home who sustain one another in
their silent work of suffering for all. The hours belong to parishioners and to parish staffs\(^{17}\) who meet to pray before or after work, to priests who share a common home,\(^{18}\) to friends who meet in study groups or prayer groups to nourish their faith after a long day in the marketplace, to deacons\(^{19}\) who take time to pray with their spouses after an evening spent visiting the sick, to married couples, to families, and to teenagers as they begin a more mature prayer life. Wherever Christians gather to pray, the hours belong to them.

4. The Church possesses other forms of prayer in common. With a wider latitude regarding the time and place of celebration, the eucharist has been restored to prominence as the central act of Christian community prayer. It is not possible, however, for every kind of gathering to celebrate the eucharist; certainly it is not possible to repeat the eucharist in the same assembly at intervals throughout the day. As a prayer that is biblical and liturgical, structured and flexible, traditional and contemporary, capable of adaptation to communities of every size and circumstance, the liturgy of the hours can meet the needs of many communities of prayer, as it does for many individuals unable to meet with others to pray.

**The Sanctification of Time**

5. When, in baptism, we were plunged into the dying and rising of Jesus Christ as the source and pattern for our own lives, we received the mandate to pray without ceasing, as we received the commandment to love without measure.\(^{20}\) The Church through the centuries has fulfilled its mandate with fidelity, offering to God through Christ “an unceasing sacrifice of praise”\(^{21}\) both in the eucharist and in the liturgy of the hours. Our forebears in the faith taught us the wisdom of setting aside our ordinary activities to pray at fixed times in order to grow into the habit of praying at all times, as we breathe at all times, even when our conscious attention must be fixed elsewhere. Following the example of the apostolic community which observed the Jewish custom of praying at significant moments of the day, the early Christians paused to pray singly or together in the morning and the evening, and at various other times of the day and night. From their pattern of fixed times for prayer grew the daily liturgical cycle that came to be known as the liturgy of the hours.\(^{22}\)

6. In every liturgical act, including the liturgical hours, Christians make memorial of the death and resurrection of Christ. However, the liturgy of the hours stands in a unique relationship to time: “By ancient Christian tradition what distinguishes the liturgy of the hours from other liturgical services is that it consecrates to God the whole cycle of the day and the night.”\(^{23}\) The hours reveal again and again, at regular intervals, the redeeming presence of the paschal mystery of Christ in the daily passage of time. They give us the opportunity to pause in the midst of the day to discover, to celebrate, and to reorient our lives to the rhythm of death and resurrection that is the source and pattern of the life of the body of Christ. God urges us with patient grace to grow from the narrow circle of self-interest into a deepening communion in love with other human beings and with God. Our graced acceptance transforms our everyday lives into a holy offering made to God through Christ in the “unceasing sacrifice of praise.”\(^{24}\) Lives thus consecrated as they are lived day by day make holy the time they inhabit, for time is no more than the measure of our history in its passing.

7. The early Christians’ habit of pausing for prayer at fixed times of the day led eventually to the development of seven liturgical hours, not all of which were observed in common by those whose lives
were lived in field and marketplace. The times of day that most affected those dependent on natural light, sunset and sunrise, are easily singled out as natural images of the death and resurrection of Christ, Sun of Justice and Light of the World. Therefore, according to “the venerable tradition of the universal Church, lauds as morning prayer and vespers as evening prayer are the two hinges on which the daily office turns; hence they are to be considered as the chief hours and celebrated as such.” They need not be celebrated precisely at sunset and sunrise in societies no longer dependent upon natural light for their ability to carry on the ordinary business of life, but they still root the arriving and departing day in the mystery of Christ. They therefore lose their meaning if they are prayed at any time but morning and evening, before and after the ordinary hours of work. The hour of evening prayer, however, finds many contemporary Christians still deeply engaged in the business of their lives, with several hours of activity yet ahead of them. For that reason, night prayer, a short, adaptable service prayed at evening’s end, can be a fruitful way to entrust the day just ended and the night’s rest about to begin to God in Christ.

The Celebration of the Liturgy of the Hours

The Community of Worship

The Assembly

*Where two or three meet in my name, I shall be there with them (Matthew 18.20).*

8. Liturgical prayer is the public prayer of the Church assembled in the name of Jesus Christ. “The liturgy of the hours, like other liturgical services, is not a private matter but belongs to the whole body of Christ, whose life it both expresses and affects.” Whenever possible, therefore, the hours should be celebrated publicly by a community rather than privately by an individual. The community may be as large as the local Church gathered around its bishop or as small as a couple praying in their home. The worshippers may meet in a cathedral, church or chapel; in a living room, dining room, or family room; in a meeting room, auditorium, or staff room. They may pray simply or solemnly, quietly or with joyful exuberance. What is essential is that, whoever they may be, wherever they may meet, and whatever style of prayer they may choose, they participate fully, consciously and actively, in “that hymn of praise sung throughout the ages in the halls of heaven” and sung now in the many gatherings of the Church on earth.

Ministries within the Community

*There are various forms of service, but always the same Lord* (See 1 Corinthians 12.5).

9. Just as each of us carries out our daily tasks most easily by calling into play all the capabilities of the complex human organism, so also the body of Christ carries out its worship most readily by engaging the abilities of all its members. Where the community is small and its place of worship informal, it may require little diversity of roles; where the assembly is large and its environment formal, it may require a full range of public ministries. In either case, however, the primary task of every minister is to serve the prayer of the assembly as a whole. Among the ministries possible at the hours, those of presiding minister, reader, and cantor are necessary at every celebration. Other ministries such as deacon, assistant and acolyte may be desirable in larger assemblies. Roles may have to be combined if the community is small, but otherwise, each minister should do what is proper to
the role assigned, and no minister should assume the responsibilities of another.\21

Presiding Minister

I will praise you in the great assembly, make good my promise before your faithful (Psalm 22.26).

10. Every gathering, however small, needs the services of a presiding minister or leader to orchestrate the movement of prayer. The leader (whether priest, deacon, or layperson) ordinarily opens the hour with a call to prayer (i.e., the introductory verse) and closes it with a blessing and dismissal after offering the concluding prayer in the name of the entire community. At morning and evening prayer, the presiding minister introduces the intercessions and the Lord's Prayer. \32 When incense is used, the presiding minister is customarily the one to incense altar, book, or other symbols of the presence of Christ, but another minister often incenses the congregation as well as the leader. \33 The role of the presiding minister should not lightly be relinquished to another minister, such as a cantor, lest the coherence created by clear and competent leadership be lost in the confusion of roles. It is rare that a leader cannot at least sing simply whatever presidential texts are to be sung, but should that happen, it would be better for that leader to speak those parts than to delegate them. On the other hand, the presiding minister should not take on the roles proper to other ministers unless the assembly is so small that there is no alternative.\34

Reader

I begin with a story, I speak of mysteries, welling up from ancient depths (Psalm 78.2).

11. Because reading is not a presidential function but a ministry in its own right, even the smallest community should designate a reader who is distinct from the presiding minister if at all possible. When the gospel is to be proclaimed, it should be read by an ordained minister of the word. If no ordained minister is present, it should be read by the appointed reader. When pastoral circumstances dictate the spoken recitation of the psalms, the psalms may be led by a reader or readers. Where possible, the reader who leads the psalms should be a different person from the reader who proclaims the reading.

Cantor

Awake, my soul to song, so I can wake up the dawn (Psalm 57.9).

12. The cantor leads the community in those portions of the hour that are sung. The cantor(s) may begin the psalms. \36 In the absence of a deacon or other assisting minister with the necessary musical skills, a cantor may sing the petitions or invocations during the intercessions and also the prayer of thanksgiving when evening prayer begins with the service of light (also called, the lucernarium). In a very small community, the cantor's task will necessarily fall to the person who possesses the ability to lead song or chant regardless of the other ministries the person may have to perform.

Other Ministries

Bless God, servants of God.
Give praise and glory (Daniel 3.85).

13. In addition to these essential roles, a larger assembly may benefit from the services of a deacon or assistant and one or more acolytes. These ministers assume the roles customary at other liturgical services. A deacon may preside or assist the presiding minister as needed with books and incense. The traditional tasks of the deacon in the liturgy of the hours are the proclamation of the gospel, if it is to be read, and the announcement of the intentions during the intercessions. As at mass, the deacon may give brief instructions to

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\A Other than the canticles from Luke that are proclaimed in song by the whole assembly, gospel passages are not used in celebrations of morning and evening prayer.
the congregation, such as the invitation to receive the blessing, exchange the sign of peace, or depart in peace. The deacon also sings the prayer of thanksgiving when evening prayer begins with the service of light. In the absence of a deacon, another assistant may perform all of these tasks, except the proclamation of the gospel, which is done by either another ordained minister or the appointed reader. In a solemn celebration, one or more acolytes may be needed to assist the presiding minister and deacon, as well as to carry the procession cross and/or candles and tend the censer. Particular celebrations may require additional ministries and ministers, such as instrumentalists or a schola cantorum to assist the cantor, or ministers of hospitality to greet the people, provide them with the necessary worship aids, and seat them.

14. At times, it is impossible for an individual to join the community for prayer. The absent member may on occasion still want to pray the hours. Even when praying them alone, one still prays in communion with the community at prayer elsewhere, and with the whole body of Christ. The hours prayed in solitude retain their power to shape “the true Christian spirit” in the one who prays them attentively, with mind and heart open to the transforming power of the word of God. The person who prays an hour alone should make every effort to do so at the appropriate time of day, so that the act of prayer truly plunges the one who prays into the mystery of Christ as it is revealed in the daily passage of time.

The Structure and Content of the Celebration

15. Building on their Jewish heritage, Christian communities over the centuries have fashioned the hours into a rich interplay of word and silence, movement and stillness, music and speech. Structure and content have shifted according to the particular genius of different local traditions, but certain elements have emerged as normative. They may be grouped into five general categories: introductory rites, psalms, reading of the word of God, prayer, and concluding rites.

Introductory Rites

We must go to God's house
(See Psalm 122.1).

16. Rituals of prayer require a clear beginning. For the sake of prayer, it is important so that the assembly marks the moment at which it crosses the threshold from the world of a thousand daily concerns into the sacred place at its core where the mystery of Jesus Christ stands revealed and invites worshippers in. Through the introductory rites, those who have come together for prayer become an assembly of God's people called together by the word of God to offer with one heart and one voice the prayer of Christ present in the midst of their timebound existence. The content of the rites is therefore shaped by the time of day, the day of the liturgical year, and the season in which the hour is celebrated.

17. Their character will vary according to the nature of the assembly and the solemnity of the occasion. The simplest of introductory rites consists of a short call to worship in the form of a verse and response, followed by a brief doxology in praise of the Trinity, and then a hymn chosen for its suitability to the time of day and the feast or season. In the morning, the call to worship may be extended in a psalm, called the invitatoty psalm. Psalm 95 is an example of a frequently-used invitatoty psalm. The invitatoty psalm is prayed
responsorially, with an antiphon expressive of time or feast or season. In simple celebrations, especially where the community has limited musical resources, the invitatory psalm may perhaps replace the hymn. In the evening, following an ancient tradition rooted in the practical necessity of lighting the lamps before evening prayer, the call to worship may be transformed into a ritual of thanksgiving for light, accompanied by the evening offering of incense. Function becomes metaphor: the light of Christ triumphs over the powers of the evening's gathering darkness. At night prayer, the call to worship may be followed by a brief penitential rite in which participants seek forgiveness for the day's failings before they put it behind them. As in other liturgical events, care must be taken that the introductory rites prepare for rather than overshadow the psalmody, reading, and prayer yet to come.

Psalmody
With thankfulness in your hearts sing psalms and hymns and spiritual songs to God (Colossians 3.16).

18. Although the other elements of the liturgy of the hours have appeared and disappeared at different moments in the tradition, the psalms have emerged and remained as the constant core of this form of prayer. The psalter, the prayer book of Israel, became, with the first generations of Christians, the daily prayer book of the Church, and so it has remained. The psalms are the perennial dialogue of God with humanity, using words which are both the word of God and the language of the human spirit. Without the psalms, any community may certainly pray together, but it does not pray the liturgy of the hours. The same cannot be said of any other part of the office.

19. In the course of their history of liturgical use, the psalms have lent themselves to a variety of interpretations, functions, and styles of prayer. In the tradition of Christian community prayer, they are read in at least two distinct but complementary ways. Taken literally, they give voice to the many facets of human life. In them the living word of God cuts to the core of human experience and lays bare the great emotions of the heart: joy, sorrow, anger, fear, contentment, grief, hope, gratitude. Although they use the imagery of the cultures in which they were first composed and prayed, their portrait of the human spirit is for ever vividly contemporary. Thus they often provide us with words with which to pour out our own lives before God. They also force us, however, into the awareness that "Those who pray the psalms in the liturgy of the hours do so not so much in their own name as in the name of the entire body of Christ." As psalm gives way to psalm in the course of an hour, lament gives way to praise, despair to confident hope, joy to deepest sorrow. Those who pray find themselves driven out of whatever experience they themselves bring to prayer into the experiences of other human beings who may be sorrowful when we are rejoicing, or hopeful when we are afraid, or persecuted when we rest in safety. "In this way human frailty, wounded by self-love, is healed in proportion to the love that makes the heart match the voice that prays the psalms." We are invited once again to recognize that we are participants in the one prayer of Jesus Christ on behalf of all humanity.

20. The praying Church, however, has never been content with only the literal meaning of the psalms. From earliest times, Christians have sought to root the psalms they pray in the mystery of Christ. Knowing them to have been the prayer of Jesus during his daily life as a practising Jew of the first century, Christian commentators have followed the example of the New Testament in interpreting many
of the psalms as the prayer of Christ spoken now by his living body, the Church. Psalm 22 and Psalm 69, for example, are frequently interpreted as descriptions of Christ’s passion. Other psalms have been viewed as speaking about Christ. Psalm 23, for example, is read as a description of Christ the Good Shepherd. Still others have been seen as the prayer of the Church itself speaking to God or to Christ. For example, Psalm 129 can be read as the voice of the Church lamenting its suffering. Modern psalters printed for use in the liturgy of the hours may follow the medieval tradition of affixing to each psalm a caption, usually taken from the New Testament or early Christian commentaries, which offers a Christological interpretation of the psalm. Antiphons may serve a similar interpretative function. Although both the literal and the Christological interpretations of the psalms have fed the common prayer of countless communities of believers in every era and every part of the world, the psalms do not always yield up their riches easily. The gap between worlds can create a barrier between text and reader, making it difficult for Christians to pray with “minds in harmony with ... voices.” Outside the time of celebration, study can certainly supplement prayer, although it ought not be considered a necessary prerequisite for prayer, as attested by generations of Christians content with no book other than a well-thumbed bible. Even more useful is the habit of a meditative reading of scripture during the time devoted to that personal prayer, which is an essential complement to liturgical prayer. The psalms interpret and are interpreted by the entire history of God’s interaction with the people of the covenant. The interplay of the images and stories of the psalms with the images and stories of the Old and New Testaments opens new doors to the person who takes the time to explore it. During the time of prayer, the other elements of the hour may cast sudden light upon a psalm verse or be illumined by it. The antiphons accompanying the psalm often interpret the psalm itself, especially in light of a particular feast or season. Hymns, readings, intercessions, and collects may offer an evocative allusion to the psalms. Time spent in silent prayer after a psalm is an opportunity to allow these words to speak. Often enough, in these moments of quiet, it is the shifting kaleidoscope of daily life itself that reveals fresh meaning in the familiar texts. A verse lodges itself in the imagination to be pondered when one returns to the ordinary round. That is one of God’s gifts given in the hours, especially to those who pray them regularly.

21. Just as the psalms have allowed a variety of interpretations, so also they have fitted a variety of styles of prayer. Indeed, by their very differences of genre and structure they invite such variety. Psalm 136 easily becomes a litany of thanksgiving. Psalm 5 is the lament of a single voice. Psalm 107 is a story told for the edification of its hearers. Psalm 150 is a chorus of praise. In the hours, psalms have been treated as readings to inspire personal contemplative prayer in the community of hearers during the silences that followed their recitation; they have been used as texts for vocal prayer complete in themselves. They have been chanted to simple tones, sung in elaborate metrical settings, recited on one note, and spoken. They have been sung directly by a soloist, a small choir, or the entire gathering. They have been sung responsorially between cantor and assembly. They have been sung alternately, that is, side answering side. They have been divided among soloists, groups, and the full community according to the internal divisions of the texts. The choice of style for prayer best emerges from the negotiation between the needs and capabilities of the praying assembly and the demands of the psalms themselves. In making that choice, one should especially keep in mind the intrinsic musicality of the psalms, composed in the original Hebrew as poems to be sung.
22. The character of the assembly determines not only the style but also the selection of the psalms to be prayed. Once again, the tradition offers at least two approaches. On the one hand, the psalms may be prayed in sequence, one after the other, regardless of their content. This continuous psalmody was characteristic of the earliest monastic communities, where the monks met twice daily to continue in common the constant repetition of psalms which accompanied their solitary manual labour all day long. On the other hand, psalms may be chosen specifically for their content. Psalms that refer to morning, or to the traditional themes of morning prayer such as new light and resurrection, are prayed at morning prayer; psalms that refer to evening, or to such evening themes as thanksgiving and eternal light, are sung at evening prayer; and the psalms that refer to night, or such night themes as repentance and trust in God, are prayed at night prayer. This selective psalmody was typical of the parish assemblies of the early Christian centuries. Those assemblies also gave preference to those psalms that are most easily understood by the ordinary person, and to those that seem most readily to point to Christ. They generally omitted the more difficult psalms or Psalm verses, especially those whose invocations of violence upon the enemy seemed difficult to reconcile with the Christian spirit. Later traditions have mixed these two approaches, supplementing the selective use of the most popular time-related psalms, frequently repeated, with the continuous use of the longer, more difficult psalms, repeated less often. The character of the praying community will best determine the choice of psalms. Large and diverse assemblies, or groups that meet infrequently, may best be served by those psalms that are most readily prayed without prior preparation. Groups that meet regularly or small communities that have an opportunity for study and discussion of the psalms might benefit from a blend of the familiar, popular psalms and the less known and more difficult texts. Whatever the principle of selection used, however, care must be taken to allow the assembly to grapple with the full demands of revelation rather than to settle complacently into the small world of a few comforting texts.

23. To the psalms of the hours have been appended, over time, a certain number of canticles from the Old and New Testaments. Canticles belong to the category of psalms but appear in books of the Bible other than the psalter. At morning prayer a canticle from the Old Testament follows the first psalm. At evening prayer the assembly sings or recites a canticle from a letter of an apostle or from the Book of Revelation after the evening psalm or psalms. In addition a canticle from the infancy narrative of Luke’s gospel is sung at morning prayer (Luke 1.68-79), at evening prayer (Luke 1.46-55), and at night prayer (Luke 2.29-32) after the reading and its response.

Word

Let the word of Christ in all its richness, dwell within you (Colossians 3.16).

24. The psalms speak most fully when they are heard in the context of the scriptures as a whole. Moreover, they in turn provide an important environment of prayer in which to hear the word of God spoken in other books of the Bible. They are therefore followed by a reading from scripture chosen in obedience to the constant demand of Vatican II that “the riches of God’s word may be easily accessible in more abundant measure.” Where possible, this word should be proclaimed from a place of dignity that will command the assembly’s attention as well as enable them to hear and see the reader clearly. In a small, informal place of worship, the reader can create such a place by standing before the community rather than sitting in their midst to read. The reading should
be proclaimed from a book commensurate with the Church's belief that Christ is truly present when the scriptures are read in the ecclesial assembly. The word of God deserves to be housed appropriately in a book of beauty. 63

25. Scripture takes precedence over other sources in the liturgy of the hours. At a longer service such as a vigil, however, it is customary to follow the biblical reading with a complementary passage from another author. This practice might occasionally be adopted at the other hours, provided reading does not overwhelm psalmody.

26. The word proclaimed demands a response. A time for silence offers the opportunity to hear the reading and all its echoes in what has gone before as well as in the lives of the participants. 64 A short responsory, 65 sung before or after the silence, 66 offers additional encouragement and nourishment for prayer. On some occasions, a brief homily 67 opens the wealth of the word of God so that it may penetrate even more deeply into the hearts and lives of the hearers and call them together into the great gospel canticle of praise that follows. The homilist takes part in the work of revelation intrinsic to the hour, making apparent to the hearers the presence and invitation of the paschal mystery of Christ in the concrete reality of their morning, evening, or night. The homily may be especially important for those assemblies that do not regularly hear the word of God proclaimed and preached in a eucharistic celebration.

Gospel Canticles
Praise the Lord, the God of Israel (Luke 1.68).

27. Preeminent among the psalms and canticles used in the celebration of the hours are the three canticles taken from the infancy narrative of Luke's gospel: the Canticle of Zechariah, often called by its Latin opening Benedictus (Luke 1.68-79); the Canticle of Mary or Magnificat (Luke 1.46-55); and the Canticle of Simeon or Nunc Dimittis (Luke 2.29-32). They are sung at morning prayer, evening prayer, and night prayer respectively. Unlike the other canticles found in the New Testament, they are not customarily sung with the other psalms but are placed after the reading and its response. They are honoured as a proclamation of the gospel, 68 unique in that the proclamation is made by the assembly as a whole. Following as it does the psalms and canticles and readings taken from the Old and New Testaments, 69 the gospel canticle may be seen as the climax of the hour, 70 just as the gospel itself may be viewed as the culmination of biblical revelation.

Other Rites Incorporated into the Liturgy of the Hours
Do everything in the name of the Lord Jesus Christ (Colossians 3.17).

28. The liturgy of the hours may sometimes serve as the context for other liturgical rites such as a rite of communion. 71 In that case, it is appropriate to place the rite after the proclamation of the word with its responses, following the pattern established for the incorporation of rites of various kinds into the celebration of Mass.

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D The responsory is not part of the celebrations outlined in Sunday Celebration of the Word and Hours, Catholic Book of Worship or in vigils J and K in Order of Christian Funerals. The office of the dead, outlined in Part IV of the Order of Christian Funerals, is a monastic office; therefore the responsory is used there.

E Sunday Celebration of the Word and Hours carries a strong admonition against adding a communion rite to morning or evening prayer. (See no. 1 on page xxiii.)

F For an appropriate example, see Praise God and Celebrate Reconciliation on page 172 of this issue of the Bulletin.
Care must be taken, however, to honour the integrity of the hours as a celebration of the paschal mystery as it is lived in the daily passage of time. The hours should never be reduced to some sort of thematic liturgy of the word used as a setting for another liturgical event, still less for a devotional exercise unrelated to the liturgy, however praiseworthy either may be in itself.

Prayer
Offer petitions, prayers, intercessions, and thanksgivings for everyone (See 1 Timothy 2:1).

29. Following the pattern of Christian prayer received from its Jewish origins, the assembly which has remembered the wonderful works of God in psalm and word and has returned thanks and praise in psalm and canticle, now dares to make petition that in the sometimes harsh realities of this world, God's reign may come. Although remembrance, thanksgiving, praise, and petition are in fact intertwined throughout the psalmody, the element of intercession comes to the fore in the prayers that conclude the hour. Even here, however, petition is never divorced from praise. It has become customary to conclude morning and evening prayer with a litany of intercession, the Lord's Prayer, and a closing prayer. In the litany, the assembly lays confidently before God all those needs for which the Spirit bids us be concerned in the name of Jesus Christ. The petitions should reflect a balance of care for the issues that touch a wider world and those that concern the assembly itself. They may include formal petitions read by a designated minister and more spontaneous intentions spoken by the community members themselves, provided that the environment is such that all can hear those petitions to which they are asked to respond. Insofar as is possible, the intercessions, like the other elements of the hour, reflect the spirit of the time of day: in the morning, it is appropriate to invoke God's blessing on the day to come; in the evening, it is equally appropriate to express those concerns that have arisen during the day just past. In the Lord's Prayer, the assembly gathers all its prayers into the one great petition of which they are small reflections: that God's reign may prevail. A community that has not had the opportunity to pray evening prayer might want to include the intercessions and the Lord's Prayer in night prayer, although neither is a customary feature of that hour. The closing or concluding prayer repeats the interwoven patterns of remembrance, praise, and petition in the form of a collect fashioned from the images of morning, evening, night, feast, or season.

Concluding Rite
Go out to all the world and tell the good news (Mark 16:15).

30. Just as a ritual of prayer requires a clear beginning, so also it requires a clear conclusion. The final blessing and dismissal mark the moment of passage from the full, active, and conscious participation in the paschal mystery as it has been made present in the liturgical celebration back to the everyday world in which it is to be lived. The conclusion may be prolonged with a sign of peace, especially at morning and evening prayer, or with a closing hymn. It has become a tradition to conclude night prayer, in particular, with a hymn to Mary, Virgin and Mother. It seems fitting to close the day with the image of a woman whose triumph over the sleep of death, accomplished through the death and resurrection of Jesus Christ, stands as a sign of ultimate hope for all of humanity, no matter how threatening the gathering darkness.

G The dismissal is not part of the celebrations outlined in Sunday Celebration of the Word and Hours or Catholic Book of Worship. It does appear in the evening prayer vigils in the Order of Christian Funerals.

H The closing hymn is not part of the celebrations outlined in Sunday Celebration of the Word and Hours, Catholic Book of Worship and Order of Christian Funerals.
Styles of Celebration

31. The liturgy of the hours offers to every community the material with which to fashion a way of prayer forged from the dynamic interplay of its own spirit, skills, and needs with the experience distilled from a long and varied tradition. The hours lend themselves to celebration in differing scales and styles.

32. One contrast may help to suggest a range of styles of prayer. It is the contrast between a more contemplative and a more active approach to the office, based upon the distinct styles of the hermit monks and the city parishes of the early Christian centuries. The more contemplative approach invites participants into a quiet presence to the mystery of God through the medium of the psalms treated as readings. At the origin of this tradition, the structure of the hours was extremely simple. The office consisted essentially of psalms, readings, and prayers, unadorned by hymns, antiphons, responsories, or petitions. Participants listened in silence while a soloist chanted a psalm, or even segments of a psalm. During the silence that followed, they allowed the words of the psalm to evoke prayer in the depths of the heart. A presiding minister gathered these silent prayers into a collect spoken in the name of all. The assembly then continued with another unit of psalmody, silence, and spoken prayer. Ritual changes in posture from sitting for the psalm to prostrating on the ground for the silent prayer to standing for the collect aided attentiveness, but other ritual elements were largely eliminated. Readings were treated similarly as inspiration for personal prayer.

33. Later traditions, both monastic and parochial, selected and blended elements from both of these early styles of prayer, as present-day communities might well do. A community's predominant spirituality and lifestyle will certainly influence the style of celebration with which members will be most at home. A community of contemplative bent, for example, may prefer a simple, quiet office for ordinary use, but members might want to include a hymn to set the tone for prayer and intercessions to express their concern for needs beyond their own. A large diocesan convocation, on the other hand, might require a celebration that makes full use of all the popular features of the early urban offices, including colourful processions, incense, lively hymnody, accessible psalmody, a strong homily, petitions tailored to the occasion. A family might choose to keep the ritual actions of the office simple but dignified, repeat familiar hymns and psalms often, keep silences short for the sake of younger children, and encourage spontaneous petitions that reflect the daily experience of every member.
34. The character and size of the community is one important factor in determining the style and scale of the celebration. Another is the relative solemnity of the occasion. The hours are rooted most specifically in the daily passage of time, but they also reflect the weekly and yearly cycles of time that make up the liturgical year. The celebration of the hours should invite participants into the mystery of Christ as it is revealed through the rhythmic alternation of weekdays and Sunday, memorials, feasts and solemnities. Simple days call for simple celebrations; high festivals call for greater solemnity. This principle of progressive solemnity may be reflected in the environment for worship, the ritual actions employed in celebration, and the selection of music. The community whose orientation is contemplative might incorporate the use of incense into evening prayer on Sunday, or they might choose a more festive setting than usual for the gospel canticle on a solemnity. The parish might revive the once-popular tradition of evening prayer sung in its entirety on the Sundays of the Lenten-Easter season. The family might make use of a simple service of light on special occasions. The tradition of the hours offers endless possibilities for communal prayer in the present.

35. Even the individual who prays an hour alone has the opportunity to make choices concerning style and scale. Such an individual need not pretend to be a community, speaking versicles and answering with responses as if a crowd were present. At times, a person might wish simply to sit quietly in a place appropriate for prayer and read meditatively as many of the texts as nourish prayer. At other times, one might want to sing the hour, or portions of it. Music need not be confined to communal celebration. Similarly, the person might make use of simple ritual actions, such as those used by the early monks to ensure their attentiveness: sitting, standing, prostrating, kneeling. Like the community, the individual at prayer should consider allowing environment, ritual action, and music to reflect the relative solemnity of the liturgical day or season.

The Languages of Worship

Sound and Silence

Music
Sing out your praise to God (Psalm 47.6).

36. Speech, music and silence are the predominant verbal languages of worship employed in the liturgy of the hours. In our day, many communities of worship employ the spoken word almost exclusively, to the great impoverishment of their prayer. Music speaks that which lies in the depths of a text but exceeds the capacity of its words to express. Several elements of the hours are by nature forms of prayer intended to be sung. The hymn, for example, cannot be treated otherwise. If a community is unable to sing even a simple hymn, they should simply omit it from the introductory rites. The psalms especially should be sung whenever possible. Many communities deprive themselves unnecessarily of the depth of meaning that emerges from the psalms when they do not respect their intrinsic musical character. The practice of singing the psalms to simple chants, easily learned, gives one the opportunity to dwell on the words and to allow them to penetrate one's heart in a way that is not possible when they are said. It is actually more difficult to develop the art of speaking the psalms together communally at a unified meditative pace than it is to learn to sing them to a simple chant tune. On a festive occasion, a community that customarily sings the psalms to simple tones may want to sing one of the great hymns of praise found among both psalms and canticles to a more elaborate setting. The gospel canticles of Zechariah, Mary, and Simeon are particularly well-suited for
song. A community that does not ordinarily sing the psalms might want to highlight the assembly's proclamation of the gospel in this way. Since the texts are invariable and repeated daily, they invite the stimulus to attention provided by changing musical settings. For the same reason, communities may find it easier to learn to sing than to sing the great variety of psalms. Antiphons and responsories to readings are short refrains, which when sung to appealing melodies can become, like the refrains of familiar melodies, accompaniments to the day's activities, evoking the repeated return to prayer that is the basis for prayer without ceasing. Some or all of the other verbal elements of the hours such as the call to worship, intercessions, the Lord's Prayer, concluding prayer, and blessing, may be selected for singing according to the principle of progressive solemnity. Since it takes particular musical skills to sing a reading in such a way that it can be clearly understood by the hearers, readings might best be sung on only the most solemn of occasions if appropriate melodies and a suitably skilled reader are available.

Silence
A time to keep silence and a time to speak (Ecclesiastes 3.7).

37. The alternation of song, speech, and silence is an important aspect of any liturgical celebration, including the hours. Short periods of silence offer participants the opportunity to allow psalm texts and readings to penetrate more deeply. Care should be taken, however, that silence not outweigh the word of God in such a way as to disrupt the rhythm of the hour. Liturgical prayer should nourish and be nourished by the prayer of the individual participants, but the liturgical celebration is not itself the place for extended private prayer.

Space, Vesture, and Movement

38. Every aspect of a liturgical celebration contributes to the expression and deepening of the core relationship of God to the community brought to completion in the paschal mystery of Jesus Christ. The word of God is an essential element of the liturgy of the hours, but it does not stand alone as sole bearer of the meeting in time between God and humanity in the awesome dialogue of prayer. The languages of worship are visual as well as verbal, kinetic as well as oral, tactile as well as cerebral. They include the physical environment and the assembly's movement within it. It is as spirit embodied that we participate in the passage from death to resurrection in Jesus Christ; therefore, it is as embodied spirit that we must participate in the liturgical celebration of that passage. The full and active participation to which the Second Vatican Council exhorts us must use more of the body's languages than speech and song.

Space
Enter God's presence with joy! (Psalm 100.2).

39. Because the hours belong to every Christian community, however it is that their lives intersect at the point of prayer, the hours are prayed in every kind of space, from living room to meeting room to cathedral. What each of these spaces must have in common is the capacity to reveal the holy in the human. In no space is such revelation impossible.

40. The hours are grounded in the presence of Christ in the assembly and in the word of God prayed and proclaimed. The traditional monastic arrangement of participants into two groups, or choirs, facing one another rather than the altar is an expression of that conviction. The reality of Christ's presence, however, is not confined to monastic communities. It is realized in every assembly, large or small. Therefore, participants should make every effort to seat themselves so that they face one another and can see and hear one another clearly. The word, contained in a book of dignity and beauty, may be enthroned before them or in their midst except when it is taken up by the reader.
41. The character of the assembly, the nature of the space, and the spirit of the time, day and season will suggest the ways in which other elements may be used to enhance the congregation's conscious participation in the mystery celebrated. The quality of light speaks with special eloquence of the passage from night to day and back again to night. In a church, the lighting of the Easter candle always recalls the presence of the One in whose resurrection light triumphs over darkness. It is particularly appropriate on Sundays and throughout the Easter season, but it may be done at any other time, especially for evening prayer. When there is no formal light service, it may be lit before the hour begins or while the hymn is sung. In other settings, candles of any kind may serve a similar function. The offering of incense also evokes the paschal victory of Christ. In any environment, it is a multisensory allusion to the evening offering of praise recalled by Psalm 141, an offering made with all the saints of the new Jerusalem, where the slain Lamb is the light of all the faithful, and where there is no night. A particular environment may call for other stationary elements that serve the celebration: a cross, an icon, a banner in colours suggestive of the movement from darkness to light. Care must of course be taken that these secondary objects are disposed with simplicity and taste in such a way that they draw attention to the presence of Christ in the prayer of the assembly gathered around the word of God.

Vesture
Above all clothe yourself with love, the bond of all perfection (Colossians 3:14).

42. Because the circumstances and place for the celebration of the hours vary greatly, local custom will guide the kind of vesture worn by the ministers and the clothing worn by the assembly. Clothing can serve effectively as one of the silent languages of worship. In some circumstances, for example, the celebration of evening prayer on the anniversary of the dedication of the parish church, the assembly may want to express the special character of the celebration by dressing in clothes that they wear at Sunday mass. In most family celebrations of the hours the dress will be informal, but on special occasions a family may want to dress up for a Sunday or holiday evening prayer followed by a festive family meal.

The vesture worn by ministers should be appropriate to the place and to the solemnity of the hour being celebrated. If the celebration takes place in a cathedral or parish church, a priest wears an alb, stole, and, if desired, a cope. A deacon vests in an alb and stole and may also wear a dalmatic. Other ministers dress according to local custom and, if desired, they may wear an alb, the liturgical vestment proper to all ministers. The criteria of simplicity, dignity, and beauty govern liturgical dress as they do all the other features of the environment.

Movement
Let my prayer rise like incense, my upraised hands, like an evening sacrifice (Psalm 141:2).

43. The environment for worship largely determines the nature and extent of the assembly's movement. A large formal church or chapel requires that ministers stand to intone or to read lest their voices be lost among the furniture, but it may have fixed pews that inhibit worshippers' freedom. A small informal room may make frequent standing and kneeling uncomfortable and impractical, and it may render a procession absurd. Nevertheless, interaction with one's space is a dimension of bodily reality. Therefore, worshippers are to be encouraged to pray with their entire being within their given space, whatever that may be. The tradition of the hours suggests several simple ritual actions that both call attention to the meaning of a given element and focus the attention of participants. Through these movements, the body helps to keep mind and heart attuned to voice. Local custom may suggest additional ritual actions.
DAILY PRAISE • General Introduction

A. Posture
Praise God’s name, you faithful who stand in the courtyard gathered at God’s house (Psalm 35.1-2).

44. Postures already familiar from the eucharistic celebration can serve equally well for the liturgy of the hours. The assembly stands together for the call to worship and opening hymn, for the proclamation of the gospel when it is read or when it is sung in the gospel canticle, for the intercessions and Lord’s Prayer, for the concluding prayer and blessing/dismissal, for the closing hymn at night prayer. They sit for readings other than the gospel. Participants may sit or stand for the psalmody. Here, a certain variety in posture serves to express the character of particular psalms: for example, the community might sit for most psalms but stand for a psalm of praise at the end of the psalmody of morning prayer or kneel for a penitential psalm such as Psalm 51 during the Lenten season. Kneeling at other moments, such as the intercessions, is another appropriate way of marking Lent in contrast to the Easter season, when standing is a silent announcement of the resurrection. Similarly, the tradition of kneeling during the penitential rite at night prayer throughout the year might be replaced by standing for a simple sprinkling rite during the Easter season.

45. It is advantageous for ministers to stand whenever they are exercising their particular role in order to focus the assembly’s attention as well as to ensure that all can see and hear clearly. Movement on the part of the ministers also serves practically to break up any potential monotony, especially where the other members of the assembly engage in little movement.

B. Gesture
Come, bow down and worship (Psalm 95.6).

46. Even in a restricted space, members of the assembly may want to make use of the traditional gestures belonging to the hours. It is customary for all present to make the sign of the cross three times: as the ordinary means for beginning prayer at the call to worship (introductory verse), as a mark of reverence toward the gospel at the beginning of the gospel canticle, and as a way of appropriating the final blessing. Communities may also be encouraged to stand and bow during the doxology whenever it is sung or said. When they face one another, this gesture is an effective affirmation of belief in the presence of Christ in the assembly itself. Both incense bearer and assembly traditionally bow to one another before and after the incensing of the people. Ministers may also make use of familiar gestures: the deacon or reader may make the sign of the cross before and reverence the book after the proclamation of the gospel; the presiding minister may say the concluding prayer with hands extended as at mass.

C. Processions
People watched the procession … singers at the head, musicians at the rear, between them, women striking tambourines (Psalm 68.25-26).

47. Large formal spaces invite processions through which the assembly or its representatives inhabit and claim the entire space as a dwelling place for God in the midst of the people. The structure of Sunday eucharistic worship has familiarized many with the two processions suggested by the tradition of the hours: the entrance procession and the recessional. The formal entry and exit of ministers or, on very solemn occasions, the entire assembly, serves as a clear marker for the beginning and end of the rite. An entrance procession with the Easter candle is an effective opening for the service of the light at evening prayer.

48. There may be other occasions when the assembly or its representative ministers are called upon to walk in procession to some significant focal point in the church or its environs to complete their prayer. On 2 November, for example, or at some other major remembrance of the community’s dead, the hour might conclude with appropriate prayer at the burial site if it is
close at hand. On the anniversary of the dedication of the church, the ministers might walk in procession around the consecrated altar, or around the entire church, incensing it during the gospel canticle at morning or evening prayer. At the end of evening or night prayer on a Marian feast, the assembly or its ministers might walk in procession to conclude the hour with a hymn to Mary before an appropriate statue. Similar processions may fit even small, informal settings on special occasions. A family or small community might walk through their house invoking God’s blessing on the activities conducted in various rooms during the litany of intercessions on New Year’s morning, for example, gathering once again in their accustomed place of prayer for the conclusion of the hour. Of course, care must be taken to see that such exercises, when they occur, accord with the spirit and purpose of the liturgy of the hours. They should flow from and lead to that which is central to the hour rather than overwhelm it with their novelty or elaborateness.

Adapting the Celebration to Particular Circumstances

49. Small groups such as families, friends, adults gathered for a class or parish meeting, and those belonging to small communities, may choose to take for their prayer something from The Liturgy of the Hours. Members of these groups may be quite flexible in what they select and in the manner in which they pray. Factors to be considered are not only the occasion, time of day, age of the group, but also resources available, and the place of prayer, whether it be, for example, around the family table, in a living room or den, outdoors, at a campfire, in an office or other work space, around a meeting table, in a classroom.

50. An atmosphere of reverence, peace and attentiveness may be created by the tasteful use of one or other of the following: music, candles, incense, flowers, an icon or other work of art, water, or the opening and placing of a Bible as a focus for the group. Even more important for creating such an atmosphere is the moment of silent attention given to God’s presence in the group as a whole or in each of its members, or to the reason for gathering in prayer.

51. While an imposed, artificial formality or efforts to replicate the protocol of church or chapel may be more distracting than helpful, postures and an atmosphere that are too casual, or the use of mere gimmicks could be equally detrimental to prayer.

52. In choosing the hour or selections from it that are appropriate to the time of day or night, care for the needs of the group is important. For example, prayer before a leisurely mid-morning gathering might include several psalms, an opening and a closing hymn sung while standing, a sung or extended silent response to the reading, and time for a broad range of intercessions. After an exhausting meeting, a simple and quiet prayer consisting of a brief introduction, one psalm with its antiphon, a few intercessions, and the Lord’s Prayer may be prayed more fruitfully than something more elaborate.

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2 Ephesians 4.13; see Vatican Council II, Dogmatic Constitution on the Church Lumen Gentium (hereafter, LG): DOL 4, no. 139.
3 Luke 18.1, as quoted in General Instruction of the Liturgy of the Hours (hereafter, GILH), no. 10: DOL 426, no. 3440; see Romans 12.12;
See Matthew 18.22; GILH, no. 9: DOL 426, no. 3440.


See SC, art. 7, 83: DOL 1, nos. 7, 83; GILH, nos. 3, 6f, 17: DOL 426, nos. 3433, 3436, 3447.

See Congregation of Rites, Instruction Eucharisticum mysterium, on worship of the eucharist, no. 1: DOL 179, no. 1230.

See SC, art. 61: DOL 1, no. 61.

See Ibid.

See LG, no. 42: DOL 4, no. 154.

See SC, art. 100: DOL 1, no. 100.

See SC, art. 41: DOL 1, no. 41; GILH, no. 20: DOL 426, no. 3450.

GILH, no. 27: DOL 426, no. 3457.

See GILH, nos. 24ff: DOL 426, nos. 3454ff.

GILH, no. 27: DOL 426, no. 3457.

See SC, art. 100: DOL 1, no. 100; GILH, nos. 21, 23: DOL 426, nos. 3451, 3453.

See SC, art. 99: DOL 1, no. 99; GILH, no. 25: DOL 426, no. 3455.

See GILH, no. 30: DOL 426, no. 3460.

See John 13.34.

Hebrews 15.15 as quoted in GILH, no. 10: DOL 426, no. 3440.

See GILH, no. 1: DOL 426, no. 3431. "The liturgy of the hours" is the recent title given to what has also been known as the "Divine Office," from the Latin word meaning "duty" or "responsibility," or "the breviary" from the Latin word meaning "abridgement," referring to the shortened office first put in one book in late medieval times for travelling preachers and clergy who could not carry with them the library of liturgical books required to sing the office in community.

GILH, no. 10: DOL 426, no. 3440.

Hebrews 15.15 as quoted in GILH, no. 10: DOL 426, no. 3440.

SC, art. 89: DOL 1, no. 89; GILH, no. 37: DOL 426, no. 3467.

See SC, art. 94: DOL 1, no. 94; GILH, no. 11: DOL 426, no. 3441.

See SC, art. 26: DOL 1, no. 26; GILH, no. 20: DOL 426, no. 3450.

See GILH, no. 33: DOL 426, no. 3463; see SC, art. 17: DOL 1, no. 27.

See GILH, no. 262: DOL 426, no. 3692.

See SC, art. 83: DOL 1, no. 83; GILH, no. 3, 16: DOL 426, nos. 3433, 3446.

See SC, art. 28: DOL 1, no. 28; GILH, no. 253: DOL 426, no. 3683.

See GILH, nos. 256ff: DOL 426, nos. 3686ff.


See GILH, no. 253: DOL 426, no. 3686.

See GIRM, no. 66: DOL 208, no. 1456.

See GILH, no. 260: DOL 426, no. 3690.

See GIRM, nos. 127–141: DOL 208, nos. 1517–1531. The role of the deacon in the celebration of the hours is similar to the diaconal role in the celebration of mass.

See GIRM, nos. 142ff: DOL 208, no. 1532ff.

See SC, art. 14: DOL 1, no. 14.

See SC, art. 90: DOL 1, no. 90; GILH, no. 32: DOL 426, no. 3462.

See SC, art. 94: DOL 1, no. 94; GILH, no. 11: DOL 426, no. 3441.

See GILH, no. 178: DOL 426, no. 3608.

See GILH, nos. 34, 36: DOL 426, nos. 3464, 3466.

See GILH, no. 86: DOL 426, no. 3516.

See Hebrews 3.12.

See GILH, no. 107: DOL 426, no. 3537.

GILH, no. 108: DOL 426, no. 3538.

Ibid.

See GILH, no. 108: DOL 426, no. 3539.

The Rule of St. Benedict 19.7 as quoted in GILH, no. 105: DOL 426, no. 3535.

See SC, art. 90: DOL 1, no. 90; GILH, no. 101: DOL 426, no. 3531.

See SC, art. 12: DOL 1, no. 12.

See GILH, no. 202: DOL 426, no. 3632.

See GILH, nos. 121, 279: DOL 426, nos. 3551, 3709.

See GILH, no. 122: DOL 426, no. 3552.

See GILH, no. 103: DOL 426, no. 3533.

For a full treatment of the history of the liturgy of the hours, see Robert Taft, SJ, The Liturgy of the Hours in East and West (Collegeville, MN: The Liturgical Press, 1986). With regard to the two approaches to the selection of psalms, see especially Chapters 3, 4, and 11.

See GILH, no. 136ff: DOL 426, no. 3566.

See this Introduction, no. 27.

See GILH, no. 140: DOL 426, no. 3570.

SC, art. 92a: DOL 1, no. 92.

See GIRM, no. 272: DOL 208, no. 1662.

See SC, art. 122, 124: DOL 1, nos. 122, 124; GIRM, no. 311: DOL 208, no. 1701. These directives concern the quality of the objects to be used for worship in a church, but they apply with equal validity to objects used in any other place where God's holy people gather for worship.

See GILH, no. 202: DOL 426, no. 3632.

Ibid.

See GILH, no. 169: DOL 426, no. 3599.

See GILH, no. 47: DOL 426, no. 3477.

See GILH, no. 138: DOL 426, no. 3568.

See GILH, no. 139: DOL 426, no. 3569.

See GILH, no. 89: DOL 426, no. 3519.
Hymns in Christian Worship

Let the word of Christ dwell in you richly ... as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God (Colossians 3.16).

1. Hymns are simple, popular, poetic songs expressing praise and thanks to God. They have played a part in Christian worship from the earliest days of the Church. In his letters to the Ephesians (5.19) and to the Colossians (3.16) Paul urged his fellow Christians to express their thanks to God in psalms, hymns, and spiritual songs. The gospel canticles of Mary, Zechariah, and Simeon and those echoes of early Christian hymns in the letters of Paul (see, for example, Ephesians 5.14 and 1 Timothy 3.16) and in the Book of Revelation (15.3-4 and 22.17) provide examples of hymns used in the early Church.

2. As the Church grew and spread during the post-Apostolic era, hymns continued to be created for worship. Among the hymns composed during this period, the third-century Greek hymn "Phos hilaron" is the earliest extant example of a non-biblical hymn for evening prayer. This hymn sung during the lucernarium, a ritual beginning evening prayer and involving the lighting of the evening lamp, gives praise and thanks to Christ the true, radiant light shining in the darkness of this world and concludes with a Trinitarian doxology. It is still in use as the lucernarium hymn of Byzantine vespers and appears in translation as a hymn for evening prayer in The Liturgy of the Hours ("O radiant light, O sun divine.").

3. In the Western Church, as the tradition of communal prayer in the morning and evening developed, hymns gradually became an integral part of the celebration of the hours. The strophic, metrical hymns of St. Ambrose (340-397), bishop of Milan, provide some of the best known
DAILY PRAISE • Hymns

and most enduring early Christian hymns for the office. The hymns of Ambrose were written in a popular style with stanzas of equal length and regular rhythm and metre and were always concluded with a doxology. They have served as models for many of the later Latin hymns for the office and in more recent times for many of the vernacular hymns used in celebrating the hours. Nine of the hymns ascribed to Ambrose including the hymn for Sunday morning prayer “Aeterna, rerum conditor” are included in the current corpus of 291 hymns in Liturgia Horarum (1971).

4. With the introduction in 1971 of the Latin edition of The Liturgy of the Hours it was clear that in the vernacular celebration of the hours the use of hymns translated from the Latin into English would not be sufficient. Recognizing the difficulty of translating poetry originally composed in one language into another, the General Instruction of the Liturgy of the Hours indicates that in translating the Latin hymns the conferences of bishops may adapt or paraphrase them and they may also introduce or provide freshly composed hymns as long as they are in harmony with the spirit of the hour, season, or feast (GILH, no. 178).

5. When the English edition of The Liturgy of the Hours was published it included translations of some of the traditional Latin hymns from the office, as well as hymns translated from other languages and hymns composed originally in English for use in the celebration of the various hours, seasons, and feasts. In a number of instances, because of the scarcity of suitable hymns in English for the celebration of morning and evening prayer during the major seasons and many of the feasts and memorials of the saints, a general hymn for a season or the saint’s day which had little or no reference to the particular hour had to be selected. As the celebration of the hours has become more widespread, new hymns have been composed and included in hymnals recently published in the English-speaking world, especially hymnals prepared for use in the celebration of the liturgy of the hours. Providing a corpus of hymns suitable for the celebration of the hours throughout the year equal to the size of the Latin corpus, which took centuries to create, remains an ongoing task of the liturgical reform.

The Role of the Hymn in the Celebration of the Hours

The purpose of the hymn is to set the tone for the hour or the feast and ... to form a simple and pleasant introduction to prayer (GILH, no. 42).

6. The hymn plays an important role in the celebration of each hour. Since it is sung at the beginning of the hour after the introductory verse or the invitatory, it generally expresses the particular character of the hour, season, or individual feast, even more so than the other parts of the office (see GILH, no. 173).

7. The metrical hymn, with its stanzas of equal length and regular metre and with the same melody used for each stanza, is first and foremost a song to be sung by the entire assembly. On more solemn occasions a choir can enhance the assembly's participation, for example, by singing the hymn in parts, by adding a descant, or by singing a verse of the hymn on its own, but a choir or soloist should never take the place of the assembly in singing the entire hymn (see GILH, no. 173).

Furthermore, since hymns by their very nature are designed for singing, they should be sung, not recited, at all celebrations of the hours (GILH, no. 280). If a melody assigned to a particular hymn is not known by the assembly another suitable and more familiar melody used for a text of the same rhythm and metre may be sung with that text. Most hymnals provide metrical indexes, which make the selection of an alternate, better known melody more possible (see GILH, no. 177).^a

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^a See the metrical indexes in Catholic Book of Worship III (#700) and II (#850).
Choosing Hymns for the Celebration of the Hours

Awake, my soul, to song!
Awake, my harp and lyre,
so I can wake up the dawn!
(Psalm 57.9).

8. Since the hymn can express the particular character of an hour even more so than the other parts of the office, it is important that the hymn selected convey, especially through the power of its images, that aspect of the paschal mystery which the Church gathers to celebrate in praise and thanksgiving at that time of day.

9. In the celebration of the liturgy of the hours, time itself, particularly the setting of the sun in the evening and its rising in the morning, serves as a symbol of Christ’s dying and rising. Hymns that recall the resurrection of Christ, the true light enlightening all people and the Sun of justice, are especially appropriate for morning prayer (see GILH, no. 38). Such hymns may also call upon God’s presence as we wake and may express the desire that God may inspire our praise for the gifts of creation and for Christ the Word through whom the universe was made. At evening prayer hymns that express our thanks for the gifts we have received, that recall the sacrifice of Jesus Christ and the saving works of redemption, and that call upon Christ, the evening star and unconquerable light, are most suitable.

10. At night prayer, the last prayer of the day, said before retiring, the hymn may praise or call out to God for the gift of a peaceful rest, for forgiveness, for tranquility, or for protection from evil (see, for example, “Te lucis ante terminum,” “All praise to you, O God this night,” “Be thou my vision”). The night prayer hymn may also praise Christ the Light from light, who guards us and drives away the night (see, for example, “Christe qui lux es et dies” (“O Christ, you are the light and day”), or “Jesus, Redeemer of the World”).

11. The Church’s understanding of the major seasons of Advent, Christmas, Lent, and Easter and a knowledge of the themes and images of the Church’s liturgy should guide the selection of hymns for the celebration of the hours (see General Norms for the Liturgical Year and Calendar, 21 March 1969). In addition, wherever possible, the seasonal hymn should also correspond in some way to the hour being celebrated.

12. Hymns appropriate for Advent communicate a spirit of devout and joyful expectation and reflect the twofold character of this season: a time of preparation for Christmas when we remember Christ’s first coming and a season when we direct our minds and hearts to await Christ’s second coming at the end of time.

Hymns suitable for the Christmas season focus on the joyful mystery of the incarnation, of the Word made flesh, and of the Light from light, who, born of a virgin, came among us as a human being to save all who walk in darkness and the shadow of death. On Epiphany and the days that follow, the hymns should tell of the mystery of Christ’s early manifestations, especially as the morning star and true light for all the nations.

Hymns suitable for Lent speak of this season as a period of preparation for the celebration of Easter, a time when catechumens prepare themselves for baptism through the several stages of Christian initiation and when the baptized members of the assembly recall their own baptism and prepare for the renewal of their baptismal promises through penitential practices. Hymns that are exclusively penitential in character with no direct or indirect reference to the season of Lent or to baptism as the primary means of becoming united to the paschal mystery are not in keeping with the Church’s fuller understanding of this season.

Hymns appropriate for Easter resound with joyful exultation for Christ’s saving death and resurrection. ✠
Leonard Louis Sullivan

Leonard Louis Sullivan, who was the director of the National Liturgy Office at the CCCB in Ottawa from 1966-1973, died in Regina on June 8, 1999. Cardinal Emmett Carter described Father Sullivan as the most important person in the liturgical renewal of the Church in Canada.

His many gifts were brought together by his passion for good liturgy. But he knew that the ongoing work of the renewal was no simple task. He sensed that it would consume his whole life, which indeed it did. I remember once, many years ago, after a meeting in Ottawa he quoted the words from St. Luke's account of the last supper: "I have longed to eat this Pasch with you before I suffer." He went on to recall happy gatherings, meals, celebrations, meetings with close friends— and yet there was always a human cost, a burden or a disappointment that could be described as "suffering." As I look back now, I see the life of the Len Sullivan I knew, to be a realization of what the text meant to him.

His constant desire to gather people, to welcome them, to celebrate and share his life with them; his unfailing kindness in dealing with friends and strangers alike; as well as his keen perception and gentle caring for what is good and beautiful, was borne out in his dedication to the renewal of the liturgy and to pastoral service in parishes and other settings. It is as if all the sacrifice of time and effort that went into preparing books, texts, rites, and all the other elements of liturgical worship were for only one purpose: "to celebrate this Pasch with you." In his case, his efforts helped thousands of people in Canada to celebrate in a more fitting way the paschal mystery of our redemption. It is no surprise then that he requested that St. Luke's account of the disciples on the road to Emmaus be read at his funeral mass.

We will miss his special power to bring joy to every gathering he entered, but we will also continue to profit from the rich heritage he left as we continue to celebrate in English the paschal feast in which the mystery of our redemption is renewed.

James Hayes

John Bernard O'Donnell

John B. O'Donnell died on June 3, 1999 in London, Ontario after a brief illness. A man of deep faith, elegant spirit, and gracious hospitality, Monsignor John Bernard O'Donnell left his influence on family, friends, and colleagues. His love of the liturgy and desire for full communal participation at worship brought many projects to his desk over his 55 years of active priestly ministry. As a priest of the London diocese, he orchestrated the liturgical renewal of the second Vatican Council. Many remember him for his leadership that brought Catholic Book of Worship I to birth. Not only did he chair the committee for the first Canadian hymnal, but in 1980 he led the publication of Catholic Book of Worship II. Monsignor O'Donnell served as Diocesan Director of Liturgy (London) from 1964-1973, and from 1965-1980 chaired the National Council for Liturgy.

We give thanks to God for the life and faith of John Bernard O'Donnell and in the words that he loved so dearly we acknowledge the source of his dedication and faithfulness.

Loretta Manzara

"When Christ shall come with shouts of acclamation, and take me home, what joy us shall fill my heart! Then I shall bow in humble adoration and there proclaim, my God, how great thou art!"

Stuart K. Hine CBW II #637
Psalm Prayers

John K. Leonard, Ph.D.

The Origin and Evolution of Psalm Prayers

Early in the evolution of the Christian liturgy, the invitation “Let us pray” was followed by a significant period of silent prayer during which each and every member of the community addressed God from the heart. Furthermore, this silent prayer was experienced as the work of the Holy Spirit who teaches us to pray as we ought, even when we do not know the words we are to use. This period of silent prayer was brought to a conclusion by the leader who “collected” the prayers and aspirations of all present with a “collect” which originally was improvised or composed for the occasion. Until these prayers were compiled into presidential books such as sacramentaries or orationales, they continued to be composed as needed.

In the celebration of the liturgy of the hours, the liturgical unit — “Let us pray,” silent prayer, collect — formed a natural conclusion to the singing/proclamation of the psalms. It seems that the earliest collect for concluding one of the liturgical hours was the Lord’s Prayer through which the assembly “gathered its prayer and praises into one.”

Presidential prayers at the hours of prayer, both psalm collects and concluding prayers, were known in fourth-century Jerusalem. There were no psalm or concluding collects in the fifth-century Rule for Monasteries of St. Benedict. However we have evidence from the same century from Rome, Gaul and Spain that special collects for every psalm were being compiled in orationales and concluding collects for lauds and vespers were being included in the earliest sacramentaries. At least in the Roman churches, psalm prayers were associated with the cathedral or parochial office while in the monastic office the silent prayer after the psalm was simply ended with the beginning of the next psalm. As the office continued to develop and monastic and cathedral traditions became enmeshed, the psalm collect seems to have fallen out of use in the Roman tradition. It was preserved nonetheless in the Milanese/Ambrosian rites and in the Visigothic/Mozarabic traditions and recovered in the wake of Vatican II.

In the current reform of the liturgy of the hours the use of psalm-prayers or collects is optional:

Psalm-prayers, which help those reciting the psalms to interpret them in a Christian way, are given for each psalm in a Supplementary Volume of the Liturgy of the Hours. These are for

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1 Later in the evolution of the liturgy, this unit of prayer was altered. In the East, the tendency was to fill the former silent prayer with a litany of petitions led by the deacon and responded to by the assembly with “Kyrie eleison.” “Let us pray” thus launched a litany of worthy things to pray for. In the West, the tendency was to add more presidential collects for a variety of needs or in commemoration of several observances thus filling the silent prayer time with verbal prayers.

optional use in accordance with the traditional norm: when the psalm has been completed and a short silence observed, the psalm-prayer sums up the aspiration and emotions of those saying them. (General Instruction of the Liturgy of the Hours, no. 112.)

Furthermore, in Sunday Celebration of the Word and Hours and in most editions of the Order for Sunday Celebrations in the Absence of a Priest where morning prayer or evening prayer is included, a psalm prayer is included for the principal psalm of the hour — for Psalm 63 at morning prayer and perhaps for Psalm 141 for evening prayer, Psalm 51 on penitential days — but only generic psalm prayers are provided for the other psalms. Of course psalm prayers are optional, but their use in the public celebration of the hours, especially on Sundays and holy days can go a long way in restoring the Spirit-filled silent prayer of the community and in the formation of a Christ-centred spirituality in those who pray the psalms.3

Many who are responsible for leading the liturgy of the hours may wish to restore this option and feel the need to compose psalm collects to “help those reciting the psalms to interpret them in a Christian way,... to sum up the aspiration and emotions of those saying them,” and to bring the silent prayer after each psalm to a conclusion. To assist with the composition of new psalm prayers we will discuss the structure and the content of psalm collects and examine some ways to use the psalm prayer to link the psalm with a particular hour, feast, occasion or need.

The Structure of the Psalm Collect

The structure for psalm prayers is based on the structure of the Roman collect which in turn has its roots in the ancient Jewish berakah. In simplest terms, this structure can be summarized: You, Who, Do, Through.

You God is addressed using various titles, attributes, etc., drawn from the community's ever-growing repertoire of titles for the divinity whom we can never adequately name or know: “God of mercy and compassion...,” “Creator of all things seen and unseen...,” “God of the starry universe....”

Who The address is expanded through the recounting of God's deeds: “Who on this day revealed your only-begotten Son to the nations...,” “You created all things and declared them beautiful and good...,” “You open wide your hand and satisfy the needs of all your creatures....”

Do God is asked to act now, to help, save, strengthen, accept, forgive, heal, etc.: “Forgive us our sins...,” “Make our land productive that we may enjoy its harvest with grateful hearts...,” “Refresh our weary limbs this night with peaceful sleep so that we may rise with the dawn to sing your praise....”

Through The prayer is concluded: the request is explicitly made in the name of Jesus, through whose intercession the petition is made to the honour and glory of the Triune God: “through Christ our Lord,” “in the name of Jesus the Lord,” “through our Lord, Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God forever and ever.”

When Christ has been mentioned in the prayer addressed to the Father: “who lives and reigns with you in the unity of the Holy Spirit, one God forever and ever” or “We ask this through the same Christ Jesus, our Lord who lives....” When the

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prayer is addressed to Jesus Christ: you live and reign (with the Father and the Holy Spirit, one God) forever and ever.”

Content of Psalm Collects

The psalm collects from the early medieval collections reveal a fascinating grasp of the sentiments of the psalm itself and a conscious recognition of Christ in the psalm as either the “Lord” addressed, the Just Man unjustly persecuted, the Shepherd, the evening sacrifice, the wings extended, the victorious king, and so on. The needs of the Church or her members are included in the petitionary section and the entire prayer is often composed of phrases and images taken directly from the psalm itself. It seems that the composers spent a great deal of time mulling over the words and images of the psalm until the language of the psalm came out in the words of the prayer. An example from the sixth-century Series Romana for Psalm 65:

Gracious God, Hope of all the ends of the earth, hear the prayer of your people that while we sing these hymns of praise with Christ Jesus, all creation may be clothed with blessings by the pouring out of your Spirit. Through the same Christ our Lord. Amen. (ed. Brou, my translation)

This psalm prayer uses images from verses 5, 2, 13 and 12 of Psalm 65. Note also both the explicit acknowledgement that our hymns of praise are offered together with Christ Jesus, all creation may be clothed with blessings by the pouring out of your Spirit. Through the same Christ our Lord. Amen. (ed. Brou, my translation)

You A well-composed psalm collect will choose a title or attribute that flows from or complements the images for God used in the psalm itself or that makes sense in light of the petition (“do” section) that follows. Thus as we saw for Psalm 65, the title for God is drawn directly from verse 5; for Psalm 8 one might begin by praying, “Your name, O God, is great indeed and your majesty is acknowledged throughout the earth…” For Psalm 63, “You refresh all of creation, O God and renew us each day with the gift of morning light...” For Psalm 15, “Who may enter your presence, Holy God, or stand in your holy place?” For Psalms 141 or 142, “Guardian of the poor, Protector of the innocent”. For Psalm 149, “You delight in your people, O God, and give us every reason to rejoice...”

Who The expansion of the address can likewise be built on the images from the psalm itself, but it can also describe our situation before God: the feast or occasion that is being celebrated, the time of day or season, or a particular need that is on the
Psalm Prayers

minds of the assembly and/or universal church. For Psalm 146, Gabe Huck wrote the following: "We look for you, Jacob's Lord, where rulers are brought low, where the poor have justice at last, where every sorrow finds compassion, where strangers are welcomed at table...."

At an interfaith evening prayer on the feast of Martin De Porres, for Psalm 126, the images from the psalm provide titles for God and the connection with the ministry of the saint of the day ties in the occasion: "Rescuer of exiles, Guardian of the oppressed, you plant in our hearts a dream of freedom, you promise a land of justice and peace. We praise you this day for Martin DePorres who followed the dream by serving the poor...."

For Psalm 19 on the Jewish feast of Simchat Torah: "O Source of the Perfect Law, You have given your people feasts of gladness and seasons of joy to refresh them with the wonders of your Love. As our Jewish sisters and brothers celebrate the Festival of Simchat Torah,..."

Do This part of the prayer picks up and expands the sentiment of the psalm by linking its "petition" with the current situation. The above-mentioned prayer for Psalm 146 continues: "But when such blessed deeds seem overwhelmed by the evil that is so casual, so constant, then make us depend all the more on you,..." And for Psalm 126: "Free us now from the bonds of indifference and harvest in us both justice and love, that every pilgrim and exile may be at peace and at home in every land where your wonders are told." For Psalm 19 on Simchat Torah, "May we share in their gladness and join them in giving thanks for the wisdom, light and truth of your commands."

Through Finally, while the classical conclusions are always safe to use, the conclusion for a psalm collect does not have to adhere strictly to these formulae. When the prayer itself is already filled with glory and praise, the fuller form of the conclusion should probably not be used. It is possible to weave the concluding formula right into the "do" section and still sound a familiar verbal cue that elicits the assembly's "Amen." The three psalm prayers of the last section end as follows: Psalm 146: "the only Lord, forever and ever. Amen.", Psalm 124: "For yours is the glory and the power that is love, now and forever.", Psalm 19: "Blessed are you, Lord our God, Ruler of the universe, for you hallow your people with words of everlasting life."
The Hours in the Canadian Ritual Books:
Catholic Book of Worship,
Sunday Celebration of the Word and Hours,
Order of Christian Funerals

Introduction
The General Instruction of the Liturgy of the Hours allows great flexibility for groups and individuals who wish to participate in the celebration of the daily liturgical prayer of the Church. Since the Second Vatican Council many groups, especially religious congregations, have developed a particular form of the liturgy of the hours adapted to their own needs and character. Since the publication of the first edition of the Catholic Book of Worship, Catholics in Canada have had access to resources for celebrations of the hours by parish communities and other groups. These resources have evolved and grown throughout the life of the national hymnal. Today, Catholic Book of Worship III (CBW III) offers a rich treasury of music for the hours, along with a format for both morning and evening prayer that is becoming increasingly popular.

In 1995, the Canadian bishops published Sunday Celebration of the Word and Hours (SCWH). This ritual book, designed for communities that are not able to celebrate eucharist on Sundays, confirms the CBW III format for morning and evening prayer and provides a fuller fleshing out of the rubrics and their underlying principles. We seem to have a Canadian ritual for parish celebrations of morning and evening prayer. (Those who use SCWH for weekday celebrations, or on Sundays when eucharist has been or will be celebrated, should omit references to the inability to celebrate eucharist, such as those in the suggested introductory remarks for leaders of morning and evening prayer.)

A third ritual book that draws on the liturgy of the hours is the Order of Christian Funerals (OCF). Vigils J and K follow the format of evening prayer. With at least the hymn, a minimum of one psalm and the gospel canticle being sung, these celebrations are particularly suited to groups who are able to find consolation in a more physically active celebration. Of course, as in other celebrations of evening prayer, there is little in these vigils that cannot be sung. Even or perhaps especially in the context of a funeral the more singing by everyone present, the better.

Outlines
The formats of morning and evening prayer in CBW III, SCWH and OCF are simple, with little difference between the general outlines of the two hours. In the outlines below, bracketed items are optional. The asterisked items do not appear in OCF. This does not mean they cannot be included if desired. It should be noted that the intercessions for morning prayer in SCWH differ in nature and form from those used when morning prayer is celebrated under other circumstances. Those in SCWH are truly intercessory; those in CBW III are more along the lines of those described in no. 29 of the Introduction to Daily Praise on page 141 of this issue of the Bulletin.

The National Bulletin on Liturgy wishes to thank Sr. Loretta Manzara, who served as the executive secretary for the National Committee for the Revision of the Catholic Book of Worship, for her help in compiling the list of hymns that appears in this article.
### Morning Prayer

**Introductory Rites**  
Gathering of the Community  
[Introductory Remarks]  
Invitation to Prayer  
Morning Hymn

**Psalmody**  
Morning Psalm and Psalm Prayer  
[Second Psalm and Psalm Prayer]  
[Old Testament Canticle/Psalm of Praise]  
The Word of God  
Reading  
[Homily or Reflection]  
[Other Rites]

**Praise and Intercession**  
Gospel Canticle (of Zechariah)  
Intercessions  
The Lord's Prayer  
Concluding Prayer

**Concluding Rite**  
[Announcements]  
Blessing  
Sign of Peace

### Evening Prayer

**Introductory Rites**  
A. SIMPLE INTRODUCTION  
Gathering of the Community  
[Introductory Remarks]  
Invitation to Prayer  
Evening Hymn

**Psalmody**  
Evening Psalm and Psalm Prayer*  
[Second Psalm and Psalm Prayer]  
[New Testament Canticle/Psalm of Praise]*  
The Word of God  
Reading  
[Homily or Reflection]  
[Other Rites]

**Praise and Intercession**  
Gospel Canticle (of Mary)  
Intercessions  
The Lord's Prayer  
Concluding Prayer

**Concluding Rite**  
[Announcements]  
Blessing*  
Sign of Peace

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**The Song of the People of God**

The most important fact to consider when choosing music for liturgical celebrations is “Will the whole assembly be able to sing those parts that are rightly theirs?” This means the music should be familiar and within the musical ability of the group which gathers. The perfect hymn is of no use if the musicians are still struggling to master it and/or if the assembly cannot join in. Invariably comments from communities that celebrate the hours regularly indicate that predictability, familiarity and minimal change are key factors in enabling the community to make the music of the hours their own.
Singing the Psalms

We are fortunate to have in CBW III a large collection of musical settings of the psalms. But, because the collection of psalms is oriented to the Sunday eucharist, only 84 of the 150 psalms appear. Furthermore, only the verses selected for particular Sundays are presented in the hymnal. What does a community do when they wish, as is appropriate, to pray the whole of the psalms they choose to sing at morning and evening prayer?

For the psalm texts (though not always for the refrains), the Catholic Book of Worship uses the Grail psalter, which was produced with the “rhythmic structure of the poetry” of the scriptural psalms in mind. In other words it intentionally lends itself to being sung. The 1993 revision – the full text of all 150 psalms – is available from GIA (The Psalms, GIA Publications, Inc., Chicago: 1993). GIA also publishes The Grail Gelineau Psalter: 150 Psalms and 18 Canticles which uses the 1963 Grail translation. LTP has published the full ICEL translation of both the psalms and the canticles (The Psalter, LTP: Chicago, 1994 and The Canticles, LTP: Chicago, 1994). The ICEL translation was also shaped by the awareness that the psalms are meant to be sung texts.

Music for Morning and Evening Prayer

The celebrations of morning and evening prayer are outlined at #13–14 in CBW III and at #61–79 in CBW II. Eight alternative texts for the evening thanksgiving (with music) – four seasonal and four for Ordinary Time – can be found in SCWH.

Both hymnals list morning and evening hymns in the liturgical indexes in the back of the choir and instrumental editions. Some seasonal hymns are also appropriate for morning and evening prayer. (See pp. 149–152 of this Bulletin for hints on choosing hymns.) If none of these seem appropriate to the group that will gather or to the occasion that provides the context for the celebration, a well-known hymn of praise is recommended. Below are listed but a few of the many hymns in CBW III and II that express the spirit of the hours.

CBW III provides specific suggestions for alternatives to the settings of the morning and evening psalms (#656–658 and #670–673 respectively) and gospel canticles (#660 and #674–678) which are in place there. In CBW II additional gospel canticles for evening prayer can be found at #437–439 and #638.

Several alternative musical settings of the evening intercessions (or morning in SCWH) can be found at #6E and #266–275 in CBW III, and at #89 in CBW II. CBW III offers two settings of the Lord's Prayer – #286 (ELLC translation), #287 (“traditional” version) – in addition to Robert Snow's setting, which is set out in #14L. In CBW II the Lord's Prayer is found at #70 (ICET translation) #396–400 (“traditional” version).

<table>
<thead>
<tr>
<th>Seasonal Hymns for Morning and Evening Prayer</th>
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<tbody>
<tr>
<td><strong>CBW III</strong></td>
</tr>
<tr>
<td><strong>ADVENT</strong></td>
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<td>302</td>
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<td>304</td>
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<tr>
<td>315</td>
</tr>
</tbody>
</table>

| **Volume 32 • Number 158 • 159** |
## Seasonal Hymns for Morning and Evening Prayer (cont'd)

### CBW III  CBW II

<table>
<thead>
<tr>
<th>Christmas/Epiphany/ Baptism of the Lord</th>
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<tbody>
<tr>
<td>302</td>
<td>Arise, Your Light Is Come</td>
<td>Morning</td>
</tr>
<tr>
<td>328</td>
<td>Joy to the World</td>
<td>Morning</td>
</tr>
<tr>
<td>323</td>
<td>Hark the Herald Angels Sing</td>
<td>Morning/Evening</td>
</tr>
<tr>
<td>324</td>
<td>In Deepest Night</td>
<td>Morning/Evening</td>
</tr>
<tr>
<td>346</td>
<td>In the Darkness Shines the Splendour</td>
<td>Evening</td>
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<td>348</td>
<td>Songs of Thankfulness and Praise</td>
<td>Evening</td>
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<td>350</td>
<td>When Jesus Comes to be Baptized</td>
<td>Morning/Evening</td>
</tr>
</tbody>
</table>

### LENT

| 360 | Eternal Lord of Love | Morning/Evening |
| 361 | The Glory of These Forty Days | Morning/Evening |
| 366 | Great God of Mercy  | Evening |
| 369 | O Raise Your Eyes on High and See | Evening |
| 371 | O Merciful Redeemer  | Evening |
| 371 | O Sun of Justice, Fill Our Hearts | Evening |

### EASTER

| 383 | Alleluia, Give Thanks to the Risen Lord | Morning/Evening |
| 389 | Jesus Christ is Risen Today | Morning/Evening |
| 394 | The Light of Christ | Morning/Evening |
| 398 | We Know that Christ is Raised | Morning/Evening |
| 399 | Hail the Day that Sees Him Rise  | Morning/Evening |
| 384 | Christ is Alive! | Evening |

### PENTECOST

| 415 | Spirit Blowing Through Creation  | Morning |
| 407 | Come Down, O Love Divine | Morning/Evening |
| 416 | Come, Holy Spirit | Morning/Evening |
| 413 | Filled With the Spirit’s Power | Evening |
| 466 | Father, Lord of Earth and Heaven | Evening |

## Morning Hymns for Any Season

### CBW III  CBW II

### MORNING

| 511 | Joyful, Joyful We Adore You |  |
| 591 | God Is Alive! |  |
| 649 | O God of Wisdom, God of Truth |  |
| 651 | Morning Has Broken |  |
| 652 | Darkness Has Faded |  |
| 653 | Lord God of Morning and of Night |  |

### SUNDAY

| 590 | On This Day the First of Days |  |
| 592 | This Is the Day the Lord Has Made |  |

160 • National Bulletin on Liturgy
**Morning Hymns for Any Season** (cont’d)

<table>
<thead>
<tr>
<th>CBW III</th>
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<td><strong>PRAISE</strong></td>
<td></td>
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<tr>
<td>421</td>
<td>529</td>
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<td>630</td>
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<td>620</td>
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<td><strong>GOD’S PRESENCE</strong></td>
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**Evening Hymns for Any Season**

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<th>CBW III</th>
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<td>730</td>
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<td><strong>THANKS FOR GIFTS RECEIVED</strong></td>
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<td>532</td>
<td>678</td>
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Notes for the Formation of Leaders of Prayer

Part One
Liturgical Principles

Celebration of the Whole Church

1. Liturgy is the celebration of the whole Church. Thus in any liturgical action, whether the eucharist or a celebration of the word, the liturgical assembly is the primary celebrant of the liturgy. This fundamental principle is an important orientation for all those who are called to preside or lead the prayer of the community. In the words of the Constitution on the Sacred Liturgy, "Liturgical actions are not private functions but are celebrations of the Church, the sacrament of unity, namely the holy people united and ordered under the guidance of the bishops. Liturgical actions, therefore, belong to the whole body of the Church ... though they involve individual members in different ways, according to the diversity of orders, functions and levels of participation." 1

2. This teaching of the Church has two main implications for the laity who prepare and lead the prayer of the Church. First, in the liturgy the community that celebrates is larger than the community that comes together to celebrate; it is a celebration of the whole Church. By its union with the bishop, the community is united with the whole Church in assembling on the Day of the Lord. Second, the liturgy that is celebrated is not the "property" of the community nor of the leader, but it is the official liturgy of the Church. In this sense the community gathers and continues the tradition of the Church, and its ritual actions and prayers express in a universal language the faith of the whole Church.

3. Communities which are deprived of the eucharist and of ordained ministers are not cut off from the Church or its tradition of worship. A challenge to those who lead the prayer of the community will be to impart and foster within their communities this vision of the whole Church at prayer.

Celebration of the Paschal Mystery

4. Every liturgy is a proclamation of the paschal mystery and the remembering of the saving acts of God accomplished through Jesus Christ by the power of the Holy Spirit. In the sacred readings the saving deeds of God are recalled in order that the faith of the community may be affirmed and strengthened and that the assembly may respond in joy and gratitude. Although the eucharist is the normal celebration of the paschal mystery, liturgies of the word and hours celebrate God's activity among the assembled people and call forth a renewed response to the mission of the gospel.

5. The Sunday celebration of the word and hours also celebrates the paschal mystery and the passing over of the Church in Christ from death to rising by its gathering on the Day of the Lord. The importance of

Reprinted from Sunday Celebration of the Word and Hours: Pastoral Notes, Canadian Studies in Liturgy No. 6, CCCB, 1995.

Sunday as the Day of Light, the Spirit and the New Creation conditions the assembling of God's people even when they cannot celebrate the eucharist.

**Ritual Prayer**

6. The liturgy is first of all ritual prayer, that is, the structured, repetitive pattern of prayer of a community carried out in word, silence, gesture and symbol. The public prayer of the community is possible only when the repetitive pattern of prayer is respected. Familiarity with the ritual is necessary if the community is to enter into the prayer. The leader of prayer serves best by respecting the ritual of the liturgy, by becoming totally familiar with the structure and all of its elements, and by understanding what adaptations are needed for a particular community. Choices can then be made that truly enable the assembly to pray.

7. In the course of the liturgy, the leader speaks in two different modes: addressing God in the name of the assembly, as in prayer, and addressing the assembly in the name of God, as in a greeting. This calls for a sensitivity to the language that is used in the liturgy. As ritual prayer the liturgy uses a language that is called “restricted,” that is a language formal in one sense, yet familiar to the members of the community. It is a language that opens the door to the mystery of God present in the community. Ritual language also sets boundaries: it marks the sacred character of the celebration as opposed to other activities; it marks the beginning and ending of the celebration; and it defines the membership of the community as the holy people of God who exercise the priesthood of Jesus Christ. The leader of prayer must be conscious of the movement of ritual language and action and not attempt to shift between the language of the liturgy and a secular, informal language. This shifting is often done by comments similar to “Good Morning” after the liturgical greeting, and necessitates the need to begin again in establishing a sacred character to the celebration. Such remarks move outside the parameters of the leader of prayer, who speaks to God in the name of the assembly or to the assembly in the name of God and not in his or her own name.

8. The leader of prayer must know the difference between prayers that are addressed to God and introductions, commentaries and invitations that are addressed to the assembly. Introductions and commentaries provide information to the assembly to enable their full participation in the liturgical action. Dialogues and invitations to prayer invite the assembly to engage in a liturgical action, such as prayer.

**Liturgical Prayer**

9. Liturgical prayers include the presidential prayers (opening prayer, the prayer of praise, and the prayer after communion), the preparatory rite, the general intercessions and the communion rite. Liturgical prayer combines addresses to both God and the assembly.

10. The structure of liturgical prayer is diverse and involves both the assembly and the leader of prayer together with silent and verbal prayer.

a) *Invitation:* The prayer begins with an invitation to the assembly to engage in prayer.

b) *Prayer of the assembly:* The most important element is the prayer of the assembly. This may be silent, verbal or both. The leader of prayer must respect the silence that is part of the rite.

c) *Collect:* After the prayer of the community, the leader gathers the prayers of the community into one in a proclaimed prayer that is addressed to God the Father, through his Son, Jesus Christ, in the power of the Holy Spirit.

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The conclusion of the prayer is an important Trinitarian expression of divine activity and the mystery of our salvation: therefore, it should be prayed with conviction and deliberateness.

d) Assent: The final element of the prayer is the assent expressed by the assembly in the acclamation: "Amen."

Addressing the Assembly

11. The role of leadership includes not only the aspects of the prayer of the community, but also the greetings, the dialogues, the sign of the cross, the sign of peace and silence. Part of the ministry of the leader of prayer is the participation and modelling of all aspects of the community's prayer: when the community sings, the leader of prayer sings; when the assembly listens to the scripture readings, the leader of prayer listens; when the assembly responds to the word, the leader of prayer responds; and when the assembly reflects in silence, the leader of prayer too reflects in silence. Finally, the leader of prayer enables all other ministries to carry out their role in the community's prayer.

12. In addressing the assembly, the leader of prayer should be natural and true to self. The voice needs to be firm, audible and articulate, but not overly pious or condescending.

Focal Points

13. A liturgical celebration has only one focal point at a time: the chair, the ambo, the altar, or the assembly. When these places are used only as they were intended, the meaning and symbolism of the rite is then evident to the community.

14. The altar is reserved for the gifts of bread and wine during the eucharist and for the reserved sacrament during the communion rite, when outside mass. Even when it is not being used the altar stands as the table of the Lord. Therefore, the altar is never used as a bookshelf or desk. The altar is used only during the communion rite, when the reserved sacrament is placed there. Only the ritual book needed for the communion rite is ever placed on the altar in addition to the vessels containing the reserved sacrament.

15. In the same way the ambo is reserved for the proclamation of the word of God and the intercessions of the community.

16. The presidential chair expresses the pastoral care that the bishop or pastor exercises in the midst of the community; it is for this reason that the Directory [for Sunday Celebrations in the Absence of a Priest] states that lay people should not use the presidential chair. Nevertheless, the presidential chair is also associated with the function of leading the prayer; therefore, the leader of prayer should conduct the liturgy from a place where he or she can be seen by all, even when seated for the readings. In this way the leader can model listening to the word. In other words, another chair may be placed in such a way that the leader of prayer is visible at all times and is the focal point when leading the assembly's prayer. The rites are led from the chair, which should be a simple but dignified piece of furniture. Whether at mass or the Sunday celebration of the word, the altar or ambo are not used for presiding: for the introductory and concluding rites or the profession of faith, the intercessions or the proclamation of praise.

Preparation

17. Presiding at liturgy begins long before the actual liturgy takes place. Preparation for the liturgy includes prayerful reflection, becoming thoroughly familiar with the whole liturgy and each of its parts, preparing all the details, rehearsing with the other ministers, and doing a "walk through" before one leads a celebration for the first time.

18. It is necessary to be totally familiar with the ritual, the movement and space; each position and movement should be planned beforehand. The liturgical texts should be known so well that the leader truly owns each prayer and each prayer
Notes for the Formation of Leaders of Prayer • Liturgical Principles

comes from the heart. Greetings, other dialogues and introductions should be memorized. A leader of prayer’s warm and welcoming presence is evident in the manner of leading the liturgy rather than in adding or substituting colloquial greetings and dismissals for the liturgical texts. A liturgical greeting is indeed a greeting in the Lord, and a dismissal is a commission to live what the community just celebrated. All options are prepared ahead of time, and any explanations to be given at appropriate times are also thoroughly prepared. These are always brief and to the point.

Symbols, Gestures and Movement

19. In the liturgy there should be a respect for sacred places and objects. The rites of the Church make evident to the community the meaning and symbolism surrounding the objects when they are used only for what they were intended. The use of gestures at liturgy is not restricted to the ordained ministers of the Church, for they are used for the benefit of the ritual action and the prayer of community. They are not indications of status within the community. In addition, everything the leader of prayer does is an expression of the prayer of the community, including every posture, movement, action and gesture; therefore a leader of prayer uses symbols, walks and carries out actions and gestures in a deliberate, unhurried, reverent manner, visible to the community as expression of their own prayer. When the leader of prayer is not the focal point, such as during the reading of the scriptures, the leader’s focus is directed toward that action. Liturgical objects, books, vessels, candles, the cross, are handled with reverence; carrying an object with both hands gives a better sense of reverence and dignity. Thus the role of the leader of prayer “must be guided by the meaning, symbolism and laws of the liturgy which apply to all presiding.”

20. Walking in procession from one place to another in the liturgy is ritual movement; such public movement is unhurried and reverent, slower than private walking. It signifies God’s presence among a pilgrim people.

21. Gestures add dignity and beauty to a liturgical celebration. These include signs of reverence, such as bows, genuflections and the sign of peace, as well as postures during the liturgy. Gestures are expressions of faith and a recognition of the presence of the Lord in the assembly, in the word, and in the sacred symbols.

22. Other gestures are used for greeting the assembly and praying. These should be used only after careful rehearsal and when the one presiding is comfortable using them to enhance the meaning of the texts they accompany.

23. The gesture of greeting is an extension of the hands and arms in welcome, used when the liturgical greeting is given. This gesture is done in a way that is inclusive of all present.

24. The gesture used during prayer is called the orans posture. It is used in the liturgy only when addressing God and not when addressing the assembly. It is a slightly different gesture from the one used in the greeting of the assembly. It consists of raising the forearms from the elbow, with open hands directed upward to show that the prayer is directed to God, and hands turned slightly outward (with palms toward the assembly) to show that the prayer of this community and the whole world is included. The “size” of these gestures depends in the size of the assembly. The hands are brought down and together, slowly, during the conclusion of the prayer, as an invitation for all to say “Amen.” In order that both hands of the leader may be raised, a server holds the ritual book.

25. The signs of the cross at the beginning and end of the celebration and at the

3 Leading the Prayer of God’s People, page 147.
proclamation of the gospel are used in Sunday celebrations of the word and hours.

26. The use of incense in any liturgical celebration is optional. Nevertheless, its use, especially in the procession and enthronement of the lectionary and at evening prayer, is recommended and encouraged. The use of incense adds to the incarnational dimension of liturgy, which appeals not only to the mind, but also to the senses. The sight of the incense rising and its pleasant scent help to enwrap the whole person in the liturgical action. It is not appropriate to incense the altar during the Sunday celebration of the word. At morning or evening prayer the altar may be incensed during the gospel canticle.

Silence

27. The silence required in the liturgical prayers, after the first and second readings, after the homily, and after communion are observed both by those who preside and the assembly. These are not opportunities to find one's place, turn pages or make preparations.

28. The silence that follows the words "Let us pray" needs special attention on the part of the leader of prayer. This is a substantial time of silence, long enough for those in the assembly to formulate in their hearts their own prayer. During this time there is no movement; this is not the time for a server to bring the ritual book to the one presiding. In addition, the leader of prayer also stands in reflective prayer. Only after a suitable period of time does the leader proceed with the proclaimed prayer.

29. A short period of silence is also appropriate after the reflection or homily. During this period of silence the one who has given the reflection also sits.

Liturgical Vesture

30. The alb is the white garment of all the baptized; it is not the vesture of the ordained. The vestments proper to ordination are the stole and dalmatic or chasuble. However, it is the practice for the baptized to come for worship in street clothes. For this reason, many non-ordained leaders of prayer dress in the normal dress clothes of the community. It must be kept in mind that the manner of dress should show the dignity of the ministry but not attract attention; those present for the celebration should remember what the ministers say and do, not what they wear.

31. On the other hand, those presiding would be more visible as the leaders of the community's prayer and the symbol of Christ exercising his ministry within the assembly if they are dressed in an alb. If an alb is worn, the garment should be graceful and well-made, from material that is of good quality.

32. In determining the vesture of leaders of prayers, the diocesan guidelines are to be observed.

4 General Instruction of the Roman Missal, no. 299.
Variety of Ministries

33. In Sunday celebrations of the word and hours, as in the celebration of the eucharist, the various ministers, trained and prepared, need to participate along with the leader of prayer. Each minister should carry out the functions of the individual ministry and only those functions that pertain to that ministry. A variety of ministers is a fuller sign of active participation and an expression of faith on the part of the community. Therefore, lectors, cantors, other music ministers, ministers of hospitality, communion ministers (if needed), and servers all carry out their ministry in the liturgy, more or less as they would at the Sunday eucharist. Those who prepare the environment, and any others who serve the community by doing their part to give dignity to the liturgy, perform a ministry which is also needed when the community gathers for a Sunday celebration of the word.

34. Normally, ministers will exercise only one ministry within each celebration.

35. Since liturgical ministries pertain to the entire people of God, they are open to men and women, young and old alike. The membership of each liturgical ministry and of the ministries visible in the celebration as a whole, as far as possible, reflect the constitution of the assembly.

36. All the liturgical ministers should participate in the liturgy as a team; this teamwork can help to ensure that the community is the primary subject of worship, that it is the body of Christ, united by him and animated by his presence and with its variety of persons and gifts. Working as a team also helps bring about the communication necessary to celebrate the liturgy with reverence and dignity.

37. In the liturgy of the word the following ministers facilitate the celebration, in addition to the one who leads the celebration:
   a) ministers of hospitality
   b) ministers of the word: readers, a preacher, a cantor (psalmist)
   c) ministers of music: leader of song, organist or instrumentalists
   d) servers
   e) ministers of communion
   f) a person to read the intercessions
   g) sacristans
   h) environment artists.

38. In the liturgy of hours, the following ministers facilitate the celebration, in addition to the leader of prayer:
   a) ministers of hospitality
   b) ministers of the word: a reader, a preacher, a cantor (psalmist)
   c) ministers of music: leader of song, organist or instrumentalists
   d) servers
   e) a commentator or person to read the petitions, if they are not sung
   f) sacristans
   g) environment artists.

Service to the Assembly

39. All the liturgies of the Church are celebrated by the whole assembly, that is the people of God. Therefore, all who minister are present to enable the assembly to carry out its priestly ministry of praising God and interceding for the salvation of the world. Those who exercise ministry in the Church should see themselves as servants of the community, called to serve as Jesus did.

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5 Constitution on the Sacred Liturgy, art. 28; General Instruction of the Roman Missal, no. 58.
Leaders of Prayer

40. The ordained ministers of the Church have the responsibility of presiding over the prayer of the Church. This prayer, addressed to God by the priest, is prayed in the name of the entire holy people and of all present. While not ordained primarily to preside at the liturgy of the community, deacons can also lead the prayer of Sunday assemblies. In the absence of both a priest and a deacon the pastor may choose, according to the procedure set by the diocese, lay persons to lead the Sunday celebration of the word.

41. The Directory for Sunday Celebrations in the Absence of a Priest uses the term "leader" to designate the ministry of those who lead the prayer in the absence of a priest. This term implies that the lay person is responsible for the unfolding of the celebration but does not carry the pastoral responsibility for the community. This remains the responsibility of the parish priest or the person appointed by the bishop as the administrator or moderator of the parish. Nevertheless, the role of lay leader is one of service: to enable the gathered community to pray together in praise-thanksgiving and intercession-supplication to God through Christ, the head of his body, the Church, in the Holy Spirit. The leader of prayer, in facilitating the community's prayer, prays as one among equals, and as one who empowers the community's prayer.

42. The leader of prayer must keep in mind that liturgy is above all a celebration by the people of God; liturgy is not meant to teach, though learning always takes place when it is celebrated well, nor is liturgy meant to entertain. The manner of the leader of prayer, therefore, is one of reverence and dignity, of service to the community, but without any sense that he or she is there to teach or entertain.

43. Presiding at the Church's liturgy is exercising a ministry in the name of Christ, who is the starting point of all our prayer. Those who preside must believe in Jesus and live according to the gospel in order to minister to the body of Christ. They lead the prayer of God's people best as they image the presence of God in their own lives and in the community.

44. As is the case when a priest or deacon presides, the lay people who lead the assembly's prayer should not assume the roles of other ministers.

45. In leading prayer the presider, lay or ordained, draws the community in unity to worship. As a sign of Christ to the community, the lay presider gathers the prayers of the community into one and gives voice to that prayer to God. For this reason it is important that there be only one leader of prayer. The image of two people exercising the ministry of presiding at the same time does not convey the image of oneness in Christ.

46. As the leader of the assembly in worship, the presider is the first listener to the word of God, speaks to the assembly in the name of God, and speaks to God in the name of assembly.

47. The leader of prayer presides over the whole celebration even when other ministers exercise their proper ministry. Thus the leader of prayer presides when readers proclaim the word of God to the assembly and when a minister of communion conducts the rite of distribution of communion.

48. The leader of prayer may preach the homily, if so delegated by the bishop, may deliver the reflection or conduct the rite of distribution of communion outside mass, if this rite is joined to the liturgy of the word. It is inappropriate for the leader of prayer to read the gospel.

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7 Constitution on the Sacred Liturgy, art. 33.
8 Directory for Sunday Celebrations in the Absence of a Priest, no. 29.
Ministers of Preaching

49. The preaching of the homily is an important part of most liturgical rites and is normally reserved to a priest or deacon. In the absence of ordained ministers lay persons may be authorized by the bishop to preach or asked to lead a reflection on the word of God prepared by the pastor. This presumes that they have received some training and are authorized to do so. The one who preaches listens to the proclamation of the word and is not the person who proclaims the gospel. While preaching is normally the task of the person who presides, a person other than the presider may be delegated to give the reflection or preach.

Ministers of the Word

50. As at the eucharist, the first and second readings ideally are proclaimed by two separate readers. In a Sunday celebration of the word the gospel is read by a third lector and not by the one who presides. Since the liturgy of the word is a dialogue, it is better that the reader who proclaims the word of God does not lead the response of the assembly to that word. If it is impossible to have three readers, one reader proclaims the first and second readings, and a second reader proclaims the gospel. While preaching is normally the task of the person who presides, a person other than the presider may be delegated to give the reflection or preach.

51. The cantor or psalmist, as a minister of the word, invites and enables the assembly to respond to the word of God in the responsorial psalm. [See Sunday Celebration of the Word and Hours, Liturgical Notes, nos. 265-267.]

52. The intercessions should be announced by a fourth person. In the event that the responsorial psalm cannot be sung by a cantor, the person reading the petitions could also lead the assembly in praying the responsorial psalm.

Ministers of Music

53. The role of the minister of music is to support and facilitate the assembly’s sung prayer: leaders of music groups, singers, organists and other instrumentalists, and leaders of song enable the assembly to raise its voice in songs of praise to God and they set a prayerful and joyful environment for the community.

Ministers of Communion

54. If a communion service concludes the Sunday celebration of the word, the regular communion ministers in the community serve at this liturgy also. One of these communion ministers may lead the prayers of the communion rite and give the eucharistic bread to the assembly as they approach in the communion procession.

Commentators

55. The role of the commentator, if there is one, is to make the parish announcements either before the celebration or at the concluding rite. The commentator may also announce the intercessions, and, if necessary, proclaim the verses of the psalm when the verses of the psalm cannot be sung.

Ministers of Hospitality

56. The ministers of hospitality welcome the members of the parish family, make any strangers feel at home and attend to the needs of the community during the Sunday celebration of the word as they do when the eucharist is celebrated. Those who take the collection during the eucharist do so also when the eucharist is not celebrated, but there is no presentation of gifts.

Servers

57. Servers also carry out their role in a Sunday celebration of the word as those who carry candles, cross and thurible and as assistants to the one presiding: holding the ritual book during the presidential prayers at the chair and preparing the altar when communion is distributed.

9 Code of Canon Law, canon 766. See also Decree No. 6 of the Canadian Conference of Catholic Bishops (October 23, 1984).
Sacristans

58. Sacristans make the preparations for the celebration, as well as attending to the general maintenance of the furnishings and various articles used in the liturgy.

Environment

59. The liturgical space and its surroundings are important aesthetically in creating an environment that is inviting, uplifting and warm. The ministry of those who prepare the worship space is not to be neglected at the Sunday celebration of the word. Lighting, decor and the placing of symbols foster the joy and prayerfulness of celebration.

Liturgy Committees

60. While the liturgy committee may not be active in the actual celebration, they provide for the general preparation, the training and the meetings that are needed to plan and attend to good celebration in the community. Their noble aim is to promote and ensure the full, conscious and active participation of the assembly in the liturgy of the Church.  

Part Three

Selection and Formation of Lay Leaders

Diocesan Directives

61. Once the diocesan bishop has determined the need for Sunday Celebration of the Word and Hours, diocesan procedures should be developed for selection and formation of candidates who will lead Sunday assemblies in prayer and for those concerns which are not covered by the directory or where the liturgical notes state that diocesan policy should be established. Such procedures should be established with consultation with the presbyteral council and with those pastors concerned.

Selection of Leaders of Prayer

62. When it is foreseen that the Sunday celebration of the word will be held on a regular basis, as many candidates as will be needed should be selected from each parish or mission for training and formation. While there may be cases where only one candidate is available, especially at the outset, this should be seen as temporary, and ongoing efforts should be made to identify other candidates.

63. The parish community should be involved along with leadership from the parish council in the selection of suitable candidates who will lead their Sunday worship when no priest is available. Suitable processes of discernment to name appropriate persons should be developed and utilized. Leaving the selection of candidates to volunteers is inappropriate.

Qualifications

64. The candidates selected should be people who exhibit the following characteristics:

a) men and women who are already actively involved in the faith life of the community, and who will be accepted in the role of prayer leaders by the community;

b) those who have an appreciation of the community's need to gather on the Lord's Day even when the eucharist cannot be celebrated;

c) those who show a love for the scriptures and the eucharist, who pray and reflect on the scriptures;

d) those who exhibit some skill and ability in public speaking and praying in public and are willing to sharpen their skills for leading the liturgical prayer of the community;

10 Constitution on the Sacred Liturgy, no. 32.
e) those who demonstrate a willingness and ability to work with others within the framework designated by the bishop and diocesan leadership team;
f) those who will promote the participation of laity in the life of the worshipping community.

65. In the process of selection, all concerned should remember that those who are chosen and willing to serve are not selected as a reward but because they are willing to serve the community, and because the community has agreed that they would be suitable ministers.

Formation and Training
66. Training and formation will involve two dimensions: the training of candidates and the preparation of the parish community.

67. It is primarily the responsibility of the pastor, with the parish pastoral council, to prepare the parish community for the introduction and celebration of Sunday celebrations of the word and hours. The people of the parish should be instructed through meetings, pastoral letters, parish bulletins, and any other appropriate means regarding these services, reminding them about the nature and dignity of the Sunday assembly on the Lord’s Day, and the differences between the eucharist and liturgies of the word with or without the reception of communion.

68. The diocesan authority should ensure that proper formation and training is given to those selected to lead the community’s worship and to preach. Training may be given either at the diocesan, regional or parish level, but it should not be left to the pastor and to the parish to assume the entire responsibility for the formation and training of candidates.

69. Elements of the program of formation should include studies in the following:
a) sacred scripture and homiletics
b) skills of presiding and preaching
c) principles of liturgical prayer and worship, including principles for liturgical music
d) liturgical year and time
e) liturgical books and texts, such as the lectionary, sacramentary, hymnal and ritual book Sunday Celebration of the Word and Hours
f) theology of the eucharist and Sunday, especially the differences among the celebration of the eucharist, eucharistic devotion and communion outside the mass
g) theology of ministry
h) practice sessions for presiding and preaching.

Commissioning
70. At the completion of the period of formation and evaluation, the candidates should be commissioned by the bishop for service in their parishes when conditions warrant. The mandate should be for a set period of time, perhaps for a period of three years, which may be renewed.

Ongoing Formation
71. While active in their ministry, those commissioned should be supported by a program of ongoing theological and spiritual formation, as well as the opportunity to reflect on their experiences. Those commissioned should continue in a program of study, reflection and formation.

72. Once a group of candidates has been commissioned, parishes should continue the search for other suitable candidates to begin training and formation, so that when the mandate of those commissioned is ended, new candidates will be ready for service.
Does a parish liturgy committee have to wrack its brains every year to turn out a "new" penitential celebration? Or is there an existing ritual format that can provide the context for a parish penitential celebration?

For the last number of years, our parish has been celebrating its two annual penitential celebrations — one in Advent, the other during Lent — in the context of evening prayer.

A Bit of History

Among the better-kept secrets of Vatican II is that the liturgy of the hours, the divine office, the “official” prayer of the Church, was to be restored to the laity. No longer was this beautiful prayer of praise in psalm and intercession to be only the preserve of clerics and religious congregations. Rather, as it had been in the early Church, it would once again become the prayer of the whole people of God.

In the fourth-century Church, the people, following the tradition of their Hebrew roots and the human inclination to honour sunrise and sunset, gathered with their bishop twice daily to pray. This is now known as the “cathedral” style of prayer because the people gathered around the chair (the cathedra) of the bishop. At this time each community had its own bishop; large dioceses were not in place. During these celebrations that marked the beginning and the ending of the day, the assembly sang a few fixed psalms in a responsorial fashion, exercised a variety of ministerial roles, used light and incense, and offered intercessory prayers for the needs of the world.

For many reasons, too numerous to go into here, two styles of prayer gradually emerged over several centuries: this cathedral style and a “monastic” style. In this latter, less communal style, monks, in their own personal attempt to become more like Christ, prayed the 150 psalms of the psalter and pondered the scriptures. (Part of their monastic formation was to learn all the psalms by heart, since books were not yet widely available.) Sometimes they would all do this together in one place; often, they would pray alone in this manner. The focus was not so much communal praise of God for the sanctification of the world as the deepening of their personal sanctification. Eventually, with the growth of monasteries, and the monasticization of ecclesial life, this monastic-style of prayer overshadowed the peoples’ prayer, becoming not only the prayer of monks and secular priests, but also the duty and obligation of priests. Of this supplanting of one form of prayer by another, the breviary was born. It is still prayed today by priests and religious women and men.

The intent of the liturgical reformers of the Council was to restore this prayer to

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The Hours in Special Circumstances • Praise God and Celebrate Reconciliation

the people from whom it had originated. Two primary obstacles stand in the path of the reform: inadequate education of both the clergy and the laity, and the challenges to an ordinary congregation represented by the variable, primarily monastic format of the official books of the liturgy of the hours. To respond to the second challenge, some liturgical books of the Canadian Church (Catholic Book of Worship III and II, and Sunday Celebration of the Word and Hours) restore for parish use a cathedral-style format for morning and evening prayer.

Developing A Parish Tradition of Liturgy of the Hours

While this is by no means a popular or prevalent practice, parishes that have introduced this liturgy well have often been struck by the simple beauty of its gestures and the ambiance of praise that the ritual fosters. Many places find that, initially, only a small number of people show up. But don't be discouraged by the numbers game: as people learn the ritual pattern for celebrating morning and evening prayer, they tell their friends of its beauty and prayerfulness. One of the great challenges to overcome in introducing the liturgy of the hours in our communities is helping people move from a spirituality which is validated only by what is “received” (communion) to a spirituality rooted in giving praise (which is, in fact, a more authentic eucharistic spirituality).

In our parish, as in other parishes where people are celebrating evening prayer, parishioners are slowly coming to know and make their own the familiar psalms and canticles, as well as the other elements of the hours. We sing the same setting of Psalm 141 and the Magnificat at every evening celebration; we change the New Testament canticle during the festive seasons of Easter and Christmas.

Some communities make their first valiant efforts to provide evening prayer during Advent and/or Lent. At our parish we have tried a few other ways to re-introduce this prayer to the people. For many years now we have celebrated morning prayer during the Triduum. While fewer participants gather for this office than for morning mass the rest of the year, people now expect to mark the Triduum in this way. Celebrating morning prayer during this feast is becoming normative. To more adequately celebrate the Easter season this year, we prayed solemn (i.e. sung) evening prayer on each of the Sundays in the great fifty days. Again, we repeated some of the elements each week so that by Pentecost, the assembly knew very well the response to the first psalm, the Te Deum, the Magnificat and the intercessory response. Each week we sang a different Easter hymn, varied the second psalm, and proclaimed a different reading. To sing all these elements each week, we needed a cantor, presider and organist. Occasionally an acolyte helped with the incense. Before the final blessing on Pentecost Sunday evening, we processed with the paschal candle to the baptistery where it stands during the rest of the year.

Men and women of the congregation, as well as the deacon and the pastor who each took a turn, presided at these celebrations. Vested in the white alb of the baptized which all of us can wear, one older woman who presided for the first time was so excited about her role that she had rehearsed her part for weeks ahead and carefully prepared a brief reflection on the reading.

The response of the parishioners who attended was very positive. Because it was the first year, the attendance wasn't huge but we will do this again. As the word spreads, we are confident that others will come to experience the beauty and the transcendence of the community praying together around the paschal light of Christ.

A Context for Celebrating Reconciliation

For our non-eucharistic liturgies during the rest of the year — e.g., Ash Wednesday evening and Reconciliation services — we also use the format of the liturgy of the
The Hours in Special Circumstances • Praise God and Celebrate Reconciliation

hours. Here is the outline of last year’s Lenten reconciliation liturgy:

- Greeting
- Hymn
- Collect
- Psalmody (2 seasonal psalms)
- New Testament Canticle
- Scripture (a passage from either the Old Testament or New Testament letters; the gospel is proclaimed in the Canticle of Mary)
- Homily
- Examination of Life (including a communal Act of Contrition and sung Kyrie)
- Opportunity for individual confessions (during which appropriate hymns are sung and music played)
- Canticle of Mary
- Intercessions
- Lord’s Prayer
- Blessing
- Greeting of Peace (You may want to have a procession in silence and darkness with the paschal candle at the beginning of the celebration.)

Because, like the Triduum, this is a celebration of the whole community, all the parish musicians joined talents to serve the assembly’s song. To heighten the sense of the importance of this celebration, we invited a harpist both to accompany the psalmody (as at the Easter Vigil), and to alternate with the choir’s hymn singing. This made it possible for choir members who wished to celebrate individual confession to do so.

Advantages of the Format

There are several advantages of this model. From a ritual perspective, it provides participants with a stable format with which they can become familiar. This familiarity engenders, not just comfort, but the freedom needed to enter deeply into prayer. It nurtures the celebration of evening prayer in other seasons and on other occasions.

Secondly, it provides the proper focus for celebrating the sacrament of reconciliation. Too often the focus of penitential celebrations becomes what we have done wrong. But our sinfulness is a much more complex affair than that, as the Exultet we sing at the Easter Vigil bears witness: “O happy fault, O necessary sin of Adam, which won for us so great a Redeemer!” Celebrating Rite II of the sacrament of reconciliation in the context of evening prayer, with its environment of praise, lets the paschal mystery, the heart of all sacramental celebrations, take centre stage. We can rejoice at the mystery of God’s healing and forgiveness at work in the brokenness of our lives. What we are celebrating in this rite is God’s work of reconciliation in the mystery of the cross that spans the divisions of the universe, and heals our deepest wounds. What else can our response to this be, but praise? The rite puts it this way: “May [God] make of us a living sacrifice so that in every place, by his life-giving power, we may praise your glory and proclaim your loving compassion” (no. 50).

Third, it provides a known and accessible vocabulary of ritual gestures. In this context there is no need to create a ritual-gesture-for-one-time-use (an oxymoron). Light and darkness, burning incense and incensing the people, and the song that pervades the celebration all embody the praise of a people who know the loving compassion of their God.

Many people come back, year after year, to these celebrations. Their enthusiasm is probably the best witness to the strength of this model of celebration.
Graduation from high school is a rite of passage. Its clear meaning in the context of academic achievement is often blurred in the context of the faith journey and the larger Catholic community.

The Significance of High School Graduations

Catholic graduates from high school belong to the larger Church community, sharing in the Church’s mission by their baptism. Students graduating from high school have acquired tools that have contributed to developing their whole person. Participation in the liturgical life of the Church, theological reflection, and temporal works of mercy in the form of social justice projects have shaped them spiritually. It is only appropriate, then, that the local Church community gather in thanks and praise for all God has done and will continue to do in the lives of these graduates and to enflesh this in liturgy.

Planning Liturgies for Graduation

A planning team needs to meet well in advance of graduation to plan the graduation liturgy. It should consist of graduates, faculty, school chaplain, parish members and a pastor or pastoral assistant from the parish in which the school is located. It is important for the presider of the graduation liturgy to be part of the team, or, at least, to meet with team members’ a few weeks before the graduation liturgy. One meeting should be set aside for the presider and the team to reflect together on the word of God. Praying with the scriptures to be used at the graduation liturgy and sharing one’s personal and communal experience prior to the liturgy awakens us to the word of God within. Shared reflection and planning will ensure the liturgy provides greater relevance to the lives of those celebrating that day.

Our planning teams have focused on the gifts and talents of the graduating class. The team invites graduates to perform a variety of ministries for which they have prepared throughout their junior and senior years. Lectors, readers, musicians, vocalists, dancers, and artists shape the liturgical experience on the evening of graduation. Last year one of our graduates designed and made an oak paschal candle stand. His interest and talent in woodworking was tapped to enhance the environment and to draw attention to the many gifts God showers on us.

Time and Location

Some schools select the fall for graduation, while others choose spring. Scheduling fall graduation allows students who are short one credit to pick up

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1 In many cases the local bishop is asked to preside but is unable to be present at meetings. Members of the liturgy planning team, particularly graduate members, can arrange to meet with the bishop prior to the liturgy to share their personal and communal stories and to reflect on the word of God to be proclaimed at the liturgy.
summer courses and graduate with their classmates. It also provides more time for preparation. The spring option is very rushed, as marks are calculated immediately after exams and sped to the graduation committee. Spring graduation offers the advantage of gathering students who have not yet left town for college or university. Whichever time is chosen, liturgy planners must maintain the connection between the liturgical celebration of graduation and the act of graduation.

Selecting the space for a graduation liturgy celebrated with the formal graduation ceremony is not always easy. A nearby church affiliated with the school is appropriate space in light of the relationship between the mission of the Church and the goals of Catholic education. If the Church cannot accommodate large numbers of graduates and guests, another location may be found, either in the school itself or in a nearby public gathering place.

Models

The liturgy can take place with the actual graduation ceremony or can be celebrated at a different time and place. A variety of models is possible:

- **Liturgy with Graduation Awards**
  - liturgy of the hours
  - liturgy of the word

- **Liturgy Separated from Awards**
  - eucharistic liturgy
  - liturgy of the hours
  - liturgy of the word

Separating eucharist from the formal graduation ceremony is strongly recommended for pastoral reasons. Awarding diplomas and publicly recognizing individuals who receive academic scholarships is time-consuming. When eucharist is celebrated with the awards, unintentionally (or intentionally) it takes a back seat to the actual ceremonies. At times the liturgy is so reshaped that it is barely recognizable. Separating eucharist from the graduation ceremony safeguards the integrity of both the liturgy and the formal ceremony.

The Environment

Whatever location you choose, create a climate of hospitality. Plan to minimize the movement of furnishings when celebrating the liturgy and graduation ceremony together, so that the liturgical action can be experienced as integral to the whole, not tacked on.

Primary symbols need to be authentic and clearly visible. For example, removing the lectionary from the ambo immediately following the liturgy to accommodate the formal graduation ceremony suggests that the word of God is a commodity to be consumed and disposed of. God's word is alive and eternal: our actions and gestures need to speak this reality. Using a lectern stand, not the ambo, for the valedictory address and other formal parts of the graduation ceremony is one way of conveying this.

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2 Our school uses The Centre in the Square (a professional theatre) in downtown Kitchener to accommodate the large number of graduates and guests. Clergy, members of local Catholic communities and other members of the public are invited to the graduation liturgy and formal ceremony.
tion liturgy have expressed their profound experience of the sacred in this celebration. Preparing ministers through rehearsals and initiating small group prayer have provided the foundation for this liturgical experience.

Some Music to Use for Liturgy of the Hours
Excellent music resources to use in a celebration of the liturgy of the hours integrated into the graduation ceremony can be found in CBW III.

**Hymn**
- At Evening (David Haas - GIA)
- God of Day, God of Darkness (Marty Haugen - GIA) (CBW III #477)
- Come and Journey with a Saviour (Herbert O'Driscoll) (CBW III #476)
- Psalm 141 - Michael Joncas (Praise God in Song (PGIS) - GIA) (CBW III #672)
- David Haas setting (Morning and Evening Prayer - GIA)

**Psalms**
- Psalm 91 - On Eagle's Wings (Joncas - NALR)
- Psalm 139 - You Are Near (Schutte - NALR) (CBW III #487)
- Psalm 34 - Taste and See (James Moore, Jr. - GIA) (CBW III #610)

**Doxology**
- Surrexit Christus (Taizé - GIA)
- Psalm 117 - David Isele setting (PGIS - GIA) (CBW III #546)

**Intercessions**
- O God, Hear Us (Bob Hurd - OCP) (CBW III #274)
- O Lord Hear My Prayer (Taizé - GIA) (CBW III #491)

**Recessional**
- This is the Day (Bob Hurd - OCP)
- Tell Out My Soul (CBW III #575)

Scripture Texts and Prayers
The Liturgy Office of the Diocese of Hamilton suggests scripture texts for high school graduation:

<table>
<thead>
<tr>
<th>Scripture Texts and Prayers</th>
<th>Volume 32 • Number 158 • 177</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ecclesiasticus 1.1-10</td>
<td>The mystery of wisdom</td>
</tr>
<tr>
<td>Ecclesiasticus 4.11-19</td>
<td>Wisdom as educator</td>
</tr>
<tr>
<td>Psalm 138</td>
<td>Hymn of thanksgiving</td>
</tr>
<tr>
<td>Matthew 25.14-30</td>
<td>Parable of the talents</td>
</tr>
<tr>
<td>John 15.5,7-9</td>
<td>I am the vine</td>
</tr>
<tr>
<td>John 17.11b, 17-21</td>
<td>Priestly prayer of Jesus</td>
</tr>
<tr>
<td>Romans 1.8-13</td>
<td>Thanksgiving and prayer</td>
</tr>
<tr>
<td>Romans 8.28-39</td>
<td>God has called us to share his glory ... his love is stronger than any other thing</td>
</tr>
<tr>
<td>1 Corinthians 1.4-9</td>
<td>Thanksgiving</td>
</tr>
<tr>
<td>1 Corinthians 12.4-11</td>
<td>The variety and unity of gifts</td>
</tr>
<tr>
<td>1 Corinthians 12.31, 13.1-13</td>
<td>The order of importance in spiritual gifts. Love</td>
</tr>
<tr>
<td>Ephesians 1.3-14</td>
<td>God's plan of salvation</td>
</tr>
<tr>
<td>Ephesians 3.14-21</td>
<td>Paul's prayer</td>
</tr>
</tbody>
</table>
Liturgies for High School Graduations

Ephesians 4.1-8 Call to unity
Philippians 1.3-11 Thanksgiving and prayer
Philippians 2.1-11 If your life in Christ means anything to you
Philippians 4.4-9 Last advice
Colossians 1.3-12 Thanksgiving and prayer
2 Thessalonians 2.13-17 Encouragement to persevere
1 Peter 1.3-9 Salvation of Christians
1 John 4.7-12 Love of God and neighbour

The same office also provides prayers. For more information, write to the Liturgy Office, Diocese of Hamilton, 700 King Street West, Hamilton, Ontario L8P 1C7.

**Conclusion**

High school graduation marks a rite of passage for students from adolescence to early adulthood. Because Catholic education is particularly concerned with the development of the whole person, the Church calls the community together to celebrate God’s loving action in the life of its members. Liturgies for high school graduations remind the community of God’s great deeds and help us celebrate the realm of God’s justice, peace and love as young adults continue their journey of life.
Preventing Grade 8 Students for Morning Prayer

Patricia Weinstein

Grade seven or eight students in a Catholic elementary school have had the opportunity to develop and practice skills in liturgy for at least six years. They have observed and participated in liturgical ritual through various experiences. With a minimum of coaxing, these students can identify all the elements of good celebration including prayer excerpts, responses, symbols and gestures. Because of these experiences, it seems logical to provide them with more opportunities to model and practice the rich liturgical tradition of the Catholic Church.

A Simple Outline, A Simple Ritual

The model I use for morning prayer, following that in Catholic Book of Worship III, is simple. Each celebration includes an invitation to prayer, at least one responsorial psalm, simple acclamations or hymns, short prayers of thanksgiving and praise, a litany of intercessions, the Lord's Prayer and the sign of peace. On the first day back in September three years ago, I gave students their religion journal notebooks and had them copy the outline for morning prayer that we would be using. Simple, it identifies each response in which the assembly participates. It becomes a very handy reference for the two to three weeks during which the students effortlessly learn the responses by heart.

For the first term, I was prepared to act as presider and cantor. Elementary students always like to volunteer to read. I give the reader the text before we begin, so he or she can prepare it. The readings in Children’s Daily Prayer (Chicago: Liturgy Training Publications) are ideal; difficult words are spelled phonetically.

Before the end of October that year, students had begun to volunteer for the roles of presider and cantor. Repeating simple acclamations, psalm refrains and the litany of intercessions gave them the needed confidence to lead. Because as a staff we have always encouraged full, active student participation in liturgy, the children come to see their roles as important acts of service and experiences from which they learn.

At first, only the psalm refrains are sung. Once they are comfortable with this, leaders of song learn and sing the verses. The seasonal (second) psalms chosen are often incorporated into the monthly eucharistic liturgy. Eventually, the students are ready to sing the verses in choir style. The presider’s prayers are borrowed from various books.

My intermediate students participate daily in morning prayer. By Advent, we are immersed in the ritual sufficiently to prepare a liturgy of the hours in which the whole school will participate once a week.

Including the Whole School

Only a few minor adjustments in seating and logistics need practice. It generally takes a 40-minute rehearsal, a day or two before each morning prayer celebrated with the entire student body. We prepare the gym: Set-up includes microphones for

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Preparing Grade 8 Students for Morning Prayer

the reader and cantor, a bench or chairs for
the cantors (usually done with partners at
this age), a lectern for the reader and
music stand for the cantors, a presider's
chair and assistant's chair, the presider's
book, the reader's book (bible), the table
for the Advent wreath, (other symbols
could include a large bowl of water, burn­
ing incense, Christ candle, bible, or simple
banner, depending on time of year and
focus) and matches. The chairs are
arranged in choir style, facing the centre.

Borrowing altar server surplices the first
year helped ease the students into their
special roles. After the first year, the new
leaders of prayer, secure in their roles, all
dressed appropriately for the service.
Before the procession, the ministers always
gather quietly and say a short spontaneous
prayer of thanks for being chosen to
minister.

The most difficult aspect that first year was
encouraging students to recognize the
value of silence in their praise. This ele­
ment benefits from some catechesis during
religion class. Practice in meditating — on
a scripture passage or a musical selection
— or using the African model for opening
the scriptures provides some experience
for developing comfort with silence.

The second year I celebrated morning
prayer with my 36 students on the first day
of school. Before the end of September,
boys and girls were already willing to serve
as song leaders or presiders.

This year students volunteered for the role
of presider on the second day of school.
Although currently we celebrate this
morning prayer with the whole school
only once a week during Advent and Lent,
the ritual is already familiar to the student
body. As the liturgical seasons change,
only the morning hymn, second psalm and
canticle change. Student leaders continue
to use the same presider's prayers. The
common structure, acclamations and
hymns provide comfortable ways to praise
God.

One regular joy is to hear some of the
melodies or words cropping up as the
younger children return to class or when
they are in the hallway or even out at
recess.

Although I use full gesture when I preside
or am cantor, the students usually only
copy this in the more formal setting of the
whole school celebration. This year we
have incorporated some Sign Language as
gesture into our morning prayer, thanks to
an interpreter for the deaf on our staff. The
entire assembly, not just the presider or
cantor, signs.

Is It a Lot of Work?
The catechesis involved is minimal. The
experience of the symbol, the prayer, the
gesture, the song and the silence offers stu­
dents the most benefit. The importance of
the silent reflection probably takes the
most teaching time. Good training of
readers and presiders is essential. Regular
review and encouragement for students
who volunteer as cantors is indispensable.
Small group rehearsals with cantors,
presider, reader and assistant need extra
time, special planning and dedication. A
well-trained set-up/clean-up crew and a
welcoming hospitality ministry will make
the celebration memorable for everyone.

The chart on page 181 identifies the
ten-minute format that evolved over three
years.

Children recognize quality experiences.
Religious experience is different; children
know it — they feel it and they respond to
it. We owe to these religious leaders of the
future the opportunity to participate in
quality religious experiences now, so
that they will have a meaningful tradition
for praising God to pass on to their
children. 

180 • National Bulletin on Liturgy
<table>
<thead>
<tr>
<th>Elements</th>
<th>Ordinary Time</th>
<th>Advent</th>
<th>Lent</th>
<th>Easter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Invitation to Prayer</td>
<td>“Lord + open our lips”</td>
<td>“And we shall proclaim your praise”</td>
<td>“Glory to God in the highest”</td>
<td>“And peace to God’s people on earth”</td>
</tr>
<tr>
<td>Morning Hymn</td>
<td>Taizé Gloria</td>
<td>Taizé Gloria</td>
<td>Holy God (Trisagion)</td>
<td>Taizé Gloria</td>
</tr>
<tr>
<td>Prayer</td>
<td>“In praise of God the creator, who accepts our worship and blesses our lives ....”</td>
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<td></td>
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</tr>
<tr>
<td>Psalm 63</td>
<td>Choice of: “In the shadow of your wings I rejoice,” “O God I seek you, my soul thirsts for you, Your love is finer than life,” “My soul is thirsting for you, O Lord my God”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer</td>
<td>“To Jesus our Lord and brother, who died and rose to bring us new life, whom we beseech to protect us and help us to do the will of God ...”</td>
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<td></td>
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<tr>
<td>Psalm</td>
<td>Psalm 18 or 27</td>
<td>Psalm 85 or 89</td>
<td>Psalm 51</td>
<td>Psalm 118</td>
</tr>
<tr>
<td>Word of God</td>
<td>refer to McMahon Jeep’s <em>Children’s Daily Prayer</em> or daily missalette</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Canticle</td>
<td>Celtic Alleluia</td>
<td>Celtic Alleluia</td>
<td>Canticle of Zechariah, spoken as alternate verses or Taizé Ubi Caritas</td>
<td>Celtic Alleluia</td>
</tr>
<tr>
<td>Litany Response</td>
<td>Use one of the sung litanies recommended in CBW III.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Concluding Prayer</td>
<td>To ask to be made instruments for healing and a sign of God’s care</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Lord’s Prayer</td>
<td>“Our Father ...” including “For the kingdom ...”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blessing</td>
<td>“May the Lord Almighty + order our days and our deeds in his peace.”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sign of Peace</td>
<td>Encourage movement for this in class; in large assembly limit to those seated nearby</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>Candle Advent Wreath Candle, Incense Paschal Candle, Water</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The symbol \( \uparrow \) represents elements that are sung.
Communal Celebrations and the Clerical Obligation to Recite the Liturgy of the Hours

The National Bulletin on Liturgy asked the following question of John M. Huels, O.S.M., a Servite Father who is a professor of canon law at St. Paul University in Ottawa and a specialist in the field of liturgical law: Does active participation in a communal celebration of morning or evening prayer as outlined in the Catholic Book of Worship III and in Sunday Celebration of the Word and Hours fulfill the cleric's obligation for that hour?

Canonical Opinion

With respect to morning or evening prayer celebrated according to the Catholic Book of Worship III, the question applies to both priests and deacons, but in the case of Sunday Celebration of the Word and Hours, the question only applies to deacons since the unavailability of a priest for eucharist is a prerequisite for the use of the rites of this book.

Occasionally one hears of a cleric who objects to participating in a parish or other communal celebration of the liturgy of the hours by asserting that it does not fulfill his canonical obligation to pray that particular hour. The reason for this objection is that there may be some adaptations made to the morning and evening prayer, permitted in these two ritual books, that are not found in the morning and evening prayer of the "official" liturgy of the hours.

Actually, most of the adaptations allowed in both these books are in keeping with the adaptations permitted by the General Instruction of the Liturgy of the Hours (GILH). A suitable hymn may be substituted for the hymn given in the official version (GILH, 178). A longer scripture reading may be chosen, especially a text taken from the lectionary (GILH, 46), nor is it prohibited from using more than one reading from the mass of the day at a Sunday celebration of morning or evening prayer without a priest. It is also permitted to substitute texts from one celebration of the liturgy of the hours for use in another (GILH, 246). For example, it is permitted on Sundays to use the Sunday psalms from a different week and to substitute other psalms at communal celebrations (GILH, 247). It is even possible at communal celebrations to sing the same psalms every Sunday. All of these adaptations are lawful; a cleric who assists at a communal celebration when these adaptations are made unquestionably fulfills his canonical obligation.

The only adaptation not permitted in the liturgical law is that of reducing the number of psalms or omitting the canticle. In the Catholic Book of Worship III only one psalm is required; the second psalm and the canticle are optional, or the canticle may be replaced by a psalm. In Sunday Celebration of the Word and Hours the first two psalms are required, but the canticle is optional. There is an evident solution for this. When clergy are regularly present at communal celebrations of morning and evening prayer, the celebration could include two psalms and a canticle. If this is not done, it would also be easy for the cleric to recite in private afterward the psalm and/or canticle that had been omitted. However, I do not think such scrupulosity is warranted, given the overall flexibility of the liturgical laws and their rationale which is rooted in fundamental liturgical principles.

Firstly, I believe that the law itself acknowledges that a cleric fulfills his canonical responsibility at an adapted
Communal Celebrations and the Clerical Obligation to Recite the Liturgy of the Hours

celebration, even if the adaptation is not expressly acknowledged in the rubrics. The General Instruction of the Liturgy of the Hours, 242 states: “When clerics or religious who are obliged under any title to pray the divine office join in an office celebrated in common according to a calendar or rite different from their own, they fulfill their obligation in respect to the part of the office at which they are present” (DOL, 3672). Although this norm does not precisely address the situation of the rites contained in the Catholic Book of Worship III or Sunday Celebration of the Word and Hours, it provides rules for a parallel case when clergy participate in a communal celebration following a completely different rite or a different calendar.

A key principle of canonical interpretation is that, when there is a doubt or when an express rule of law is lacking, recourse is to be had to parallel passages in the law and to laws enacted for similar matters (Code of Canon Law, canons 17 and 19). This is precisely such a parallel passage where the law provides a rule for a similar matter. It indicates that a cleric fulfills his obligation at a celebration of morning and evening prayer, even if a psalm and/or canticle were to be omitted or a similar kind of adaptation is made.

Secondly, and more importantly, is the necessity of looking at the context of the law (canon 17), a context that is made up of liturgical principles that guide the celebration of all liturgical rites. A major principle of the liturgical reform, enunciated by the Second Vatican Council in the Constitution on the Sacred Liturgy, 27, holds that the communal celebration of liturgical rites is always to be preferred to a celebration that is individual and private. This principle applies to all liturgical celebrations — the eucharist, the liturgy of the hours, the sacraments of penance and anointing of the sick, etc.

Whenever a cleric has a choice between individual and communal celebration, it is the mind of the Church that he participate with the community. The very nature of the liturgy is communal and ecclesial; it is an act of the Church. The norm favouring communal celebration of the liturgy is also enshrined in canon 837 of the Code of Canon Law. No liturgical action is exclusively intended for an individual’s piety or spirituality, nor merely as an obligation connected with the clerical state; this is also true of the liturgy of the hours. In fact, the very reason for the clerical obligation to pray the liturgy of the hours is precisely because the cleric does so in the name of the Church. He thereby assumes the duty of the whole Church to sanctify the hours of each day in praise and thanks to God.

The liturgical laws of the General Instruction of the Liturgy of the Hours state over and over that the communal celebration of the hours is highly desirable and is, moreover, the preferable form of celebration. The liturgy of the hours is a dialogical prayer; its very structure is designed for communal celebration with singing, acclamations, responses, etc. Private celebration is always “second best,” and ought to be done only when there is no physical or moral possibility of participating in a communal celebration. As the liturgical law states:

Celebration in common ... expresses more clearly the ecclesial nature of the liturgy of the hours; it makes for active participation by all, in a way suited to each one's condition ... Hence, whenever it is possible to have a celebration in common, with the people present and actively taking part, this kind of celebration is to be preferred to one that is individual and, as it were, private (GILH, 33; DOL, 3463).

Given these laws and principles, it is evident that no priest or deacon can justifiably absent himself from a communal celebration of the liturgy of the hours with the mere excuse that it does not satisfy his canonical obligation. On the contrary, it is the mind of the Church that the more serious obligation is for him to be present at the communal celebration if he is able. The celebration of the liturgy of the hours is the prayer of the whole Church, and this
Communal Celebrations and the Clerical Obligation to Recite the Liturgy of the Hours

prayer is intended by the Church to be celebrated in common whenever possible. Since parish priests and others with the care of souls are obliged in the law to foster communal celebrations of the hours, especially morning and evening prayer, they must set the example by their own participation, along with the other faithful, in the prayer of the Church.

Helpful Reading

Extensive reading lists are available in Bulletins #58 and #114. The following includes the most basic sources plus materials published since 1988.

Liturgical Books and Documents

Universal

Canada

Basic Reference Works


General Background Information


Pastoral Aids


Short Articles
From the National Office

The Celebration of Christmas Masses

The following guidelines were prepared by the National Liturgical Office at the request of the Episcopal Commission for Liturgy and the National Council for Liturgy.

A Bit of History

The Establishment of the Feast

In 274, the Roman emperor Aurelian established December 25 as the feast of the unconquered sun. This feast which occurred at the time of the winter solstice was adopted by Christians following the Council of Nicea (325) and given a new meaning. Instead of celebrating the birth of the unconquered sun, Christians celebrated the mystery of the Incarnation: the birth of Christ who is the "light that shines in the dark, a light that darkness could not overpower" (John 1.5).

The Liturgical Celebration of the Feast

Mass During the Day

In Rome the eucharistic celebration of the feast originally took place at the newly constructed basilica of St. Peter on the Vatican Hill. Early sources indicate that this celebration occurred at the usual morning hour, around 9:00 a.m. The lectionary texts assigned to this liturgy were Isaiah 52.6-10, Hebrews 1.1-12, and John 1.1-14. These same texts are proclaimed today in the Mass during the Day.

Vigil and Mass at Midnight

Following the construction of the Roman basilica of St. Mary Major (c. 440) and the addition of a side chapel corresponding to the Cave of the Nativity in Bethlehem, elements of the liturgical celebration of the Epiphany in Bethlehem were transferred to Rome. They included a vigil at the basilica in the evening before the feast and a nighttime celebration of the eucharist at its conclusion.

During the vigil, the Matthean account of the birth of Christ was proclaimed (Matthew 1.18-21). This same text was incorporated into the Vigil Mass (December 24) which developed later. In the present lectionary, this text has been extended to include the genealogy of Jesus (Matthew 1.1-25).

The nighttime eucharist eventually developed into the Mass at Midnight in Rome. The epistle used in Bethlehem (Titus 2.11-14) was incorporated into this celebration together with Luke2.18-20. The epistle has been retained in the present lectionary. The gospel, however, has been transferred to the Mass at Dawn and replaced by Luke 2.1-14.

Over the years, the Mass at Midnight has enjoyed great popularity. The dramatic description of the events surrounding the birth of Christ in the gospel for this Mass seems to appeal to people's imagination more than the Johannine proclamation of the mystery of the Incarnation in the Mass During the Day. In addition, the darkness of the midnight celebration draws people to the light and darkness motifs of the feast. The holy night is made radiant with the splendor of Jesus Christ, the true light of the world. (See the opening prayer for the Mass at Midnight.)

Mass at Dawn

In the late sixth century, the Byzantine ambassadors living in Rome celebrated the commemoration of St. Anastasia on December 25 at the church which bears her name. In deference to the ambassadors, the pope began to celebrate the eucharist there in the early morning between the nighttime Mass at St. Mary Major and the daytime Mass at St. Peter's.
The commemoration of St. Anastasia soon gave way to the celebration of the Nativity of the Lord.

The epistle for the Mass at Dawn was chosen because of its identification with the Byzantine feast of Epiphany: "...the kindness and love of God our saviour for mankind were revealed" (Titus 3.4-7). The gospel (Luke 2.15-20), used in Bethlehem the day before Epiphany at the Place of the Shepherds was chosen for the Mass at Dawn. Both readings have been retained in the present lectionary.

Guidelines for Celebrating Christmas Masses

Next to the celebration of the paschal mystery at the Easter Triduum, the Church holds most sacred the annual celebration of the birth of Christ. It is fitting that parish communities prepare well for the celebration. The following guidelines are offered to assist pastors and parish liturgical committees in their preparation for the Christmas Masses.

Respect the Tradition and Liturgical Texts

In our Roman Catholic tradition, the liturgical celebration of Christmas includes four distinct celebrations of the eucharist. The Vigil Mass of Christmas may be celebrated in the evening of December 24, either before or after evening prayer I. On Christmas itself, following the ancient tradition of Rome, three masses may be celebrated: namely, the Mass at Midnight, the Mass at Dawn, and the Mass During the Day.

Each celebration possesses a unique character which is defined by its proper texts and the time of day when it is to take place.

Whenever possible, the full cycle of Christmas Masses should be celebrated with their proper texts. Out of respect for the unique character of each celebration, the Masses are to be celebrated at their proper times.

Provide a Welcome to All

Christmas Masses attract large numbers of people from diverse backgrounds who bring with them a wide variety of faith experiences. Among those who celebrate with the Church at Christmas are faithful parishioners, their relatives and friends, those who are irregular in their participation in the liturgical life of the Church, and complete strangers. It is important that all are made to feel welcome so that as God's people, they will be united in the prayer of the Church and give thanks and praise for the gift of salvation offered to them in Christ.

Select Appropriate Music

Music is an integral part of every liturgical celebration. Those who are responsible for selecting music for the eucharist should remember that the purpose of music in the liturgy is to support and enrich the liturgical texts and to accompany the actions of the community. Liturgical music also serves to foster the participation of all the members of the assembly who sing those parts of the Mass which properly belong to them.

When selecting music for Christmas masses, priority is given to the singing of strong acclamations before the gospel and during the eucharistic prayer. These acclamations should be well known to the parish community. Hymns which are sung during Mass should also be well known and must be appropriate to the parts of the Mass during which they are sung.

Hymns and other forms of sacred music which are sung by the choir alone or by a soloist are best included before the liturgy begins.

Encourage Good Proclamation

When the scriptures are proclaimed during the eucharist, God reveals to his people the mystery of redemption. Christ is present and God's people are nourished. All are led in the Spirit to give thanks to God for the gift of salvation.
In general, out of respect for the unique character of each celebration, the particular readings assigned to each of the Christmas Masses are to be proclaimed. Since the scripture readings form the main part of the liturgy of the word, it is never permitted to replace them with non-biblical texts.

The readings for the Christmas Masses are very familiar to the people who gather each year to celebrate the Lord's birth. However, it is important that these readings be proclaimed with special care and with deep faith. Readers are encouraged to prepare the reading well. The use of two readers, one for each of the first two readings, the observance of a period of silence following each reading, and the singing of the responsorial psalm will contribute to the effective proclamation of God's saving deeds in Christ.

Christmas pageants and tableaux, even though they may be based on the scriptures are not permitted during Mass. They belong outside the celebration of the eucharist.

Encourage Sound Preaching

In the homily, the liturgy of the word and the liturgy of the eucharist are united to become a single proclamation of God's saving deeds in Jesus Christ. The purpose of the homily is to proclaim Christ's paschal mystery.

The homily should be the fruit of prayer, careful exegesis and preparation. It should be suited to the needs of all who participate in the liturgical celebration.

Homilies which focus exclusively on the historical events surrounding the birth of Jesus are inappropriate during the Masses of Christmas. Likewise, reflections that are trite or sentimental are to be avoided. While the homilist needs to be sensitive to the needs of particular groups within the assembly (e.g., young children, visitors and strangers) he must never depart from preaching to the entire community.

Arrange for Ministers

Whenever the Christian community gathers for the liturgy, a variety of ministers is required so that all may participate fully and actively in the celebration.

When additional Masses are needed, and where larger than usual crowds participate in the Christmas Masses, pastors and liturgical committees will have to arrange for and prepare additional ministers. Additional readers, musicians, special ministers of the eucharist, servers and ushers will likely be needed so that every celebration of the eucharist at Christmas is prayerful and a worthy expression of the Church's faith.

Guidelines for Scheduling Christmas Masses

Anticipated Masses

It is permitted for the faithful to fulfill their obligation to participate in the Sunday Mass by their participation in the celebration of Mass on the preceding Saturday evening. The Instruction on Worship of the Eucharist clearly instructs pastors to "teach the faithful the meaning of this favour" and to "take steps to prevent its lessening in any way the sense of what Sunday is" (Eucharisticum mysterium, no. 28). This same Instruction notes that permission for anticipated Masses is a concession which is meant to enable the faithful in today's conditions to celebrate more easily the day of the Lord's resurrection. Finally, the Instruction leaves it to the local ordinary to determine the hours for anticipated Masses.

All of these points apply to the celebration of Mass that, for the same reason, is permitted on the evening before a holyday of obligation.

Normally only one anticipated Mass may be celebrated in a church, and this is permitted only for genuine pastoral need. It is never permitted simply for convenience.
Additional Masses

Where pastoral need exists, additional celebrations of the Vigil Mass may take place prior to the Midnight Mass, and additional celebrations of the Mass at Dawn or Mass During the Day may be scheduled for December 25.

(Examples of need would be to provide Mass for a mission which is some distance from the parish church, or to alleviate overcrowding at the other Christmas Masses.)

The following questions will be helpful to pastors and liturgical committees when determining a schedule of additional Christmas Vigil Masses and/or Masses on Christmas Day.

a) Is there a genuine pastoral need for additional Masses in this parish, or are additional Masses being considered simply for convenience?

b) Will the multiplication of Vigil Masses diminish or obscure the importance of December 25 as the day on which the universal Church celebrates the Nativity of the Lord?

c) Can the needs of special groups (e.g., families with young children) be met more properly within a regularly scheduled Mass of Christmas Day?

d) Are there sufficient liturgical ministers available for additional Masses so that a worthy celebration can take place without undermining the quality of celebration during the Midnight Mass or the regularly scheduled Masses on Christmas Day?

e) Will the scheduling of additional Masses place an undue burden on the parish priest, or necessitate his celebrating more than three Masses on the feast of Christmas?

When Christmas Is Celebrated on Saturday

It is important to keep the celebration of Christmas and Sunday distinct, and to be mindful of the extra demands which are placed upon priests and other liturgical ministers when Christmas and Sunday are celebrated on consecutive days.

The following recommendations will be helpful.

a) If possible, additional celebrations of the Vigil Mass of Christmas are to be avoided.

b) If necessary, only one anticipated Midnight Mass should be celebrated around 10:00 p.m.

c) The regularly scheduled Saturday evening Mass in anticipation of Sunday should be omitted altogether.

When Christmas Is Celebrated on Monday

Sunday is the original and primary feast day for the Christian people, and the heart of the liturgical year. Christmas, the celebration of the incarnation of the Son of God and of his birth as our Saviour, is a distinct feast. For this reason, the two celebrations should be kept distinct. It is therefore recommended that no Sunday Mass be celebrated on Sunday evening, in order to avoid any confusion between the two celebrations. If possible, additional Vigil Masses for Christmas should be avoided, and if necessary, only one anticipated Midnight Mass should be celebrated around 10:00 p.m.

Particular Diocesan Legislation

Pastors and liturgical committees are to respect any diocesan legislation concerning the number of Masses or the hours for Christmas Masses which have been determined by the local Ordinary.
The Western Conference for Liturgy held its annual meeting in The Pas, Manitoba from October 30 to November 1, 1998 with representatives from Prince Albert, Saskatoon, Nelson, Prince George and St. Paul Dioceses and Keewatin-Le Pas, Winnipeg, St. Boniface, Regina and Edmonton Archdioceses in attendance.

The topic for the educational portion of this gathering was *Principles of Inculturation in Liturgy* with facilitator, David Power, OMI from Catholic University of America in Washington, DC. Father Power spoke of the family, secular and religious rituals that encompass our world and make us part of the cosmos. He posed the questions “Do the rituals that circumscribe the world still hold?” and “What are the rituals that shake us to the foundation of our being?” He pointed out that culture is in a constant state of flux. Some people experience a deep sense of loss and wish to return to the way things were before. Many people in our faith communities are unable to connect what is happening in their lives with our story of faith. The challenge for us is to help people find their story in the story of Jesus—a story not only of resurrection, but also of betrayal, desertion, loss of friends and even life itself. How often are we able to see ourselves as people who are lost, wandering and even betrayed? Father Power spoke of the connection between liturgy and our earthly and cosmic forces. In baptism, do we see the water flow? Do the bread and wine at eucharist connect us with the hunger of the world, with our table at home, with meals shared with friends? Do these elements touch us in the depths of our being from the depths of their being? Is our liturgy the liturgy of a community? Where do we find companionship—in the anointing with oil, around the table, or at the bingo hall? As a conference we were challenged, through the rites and language of our diverse culture, to help people find hope in their lives under the sign of the cross of Christ.

Written reports were shared by the ten dioceses represented at the business meeting that followed Father Power’s presentations. These reports summarize the major activities of the past year of each of the diocesan commissions together with plans for the coming year. The commissions share guidelines and papers developed for their respective dioceses through the office of the executive secretary for the Western Conference for Liturgy. Conference members held a lengthy discussion on the use of the term “weekend Masses” in light of *Dies Domini* and agreed to promote the use of the phrase “celebrations of Sunday or the Lord’s Day” or “Sunday Masses”.

The Regina Archdiocesan Liturgical Commission will host the next meeting which will be held at the Travelodge Hotel in Regina on November 12-14, 1999. Facilitators for this gathering will be Most Rev. Raymond Lahey of Cornerbrook, NF and Most Rev. Attila Mikloshazy of Scarborough, ON. The focus of their presentations will be *Celebrating Theology and Pastoral Practice*.

For more information contact the chair of the conference:

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**From the Regions**
The Last Word
A Parish Experience of Daily Morning and Evening Prayer

James MacDonald

The Cathedral Parish of St. John the Baptist in St. John’s, Newfoundland, has long had a tradition of celebrating some form of the liturgy of the hours. For many years before the Second Vatican Council, evening prayer, or vespers as it was then called, was celebrated on Sunday evenings followed by benediction. At one point, the two boys’ school choirs in the area, St. Patrick’s and St. Bonaventure’s, would sing the psalms antiphonally, with one choir leading the Gregorian chant from the choir stalls behind the “high altar” and the other answering from the choir loft. This tradition of Sunday evening vespers remained until it was replaced with the Sunday evening mass.

As well, daily communal prayer in the form of benediction and rosary would be celebrated during the months of May and October, and June would welcome devotions to the Sacred Heart along with benediction. One might conclude from the above that the celebration of morning and evening prayer would be a natural and welcome stage in parish renewal but this is not always the case. The following is a brief summary of the experience of this basilica parish.

After Vatican II, some parishioners heeded the call of Pope Paul VI to return to a celebration of morning and evening prayer, and privately began to pray the liturgy of the hours. Meanwhile, the parish was re-evaluating its celebration of the liturgical year, with its festal cycles of Lent-Easter-Pentecost, and Advent-Christmas-Epiphany, and the Ordinary Time and sanctoral cycles. With this liturgical renewal, the emphasis was no longer on devotional prayer in certain months but on the feasts associated with the particular liturgical season. The time was ripe for a return to daily communal prayer similar to that which Jesus of Nazareth prayed — along with all our ancestors in the Jewish faith — a prayer of psalmody, intercession and song, a prayer that often was tied to certain times of day. Along with the renewed emphasis on the liturgical year came the call to full active conscious participation. The old style of vespers which had necessitated the use of choirs to sing the Latin chants was no longer an option. If the parish were going to celebrate the “hinge” hours of morning and evening prayer, everyone present would be expected to participate. In 1991, the pastor and the liturgy committee of the basilica embarked on a catechetical journey of formation to enlighten and encourage the community around the celebration of these formal liturgies of the church. The community that gathered for weekday eucharist was carefully prepared for the proposed reclaiming of these liturgies. Back pages of the bulletin were devoted to catechizing the whole community on the liturgy of the hours as well as on many other aspects of full assembly participation. The Monday night scripture sharing sessions were able to link the gospel for the coming Sunday to the baptismal call of committed Christians to pray this communal prayer of the church. Finally, the parish felt ready to begin. What began in 1991 continues to this day.

James MacDonald is archbishop of St. John’s and a member of the Episcopal Commission for Liturgy.
and remains one of the most spiritually nourishing aspects of the parish for those who participate.

None of this would have come to pass, nor continue of course, without many practical considerations: Who would lead? How many ministers would need to be involved? How much should the liturgies change from day to day? Who would decide on the format and prayers? Could it stand on its own without being linked to mass? Would the ministers be vested? Would it succumb to the lack of enough participants? ... and so on.

The decision from the first was to keep it very simple. The pastor, a cantor, and reader would be the only ministers, and no one would vest. This has been a successful approach and has continued over the years. At that time, Catholic Book of Worship II was the hymnal for the parish and morning and evening prayer followed its format. After a few months, no one really needed a hymnal, and many of the participants felt able, and were encouraged, to take on the role of presider and cantor. If, on occasion, only two people showed up, there were still enough people to celebrate. Morning prayer was celebrated a half hour before any scheduled daily mass, and evening prayer stood by itself. Parish committees were encouraged to begin their meetings with evening prayer, and many became familiar with it in this way. When the pastor celebrated the twenty-fifth anniversary of his ordination, the entire community was invited to the celebration, which began with evening prayer, and continued with a social. With that kind of support from the pastor, at least some of the community was coming to understand the importance of this daily prayer of the church.

Now, in 1999, as we head into the Great Jubilee Year 2000 with its focus on justice, the parish finds that the celebration of morning and evening prayer is one of the things that defines it as a caring prayerful community. Being an inner city parish, the church is home to people from all walks of life — from the marginalized that live in such hopelessness, to the white-collar professionals. All are represented at these liturgies, and all are welcome. The numbers are still not great unless there is a special event to bring them, but all know one another by name. Interestingly enough, the majority of those who assemble are male, which does not seem to be the norm in other parishes. Most of the participants can take on at least one of the ministerial roles, and the pastor regularly sits with the assembly. When the parish priest left the province to continue his doctoral studies, one of the things that sustained him was the knowledge of this small faith community praying for and with him. He said that he had only to close his eyes at prayer time to picture that gathered community and feel he was with them. At an interview he mentioned that one of the things he took most pride in during his leadership of the parish was the commitment made to daily morning and evening prayer. Fortunately, three years ago the parish was able to acquire the new national hymn book, Catholic Book of Worship III. It is now the main musical resource for the liturgy of the hours with its varied settings of psalms and canticles.

A liturgy subcommittee prepares the prayer for each liturgical season using such resources as Sunday Celebration of the Word and Hours, the breviary (for the readings), Living with Christ (the Novalis missalette), and The Seasonal Companion to the Breviary. The invitation to prayer and/or proclamation of light and evening thanksgiving, opening hymn, psalms, and gospel canticle remain unchanged for the season, and again, the assembly finds that after a few days, there is no real need for the hymnals. A presider and cantor’s book, as well as an assembly participation aid, is prepared so that the prayer flows smoothly with no need for spoken interruptions. Newcomers are continually encouraged to take part in the ministries and this has allowed them to take on leadership roles that previously might have seemed unattainable. There is a quiet trusting atmosphere among the community that supports these new ministers. Consequently, there
are now more than enough ministers to assign different ones for each prayer during a week.

Because the community has become so familiar with praying the hours, those who prepare the prayer are able to add to the solemnity on special occasions without any difficulty. Instruments might augment the normal *a capella* singing. The ministers might enter in procession rather than simply taking their places; an assistant could carry in the lighted candle rather than having it already lit and in place. A thurifer might walk among the people during the singing of Psalm 141. The presider might be vested. The added solemnity is well received by the community on these special occasions, but normally those assembled are content to allow the simplicity of both the morning and evening prayer wash over them gently as they begin and end their workday.

One advantage of the growth of morning and evening prayer in the parish is that the community has been able to adapt its daily prayer to varied circumstance. This year saw the close of the Catholic school system in the province, and the regular school practice of taking the children to liturgies was over. On Ash Wednesday, the parish liturgy committee made a special effort to invite families with small children to evening prayer where ashes would be distributed. This was perhaps the first time these children had experienced this form of prayer, and their response was most positive. The parish has also invited children for enrolment in initiation sacraments to evening prayer to enter their names in a community setting. As well, while this parish normally celebrates the sacrament of baptism at Sunday eucharist, occasionally, some new parents cannot come on the appointed Sunday. When this happens, the parish might celebrate the baptism at evening prayer so that at least some of the community will be present to support these families.

None of the above would have been accomplished without a lot of hard work and perseverance. Resistance to change is inevitable and continual formation and education has been vitally important. And even though the parish had long had a tradition of community prayer outside mass, there are still relatively few who regularly participate. Early on, the parish leaders decided that this would not be a "numbers game," and have not allowed themselves to be discouraged when only a few attend. This small gathered community, from a low of two to about one hundred before weekend masses, are often encouraged and surprised by new faces who come to pray and return as faithful participants. The new pastor continues to encourage lay leadership, regularly prays the hours with the community, and on occasion assumes one of the ministerial roles. This active parish community has come to recognize morning and evening prayer as an integral part of the parish prayer life.
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