

**THE STUDY OF LITURGY:
MORNING AND EVENING PRAYER
AND THE LITANY
IN THE
BOOK OF COMMON PRAYER**

2004

**COMMENTARY
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Part 1

Morning and Evening Prayer

some general introductory notes

[1] Vesture.

The rules governing the vesture of ministers are to be found in Chapter Nine of the Church Constitution ("The Canons"), Canon 12 "Ecclesiastical apparel". The ordained minister (deacon or priest) at Morning or Evening Prayer should wear a black cassock with cincture, belt, or woollen girdle, a long white surplice, and a black scarf, together with the hood suitable to his or her academic standing. However, it may be noted that, strictly speaking, the use of the cassock is optional.

The use of robes links the worship of the church here and now to that of past generations; and help to maintain the traditional Anglican "ethos". Their graceful and flowing lines are particularly appropriate to liturgical prayer and praise, and add dignity to offering of worship. Wearing one's robes shows respect for the office one holds, for the church one belongs to and is one means (among many) by which the Lord is honoured.

The **cassock** may be either double-breasted (folded across) or single-breasted (buttons down the middle), the former being more customary in the Church of Ireland as well as quicker to put on. It is held at the waist by a cincture, which is a sort of cloth belt, an ordinary belt, or a girdle, which is a sort of woollen rope with tassels at the ends. Normally black cassocks are worn, but there are some variations for example among the canons of certain cathedrals. It is customary for bishops to wear purple.

[The cassock originated in the *vestis talaris* or ankle-length garment retained by the clergy when, under barbarian influence in the sixth century, shorter garments became usual for secular use. It was already ordered by the Council of Braga (572) and this was confirmed in subsequent legislation. It is in essence an everyday garment, and may be worn whenever appropriate. See, *the Oxford Dictionary of the Christian Church*, 3rd edition, 1997, p.296. Hereafter ODCC].

The **surplice** should preferably be fully-gathered at the neck, and of a good length, and should always be clean and without creases. A high quality artificial material is less inclined to crease and is easier to keep clean than a linen one.

[The word "surplice" comes from the Latin *superpellicium*, "over a fur garment". It was originally a loose choir vestment, an adaptation of the alb, because it was better suited for wear over the fur coats customary in northern countries, hence its name. From the twelfth century it came to be the distinctive garment of the lower clergy and to be used by priests outside Mass. At first a tunic reaching to the feet it became progressively shortened until the attenuated form known as the "cotta", with lace, evolved in the Roman Catholic Church. Essentially the alb, the rochet (worn by bishops), the surplice, and the cotta are the one and same garment, or perhaps, more accurately, variants of the same garment. See *ODCC, op. cit.* pp1560-1].

The canon permits any minister to wear a plain black gown while preaching (instead of the surplice). This would entail removing the surplice and putting on the gown at the time of the sermon. This particular regulation reflects early nineteenth century practice which has long since been superseded.

The black scarf should be broad, without "pinking" at the ends, and preferably not pre-gathered at the neck. It is folded at the neck before being put on.

Members of Cathedral Chapters (the "canons") customarily display the insignia of their

Cathedrals on their scarves at both ends (or, in the case of St. Patrick's Cathedral, Dublin, on one side only, over the heart). Military chaplains also customarily display an approved design.

The use of hoods by clergy goes back to medieval times, and, post-Reformation, was prescribed by the canons of 1603. It is, therefore, part of an Anglican clergyman's liturgical apparel, his "canonicals" as they are sometimes called; and the right to wear a hood pertaining to one's university degree or other academic qualification is recognized in the current canon 12:2(c). A Diocesan Reader wears black cassock, surplice, hood, and the customary blue scarf subject to local regulation by the bishop of the diocese. A Parish Reader does not, in most dioceses wear the blue scarf, but may (in the Diocese of Armagh) wear the Parish Reader's medallion. It is regrettable that in some dioceses Parish Readers do not wear robes at all, in this way detracting from the significance of their ministry. The relevant canon does not recognize different kinds of "Readers", the difference between "Diocesan" and "Parish" Readers lying in the nature and extent of their training, and the terms of their licence. See *The Constitution of the Church of Ireland*, 2003, Chapter Nine, Canon 35.

It is obligatory to wear one's robes at all times of the public ministrations of the regular services of the Church in the Church building.

It is appropriate to put on one's cassock immediately on arrival and to wear it throughout one's time in church.

[2] Obligation to use Morning and Evening Prayer.

Canon Three, under the heading "Divine Service to be celebrated on Sundays and Holy Days" states, "On every Sunday and Holy-day appointed by the Church, unless dispensed with by the ordinary, incumbents and curates shall celebrate Morning and Evening Prayer or the Holy Communion or other service prescribed for the day at convenient and usual times, and in such place in every church or other suitable building provided for the purpose as the ordinary shall think proper." In practice, in some unions or grouped parishes this means that one of the three services, Morning or Evening Prayer or Holy Communion is celebrated. In the General Directions for Public Worship (1) page 75 it is stated that "The Holy Communion is the central act of worship of the Church. Morning and Evening Prayer are other regular services of public worship. One of the forms of Service of the Word may replace Morning or Evening Prayer at the discretion of the minister." The wording appears to suggest that whilst on any particular occasion A Service of the Word may be used, this should not displace Morning and Evening Prayer from their role as "regular" services of public worship.

[3] Where Morning and Evening Prayer are said. Normally at the Reading Desk/Prayer Desk, which is customarily situated on the south side of the Church facing north. If there are two desks the Rector customarily sits on the south side and the Curate Assistant or Reader on the north (left-hand) side. Unless the Desk is actually orientated towards the congregation it is not customary to turn and face them except when addressing them directly as in the opening sentence, the exhortation, the "Praise ye the Lord", the lessons, the announcements, and the blessing at the end. The practice of having the clergy and choir stalls facing each other in a north-south orientation is a copying of Cathedral practice where the psalms are sung antiphonally (a verse from one side being "answered" by a verse from the other). The stalls in traditional College Chapels (for example in Trinity College Dublin) are arranged in this manner for the whole congregation, and there are a few examples of this in parish churches, for example Collon in County Louth.

PART 2

MORNING AND EVENING PRAYER, ONE [Traditional Rite]

A note on titles

Morning and Evening Prayer are alternatively known as **Mat(t)ins** and **Evensong** (see 1926 BCP p. xxx). These "services of the Word (together with **Compline**) make up the traditional Anglican Daily Office (from the Latin "officium" meaning "duty"). Considered as a whole the Office is sometimes called the Divine Office, or the Liturgy of the Hours (referring to the traditional "Hours" of prayer). The word "Liturgy" in turn is from the Greek *leitourgia* meaning originally "public service" hence ritual, cultic, or (metaphorically speaking) other service to God.

The derivation of Morning and Evening Prayer

Essentially these represent a conflation and simplification of the sevenfold "Daily Office" of pre-Reformation times, as follows:

Mattins)	
Lauds)	MORNING PRAYER
[Prime])	
Terce)	
Sext)	
None)	
Vespers)	EVENING PRAYER
Compline)	

This derivation explains the order of the Canticles, since the Te Deum was the principal canticle at Mattins, while the Benedictus marked the climax of Lauds, the Magnificat marked the climax of Vespers, and the Nunc Dimittis occurred in Compline.

The structure of Morning and Evening Prayer

The central feature of the Anglican Office, historically, is the reading of the Scriptures of the Old and New Testaments, preceded by psalmody, and responded to in praise (the Canticles). The disclosure of God's revelation leads to an affirmation of faith (the Creed) and paves the way for prayer (Lesser Litany, Lord's Prayer, Suffrages, Collects, Occasional Prayers) concluding with the Grace. The second Lord's Prayer is the keystone of the rite, summing up all that has preceded it and leading to all that follows it. While there is a canonical obligation to preach one sermon in every Church every Sunday, unless excused by the ordinary (Canon 7) the sermon is not strictly speaking, a necessary, still less an integral part of the Office. The psalmody is preceded by a call to worship (the Venite or the Easter Anthems) in the morning, following the petition to "open our lips" in the initial versicles and responses. The Sentence, Exhortation, Confession, Absolution and first Lord's Prayer are best thought of as preparatory to the Office itself. Only the "anthem or hymn" mentioned after the third collect is, strictly speaking, an integral part of the Anglican Office. In Morning and Evening Prayer One this classic arrangement has been modified in two ways. First, to provide for the use of the Revised Common Lectionary, when three lessons are read, the first (usually but not invariably from the Old Testament) may be inserted after the Invitatory (Venite or Easter Anthems) and before the psalm or psalms. Second, an explicit mention of a Sermon is made after the Anthem or Hymn or after the Prayers that follow.

The most essential parts of the Office are printed in bold print below.

[Hymn]
Sentence

Exhortation or "Let us humbly confess..."

Confession

Absolution

Lord's Prayer

Versicles and Responses

Canticle Venite (morning only) or Easter Anthems

A Lesson (from the Old Testament if three lessons are used)

Psalmody

A Lesson (from the Old Testament. If three lessons are used the Lesson is from the New Testament)

Canticle (Te Deum, Benedicite or Urbs Fortitudinis in the morning, **Magnificat** in evening or Cantate Domino)

A Lesson (from the New Testament. If three lessons are used this is always a Gospel reading).

Canticle (Benedictus, or Jubilate Deo in the morning, **Nunc Dimittis** in the evening or Deus Misereatur)

Apostles' Creed

Lesser Litany, Lord's Prayer, Suffrages

Collect of the Day

Second and Third Collects

Anthem or hymn

[Sermon]

Occasional **Prayers** from the order of service and/or from p145ff in the BCP or elsewhere, or **The Litany**

A Prayer of St. Chrysostom

The Grace

[Hymn]

[Sermon]

[Hymn]

[Blessing]

["Vestry" prayers before or after the rite are not part of the rite itself]

In the 1926 Book of Common Prayer the Orders for Morning Prayer and Evening Prayer were separate (pp1-12, 13-21). In the 2004 edition there is a single Order (pp84-100) with separate sections (pp84-92, 93-94) for the variations between morning and evening.

Opening hymn

The use of hymns is governed by Canon 6 which states that it is lawful to use "in the course of or before or after any public office of the Church" any form of hymn in any prescribed or authorized book, or that has been authorized by the bishop or ordinary, or that contains no substantial variation from the practice of, nor contrary to the doctrine of the Church, as the minister may consider to be required by current circumstances." It may be noted that there is no obligation to have a hymn at this point. Another possibility is to have a hymn after the Venite and before the psalm. There is also ancient precedent for having a hymn before the principal canticle (Benedictus at Morning Prayer, Magnificat at Evening Prayer) when it is known as the "Office Hymn" because its theme and character relate very specifically to the order of service for the particular occasion. The only specific mention of a hymn in the Morning and Evening Prayer One, however, is after the third collect where the rubric reads, "Here may follow an Anthem or Hymn".

Sentences of Scripture

Most of the sentences are penitential in character and relate to the confession of sins with which the Order begins. However there are seasonal sentences for Christmas, Easter, Ascension, and Whitsuntide, which are always to be used on those occasions. Although the

wording is a little ambiguous it would also appear to be lawful to use the sentences on pp78-82 with Morning and Evening Prayer One.

Exhortation

This deals with the purpose of the act of worship - thanksgiving, praise of God, hearing (the Word), petition, and confession (which comes at the beginning of the service). If the Exhortation is shortened (as the rubric permits), this must be done intelligently. One possibility is,

Dearly beloved...I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me:

Or one may omit the Exhortation altogether, saying instead,

"Let us humbly confess our sins unto Almighty God."

Confession

This is a "general" confession in that it is said by all and insofar as it is in general terms. Provision for "particular" confessions is made on p198 and 446 of the BCP (in Exhortation One in Holy Communion One and in the section "Penitence and Reconciliation" in the Ministry to those who are Sick, p. 446).

Absolution

This is said only by a minister in priest's orders. In the absence of a priest a Deacon or Reader says a prayer for forgiveness, suitable examples being the Collect of the Twenty-first Sunday after Trinity (BCP p.296), or the absolution from Compline BCP p.160, changing "you" and "your" to "us" and "our", or the prayer For Pardon in "Some Prayers and Thanksgivings" p152, as follows,

O God, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and, though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. **Amen.**

There is a sense in which the absolution in Morning and Evening Prayer One, although so described, falls short of actually communicating the remission of sins. It is more a statement of general principle leading to an exhortation to ask God for true repentance and belief as the precondition for being pardoned and absolved. However, by reserving this statement to "the priest alone" the pronouncement is invested with exceptional authority.

It may be noticed that in Morning and Evening Prayer One the first Lord's Prayer follows at this point, and this brings in a petition to "forgive us our trespasses".

The Lord's Prayer

This marks the original beginning of Morning Prayer (in the first Prayer Book, of 1549) and is, in spite of what is said above, strictly speaking, redundant. There has grown up an entirely mistaken habit of keeping in the first Lord's Prayer and leaving out the second. As the second is integral to the Order it should not be omitted except when Morning Prayer is joined to some other Office (e.g. Holy Communion). If either Lord's Prayer is to be omitted on any other occasion it should be the first one.

Versicles and Responses These Versicles and the Doxology have been used from the sixth century at least as a commencement of Nocturns (Mattins) in the West. They are taken from Pss 51:15 and 70:1. Ps 51:15 occurs in the early part of the Greek Morning Office. The tradition was that "O Lord, open thou our lips" was used at the commencement of the whole series of services for the day, while "O God, make speed to save us" was used at the beginning of each of the "Hours". "Praise ye the Lord" made its appearance in the 1549 Order; and the Response "The Lord's name be praised" was inserted in 1662.

Because these Versicles and Responses mark the true beginning to the service, whether said or sung they should be treated with due solemnity. In a sung service their true significance is more readily apparent.

At Morning Prayer (pp87-92)

Venite

The use of Psalm 95 as the first psalm to be said in the day has a very long history. It is mentioned by Athanasius, Bishop of Alexandria (c.296-373) as used in this way in the Church at Constantinople. In the West, when there were seven or eight daily services, Psalm 95 started off the whole cycle of psalms. The first part is a call to worship, the second part a warning of the consequences of failing to heed God's Word. The function of the Gloria Patri ("Glory be to the Father..." etc) is to give an explicitly Christian orientation and content to this and other hymns of praise of the Old Covenant.

Easter Anthems

These, consisting of verses from 1 Cor 5 and 1 Cor 15 are sung instead of the Venite during the Octave of Easter (Easter Day and seven days after, including the following Sunday). Given that the Easter Season (fifty days) has been restored in this Prayer Book (p.19), it is anomalous that the Easter Anthems are still appointed for the octave only, and it is appropriate for them to be used throughout the season.

A Lesson

Where three lessons are used (from the Revised Common Lectionary - see readings for the "Principal Service" BCP pp27-62) the first comes before the psalm(s). Although it says in the rubric that this is from the Old Testament, this is not necessarily always the case, as readings from Acts may be used at this point during the Easter season.

Psalm(s)

Historically, the psalms are constitutive of the substance of the Office and not a mere preliminary to it, and their regular and frequent use establishes the principle of the ongoing praise of God in the liturgy. In the Revised Common Lectionary the psalm is chosen so as to relate in some way to the first reading. The psalms may be said or sung. If they are read it is permitted to read them "verse about" or, better, still, in "alternate half-verses" (the minister reading the first half of each verse, and, in accordance with the "parallelism" of thought which is a feature of Hebrew poetry, the congregation responding with the second half). Another way of using the psalms is for the congregation on opposite sides of the Church to alternate "verse about", although this is unusual except in Cathedrals, where traditionally the verses are sung alternately from one side of the choir to the other (hence the arrangement of seats facing each other - also to be found in College Chapels and in monasteries). It is probably better to read well rather than sing badly, although Anglican chant is one of the great glories of our particular spiritual tradition. In the early Church the "Cathedral" Office, presided over by the bishop, consisted mainly of certain fixed psalms and intercessions. However, the early monks developed a tradition of recitation of the entire psalter, and this came to be part of the "Monastic" Office together with Scripture reading. Eventually these two traditions were conflated and developed into the complex medieval form from which the Anglican Office was derived. In the 1926 Prayer Book Mattins and Evensong preserved in their weekday form the "Monastic" practice of recitation of the entire Psalter. The Office of Compline (BCP pp154-157) maintains the tradition of having a limited number of "fixed" psalms appropriate to the particular occasion.

The version of the psalter printed in the Prayer Book is that from the Church of England's "Common Worship", itself a derivative of a translation that originated in the Episcopal Church of America and widely used in the Anglican Communion (for example in the publication *Celebrating Common Prayer*). In the current version there are many echoes of the

historic "Coverdale" translation.

The traditional version of the psalms in the 1926 Book of Common Prayer (Coverdale with much "invisible mending") is still available. A rubric on p.593 of the new book (missing from the first printing) states,

Psalters. The Psalter contained in the *Book of Common Prayer* (1926) remains authorized for use in public worship as an alternative to this Psalter.

The 1926 psalter is available on the internet (on the Church of Ireland site) and in the Church of Ireland module of Visual Liturgy 4. It is intended that this will be available in both "pointed" and "non-pointed" editions.

A Lesson

If two lessons are read, this one is from the Old Testament. If there are three readings, it will be from the New Testament, from an Epistle, Revelation, or the Acts of the Apostles. The readings at Morning and Evening Prayer follow the same sequence as those at Holy Communion, namely Old Testament, Epistle, and Gospel. If Morning Prayer is not the principal service of the day (for example if the Revised Common Lectionary lessons are read at Holy Communion) then the readings for the Third Service are suitable (see Note 3 on p.25). It should be noticed that the provision on pp27f supersedes previous lectionaries, those for Morning and Evening Prayer in the 1926 Book of Common Prayer and in the Alternative Prayer Book no longer having any authority.

The following versions of Scripture are fully recognized for public use in the Church of Ireland - the "Authorized" or King James Version, the Revised Version of 1881/1885, the American Standard Revised Version, the Revised Standard Version of 1946/52 with later amendments, the New Revised Standard Version, the Jerusalem Bible, the New Jerusalem Bible, the New English Bible, the Revised English Bible, and the New International Bible, the New International Version (inclusive language edition), and Today's English Version.

A Note on p.26 of the BCP allows readings to be extended. Although the opposite possibility is not mentioned, it may, for reasons of time (for example when several services have to be conducted one after another at short intervals) be necessary to abbreviate. If this is the case this needs to be done in a careful and intelligent manner.

Some liberty to the preacher is permitted by the same Note, as follows,

On Sundays between the Epiphany and Ash Wednesday and between Trinity Sunday and Advent Sunday, while the authorized lectionary provision remains the norm, the minister may occasionally depart from the lectionary provision for sufficient pastoral reasons or for preaching and teaching purposes.

No less than thirty different sets of readings for up to six Sundays in these two periods are suggested in an Appendix to the Church of England publication, *The Promise of His Glory*, Mowbray, 1991, pp404-412. The titles include "God and the World: Genesis 1:11"; "Jacob"; "Women in the Messianic Line"; "David", "Isaiah", "Amos", "Daniel", "Romans 1", "Revelation 1".

As the readings are proclamations of God's Word, the greatest care and attention must be given to them. The reading of the Old and New Testament lessons lies at the very heart of Morning and Evening Prayer.

Canticle - Te Deum, or Benedicite, or Urbs Fortitudinis. Priority should be given to the Te Deum, whose use in the Office is attested in the Rule of St. Caesarius of Arles (c.470-542) and in the Rule of St. Benedict (c.480-c.550). Traditionally it was used on Sundays and festivals, except in the penitential seasons. In 1549 it was to be used throughout the year except during Lent, when the Benedicite was substituted. From 1552 the Benedicite, taken from the Greek addition to the third chapter of Daniel has been appointed as an alternative to the Te Deum at the discretion of the minister. The Urbs Fortitudinis, from Isaiah 26, was

introduced into the Church of Ireland in the BCP revision of 1926. This was a most unfortunate development, since it has tended to displace the Te Deum and the Benedicite; and it is better omitted, except perhaps during the penitential seasons of Advent and Lent. The use of Psalm 148 Laudate Dominum (another option) has little to be said for it at this point.

For a commentary on the canticles, particularly useful for preaching purposes see Very Revd Dr. J.C. Combe *Treasures Old and New* (published privately). The word "canticle" comes from the Latin canticulum meaning a "little song". Most of the canticles come from the Bible or Apocrypha, although some originated in the life of the early Church (for example the Te Deum). The canticles used in the BCP are only a small selection from those available in the liturgical tradition of the Church.

New Testament lesson

As for Old Testament lesson (see above). Lay members of the congregation may be invited to read the lessons, but it is imperative that they read well and with a full understanding of what they are reading.

In general, two extremes need to be avoided in public reading of the Scriptures. One needs to avoid a monotone which fails to convey the message. Equally, one needs to avoid a reading so "dramatic" that it calls attention to the reader rather than to the message. Clarity of diction, variation of pace and emphasis as appropriate, and a proper "flow" are all characteristics of good lesson reading. Idiosyncrasies, such as "bunching" words together or pronouncing them in an odd way, are to be avoided. There is a general obligation to speak throughout in a distinct and audible voice and so place oneself that the people may conveniently hear what is said (Canon Eight).

Canticle

Benedictus, or Jubilate Deo. Traditionally, the singing of the Benedictus was the climax of the morning act of worship, and this was attended with due ceremony. The Benedictus, as a "Gospel Canticle", should take priority over the Jubilate, whose use here should be occasional at best. It would appear that the Jubilate was introduced as an alternative in 1552 to avoid the repetition which might be caused by the occurrence of Benedictus in the Lesson or Gospel of the day.

At Evening Prayer (pp93-4)

This very largely follows Morning Prayer, although the "mood" is different, and this should be emphasized through the choice of suitable hymns. It may be noted,

(a) There is nothing corresponding to the Venite or the Easter Anthems. The service proceeds straight from the versicles and responses to the psalm(s). Unless Evening Prayer is the principal service on the Sunday there will be two readings, not three, and the lectionary for the Second Service will be used.

(b) Priority should be given to the "Gospel Canticles", Magnificat (after the first lesson) and Nunc Dimittis (after the second lesson). There is no necessity for the alternatives (Psalm 98 and Psalm 67) ever to be used, except where the scripture readings include the passages from which the canticles are taken.

(c) The first lesson and Magnificat should not be omitted without good reason. The custom, in some churches, of leaving these out cannot be defended. If it is desired to shorten the service (see below), there are other ways of economizing on time apart from reducing the reading of God's Word (in the Old Testament). Reference to the outline above will show that the two readings and the response made to them are part of the essential structure of the service. The Magnificat is, historically, the climax of the Evening Office, which, in a real sense, is incomplete without it.

(d) At Evening Prayer the second collect, for peace, is from the Gelasian Sacramentary and

was used at Vespers of the BVM, while the third collect, for aid against all perils, also from the Gelasian Sacramentary, was used in the Sarum Office at Compline (cf. BCP p334). The prayer "For Grace and Protection" should be used sparingly, if at all, since "Lighten our darkness" is distinctive and characteristic of Evening Prayer in the Anglican liturgical tradition (although also found at Compline).

(e) Said or sung. A "sung" service, that is a service in which the versicles and responses, suffrages, and collects are sung (as well as psalm, canticles and hymns and usually an anthem) is, liturgically speaking, the "norm" rather than the exception. Choral Evensong is one of the great glories of Anglican Christianity and is not confined to Cathedrals or to parish churches with highly-trained choirs, and Mattins may be choral as well. A "said" service is in some ways a "second-best", even when it is what happens as a general rule as in most parishes in the Church of Ireland. However, it is not good liturgical practice to sing everything in the service. The penitential introduction should be said, as should also the Creed, and the occasional prayers. "Festal Evensong" is a particularly solemn way of celebrating the liturgy of Evening Prayer. Directions for its use (which would need some modification to conform to the canons of the Church of Ireland) may be found in the classic work by Percy Dearmer *The Parson's Handbook*, revised and rewritten by Cyril E. Pocknee, CUP, 1965, pp87ff.

The Apostles' Creed

The biblical revelation which has been proclaimed in the readings and responded to in the canticles is here reaffirmed in the words of the Baptismal "symbol". The use of this Creed in the daily office goes back at least to the 9th century AD. It was traditionally said at Prime and during Compline (see BCP p.159), and it appears to have been prefixed to Mattins. Having the Creed as an integral part of Morning and Evening Prayer is a distinct Anglican tradition, which came in with the Prayer Book of 1549.

Two customs relating to the use of the Creed are worthy of mention. First, that of bowing the head at the words "and in Jesus Christ his only Son our Lord". This reflects an old tradition, based on Scripture (Phil. 2:10.11) of honouring the Name of Jesus in the liturgy. At a time when there are some who do not appear to acknowledge His divinity the continued relevance of this gesture is obvious. An old canon (the 18th of 1603, founded on the 52nd of Queen Elizabeth's Injunctions issued in 1559) ordered,

And likewise, when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present as hath been accustomed, testifying by these outward ceremonies and gestures their ... due acknowledgement that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in Whom all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised.

The custom, found in some churches of "turning East for the Creed" (churches traditionally being built facing East and indicating the symbolism of Christ as the Sun of Righteousness) reflects an old practice of clergy and people alike looking one way through the prayers and Creeds, that is, towards the altar. It is a liturgical courtesy, where this custom exists, to conform to it.

Herbert Thorndike (1598-1672) said,

In some churches the desk for the Prayer Book looks towards the Chancel; and for reading of Lessons we are directed to look towards the people. As the Jews in their prayers looked towards the Mercy-seat or principal part of the Temple (Ps 28:2), so Christians looked towards the Altar or chief part of the Church, whereof their Mercy-seat was but a type. Christ in His prayer directs us to Heaven, though God be everywhere; for Heaven is His throne, and we look toward that part of the church which most resembles it.

The salutation

."The Lord be with you", etc. This performs the function of uniting the officiating minister and people in the solemn prayers which follow. A Scriptural analogue of this mutual blessing may be found in Ruth 2:4; 2 Thess 3:16; Ps 129:8; 2 Tim 4:22; Ps 118:26.

Lesser Litany and Lord's Prayer.

These are not to be omitted except, traditionally, when Morning Prayer is followed immediately by the Holy Communion or another office. The Lord's Prayer is the keystone in the liturgical arch of Morning (and Evening) Prayer. It sums up all that has preceded it, and leads to what follows.

The Lesser Litany is derived from the Greek Kyrie eleison, "Lord, have mercy", repeated three, six, or many times, and addressed to the Second Person of the Holy Trinity. In Rome in the sixth century the practice is attested of adding Christe eleison, "Christ, have mercy". BCP practice, which is threefold, is a simplification of the ninefold Kyrie eleison (3 times), Christe eleison (3 times), Kyrie eleison (3 times) found in the pre-Reformation Office. It reflects an awareness of our unworthiness to call upon God as "Our Father" because of our manifold sins.

The use of the Lord's Prayer without the doxology "For thine is the glory" etc. reflects pre-Reformation practice. It appears likely from the biblical MSS that Our Lord taught his disciples the Lord's Prayer without the doxology, but that this would have been added according to the norms of liturgical practice in the Synagogue. (See Mt 6:9-13; Luke 11:1-4. For the Greek text of Mt. without the doxology see especially Codex Sinaiticus and Codex Vaticanus. The Lucan MS tradition makes no mention of the doxology).

The Suffrages or *Preces*

A "suffrage" is a request for a favour, *Preces* is simply the plural of the Latin *prex*, a "prayer". This is a further set of "versicles and responses" such as those which appear at the beginning of the service. The medieval Office abounded in such forms or which the ones used in Prayer Book Morning and Evening Prayer are a minute selection. Other sets of versicles and responses in the traditional rites of the Church include those in the Order for Confirmation (BCP p.354), in the form for the Solemnization of Matrimony (BCP p.411), and in Compline (BCP p.160). They serve as a way of involving minister and people in "common" prayer (that is prayer-in-common). These particular suffrages come (with some alterations) from the *Preces Feriales* inserted among the *Preces et Memoriae Communes* of the Salisbury Portiforium. They are said or sung standing - a reminder of the ancient posture for Christian prayer witnessed to by the "Orans", figures in wall-paintings in the catacombs.

The Collect of the Day. A "Collect" (Lat. *oratio*, also *collecta*) is a short form of prayer, constructed (with variations) from an invocation, a petition, and a pleading of Christ's name or an ascription of glory to God; and is one of the most characteristic items in the Western liturgy (*see the entry in ODCC, op. cit. pp375-6*). Early collects were always directed to the Father; but since the Middle Ages collects addressed to the Son have been regularly admitted to the liturgy. The word "collect" indicates the "collecting" of the petitions of the several members of the congregation into a single prayer. Many of the Prayer Book Collects come from classic Latin originals, although some were composed by Cranmer and are original to the Book of Common Prayer (The Collect of Advent 1, from the Gregorian Sacramentary [7th-9th centuries], is a good example of the former, while that of The Fifth Sunday before Advent, Bible Sunday, is one of Cranmer's compositions). Cranmer's literary style, both when working from the Latin and when composing his own prayers, is exceptionally felicitous. It may be noted that in the Prayer Book scheme the Collect of the Day serves for use both at the Office and for Holy Communion (BCP p.241ff). At certain times of the year an additional collect is used (Advent and Lent, pp.241, 259). A subsidiary or seasonal collect always comes

after the collect of the day.

It is customary to say “collect of” rather than “collect for” in relation to an occasion or day.

The second and third collects.

These are fixed, and invariable. At Morning Prayer the second collect, for peace, is from the Gelasian Sacramentary (8th century) and was used in the pre-Reformation Sarum rite at Lauds of the Blessed Virgin Mary. The third collect, for grace, was used at Prime and Sundays and Saints Days.

It may be noted that until 1662 the Order for Mattins and Evensong ended at the third collect, and that in a sense this remains the true end of the Office, just as “O Lord open thou our lips” may be considered the true beginning.

The anthem or hymn.

The word "anthem" is a derivation of “antiphon”, used originally of a hymn sung alternately by two choirs; but in current use it refers to sacred vocal music set to Scriptural words. Rubrical direction to have the anthem at this point (originally it said, "in Quires and places where they sing") dates from 1662, the alternative "or hymn" being a Church of Ireland addition in 1878.

A Sermon

Traditionally the sermon is not regarded as an integral part of the Office, which is complete without it, and so it was “tacked on” to the Office, preceded and followed by hymns, and a blessing was added to round off the service as a whole. Permission to have it at this point or after the prayers makes it possible to bring it formally within the order of service. However, if it is not to be after the prayers it would be far more intelligible to have it before the Apostles Creed as in Morning and Evening Prayer Two. It may be noted that the rubric is permissive ("may") so that neither of the two positions here are, strictly speaking, obligatory. Canon 7, "The Duty of Preaching" prescribes that "Every incumbent shall provide that one sermon at least be preached on every Sunday in every church, or other building licensed for the purpose, in which Divine Services is performed within his cure, unless he be excused therefrom by the ordinary. The preacher shall endeavour with care and sincerity to minister the word of truth according to holy scripture and agreeable to the Articles of Religion and the Book of Common Prayer, to the glory of God and the edification of the people.

The State Prayers and some general Prayers.

It is not considered necessary nowadays to use the State prayers every Sunday; but when they are used, the separate provision for Northern Ireland (“N.I.”) and the Republic of Ireland (“R.I.”) should be noted. The "Prayer for the Clergy and People" and that "For all sorts and Conditions of Men" should be used occasionally, but not every Sunday. It is not clear why it should be considered necessary to use "A Prayer of St. Chrysostom" every time the Office is used. This is more prescriptive than the provision in the 1926 Prayer Book. The General Thanksgiving is a classic Anglican Prayer composed in 1661 by Bishop E. Reynolds of Norwich and revised by Bishop R. Sanderson. It is called “general” to distinguish it from the particular thanksgivings that used to follow it in the book, and, traditionally, it has been known by heart. This version no longer allows (as did that in earlier editions of the Prayer Book) for mention of particular thanksgivings. The 1926 book added, after "all men",

*[*particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them;]*

**This is to be said when any desire to return praise for special mercies vouchsafed to them.*

Essentially the canonical provision for the wide choice of "Occasional" Prayers (see below) has made the provision of a limited number of fixed and invariable prayers redundant, although it was felt useful to have a selection of these conveniently grouped within the order itself. This section concludes with the Grace. This is also an ending. Whatever further material may follow it (hymns, sermon, blessing etc) is, strictly speaking, extraneous to the

Office, which is complete in itself without it.

Occasional Prayers

These are prayers for the particular occasion, may be used instead of the State Prayers at this point, concluding with the Grace. Official provision includes "A Book of Occasional Prayers - suitable for use in Public Worship". More general provision may be found in the use of various collections of published prayers, for example "Parish Prayers" by Frank Colquhoun, and Milner-White "Daily Prayer", which are used under Canon Six, which says that it is lawful to use "in the course of or before or after any public office of the Church, any form of prayer included in any book of prayers prescribed or authorized, any prayer ... authorized by the bishop or ordinary, and any prayer ... not containing substantial variations from the practice of, nor contrary to the doctrine of the Church, as the minister may consider to be required by current circumstances." All such variations in the official order must be reverent and seemly and must not involve substantial alteration in what has been prescribed by lawful authority. The resources contained within the Book of Common Prayer itself should not be overlooked. In addition to the "Prayers and Thanksgivings" to be found on pp145-53 of the BCP there are the Weekday Intercessions and Thanksgivings (which may be used perfectly well on a Sunday), and the form of prayer in **A Late Evening Office** which are by no means tied to the evening, and are as suitable for use with the traditional as well as the modern version of the office. The 1926 Prayer Book also has many prayers (for example those used at the Consecration of a Church may suitably be used at the New Year) which are appropriate in Morning or Evening Prayer 1 and conform to Canon Six above. The General Supplication from the First Alternative Form of Evening Prayer in the 1926 *Book of Common Prayer* (pp329-30) and the form of Thanksgivings from the same Order (pp326-7) are also suitable for use.

The Litany One (BCP pp170-173) may be used at this point, and should be said regularly.

The ministration of public baptism of Infants - Holy Baptism One

This takes place at this point when this occurs in the course of Morning Prayer, unless one wishes to follow the still older tradition of having it after the second reading.

Conclusion

As mentioned above, strictly speaking the Grace marks the ending of the BCP service as we now have it and everything else is redundant. The reception (and presentation) of the alms during the final hymn is customary rather than prescribed. Extravagant gestures with the alms dish are quite unnecessary and give a false impression of the importance of the collection of money as part of the act of worship. If there is a blessing after the final hymn this does not have to be the form used at Holy Communion. It is NOT necessary to have a so-called "Recessional" hymn after the blessing, and on most occasions it is undesirable to do so. Strictly speaking there is no such thing as a "Recessional" since one is proceeding, whether into the Church or out of it (see below). As a general principle it is liturgically unhelpful to prefix beginnings to beginnings or add endings to endings. "Vestry Prayers" should be said or sung in the Vestry not in the Nave. They are the prayers of preparation and dismissal of the clergy and their assistants (with or without the choir).

Processions

The rule here is an ascending order of seniority. The most junior clergy proceed in or out first, the most senior (e.g. Rector, Bishop) last. However, if the bishop is accompanied by his domestic chaplains, they follow him. A canon or dignitary does not take precedence over a rector in the latter's own church. In a Cathedral Vicars Choral/Minor Canons process first (preceded by the choir), then the Canons, and finally the Dean. It is incorrect for a rector to "lead in" a visiting preacher or to escort him to the pulpit when it is time for the sermon.

In a procession Readers (Parish Readers or Diocesan Readers) precede the clergy. They should not under any circumstances walk into the church or out of it after them.

For the particularities of processions where the celebration of the eucharist is concerned see the Commentary on the Eucharist.

Processions are, in the first instance, merely an orderly method of getting in and out of the Church or proceeding from one part of it to another. It is not necessary for choir and clergy, as a general rule, to process in by the longest possible route or to take the longest way out.

The procession out of the church at the end of a service should not be called a "recessional". People are "pro-ceeding" whether into or out of the church. The correct term is "processional", with "final" as an alternative.

Posture

The traditional Anglican "rule" for members of the congregation when the traditional services are used is "stand to praise, kneel to pray, sit to listen". It may, however, be noted that this rule does not, in its entirety apply to the clergy. The priest "stands" to pronounce the absolution, and for the suffrages, as well as for the exhortation (when he says it) and when he reads the lessons; and also for the blessing (if it is given at the end of the service). For the modern services see below.

Morning or Evening Prayer and Holy Communion

The original schema of Cranmer's Prayer Books (1549, 1552) was that of a form of Sunday worship consisting of Morning Prayer, Litany, and Holy Communion followed (after an interval) by Evening Prayer. In practice, owing to the absence of communicants the Holy Communion had to terminate after the Prayer for the Church Militant. Over a period of time the constituent services became separated, and ultimately Mattins came to be said on its own, Holy Communion being only rarely celebrated.

It would appear that a movement towards more frequent communions (among both Tractarians and Evangelicals) resulted from the Nineteenth Century onwards in Holy Communion once again being added to Morning Prayer (without the Litany) but with observance of an opportunity to withdraw (introduced into the rubrics of the Church of Ireland in 1878). This did facilitate more regular celebrations of communion, but at the cost of making the Holy Communion something for the extra-devout and not for most members of the congregation.

In practice a hybrid service evolved along the lines,

Morning Prayer

Sentence

Exhortation or "Let us humbly confess"

Absolution

Lord's Prayer

Versicles and Responses

Venite

Psalm

First lesson

Te Deum

Salutation

Suffrages

Second Collect

Third Collect

[Hymn]

Holy Communion

Lord's Prayer

Collect for Purity

Commandments or Summary of the Law

Collect
Epistle
Gospel
Creed
[Hymn]
Sermon
[Hymn]

Offertory
Prayer for the Church Militant
[Withdrawal of most of the congregation]
Shorter Exhortation
Confession
Absolution
Comfortable Words
Sursum Corda
"Let us give thanks...
"It is meet and right...
Sanctus
Prayer of Humble Access
Prayer of Consecration
Communion
Lord's Prayer
Post Communion prayers
Gloria in Excelsis
Blessing

It will be seen what a cumbersome and liturgically incoherent rite this turned out to be, with much redundancy (no less than three Lord's Prayers), wide separation of pieces of similar material (the Old Testament reading being part of Mattins, and the Epistle and Gospel part of Holy Communion) and the non-communicants in effect attending two incomplete services. The corporate character of the Holy Communion was in this context almost effaced. Whilst the provision of Communion was, of course, beneficial to those attending, the great majority of church members were in effect trained to look on the Holy Communion as something to be walked out from, in this way negating sound teaching on the importance of being regular and frequent communicants. It was from this unsatisfactory state of affairs that the movement known as Irish Parish and People sought to deliver the Church in the 1950s; and the movement bore fruit in that many of the original members of the Liturgical Advisory Committee (set up in 1962) had been active participants in Irish Parish and People. It is a matter for regret that such an unsatisfactory liturgical arrangement persisted in a few parishes up to the introduction of the 2004 edition of the *Book of Common Prayer*.

Shortening of services

The provision for weekday services is dealt with below. On Sundays, the alternative to the exhortation may be used, and if one of the Lord's Prayers is to be omitted it should be the first one rather than the second. If any further shortening is considered desirable it is probably better to reduce the number of hymns than to interfere with the essential structure of the service. The occasional prayers may be kept to a minimum and the sermon does not have to be excessively long.

PART 3

MORNING AND EVENING PRAYER TWO [MODERN RITE]

This is called in the title to the Office in the 2004 edition of the Book of Common Prayer, "An Order for Morning and Evening Prayer daily throughout the year". As with **Morning and Evening Prayer One** this is a single order of service with variations for the morning and evening. As the modern language version of the morning and evening rites this succeeds and replaces the order in the Alternative Prayer Book 1984 (pp27-38), whilst owing much to that earlier form.

The structure is derived from that used for Holy Communion Two but without the specifically sacramental section. Although this makes reasonable sense for Sunday services it is less appropriate for weekday use (at which the headings do not appear), since the emphasis traditionally has been on the daily office as a continual offering of praise and prayer and the entrance and dismissal are functional and do not need to be emphasized.

The principal headings are,

The Gathering of God's People
Proclaiming and Receiving the Word
The Prayers of the People
Going out as God's People

(1) **The Gathering of God's People**

Unlike the traditional language order and that in the Alternative Prayer Book (1984) it is assumed that normally what occurs before anything else is the **Greeting**. A processional hymn, if there is one, comes after the Greeting and the Sentence(s) of Scripture. The Greeting may be said, and the sentences read from the back of the Church.

Greeting

The standard Greeting is "The Lord be with you", with the Response "and also with you". However, on Easter Day the Greeting is "Christ is risen" with the response "The Lord is risen indeed. Alleluia!"

It may be seen that, apart from the Easter Greeting, there are no longer any seasonal greetings as in the Alternative Prayer Book p29, where there were also greetings for Christmas and Epiphany, Ascension, and Pentecost.

There appears to be an inconsistency in the 2004 edition of the Prayer Book in that in Holy Communion Two there is an alternative to "The Lord be with you", namely "Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you all." Also, in the Holy Communion service the Easter Greeting is for use from Easter Day until Pentecost. In other words it is a seasonal greeting for the great Fifty Days and not just of Easter Day only. To avoid having one form of greeting at the Eucharist and another at Morning or Evening Prayer during Easter it is appropriate for the Easter Greeting to be used throughout the season. Canon 5:2 states that,

The minister may at his discretion make and use variations which are not of substantial importance in any form of service prescribed in the Book of Common Prayer or elsewhere.

See also Canon 5:3 and Canon 5:4.

Sentence(s) of Scripture

These may be found on pp78-82. It is stated that they may be used at Morning Prayer or Evening Prayer or at Holy Communion Two as indicated in those services. The sentences are of the following character - General, Seasonal and for Ordinary time, Occasional, and Penitential. It is in order to use more than one on any particular occasion. Although there is no rubric, as in the Alternative Prayer Book p.23 to indicate that other sentences from Holy

Scripture may be used, this would appear to be understood.

There is an old tradition, going back to the Jewish roots of Christianity that a "day" begins at what we call 6 p.m., and this has given rise to celebrations on the eve of Sundays and festivals. This means that where appropriate material proper to the Sunday or festival may be used on the previous evening. This would not be taken as applying to "commemorations" such as those on pp22-3.

Preface

The use of this is not obligatory, but it has value in setting forth the purpose of the Office - worship (and praise and thanksgiving), confession of sins, hearing God's word, intercession, and petition. The Preface should probably be used on most Sundays of the year and on festivals. However, during the penitential seasons it makes liturgical sense to omit it and to go to "Let us confess our sins to God our Father".

Some minor changes have been made in the Preface, "to receive forgiveness" instead of "to be forgiven", "to hear his holy word proclaimed", for "to hear and receive his holy word". Any theological shift is marginal. It is not clear that there has been a stylistic improvement. If there are to be any informal words explaining the theme of the service, as permitted by the rubric, these should be brief and not interrupt the flow of the service. In general the service should be interrupted as little as possible, and guidance for the congregation, for example about page numbers, should be given as unobtrusively as possible.

The Confession

The observance of silence is obligatory before the Confession and should be sufficiently long to be significant for the members of the congregation. It is intended as a short pause for self-examination (see the comparable rubric in the *Alternative Prayer Book*, 1984, p.30).

Some changes have been made in the Confession. "Fellow-men" has been replaced by "neighbour" so as to be more inclusive, and the words "by what we have done and by what we have failed to do" have been added after "our own deliberate fault" in the version in the *Alternative Prayer Book* p.30.

The Absolution

This is pronounced by the priest who is conducting the service (even if this is in the presence of the bishop) or by the senior priest present when the service is being conducted by a deacon or lay reader. If no priest is present the deacon or reader says the prayer which is given as an alternative. The correct posture for pronouncing the absolution is *standing*. The prayer is said, *kneeling*.

Unlike the absolution in Morning and Evening Prayer One, this may be taken as intending to *communicate* God's forgiveness and not simply to indicate its availability. The expression "to pronounce absolution" in Ordination Services Two (p.565) is used in the sense in which a judge pronounces a sentence. It is what is known as a "performative word" which accomplishes that which it represents. The context is that provided by the Gospel Reading at the ordination of a priest, John 20:19-23, which includes the words,

If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.

In *Ordination Services One* (p.537) the words said at the laying on of hands are,

Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And by thou a faithful dispenser of the Word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

(2) Proclaiming and Receiving the Word.

This title appropriately describes the activity which follows but makes it difficult to refer to. The "Ministry of the Word" (APB p.31) remains useful as a way of indicating the next part of the service.

AT MORNING PRAYER

As in Morning and Evening Prayer One, the distinctive material belonging to Morning Prayer follows on pp103-8 and then that belonging to Evening Prayer follows on pp109-11. The joint material resumes on p.112.

Versicles and Responses

As the initial words "O Lord, open our lips" suggest, this is the true beginning of the service, the penitential introduction having been prefixed to the original Office. In the form of the Anglican office contained in the publication *Celebrating Common Prayer*, Mowbray, 1992, Morning Prayer on each day of the week begins,

O Lord, open our lips;

And our mouth shall proclaim your praise.

This is also the pattern recommended in the Church of England's *Daily Prayer* in the Common Worship series.

First Canticle

In the morning this is **Venite**, or **Jubilate**, or the **Easter Anthems**. The Venite was prescribed in the Rule of St. Benedict (sixth century) at the "vigil" (i.e. the night service which became commonly known as Nocturns and Mattins), from where it found its way into the Roman and Sarum Breviaries, and in 1549 it was set in its familiar place at the beginning of Mattins in the BCP. The 2004 edition of the Prayer Book continues this ancient tradition. The Venite (Psalm 95) consists of two parts, an invitation to worship and a warning about the consequences of failing to heed God's Word. The latter is theologically significant, and should not be omitted without good reason. The Jubilate (Psalm 100), including, as it does, the words "Come into his gates with thanksgiving" is clearly more appropriately situated here at the beginning of the service than after the second lesson as in Morning Prayer One. The Easter Anthems are sung throughout Eastertide (the great Fifty Days) not just during the Easter Octave (eight days inclusive) as in the rubric in the Morning Prayer One.

An anomaly (arising from the process of authorization) is that the Venite and the Jubilate, as printed here, are from the Liturgical Psalter (in the Alternative Prayer Book 1984), not from the Common Worship Psalter (see psalm 95, p.702, and psalm 100, p.706). However, the rubric on p.105 states that "These and other canticles may be used in other versions and forms, e.g. from the Church Hymnal".

First Reading

This is generally, although not invariably, from the Old Testament (during Eastertide there is a tradition of using Acts in place of the Old Testament Reading). It is assumed in the layout of this order that three readings will normally be used, following the provisions of the Revised Common Lectionary. As the psalm in some way relates to the first reading and is intended as a response to it, the psalm should come after it when the RCL is used. See **Appendix B** for more information about the RCL and related lectionaries. Any version of Scripture authorized by the House of Bishops may be used for the readings.

As noted above for Morning Prayer One the following versions of Scripture are fully recognized for public use in the Church of Ireland - the "Authorized" or King James Version, the Revised Version of 1881/1885, the American Standard Revised Version, the Revised Standard Version of 1946/52 with later amendments, the New Revised Standard Version, the Jerusalem Bible, the New Jerusalem Bible, the New English Bible, the Revised English

Bible, and the New International Bible, the New International Version (inclusive language edition), and Today's English Version.

A Note on p.26 of the BCP allows readings to be extended. Although the opposite possibility is not mentioned, it may, for reasons of time (for example when several services have to be conducted one after another at short intervals) be necessary to abbreviate. If this is the case this needs to be done in a careful and intelligent manner.

Some liberty to the preacher is permitted by the same Note, as follows,

On Sundays between the Epiphany and Ash Wednesday and between Trinity Sunday and Advent Sunday, while the authorized lectionary provision remains the norm, the minister may occasionally depart from the lectionary provision for sufficient pastoral reasons or for preaching and teaching purposes.

No less than thirty different sets of readings for up to six Sundays in these two periods are suggested in an Appendix to the Church of England publication, *The Promise of His Glory*, Mowbray, 1991, pp404-412. The titles include "God and the World: Genesis 1:11; "Jacob"; "Women in the Messianic Line"; "David", "Isaiah", "Amos", "Daniel", "Romans 1", "Revelation 1".

As the readings are proclamations of God's Word, the greatest care and attention must be given to them. The reading of the Old and New Testament lessons lies at the very heart of Morning and Evening Prayer.

The mode of announcement should be noticed, "A reading from ... chapter ... beginning at verse ..." As in the *Alternative Prayer Book* (1984) the order is book, chapter, verse.

It is not necessary to say anything after the reading, such as "Here ends the reading" or "This is the Word of the Lord" with its response. On the contrary silence may be appropriate to allow the reading to "sink in" and is explicitly provided for here, and after the second and third readings.

If the lectionary for a Third Service is used (for example if Morning Prayer is said before the principal service of Holy Communion or where there is a tradition of two principal morning services for which separate lectionaries are desired) the Old Testament reading comes after the psalm, and the New Testament reading comes after the Second Canticle.

In the evening the canticle "Hail Gladdening Light" may be sung. This is an ancient hymn of the Eastern Church (*Phos Hilaron*) sung during the Evening Office at the lighting of the lamps and is the central item in that office. It is also to be found in the 1926 edition of the *Book of Common Prayer* the First Alternative Form of Evening Prayer (p.326) in another version. The Easter Anthems are prescribed for the evening in Eastertide.

Psalm

Historically, the psalms are constitutive of the substance of the Office and not a mere preliminary to it, and their regular and frequent use establishes the principle of the ongoing praise of God in the liturgy. In the Revised Common Lectionary the psalm is chosen so as to relate in some way to the first reading. The psalms may be said or sung. If they are read it is permitted to read them "verse about" or, better, still, in "alternate half-verses" (the minister reading the first half of each verse, and, in accordance with the "parallelism" of thought which is a feature of Hebrew poetry, the congregation responding with the second half). Another way of using the psalms is for the congregation on opposite sides of the Church to alternate "verse about", although this is unusual except in Cathedrals*, where traditionally the verses are sung alternately from one side of the choir to the other (hence the arrangement of seats facing each other - also to be found in College Chapels and in monasteries). It is probably better to read well rather than sing badly, although Anglican chant is one of the great glories of our particular spiritual tradition. In the early Church the "Cathedral" Office,

presided over by the bishop, consisted mainly of certain fixed psalms and intercessions. However, the early monks developed a tradition of recitation of the entire psalter, and this came to be part of the "Monastic" Office together with Scripture reading. Eventually these two traditions were conflated and developed into the complex medieval form from which the Anglican Office was derived. In the 1926 Prayer Book Mattins and Evensong preserved in their weekday form the "Monastic" practice of recitation of the entire Psalter. The Office of Compline (BCP pp154-157) maintains the tradition of having a limited number of "fixed" psalms appropriate to the particular occasion.

*The two sides of the choir in cathedrals are traditionally known as "Decani" and "Cantoris" ("Of the Dean" – the north side, and "Of the Singer" – the south side").

The version of the psalter printed in the Prayer Book is that from the Church of England's *Common Worship*, itself a derivative of a translation that originated in the Episcopal Church of America and widely used in the Anglican Communion (for example in the publication *Celebrating Common Prayer*). In the current version there are many echoes of the historic "Coverdale" translation.

The choice of a modern version of the psalter to lay before Synod was one of the hardest decisions facing the Liturgical Advisory Committee. Since 1984 the *Liturgical Psalter* prepared by Professor David Frost on the basis of work by distinguished biblical scholars, had been in use in the Church of Ireland as well as the Church of England; but in spite of its considerable merits this had never proved popular. The Australian Church opted for an updated and "inclusive language" version for its *An Australian Prayer Book, 1995*. The Church of the Province of New Zealand had produced a translation of its own, which had been much criticised for toning down references to ancient Israel. The version used by the American Episcopal Church (prepared by a team which included the poet W.H. Auden among its original contributors) had become widely known, especially through the publication *Celebrating Common Prayer*. Its rhythmical character made it particularly appropriate for recitation. The Liturgical Advisory Committee originally proposed that there should be two versions of the psalter in the 2004 Prayer Book, that from the 1926 Book of Common Prayer (itself a discreet Church of England revision of the Coverdale psalms in the 1662 Prayer Book) and a modern psalter, for which it was felt the most likely candidate was that in *Celebrating Common Prayer*. However, the Church of England's Liturgical Commission undertook a project to bring it more into line with the traditional BCP psalter, and, after some trial and error produced a version which is modern but has links with the best of the Anglican liturgical tradition. The criteria for its work were that it should:

- pay close attention both to the received Hebrew text of the psalms and to scholarly discussions about their original form;
- pay close attention to the use of the psalms in the Christian tradition;
- be sympathetic to the liturgical uses of the psalter within the traditions of the Church;
- have a quality of language which would enable the psalms to be said or sung with ease;
- be memorable and resonate with known psalter traditions in the Church of England;
- be more generally inclusive of men and women than psalters currently in use in Church of England services;
- be couched in language accessible to a wide range of worshippers.

The Revd Canon Jane Sinclair, a member of the Church of England's Liturgical Commission has described the process in some detail in the *Companion to Common Worship*, ed. Paul Bradshaw, SPCK 2001, Chapter 10, "The Psalter". In addition to the information given above, she identifies the following distinguishing features of the CW psalter:

- It echoes known psalter tradition, preserving well-known phrases because of their

- familiarity;
- It uses a variety of English vocabulary to bring out the richness of meaning contained in certain Hebrew concepts;
- In general it uses language inclusive of male and female in a varied and sensitive manner.

Unlike the *Liturgical Psalter* it does not bracket difficult verses, although this leaves the traditional problem of apparently sub-Christian sentiments such as the desire for revenge in Psalm 137:7-9.

The traditional version of the psalms in the 1926 Book of Common Prayer (Coverdale with much "invisible mending") is still available. A rubric on p.593 of the new book (missing from the first printing) states,

Psalters. The Psalter contained in the Book of Common Prayer (1926) remains authorized for use in public worship as an alternative to this Psalter.

The 1926 psalter is available on the internet (on the Church of Ireland site) and in the Church of Ireland module of Visual Liturgy 4. It is intended that this will be available in both "pointed" and "non-pointed" editions.

It was found that the inclusive of two psalters in the new Prayer Book would make the book too bulky and heavy. Since the Liturgical Advisory Committee had previously given an undertaking to Synod to include both a traditional and a modern version the matter was brought to Synod, which voted, by a large majority to include the Common Worship Version only whilst continuing indefinitely to authorize the 1926 psalter.

The use of the Gloria (called "Gloria Patri" [Glory to the Father] to distinguish it from the Gloria in Excelsis) is to make of the reading of the psalms (from the Old Testament) a distinctively Christian offering, and the same consideration applies to the canticles except where this is not needed (e.g. the Te Deum and the Gloria in Excelsis). It is customary, when singing longer portions of psalms, to sing the Gloria at the end of each section. Another ancient custom is to have "Psalm Prayers", that is prayers after each of the psalms which express the message of the psalms in the light of the New Testament. This is provided for in the Book of Alternative Services of the Anglican Church of Canada (1985), and there is an even better set in the "Lutheran Book of Worship" (1983). For example, the Psalm Prayer after the 23rd Psalm in the latter publication is,

Lord Jesus Christ, shepherd of your Church, you give us new birth in the waters of baptism; you anoint us with oil, and call us to salvation at your table. Dispel the terrors of death and the darkness of error. Lead your people along safe paths, that they may rest securely in you and dwell in the house of the Lord now and forever, for your name's sake. Amen.

A fine set of Psalm Prayers is also to be found in the *Common Worship: Daily Prayer* - part of the *Common Worship* series of the Church of England, Church House Publishing, 2005. For example, the prayer following Psalm 148 is,

O glorious God, the whole of creation proclaims your marvellous work: increase in us a capacity to wonder and delight in it, that heaven's praise may echo in our hearts and our lives be spent as good stewards of the earth; through Jesus Christ our Lord. Amen.

The use of such prayers would be lawful in the Church of Ireland under Chapter Nine of the Church Constitution, Canon 6(d).

Historically, the psalms are an essential aspect of the **substance** of the Office not merely a preliminary part of it, so any tendency to minimize their use must be avoided. It should also be remembered that as they are from the Bible they are part of God's Word, and so are highly significant for Christian believers.

Second Reading

This is normally from an Epistle (or Acts or Revelation). It may be noted that the Order makes no provision for omissions when the time factor (for example in a group of parishes where services follow one another in rapid succession) demands it. One possibility is for the Third Reading to follow immediately after the Second and for both readings to be followed by a Canticle. Or if it is decided to have only two readings, the Second (either from an Epistle or from a Gospel) comes here, followed by a Canticle. However, the norm, for the principal Sunday service, is to be taken, as in the layout of this order, as three readings.

Second Canticle

The **Te Deum** is traditional at Mattins, and should be the normal choice, whether used in full, or part 1, or part 2, or both these parts. It is particularly appropriate for festivals, and there are fine musical settings to the traditional form of words (Canticle 12, p.126). It is an early Christian hymn, whose first mention is in the "Rule" of Caesarius, Bishop of Arles (470-542). Some scholars think it may have been composed by Nicetas, Bishop of Remesiana in Dacia (370-420). The Very Revd J.C. Combe, former Dean of Kilmore, in his little book on the Canticles *Treasures Old and New* says it has been described as "a creed taking wings and soaring heavenwards", and also as "the shrine round which the Church has hung her joys for centuries". Shakespeare refers to it as a song of triumph in his "Henry V", and in his "Henry VIII" as being used at the Coronation of Anne Boleyn. The concluding part of it does not appear to have been part of the original "Te Deum", consisting, as it does, almost entirely of material drawn from the psalms. It appears that responses of this kind (*capitella*), were used between a psalm or canticle and its collect. It seems this particular set came to be attached permanently to the Te Deum. (See P. Bradshaw, Ed., *Companion to Common Worship Vol 1*, SPCK, 2001, Chapter 11, p.253.).

Unlike the *Alternative Prayer Book* (1984) which specified which canticles might be used at this point in modern language Morning Prayer the BCP (2004) allows any of the canticles (pp117-35) except the Benedictus (which comes later as the climax to the morning office). Care and attention needs to be given to the choice of alternatives to the Te Deum. The Venite, Jubilate, and the Easter Anthems are, in Morning and Evening Prayer Two, "invitatories" - canticles to be used at the beginning of the rite. The Magnificat and Nunc Dimittis are, traditionally, evening canticles, as is also Ecce Nunc and the Song of the Light. The Urbs Fortitudinis (from Isaiah 26) has had a rather unfortunate history in the Church of Ireland since its introduction in 1926. Perhaps because it is short, it, and the Jubilate have tended to displace the (liturgically far more significant) Te Deum and Benedictus. In the BCP 2004 it should be used sparingly, if it has to be used at all. Suitable alternatives to the Te Deum where these are needed are the Benedicite, Saviour of the World, Glory and Honour, and the Song of Christ's Glory. The **Benedicite** (Song of the Three) which is from the Apocrypha, represents the song of the three young men, Shadrach, Meshach, and Abednego who praised God while they were miraculously in the midst of the "burning fiery furnace" (Daniel Ch.3). It has been used in Christian liturgical worship from early times. According to Rufinus (c.345-410) "the whole Church throughout the world" sang it. It is still used in the Eastern Orthodox Church at Lauds (orthros) daily and in the Divine Office of the Roman Catholic Church (1974) on Sundays and Festivals. It is particularly suitable on the Second Sunday before Lent (where the emphasis in the readings is on the Creation), and at the Harvest Thanksgiving; and there is a tradition within Anglicanism of using it during Lent. An attractive hymn based on this canticle, written by the Rt. Revd. E.F. Darling and set to the tune "Kum Ba Yah" appeared in *Irish Church Praise* (no 126) and proved popular with congregations. In the Church Hymnal it is no 682. **Saviour of the World** (*Salvator Mundi*) has been traced back to a twelfth century manuscript. It appeared in the English Congregational Service Book, and has passed from there into several Anglican selections including *Common Worship*, and the BCP 2004. It is particularly suitable for the penitential

seasons of Advent and Lent. **Glory and Honour** consists of three songs from the Revelation merged together. **The Song of Christ's Glory**, from Philippians Ch 2, is particularly appropriate in Advent and during the Christmas season, during Lent and at Ascension. It is regrettable that the **Gloria in Excelsis** has not been included among the canticles on pp117f and now appears only within the context of the Holy Communion (pp190, 203-4). It originated as a morning hymn in the Greek Church, and, inspired as it clearly is by the angels' song at Bethlehem (Luke 2:14) is particularly appropriate during the Christmas season. **Great and Wonderful** is a blending together of two different songs from the Book of Revelation. The first is the victory anthem (Ch 15) of those martyred for the faith. The second is the paean of the countless multitude of the redeemed (Ch 7).

The provision of additional canticles is a significant feature of the 2004 edition of the Book of Common Prayer (as it was of the Alternative Prayer Book). It may, however, be noted, that these remain just a selection from the many biblical canticles that are part of the liturgical heritage of the whole Church. Further canticles, lawful for use under Canon 6(d), may be found in *Celebrating Common Prayer, New Patterns for Worship*, Church House Publishing, 2002, pp124f, in *Lent, Holy Week, Easter*, in *The Promise of His Glory* and in *Enriching the Church's Year*. A resource book consolidating much of the material contained in the last three of these was published by Church House Publishing in 2006 under the title *Common Worship: Times and Seasons*, and, although it is orientated towards the eucharist rather than the office nonetheless contains much useful material.

In the evening there is a choice of two Canticles, **Magnificat** and **Bless the Lord**. The Magnificat as a "Gospel Cantic" traditionally has priority, and its use marks the climax of the Evening Office. As the Song of the Blessed Virgin Mary (St. Luke 1:46-55) it has had a special place in the devotional life of the Church from early times, and its use honours the *theotokos* ("God-bearer") and is a reminder of the great truth of the Incarnation. The alternative, which like the Benedicite is from the "Song of the Three" in the Apocrypha, should be used sparingly.

Some of the greatest music in our Anglican choral heritage takes the form of "settings" of the Magnificat and the Nunc Dimittis.

Third Reading

This reading is from one of the four Gospels, in accordance with the appropriate "year" in the Revised Common Lectionary.

Third Cantic

The **Benedictus** (The Song of Zechariah, Luke 1:68-79) as a "Gospel Cantic" traditionally has priority over any alternatives, and its use marks the climax of the Morning Office. In the Roman *Liturgy of the Hours*, and also in the Anglican *Celebrating Common Prayer* a special place is reserved for it, and the wide range of canticles used in both those office books is fitting in elsewhere. A similar arrangement is to be found in the Church of England's *Common Worship: Daily Prayer*, Church House Publishing 2005. See also, the manner in which the cantic is given a special place in **Daily Prayer: Weekdays**, Morning Prayer, BCP 2004, p.136.

In the *Alternative Prayer Book* (1984) the Benedictus was placed between the Old and New Testament Readings since it was thought that its contents (referring as it does to John the Baptist) made it particularly suitable as a kind of "hinge" between the Old and New Testaments. However, this necessitated a "swapping" of the Benedictus and the Te Deum, and produced a certain overlap between the credal type material of the latter and the actual creed which followed it.

It may be noted that only the New Testament canticles from pp117-135 are permitted instead of the Benedictus, as it would seem inappropriate for readings from the Gospels to be

followed by canticles from the Old Testament.

AT EVENING PRAYER

In the evening the alternatives are the **Nunc Dimittis, Glory and Honour**, and **The Song of Christ's Glory**. The Nunc Dimittis is the traditional response to the Second Reading at Evensong and should normally be used here. Its use is attested in the (fourth century) *Apostolic Constitutions*, and it appears in a special collection of canticles following the psalms in the (fifth century) biblical manuscript Codex Alexandrinus ("A"). It was used at Vespers in the Eastern Church and at Compline in the Western spiritual tradition, and has been prescribed at Evensong in Prayer Books from the 1549 BCP onwards, where, together with the great musical settings used with it and the Magnificat it is one of the great glories of Anglican worship. Glory and Honour, which consists of three songs from Revelation merged together should be used sparingly. The Song of Christ's Glory, from Philippians Chapter 2, is particularly appropriate in Advent and at Christmas, during Lent and at Ascension.

The rubric after the Second Reading on p.111 should not be overlooked. 'If the service is the Principal Service of the day the order of readings and canticles at Morning Prayer is followed with canticles appropriate to the evening.' This will result in the structure at the relevant portions of Evening Prayer,

- Versicles and Responses
- A Song of the Light (or alternatives)
- First Reading
- Psalm(s)
- Second Reading
- Magnificat (or alternatives)
- Third Reading
- Nunc Dimittis (or alternatives)

For more detailed information on the canticles, see **Part 4** below.

The Sermon

The rubric permits the sermon to be preached here "or at some other place in the service" (for example in its traditional place at the end of the service). Its position here makes it possible to integrate the reading and the preaching of God's Word and is to be commended. The word "sermon" is both legally and theologically correct here and it should not be trivialized by calling it an "address". The preacher is not there to offer his or her personal opinions on the text (although the preacher's perspective is in its own way important) but to proclaim the Gospel of Jesus Christ.

The choice of a hymn here as permitted by the rubric needs to be carefully made so that, if used, it serves as a bridge between the reading and preaching of the Word and the affirmation of faith through the recitation of the Apostles' Creed.

The Apostles' Creed

The rationale of its position here is that after hearing the Word of God read, and responding to it in praise (canticles) the worshippers reaffirm their faith in the words of the Baptismal Creed. The emphasis "I believe..." is on personal faith here, just as the emphasis in the Nicene Creed ("We believe...") is on the Church's corporate confession of belief. It will be noticed that the three paragraphs focus attention in turn on the three Persons of the Holy Trinity.

It seems regrettable, in this connection, that this version of the Creed should, quite unnecessarily substitute "God's" for "his" in the line, "I believe in Jesus Christ..." If this is in order to indicate that God is beyond the division of gender, it is not clear that having a neuter "God" is an improvement on one to whom a masculine pronoun refers. It is also questionable

whether changes of such a kind should be made in the Apostles' Creed that have no basis in the Latin and Greek prototypes.¹ The Church of England has not gone down this route in *Common Worship* so the Church of Ireland is out of step at this point with its sister Church. There is a further danger that the alteration, if taken in isolation, may appear to give succour to an adoptionist Christology, since it seems to attach the word "God" exclusively to the Father. To avoid this error it will be important carefully to relate what this version of the Apostles' Creed says to the emphatic assertion of the divinity of Christ and of the Holy Spirit in the Nicene Creed. It may be helpful to indicate that the Greek word *kurios*, "Lord" is used in the Greek Old Testament (in the Septuagint) as the equivalent of the Hebrew *adonai* and with the sense of the "Lord God".²

¹It seems that the earliest version of the old Roman Creed, which is the basis of our Apostles' Creed, was written in Greek, since the early Church at Rome was Greek speaking. However, fourth century versions of what we can specifically identify as the "Apostles' Creed" are in Latin. The Greek here is *autou* "of him", "his", and the Latin is *eius*, which means the same thing.

²Out of motives of reverence those who held the biblical faith (of the Old Testament) refused to take the name of God, represented by the word YHWH (and probably originally pronounced Yahweh) on their lips. Instead, they said the word *adonai* "Lord" wherever YHWH occurred; and when vowel points were invented those belonging to the word *adonai* were attached in MSS to the word YHWH. Depending on context *adonai* can mean as little as "sir" or as much as "Lord God", the equivalent of the inexpressible YHWH, which is the sense here.

However, in general, this version of the Apostles' Creed, prepared by the English Language Liturgical Consultation may be regarded as significant improvement on that used in the *Alternative Prayer Book* (1984) and the work of ELLC's predecessor, the International Consultation on English Texts. For a full explanation of the translation see the publication *Praying Together*, The Canterbury Press, Norwich, 2000.

As mentioned above, in relation to Morning Prayer One two customs relating to the use of the Creed are worthy of mention. First, that of bowing the head at the words "and in Jesus Christ his only Son our Lord". This reflects an old tradition, based on Scripture (Phil. 2:10.11) of honouring the Name of Jesus in the liturgy. At a time when there are some who do not appear to acknowledge His divinity the continued relevance of this gesture is obvious. An old canon (the 18th of 1603, founded on the 52nd of Queen Elizabeth's Injunctions issued in 1559) ordered,

And likewise, when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present as hath been accustomed, testifying by these outward ceremonies and gestures their ... due acknowledgement that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in Whom all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised.

The custom, found in some churches of "turning East for the Creed" (churches traditionally being built facing East and indicating the symbolism of Christ as the "Sun of Righteousness") reflects an old practice of clergy and people alike looking one way through the prayers and Creeds, that is, towards the altar. It is a liturgical courtesy, where this custom exists, to conform to it.

Herbert Thorndike (1598-1672) said,

In some churches the desk for the Prayer Book looks towards the Chancel; and for reading of Lessons we are directed to look towards the people. As the Jews in their prayers looked towards the Mercy-seat or principal part of the Temple (Ps 28:2), so Christians looked towards the Altar or chief part of the Church, whereof their Mercy-seat was but a type. Christ in His prayer directs us to Heaven, though God be everywhere; for Heaven is His throne, and we look toward that part of the church which most resembles it.

(3) The Prayers of the People

Salutation & Lesser Litany

The function of the greeting and response, whenever it occurs in the liturgy, is to unite minister and people in the act of prayer which follows. The Lesser Litany (a variant of the ancient Kyrie Eleison) is an acknowledgement of our unworthiness and an invocation of the Lord's mercy upon us as we embark on prayer.

The Lord's Prayer

The Lord's Prayer and the lesser Litany which precedes it are obligatory in this order. It has never been appropriate to omit them except when Morning Prayer and the Holy Communion (or some other order containing the Lord's Prayer) have been conjoined. The Lord's Prayer is the keystone in the structure of the Morning and Evening Office, serving to sum up all that has gone before and leading to all that follows. Either the modern or the traditional form may be used. There were some difficulties in agreeing on a suitable modern form as there are considerable problems in translating the original Greek. For example the word translated "daily" is almost impossible to turn into English. A noted biblical scholar once suggested, "Give us Tomorrow's Bread Today", referring to the great "Tomorrow", meaning the end of time, and Bread meaning the spiritual sustenance of Christ who is the Bread of Life. The line "lead us not into temptation" is probably more accurately translated as "Do not bring us to the time of trial". The version used here is identical to that adopted by the Church of England, and represents a conservative approach, using modern English ("you" and "your" language rather than "thee" and "thou") but not departing radically from received use. The doxology, "For the kingdom..." etc. is used in all the modern rites of the Book of Common Prayer. It may be noted that the traditional form itself has been slightly modernized by the use of "who" instead of "which" and "on" instead of "in".

Suffrages or *Preces*

The suffrages, described here as "versicles and responses", are, like all forms of responsory prayer, a way of involving minister and people together in prayer. Essentially the versicles (i.e. "little verses") are scriptural texts, usually from the psalms, and so are the Responses. These ones are optional, which opens up several possibilities. An alternative set of responses might be used (for example, the psalm litanies on p527ff in *Celebrating Common Prayer*). Or, the intercessions (possibly in a Litany form) could take place here so that the collects come at the end of the rite and are followed immediately by the Conclusion (Going out as God's People). Or, they may simply be omitted, although, as a traditional component of the Anglican office there ought to be some specific reason for shortening the service in this way. If the suffrages are being sung, traditional words may be used with traditional musical settings.

The Collects

Normally there are three collects at Morning or Evening Prayer: The Collect of the day, and two of the morning or evening collects. However, there is an old custom of using a seasonal collect in addition to the Collect of the day throughout Advent and Lent (the collects, respectively of the First Sunday in Advent and of Ash Wednesday). When a saint's day falls on a Sunday it is customary for the relevant collect to be said after the Collect of the day. When a saint's day falls on a weekday it normally takes priority, but the collect of the previous Sunday may follow it. Note that correct usage is to say "Collect of the Day" (not for the Day).

A Collect is a single-sentence prayer of a traditional kind, which, properly speaking, includes the following elements -

- Address to God;
- Some qualifying expressions referring to God's attributes or acts;
- Supplication;

Ascription or some reference to the mediating work of Christ.

For an example see the Collects of the First and Second Sundays after Christmas (Collect Two, pp247-8).

It is permissible to add the traditional ascription to any collect ending "Christ our Lord", namely, "who is alive and reigns with you and the Holy Spirit, one God, now and for ever." This is done as a matter of course in the Collects of the Day in the Church of England's **Common Worship**.

The Collect of the Day

The Collects in the 2004 edition of the Book of Common Prayer are derived from various sources. Collect One prayers are from the 1926 *Book of Common Prayer*. Collect Two prayers are derived from the work of an interprovincial consultation of representatives of the Church of England, the Church of Ireland, the Episcopal Church of Scotland, and the Church in Wales, supplemented and modified as required. The post-communion prayers (which are also of the collect type) are, for the most part, from the same source. The collects in the Alternative Prayer Book were to some extent the weak point in that book, although some of the best ones found a place in the BCP 2004.

The Collects at Morning Prayer

One or more of these morning collects is said (or sung), customarily two. Of the four provided the first two are more traditional. The wording of the third prayer reflects the Latin original *praevenire*, which gave rise to "Prevent us, O Lord" meaning, "Go before us". An alternative to this is to use the version from the Alternative Prayer Book, "Direct us, O Lord..." The fourth collect modifies the rather clumsy APB construction "We pray you..." so as to read, "We humbly pray..."

The Collects at Evening Prayer

As above. The Collect "Lighten our darkness..." has strong associations with Evening Prayer and should not lightly be disregarded. The rhythm has been spoilt by saying "O Lord, we pray" instead of "we beseech you, O Lord" as in the APB. The latter is much more suitable when the office is sung, particularly when plainsong is used with the full set of inflections,

Lighten our darkness, we beseech you, O Lord,
and in your great mercy defend us
from all perils and dangers of this night;
for the love of your only Son, our Saviour Jesus Christ. **Amen.**

After the Collects

The traditional order followed here is hymn or anthem, occasional prayers or the Litany, hymn, sermon, hymn, blessing. What is preferred in this order is that the sermon should occur after the Third Cantic; although the rubric permits it to come at some other point in the service, for example, before or after the occasional prayers. It is appropriate for the final hymn to be sung prior to the dismissal or blessing. The receiving of the alms during the final hymn is traditional but not prescribed. No extravagant gesture with the alms dish is necessary or desirable. A deacon or a Reader does not say a blessing but offers a suitable prayer instead. With regard to the blessing, this is customarily given with the right hand raised. The ancient Celtic Church followed the Eastern custom of extending the first, second, and fourth fingers (with the thumb and third finger closed over each other) and this is sometimes followed in the Church of Ireland. This contrasted with the Roman use of extending the thumb, fore and middle fingers and having the third and fourth fingers bent over.

Occasional Prayers, that is, prayers for the particular occasion, are used after the collects, or a litany. General regulations governing the choice and use of Occasional Prayers may be found in Chapter Nine of the Church Constitution, Canon Six,

The use of prayers and hymns not included in the Book of Common Prayer. It shall be lawful to use in the course of or before or after any public office of the Church

- (a) any form of prayer included in any book of prayers prescribed or authorized.,
- (b) any form of hymn in any prescribed or authorized book,
- (c) any prayer or hymn authorized by the bishop or ordinary,
- (d) any prayer or hymn not containing substantial variations from the practice of, nor contrary to the doctrine of the Church, as the minister may consider to be required by current circumstances; but the provisions of Canon 5(3) and (4) shall apply to all such prayers and hymns.

See also,

Canon 5(3) All variations in forms of service and all forms of service used or made under the provisions of this canon shall be reverent and seemly and shall be neither contrary to nor indicative of any departure from the doctrine of the Church.

Canon 5(4) If any question is raised concerning any such variation, or as to whether it is "of substantial importance", the same shall be referred to the bishop..."

Official provision includes "A Book of Occasional Prayers - suitable for use in Public Worship". These are in traditional language, but there is no reason why prayers in the modern language rite must invariably be in "you" and "your" form. The resources contained within the Book of Common Prayer itself should not be overlooked. In addition to the "Prayers and Thanksgivings" to be found on pp145-53 of the BCP there are the Weekday Intercessions and Thanksgivings (which may be used perfectly well on a Sunday), and the form of prayer in *A Late Evening Office* which are by no means tied to the evening, and are as suitable for use with the traditional as well as the modern version of the office. The 1926 Prayer Book also has many prayers (for example those used at the Consecration of a Church may suitably be used at the New Year) which are appropriate in Morning or Evening Prayer 1 and conform to Canon Six above. The General Supplication from the First Alternative Form of Evening Prayer in the 1926 Book (pp329-30) and the form of Thanksgivings from the same Order (pp326-7) are also suitable for use. The Church of England's *Common Worship: Times and Seasons* mentioned above contains much useful material but in general is more suited to the intercessions at Holy Communion than at Morning or Evening Prayer. Great care should be taken over the selection of prayers at this point. When using collect-type prayers it is not necessary to have them in a "string". The most ancient use of the collect form was,

BIDDING TO PRAYER ("Let us pray...")

SILENT PRAYER (in effect the substance of the praying)

THE COLLECT ("collecting" or gathering up the prayers of the people)

An example of this may be found in the Prayers of Intercession on Good Friday in *Common Worship: Times and Seasons*. The section relating to the nations of the world reads,

Let us pray for the nations of the world and their leaders:
for Elizabeth our Queen and the Parliaments of this land,
for those who administer the law and all who serve in public office,
for all who strive for justice and reconciliation,
that by God's help the world may live in peace and freedom.

Silence is kept.

Lord, near us.

Lord, graciously hear us.

Most gracious God and Father,
is whose will is our peace,
turn our hearts and the hearts of all to yourself,

that by the power of your Spirit
the peace which is founded on justice
may be established throughout the world;
through Jesus Christ our Lord. **Amen.**

For further information on the use of occasional prayers see Appendix F.

The Litany Two - "The Litany in contemporary language", (BCP pp175-178), may be used at this point, and should be said or sung regularly.

(4) Going out as God's People

The "going out" is a counterpart to the "gathering" which enables the service to begin. Five forms of conclusion/dismissal are given including the Grace with the alternative of an "appropriate blessing". The use of a blessing at the end of Morning and Evening Prayer has become so engrained in Church of Ireland experience that it is hard to convince people that it is not essential to the Office. In many ways it is better to finish with one of the other conclusions and to reserve the blessing for the eucharist (or at least restrict it to special occasions).

Part 4: The Canticles

The canticles form a separate section in the book since they may be used at both the Office and at Holy Communion. Although traditional language canticles are printed in Morning and Evening Prayer One and modern language canticles are printed in Morning and Evening Prayer Two, there is no reason why the reverse may not happen. It is in order for the traditional canticles to be sung in the context of a modern language rite as appropriate or vice versa.

With regard to the versions used, the traditional language canticles are as in the 1926 Book of Common Prayer. Those from the psalter are from the psalter used in the 1926 book (a moderate revision of the Coverdale psalms in the 1549-1662 editions of the Prayer Book). The Gospel canticles, Benedictus, Magnificat and Nunc Dimittis are as in Coverdale and previous editions of the Prayer Book, and this also applies to the Gloria in Excelsis (printed only in Holy Communion One). The modern language versions vary in their provenance. Those which are also psalms, namely the Venite, the Jubilate, Ecce Nunc, and Deus Misereatur are from the Liturgical Psalter (the version prepared by Dr. David Frost on the basis of translations by a distinguished team of biblical scholars and incorporated into both the Church of England's *Alternative Service Book* 1980 and the Church of Ireland's *Alternative Prayer Book* 1984). The Gospel canticles are from versions prepared by the English Language Liturgical Consultation. It was decided not to use the alternative ELLC translations which addressed God in these as "you", retaining instead the use of the third person. One canticle, "Great and Wonderful" is basically from the Revised Standard Version of the Bible, another, The Song of Wisdom, from the New Revised Standard Version. Others are original compositions.

The word "canticle" comes from the Latin *canticulum* meaning a "little song". From early Christian times passages from the Old and New Testaments and the Apocrypha have been sung as part of the morning and evening offices together with early Christian hymns such as the Te Deum, the Gloria in Excelsis, and the Song of the Light. Some psalms do double-duty as canticles. The twenty that appear here represent a selection from those available. There are over sixty in the publication *Celebrating Common Prayer*, and it is greatly to be regretted that the opportunity was not taken to include a much wider range in the Book of Common Prayer 2004. It is also unfortunate that the Gloria in Excelsis does not appear in this section as it did in the comparable part of the Alternative Prayer Book 1984. The Gloria is not tied exclusively to Holy Communion as is sometimes thought, but originated in the Greek

morning office (where it is still found), and also was also used in a similar context in the Celtic Church. However, the addition of The Song of Isaiah, The Song of Wisdom, and Ecce Nunc, is to be welcomed.

Certain canticles, as well as the Lord's Prayer, the Apostles' and Nicene Creed and other texts, are in versions produced in their current form by the English Language Liturgical Consultation (ELLC). This is an international and ecumenical body which superseded the earlier International Consultation on English Texts (ICET) whose versions were used for certain canticles in the Church of England's *Alternative Service Book* (1980) and in the Church of Ireland's *Alternative Prayer Book* (1984). The aim has been to have ecumenically agreed texts in use in the main English speaking churches. Adaptation of the ICET texts has been based on certain principles,

- Only necessary changes are made.
- Sensitivity is shown to the need for inclusive language.
- It has been borne in mind that these texts are for use in the liturgical assembly. The ease with which they can be said, heard, and sung is an essential element of the revision.
- The language is contemporary and suited the character of the previous (ICET) texts.

The canticles concerned in the Book of Common Prayer 2004 are the Gloria in Excelsis, the Te Deum, the Benedictus (in two versions, one referring to God as "you" the other as "he"), the Magnificat (in two versions), and the Nunc Dimittis.

The relevant report is *Praying Together- a Revision of "Prayers We Have in Common"* (ICET, 1975), *Agreed Liturgical Texts*, prepared by the English Language Liturgical Consultation 1988; the Canterbury Press, Norwich, 1990.

It is highly regrettable that not only has the Roman Catholic Church never accepted any of these ecumenically prepared texts, but, following a change of policy by the Vatican, its distinguished representatives felt compelled to resign from the English Language Liturgical Consultation. The outstanding work by the International Commission on English in the Liturgy (ICEL), which was represented on ELLC has been almost completely frustrated within the Roman Catholic Church itself through changes in personnel and the terms of reference of the Commission, the current approach being that of an excessively literal rendering into English of Latin texts.

A significant rubric appears on p105 where it says, "These and other canticles may be used in other versions and forms e.g. from the Church Hymnal." Canticles in the form of hymns form a significant section in the hymnal (no's 682-712) and these form a useful resource, including the well-loved "Tell out my soul" (712), Bishop Darling's attractive "All created things" to the tune of "Kum ba yah" (682), and another version of the Benedicite, suited to use in the Easter season "Surrexit Christus" from the Taizé community (711). However, there is a question as to whether it is desirable to have five, six, or even seven hymn-type items at Morning or Evening Prayer (Some churches already have as many as five hymns; and the addition of two hymn-type canticles would make up seven in this genre). Such a use could be considered monotonous as well as a departure from historic and well-loved Anglican practice. Hymn-type canticles have their place; but they should be used sparingly.

The *Gloria Patri* (BCP p.117) Sometimes known as the "lesser doxology" this is added to most of the canticles in traditional or modern form,

Glory to the Father, and to the Son, and to the Holy Spirit;
as it was in the beginning, is now and ever shall be, world without end. Amen.

Glory to the Father, and to the Son, and to the Holy Spirit;
as it was in the beginning, is now, and shall be for ever. Amen.

The word "Spirit" was substituted for "Ghost" in the 2004 edition of the *Book of Common Prayer*; but "Ghost" may still be used when traditional musical settings are involved.

"World without end" is an English version of the Greek *eis tous aiônous tôn aiônôn* which means "into the ages of ages" indicating eternity, the world to come.

The Latin underlying our traditional text is

Gloria Patri, et Filio, et Spiritui Sancto: sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

In saecula saeculorum means "in the age of ages", also indicating eternity, the world to come.

The force of the second half of the verse is to indicate the eternity of the three Persons of the Holy Trinity. The Arian heresy which says of the Son "there was when he was not" is firmly excluded.

The Gloria has been used at the end of psalms since the fourth century AD, and it is found quite early in metrical form at the end of hymns in the Office. The form was not originally fixed, and the first line sometimes occurred as "Glory to the Father, through the Son, in the Holy Spirit". As this was susceptible of an unorthodox interpretation (for example by the Arians, who denied the full divinity of the Son and the Holy Spirit) the present form became a test of right faith and the other version ceased to be used by Catholic Christians.

The function of the Gloria is to make the praise explicitly Christian where canticles are pre-Christian, viz. the Venite (Psalm 95); the Jubilate (Psalm 100); the traditional version of the Benedicite (non-canonical, the Song of the Three), the Urbs Fortitudinis (from Isaiah 26); the Song of Isaiah (from Isaiah 12); The Song of Wisdom, (non-canonical, from Wisdom 7); Ecce Nunc (Psalm 134); Cantate Domino (Psalm 98); and Deus Misereatur (Psalm 67). Where the canticles are from the New Testament, they are made explicitly Trinitarian by the same means, namely, the Easter Anthems (Verses from 1 Cor. and Romans), the Benedictus (Luke 1: 68-79), the Magnificat (Luke 1: 46-55); the Nunc Dimittis (Luke 1:2:29-32); Great and Wonderful (Verses from Rev 15 and Rev 5); Glory and Honour (verses from Rev 4 and Rev 5) and the Song of Christ's Glory. Certain canticles have their own special Trinitarian terminations, namely, the modern language version of the Benedicite and Bless the Lord (non-canonical, the Song of the Three). Certain canticles from the Christian era are not deemed to require any such termination, namely the Te Deum and the Gloria in Excelsis (early Christian hymns) and Saviour of the World (possibly a nineteenth century composition but with some verses from the medieval period).

The Venite (Canticles 1 & 2)

The use of this canticle (psalm 95) as a call to worship may go back to one of the great festivals of Judaism in the post-exilic period (see below). Its use for this purpose in Christian worship is mentioned by St Augustine (354-430 AD); and it was prescribed by the Rule of St. Benedict (6th c.) for the "vigil" service (which ultimately became Mattins) and found its way from there into the Roman, Sarum, and other breviaries. Because of its role it became known as the "Invitatory" psalm, and this gave a name also to the antiphons that were used with it in the pre-Reformation liturgy. In the 1974 Divine Office of the Roman Catholic Church it occurs in the "Introduction to the Divine Office" and is normally used daily following the versicle and response "O Lord, open our lips", "And we shall praise your name" before Morning Prayer or the Office of Readings, whichever comes first, in this way introducing the day's prayer and praise. In 1549 Cranmer put it in at the beginning of Morning Prayer in the Book of Common Prayer. In Morning and Evening Prayer One it comes at Mattins immediately after the versicles and responses, except during the Easter Octave (when the Easter Anthems are used). It may be omitted on Ash Wednesday and Good Friday. In Morning and Evening Prayer Two the Jubilate is an alternative to the Venite, and the Easter Anthems are used "in Eastertide", in other words throughout the "Great Fifty Days" of the

Easter Season. Verses 1-7 or 1-11 may be used. However, as the concluding portion contains a divine warning about the consequences of not heeding the voice of God this is something that needs to be heard and reflected upon, and should regularly be used, especially during the penitential seasons of Advent and Lent.

In his authoritative commentary *The Psalms*, SCM, 1962, Arthur Weiser (Professor of Old Testament at the University of Tübingen) had this to say,

The Mishnah regarded the psalm as a New Year psalm; that view probably originated in an ancient tradition. The song is that portion of a liturgy of the autumn festival in which Yahweh is revealed as the Creator and Lord of the universe (vv.4f.), enters upon his reign as King (v.3) and renews the covenant he made with his people by pledging them anew to keep the commandments he ordained in that covenant (vv.7f.). We shall have to think of the psalm as having been recited before the festival congregation entered the sanctuary (vv.2,6). In its first part (vv.1-7a) it contains a hymn preparing the congregation for their impending encounter with God, the Creator and Lord of the covenant; the second part (vv.7b-11) comprises a warning from God, calling upon them to obey him and ending in a grave, almost threatening prospect. [For detailed comments on the passage see *op. cit.* pp. 625-7]

Versified alternatives to the Prayer Book versions may be found in the Church Hymnal, no's 687 "Come, let us praise the Lord"; 689 "Come, sing praises to the Lord above"; and 690, "Come, worship God who is worthy of honour".

Jubilate (Canticles 3 & 4)

The Jubilate is also Psalm 100. A. Weiser in *The Psalms* (*op. cit.*), pointed to its similarity to Psalm 95, and says,

It is evident ... that it was sung at the entry into the Temple, perhaps antiphonally by the choir as a hymn, and that it has probably been part of the liturgy of the divine service at which God's 'name' and his 'grace and faithfulness' were made known to the congregation who now extol them... These facts point to the festival cult of the covenant community. The keynote of the psalm is the joy in God which is the motive power of faith and lifts up human hearts.

Prior to the Reformation the Jubilate was the second of the fixed psalms at Lauds. Cranmer introduced it as an alternative to the Benedictus, to provide for the occasions when the latter occurred in the readings of the day. In Morning and Evening Prayer One it occurs as a simple alternative to the Benedictus. However, as an invitation to worship this is not a particularly suitable place for it; and its general substitution for the Benedictus detracts from the role of the latter as the climax of the morning office. In Morning and Evening Prayer Two it is much better placed (as in the *Alternative Prayer Book 1984*) as an alternative to the Venite, which is also permitted in the 1974 Divine Office of the Roman Catholic Church. However, given the significance of the warning in the second half of the Venite, the use of Venite should be normative.

Versified alternatives to the forms in the Prayer Book may be found in the Church Hymnal, no's 683 "All People that on earth do dwell" - to the tune of the "Old Hundredth" and 701 "Jubilate, ev'rybody".

The Easter Anthems (Canticles 5 & 6)

The Easter Anthems consist of verses from 1st Corinthians and Romans with a bearing upon the celebration of the Easter message. Drawing upon a devotion used before the celebration of the eucharist from the Sarum rite¹, Cranmer in 1549 had prescribed the following before Mattins on Easter Day,

Christ rising again from the dead now dieth not. Death from henceforth hath no power upon him. For in that he died, he died but once to put away sin: but in that he liveth, he

liveth unto God. And so likewise, count yourselves dead unto sin: but living unto God in Christ Jesus our Lord. Alleluia. Alleluia.

Christ is risen again: the first fruits of them that sleep: for seeing that by man came death: by man also cometh the resurrection of the dead. For as by Adam all men do die, so by Christ all men shall be restored to life. Alleluia.

The priest. Show forth to all nations the glory of God.

The answer: And among all people his wonderful works.

Let us pray

O God, who for our redemption didst give thine only begotten son to the death of the cross: and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Christ our Lord. Amen.

¹This order, according to Jasper and Bradshaw, *A Companion to the Alternative Service Book*, SPCK, 1986, p.101, in the Sarum rite had accompanied a process before Mass on Easter Day which went to the sepulchre, collected the host, and placed it on the high altar: the cross was then carried to a side altar and venerated.

In 1552 the alleluias, the versicle and response and collect were omitted, and the two anthems were appointed to be used instead of the Venite on Easter Day. In 1662 1 Cor 5:7-8 was prefixed to the other anthems and the Gloria Patri was added. In the 1926 revision in the Church of Ireland the Easter Anthems were moved from before the Collect of Easter Day to follow the Venite and they were appointed to be used during the Easter Octave. The Alternative Prayer Book (1984) directed their use "in Eastertide", and this remains the position in the Book of Common Prayer 2004, Eastertide being understood as the season of Fifty Days.

An alternative version to that in the Book of Common Prayer may be found in the Church Hymnal 703 "Now lives the Lamb of God".

The Benedictus (Canticles 7 & 8)

This is one of the three "Gospel Canticles" from St Luke's Gospel, the other two being the Magnificat and the Nunc Dimittis. It is subtitled "The Song of Zechariah" being the words uttered by Zechariah to celebrate the birth of his son, John the Baptist, the forerunner of Jesus. Expressing as it does the fulfillment of the Messianic hope and standing, theologically, at the "hinge" between the Old and New Testaments it is of immense theological significance. It is grouped with the psalms in Codex Alexandrinus; and is mentioned as being used liturgically in 6th and 7th century documents. In the Eastern Church it is frequently used as a morning hymn; and in the West it is found as the opening hymn at Lauds: in the Ambrosian use, in the Bangor Antiphony, and on certain feasts in the Mozarabic rite also. In the rule of St Benedict (6th c) it formed instead the climax of Lauds and this became the position in liturgical use in the Western Church generally. This continues to be the case in the Divine Office in the Roman Catholic Church (1974), and in such Anglican publications as *Celebrating Common Prayer*, and in *Common Worship: Daily Prayer* of the Church of England. In Morning and Evening Prayer One, following Cranmer's use schema it comes after the New Testament Reading (if there are three Readings it comes after the Gospel). The Jubilate, which is given as an alternative, was originally placed here only for those occasions when St Luke 1:68-79 occurred as a New Testament Reading. It is very much to be regretted that the Jubilate (perhaps because it is short) became the canticle generally used at this point in the service in place of the Benedictus. As the Gospel Cantic, the Benedictus should take priority. Traditionally, in solemn celebrations, the celebrant wears a cope, and lights and incense are used. Lights are currently permitted by the canon law of the Church of Ireland, and a bishop may wear a cope (see chapter nine of the Church Constitution, 2003). Directions for a solemn celebration may be found in C.E. Pocknee's revision of *The Parson's Handbook* (13th edition, OUP, 1965) pp87,88. The celebrant stands or sits on the south side of the

sanctuary (or in his stall in the choir). During the singing of the Benedictus he stands on the pavement of the sanctuary facing the altar with the taperers (light-bearers) on either side.

In the Sarum Breviary the Benedictus was preceded by a metrical Office Hymn proper to the service and the season. Cranmer retained them in his first scheme for a revised Latin Office, but left them out in 1549, possibly because, master of prose that he was, he was indifferent as a translator of poetry; and they did not appear in subsequent hymnbooks. However, an Office Hymn may be used before the Benedictus in the *Book of Common Prayer 2004* under General Directions for Public Worship, 6, BCP p.75. An alternative position for an Office Hymn at Evensong is immediately before the psalm(s).

According to *The Oxford Bible Commentary*, ed. John Barton and John Muddiman, OUP, 2001, (based on the NRSV text),

Zechariah's song is essentially a witness to God's action in his Messiah, and the preparatory role of John is emphasized. Like the song of Mary, it comments upon the scene in which it is set only to transcend it and to view the actions of which it is a part in the light of the whole event of Jesus on which Luke looks back. It serves to sum up the significance of Jesus within the setting of God's actions in Israel. vv.68-75 proclaim these as the fulfillment of God's promises to Israel. Through Jesus and the events surrounding him, God comes to establish his presence with his people and to confirm his covenantal promises. He has "visited and redeemed his people" and has raised up a "horn of salvation". "Horn" is a symbol of strength. Ps 132:17 talks of a horn sprouting up for David, and the song sees this fulfilled in Jesus who is presented as the consummation of God's promises to Abraham, the ancestor of the whole Jewish people and the receiver of God's unconditional commitment to her. As "prophet of the Most High" John becomes the preparer for him who is Son. He will "go before the Lord" who here is really both God and Jesus. Through "bringing forgiveness of their sins" to the people, he will prepare them to receive what is essentially God's redemption in Jesus who is "the dawn from on high" who will bring "light", "life", and "peace". So, in the narrative proper, John will be pictured, both through his baptism and his firm religious and ethical teaching, as preparing the way for Jesus' proclamation of the visitation of God in himself and in redemption.

Other versions of the Benedictus appear in the Church Hymnal as "Blessed be the God of Israel", (No. 685) and "O bless the God of Israel" (No.706). A modified form of the modern language version, also from the English Language Liturgical Consultation (ELLC) in which God is addressed as "you" rather than referred to as "he" may be found in *Celebrating Common Prayer*, and is suitable for use in Morning and Evening Prayer Two.

Benedicite (Canticles 9 & 10)

Subtitled "The Song of the Three" this canticle found in non-canonical additions to the Book of Daniel in the Old Testament in the Septuagint (early Greek translation of the Hebrew OT), and included in the Apocrypha, represents the song of praise of the three young men thrown into the burning fiery furnace by King Nebuchadnezzar and miraculously preserved. According to Marion J. Hatchett, in his monumental *Commentary on the American Prayer Book*, Seabury Press, 1981, the Benedicite is a continuation of the Benedictus es, Domine (Bless the Lord, Canticle 20). Together they form an expanded paraphrase of Psalm 148. The first portion summons all the hosts of heaven and all the physical elements of earth to praise God; the second summons the earth and all its creatures, including humanity; the last portion summons the people of the covenant, living and departed. He regards it as probably the work of an Alexandrian Jew. Several of the early Church Fathers speak of the Benedicite as being used in the services of the Church. It was used as one of the psalms at the morning office in the time of St. Athanasius (4th c). St John Chrysostom explicitly refers to it as "that admirable and marvellous song, which from that day to this hath been sung everywhere

throughout the world, and shall yet be sung in future generations". Rufinus speaks of it as having been sung by holy confessors and martyrs. It is found as a canticle in Codex Alexandrinus (5th c). In the Greek Church it is sung at the morning office (*orthros*) daily. Traditional western use (continued in the Roman Catholic Divine Office, 1974) is to use it on Sundays and festivals. In the 1549 Book of Common Prayer Cranmer included it for use as an alternative to the Te Deum during Lent, a tradition which is still observed in some places, although the restriction to Lent was removed in 1552 and has never returned. In Morning and Evening Prayer One in the BCP 2004 it may be used as an alternative to the Te Deum, other alternatives being the Urbs Fortitudinis and Laudate Dominum (Ps 148). It is highly regrettable that the Urbs Fortitudinis, perhaps because it is short, has displaced both it and the Te Deum in many churches. Not only do its associations lend it particular significance in times of trial but its character of praise illustrates the manner in which even the inanimate creation honours its creature simply by being. The traditional version (Canticle 10) includes the reference not only to the people of God giving him praise but also the original "three", Ananias, Azarias, and Misael. In Morning and Evening Prayer Two the Benedicite is not specifically mentioned, but is appropriate as an alternative to the Te Deum. The modern version (Canticle 11) reads well, but regrettably tones down the reference to the "spirits and souls of the righteous" and removes the names of the "three".

A simplified version of the Benedicite appears in the Church Hymnal as "All created things" (Hymn 682) written by Bishop Darling and set to the tune "Kum ba yah". Another alternative version is that in Hymn 711 Surrexit Christus.

Te Deum (Canticles 11, 12)

This is one of a group of early Christian hymns which have found their way into the liturgy. Its origins are unknown; and according to Jasper and Bradshaw, *A Companion to the Alternative Service Book 1980*, SPCK, 1986, p.109, all that can be said is that it is a Western Latin composition, probably of the fourth century, although it may draw on much older material, the 7th to 9th verses being paralleled in the treatise "On the Mortality" of St. Cyprian (d.258), who said, "There is the glorious company of the Apostles; there is the fellowship of the prophets exulting; there is the innumerable multitude of martyrs, crowned after their victory of strife and passion." The earliest text appears in the late seventh century *Bangor Antiphonary* (an important source for our rather meagre knowledge of Celtic liturgy), although the use of it at Mattins was prescribed by St. Caesarius of Arles and by St. Benedict (both in the sixth century). Some scholars attribute it to Nicetas, bishop of Remesia in Dacia (c.392-414); all discount the medieval legend that it was composed extemporaneously by Ambrose and Augustine at Augustine's baptism. Although its associations are with the divine office, a view taken by Ernst Kähler has been widely accepted to the effect that the Te Deum was originally the Preface, Sanctus, and Post Sanctus of a Mass for the Easter Vigil, and that certain elements of credal formulae were added later (op. cit. p.110). It is pointed out that the canticle originally ended at "glory everlasting" v.13. It was customary for a "capitellum", consisting of a verse, usually from a psalm, to be recited as an antiphon or a prayer in the form of a versicle or response or the end of a hymn. It seems that the capitella at the end of the Te Deum (part 3) combined those of Te Deum (v.14), and Gloria in Excelsis (vv15-16) and that the remaining verses were added later. Cranmer took over its use from Mattins and prescribed it for daily use after the first reading. In Morning and Evening Prayer One it occurs after the lesson that follows the psalm at Mattins, with the Benedicite, the Urbs Fortitudinis, and Laudate Dominum as alternatives. In Morning and Evening Prayer Two it has been restored to its historic position (compare the *Alternative Prayer Book 1984* where it came immediately before the creed), and it may be used in full or part 1 or part 2, or both these parts. The traditional version has been the subject of many special musical settings. The modern language version is that prepared by the ecumenical English Language Liturgical Consultation and is carefully explained in the publication, *Praying Together*, Canterbury

Press, Norwich, 2000. An attempt in the version used in the Alternative Prayer Book, 1984 to reproduce the force of the Latin, "You are God, we praise you: you are the Lord and we acclaim you" has been abandoned in favour of more natural English usage. A very free English translation replaces the rather harsh, "you did not abhor the Virgin's womb." Alternative versions to the two given in the Prayer Book may be found in the Church Hymnal, "God we praise you!" (no. 696), and "Holy God, we praise thy name" (no.700).

The first part of the Te Deum is in praise of God the Trinity. Praise by God's creation, earthly and heavenly, reaches its climax in the Sanctus; and this is followed with praise by the Church living and departed, reaching its climax in an affirmation of faith in the Holy Trinity. The second part is in praise of God the Son. The third part, comprising the capitella, is composed of verses from the psalms.

The Te Deum is one of the great acts of worship of the Christian Church. It is particularly suitable for use at the great festivals; but should also, normally, take priority over the alternatives in Sunday worship. It may be used at the end of Solemn Evensong and makes a spectacular conclusion to that office.

The Te Deum (Part 2) may be said or sung after the readings at a funeral service as an alternative to the Creed in Funeral Services Two (BCP p.485).

The Magnificat (Canticles 13, 14).

The Magnificat is one of the three Gospel canticles from St Luke's Gospel, (the others being the Benedictus and the Nunc Dimittis). This "Song of the Virgin Mary" is given a biblical setting in Mary's visit to her cousin Elizabeth (St. Luke 1:46-55). Modeled on the Song of Hannah (1 Sam 2:10) it is a mosaic of Old Testament phrases. Although used in the Morning Office in the East and in the Gallican churches, it was St. Benedict who gave it its position as the Gospel Canticle at Vespers, and it has retained its position there ever since, constituting the climax of the evening office. Cranmer retained the Magnificat at Evensong in the 1549 Prayer Book, but permitted the Cantate Domino (Ps 98) as an alternative in 1552. This remains the position in Morning and Evening Prayer One. In Morning and Evening Prayer Two the Magnificat is printed in the modern version, but any of the New Testament canticles in the Canticles section are permitted as an alternative. However, as a Gospel canticle the Magnificat should have priority. It is given a special place, together with its antiphons in the *Divine Office* of the Roman Catholic Church, 1974 and also in such Anglican publications as *Celebrating Common Prayer* and the Church of England's *Common Worship: Daily Prayer*. Traditionally, in solemn celebrations, the celebrant wears a cope, and lights and incense are used. Lights are currently permitted by the canon law of the Church of Ireland, and a bishop may wear a cope (see chapter nine of the Church Constitution, 2003). For a solemn celebration (otherwise known as "Festal Evensong") directions may be found in C.E. Pocknee's revision of *The Parson's Handbook* (13th edition, OUP, 1965) pp87,88. The celebrant stands or sits on the south side of the sanctuary (or in his stall in the choir). During the singing of the Benedictus he stands on the pavement of the sanctuary facing the altar with the taperers (light-bearers) on either side. Settings of the Magnificat are part of the musical heritage of Anglicanism especially as this is preserved in our great Cathedrals. The modern version (Canticle 14) is that prepared by the English Language Liturgical Consultation, and is fully explained in the publication *Praying Together*, Canterbury Press, Norwich, 2000. Another version, also prepared by ELLC which addresses God in the second person rather than referring to him in the third person may be found in *Celebrating Common Prayer*. Other alternative versions of the Magnificat to those in the Book of Common Prayer 2004 are "Mary sang a song" (no. 704), and "Tell out, my soul" (no. 712).

In the Sarum Breviary the Magnificat was preceded by a metrical Office Hymn proper to the service and the season. Cranmer retained them in his first scheme for a revised Latin Office, but left them out in 1549, possibly because, master of prose that he was, he was indifferent as

a translator of poetry; and they did not appear in subsequent hymnbooks. However, an Office Hymn is used before the Magnificat in some places, for example Armagh Cathedral, and is lawful under General Directions for Public Worship, 6, BCP p.75. Another position for an Office Hymn at Evensong is immediately before the psalm(s).

I Howard Marshall, in *The Gospel of Luke - A Commentary on the Greek Text* (Paternoster, 1978) p.77 summarizes the passage (Luke 1:39-56) as follows,

In obedience to the implicit command from Gabriel Mary goes to visit Elizabeth and stays until the birth of her child, thus seeing the fulfillment of the promised sign. Further confirmation of the angel's promise is given by Elizabeth herself under the inspiration of the Spirit, and even the child in her womb indicates its joy. Here is the beginning of John's witness to Jesus. Mary's response to this is expressed in the first of the "hymns" in this story, known as the Magnificat. She gives thanks to God for the mercy which he has shown to her personally, and which corresponds with his practice of helping and vindicating the poor and needy, while at the same time bringing their proud, rich oppressors to nought; all this corresponds further with the covenant which he made with the ancestors of the Jewish race to show them mercy for evermore. In this way the birth of the Messiah is seen to fit into the general pattern of God's purpose with regard to Israel, and indeed to be the decisive act in that history. Throughout the section there rings out the note of joy at the beginning of the fulfillment of God's promises. [*For a detailed examination of the passage, based on the Greek text, see op. cit. pp77-85. See also Raymond E. Brown, The Birth of the Messiah, Doubleday, 1979, pp355-365*]

Nunc Dimittis (Canticles 15,16)

The Nunc Dimittis is one of the three Gospel Canticles from St. Luke's Gospel, the others being the Benedictus and the Magnificat. It originated as the Song of Simeon (St. Luke 2:29-32) in which the aged Simeon gives thanks for having seen the Messiah, in the person of the infant Jesus, prior to his own death. It has formed part of the evening office of the Church since the fourth century, first appearing in the Apostolic Constitutions. In the Eastern rite it is said at Vespers. In the west it made its way into Compline in the form used by the secular clergy by the eighth century, where it has remained (BCP, 2004, p.158, see also A Late Evening Office, pp162-3). When Cranmer conflated Vespers and Compline into his Order for Evening Prayer the Nunc Dimittis became the canticle sung after the second reading, and this has become an enduring feature of Anglican Evensong, especially in its choral variety (where, along with the Magnificat, musical settings have been written for it by many great composers). It is appropriately used at the conclusion of the eucharist on The Presentation of Christ. See *The Promise of His Glory* Mowbray, 1991, pp280-1, and as part of the Candlemas Procession after the eucharist in *Times and Seasons* pp203-4. It is given as a response to the scripture reading in Funeral Services Two when the body is brought to church on the eve of a funeral; and it is customary in many places for it to be read by the minister as the funeral cortege processes out of the church at the end of a funeral service.

D.G. Miller, in his commentary *Saint Luke* in the series "Laymen's Bible Commentaries", SCM, 1959, pp37-8 interprets the passage in which the Nunc Dimittis occurs,

Luke shows the vital connection between the Old Testament and the New by giving us the story of Simeon and Anna and their part in the dedication of Jesus. they represent the best of the Old Israel, "righteous and devout, looking for the consolation of Israel (vv.25, 37-8). their hopes, piety and prayers were directed towards the future, when God would bring the "consolation" and "redemption" promised by the prophets in the Messianic Age (Is. 40:1-2). Quickened by the Holy Spirit, Simeon saw in the baby Jesus the Child of his hopes. Taking him in his arms, he broke out in praise to God in what has come to be called the "Nunc Dimittis" - the two first words in the Latin version (vv. 29-35). After blessing God for the personal gift of seeing the Messiah, he spoke prophetically of his

mission. The wonder of Jesus' parents at Simeon's words lay in the fact that they went beyond those of the angel (1:32-33), in mentioning his mission to the Gentiles (v32; see Is 42:6, 49:6). the mission was spoken of as "a light," not so much a light for pagan minds, but, in the sense already seen (1:79), the light which would guide people out of the darkness of death's shadow into the way of God's forgiveness (See Is 49:6, where light is equated with salvation).

The most startling thing about Simeon's words is that they introduce for the first time the note of sorrow into the story of Jesus' birth (vv34-35). All the songs hitherto have spoken only of joy. Here is sadness. God's saving action always produces a crisis, a division, depending on the human response. All Israel looked for political deliverance. Only the Remnant sought spiritual deliverance. It was plain, therefore, that One who came to be a "revelation to the Gentiles" (v.32) rather than to conquer them, would be rejected. Many would "fall" over him. He would be "a sign that is spoken against" (v.34). The real motives hidden in human hearts would "be revealed, for they would have to decide either for him or against him. the outcome would be suffering which would pierce Mary's soul like a sword (v.35). Thus early the shadow of the Cross falls upon the story.

The prophetess, Anna, added her word to that of Simeon, speaking of Jesus "to all who were looking for the redemption of Jerusalem" (v.38). This group was small, and the fulfillment of their hopes lay yet more than thirty years away, in a Cross and a Resurrection. But with all the truly faithful in the Old Testament, they "died in faith, not having received what was promised, but having seen it and greet it from afar." (Heb. 11:13).

An alternative to the versions found in the *Book of Common Prayer* is in the Church Hymnal no. 691 "Faithful vigil ended."

Great and Wonderful (Canticle 17)

This canticle, first known as *Magna et Mirabilia*, is based on two passages in Revelation, 15:3-4 and 5:13b. It is the Song of the Martyrs in the presence of God, and has links with the Song of Moses in Exodus 15. It has been suggested that this was an early Christian hymn which the author of Revelation has incorporated into his book. See Jasper and Bradshaw, op. cit. p.108. It may be found in the *Divine Office*, 1974 of the Roman Catholic Church (but without the final verse). It was adopted by the ecumenical Joint Liturgical Group and incorporated into their 1968 Daily Office book. It is Canticle 54 in *Celebrating Common Prayer* under the title "A Song of Moses and the Lamb" and is also in *Common Worship: Daily Prayer*. In the 2004 edition of the Book of Common Prayer, it is one of two canticles from Revelation, the other being Canticle 21 "Glory and honour". It is suitable for use as an alternative canticle in Morning or Evening Prayer Two, and also as the Gradual in Holy Communion Two.

An alternative to the version found in the BCP is in the Church Hymnal no. 697 "Great and wonderful your deeds".

Urbs Fortitudinis (Canticle 18)

Use of the *Urbs Fortitudinis* (Isaiah 26:1-4,7,8) has been a distinctive feature of Church of Ireland worship since 1926, although it is also to be found in the Roman Catholic *Divine Office* of 1974. Otto Kaiser, in his commentary on Isaiah 13-39, SCM, 1974, calls it "The Chorus of the Redeemed" and says it is a prophetic song, which anticipates the fall of the world power and the beginning of the time of salvation and at the same time keeps the present situation in mind and intensifies trust in the Lord. It is regrettable that, probably because it is short, it has been widely used to the exclusion of the (much more significant) Benedictus in the traditional rite of Morning Prayer; and this should not be the case. It is suitable as an occasional alternative to the Benedictus and Benedicite in Morning and Evening Prayer One, and for very occasional use only as an alternative to the Te Deum in

Morning and Evening Prayer Two. As it is an Old Testament canticle it is not among those listed as permitted alternatives to the Benedictus at Morning Prayer in the latter rite or to the Magnificat and Nunc Dimittis at Evening Prayer.

Saviour of the World (Canticle 19)

There is some uncertainty about the origins of this canticle. Jasper and Bradshaw, op. cit. pp115-16 say that it is a series of biblical variations, taken from both Old and New Testaments, on the antiphon, "O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord", which appeared in the Order for the Visitation of the Sick in the Sarum Manual, and then in the 1549, 1552, and 1662 Prayer Books (and also in the Irish Prayer Books of 1878 and 1926). Texts which appear to have been used include Psalm 80:2; Isaiah 58:6: 63:9; Acts 21:13; 1 Peter 1:18-19, 1 John 3:2, and Revelation 21:5. It first appeared in the Congregational Hymnal of 1860 and appears to have been written by the editor of the book, Dr. Henry Allon. From there it was taken over into various Free Church Hymnals, and was included in the Daily Office produced by the Joint Liturgical Group in 1968. Subsequently it has been incorporated into a number of Anglican Prayer Books including the BCP 2004.

Thomas Tallis set the original antiphon to music in his *Cantiones Sacrae* in 1575 to the Latin text,

*Salvator mundi, salve nos qui per crucem et sanguinem redemisti nos,
auxiliare nobis, te deprecamur, Deus noster.*

Bless the Lord (Canticle 20) The Song of the Three.

This canticle, like the Benedicite, comes from the non-canonical Song of the Three (an early addition to the Book of Daniel). In the Eastern Church it is part of the Morning Office (Orthros), and in the West it is appointed for use at Lauds in the Mozarabic Office. It was approved for use in the Scottish and American Prayer Books of the 1920s, and appeared in the Joint Liturgical Group's Daily Office of 1968. From there it has passed in several modern revisions including the Church of England's *Common Worship* in both *Services and Prayers* and *Daily Prayer*. It appears in *Celebrating Common Prayer* under its present title. It is also to be found in the *Divine Office* of the Roman Catholic Church in a different translation.

Alternative versions are those in the Church Hymnal no's 686 "Bless the Lord" and 688 "Come, bless the Lord".

Glory and Honour (Canticle 21)

This New Testament canticle consists of verses from Revelation chapters 4 and 5. A prototype of this canticle, but with a slightly different, though overlapping choice of verses, appeared in the 1926 edition of the Book of Common Prayer in the First Alternative form of Evening Prayer. Owing to the confused layout of that order it was little used, together with the canticles to be found in it, although it contained some excellent material. A draft revision of the Roman breviary included it and it was adopted by the Joint Liturgical Group in their Daily Office of 1968. Subsequently it appeared in the Roman Catholic *Divine Office* of 1974. A version of it is included in *Celebrating Common Prayer* where it appears as Canticle 52 under the title "A Song of Praise". It is included in the Church of England's *Common Worship* in both *Services and Prayers* and *Daily Prayer*.

The canticle comes from passage in Revelation where they appear as hymns sung to the One seated on the Throne and to the Lamb in the vision of heaven. It is suggested in Jasper and Bradshaw, op. cit., p.130 that these are early Christian hymns which the author of Revelation incorporated into his book. They correspond to the acclamations at the enthronement of a king, and have affinities with the acclamations found in Gloria in Excelsis and Te Deum.

An alternative version to that in the BCP may be found in the Church Hymnal no 694 "Glory, honour, endless praises".

The Song of Christ's Glory (Canticle 22)

This canticle, from Philippians 2:6-11 is believed by some scholars to be an early Christian hymn incorporated into the Letter to the Church at Phillipi. However, G.B. Caird, in his authoritative commentary *Paul's letters from prison* (OUP 1976) argues that as it stands it represents Pauline theology, with a very high view of the person of Christ. It was first suggested as a psalm in Christopher Wansey's *A New Testament Psalter* in 1963. It was approved for use in the Province of South Africa in 1975, and passed from there into other Anglican churches, including the Church of England, the Church of Ireland, and the Anglican Church of Australia. It is found in *Celebrating Common Prayer*, and is included among the canticles in the Roman Catholic *Divine Office*, 1974. It is particularly suitable for use at Christmas, during Passiontide (it is the appointed Epistle on Palm Sunday) and at the Ascension.

E.F. Palmer, commenting on this passage in the *Lectionary Commentary* ed. R.E. Van Harn, Eerdmans, Vol. 2, 2001, p355 says,

This is the greatest single christological paragraph in all of Paul's writings. Paul wanted to show how Christ modeled mutual care for one another by his own way of humiliation on our behalf. But Paul's illustration, his Christ model for encouraging the Philippians, expanded into a song of majestic praise to celebrate Christ's profound humility. The result is that the apostle has given the world the greatest hymn to the humiliation and exaltation of Jesus Christ that can be found anywhere in the New Testament. What began as an illustration became a profound and astounding song of wonder at the personal and costly love of God.

The Song of Isaiah (Canticle 23)

This canticle, from Isaiah 12:1-6 and the one that follows "The Song of Wisdom" owes its inclusion specifically to its having been appointed in the Revised Common Lectionary as an alternative to the psalm on certain occasions. It appears in *Celebrating Common Prayer* under the title of "A Song of Deliverance" and it is included among the canticles in the Roman Catholic *Divine Office* 1974. Otto Kaiser in his authoritative commentary *Isaiah 1-12*, SCM, 1972, says,

The unknown editor to whom we owe the preservation of the words of the prophet Isaiah seeks to assure the congregation of the second temple, sorely tried by the troubles of their own time, that the prophecies of the coming empire of the king of peace, of which they have heard, will certainly be fulfilled. In that day, the coming of which God alone knows, they will experience the grace of God in such overwhelming fullness, that as in the Exodus from Egypt they will sing their hymn of thanksgiving from a full heart, and in a song of praise glorify the name of their God before the whole world. Through the power of hope, the congregation are to endure their present trials, and even now praise their redeemer in anticipation of the consummation.

This version of Isaiah 12:1-6 has been set to music by Mrs Alison Cadden.

The Song of Wisdom (Canticle 24)

This passage, from the non-canonical Book of Wisdom, is significant for the manner in which Wisdom is personified as "she" and "her". Since "Wisdom" is "the image of God's goodness" this secures a place for the use of feminine language in relation to the divine mystery when it is used liturgically. Several canticles in *Celebrating Common Prayer*, including "A Song of Christ's goodness" by the great medieval theologian St. Anselm, which begins "Jesus, as a mother you gather your people to you"; and three others by St Juliana of Norwich express the same insight, while conforming strictly to Christian orthodoxy.

**Gather your little ones to you, O God,
as a hen gathers her brood to protect them.**

Jesus, as a mother you gather your people to you,
you are gentle with us as a mother with her children.

Often you weep over our sins and our pride,
tenderly you draw us from hatred and judgement.

You comfort us in sorrow and bind up our wounds,
in sickness you nurse us
and with pure milk you feed us.

Jesus, by your dying,
we are born to new life;
by your anguish and labour
we come forth in joy.

Despair turns to hope through your sweet goodness;
through your gentleness, we find comfort in fear.

Your warmth gives life to the dead,
your touch makes sinners righteous.

Lord Jesus in your mercy, heal us;
in your love and tenderness, remake us.

In your compassion, bring grace and forgiveness,
for the beauty of heaven, may your love prepare us.

**Gather your little ones to you, O God,
as a hen gathers her brood to protect them.**

Ecce Nunc (Canticle 25)

Arthur Weiser in *The Psalms*, SCM, 1962 says of this psalm (134),

This short liturgy, which concludes the Book of Pilgrim Songs, is mostly regarded, because of v.1b, as being related to a vigil service in the Jerusalem Temple, either during a festal night at the autumnal feast (cf. Is 30:29) or as part of the regular nightly duties of the Temple personnel (1 Chron. 9:33). It is not possible to infer directly from the psalm that it was itself recited during such a vigil service. It is equally possible that vv. 1 and 2 were addressed by the pilgrims to the Temple officials who would spend the night there. In that case v.3 would represent the blessing which is pronounced on the pilgrims as they depart from Zion and is meant to accompany them on their journey, a view which at the same time would also make it clear why this psalm has been placed at the end of the Pilgrim songs.

Whatever the case the psalm is clearly suited to the night office, and for that reason it is appointed for use in A Late Evening Office (BCP p.162). The opening verses may in this context be understood as referring to the evening worshippers encouraging one another to "bless the Lord" - offer their worship - and to seek the Lord's blessing upon themselves. The traditional (1926) version of the psalms has "Lift up your hands in the sanctuary", which makes it particularly appropriate to the use in church of the Office of Compline (p.157) where it is one of the traditional four psalms, most effectively sung to plainsong. It is also well suited to Evening Prayer, when this is held at night, where in Morning and Evening Prayer 2 it is appointed as an alternative to A Song of the Light as an Opening Canticle or Invitatory.

Cantate Domino (Canticle 26).

This is the traditional language version of Psalm 98, appointed as an alternative to the Magnificat in Morning and Evening Prayer One. This is regarded by scholars as an "enthronement" psalm, celebrating the Lord's enthronement as Saviour, King, and Judge.

Although this is a beautiful psalm there is normally no need to use it in place of the Magnificat.

An alternative version may be found as no. 710 in the Church Hymnal "Sing to God new songs of worship" to a tune from Beethoven's Ninth Symphony, the "Ode to Joy".

Deus Misereatur (Canticle 27)

This is the traditional language version of Psalm 67, appointed as an alternative to the Nunc Dimittis in Morning and Evening Prayer One. It appears to have been used as a harvest thanksgiving in ancient Israel, perhaps at the Feast of Tabernacles. Although this is a beautiful psalm there is normally no need to use it in place of the Nunc Dimittis.

A Song of the Light (Canticle 28).

This is one of the most beautiful and ancient hymns of the early Christian Church, dating probably from the third century, and sung at the lighting of the lamps at the evening office and known in the Greek Church as Phos Hilaron, "joyful light". It connects the thought of the light of evening with that of Christ, the Light. St Basil of Caesarea (d.373 A.D.) said that the singing of this hymn was one of the traditions of the Church. It exists in a number of versions, that included in the Book of Common Prayer 2004 being a translation by the Tractarian poet John Keble, set to two alternative tunes in the Church Hymnal (no 699). A version set to Anglican chant "O cheering Light" was included in the first Alternative Form of Evening Prayer in the 1926 Prayer Book. Another version is that by R.S. Bridges "O gladsome light, O grace" (Hymn 707), and is also found as "Light of the world" (Hymn 702) as translated by Paul Gibson. In its current position in Evening Prayer Two it serves the same introductory function as the Venite does in Morning Prayer. An optional ceremony is for candles to be lit while it is being sung.

Canticles omitted from this section (1) Laudate Dominum

Laudate Dominum is Psalm 148 and is appointed as one of three alternatives to the Te Deum in Morning Prayer One. It appears to have been left out by accident. although a modern language version is included in the *Common Worship* psalms in the Book of Common Prayer (p.764). It has been described as a psalm of universal praise, containing, as it does a series of calls to praise addressed to both animate and inanimate creatures. It is not to be confused with Psalm 117, of which a metrical version from Taizé appears in the Church Hymnal (no. 359).

Canticles omitted from this section (2) Gloria in Excelsis

It is regrettable that the Gloria in Excelsis (Holy Communion One, p. 190, Holy Communion Two, p.203) has been omitted from this section. It appears to have been overlooked that this canticle is not tied exclusively to the Eucharist but originated as a canticle at Greek Mattins (*Orthros*) in the fourth century, being found in an appendix to the psalter in Codex Alexandrinus under the heading of "Morning Hymn" and in the Apostolic Constitutions under the heading of "Morning Prayer". Further evidence of its use at Mattins (and later apparently in the evening in some places) is found in such sources as the Rule of Caesarius of Arles (c.500). The (7th century) Bangor Antiphony directs its use at Vespers (Evening Prayer) and at Mattins. Its use in the office was recognized in the Alternative Prayer Book (1984) when it was appointed as an alternative to the Te Deum after the second reading. Its use at Holy Communion will be discussed in the part of this present commentary dealing with the Eucharist.

MORNING AND EVENING PRAYER AND HOLY COMMUNION

This is a legitimate option provided that it is not presented in the manner of the older form of combination found in the 1926 Prayer Book. It is regrettable that no guidelines appear in the Book of Common Prayer 2004, such as were to be found in the Alternative Prayer Book, 1984, p.19. However, the most straightforward way of doing this would seem to be the following,

MORNING PRAYER

The Gathering of God's People
Proclaiming and Receiving the Word
The Prayers of the People (with some occasional prayers)

HOLY COMMUNION

[The Peace]
Celebrating at the Lord's Table
Going out as God's People.

No provision should be made with this form for withdrawal of members of the congregation prior to the Communion.

Daily Prayer: Weekdays

The subtitle of both Morning and Evening Prayer One and Morning and Evening Prayer Two is "daily throughout the year", and that is a reminder that the Office is intended for daily use. It was directed in the passage following the Preface in the 1552, "Concerning the Services of the Church",

And all priests and deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness or some other urgent cause. And the curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word and to pray with him.

This requirement was removed in the 1878 revision in the Church of Ireland, perhaps because it was not being adhered to. However, the spiritual value of the Daily Office remains very great, and some forms of it (for example those found in *Celebrating Common Prayer*) are used by a number of clergy and lay people. This was an unofficial book produced in 1992 by some members of the Church of England's Liturgical Commission with representatives of the Order of Franciscans and commended by the then Archbishop of Canterbury. Official provision in the Church of England has since taken the form of *Common Worship: Daily Prayer*, 2005. This book is well suited to the use of the Daily Office in the Church of Ireland. The Book of Common Prayer 2004 supplies simplified rites derived from its own Morning and Evening Prayer Two in the form of outline services on pp136-7. Both morning and evening services follow the sequence,

PREPARATION THE WORD OF GOD PRAYER

In Morning Prayer the Preparation consists of a Sentence of Scripture followed by Versicles and Responses; while Evening Prayer begins with the Penitence followed by the Versicles and Responses. The Word of God in both begins with a psalm; and this is followed by a canticle which may also be used (preferably) between the readings. Twelve canticles cover the days of the week, morning and evening. One or more readings (the second from the New Testament) are prescribed. The Gospel canticle, restored to its proper place, follows, Benedictus in the morning, Magnificat in the evening, although it is also possible to use the Magnificat and the Nunc Dimittis in the manner that is customary in the Anglican office. The Apostles' Creed is provided for, optionally, in the morning. The Lesser Litany precedes Weekday Intercessions and Thanksgivings, of which a full set is provided for the days of the week. Then comes the Collect of the Day, the Lord's Prayer, and the Ending. It is not entirely clear why the tradition of putting the Lesser Litany immediately before the Lord's Prayer has been departed from. The sequence in the main form of the office indicates that we

acknowledge our unworthiness before taking the words "Our Father..." on to our lips. Nor does there seem to be any obvious connection between the Lesser Litany and the Intercessions and Thanksgivings. However, there is no reason why the Lesser Litany cannot be moved to its proper position before the Lord's Prayer if it is to be used at all. The use of the Weekday Intercessions and Thanksgivings is not obligatory. The Litany style intercessions in *Celebrating Common Prayer* and in *Common Worship: Daily Prayer* are highly suitable.

A very basic form: "Daily Prayer: A Simple Structure" is provided on p.138 for personal or family devotion. This is also to be found at the front of the pew edition of the Book of Common Prayer 2004. This layout is,

PREPARATION

- A sentence of Scripture
- A Prayer of Penitence (which may take the form of the Penitential Kyries used at Holy Communion Two)
- Praise (the Gloria in Excelsis or the Sanctus from Holy Communion Two)

THE WORD OF GOD

- A Psalm
- A Bible Reading
- A Canticle.

PRAYERS

- Intercessions and Thanksgivings
- The Collect of the Day or another Collect
- The Lord's Prayer
- An Ending.

This provides a very accessible way of structuring daily prayer, not least for busy lay people.

It may be noticed that the *Book of Common Prayer* 2004 does not provide a weekday lectionary since it was felt that lectionaries tend to change more often than prayer-books. However, a daily lectionary may be found in the *Church of Ireland Directory* and this is also available on the Church of Ireland Website.

Canon Brian Mayne, a long-standing member of the Liturgical Advisory Committee (currently a consultant) and formerly the editor of the 2004 Prayer Book, has produced a number of booklets incorporating forms of liturgical daily prayer in accordance with the provisions of the 2004 Prayer Book, with the generic title *As we believe, so we pray*. One of these is based on the Apostles' Creed, others are seasonal, for example, for use in Lent and Easter.

The Daily Office in a sung form is maintained in a number of Cathedrals and Collegiate Churches. Choral Evensong is one the great glories of the Anglican tradition and is sung daily (except for Saturdays) throughout the year in St. Patrick's Cathedral, Dublin and on some days of the week in Christ Church. St Patrick's appears to be the only cathedral in the British Isles which (during term time when the members of the boys' and girls' choirs are attending the Choir School) maintains Choral Mattins daily (in a slightly simplified form) as well as Choral Evensong. When Morning and Evening Prayer One are used for choral services it is customary on weekdays to commence with the Versicles and Responses. The traditional (1926) version of the psalms is particularly well suited to Anglican chant, the disappearance of which would be a grievous impoverishment of our choral tradition. The 1926 psalter remains fully authorized in the Church of Ireland.

Some Prayers and Thanksgivings

Both the 1926 edition of the Book of Common Prayer and the Alternative Prayer Book (1984) contained selections of prayers and thanksgivings. Careful thought was given as to whether this should be the case in the Book of Common Prayer 2004 given the widespread availability of extensive collections of prayer material of all kinds. However, it was felt that this would still be a useful resource. The prayers and thanksgivings on pp145-153 represents a selection of the prayers felt to be most helpful from those in the earlier books, covering prayers about the world, pastoral prayers, seasonal prayers, the church's ministry, the church, general and concluding prayers, and thanksgivings. It is regrettable that one of the greatest of all such prayers, the General Thanksgiving, is not reproduced here but only in Morning and Evening Prayer One (where it may be overlooked by those who use Morning and Evening Prayer Two). The General Thanksgiving (the work of Bishop Reynolds of Norwich and included in the Book of Common Prayer from 1662 onwards) is one of the prayers which ought to be known by heart by all members of the Church of Ireland.

With regard to the Occasional Prayers, the APB itself contained some resources - Collects and Prayers for Various Occasions (pp87-92) including some "Concluding Prayers"; "Weekday Intercessions and Thanksgivings" (pp95-102) which may be used quite meaningfully on Sundays; the Litany, (pp79-85); or the Litany-form entitled "Prayer" in the Late Evening Office (pp75,76). As mentioned above it is also permitted to use suitable Collects from pp319~707 as Occasional Prayers.

Numerous intercessory prayers, some of them collects, others in Litany form are to be found in the publications "Patterns for Worship", "The Promise of His Glory", "Lent, Holy Week and Easter", "Enriching the Christian Year", and "Celebrating Common Prayer". Much of the forgoing material is to be found gathered together in the superb Church of England publication, "Times and Seasons" (Church House Publishing, 2006). Many books of prayers are also available including the modern language publications by Frank Colquhoun. The collection by David Silk *Prayers for use in the Alternative Services* (Mowbray) may be found useful. Prayers in the Church of Ireland's long out of print but still helpful "Book of Occasional Prayers" may be modernised to suit use with Morning and Evening Prayer Two. It is also quite possible to use traditional-language prayers, at the discretion of the minister. Prayers of adoration and thanksgiving, and meditative reflections are also suitable at this point, and there is no reason, if the officiant is so gifted, why prayers of his or her own composition may not be used.

Part 5 Additional Forms of Service

An Order for Compline

This is the traditional late evening office (whose name comes from the Latin *completorium* - it marks the completion of the day) . It was incorporated by St Benedict into his rule in the sixth century A.D. The four psalms appointed here have a long history of use in this office; and the hymn and the Nunc Dimittis were at an early stage added to the original core of the service. It was added to the 1926 edition of the Book of Common Prayer in 1933 as the second of two Alternative Forms of Evening Prayer.. It may be sung to plainsong, and is best used in its integrity. The structure of the rite is,

Invocation of divine grace

Scripture sentence

Versicles and Responses

One or more of the following psalms: 4, 31:1-6, 91, 134.

One of the short passages provided or some other appropriate passage of Scripture.

[Sermon or Address - optional]

Versicle and Response
Hymn "Before the ending of the day" with or without the seasonal variations
of verse 3 from the Church Hymnal.
Versicle and Response

Antiphon
Nunc Dimittis
Antiphon

Apostles' Creed
Lesser Litany
Lord's Prayer
Versicles and Responses
Confession
Absolution
Versicles and Responses
One or more of the Collects
Versicles and Responses
Blessing

The Office, or that part of it following the Apostles' Creed is recommended for evening worship in the home.

A Late Evening Office

The Late Evening Office (BCP pp162-4) may be regarded as an alternative to the traditional "Compline". This form comes from the Taizé community.

The Order is as follows:-

- *1 Blessing/Invocation of God leading to Trisagion
- *2 Psalm 134 or another suitable psalm.
- *3 A Reading from the New Testament.
- *4 Meditation
- *5 The Song of Simeon (Nunc Dimittis) and/or a Hymn
- *6 Prayer (Litany form)
- *7 Silent or Open prayer
- *8 An appropriate collect.
- *9 The Lord's Prayer
- *10 Common Collect
- *11 Blessing.

Commentary

*1 The "blessing" of God is a concept central to Jewish prayer and has passed over to and been revived in Christian use.

The invocation "Glory to you..." is of the Holy Spirit.

The *Trisagion* "Holy God, holy and strong..." is a characteristic feature of Orthodox worship. According to the Oxford Dictionary of the Christian Church it is solemnly chanted in all Eastern liturgies before the lections, except at certain great feasts, and is recited at most other services, for example burials and during the procession of the shroud on Good Friday. It occurred also in the Gallican liturgy, and in the Roman Rite is sung as part of the Reproaches on Good Friday. The earliest datable occurrence of the word is in the Acts of the Council of Chalcedon (451). It occurs in the section "The Proclamation of the Cross" in "Lent, Holy Week, Easter".

*2 Psalm 134 is traditional at the late night Office (see Compline, BCP pp154-69).

*3 The New Testament reading may be from the lectionary or any suitable reading selected

by the minister.

*4 The period of meditation may be directed or inward and individual.

*5 The Nunc Dimittis is traditional at the late evening Office (see Compline, BCP p.158).

*6 The Taizé Office Book contains many fine Litany forms. See "Praise in all our Days - Common Prayer at Taizé", published by Mowbray, which gives the Morning and Evening Offices.

*7 Open or silent prayer. In small groups "open" prayer may be especially appropriate. Prayers in this context should be short and to the point.

*8 The Lord's Prayer may be said in either form, and should be said in full (with the doxology).

*9 Common Collect. "Common" in the sense of being appropriate whenever this Office is used.

*10 Since the blessing is in "us" form it may be said by a deacon or reader.

Service of the Word

The origins of this order lie in the growing popularity of "Family Services". It was felt that guidelines were desirable, and, as a result a booklet was produced for experimental use containing basic structures for all such services together with examples of working out that structure, and a selection of resource material which might be used to work out other forms based on the structure.

On the basis of experience of the use of this order a definitive structure was worked out which is incorporated into the Book of Common Prayer 2004 on pages 165-8. Worked out examples may at some time in the future be incorporated into a Church of Ireland Book of Resources. Much admirable material (as well as helpful suggestions for use) may be found in the Church of England's *New Patterns for Worship*, Church House Publishing, 2002. Other resource material may be found in the Church of England's volumes *Common Worship: Times and Seasons* and *Common Worship: Festivals*. Some complete orders are to be found in Canon Brian Mayne's *Celebrating the Word – Complete Services of the Word for use with Common Worship and the Church of Ireland Book of Common Prayer*, Canterbury Press 2004. Also very helpful is David Graham's *The Word for all Seasons – Services of the Word for Every Sunday of the Year and Major Holy Days*, Canterbury Press 2002 (with free disc). This may need adaptation for any particular occasion, but using the disc it is possible to get an order of service (without the hymns, canticle etc) onto a single side of A4, horizontally.

The Service of the Word is for use on occasions when the prescribed services of Morning and Evening Prayer or Holy Communion may not meet the needs of a particular congregation. Guidelines are provided in the form of "Notes" in the Prayer Book pp166-8.

THE STRUCTURE has four sections:

1. THE PREPARATION, of which the Greeting, Penitence, an Acclamation, and the Collect are obligatory and within which there are also certain optional elements.
2. THE MINISTRY OF THE WORD, in which the essentials are readings from Holy Scripture, a psalm and/or a Scripture Song, and the Sermon.
3. THE RESPONSE, within which there must be an affirmation of faith and prayers, concluding with the Lord's Prayer.
4. THE DISMISSAL. A dismissal prayer is mandatory.

It is probably inadvisable to include too many of the options in any particular act of worship. However, the essentials listed above must be included whenever "A Service of the Word" is used.

Part 6: The Litany

Litanies are an ancient form of prayer which permit the maximum possible congregational participation by means of the responses that are provided. Their use has been traced back to Antioch in the fourth century A.D., and seems to have passed by way of Asia Minor to Constantinople and then the rest of the East. In 398 St John Chrysostom introduced the use of processions at which the litanies were sung to counteract the effect of similar Arian processions. The processional use of litanies is also found in the West where they are associated especially with the blessing of the crops. The use of litanies on the three days before Ascension Thursday was introduced by Archbishop Mamertus of Vienne in Gaul in the fifth century. Before the Reformation the Litany of the Saints (as in the modern Roman Catholic Church) consisted mainly of the invocation of a large number of saints by name. When Cranmer produced his Litany in 1544 (the first part of the Book of Common Prayer to be brought into use) these invocations were reduced to three and, from the Prayer Book of 1549 onwards omitted altogether. A particular feature of Cranmer's Litany is the grouping of petitions together followed by the appropriate response. The sources of the traditional language Litany are mainly the pre-Reformation "Sarum" rite, and Luther's Litany of 1529. The modern language version, as introduced in the *Alternative Prayer Book*, 1984, was partly based on that in the Church of England's *Alternative Service Book*, 1980. There are a number of Litany forms in the 2004 edition of the Book of Common Prayer. However, because of their importance, the Litany One with its alternative the Litany Two may be referred to as "the" Litany. The word "litany" itself comes from the Greek *litaneia* meaning "supplication".

The Litany One

The traditional Prayer Book Litany was the first reformed service to be produced by Archbishop Cranmer, in 1544. Significant alterations were made in 1549, 1552, 1559 and 1662, and in the Church of Ireland revisions of 1878 and 1926. The sources of the Litany are mainly the pre-Reformation "Sarum" rite, and Luther's Litany of 1529.

There are no rubrics about governing the use of Litany One. However, the first three of those from The Litany Two may be regarded as appropriate. These recommend the Litany for use on Sundays, Wednesdays and Fridays (the latter being ancient fast-days), particularly in the seasons of Advent and Lent and on Rogation Days (the Monday, Tuesday, and Wednesday before Ascension Thursday). It may be used on its own (in which case it may be preceded by a psalm, canticle or hymn and one of the readings of the day. When it is used with Morning or Evening Prayer One it takes the place of the Prayers (pp97-100). It may precede the Holy Communion. In the classic Anglican tradition (as widely practiced for example in the seventeenth century), the principal Sunday service consisted of Morning Prayer followed by the Litany followed by the Holy Communion (at least up to the Prayer for the Church Militant, with the whole of the Communion being celebrated at least on major festivals). The Litany forms an integral part of the Ordination Services One.

The Litany may be said or sung in procession (as for the blessing of the crops in Rogationtide), or it may be led by a clergyman or Reader either from the Reading-desk or from a Litany-desk (a small movable prayer-desk placed either at the "crossing" or sometimes down the Nave in the midst of the congregation).

The Litany One consists of the following parts:-

(1) **The Invocations**, that is, invocations of the Holy Trinity. Invocations of the saints, which formed a major part of the medieval rite, were drastically reduced in 1544, and omitted altogether from 1549.

(2) **The Deprecations**, or supplications for deliverance, for example, "From all evil and mischief..." etc.

(3) **The Obsecrations**, or appeals for deliverance by virtue of events in Christ's redemptive life, for example, "By the mystery of thy holy Incarnation ..."

(4) **Intercessions** These form a large part of our BCP Litany. Many of these are drawn from Luther's Litany of 1529.

(5) **Conclusion.** A portion of the Litany following the Lord's Prayer and preceding "A Prayer of St. Chrysostom" to be found in earlier versions of the Prayer Book has been omitted from Litany One. It was felt that the negativity of this section, originally intended for use in time of war, is no longer appropriate. Given the widespread neglect of the Litany in recent years, the version in the 2004 Prayer Book is felt to be more "user-friendly". It is unlikely that any problem would arise for any preferring the use to full version, to be found on pp26-7 of the 1926 Prayer Book. The supplementary material is reproduced in an Appendix to this Commentary.

The Litany Two

The Litany in contemporary language (BCP pp175-8) is an improved version of that in the *Alternative Prayer Book* (1984). It is recommended for use (although not obligatory) on Sundays, Wednesdays and Fridays, particularly in the seasons of Advent and Lent and on Rogation Days, and is also one of the two forms of litany used in the Ordination Services Two. As the Litany is an integral part of our Anglican liturgical heritage it is most regrettable if it is not used regularly.

It may be used on its own as a separate service or as the Prayers of the People in Morning or Evening Prayer after the Apostles' Creed when it should conclude with the Collect of the Day and the Lord's Prayer. In the latter mode the section comprising the Salutation, the Lesser Litany, Lord's Prayer, Suffrages, and Collects is first omitted. When it is used as a separate service it may be preceded by a psalm, canticle or hymn and one of the readings of the day and it concludes with the Lord's Prayer. No other material than that specified should be used at the beginning or ending of this rite, which would be spoilt if "overloaded".

The Litany may be used in whole or in part. Sections 1 (Invocation)s and 5 (Ending) should always be said. The minister or lay reader may introduce particular intercessions in any of the suffrages, but this must be done with care and sensitivity to avoid upsetting the flow of prayer.

The structure or 'shape', of the Litany Two is as follows.-

(1) **Invocations** The reference to "miserable sinners" in the Litany One has been omitted as open to misunderstanding (the word "miserable" originally meant "pitiable"). However, unlike the comparable form in the Church of England's *Common Worship* the functions of the Persons of the Holy Trinity in creation, redemption, and the bestowal of life, are specified.

(2) **Deprecations**, or supplications for deliverance. Prayer is made for deliverance from various form of evil whether external "fire, storm and flood" etc., or from within, for example, "pride, hypocrisy and conceit". "Dying unprepared" is thought better than "sudden death" and is closer to the Latin original underlying some parts of the Litany via the Litany One. The *Alternative Prayer Book* (1984) omitted "schism" from the list of sins prayed about, and in a timely move a petition against "the evil of schism" appears in the Litany Two.

(3) **Obsecrations**, or appeals for deliverance by virtue of events in Christ's redemptive life. Unlike the BCP these include the period of his earthly ministry "in word and work", and a distinction is made between the events of the passion, culminating in death and burial, and the events of Easter, Ascension, and Pentecost.

(4) **Intercessions**, subdivided "For the Church", "For the State", "For all People according to their needs". The words "Elizabeth our Queen" are inserted in the prayer for "our rulers" when the service is used in Northern Ireland. "our President ..." is put in when the service is

used in the Irish Republic. Some people have questioned the appropriateness of prayer for the European Union, on the grounds that this is not a "state". However, the actual wording does not go beyond what both the United Kingdom and the Republic of Ireland are committed to through their accession to the Union.

(5) **Conclusion** This includes a prayer for forgiveness and for grace and a modern form of the ancient devotion *Agnus Dei* ("Lamb of God"), and the Lord's Prayer (this to be used only when the Litany is a separate service).

The grouping of several suffrages under one response is a distinctive feature of Anglican use, introduced by Cranmer (as found in the **Litany One**) and continued in the **Litany Two**.

The traditional musical setting by Tallis can easily be adjusted when this Litany is to be sung. The Litany is suitable for recitation during a procession as in Rogationtide. In some churches a Litany desk is provided and placed at the crossing (although it is also found in the nave), so that the person conducting it faces east, kneeling. A Litany desk ought to be small and unobtrusive. A chair is not placed at it, since it exists to provide the officiant with a kneeler and a place on which the book is laid.

The Litany may be said or sung. The setting by Tallis is well known and may be adapted for use with Litany Two. Mr Theo Saunders, FRCO, Organist and Master of the Choristers at Armagh Cathedral has written two fine settings for Litany Two.

The use of Litany Two on Ash Wednesday

The 2004 edition of the Book of Common Prayer provides a modern language Service for Ash Wednesday: The Beginning of Lent. This comprises,

The Gathering of God's People (with a special preface)

Proclaiming and Receiving the Word

The Liturgy of Penitence

[Celebrating at the Lord's Table]

[Going out as God's People]

The Liturgy of Penitence consists of,

The Commandments

Litany Two

Confession

Prayer for forgiveness or the Absolution

[If there is no communion, the Lord's Prayer and a concluding prayer]

There is, however, a problematic rubric on p341 which states,

If the Holy Communion is not to follow, one of the form of Intercession (pp237-239) or the Weekday Intercessions for Friday (page 143) is used.

This, however, overlooks the function of the Litany which, when used in full, is a completely comprehensive form of intercession in itself, and is inconsistent with the precedent contained in the rubrics to the Litany Two which indicates that when used with Morning Prayer the Litany takes the place of the Prayers of the People.

Either the Litany should be used in full (and other forms of intercession should not appear) or the Litany (following the precedent set in the Church of England's *Lent, Holy Week, Easter* for use on Ash Wednesday) should be reduced to sections 1-3, 5.

Part Seven: Appendices

APPENDIX A

Supplementary liturgical material produced in the Church of England.

(1) *Lent, Holy Week, Easter - Services and Prayers*. This supplementary liturgical book, commended by the House of Bishops of the General Synod of the Church of England, is published by Church House Publishing, Cambridge University Press and SPCK. It contains orders of services for Lent, Palm Sunday and Holy Week, Maundy Thursday and Good Friday, and for Easter. The Passion Narratives are reproduced in both continuous and in dramatic form, and there are some supplementary texts and a lectionary. Much of the material is capable of adaptation for Church of Ireland use.

(2) *The Promise of His Glory - Services and Prayers for the season from All Saints to Candlemas*. This is a further book in the same format, commended by the Church of England's House of Bishops and published jointly by Church House Publishing and Mowbray. It contains an Order for a "Service of Light", and Orders and material for All Saints' Tide, Advent (including an Advent Carol Service), Christmas, Epiphanytide, and Candlemas, together with Canticles and Responses, Prayers, and a suggested Calendar and Lectionaries.

(3) *Enriching the Christian Year*. This consists of material for the remainder of the Year and covering some ground left out in the previous two collections. It is compiled by Michael Perham and others, and has a foreword from the Chairman of the Church of England Liturgical Commission. Material for a great variety of occasions, usually including an "Invitation to Confession, Penitential Kyrie, Intercessions, an Acclamation, Simple and Solemn Blessings, Proper provision for the Eucharist, material for Daily Prayer, Canticles, patterns of thematic readings with psalms and canticles and an Ending.

(4) *Celebrating Common Prayer*. This is a version of The Daily Office of the Society of Saint Francis (an Anglican Order), and is the fruit of collaboration between the Church of England Liturgical Commission and the Society of Saint Francis. It is published by Mowbray and has a foreword by the Archbishop of Canterbury. This is intended to provide the resources and guidelines for the use of the Daily Office by clergy and laity alike, and the Office can be used in very simple or more complex ways. Although it is not authorized in the Church of Ireland it has a lot of material in it that could be used quite lawfully as part of the APB Office (for example litanies of intercession and superb collects that could be used as occasional prayers). The psalter, from the American Prayer Book is that which has been approved by the General Synod for inclusion in the Prayer Book of 2004 rather than the Frost-Macintosh ("Liturgical") psalter used in the ASB and APB. It also says in the general Notes, "The sentences, psalms, canticles, readings and prayers may be read in any authorized version. This is a book that gives admission to a great treasury of devotion of the universal Church of all ages, at the same time preserving traditional Anglican emphases and ethos (such as, for example the systematic reading of the Old and New Testament Scriptures at the Morning and Evening Offices).

(5) *Common Worship: Daily Prayer* Church House Publishing 2005. This the definitive edition of the daily office for use in the Church of England. It has been brought into line with the provisions of the Church of England's *Common Worship* but is based to a large extent upon *Celebrating Common Prayer*. Its contents include the Calendar; Prayer During the Day in both Ordinary and Seasonal Time; Forms of Penitence; Morning and Evening Prayer for both Ordinary and Seasonal Time with The Acclamation of Christ at the Dawning of the Day, and the Blessing of Light, together with additional material; Night Prayer (Compline); Prayers, including Biddings, Responses, a Cycle of Intercession, Some Forms of Intercession the Church of England's modern language Litany, and Other Prayers; Collects and Suggested

Canticles and Refrains, and Canticles. The version of the psalms is the same as that to be found in the Church of Ireland's *Book of Common Prayer 2004*. It is impossible to do justice to this splendid Office Book in a few sentences. It will serve the needs of both clergy and laity who wish to use a substantial form of Morning and Evening Prayer on a daily basis for a very long time to come. No lectionary has been incorporated into the book as experience shows that lectionaries tend to have a shorter "life" than the orders of service to which they related. All members of the clergy and Readers in the Church of Ireland ought to have a copy of the daily lectionary (which is also to be found in the Church of Ireland Directory).

(6) *New Patterns for Worship*, Church House Publishing, 2002 succeeds the earlier *Patterns for Worship* and contains a wide range of material suitable for A Service of the Word.

(7) *Common Worship: Times and Seasons* and *Common Worship: Festivals* are intended to supplement the liturgical core material contained in the Church of England's *Common Worship* in the manner previously accomplished by the publications 1-3, above. "Times and Seasons" contains resource material, for use at the Holy Communion and at Services of the Word, for the full cycle of seasons of the liturgical year (Advent, Christmas, Epiphany, Lent, Passiontide and Holy Week, the Easter Liturgy, Easter, Trinity to All Saints, All Saints to Advent, the Agricultural Year and Embertide), together with a number of fully worked-out forms of service for Principal Services and other celebrations within each season. In addition, resources and services for the landmark festivals of the Agricultural Year are provided. "Festivals" contains sets of resources for twenty nine Festivals including the Annunciation and collects for Lesser Festivals. The section "Common of the Saints" provides resources for festivals of the Blessed Virgin Mary, Apostles and Evangelists, Martyrs, Teachers of the Faith and Spiritual Writers, Bishops and other Pastors, Members of Religious Communities, Missionaries, and Any Saint: Holy Men and Women. Much of the material is suitable for adaptation to Church of Ireland needs.

APPENDIX B THE REVISED COMMON LECTIONARY

The Revised Common Lectionary was approved by the House of Bishops for trial use in the Church of Ireland from Advent 1 1995; and it and the related Lectionaries for a Second and Third service have now been incorporated into the 2004 edition of the Book of Common Prayer. These constitute the principal lectionary provision for Sundays in the Church of Ireland, although the selection of Epistles and Gospels from the 1926 Prayer Book may still be used.

The Revised Common Lectionary (1992) was produced by the Consultation on Common Texts, an international body with a membership drawn from the Roman Catholic, Anglican, Presbyterian, Methodist, Lutheran, and other churches. It is based on the Roman Lectionary for Mass of 1969 which devised a three-year scheme of readings for Sundays, festivals, and other special occasions, modified in a manner which makes it suitable for ecumenical use. Included with it are courses of readings for a Second Service and for a Third Service prepared by the Church of England Liturgical Commission to supplement the RCL provision. This augmented version of the RCL was produced by an Interprovincial Consultation representing the Church of England, the Church of Ireland, the Church in Wales and the Scottish Episcopal Church. It was intended that this augmented version of the RCL be accepted and authorized for permanent use by all four Anglican Churches in the British Isles. The modern language collects and postcommunion prayers in the new prayer Book (pp241-336) were also prepared by the Interprovincial Consultation but have been slightly modified for Church of Ireland use.

The two key principles of the Revised Common Lectionary are (1) the spreading of the Sunday readings over three years instead of having a two-year cycle as in the previous ASB/APB "thematic" lectionary, and (2) the concept of a continuous reading (*lectio continua*) as far as is consistent with the retention of the seasons and special events of the Church's Year. The effect is that of providing a much larger selection of readings for the principal service on Sundays and of substituting for the "themes" of the ASB/APB a scheme of reading in which the passages relate not so much to each other as to what has gone before on the previous Sunday and will follow on the Sunday to come.

THE LECTIONARY FOR THE PRINCIPAL SERVICE (RCL)

(1) The Old Testament Reading.

During the first "half" of the Church's year (Advent 1 to Trinity Sunday) this relates closely to the Gospel. From the First Sunday after Trinity to Proper 29 (the Sunday between 20th-26th November which focuses on the thought of Christ the King) there are two alternatives,

- (a) A series of paired readings in which the Old Testament and Gospel are closely related;
- (b) A series of semi-continuous readings which focus attention on some of the great narratives of the Old Testament.

During the Easter season the RCL provides for the replacement of the Old Testament reading by passages from Acts. However, Old Testament readings are provided as alternatives.

NB that where readings from the Apocrypha are provided alternative readings from the canonical Scriptures have also been supplied. The position of the Church of Ireland on the Apocrypha is to be found in Article 6:

And the other Books ... the Church doth read **for example of life and instruction of manners**; but yet doth it not apply them to **establish any doctrine**.

(2) **The Psalm**

The psalm is intended as a response to the first reading and a meditation on it, and should therefore be included. It may be noticed that this represents a rather restrictive view of the role of psalmody in the liturgy. Paul Bradshaw in his essay "From Word to Action: The Changing Role of Psalmody in Early Christian" pp21-37 in *Like a Two-edged Sword - the Word of God in Liturgy and History*, ed. Martin Dudley, the Canterbury Press, Norwich 1995, identifies six usages namely Psalm as prophecy, Psalms as the summary of scripture, Psalm as hymns, Psalms as praise, Psalms as penance, and Psalms as intercession. If the lesson to which the psalm relates is not read then it might be appropriate to omit the psalm and to have a canticle instead (between the Epistle and Gospel).

(3) **The Epistle**

The Epistle is not directly related to the Old Testament reading or to the Gospel. It is, however, appropriate to the season or special occasion. During the Sundays of the year that are not tied directly to special seasons (i.e. those described as "Proper 11" etc.) readings are taken sequentially from particular letters.

(4) **The Gospel**

The three year cycle enables there to be concentration on a particular synoptic gospel each year in the biblical order, Matthew (2001-2), Mark (2002-3), Luke (2003-4) and so on. John is used during the major seasons, the so-called "festal" days of the year.

The Gospels for the Sundays of Lent relate to the Easter proclamation and are to be understood as having to do with the joy of Easter rather than Lenten penitence. This ties in with the ancient perception of every Sunday being a little Easter. In the 2004 edition of the Book of Common Prayer, Passiontide begins in the traditional way on the Fifth Sunday in Lent, but the Sixth Sunday, Palm Sunday, makes provision for both the Entry into Jerusalem and the Passion to be commemorated, pp 37, 264-5 (see also the arrangement in *Lent, Holy Week, Easter*).

It will be noticed that the Revised Common Lectionary has been devised primarily as a **Eucharistic** lectionary. This creates certain problems for its use with the Office. The difficulty of fitting in three readings is overcome by putting the Old Testament reading after the Venite and before the Psalm at Morning Prayer, with the two New Testament readings after the Psalm and after the second canticle respectively. This has the advantage of preserving the principle of the Psalm being a response to or commentary upon the Old Testament reading. On the other hand this does seem a rather limited concept of the use of psalms. In the Office the psalms have traditionally been seen as being in a real sense of the essence of the Office and not as a mere response to something even more fundamental. The maintenance of this tradition may be seen in the contemporary Roman Office in which the pattern at Morning Prayer is Psalm-Canticle-Psalm (all to do with the praise which is of the essence of the Office) and at Evening Prayer Psalm-Psalm-Canticle (with more of an emphasis upon thanksgiving). In both cases the Gospel Canticle (Benedictus in the Morning, Magnificat in the Evening) comes later, after the Reading and Short Responsory, as the climax to the Office. Where pressures of time exist, it is probably better to omit one of the canticles rather than one of the readings. A possible pattern in such a case would be,

First Canticle

Old Testament Reading

Psalm

Second and Third Readings

Canticle (from the section entitled Second Canticle or that entitled Third Canticle.).

It is sometimes possible to abbreviate lessons without losing the essential content; and suggestions for abbreviating the psalms were made at the back of the booklet entitled *Lectionaries for Trial Use in the Church of Ireland*, authorized by the House of Bishops,

1995.

LECTIONARIES FOR A SECOND SERVICE AND A THIRD SERVICE

Additional provision is made for an Evening Service in the form of A **Lectionary for a Second Service**, which follows the principle of a three-year cycle but is the work of the Church of England Liturgical Commission. And, to accommodate churches which may have more than one morning service there is also A **Lectionary for a Third Service**. The readings for the Second Service are for the most part substantial. If the Second Service is Holy Communion (for example an early Communion or an Evening Communion) there must always be a reading of the Gospel.

COLLECTS AND POSTCOMMUNION PRAYERS

Since the choice of collects in the Alternative Prayer Book with its “thematic” approach was no longer appropriate when the Revised Common Lectionary was introduced, a set of modern language "Collects and Postcommunion Prayers" prepared by an interprovincial consultation (drawn from the Church of England, the Church of Ireland, the Episcopal Church in Scotland, and the Church in Wales) and slightly modified, has been incorporated into the section "The Collects" of the Book of Common Prayer 2004, p.241 following, the traditional language collects having been carefully arranged to conform. The collects are not directly linked to the readings but are broadly suitable to the season or occasion. These were drawn from a wide variety of sources including the Book of Common Prayer of the Church of Ireland (1926, 1933), the APB, a number of Prayer Books in the Anglican Communion including those in use in America, Canada, South Africa, Australia, New Zealand, and Wales, *Celebrating Common Prayer*, and collections of liturgical material such as *The Promise of His Glory* and *Lent, Holy Week, Easter*.

In general, the practice of providing just one collect per service has been observed, although it may be noted that when the traditional services are used, the collect of the First Sunday in Advent is said after the collect of the day until Christmas Eve and there is a similar provision for the use every day in Lent of the Collect of Ash Wednesday. There seems no good reason why this should not also apply when the modern language services are being used, not only in Advent and Lent but when a saint's day falls on a Sunday. If the saint's day is the primary observance its collect should come first and may be followed by the collect of the day. If the Sunday readings are to be used the saint's day collect may come after that of the relevant Sunday. There is a long history of the use of more than one collect at a particular liturgical observance.

Some may regret that the readings for Bible Sunday have been moved to the last Sunday in October together with the relevant collect. However, a note on p.70 states that Bible Sunday may be observed on the last Sunday in October or other convenient Sunday and this would appear to allow it to be retained in its historic position on the Second Sunday in Advent.

Having an extended festive season from Christmas Day, 25th December, to the Presentation of Christ, 2nd February, is a new development. The Roman Catholic Church seems more realistic in beginning its Ordinary Time in the week after the Sunday following the Epiphany.

APPENDIX C CALENDAR

The **Calendar**, sometimes known as the “The Christian Year” has to do with the observance of seasons and days. In the 2004 edition of the *Book of Common Prayer* the following principles are prescribed.

All Sundays celebrate the paschal mystery of the death and resurrection of Christ. Nevertheless they also reflect the character of the seasons in which they are set.

The Christian Year begins with the penitential season of **Advent**, consisting of the four Sundays and weekdays preceding Christmas Day. Liturgical colour: purple/violet.

Advent leads up to **Christmas Day** 25 December, the festival of Our Lord’s birth, and a Principal Holy Day. This is followed by the Christmas Season, extending from Christmas Day for twelve days until the eve of the Epiphany. Liturgical colour - white or gold.

Christmas is followed by **The Epiphany** 6 January a Principal Holy Day, the festival of the manifestation of Christ. This is followed by the Epiphany season, extending from the Epiphany to the Presentation of Christ. Liturgical colour - white or gold.

Christmas and Epiphany are closely linked and may be considered a cycle of observances focused on the incarnation (the coming of Christ “in the flesh” and his manifestation to the world). But see the comment in the previous appendix.

The penitential season of **Lent** begins with **Ash Wednesday**, designated a Day of Special Observance, and extends to Easter Eve. Within Lent the last two weeks are commonly called **Passiontide**. Liturgical colour - purple/violet, which may be changed to red for Passiontide.

The final week of Lent is known as **Holy Week** consisting of **Palm Sunday**, the Monday, Tuesday, and Wednesday of Holy Week, **Maundy Thursday** (a Principal Holy Day), which commemorates the institution of the Holy Communion by Our Lord and Saviour at the Last Supper, and **Good Friday**, the day of Our Lord’s death (a Principal Holy Day), and the morning and afternoon of **Easter Eve** (A Day of Special Observance). Good Friday, Easter Eve and Easter Day belong together, and are sometimes called the **Triduum** (three days).

The greatest of all festivals is **Easter**, the festival of Our Lord’s resurrection, which begins on **Easter Eve** (reckoned as beginning the Sunday) achieves its climax on **Easter Sunday** itself (A Principal Holy Day, the most important in the entire year) and continues for the great **Fifty Days** until the Day of Pentecost. Liturgical colour - white or gold.

Passiontide-Easter-Ascension-Pentecost may be regarded as a cycle of observances focusing upon the death and resurrection of Christ, his ascension, and the gift of the Holy Spirit. The Easter season is particularly appropriate for baptisms, which in the early Church took place on Easter Day, which was observed by a Vigil (on Easter Eve), Baptism (with Confirmation) and the Communion of the faithful (including the first Communion of the newly baptized).

The Ascension Day occurs within the great Fifty Days of Easter, and is a Principal Holy Day. Liturgical colour: white or gold.

The Day of Pentecost (sometimes called Whit Sunday). This is a Principal Holy Day which commemorates the outpouring of the Holy Spirit. Together with Christmas Day and Easter Day it is one of the three principal festivals of the Christian Church. Liturgical colour: Red.

Trinity Sunday This comes on the Sunday after the Day of Pentecost and celebrates God as He is in Himself - Three in One and One in Three - the mysterious and wonderful truth of the Holy Trinity. This is a Principal Holy Day. Liturgical colour: White or gold.

There is two other Principal Holy Days, the **Presentation of Christ** 2 February, which recalls the Lord’s being brought to the Temple as an infant with the aged Simeon’s **Nunc Dimittis**

“Lord, now lettest thou thy servant depart in peace” and **All Saints Day** 1 November, which may be observed on the Sunday between 30 October and 5 November and celebrates the communion and fellowship of all believers “in Christ”.

There are two periods of **Ordinary Time** - these are not included in the seasons, the first from the day after the **Presentation of Christ** to Shrove Tuesday (the day before Ash Wednesday) and the second from the day after the **Day of Pentecost** to the Eve of Advent Sunday.

Certain Days are designated as **Days of Discipline and Self-Denial** - Ash Wednesday, the other weekdays of Lent, All Fridays in the year except Christmas Day, The Epiphany, the Fridays following Christmas Day and festivals outside the season of Lent.

In addition there are **Festivals** (most of which are also **Saint’s Days**) which fall on certain days of the year, although if they clash with certain other observances there are rules for transfer to other suitable days. For example, **The Naming and Circumcision of Jesus**, 1 January, **The Conversion of Saint Paul** 25 January, **Saint Patrick** 17 March, **The Annunciation of our Lord** 25 March, **The Transfiguration of our Lord** 6 August, **Saint Michael and all Angels** 29 September, **Saint John the Evangelist**, 27 December. It is appropriate to have a celebration of Holy Communion on each of the thirty-two festivals. In this version of the calendar the **festivals** consist, apart from the days dedicated to Our Lord, of commemoration of biblical and national saints.

There is also provision for **Commemorations** of persons associated with dioceses of the Church in Ireland - some as church founders, some as reformers and re-builders, some who went as missionaries to carry the Gospel to other lands. A short booklet published by Canon Brian Mayne provides notes on these historical figures and appropriate collects and other prayers.

In general the provision for saints' days and commemorations is meagre in the Book of Common Prayer 2004 compared to that in other Anglican Churches in the British Isles as may be seen from the publication, *Exciting Holiness - Collects and Readings for the Festivals and Lesser Festivals of the Calendars of The Church of England, The Church of Ireland, the Scottish Episcopal Church, and The Church in Wales*, Canterbury Press, Norwich, second edition, 2003

There are also **Ember Days**, which are days of prayer for those ordained or preparing for ordination, and **Rogation Days**, which have to do with the blessing of the crops.

APPENDIX D
MORNING AND EVENING PRAYER AND THE LITANY
IN THE BOOK OF COMMON PRAYER 2004
A SUMMARY OF THE CHANGES IN BOTH THE
TRADITIONAL AND MODERN LANGUAGE RITES.

On 6th June 2004 the previous (1926) *Book of Common Prayer* was withdrawn together with the *Alternative Prayer Book* (1984) and *Alternative Occasional Services* (1993) and these were replaced by the 2004 edition of the Book of Common Prayer inclusive of both traditional and modern forms of service. The following is a summary of the main features.

(1) Morning and Evening Prayer, traditional version.

- The rubrics (directions) have been made more “user friendly”
- Some additional headings (for example, at the beginning “Sentences of Scripture”) have been put in.
- The text has in general been left unaltered except for some generally agreed alterations. “Spirit” has been substituted for “Ghost”, although it will still be permissible when using a traditional musical setting to use the words that it was written for. The Lord’s Prayer reads “Our Father who...” instead of “Our Father which...”
- Allowance has been made for the use of three lessons, if desired, to conform with the provisions of the Revised Common Lectionary.
- It is permitted to preach the sermon either after the anthem or hymn that follows the third collect or after the remaining or occasional prayers.
- The number of prayers after the third collect has been reduced, and a prayer for the President and all in authority has been added. The General Thanksgiving has been inserted before A Prayer of St. Chrysostom.

(2) Litany, traditional version.

- This has been shortened by leaving out everything between the Lord’s Prayer and A Prayer of St. Chrysostom.

(3) Morning and Evening Prayer, modern version.

- The service is now organized under five headings,
The Gathering of God’s People
Proclaiming and Receiving the Word of God
The Prayers of the People
Going out as God’s People
- The seasonal greetings are removed except for that of Easter, and the standard greeting is “The Lord be with you” etc. rather than Phil.1:2 “Grace to you...”
- The APB Preface has been slightly modified.
- The Confession has been made more inclusive by substituting “neighbour” for “fellow-men”.
- To allow for three readings the first reading comes before the Psalm.
- The Te Deum comes after the second reading and the Benedictus after the third reading. This restores the traditional BCP order and gives the Benedictus a more prominent place as the climax of Morning Prayer.
- The Sermon is preached after the Benedictus and before the Apostles’ Creed rather than coming before or after the occasional prayers.
- The second set of versicles and responses after the Lord’s Prayer in the APB is omitted.
- There is provision for a hymn after the sentences of scripture and after the sermon as

well as following the collects, and also following the occasional prayers.

- There is mention of “a” rather than “the” Litany in place of the occasional prayers.
- The blessing concludes the service except when it is conducted by a reader or deacon.

(4) The Litany, modern version.

- The use of the Litany is recommended not only on Sundays, Wednesdays, and Fridays but particularly in the seasons of Advent and Lent and on Rogations Days.
- The Litany may be used in Morning or Evening Prayer after the Apostles’ Creed as The Prayers of God’s People when it should conclude with the Collect of the Day and the Lord’s Prayer.
- A petition for deliverance from “the evil of schism” has been added to the “false doctrine” etc. section.
- A petition to “Bless the European Union, and draw us closer to one another in justice and freedom” has been inserted between the sections dealing with “our country” and “those who administer the law”.
- A petition has been inserted after that referring to the sick, and this reads, “Remember the poor who long to hear good news: give us the will to strengthen them through acts of generous love.”

APPENDIX E
Supplement to Litany One

The traditional "supplement" to the Litany (following the Lord's Prayer and preceding "A Prayer of St. Chrysostom" and the "Grace") was as follows (BCP 1926, pp26-7)

Priest. O Lord, deal not with us after our sins;

Answer. Neither reward us according to our iniquities.

Let us pray.

O God, merciful Father, that despiseth not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

APPENDIX F
THE USE OF OCCASIONAL PRAYERS
IN THE 2004 EDITION OF THE BOOK OF COMMON PRAYER

The term "occasional prayers" refers, in the first instance, to the prayers, suitable to the occasion, selected at the discretion of the clergyperson or reader leading them, that come after the third collect at Morning and Evening Prayer (Mattins and Evensong). Prior to the revision of Canon Law in 1974, prayers at this point were only those actually provided within the orders of service or included among the prayers and thanksgivings specifically supplied for the purpose within the book. It was stated in Canon 5 "It shall be unlawful to use in any public office of the Church any psalm, hymn, or prayer other than those prescribed in the office itself, or ordered or permitted by the ordinary or other lawful authority of the Church ... But there may be used at the discretion of the minister, subject to the control of the ordinary ... a prayer ... at the beginning or end of a sermon; or an occasional prayer at any other part of the service directed by the ordinary." It will be seen that this was quite remarkably restrictive, inhibiting the clergyperson or reader from using even suitable prayers from elsewhere within the book. The "Prayers and Thanksgivings" on pages 27 - 35 in the 1926 Prayer Book, were to be used "as occasion may serve, in Morning or Evening Prayer, or in the Litany, before the Prayer of St. Chrysostom; and in the Communion Office after the Collect of the Day".

The appearance of an official *Book of Occasional Prayers* in the 1960s giving a very wide selection of prayers was a significant step forward. However, this appeared just before the question of the language of liturgy was seriously engaged with, and became less relevant once modern prayers in the "you" and "your" mode began to become available. The book is unfortunately long out of print but I am hoping to reproduce it in due course in PDF.

In 1974, as part of the revision of Canon Law, the Select Committee of the Canons proposed a new canon, designed to address the issue and to take account of the fact that many clergy were already using some of the selections of prayers that were becoming available in the Church. This was passed by Synod as Canon 6, and is still in force. It reads,

The use of prayers and hymns not included in the Book of Common Prayer

It shall be lawful to use in the course of or before or after any public office of the Church (a) any form of prayer included in any book of prayers prescribed or authorized, (b) any form of hymn in any prescribed or authorised book, (c) any prayer or hymn authorised by the bishop or ordinary,

(d) any prayer or hymn not containing substantial variations from the practice of, nor contrary to the doctrine of, the Church, as the officiating member of the clergy may consider to be required by current circumstances; but the provisions of Canon 5(3) and (4) shall apply to all such prayers and hymns.

Canons three and four read,

(3) All variations in forms of service and all forms of service used or made under the provisions of this canon shall be reverent and seemly and shall be neither contrary to nor indicative of any departure from the doctrine of the Church.

(4) If any question is raised concerning any such variation, or as to whether it is "of substantial importance", the same shall be referred to the bishop, who may give such pastoral guidance, advice or directions as is thought fit, but without prejudice to the right of any person to initiate proceedings in any ecclesiastical tribunal.

Commenting on the proposed Canon 5, the Select Committee said,

Formerly Canon 5; a restatement, in positive terms, of the former canon, but sanctioning the use of prayers and hymns other than those in authorized books. Rightly or wrongly, various books of occasional prayers are to be found in use in many churches, and the clergy have in certain circumstances, felt themselves obliged to modify "authorised prayers" or to improvise, and have desired to try out new hymns.

The canon indicates that the Church takes very seriously the question of what prayers (and hymns) are used, and is concerned that these conform to Church of Ireland practice and to the teaching of the Church. These are a reminder that due care and attention are given to the selection or readings, which are under the authority of the rectory of the parish. However, it will be seen that the range of choice is now very wide indeed, and may be held to include suitable prayers found elsewhere in the Book of Common Prayer than in the particular orders being used, and also prayers which are either chosen from published collections or even those composed by the person leading the prayers. It may be noted, under the terms of this legislation, prayers in the 1926 Book of Common Prayer which are not included in the 2004 edition, may lawfully continue to be used, independently of whether the particular orders in which they occur have been or have not been superceded by the provisions of the new Prayer Book.

Examples of suitable prayers from the 1926 Book, not contained in the 2004 edition, are those for the consecration of a church, some of which, referring to future activities within the church are suitable for use in the New Year (BCP 1926, pp313-4); and those in the First Alternative Form of Evening Prayer (pp326-7, 328-9, 329-30).

In Morning and Evening Prayer One the occasional prayers come under the generic heading "Prayers" (BCP p.97), and there is a rubric "The prayers always conclude with A Prayer of Saint Chrysostom and the Grace". It may be noted that only the latter are obligatory, the rubric in the 1926 book, "Then these Prayers following shall be said, except when the Litany is read" not appearing in the 2004 edition. "A Prayer for the chief Governors in Ireland (BCP 1926, p.10) N.I., no longer appears, as the office of chief Governor has been abolished, nor does A Prayer for the Queen and Commonwealth", N.I., nor "A Prayer for the Parliaments in Ireland", R.I., (pp10.11) but a prayer for the Houses of the Oireachtas has been inserted (BCP 2004, p.98). A Prayer for the Clergy and People, and that for all sorts and conditions of men, are both included; and the General Thanksgiving, which appeared in the 1926 book as the first of the Thanksgivings, has been moved here within the order of service. Although it is in this way made more accessible, the mistaken impression may be given that the General Thanksgivings (one of the great prayers of the Prayer Book) is only to be when Morning or Evening Prayer One is used. This is a prayer which should be known by heart to all members of the Church. In Morning and Evening Prayer One the sermon may come before or after the Occasional Prayers.

In Morning and Evening Prayer Two the Occasional Prayers are treated as a continuation of The Prayers of the People. A hymn or anthem may be sung after the third collect, and then, "Prayers and thanksgivings, or a litany, may be said." These are followed by the section Going Out as God's People when a variety of conclusions may be used as on p.116, or there may be an appropriate blessing.

Given the degree of liberty permitted by Canon Six, there was a discussion on the Liturgical Advisory Committee as to whether it was necessary to have a special section of Prayers and Thanksgivings. However, given that Readers and even members of the clergy may occasionally have to conduct services, or at least take part in them without time to prepare, and also that this book is intend as a resource book for lay members of the church in their own personal devotions, it was felt appropriate to have the prayers on pp 145-53 as a selection from the 1926 Book of Common Prayer and the Alternative Prayer Book (1984).

These cover the topics of the World, Pastoral prayers, Seasonal prayers, the Church's Ministry, the Church, General and Concluding Prayers, and Thanksgivings. These prayers may be used with Morning and Evening Prayer One, and also Morning and Evening Prayer Two, and it is not necessary to use only prayers in traditional style with One and those in modern style with Two. If necessary "Thee's" and "Thou's" can be changed into "You's" and "Your's" and vice versa, although the Thanksgiving for the Church (p.153) appears in both formats.

A wide range of hooks of occasional prayers in both traditional and modern form are available, and every clergy person or Reader should build up a library of these, the contents of which should be used selectively. The collections of prayers edited and published by Frank Colquhoun have been found particularly helpful.

Forms of intercession, found elsewhere in the BCP 2004 may appropriately be used at Morning and Evening Prayer. The weekday intercessions and thanksgivings on pp 139-44 are suitable when it is desired to have prayers derived from the themes of these Monday to Saturday prayers: Creation in Christ: Creation and Providence; the Incarnate Life of Christ: Revelation and Human Knowledge; the Cross of Christ: Reconciliation and Human Relationships; The Resurrection of Christ: the Household of Faith, the Church; The Priestly Ministry of Christ: All that meets Human Need; Consummation in Christ: The Fulfilment of the Divine Purpose. The form of prayer in A Late Evening Office, is not tied to the evening, and this and other Litany forms, including The Litany One and The Litany Two are well suited to use with Morning and Evening Prayer One and Morning and Evening Prayer Two.

Various forms of prayers of intercession and thanksgiving are also used in A Service of the Word. Under the heading of "The Prayers" within the section called The Response it is suggested that there be Intercessions and Thanksgiving, Penitence (if not used earlier in the order of service), a general collect, and the Lord's Prayer. Much useful material may be found in the Church of England publication *New Patterns for Worship* Church House Publishing, 2002. A lot of resource material has become available in another C of E publication, *Common Worship: Times and Seasons*, (Church House Publishing, 2006) and is recommended for use in the Church of Ireland by the House of Bishops. It gathers together material contained currently in several books. Suitable prayers are also to be found in the office book, *Common Worship: Daily Prayer* (Church House Publishing, 2005. Specifically for the Service of the Word, the publication *The Word for all Seasons* by David Graham, (Canterbury Press, 2002) provides Orders of Service for every Sunday of the year and major festivals (using the Revised Common Lectionary) including useful forms of intercessions. A disk supplied with the book makes it easy to reproduce each particular service on a single sheet and to adapt the contents for the use of particular congregations. In addition, there is much useful material in *Celebrating the Word – Complete Services of The Word for use with Common Worship and the Church of Ireland Book of Common Prayer*, compiled and edited by Brian Mayne, Canterbury Press, Norwich, 2004.

In **Holy Communion One** there is little place for variety, the form of the Prayer for the Church Militant being prescribed, although biddings may suitably be prefixed to this form, and there is also a choice of post-communion prayers on pp194-6.

In **Holy Communion Two** the Prayers of the People are in the form of general guidelines, allowing resource material from a variety of sources to be brought in and used. It is stated that the Intercessions will normally include prayer for: the universal Church of God, the nations of the world, the local community, those in need, and remembrance of, and thanksgiving for the faithful departed. When appropriate, the prayers may be more focused on one or two themes. Prayers may be read by a deacon or lay person, or may be in silence with biddings, or may be in the form of open prayer, where members of the congregation contribute. Suitable versicles and responses are provided.

Three norms of Intercession are provided on pp237-239, the first two derived from the forms in the *Alternative Prayer Book* (1984) and the third being new to the Church of Ireland. Forms One and Two provide for additional petitions; and Form Three provides for people to add their own petitions.

The Church of England's resource book, *Times and Seasons* (published in 2006) provides a wide range of suitable forms, derived from experience with the publications *Lent, Holy Week, Easter, The Promise of His Glory*, and *Enriching the Christian Year*.

In **Christian Initiation One** it appears to be presupposed that the prayers will normally be said by the officiating clergy person. This applies to the Baptism of Infants, and in Confirmation.

In **Christian Initiation Two** there are prayers which may be said at the Prayers of the People at Holy Baptism (where there is no celebration of the Holy Communion) although other suitable prayers may be used instead. No particular prayers are provided for use at Confirmation when there is no celebration of Communion, but suitable ones may be found in *Alternative Occasional Services* (1993) pp20,21.

In **Marriage One**, while the officiating minister says the prayer "O God of Abraham..." there is no direction as to the prayers which follow in the order; and those from *Marriage Services Two* (which specifically allow them to be conducted by someone other than the minister) may be used instead.

In **Marriage Two** there are two forms of "The Prayers", the first being a litany, and the second a series of prayers of which one or more are used.

A selection of prayers is provided in the form of **Ministry to those who are sick** pp450-53; and there are Prayers of Intercession in *A Celebration of Wholeness and Healing* pp459-60.

In **Funeral Services One** only two prayers are provided for use in church, but suitable occasional prayers may be used under the canon; and three prayers after the committal are provided.

In **Funeral Services Two** there is a wide selection of prayers on pp491-96, and also in *The Funeral Service for a Child* pp510-13.

Great care must be taken over the selection and use of occasional prayers. These should normally be prepared carefully in advance. Ex tempore ("free") prayer is permitted at certain points, but needs to be handled discreetly and with restraint. Where the gift of composition exists, prayers produced by the officiating minister or Reader, may appropriately be used.