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THE LITURGY OF THE HOURS
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The Liturgy of the Hours: An Examination of some of the
Influences on the Liturgy of the Hours with particular
reference to the Breviary of Cardinal Quinones. (Quignon)

Being the Thesis of
John Michael Mountney
submitted to the University of Durham
for the Degree of Master of Arts

1 9 8 3

and prepared in the Department of Theology
in the same University

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-9. OCT. 1985

Prosis
1983

ERRATA to THE LITURGY OF THE HOURS, THESIS SUBMITTED FOR THE DEGREE
OF M.A. BY THE REVD. J.M. MOUNTNEY, 1983.

The author is indebted to the examiners, The Revd. J. McHugh and The Revd. G. Cuming for the following corrections and additions.

PAGE

- 2 Clement VII, Pope from 1523-1534
Carafa, alia Paul IV, Pope from 1555-1559
Quignones, more often referred to by the Gallican form of his name, Quignon and so referred to in this thesis, was born at Leon circa 1485 and died on October 27th. 1540 at Veroli in Italy.
- 3 line 20 veterum patrum.
- 6 Sacrosanctum Concilium, incorrectly referred to as an Apostolic Constitution should be described as the Constitutio^t on the Liturgy.
five years; septem, according to Laudis Canticum
It may be added that recitation of the Office was a requirement of mediaeval Canon Law, and abetted by the invention of printing.
- 7 4th last line, orationi lectio. in Jerome Epistola ad Laetam cvii para. 9 in Migne Patrologia xxvii, 875.
- 12 The antiphon at the Invitatory Psalm is repeated after each stanza only when the Office is recited in public. (para 2)
- 24 Last para. John Cassian Institutes III 4, quoted in Batiffol H.R.B. p27
- 32 The examination of conscience comes before not after the hymn at Compline in both English and Latin versions.
- 39 In RPX the hymn at Mattins preceded the psalms
- 40) The alternative hymns are available throughout the year, not just at special
41) seasons or on festivals (e.g. Christe qui splendor, at Compline).
42)
- 45) end of page. In RPX, O lux beata Trinitas did survive, it appears, in the
46) Revision of Urban VIII, with the opening Iam sol recedit igneus . Same applies to Sat. Vespers, p.48 adding *
- 50 Sunday Weeks 2 & 4 for TEMPUR read TEMPUS
- 53 E.P. Sunday Week 2 Holy God we praise thy name is a tr. of Grosser Gott, wir Loben Dich (metrical paraphrase of the Te Deum) by Ignaz Franz 1771.

/continued...

- 55 LHLV Vespers 5/8* The 8* is a mistake; the Hymn remains 5, Vexilla Regis on Good Friday if the Liturgy is not attended. But add here that for those who do not attend the Evening Liturgy of Maundy Thursday, the proper hymn at Vespers is O memoriale mortis domini.
The title of no. 17 should read O Rex Aeterne, Domine
- 56 Eastertide I Alleluia, sing to Jesus is by W.C. Dix, 1832-98 but is wrongly attributed to S.S. Wesley in LH. The same applies to p.61, para. 2 line 7.
- 55 Ascensiontide, Vespers. There appears to be no fundamental difference between RPX no. 6 (Salutis humanae sator) and no. 5 (LHLV Jesu nostra redemptio). The former is the 17th. century revision under Urban VIII of the latter to bring it into line with classical prosody. This is especially clear when verses 2 sqq. are comparéd.
- 57 (c.f. also p. 39). En clara vox redarguit is another example from Urban VIII: : it is the same as Vox clara ecce intonat.
- 59 Para. 2, lines 7 &8 . LHLV did not in fact abandon the Lauds hymn, but the stanza, Lustra sex qui iam peregit has been attached to the Mattins hymn so that the Lauds hymn now begins En acetum fel arundo. (loco Felle potus ecce languet = Urban's revision of Venantius' wording).
- 75 para 3 line 4 For Wk. 3 read Wk 2
- 76 Para. 2, line 5 For Wk. 2 read Wk. 3
- 01 omit 'Amalarius' from line 4 and all of lines 5 & 6.
- 14 Figure 12. The following footnote should be added:
The presence of Phil. 2:5-11 among the A.S.B. Canticles is due to the removal of Phos Hilaron to the beginning of the service. It was taken from a set of N.T. Canticles devised by the Revd. Christopher Wansey.
- 26 Line 10, lower case t for The; also 'at a Vigil
- 50 The Book of Job has been inadvertently omitted by name, although it was intended that it be included among the Wisdom Books. If added by name it should appear under the Wisdom Books in the Year 2 column, in upper case but not underlined.

ABSTRACT TO THE THESIS

This thesis examines the influence of the Breviaries of Quignon (1535, 1536) on the 'Liturgy of the Hours', the modern Roman Breviary, published in the English edition in 1974.

The Introduction traces the events which led up to the publication both of Quignon's Breviaries and the Liturgy of the Hours and an examination of their respective aims. The opposition to and final proscription of Quignon's Breviaries are described. Throughout the thesis the influence and development of the revision of the Breviary of Pius X (1911) are also noted in relation to the Liturgy of the Hours. Chapter I begins by looking at the theories of notable scholars about the origins of the Divine Office, and then goes on to examine the structure of the constituent parts and content of each Hour. Chapters II and III deal respectively with Hymnody and Psalmody and their relation to each of the Hours. The distribution of the Psalter is discussed in some detail. Chapter IV is concerned with the use of Canticles from all parts of Scripture as well as the gospels. In this chapter an excursus is included on Canticles found in the liturgical revisions of the Church of England and the work of the Joint Liturgical Group. Chapter V treats of the Lectionary and Chapter VI of the Collects.

The Thesis ends with a chapter in which the following conclusions are drawn : four factors have conspired to give the Liturgy of the Hours its present shape. Firstly, the retention of material traditional to the Office; secondly, the expansion of traditional ideas; thirdly, the development of material that is unique to the Liturgy of the Hours as a result of the changed aims and requirements of the Office; and lastly, the particular influence of the Quignon Breviaries.

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LIST OF ABBREVIATIONS

A.S.B.	Alternative Services Book
B.C.P.	Book of Common Prayer
C.C.P.C.	"Christian Celebration: The Prayer of the Church" J.D. Crichton
<u>Cursus</u>	Any liturgical arrangement of the Psalter
D.D.	Prayer During the Day
D.O.R.	Daily Office Revised, J.L.G. (q.v.)
E.P.	Evening Prayer
E.P.1	The first E.P. of a Sunday (Saturday evening)
E.P.2	The second E.P. of a Sunday (Sunday evening)
G.I.	General Instruction to the L.H. (q.v.)
Hour	Any <u>one</u> of the daily services of the Divine Office
J.L.G.	Joint Liturgical Group
L.H.	Liturgy of the Hours (<u>Liturgia Horarum</u>)
<u>Locus</u>	The place given to a psalm in the <u>Cursus</u>
M.P.	Morning Prayer (also M. & E.P. when both are mentioned at once)
M.R.B.	Mediaeval Roman Breviary
N.P.	Night Prayer
N.T.	New Testament
O.R.	Office of Readings
Order	Any particular arrangement of the <u>whole</u> of the Office
O.T.	Old Testament
P.C.	The Prayer of the Church, the Interim Rite of L.H. 1971
Proper	A part of the Office assigned to a particular Hour, Day or Season
Q.B.	The whole Quignonian <u>corpus</u> when referred to in general
Q.1	Quignon's first Breviary of 1535) when dis-
) tinguished
Q.2	Quignon's second Breviary) from each
	Recension of 1536) other
R./	Response
R.P.X.	Breviary Revision of Pope Pius X, 1911
V./	Versicle
Wk. 1, 2, 3 or 4	The Weeks of the Four Week Psalter of L.H.

INTRODUCTION

Behind the Reforms of the Divine Office.

Anyone who studies liturgy quickly discovers that it constantly changes. This is because times change and also the people who use it. Inevitably, liturgy reflects this, while at the same time maintaining the unchanging goal of the worship of God. Liturgical changes are invariably of two sorts, accretion and revision. The former tends to overlay a given rite as time goes by, while the latter frequently, though not always, aims to cut away the accretion in order to rediscover and reveal more clearly the aims of liturgy. Curiously enough, we shall see that the Liturgy of the Hours (L.H.) embodies a fine balance of simplification and enrichment, both principles being at work in one Order.

The history of the Church is characterized by periodic theological upheavals, which often have enormous consequences; and these upheavals are vividly reflected in liturgical change. The sixteenth and our own centuries have been classic examples of this phenomenon, and the liturgy of the Church has been no less deeply affected in these present times. It should come as no surprise that the reforming elements of the sixteenth century should have much in common with our own, and that is why I have chosen in this study to draw comparisons between the revisions of the Divine Office by Cardinal Francisco Quinones, hereinafter referred to as Quignon, and that following the Second Vatican Council. In what follows, we shall discover how both sets of reforms have attempted to retain the best of the traditional approach, and included what new material seemed appropriate for the better worshipping of God and edification of His People through His Word in their respective times.

But before we proceed let us turn our attention to the Divine Office in the late mediaeval period, and discern the liturgical climate in which the first revision of the Office under discussion took place.

It is hard to imagine the labour required for the recitation of the Divine Office in the early years of the sixteenth century. So many were the feasts, and of such



complex rank that the Ferial Office was seldom celebrated. It is noteworthy that the Carmelite reforms of Nicholas Audet directed the Ferial Office to be celebrated twice per month ⁽¹⁾. On top of the Office of the Day was required the daily recitation of the Office of Our Lady and the Office of the Dead. To this were added Gradual and Penitential Psalms. Moreover despite all, only a small part of the Psalter was ever recited, and that frequently repeated, while very little of the Scriptures was read; and such lections as there were, were very brief. It is fortunate that with the accretion of the centuries there were those in the sixteenth century, notably Pope Clement VII, who recognised in the Office of the day a considerable departure from ancient principle, in which the whole Psalter would be recited in the week, and most of Scripture read through continuously throughout the whole year. From the closing years of the 15th century to the early years of the 16th, Councils were held in many French and German Dioceses to consider the question of reforming the Breviary. The Pope made an initial move by employing the Bishop of Guardia Alferi to make a revision that was shorter, easy to use, and purged of errors. Although the work was completed in the 1520's it was never printed, and may indeed have been lost in the Sack of Rome, 1527.

The next step was, perhaps strangely, for two people to be asked to make separate and simultaneous revisions to the Breviary. Firstly Peter Carafa was required to make a conservative revision, probably because as General of the Theatine Order he had already made some experiments in that direction. The other man was Quignon, then General of the Franciscan Order and well known for his radical reforms of that Order, which included depriving Franciscan houses of their lucrative orchards and vineyards as being against the whole Franciscan understanding of poverty. His task led him all over Europe, and he became well known. Quignon was not however known for his scholarship, although he had attended several universities, but was by all accounts a remarkable man. He clearly had great gifts, and one of these must have been diplomacy because, rather against his will, he became an ambassador for the Pope to the Emperor Charles

(1) St. John of the Cross, Father Bruno

V, with whom relations were particularly strained at that time. It must have been during these diplomatic exchanges that Clement VII had seen in Cardinal Quignon, titular of the Holy Cross in Jerusalem, the kind of man who would draw up a revision of the Office much more radical than Carafa's. The choice of Quignon for this task has long been a puzzle to scholars. It is true that in the Preface to his 1535 Breviary he admits that he was aided and abetted by his domestic chaplains and scholars: 'Adhibitis igitur quibusdam meorum domesticorum prudentibus hominibus sacrarum literarum, et pontificii iuris doctrina praeditis, eisdemque graece et latine eruditis, dedi operam.' We are left in no doubt however that the work was not left solely to the committee to prepare, for such is the force of dedi operam that we feel that he must have been there in the thick of it. But there are further clues to the way in which the project was pursued. Earlier in the Preface he has lamented the way in which the Office has fallen into disuse, 'Sed factum est nescio quo pacto hominum negligentia, ut paulatim a sanctissimis illis veterum patrum institutis discederetur.' He goes on to complain with some feeling that the books of Holy Scripture are sampled rather than read through, 'Nam primum libri sacrae scripturae . . . vix dum incoepti a precantibus praetermittuntur.' Again, he berates the decline of psalmody, 'Deinde psalmodum . . . pauci quidam toto fere anno repetuntur.' One could quote other instances of his dismay at other aspects of the way the Office is said and arranged, so that there is no escaping from the sense that he has embarked on a species of spiritual crusade. And so I tentatively suggest that the reason for the choice of the 'amateur' Quignon, and the reason for the commissioning of two simultaneous revisions of the Office, could be explained by his own desire and initiative to revise the Office, although as a matter of form he tells us that Pope Clement VII commissioned him.

The Quignonian Breviaries (hereinafter, Q.B.) were to have a chequered history. His first edition of 1535 (hereinafter Q.1) had its fiercest critics, notably the Sorbonne and John de Arze, but it also had its enthusiasts, among them Dr. Navarrus and many ordinary clergy.

In order to mollify his critics a little, Quignon published a second recension a year later (hereinafter Q.2) which enjoyed a popularity that was unparalleled, running into one hundred editions, while printings of the old Roman breviary were halted for thirty years. Originally, special permission was required from the Pope for its recitation, and then only in private, but soon such permission was to be had of diocesan bishops, and in Spain even choral recitation was known. Thus it was Q.2 which had most frequent use, but both editions are the concern of this thesis. It may have been in Quignon's native Spain that his Breviary's decline began, for in Saragossa one Maundy Thursday, the people attending Mattins according to the Q.B. found the nocturns so short that they betook themselves in high dudgeon to the nearest abbey church in order to avail themselves of the fulness and richness of the old rite. Such passions has liturgical reform never ceased to excite ! Ultimately, Q.B. suffered from being too radical for its time, but its faithfulness to the Mediaeval Roman Breviary (M.R.B.) has often been overlooked. Its appeal, as the compiler himself said, was twofold; firstly to antiquity and authenticity, and so we find faithfully reproduced the recitation of the whole psalter each week, the reading of most of scripture each year, the incorporation of the O.T. Canticles at Lauds, collects and hymns from the existing Roman Breviary and such details as 'Laus tibi Domine ..' instead of Alleluia in Lent, and the retention of the old as opposed to the new Gallican version of the Venite. In support of this, J. Wickham-Legg, the foremost English Quignonian scholar, in the introduction to his edition of Q.2, 1908, declares "He (Quignon) has shown a wish to keep near to the old tradition whenever his scheme of reform would allow it." Quignon's second appeal was to simplicity, and he was radical in his disposal of antiphons, responsories and chapters, because he felt these interfered with psalmody and bible readings, the chief functions of the Office. He arranged for three psalms to be said at every Hour, and for longer passages of scripture from N.T. and O.T. books to be read in longer sections, uninterrupted by responds. Moreover, and perhaps this was what people found most difficult to accept, the number of feasts

and octaves, with their propers, was reduced, and the Offices of our Lady and of the Dead ceased to be a daily requirement. The resulting Order was something much starker than anyone was used to, entirely lacking in the ornamentation which had become characteristic of the late mediaeval Office. The aims of Quignon were really no different from those of the Mediaeval Roman Breviary: but it was their implementation which was so altered; clarity and simplicity took the place of complexity. The second variety of liturgical change was clearly at work.

In the meantime, the Council of Trent had failed to complete a revision of the old Breviary, unreformed since the mid-thirteenth century, and it was left to the Holy See to do this later. As the then Pope was Paul IV whom we have already met as Peter Carafa, it is hardly surprising that the Q.B. fell out of favour; and when at the hands of Pius V the revision was finally made, the Bull 'Quod a nobis' of 1568 proscribed the continued use of Q.B. Nevertheless, Q.B. found favour in Rouen and Bordeaux until the 1580s. But that was not the end of Q.B. altogether, because Quignon's ideas continued to affect liturgical thinking in time to come. His contribution to the formation of the Book of Common Prayer is acknowledged and it is my thesis that some of his insights and ideas have also been incorporated into the Liturgy of the Hours (L.H.) to which we now turn.

NOTE

The numeration of the Psalter in this Thesis is according to the Septuagint/Vulgate except in discussions of J.L.G. Office.

2. L.H. and Q.B. compared

The L.H. has a far less complicated history and one hopes a brighter future than Q.B. The history of the reform of the Office in recent time goes back to 1911 with the revision of Pius X (hereinafter R.P.X.) We shall see, too, that this revision has also left its impact on L.H. which has built on and extended some of its characteristics, for instance, the greater variety of O.T. canticles at Lauds. The R.P.X. made a particular point of ordering the whole psalter to be said throughout the week, and made revisions designed to further the continuous reading of scripture. These two provisions have an unmistakable ring of Quignon about them. More recently, Pope Pius XII initiated reforms from 1947 onwards, and in 1955 rubrics were simplified. It was in 1960 that Pope John XXIII realised that farther-reaching reforms in the whole liturgy were required, and in this he anticipated the overwhelming desire of the Second Vatican Council for a completely revised and renewed version of the Divine Office. The Apostolic Constitution, 'Sacrosanctum Concilium' was promulgated in 1963. When work on the Office began more than 80 scholars from the world over laboured for five years to produce a new rite which was vetted by the bishops at each stage. In 1971 the 'Prayer of the Church' the English interim version was published, a year before the 'Editio Typica'; and in 1974 the English language version of the Liturgy of the Hours was made available, known as 'the Divine Office'. The appearance of a Roman Breviary (and indeed, all the Liturgy) in the vernacular was one of the aspects of Vatican II which surprised the world, but the Apostolic Constitution, 'The Canticle of Praise' which prefaces the L.H. makes a vernacular version an essential requirement. It was an innovation unknown to Quignon, but not unknown to his times. The new Office quite firmly replaces the old except for those, we are told in the 'Canticle of Praise', who are too old to make the change, or are unable for other good reasons.

In the Preface to Q.1 the author notes three reasons for the recitation of the Office. He says firstly, it is the

priest's special task, and as others are called to the affairs of state and other weighty matters, the priest is called to recite the Office. Through this he increases his devotion and prays for others. Secondly through the Office he will grow in sanctity and be an example to others; and thirdly by constant reading and knowledge of scripture he will be able to build up others in sound doctrine, and denounce those in error, a tacit hint that may have some reference to the upheavals of the incipient Reformation.

The L.H. notes that the Office is binding on priests by law and on religious by vow, but that it should never be only a duty. It is something which will kindle devotion to such an extent that its users will readily feel drawn to its use for spiritual renewal and refreshment. Nor is its use limited to priests and religious but it is for all the people of God, laity and family groups to pray, because its use in group recitation will be a sign of the praying Church. The Apostolic Constitution, 'The Canticle of Praise', goes to great lengths to stress the importance of the Office as the prayer of the whole Church, and that when L.H. is prayed, Christ prays with it, Christ prays in the hearts of those who recite it, and through it is unfolded the whole Paschal mystery.

Both orders make something of the need for reform. Quignon lamented that, as we have seen already, the M.R.B. was so overloaded with accretion and complicated rules which, he says, 'take a lifetime to master', that priests had given up saying the Prayer. Something therefore was needed that was much simpler to use; and while Quignon says his Breviary will not be any shorter, it will be much more usefully arranged so that scripture will once more be read continuously and all the psalms will be said during the week without repetition. The L.H. endorses the need for continuous reading of Scripture for this itself is the basis of prayer, particularly the psalms, (One is reminded of Jerome's aphorism, 'Oratione lectio, lectioni succedat oratio'). An extra provision has been made, however, that the readings are harmonized with those set for the daily Eucharist, to produce a 'balanced diet' of scripture. In

response to requests of the Second Vatican Council the psalms have been arranged into a four-week cycle instead of being recited in a simple week. This is not merely a concession to the pressure of modern living, but an attempt to make the Prayer of the Church more meditative and less mechanical. It is also an open encouragement for the laity, the People of God, to offer the Prayer of the Church, where Quignon was content to leave the Office to the clergy alone while others busied themselves. Like Q.B., L.H. has adopted a three-psalm pattern standard to each Hour (except Compline) where the traditional scheme had five psalms at Lauds and Vespers apiece. Following Q.B., L.H. places the hymn at the beginning of each hour, but unlike Q.B. and following the traditional scheme, responsories and chapters are retained. The scripture reading at Mattins like Q.B. abandons short sections interrupted by responds and its aim is to have scripture read continuously, as well as a lesson from a spiritual writer, on a two-year cycle. In the event, only a conflated one-year cycle appeared. An innovation unique to L.H. is the provision of short intercessions in litany form each day at Morning and Evening Prayer (M.P. & E.P.), while the Preces found at Prime and at Lauds and Vespers in Lent and at certain other seasons have been abandoned. Both Q.B. and L.H. succeed in their attempt to fulfil the second of the two movements in liturgy by dispensing with accretion and simplifying rubrics, and both orders appeal to an Office which is effective as a spur to prayer, and to building up spiritually all those who use it; while L.H. in particular recognizes the need to provide a scheme of prayer compatible with the constraints and limitations that the world of today presents, without loss of devotion.

CHAPTER I

THE STRUCTURE OF THE OFFICE

=====

1. ORIGINS OF THE OFFICE

The origin of the structure of the whole Divine Office has long been a puzzle to scholars, although there is no shortage of theories. It is unlikely that a thoroughly satisfactory explanation will ever be found. The N.T. makes numerous references to corporate prayer and we know that there were set times of prayer in the Temple from reading the Acts of the Apostles. There is, however, a large gap between the devotional habits of the apostles and, say, those of the desert monks of St. Anthony in the fourth century, and an equally large gap between their respective theological climates, each with their own particular view of prayer and the purpose it fulfilled.

Dom Gregory Dix (The Shape of the Liturgy, 1945, Ch. 11) regarded the structure of the Office as we know it today as a product of the monastic movement which began at the end of the third century, and is doubtful of its having any recognizable antecedents in the Pre-Nicene Church. This is a view in some measure supported by a more recent scholar, P.F. Bradshaw. In his 'Daily Prayer in the Early Church' 1981, he tries to discover exactly what kind of prayer existed in the first three Christian centuries; and what he discovers bears very little relation to the Daily Office as we know it or would recognize as such today. He is not very enthusiastic for the view propounded by Dugmore ('The Influence of the Synagogue upon the Divine Office', 1944) that the origins of the Office can be traced back to Jewish worship of the N.T. period. He has, however, just a little sympathy for A. Schmemmann, whose 'Introduction to Liturgical Theology' 1960, Ch. 2, suggests that a liturgy of time was indeed necessary to the eschatological time-denying outlook of the early Church to provide a context in which the 'liturgy of non-time', that is, the Eucharist, could be set. All that we can safely conclude is that while the monastic elements of the Office can be traced back to the origins of the monastic movement, the so-called 'Cathedral Office' of Morning and Evening Prayer practised in the great basilicas of the empire, once the Christian faith became a

religio licita, is not very satisfactorily documented before the fourth century, though there can be no doubt that references to set times and forms of prayer abound in such writers as Origen, Tertullian, Clement of Alexandria, Cyprian and Hippolytus. Among other scholars mention must be made of Batiffol who ('History of the Roman Breviary', English edition 1912) takes the view that there are two halves to the Office, the Night and the Day. The Night Office, he says, grew from vigils, perhaps originally the Easter Vigil, and expanded into three separate Hours comprising Vespers, which always looks forward to the following day liturgically, Nocturns or Mattins, an Office predominantly of Bible reading at cock crow and Lauds, the Office which at sun-rise celebrated the hour of the resurrection. The Day Office comprised the lesser hours of Prime, Terce (9 a.m.) Sext at noon, and None (3 p.m.) and was the preserve of ascetics and monks, while Compline was originally not an Office at all but a bed-time devotion not even always said in choir. This is one scholar's theory and it is advanced purely to illustrate which Hours were said at what time of day. This pattern of eight Hours, once established, has remained with little alteration ever since. The order for Morning and Evening Prayer as drawn up by Cranmer in B.C.P. did away with the Day Hours (while incorporating elements of Prime into Morning Prayer) though there is evidence that those Hours continued to be said; and he combined the Night Hours in Batiffol's understanding into Morning and Evening Prayer. The L.H. has retained the more traditional pattern with the exception of Prime which has been abolished, at the same time making the whole order much shorter to recite and allowing for a much more meditative and prayerful approach.

The content of the Office always did and continues to consist of the recitation of the psalter, the reading of scripture and the saying of a collect and other prayers, while a hymn has been usual if not from the earliest times at least from considerable antiquity. Lauds and Vespers

have always been characterized by the Gospel Canticles, Benedictus and Magnificat respectively, and Mattins has until the publication of L.H. always been introduced by the Invitatory, Ps. 94. It is to Mattins that we now turn in some detail.

Traditionally Mattins is begun after the silent recitation of Our Father, Hail Mary and Apostles' Creed, with the usual opening responses. After the Invitatory Psalm with antiphon repeated between each stanza the hymn is sung, and then follow three nocturns each comprising three psalms or parts of psalm with antiphons, followed by three short readings introduced by a blessing and concluded with a responsory. On Sundays the Te Deum follows the last reading and the whole Office is concluded with the collect of the day, and the final responses: The Lord be with you Let us bless the Lord and the souls of the Faithful departed

We shall now examine the revisions and alterations to the traditional scheme found in the Quignonian Breviaries (Q.B.) and L.H.

I The Structure of the Office

2. Mattins - Office of Readings

In Q.B. Mattins begins with the Lord's Prayer, as indeed do all the Hours in Q.B. throughout the year, and is followed in Q.2. only by Ave Maria (which is standard to all the Hours in Q.2.) Next, in both orders, come Confession and Absolution, which is the only penitential act in Q.B. and appears neither in R.P.X. or L.H. at this point. R.P.X. has the penitence at Prime and L.H. prefers to place it at the beginning of Night Prayer (q.v.). The traditional opening responses for Mattins, V./: Domine labia mea aperies. R./: Et os meum annuntiabit laudem tuam follow in Q.1. and Q.2. and L.H. Latin version (L.H. L.V.). In the L.H. English Version however the words are translated, V./: O, Lord open our lips. R./: and we shall praise your Name. Q.B. following the traditional pattern, follows this with the usual responses for the other hours, V./: Deus in adiutorium meum intende. R./: Domine ad adiuvandum me festina, followed by Gloria Patri etc. concluded with Alleluia. Q.B. follows tradition by substituting Laus tibi Domine rex aeternae gloriae for the Alleluia in Lent, but where traditionally the opening responses and doxology are discontinued from Maundy Thursday to the end of Holy Saturday throughout the whole Office, they are retained in Q.B. L.H. has the same arrangement for the opening responses except that they are not used when the Invitatory is recited. Moreover, while L.H. omits the Alleluia during Lent the Laus tibi is not substituted and, like Q.B., the opening responses are retained from Maundy Thursday to Holy Saturday.

In Q.B. the Invitatory follows as in the traditional scheme. In Q.1. it is begun and ended only with an antiphon, whereas the traditional pattern, followed too by L.H. has been to repeat the antiphon after each stanza of the Invitatory Psalm. L.H. however omits the doxology. Quignon's treatment of the antiphon is understandable in the light of his approach to antiphons in general, and in the text used by the present writer (and the one favoured by

J. Wickham-Legg) there seems to be no provision for an Invitatory Antiphon for the ordinary time of the year. They are provided for Advent, Lent, Christmas to Epiphany, Eastertide and Ascensiontide, festivals and saints' days only. The traditional pattern is not only to have propers for the occasions mentioned above, but also one for each day of the week in the ordinary time of the year. L.H. has expanded the traditional scheme by providing one for each day of the first two weeks of the Four Week Psalter which is then repeated for the second two weeks. In addition, the seasons of the year have been given propers, bearing in mind that each season is divided in two (e.g. Eastertide I and Eastertide II) and is given a proper accordingly. The only exception for the Invitatory is in Lent when an alternative may be used throughout the first five weeks, but the original proper only is allowed in Holy Week.

The traditional Invitatory Psalm is 94 which is used in Q.B. and also in its own right in the Cursus * at Lauds on Tuesday. In L.H., Psalm 94 has no other place in the Four Week Psalter but three alternative psalms (which do recur in the psalter) are included for the sake of variety, a break with tradition. Those psalms are 23 (also at M.P. Tuesday Wk.1 *); 66 (M.P. Tuesday Wk.3 & E.P. Wednesday Wk.2) and 99 (M.P. Friday Wk.1 & 3). Should any of those be used as the Invitatory on the days that they fall in the cursus then Psalm 94 must be used in their place. This equally applies to Psalm 66 (E.P. Wednesday Wk.2) if it has been used as an Invitatory that day. After the Invitatory comes the hymn in all the Orders, followed by three psalms in Q.B., R.P.X. (3 loci * in L.H.). On Sundays in the traditional scheme there were three nocturns, i.e. of three psalms and readings each. Q.1. has no antiphons except the Invitatory and at memorials. Q.2 has one inclusive antiphon, said before the beginning of the first psalm and at the end of the last psalm in any given Hour. L.H. has antiphons proper to each locus, proper to the Hour, Season, or Feast. Up till now all the Orders have run very much in harmony, but from now on

* See List of Abbreviations, page (v)

differences of arrangement become more obvious. Q.1. places the second Our Father next, which is said silently in R.P.X. and is absent from both Q.2. and L.H.; which last prefers to assign it to M. and E.P. after the Intercessions. The Lord's Prayer is not said out loud at Vespers in Q.B. or R.P.X. Instead of the Lord's Prayer the L.H. has a short V./: and R./: to effect a transition between Psalmody and Readings.

In all the Orders the Readings follow. In Q.B. there are three extended ones as against the traditional three short ones on weekdays and nine on Sundays. Each is introduced by a blessing and concluded with a V./: and R./: L.H. has two readings only, but longer than the traditional ones; and if a Vigil is being celebrated then the Sunday Gospel amounts to a third reading. In Q.B. the first lesson is from the O.T., the second from the N.T., and a third either from the life of a Saint (on a Saint's Day) or from the N.T. on the ferial. The first reading in L.H. is either O.T. or N.T. depending on the season; the second from the Fathers or other spiritual writer, often intended as a commentary on the scripture reading, and both are concluded by a responsory. So L.H. follows the traditional scheme in having all the Biblical readings from the same book, but the Q.B. in having longer passages unbroken by responsories. Instead L.H. has the responsories at the end of each reading. After the readings in Q.B. comes Psalm 50, in the traditional way, in penitential seasons and in the ferial, but the Te Deum replaces it on Sundays and festivals: L.H. keeps the Te Deum here on Sundays outside Lent and on feasts following R.P.X., but unlike the traditional scheme L.H. does not have Psalm 50 here on the feria. A collect proper to the week or day, depending on the season and a blessing, showing it to be an Hour separate from Lauds follows in the traditional scheme, and L.H. keeps this pattern; but in Q.B. there is no final collect at Mattins because Quignon regards Lauds as a part of Mattins: 'Et non dicitur hymnus quia Laudes non hora diversa, sed pars matutini reputantur'. This being so the inclusion of the opening V./: and R./: with doxology at

at Lauds by Quignon seems unnecessary. Even so, his Mattins is not ended with a collect and blessing. L.H. it will be noted, has abandoned the title Mattins in the English Version and prefers "The Office of Readings". The explanation for this is as follows: Note 59 of the General Instruction to L.H. says "Excepting the cases just mentioned, the Office of Readings may be recited at any hour of the day, or even in the night hours of the preceding day after Vespers", thus enabling it to be free of a particularly morning association (Matutina = morning), in which case the Invitatory is, of course, omitted. The other titles of the Hours in L.H. retain their traditional Latin names in the Editio Typica, but the English language versions prefer the English titles Morning & Evening Prayer, used hereinafter when referring to L.H. only. These titles seem to owe something to the terminology of the B.C.P.

I The Structure of the Office

3. Lauds and Vespers

These two Hours have traditionally stood apart from Mattins and the Lesser Hours in the matter of their form and are almost identical to each other. They both begin in the traditional scheme with silent Pater and Ave followed by Deus in adiutorium meum intende Domine ad adiuvandam me festina, Gloria Patri, and Alleluia. Then follow at Lauds three psalms, an O.T. Canticle and one of the Laudes psalms, all with antiphons (a total of five loci).

A distinction must now be made between festal and ferial Lauds. At ferial Lauds the first psalm is always 50, except on Sundays when Lauds is always festal. At festal Lauds a suitable psalm of praise replaces Psalm 50. At Vespers on any day there follow five psalms - balancing the five loci of Lauds - as set in psalter for each day of the week, the traditional scheme being a weekly recitation of the psalter. In both Lauds and Vespers a capitulum or Short Reading follows the psalmody which is followed in turn by the metrical hymn. The hymn, however, is omitted at these Hours in Easter Week in favour of the Easter Gradual. The hymn is concluded with a versicle and response, after which the Gospel Canticle follows with antiphons. The Office then ends with a collect and the concluding responses: Dominus vobiscum Benedicamus Domino Fidelium Animae, Pater Noster (silent at Lauds) ending with Dominus det nobis suam pacem Divinum auxilium maneat semper nobiscum.

On ferials in Advent and Lent, Ember Days and Vigils however, the Preces are inserted between the collect and the concluding responses. These include the Kyrie and Pater noster said out loud, and some twenty suffrages emanating largely from the psalms, but also including intercessions for the Pope, the Bishop, the Monarch, the captives and suffering, the departed and absent brothers, ending with Domine exaudi orationem meam: et clamor meus ad te veniat. On Saints' Days and feasts, memorials of the Blessed Virgin

Mary and of All the Saints also come before the concluding responses. The Preces are identical at Lauds and Vespers and appear in a shortened form at all the Day Hours too, on the days appointed.

It is against this background that we may turn to the revisions of Quignon and L.H. It is worth noting in passing how the Preces mentioned above became the basis of the devotions following the second lessons at Morning and Evening Prayer in B.C.P. where they are shortened and appointed daily throughout the year without alteration or variation.

A glance at Table 1.B. will show that Quignon reduces his psalmody to a standard three psalms per Hour at Lauds and Vespers (as throughout his Order) following the traditional three psalms per Hour at the Lesser Hours. Closer study reveals how this arrangement was achieved at Lauds and Vespers. He removes the first locus of the traditional five, Psalm 50, which found its place at Prime on Fridays only, and the last locus which had always been a Laudes psalm. This leaves three psalms at Vespers, and two psalms at Lauds in the first two loci, and the O.T. Canticle in the third. This explains how the O.T. Canticle is found in the third and last locus in Q.B., where in the traditional scheme it was in the fourth and penultimate locus. The reason for this rearrangement is explained by Quignon's desire to do away with the repetition of psalms which he so roundly condemned. (See Figure 1.)

Fig.1. Arrangement of Lauds Psalms in Q.B.

M.R.B.:	Ps. 50 /	Ps. /	Ps. /	O.T. Canticle /	'Laudes' Ps.
Q.B.	-	Ps. /	Ps. /	O.T. Canticle	-

Secondly, Quignon places the hymn at Vespers at the beginning of the Hour immediately after the opening responses. He has no hymn at Lauds, but as we have seen, the Mattins hymn also precedes the psalmody. Once again Quignon follows the pattern of the Lesser Hours in his arrangement of hymns, in this case at Vespers, and we observe that it is the

pattern broadly followed by L.H. Crichton, 'Christian Celebration, The Prayer of the Church, 1976, P.64) does more than suggest that L.H. has been influenced by the structure of Q.B. when he says, "All these changes (i.e. three psalm loci and the position of the hymn at Lauds and Vespers) represent innovations that cannot be traced back further than the sixteenth century".

In other aspects, too, Lauds and Vespers in Q.B. will be seen from studying Table 1.B. to share a very similar structure. One exception is the hymn absent from Lauds. This is because he felt that the Mattins hymn was sufficient, for as we have seen, he regarded Lauds as integral with Mattins. More will be said about this in Chapter II. Other exceptions include the arrangement of the psalmody, Lauds having an O.T. Canticle in the third locus, Vespers a third psalm. M. & E.P. in L.H., however, share a structure that is almost identical, and includes the hymn traditional at M.P. but in the 'Quignonian' position. The only exception here is in the arrangement of the psalmody which in M.P. includes the O.T. Canticle in the second locus and at E.P. an N.T. Canticle (not from the Gospels) in the third locus.

We have seen how Quignon placed his O.T. Canticle at Lauds in the third locus, and we observe that in L.H. this Canticle comes in the second locus. This is probably in order to break up the psalmody by variation with material from another part of the O.T. The N.T. Canticle is, of course, an innovation entirely characteristic of L.H. yet a logical expansion of the principle of the O.T. Canticle. This falls in the third locus at E.P. probably to show that the writings of the N.T. fulfil the hopes and prophecies articulated previously in the O.T. writings, i.e. the psalmody, so preserving a kind of chronological sequence in the Office. Appropriately enough, these remarks bring us more directly to the question of scripture reading.

One of the chief differences between Q.B. and L.H. lies in the way these orders use Scripture. Quignon's aim was to have scripture read all through as far as possible during the year, so he concentrated his scripture reading solidly at Mattins, while L.H. retains the traditional capitula called in English Version (E.V.) 'scripture readings' at all the Hours except the Office of Readings. The Compilers while ensuring that L.H. provided continual reading of scripture in that Office felt that the inclusion of the 'capitula' provided a point of reflection with a particular emphasis more obvious in a short than a longer reading (General Instruction (G.I.) Note 45) so using scripture in two ways. L.H. also provides a greater variety of capitula during the Day Hours than before. The short responsories following the capitula, again removed from Q.B. as 'clutter' that impeded psalmody and scripture reading, are retained in L.H. as helping to give expression to the thoughts provoked in 'scripture reading'.

The traditional Gospel Canticles the Benedictus at Lauds and the Magnificat at Vespers have remained unchanged in Q.B., R.P.X. and L.H., the first without, the latter two with antiphons.

So we pass on to the third major difference between the traditional and modern orders, 'Intercessions' inserted after the Gospel Canticle at both Hours in L.H. which found no place in Q.B. These take the form of a short Litany of five suffrages at M.P. and six at E.P. with a response made by the people. Though greatly shortened and simplified and with an unchanging response these prayers could well be described as the descendants of the Preces found at Lauds and Vespers in the traditional scheme on Wednesdays and Fridays at certain times of the year. In L.H. these are largely based on scripture and include biddings, as in the traditional Preces, for the sick and departed at E.P. and also for the Pope and the bishop of the diocese. They depart from tradition in two other respects; they are proper to each Hour and to each day of the Four Week Psalter with Propers also for Seasons and Feasts, and Commons. These morning prayers are described as 'Invocations of Praise' in 'A Shorter

M. & E.P.' (1983 p.x) while the Introduction to Prayer of the Church (P.C.) (pp xxiv & xxv) under the heading 'Prayers' offers fuller comment. Quoting scriptural authority for the prayer of petition (I Tim. 2: 1 - 4) it states, 'In the new Breviary the intercessory aspect is prominent in the Prayers at Evening Prayer. In the Morning Prayer the prayers emphasize the consecration of the day and its work to God', and adds perhaps a little incongruously in view of what has been said above, 'formerly an aspect of Prime'. It is, of course true that there were also Preces said daily at Prime, unchanging throughout the year, and it could be argued that Prime having been abolished, the principle has been absorbed into M.P. and indeed extended to E.P. but such a view seems to overlook the existence and function of the Preces at Lauds and Vespers in the traditional scheme. At the same time one cannot help feeling that the principle of a short twice-daily Litany and to some extent its actual form, does owe something to Cranmer's arrangement of a short unchanging twice-daily Litany in B.C.P. This becomes more apparent when the shape of the Intercessions in L.H. is studied more closely. At each Hour's Intercessions the versicles nearly always divide into two parts, the former often a statement about the nature of Christ's saving work, the latter a petition arising from what has been articulated in the former. It is permitted to omit the repeating response and make the second part of the versicle the people's response, giving the whole arrangement a shape even more akin to that of the B.C.P., although in that order the versicles are all petitionary. A few examples from L.H. should suffice to illustrate the arrangement:

Thursday M.P. Wk.4, second versicle and response:

V./: 'Christ greeted us with good news' (information)
 'May the World hear it through us and find hope'.
 (petition)

R./: 'Hallowed be your name'.

On the other hand, from Saturday Wk.4 M.P. there is no 'Information', only a double Petition:

V./: 'Father may your spirit lead us forward out of solitude' (petition)
 'May he lead us to open the eyes of the blind to proclaim the Word of Light, to reap together the harvest of life' (petition)

R./: 'Father send us your Spirit.'

The shape changes again in the Commons of the Apostles and One Martyr, and other places too, where the petitionary response more resembles an acclamation, e.g. from M.P. Common of Apostles:

V./: 'For your holy Church, built on the Apostles to make us all one body' (bidding)

R./: 'Lord, the Apostles sing your praises' (acclamation)

On Fridays there are references to the Passion of Christ, e.g. M.P. Week 2:

V./: 'As Jesus died on the Cross blood and water flowed from his side; as we share in the Eucharist, pour out your spirit upon us.'

R./: 'Father, in your will is our peace'.

On Sundays there are references to the Resurrection, e.g. Wk. 3:

V./: 'Through the resurrection of your Son the world is filled with light. Through your gift of the spirit may your light shine out in the Church.'

R./: 'Lord, send us the light of your spirit.'

At E.P. the emphasis is partly retrospective of the day and usually includes a prayer for those in affliction, e.g. Tuesday Wk. 4:

V./: 'Come to the lonely, the unloved and those without friends: show them your love and help them to care for their brothers and sisters'.

R./: 'Stay with us, Lord, on our journey.'

and the last suffrage is always an appeal for the departed, e.g. Wednesday Wk. 4:

V./: 'Father, give a place of life and rest to those who have died in your peace: may we share with them in the glory of Jesus Christ.'

R./: 'Lord, in your mercy, hear our prayer'.

The Intercessions in L.H. then lead into the Lord's Prayer, always said out loud in a communal celebration, which should be introduced by a bidding, such as "Let us pray, as our Saviour taught us ..." both at M. & E.P. These occasions, combined with the Lord's Prayer said at Mass each day are in response to the injunction of the General Instruction to L.H. p. 195 to say the Lord's Prayer three times per day following the ancient authority of the Didache. In Q.1. the Lord's Prayer was said neither at Lauds nor Vespers, but at Mattins twice, once at the very beginning and again after the Psalms. In Q.2. every hour was begun with the Lord's Prayer and the Hail Mary before the standard opening versicle and response and doxology. L.H. seems to maintain the balance found in the traditional scheme by its vocal recitation at M. & E.P. without the complication that is found in Q.2. or the silent recitations found in R.P.X.

In L.H. the collect, or 'Concluding Prayer' follows the Lord's Prayer without further bidding, that for the Lord's Prayer being sufficient, but in QB it follows the Gospel Canticle and is introduced with the bidding:

V./: 'Domine exaudi orationem meam.'

R./: 'Et clamor meus ad te veniat.'

In L.H. each Office is concluded with a blessing and dismissal if the celebration is communal, or similar suitable conclusion if it is private, in either case less prolonged than in the traditional scheme, and omitting the Fidelium Animae, which is replaced by the appropriate suffrage at E.P. Intercessions.

The conclusions of Q.B. Lauds and Vespers are identical but while omitting 'Dominus det ... and 'Divinum auxilium' from the traditional scheme (which it otherwise follows) are still more prolonged than those of L.H. The Q.B. conclusion comprises a prayer for the day, and memorials of the B.V.M. and the Saints, the arrangement of which is as follows:

Antiphon of B.V.M.

V./: & R./:

'Oremus'

Collect of B.V.M.

Antiphon of Apostles and All the Saints

V./: & R./:

'Oremus'

Collect of Apostles

Collect of All the Saints

V./: Benedicamus Domino

R./: Deo Gratias

V./: Fidelium animae per misericordiam

Dei requiescant in pace

R./: Amen

It is worth noting that apart from the Invitatory Antiphon, the antiphons above are the only such usages to be found in Q.1. It may be objected that of all mediaeval liturgical practices memorials were perhaps the most expendable, but it must be borne in mind that this was the method adopted by Quignon in place of much less necessary ones, the Office of Our Lady which in the M.R.B. was a separate Office that paralleled all the Hours throughout the day, while the Commendation of the Departed at these, and indeed all the Hours, took the place of the similarly recited Office of the Dead. L.H. has simplified all this again by including supplications to the Saints and for the Departed in the Intercessions at E.P. mentioned above, although it does provide Common and Proper Offices for the B.V.M. on her feast days, and an Office for the Dead for use on All Souls Day or at a funeral.

I The Structure of the Office

4. Antiphony

A final word about antiphons may be appropriate here. L.H. has retained antiphons according to tradition and each psalm in the four-week psalter is preceded by an antiphon, which may also be repeated afterwards. The antiphons for the Benedictus and Magnificat tend to be longer according to Gallican and Spanish traditions, while those for the psalms are shorter following the Roman tradition. All

antiphons vary with the season or festival in order to bring out the thought appropriate to the occasion, and the Great 'O' Antiphons are retained for the Magnificat in the days leading up to Christmas.

There are also provided with each psalm an English title which sums up the meaning which may also be used as an antiphon, and a sentence from scripture or the Fathers. In L.H. E.V. there are no Latin titles except Nunc Dimittis at Night Prayer. A volume of psalm prayers is also available for saying after each psalm but these sentences are also intended as an aid to prayer, that being as an important aspect of psalmody as the initial praise.

There is one example in the use of antiphons in L.H. which extends the traditional arrangement: that of a single inclusive antiphon said at the beginning of a group of psalms and then repeated only at the end of the whole group. While in 4 Week Psalter antiphons are proper to each psalm at Prayer During the Day (hereinafter D.D.) the inclusive antiphon is found at these Hours on Festivals and at the Seasons, following the pattern of antiphony in the traditional scheme at these Hours throughout the year. It is this kind of antiphony too that is found in Q.2. at all Hours. The psalm antiphons in L.H. may instead be repeated between each stanza in the manner of the Invitatory (q.v.).

I The Structure of the Office

5. Prime and the Lesser Hours

Before examining the Lesser Hours a word about Prime is in order. Prime was a latecomer to the scheme of the Divine Office, and according to John Cassian, it was introduced at Bethlehem to keep the monks from going back to bed between Lauds (which is the true first Hour) and Terce, the first of the Lesser Hours. In L.H. Prime has been abolished so that there are only seven Hours to be said in all, thus conforming to the psalmist's call (Ps. 118, v. 164) 'Seven times a day I praise you for your just decrees'. The

abolition of Prime, however, can hardly have been made to conform to one verse in the psalms, indeed, 'seven' in this context simply means 'all day' or 'without ceasing'. No, the point of the rearrangement is surely to give full prominence to Lauds at the first Hour of the day, recited at daybreak in antiquity. With the passing of Prime, its psalms have been absorbed into the other Hours (see Ch. III) and its hymn, 'Iam lucis orto sidere' has been allotted to M.P. Wednesday Wk2, while its collect (unchanging throughout the year) has also been allotted to M.P. Monday Wk2 in E.V.

The Creed, which was a feature of Prime (Athanasian on Sundays, Apostle's Creed on weekdays) in the traditional scheme and in Q.B., adopted also by Cranmer at Morning Prayer, has vanished from L.H. It seems that the Nicene Creed at Sunday Mass is the only occasion where the Creed is used liturgically in the whole revised Roman Rite. The Preces said daily at Prime, of which the Creed was a part, and their contribution to intercessory material at M. & E.P. have been mentioned above. They comprised Kyrie, Pater Noster, Credo, some twenty suffrages (eight only on Sundays) mainly verses from Ps. 50, the Deus in adiutorium meum, opening verses of Ps. 103, the Trisagion, Confession and Absolution, followed by collect and memorials and concluded with a lectio brevis and blessing. As mentioned above, penitence in L.H. finds its place only at Night Prayer.

Turning to the other Lesser Hours, or as they are called in L.H. 'Prayer During the Day' (D.D.) they all traditionally share an identical pattern and, apart from the Creed and Preces, closely resemble the pattern of Prime too. L.H. follows the traditional structure, and so Q.B., very closely indeed in these Hours, with opening responses followed by hymn, three psalms, capitulum, responsory collect and blessing. Q.B. of course has no capitulum or responsory. L.H. diverges from its predecessors only in its shortened concluding responses, which is a standard feature at all Hours in L.H. It abandons 'The Lord be with you, etc.' before 'Let us pray' and again after the collect.

The 'Domine exaudi, etc.' of Q.B. makes a more appropriate introduction to a collect but L.H. does not take it up: instead, the collect is introduced with 'Let us pray'. Afterwards, L.H. retains 'Benedicamus Domino, etc.' but abandons the 'Fidelium Animae etc.' for reasons given above.

The arrangement of Prayer D.D. in L.H. has been tailored to pastoral need. Traditionally the Day Hours were recited to mark the Hours of The Lord's Passion, and Ch. 5 of the General Instruction to L.H. reasserts the importance of these hours, especially for those who normally say the Office in choir, i.e. Religious, and those who are in retreat. G.I. Note 78 says that Prayer D.D. "is drawn up to meet the needs of both those who say only one hour and of those who must or wish to celebrate all three hours." For those who say one Hour during the day the 'current psalter' is used, i.e. that is proper for each day of the four week psalter. For those who say all three Hours, the 'current psalter' is used at Midday Prayer, while the 'complementary Psalter' is used at 'Prayer Before Noon' and 'Prayer After Noon'. More will be said about the content of the current psalter and the complementary psalter in the appropriate section (Chapter III, The Psalter (5) Prayer during the Day), but suffice it to say that the complementary psalter is unchanging from day to day throughout the year. If only one Hour during the day is said but not at midday, G.I. Note 80 states that the current psalmody is used but the hymn, reading and concluding prayer should be that proper to the hour of the day at which the Office is being said. This is because the tradition of the celebration of the Hours of Christ's Passion has been continued and the material of the Office has been constructed to take account of this. Thus it will be seen by this arrangement absolute flexibility has been achieved to take account of pastoral need, while retaining all the Day Hours, a considerably subtler arrangement than that found in the traditional scheme, Q.B., or indeed in any other existing Office.

I The Structure of the Office

6. Compline/Night Prayer

Of the Lesser Hours, Compline has a character of its own, preparing the worshipper for sleep and also death. In the traditional scheme it began with a short reading, the same nightly, viz. I Peter 5: 8 - 9, followed by Deus aduitorium meum intende Pater, Confession and Absolution then three psalms, originally Ps. 4, 90 and 133, though both Q.B. and R.P.X. offer different ones for each night of the week, while L.H. offers only one per night in the interests of brevity; two short ones on Saturdays and Wednesdays (See also Ch. III). The Hymn in the traditional scheme (Te Lucis, nightly) comes after the psalmody, before in Q.B. and L.H. as we have come to expect. The capitulum follows, traditionally Jer. 14: 9 each night, while L.H. offers a different one for each night, incorporating Jer. 14: 9 on Fridays and I Peter 5: 8 - 9 on Tuesdays. The traditional Compline responsory (Into your hands, O Lord, I commend my spirit, etc.) follows the capitulum in R.P.X. and L.H. each night, and the traditional Nunc Dimittis antiphon with that canticle, likewise. Q.B. of course omits the capitulum and the responsory. The collect comes next in all the orders concerned, the traditional one in R.P.X. and Q.B. which in L.H. is offered in translation in E.V. only for feast days, other collects suitable to the Hour being provided for each night of the week. R.P.X. ends with Dominus vobiscum Benedicamus Domino as in the Lesser Hours but omits Fidelium Animae .. and the traditional Compline blessing; but after the Antiphon, responsory and collect of the Virgin, concludes with Divinum auxilium ... and the ninth silent Pater, Ave and Credo of the day! Q.B. ends Compline after the antiphon and collect of the Virgin with the traditional Compline blessing, while L.H. omitting Fidelium Animae, as we would expect, has the traditional blessing after the collect but before the final Anthem of the Virgin, of which Salve Regina is one of several options (including some in Latin, the only Latin texts to appear in L.H. E.V.). There

is no responsory or collect of the Virgin in L.H.

The greatest differences between L.H. and Q.B. at Compline are as follows. L.H. has abandoned the penitential opening response which Q.B. has before the standard opening responses, preferring a specific act of penitence before the hymn. We have seen that the main penitential act in the traditional scheme is at Prime, although there is provision also at the beginning of Compline, too, and in Q.B. it was at the beginning of Mattins, probably to make it the first spiritual act of the day. L.H. evidently prefers the penitence to take place when events are still fresh in the worshipper's mind at the close of the day to make self-examination easier.

The second major divergence is in the pattern of psalmody and here the rule of three psalms or loci per Hour in L.H. breaks down as mentioned above. Q.B. uses the traditional three on Sundays, providing others for the rest of the week. The traditional three may be used through the week in L.H. if it is required to be said by heart which is permissible according to G.I. Note 88.

L.H. Night Prayer, therefore, is rather briefer than its predecessors, which is in accordance with its aims, yet offering greater flexibility of usage and a wider range of psalmody, hymnody and scripture reading. While the responsory, Nunc Dimittis and antiphon and the position of the penitential section owe nearly everything to the traditional scheme, the position of the hymn seems to follow Quignon, and jars, according to Crichton (C.C.P.C. p. 72) with the penitential opening. Likewise, he regards the removal of the traditional opening reading that prepared the worshipper for penitence as a loss.

TABLE 1 STRUCTURAL COMPARISONS OF THE OFFICE

1A	<u>Mattins in Q.B. and L.H. and the Invitatory</u>	
	Q.B.	L.H.
	Pater Noster	-
	Ave Maria (Q.2)	-
	Confiteor	-
	Absolutio	-
	V./ <u>Domine labia mea aperies</u>	0 Lord open our lips
	R./ <u>Et os meum annuntiabit</u>	<u>And we shall praise</u>
	<u>laudem tuam</u>	<u>your Name</u>
	V./ Deus in adiutorium meum intende	-
	R./ Domine ad adiuvandum meum festina	-
	Gloria Patri etc.	-
	Alleluia	-
	<u>Invitatorium</u>	<u>Invitatory</u>
	Psalm with antiphon at beginning and end only	Psalm, antiphon after each stanza
	<u>Hymnus</u>	<u>Hymn</u>
	3 Psalmi (inclusive antiphon Q.2)	3 <u>loci</u> with antiphons
	Pater Noster etc.) omitted	-
	V./ Et ne nos etc.) in Q.2	-
	R./ Sed libera nos)	-
	V./ Iube Domine benedicere	-
	Benedictio: Deus	-
	R./ Amen	-
	-	Proper V./ & R./
	<u>Old Testament Reading</u>	<u>Scripture Reading</u>
	at end: V./ Tu autem domine miserere nostri	-
	R./ Deo Gratias	-
	V./ Iube domine benedicere	-
	Benedictio:	ending with
	R./ Amen	Proper Responsory
	New Testament Reading	Reading from a spiritual author
	at end: V./ As above	ending with
	R./ As above	Proper Responsory
	-	
	Reading from N.T. or on a Saint's Day from the Life of the Saint	-
	(Preceded by Benedictio and concluded with V./ & R./ as above)	-
	<u>Te Deum (festal)</u>	<u>Te Deum (Sundays only)</u>
	Ps. 50 (ferial)	(except in Lent)
	-	Concluding Prayer
	-	Blessing

TABLE 1 STRUCTURAL COMPARISONS OF THE OFFICE

1B Lauds and Vespers in Q.B. and L.H.

Q.B.		L.H.	
V./	Deus in adiutorium meum intende	V./	O God come to our aid
R./	Domine ad adiuvandum me festina	R./	O Lord make haste to help us
	Gloria Patri etc.		Glory be to the Father etc.
	Alleluia		Alleluia
<u>HYMNUS</u>		(Vespers only)	
<u>PSALMODY</u>		<u>HYMN</u>	
<u>Lauds</u>		<u>PSALMODY</u>	
	<u>Vespers</u>	<u>Morning Prayer</u>	<u>Evening Prayer</u>
Psalm	Psalm	Psalm	Psalm
Psalm	Psalm	O.T. Canticle	Psalm
O.T. Canticle	Psalm	Psalm	N.T. Canticle
	all <u>without</u> antiphons		all with antiphons
	-		Short SCRIPTURE READING
	-		Short RESPONSORY
<u>BENEDICTUS</u>		<u>BENEDICTUS</u>	
	-	INTERCESSIONS	
	-	OUR FATHER etc.	
V./	Domine exaudi orationem meam		-
R./	Et clamor meus ad te veniat		-
	<u>ORATIO</u>		<u>CONCLUDING PRAYER</u>
	Memorials of BVM and Saints		Blessing
V./	Benedicamus Domino		
R./	Deo Gratias		
V./	Fidelium Animae per misericordiam dei requiescant in pace		
R./	Amen		

TABLE 1 STRUCTURAL COMPARISONS OF THE OFFICE1C The Lesser Hours

Q.1	L.H.
V./ Deus in adiutorium meum intende	V./ O God come to our aid
R./ Domine ad iuvandum me festina	R./ O Lord make haste to help us
Gloria Patri etc. Alleluia	Glory be etc. Alleluia
Hymnus	Hymn
3 Psalms	Psalms, 3 loci
(PRIME (Athanasian Creed, Sundays)	Short Scripture Reading
(ONLY (Apostle's Creed, weekdays)	Short V./ & R./
with no counterpart in L.H.	
V./ Domine exaudi orationem meam	-
R./ Et clamor meus ad te veniat 'Oremus'	-
Collect	'Let us pray'
V./ Benedicamus Domino	'Concluding prayer'
R./ Deo gratias	V./ Let us Praise the Lord
V./ Fidelium Animaee etc.	R./ Thanks be to God
R./ Amen	-

TABLE 1. STRUCTURAL COMPARISONS OF THE OFFICE1D Compline/Night Prayer

Q.B.	L.H.
V./ Converte nos Deus salutaris noster	
R./ Et Averte iram tuam a nobis	
V./ Deus in adiutorium meum intende	V./ O God come to our aid
R./ Domine ad iuvandum me festina	R./ O Lord make haste to help us
Gloria Patri etc. Alleluia	Glory be ... Alleluia
Hymn	Hymn
-	Examination of conscience
	Confession and Absolution (if a communal celebration)
3 Psalms	<u>either</u> <u>or</u>
(proper to each day)	the 3 traditional Psalms set for Sun. I & II
-	1 (or 2 short) Pss proper to each day
-	Scripture Reading
	Short Responsory
Nunc Dimittis	Nunc Dimittis with Ant.
Standard ending with Collect as per Lesser Hours	Collect
Salve Regina V./ & R./ Collect of B.V.M.	*Blessing
Blessing	*Final Anthem to B.V.M.

* Note transposition of Anthem to B.V.M. and Blessing

CHAPTER II

THE HYMNS
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II Hymns in the Office

1. Introductory Remarks

Hymns were not originally liturgical items at all. They were first composed by such Fathers as Synesius, Gregory of Nazianzen and Ambrose as doctrinal counterblasts to heresy which would easily be assimilated by the common mind. Inevitably, the finer specimens crept into the liturgy as time went by and when the heretics in their turn tried to use the same weapon to further their aims they were banned altogether from liturgical use. It is true that Ambrose, perhaps the greatest of the ancient hymnographers and one whose work found its way into the Divine Office more frequently than anyone else's, wrote verses for the Hours of the Day, to enable the ordinary people to say their daily prayers without attending the Office in Church. By the sixth century, however, hymns were beginning to come into the liturgy once again, and found especial favour in Gaul, but opposition to hymnody in the Office continued, usually on the grounds that it was not strictly biblical and so unworthy of divine worship. Nevertheless, the secular office gradually imported the scheme of hymns from the monastic office until they were accepted as an essential part of daily worship, although Rome held out against them until the late twelfth century. Even Crichton writing in 1976 (C.C.P.C. p. 64) can declare hymns 'A non-Roman tradition'.

Coming to the present day, the Constitution on the Sacred Liturgy has this to say about hymnody in the Divine Office (Sacrosanctum Concilium, para. 93) "To whatever extent seems desirable, the hymns are to be restored to their original form, and whatever smacks of mythology or ill accords with Christian piety is to be removed or changed. Also, as occasion arises, let other selections from the treasury of hymns be incorporated." (The Documents of Vatican II Ed. W.M. Abbott, S.J. 1966). From this paragraph it is evident that the Fathers of the Second Vatican Council had every intention of maintaining hymnody in the

new Office, while ensuring that it should be purged of error and unhelpful material. It is also worth noting that latitude in choice of material was envisaged, and this is evident in L.H., particularly in E.V. Paragraph 38 of the same document puts this more forcibly as follows, "Provided that the substantial unity of the Roman rite is maintained, the revision of liturgical books should allow for legitimate variations and adaptations to different groups, regions and peoples, especially in mission lands. Where opportune, the same rule applies to the structuring of rites and the devising of rubrics." This is, indeed, a carte blanche in the case of hymns for incorporating distinctively national material within the 'unity ... of the rite'.

A document previously referred to 'The Prayer of the Church' (the interim rite of L.H., 1971) takes up the spirit of Sacrosanctum Concilium by offering some radical departures from traditional Office hymns. Some of these are in reality Biblical canticles with a recurring response, while others are recommended for sung rather than said recitation in an index on p p. 647-8 in that volume. This index, apart from referring the reader to a modern hymn book, "New Hymns for all Seasons" (ed. James Quinn, S.J., 1969) also suggests items from such unexpected sources as the B.B.C. Hymn Book, Songs of Praise and English Hymnal, the last two being products of Anglican compilers. English Hymnal is particularly recommended for its English translations of the traditional Office Hymns of the Roman Breviary. Incidentally, a number of these appeared in an earlier Anglican publication, Hymns Ancient and Modern.

A third important document awaits our attention before concluding our introductory remarks. The General Instruction of the L.H. Chapter X offers several explanations for the necessity of including hymnody in the Office at all. It begins by stating that hymns have been used "from very early times". Though how early is debatable, the point at issue is that there is ample precedent for them in the Office.

(For purposes of discussion, the present writer regards the Phos Hilaron as a canticle rather than a metrical hymn, although it has become that in modern hymnals. The Keble translation of it, however, in the B.B.C. Hymn Book is recommended as a metrical hymn for Night Prayer in P.C. but in L.H. E.V. it occurs only at E.P. I of Sundays Wk 1 & 3, and in the Stanbrook Abbey version.) Moreover, in the same Chapter the G.I. asserts that "the hymns are the principal poetic part (of the Office) composed by the Church". The suggestion is that while the Psalms are the poetry of the O.T. Church, the hymns are the poetry of the N.T. Church, which is a remarkable change of outlook from the mediaeval one ! Moreover, to continue, hymns "point more immediately than the other parts of the Office to the individual characteristics of the Hours or of each Feast," and this helps "to move the people and draw them into the celebration." (N. 173, G.I.) This point is a very pertinent one, it seems, because although the psalms make frequent reference to night and morning, and as we shall see, have often been arranged in the Cursus with that in mind, it is true to say that the hymns often refer to the time of day with finer accuracy, especially on Fridays when the Hours of the Crucifixion can be recalled. Secondly, this note gives us a clue to the reason for placing the hymn at the beginning of the Hour, 'to draw the people into the celebration'. So hymnody though historically long resisted by the Roman Office is now seen to play an important part in it, provided that the material is of a suitable nature and purged of error. Quignon in the preface to his first Breviary made a similar claim.

The G.I. goes on to explain the fortnightly cycle of hymns in L.H. for each Hour and in the case of the Office of Readings (N. 176) points out the arrangement of hymns to suit an early or late celebration in the day. We shall see that in the L.H. E.V. this option has not been taken up. N. 178 picks up paragraph 38 of the Constitution on the Sacred Liturgy (op. cit. p. 151) by reiterating the freedom of

Episcopal Conferences to adapt and even furnish new material with the usual proviso that it is suitable to the hour or the occasion. The note concludes by saying that material unworthy of the liturgy and lacking in artistic value should be avoided. Time will tell how successful the compilers of the E.V. have been.

We may now pass on to the hymnody of the Quignonian Breviary.

II Hymns -

2. The Quignonian Arrangement

J. Wickham-Legg (Introduction, 'The Second Recension of the Quignon Breviary') summarizing the Quignonian approach to the hymns, says that in a large measure the mediaeval scheme was taken over with little change, but changes there were. First of all, Quignon gives a standard position to the hymns immediately after the introductory responses to the Hours (after the Invitatory at Mattins) as found in the Lesser Hours of the traditional scheme. In Q.B., as we have already observed, there was no hymn at Lauds, as that for Mattins sufficed. A direct consequence of this was to give some traditional Lauds hymns to Mattins in Q.B. at certain times of the year especially Advent, Christmas and Easter (See Table 2.f.) Quignon had no use for the 'Novi Hymni Ecclesiastici' of Ferreri, preferring the more traditional material, but could be accused of being untrue to his appeal to antiquity in the design of his Order by retaining hymns at all for the reasons we have given above, and in the choice of individual hymns for given Hours.

The other major change in Quignon's Office is the abandoning of hymns proper to each day of the week at Mattins, Lauds and Vespers, so that between Epiphany and Lent, and Pentecost and Advent, there is no variation in the hymns from day to day, from week to week, except on feast days. This all conforms to his pursuit of simplicity. In Q.2. we see a slight easing of the paucity of hymnody between Septuagesima and Ash Wednesday where he creates an additional season and supplies hymns accordingly. Moreover, with the increase of Octaves in Q.2. the hymns for major Saints' Days throughout the Calendar make for greater variety of hymnody than in Q.1., and reduce the number of days when the ferial hymns are sung. The final difference between Q.1. and 2. lies in the arrangement of the Lenten hymns. In the former, 'Audi benigne conditor', sung at Mattins, is put

at Vespers in Q.2., displacing 'Aures ad nostras deitatis', while 'Ex more docti mystico' comes in at Mattins, which follows the mediaeval scheme more closely. The hymns at the Lesser Hours and Compline were taken over intact from the M.R.B. and remain unchanged in Q.2. Later on we shall consider the similarities between Quignon's arrangement and L.H. but before we do so we must examine the revision of the Breviary of Pius X of 1911, the immediate predecessor of L.H. and therefore a part of the developing tradition.

II Hymns .

3. The Revision of Pius X

The Revision of Pius X of 1911 (R.P.X) was very much in line with former revisions to the Office (excluding of course, Quignon's radical proposals), in other words it was a conservative one. In the matter of hymns, as in other aspects, the mediaeval scheme underlies the revision. For example, the hymns proper to each day of the week at Mattins, Lauds and Vespers outside the Seasons of the year are retained. The traditional position of the hymns at these Hours, after the psalmody at Mattins and after the responsory following the capitulum at the other two hours is also followed. We notice also that the principle of a Lauds hymn (abandoned by Quignon) is retained. The hymns at the Lesser Hours and Compline are unchanged from the mediaeval and subsequent schemes. During the seasons of the year, the seasonal hymn for each of the three major offices does not change from day to day throughout the week in the mediaeval scheme or in Q.1. or 2., nor does it change in R.P.X. The main differences between R.P.X. and the M.R.B. seem to be in the choice of certain individual hymns at certain times, e.g. Lauds in Advent: 'En clara vox redarguit' instead of 'Vox clara ecce intonat'; and an alternative hymn for Sunday Lauds is offered; between Epiphany and Quinquagesima, and from 28th September to 26th November 'Aeterne rerum conditor' (the traditional hymn) is set but from Pentecost to 28th September, 'Ecce iam noctis tenuatur' is brought in. We shall return to R.P.X. presently but not before we have given some account of the arrangement found in L.H.

II Hymns -4. The Liturgy of the Hours LV and EV compared

The first discovery in a study of the hymns in L.H. is that the English Version (E.V.) departs considerably from the plan of the Latin Version (L.V.) or Editio Typica which is in accordance with the G.I. quoted above. First of all the L.H. L.V. system will be explained then comparisons made with L.H. E.V.

In many respects the arrangement of the hymns in both versions follows the traditional pattern, but it has been expanded. Instead of a weekly cycle of hymns for the three major Offices during Ordinary Time a fortnightly cycle is employed to run twice within the 4 Week Psalter, so hymns for Week 1 are repeated in Week 3, those for Week 2, in Week 4. During the Seasons of the Year hymns at these hours follow the scheme of M.R.B. and R.P.X. by having a hymn proper to each hour throughout the season, rather than proper to each day of the week. In some seasons, however, L.V. does not always use the traditional choice of hymns of M.R.B. and R.P.X. The scheme for prayer During the Day is rather different from traditional schemes - and Q.B. - in that Prime has been abolished, though the traditional Prime hymn appears at M.P. Thursdays, Weeks 2 and 4 in L.V. and in E.V. in translation at M.P. Wednesdays, Weeks 2 and 4. L.V. retains the traditional hymns for the Lesser Hours throughout the year, though an alternative is provided, a novel feature, in the seasons Advent II, Lent, Passiontide, the Triduum (where Offices are not omitted) and Eastertide I and II. An additional novelty is the provision of hymns at all in the Triduum and in the Easter Octave which were absent in the traditional scheme at all hours during those days and replaced by the Easter Gradual in Easter Octave at Lauds and Vespers. Quignon puts in the hymns from Easter Day onwards, foreshadowing L.H. and, perhaps surprisingly, retains the Easter Gradual placing it before the collect. L.H. also retains the Easter Gradual in the Easter Octave

at M. & E.P. before the Gospel Canticle Antiphon instead of the short responsory. At Compline the traditional 'Te lucis ante terminum' is set, but on festivals 'Christe qui splendor' is provided as an alternative. A variety of final anthems to the Virgin to conclude Compline is offered including the traditional 'Salve regina'.

It is when we turn to the E.V. hymns that considerable differences are to be noted. In a former age such a phenomenon would have been condemned as 'Gallicanism', but this is clearly a case of 'Anglicism' or even 'Anglicanism', for many of the hymns throughout all the hours of E.V. have come from Anglican and other English sources. The chief differences between L.V. and E.V. are as follows. Firstly, while E.V. follows the general scheme of hymns at the three major Offices the actual hymns seldom occur in translation and when they do, then often on different days from L.V., and even at different Hours. Secondly, the occurrence of the traditional Prime hymn in E.V. has been mentioned, but the following changes in M. & E.P. in E.V. are worth recording. The hymn 'O strength and stay' set for E.P. Tuesday, Week 1 & 3 very oddly recurs at E.P. Monday Week 2, but not on Monday Week 4. This is the only instance of a break in the scheme where alternate weeks follow each other in the arrangement of hymns. Instead E.P. Monday Week 4 has a hymn that occurs nowhere else in the four-week Psalter; one might have expected it to have been allotted Monday, Week 2 as well. Moreover, 'O strength and stay' is a translation of the traditional None hymn (attributed to Ambrose) 'Rerum deus tenax vigor' and recurs in the translation of J.M. Neale with a re-written doxology in Office of Readings (O.R) Wed. Wk 2&4 E.V. Interestingly enough, the traditional Sext hymn, the Ambrosian 'Rector potens verax deus' is found on Tuesdays Week 2 & 4 in what appears to be a modernised and somewhat adapted version of J.M. Neale's translation (it can hardly be called a new translation). Why these hymns should be transferred from their traditional positions to O.R. to be replaced by new material seems

strange until it is remembered that O.R. will often be said at some stage during the day other than early in the morning, making a midday hymn an appropriate choice, particularly if O.R. were combined with one of the Midday Hours. The rare occasions when a hymn in L.V. occurs in translation in E.V. can be summarized as follows: 'Nocte surgentes' found in O.R. Tuesdays Weeks 2 & 4, occurs in E.V. at M.P. on the same days in the same weeks as 'Father we praise you', while 'O lux beata Trinitas', E.P. II, Sundays Weeks 2 & 4 (the traditional position) occurs in E.V. at E.P. Wednesdays in the same weeks, as 'O Trinity of Blessed Light'.

Thirdly, a considerable upheaval is found in the arrangement of hymns in the Prayer D.D. in E.V. Although the traditional Terce hymn occurs in E.V. at that Hour, if all the Midday Hours are said, the Sext and None hymns are not. We find that they have been transferred to O.R. Weeks 2 & 4, the former 'Rector potens verax deus' to the Wednesdays the latter 'Rerum tenax deus vigor' to the Thursdays, and fresh material comes into the Prayer D.D. to take their place. If only one Midday Hour is said, L.V. makes no special provision for a hymn other than that of the Hour being said, but in E.V. if only one Hour is being said, one hymn is set proper to each of the four weeks of the Psalter to give variety. When only one Midday Hour is said, hymns for Weeks 2, 3 & 4 are those set for Terce, Sext and None respectively when all the Midday Hours are said. The hymn for Week 1 comes from another source.

The only variety in Midday hymns allowed in L.H. L.V. occurs in the Seasons of the Year. In Advent II 'Certum tenentes ordinem' is sung at Terce, 'Dicamus laudes domino' is sung at Sext and 'Ternis horarum terminis' at None. In Lent 'Dei fide qua vivamus' is set for Terce, 'Qua Christus hora sitiit' is set for Sext, and 'Ternis ter horis numerus' at None. Another feature of Lent is the provision of the Compline hymns; 'Te lucis' for Weeks 1, 3 & 5, and 'Christe qui splendor' for the remaining weeks. In Passiontide,

'Celsae salutis gaudia' is sung at all the Midday Hours, but on Good Friday the Midday hymns are Proper; 'Salva redemptor, Crux mundi benedictio, and 'Per crucem, Christe quaesumus' are sung at Terce, Sext and None respectively.

During Eastertide I and II, 'Iam surgit hora tertia', 'Venite servi supplices', and 'Haec hora quae resplenduit' are set for Terce, Sext and None respectively, while 'Jesus redemptor saeculi' is sung at Compline. On the feast of Pentecost 'Iam Christus astra ascenderit' is sung at Terce which is the traditional Mattins hymn at Pentecost.

Fourthly, the divergence between L.H. L.V and E.V. continues at other Hours. At M. & E.P. on Sundays in E.V. for instance, an alternative hymn is permitted at each; likewise on Friday Week 4 and Saturdays Weeks 1, 2 & 4 in Advent and Christmastide. Neither of these concessions are found in L.V., but L.V., on the other hand, does boast a complete set of alternative hymns at O.R. throughout the two week cycle depending whether the Hour is celebrated early in the morning or later in the day (though G.I. N. 176 alludes to this in E.V. no provision appears to be made).

Finally at Compline where L.H. L.V has only the traditional hymn, and one alternative each for festivals and seasons, E.V. can boast a selection of seven to be used at random, but strangely enough the traditional 'Te lucis' is not among them, unless we identify that hymn at Tuesday E.P. Weeks 2 & 4 in a rather free adaptation. The Night Prayer hymns in E.V. however merit further comment. They include hymns not specifically written as evening ones, such as 'Now thank we all our God' and the more modern 'Lord of all hopefulness' as well as the more obvious choices such as 'Abide with me' and Newman's 'Lead kindly light' and 'The day Thou gavest' by Ellerton. One cannot help but notice, too, that they are neither traditional Office hymns nor are they all the work of Roman Catholic writers, of which more later.

II Hymns .

5. L.H. seen in the light of the
traditional scheme

We may now make some tentative comparisons between the choice of hymnody of L.H. L.V. and its predecessors in the weekly cycle of Ordinary Time, bearing in mind that L.H. has an expanded scheme not directly comparable to traditional arrangements. We also need to remember that the comparison breaks down completely with Q.B. which has a greatly reduced scheme of hymns. Comparison with L.H. E.V. is scarcely profitable where so much distinctly English material is brought into play, but some useful points will emerge. Hymns of the mediaeval scheme are those given by Batiffol in H.R.B. (Op. cit. pp 140 - 141) and study of Tables 2, 2a and 2b will be helpful. We will take each Hour in turn. L.H. L.V. follows the M.R.B. for its early morning Mattins hymn in Weeks 1 & 3 without variation. Q.1 and 2. uses none of this material at Mattins, but the hymn used is found in L.H. L.V. at Mattins, Tuesday Weeks 2 & 4 while E.V. uses it as a M.P. hymn on the same day in the corresponding weeks. R.P.X. follows the mediaeval scheme except on Sunday, which has 'Primo die quo Trinitas'. In Weeks 2 & 4 the early morning Mattins hymns in L.H. L.V. have no immediate counterparts in M.R.B. except that Thursday's hymn 'Ales Dei nuntius' has been borrowed from Tuesday Lauds of that Order. The alternative Mattins hymns for use later in the day have no immediate counterparts in mediaeval or subsequent Offices. It is not altogether clear how much of the material of L.V. has passed into the corresponding Hour in E.V. but it is fair to say very little, in view of the use of so much distinctly English hymnody and the freedom with which translations can be made. Some hymns in Weeks 2 & 4 merit our attention however. The traditional Sext and None hymns from L.V. appearing at O.R. on Wednesday and Tuesday of those weeks have already received comment, while we have also mentioned

the appearance of that Wednesday's O.R. hymn in a different translation at E.P. Weeks 2 & 4 Tuesday, and Monday Week 3. Suffice it to say that most of the O.R. hymns in E.V. have direct references to Word, an appropriate choice for such an Office; and one, 'Worship, Glory, Praise & Honour' comes from the pen of a well known Evangelical Anglican Bishop.

Passing to Lauds we discover that once again L.H. L.V. Weeks 1 & 3 follow M.R.B. but not quite as closely as at Mattins, because Tuesday's and Thursday's hymns are different. We can make no comparison with Q.B. here because those schemes abandoned the Lauds hymn. In what must be a unique instance, R.P.X. follows the M.R.B. at Lauds without a break. In Weeks 2 & 4, as we might expect, the hymnody of L.H. has no direct counterparts in any other scheme except that it clearly follows R.P.X. on Sunday, in the form of the alternative laid down for the latter weeks of Pentecost in that Order. L.H. L.V. also brings in on Thursday the old Prime hymn 'Iam lucis orto sidere' which incidentally appears to be one of the only two hymns at Lauds to find their way into E.V. at this Hour (but on Wednesdays of the corresponding weeks). The other is 'Nocte surgentes' occurring on Tuesdays, Weeks 2 & 4 of E.V.

We shall conclude now with comments on Vespers. As we might expect from the foregoing, L.H. L.V. follows M.R.B. very closely in Weeks 1 & 3. The only exception appears to be at Vespers I of Sundays which brings in the 'Deus creator omnium' and 'Dies aetasque ceteris' as an alternative, in place of the traditional 'O Lux beata Trinitas' which is reinstated, nevertheless, at Vespers II on Sundays Week 2 & 4. This hymn is chosen by Quignon for his standard Vespers hymn, so adhering to tradition. As mentioned above, E.V. also gives it a place at E.P. on Wednesdays, Weeks 2 & 4 in a free translation. In R.P.X. we find a close following of M.R.B. at Vespers except on Fridays and Saturdays, in the process of which 'O Lux beata

Trinitas' is rejected, and is not even set for Trinity Sunday.

To summarise our findings, where new material has obviously been brought into the expanded scheme of L.H., a comparison is not appropriate with former Orders, but it is only right to conclude that L.H. has appealed very clearly to the mediaeval scheme, at least for the first half of its cycle of hymns in the vast majority of cases, 18 out of 21 possible instances in Weeks 1 & 3. It cannot be said that the ferial hymnody has been influenced by Quignon, except, of course, in its being placed at the beginning of each Hour at all times. There is one instance of the direct influence of R.P.X. on L.H. L.V. in the Lauds hymn of Sundays Weeks 2 & 4, but it is not followed by E.V.

TABLE 2FERIAL HYMNS IN THE MEDIAEVAL ROMAN BREVIARYas given by BATIFFOL (HRB)MATTINS

Sun	PRIMO DIERUM OMNIUM
Mon	SOMNO REFECTIS ARTUBUS
Tues	CONSORS PATERNI LUMINIS
Wed	RERUM CREATOR OPTIME
Thur	NOX ATRA RERUM CONTEGIT
Fri	TU TRINITATIS UNITAS
Sat	SUMMAE DEUS CLEMENTIAE

LAUDS

Sun	AETERNE RERUM CONDITOR
Mon	SPLENDOR PATERNAE GLORIAE
Tues	ALIS DIEI NUNTIUS
Wed	NOX ET TENEBRAE ET NUBILA
Thur	LUX ECCE SURGIT AUREA
Fri	AETERNA CAELI GLORIA
Sat	AURORA IAM SPARGIT POLUM

VESPERS

Sun	LUCIS CREATOR OPTIME
Mon	IMMENSE CAELI CONDITOR
Tues	TELLURIS INGENS CONDITOR
Wed	CAELI DEUS SANCTISSIME
Thur	MAGNAE DEUS POTENTIAE
Fri	PLASMATOR HOMINUM DEUS
Sat	O LUX BEATA TRINITAS

LESSER HOURS

PRIME	IAM LUCIS ORTO SIDERE
TERCE	NUNC SANCTE NOBIS SPIRITUS
SEXT	RECTOR POTENS VERAX DEUS
NONE	RERUM DEUS TENAX VIGOR
COMPLINE	TE LUCIS ANTE TERMINUM or CHRISTUS QUI LUX ES ET DIES

TABLE 2AFERIAL HYMNS in the BREVIARY REVISION of PIUS XMATTINS

Sun	PRIMO DIE QUO TRINITAS (1)
Mon	SOMNO REFECTIS ARTIBUS
Tue	CONSORS PATERNI LUMINIS
Wed	RERUM CREATOR OPTIME
Thur	NOX ATRA RERUM CONTEGIT
Fri	TU TRINITATIS UNITAS
Sat	SUMMAE PARENS CLEMENTIAE *

LAUDS

Sun	AETERNE RERUM CONDITOR or ECCE IAM NOCTIS TENUATUR +
Mon	SPLENDOR PATERNAE GLORIAE
Tue	ALES DIEI NUNTIUS
Wed	NOX ET TENEBRAE ET NUBILA
Thur	LUX ECCE SURGIT AUREA
Fri	AETERNA CAELI GLORIA
Sat	AURORA IAM SPARGIT POLUM

VESPERS

Sun	LUCIS CREATOR OPTIME
Mon	IMMENSE CAELI CONDITOR
Tue	TELLURIS ALME CONDITOR *
Wed	CAELI DEUS SANCTISSIME
Thur	MAGNAE DEUS POTENTIAE
Fri	HOMINIS SUPERNAE CONDITOR (2)
Sat	IAM SOL RECEDIT INGENS (3)

LESSER HOURS

PRIME	IAM LUCIS ORTO SIDERE
TERCE	NUNC SANCTE NOBIS
SEXT	RECTOR POTENS VERAX DEUS
NONE	RERUM DEUS TENAX VIGOR
COMPLINE	TE LUCIS ANTE TERMINUM

NOTES

1. These Hymns all follow the MRB except those numbered (1), (2), and (3).
2. Hymns marked thus * have some altered wording, but essentially remain the same.
3. Hymn marked thus + is not found in MRB, and is an alternative from the Pentecost Octave to 28th September.

FERIAL HYMNS IN LH in the EDITIO TYPICA
at MORNING & EVENING PRAYER

WEEKS 1 and 3

	<u>Morning Prayer</u>	<u>Evening Prayer</u>
Sun	AETERNE RERUM CONDITOR *	LUCIS CREATOR OPTIME *
Mon	SPLENDOR PATERNAE GLORIAE *	IMMENSE CAELI CONDITOR *
Tue	PERGRATA MUNDO NUNTIAT *	TELLURIS INGENS CONDITOR *
Wed	NOX ET TENEBRAE ET NUBILA *	CAELI DEUS SANCTISSIME *
Thur	SOL ECCE SURGIT INGENS	MAGNAE DEUS POTENTIAE *
Fri	AETERNA CAELI GLORIA *	PLASMATOR HOMINUM DEUS *
Sat	AURORA IAM SPARGIT POLUM *	DEUS CREATOR OMNIUM or DIES AETASQUE CETERIS

WEEKS 2 and 4

Sun	ECCE IAM NOCTIS TENUATUR ^b	LUX BEATA TRINITAS +
Mon	LUCIS LARGITOR SPLENDIDE	LUMINIS FONNS, LUX ET ORIGO
Tue	AETERNE LUCIS CONDITOR	SATOR PRINCIPESQUE TEMPORUM
Wed	FULGENTIS AUCTOR AETHERIS	SOL ECCE LENTUS OCCIDENS
Thur	IAM LUCIS ORTO SIDERE * +	DEUS QUI CLARO LUMINE
Fri	DEUS QUI CAELI LUMEN ES	HORIS PERACTIS UNDECIM
Sat	DIEI LUCE REDDITA	RERUM DEUS FONNS OMNIUM

NOTES

1. Hymns shown for Saturday Evening Prayer are, of course, called Evening Prayer 1 of Sunday in the text.
2. * Indicates hymns found at the same Hour on the same day in MRB with the exception of IAM LUCIS ORTO SIDERE, which is the hymn for Prime in that Order.
3. + Indicates hymns found in LHEV : LUX BEATA TRINITAS EP Wednesday Week 2 & 4, and IAM LUCIS ORTO SIDERE, MP Wednesday Week 2 & 4 (in translation).
4. ^b This hymn follows RPX in placing the latter Sundays after Pentecost

TABLE 2CFERIAL HYMNS at the OFFICE OF READINGS
in EDITIO TYPICA, LHWEEKS 1 and 3Hymns for early recitation

Sun PRIMO DIERUM OMNIUM *
 Mon SOMNO REPECTIS ARTUBUS *
 Tue CONSORS PATERNI LUMINIS *
 Wed RERUM CREATOR OPTIME *
 Thur NOX ATRA RERUM CONTEGIT *
 Fri TU TRINITAS UNITATIS *
 Sat SUMMAE DEUS CLEMENTIAE *

Hymns for recitation
later

DIES AETASQUE CETERIS
 AETERNA LUX DIVINITAS
 O SACRASANCTA TRINITAS
 SCIENTARUM DOMINO
 CHRISTE PRECAMUR ADNUAS
 ADESTO CHRISTE CORDIBUS
 AUCTOR PERENNIS GLORIAE

WEEKS 2 and 4

Sun	MEDIAE NOCTIS TEMPUR EST	SALVE DIES DIERUM GLORIA
Mon	IPSUM NUNC NOBIS TEMPUR EST	VITA SANCTORUM VIA SPES
Tues	NOCTE SURGENTES VIGILEMUS +	AD PRECES NOSTRAS DEITATIS
Wed	O SATOR RERUM REPARATOR	CHRISTE LUX VERA
Thur	ALES DEI NUNTIUS \emptyset	AMORIS SENSUS ERIGE
Fri	GALLI CANTU MEDIANTE	ADESTO RERUM CONDITOR
Sat	LUX AETERNA LUMEN POTENS	DEUS DE NULLO VENIENS

NOTES

1. * Indicates hymns found at same Hour on same day in MRB
2. + Indicates hymn falling in EV at Morning Prayer Tuesday Weeks 2 & 4
3. \emptyset Indicates hymn found at Lauds Tuesdays in MRB

HYMNS AT THE LESSER HOURS and COMPLINEEDITIO TYPICA of LH throughout the Year.

BEFORE NOON	NUNC SANCTE NOBIS SPIRITUS or CERTUM TENENTES ORDINEM
MIDDAY	RECTOR POTENS VERAX DEUS + or DICAMUS LAUDES DOMINO
AFTER NOON	RERUM DEUS TENAX VIGOR \emptyset or TERNIS HORARUM TERMINUS

LHEV throughout the year (Except Easter Octave and certain days)

BEFORE NOON	when all Hours DD are said	COME HOLY SPIRIT LIVE IN US *
	(and throughout Wk 2 when <u>one</u> Hour DD is said)	
MIDDAY	when all Hours DD are said	LORD GOD AND MAKER OF ALL THINGS
	(and throughout Wk 3 when <u>one</u> Hour DD is said)	
AFTER NOON	when all Hours DD are said	ETERNAL FATHER LOVING GOD
	(and throughout Wk 4 when <u>one</u> Hour DD is said)	
Throughout Wk 1	when <u>one</u> Hour is said	O BLESSED LORD CREATOR GOD. is provided

NOTES

- + This hymn is found in an English version at OR in EV Wednesdays Weeks 2 & 4
- \emptyset This hymn is found in an English version at OR Tuesdays Weeks 2 & 4 in EV.
- * This hymn is an English version of NUNC SANCTE NOBIS SPIRITUS.

None of the other Midday hymns are versions of the Latin; they are original compositions from Stanbrook Abbey.

COMPLINE in EDITIO TYPICA

Throughout the Year TE LUCIS ANTE TERMINUM
At the Seasons or when directed CHRISTE QUI SPLENDOR ET DIES

FERIAL HYMNS at MORNING & EVENING PRAYER
and OFFICE of READINGS

WEEKS 1 and 3

<u>Morning Prayer</u>		<u>Source where traced</u>
Sun	CHRIST IS THE WORLD'S REDEEMER	-
Mon	THE DAY IS FILLED WITH SPLENDOUR	Stanbrook Abbey
Tue	O CHRIST THE LIGHT OF HEAVEN	" Hymnal
Wed	LORD GOD YOUR LIGHT WHICH DIMS THE STARS	"
Thur	THE FATHER'S GLORY CHRIST OUR LIGHT	"
Fri	WE BLESS YOU FATHER LORD OF LIFE	"
Sat	IT WERE MY SOUL'S DESIRE	E.H. Hull
<u>Evening Prayer</u>		
Sun (1)	O LIGHT SERENE OF GOD THE FATHER'S GLORY	Stanbrook A.H.(1)
Sun (2)	PRAISE TO THE HOLIEST IN THE HEIGHT	J.H. Newman
	or IN THE BEGINNING GOD CREATED HEAVEN	Stanbrook A.H.
Mon	COME PRAISE THE ALMIGHTY THE KING OF ALL NATIONS	New Hymns 6 (2)
Tue	O STRENGTH AND STAY UPHOLDING ALL CREATION (3)	Ambrose, tr. Ellerton
Wed	CHRIST BE NEAR AT EITHER HAND	Canon J. Fennelly
Thur	WHEN GOD HAD FILLED THE EARTH WITH LIFE	Stanbrook A.H.
Fri	WHEN GOD MADE MAN HE GAVE HIM ALL THE EARTH	"
<u>Office of Readings</u>		
Sun	BE THOU MY VISION O LORD OF MY HEART	E.H. Hull
Mon	O GOD OF TRUTH PREPARE OUR MINDS	Stanbrook A.H.
Tue	WORSHIP GLORY PRAISE AND HONOUR	M.A.P. Wood
Wed.	BRIGHT AS FIRE IN DARKNESS	Stanbrook A.H.
Thur	ETERNAL FATHER THROUGH YOUR WORD	"
Fri	IN ANCIENT TIMES GOD SPOKE TO MAN	"
Sat	HOW GREAT THE TALE THAT THERE SHOULD BE	E.H. Hull

Notes

1. A version of Phos Hilaron
2. A version of Ps. 116
3. A version of RECTOR POTENS VERAX DEUS (See also Table 2D)

TABLE 2E Continued

<u>FERIAL HYMNS at MORNING & EVENING PRAYER and OFFICE OF</u>		
<u>READINGS LHEV</u>		
<u>Weeks 2 and 4</u>		
	<u>Morning Prayer</u>	<u>Source</u> <u>where traced</u>
Sun	I BIND UNTO MYSELF TODAY or ALL PEOPLE THAT ON EARTH DO DWELL	St. Patrick W. Kethe
Mon	COME O CREATOR SPIRIT COME (1)	-
Tue	FATHER WE PRAISE YOU NOW THE NIGHT IS OVER (2)	tr. P. Dearmer
Wed	NOW THAT THE DAYLIGHT FILLS THE SKY (3)	Prime
Thur	ALONE WITH NONE BUT THEE MY GOD	St. Columba
Fri	I AM THE HOLY VINE (based on John 15)	New Hymns 16
Sat	SING ALL CREATION SING TO GOD IN GLADNESS (based on Ps. 99)	New Hymns 5
<u>Evening Prayer</u>		
Sun 1	BLESSED BE THE LORD OUR GOD (based on Ps. 150)	New Hymns 33
Sun 2	HOLY GOD WE PRAISE THY NAME or PRAISE MY SOUL THE KING OF HEAVEN	- H.F. Lyte
Mon W.2	O STRENGTH AND STAY (4)	Ambrose, tr. J.M. Neale
	GIFT	
W.4	WE PRAISE YOU FATHER FOR YOUR	W. Malling Abbey
Tue	BEFORE WE END OUR DAY O GOD	-
Wed	O TRINITY OF BLESSED LIGHT (5)	Ambrose, tr. J.M. Neale
Thur	BLEST ARE THE PURE IN HEART	J. Keble
Fri	DAY IS DONE BUT LOVE UNFAILING	New Hymns 39
<u>Office of Readings</u>		
Sun	THIS DAY AT THY CREATING WORD	-
Mon	ALL CREATURES OF OUR GOD AND KING	St. Francis
Tue	COME SPIRIT BLEST WITH GOD THE SON	Ambrose
Wed	O GOD OF TRUTH AND LORD OF POWER (6)	-
Thu	O GOD CREATION'S SECRET FORCE (7)	-
Fri	WHERE TRUE LOVE IS DWELLING GOD IS DWELLING THERE	New Hymns 24
Sat	GOD HATH SPOKEN BY HIS PROPHETS IMMORTAL INVISIBLE GOD ONLY WISE	G.W. Briggs W. Chalmers-Smith

Notes

1. A version of Veni Creator Spiritus
2. A version of Nocte Surgentes LV, OR Tuesdays W. 2 & 4
3. A version of Jam Lucis Orto Sidere LV, MP Thursdays W.2 & 4
4. A version of Rector Potens Verax Deus LV, Sext. see also (7)
5. A version of Lux Beata Trinitas LV, Sunday Vespers
6. A version of Rerum Deus Tenax Vigor LV, None
7. Another version of Rector Potens Verax Deus

SYNOPTIC TABLE OF HYMNS at the SEASONS of the YEAR in the
ORDERS EXAMINED
(Hymns in the Mediaeval Scheme - M.S - as given in Batiffol,
HRB)

	<u>ADVENT</u>			<u>CHRISTMAS</u>		
	MATTINS	LAUDS	VESPERS	MATTINS	LAUDS	VESPERS
MS	1	2	3	5	6	7
Q1	2	-	3	6	-	5
Q2	2	-	3	6	-	5
RPX	1	4	3a	5a	6	5a
LHLV	1/7*	2/8*	3/9*	10	6	5
LHEV	∕	2	3	5	6	∕

Key

(N.B. No Lauds hymn in Breviaries of Quignon)

* denotes a season unique to LH, Advent 2 with proper hymns
∕ denotes that the English language hymns which are chosen
ad. lib. from the given selection for the season have no
equivalent in the Latin

Hymn Titles

1. VERBUM SUPERNUM PRODIENS	5a. JESU REDEMPTOR OMNIUM
2. VOX CLARA ECCE INTONAT	6. A SOLIS ORTUS CARDINE
3. CONDITOR ALME SIDERUM	7. VENI REDEMPTOR GENTIUM
3a. CREATOR ALME SYDERUM	8. MAGNIS PROPHEAE VOCIBUS
4. EN CLARA VOX REDARGUIT	9. VERBUM SALUTIS OMNIUM
5. CHRISTE REDEMPTOR OMNIUM	10. CANDOR AETERNAE DEITATIS

EPIPHANY

	MATTINS	LAUDS	VESPERS
MS	1	2	3
Q1	1	-	1
Q2	1	-	1
RPX	4	5	4
LHLV	6	7	1
LHEV	∕	∕	5

LENT

	MATTINS	LAUDS	VESPERS
	8	9	10
	10	-	11
	8/16*	-	10/17*
	8	12	10
	8/14**	13/9**	10/15**
	8	9	10

* denotes propers for season unique to Q2, Septuagesima-
Ash Wednesday

** denotes an arrangement unique to LHLV. Former figure
Sundays, latter feriales

Hymn Titles

1. HOSTIS HERODES IMPII	10. AUDI BENIGNE CONDITOR
2. ILLUMINANS ALTISSIMUS	11. AURES AD NOSTRAS DEITATISQUE
3. JESU REFULSIT OMNIUM	12. O SOL SALUTIS INTIMIS
4. CRUDELES HERODES DEUM	13. PRECEMUR OMNES CERNUI
5. O SOLA MAGNARUM URBIVM	14. NUNC TEMPUS ACCEPTABILE
6. MAGI VIDENTES PARVULUM	15. JESU QUADRAGENARIAE
7. QUICUM CHRISTUM QUAEVITIS	16. PRIMO DIERUM OMNIUM
8. EX MORE DOCTI MYSTICO	17. LUCIS CREATOR OPTIME
9. IAM CHRISTE SOL IUSTITIAE	

	<u>PASSIONTIDE</u>			<u>EASTERTIDE</u>		
	MATTINS	LAUDS	VESPERS	MATTINS	LAUDS	VESPERS
MS	1/4+	2/6+	3/5+	9	10	11
Q1	4	-	5	10	-	11
Q2	4	-	5	10	-	11
RPX	4	6	5	12	13	14
LHLV	4	7	5/8*	9/15**	10/16**	11/17**
LHEV	ƒ	ƒ	5	ƒ	ƒ	11

* denotes alternative hymn sung on Good Friday if Liturgy of the Day not held

** denotes hymns sung after the Easter Octave

+ denotes Passion Sunday only

Hymn Titles

- | | |
|----------------------------------|----------------------------|
| 1. EX MORE DOCTI MYSTICO | 10. AURORA LUCIS RUTILAT |
| 2. IAM CHRISTE SOL IUSTITIAE | 11. AD CENAM AGNI PROVIDI |
| 3. AUDI BENIGNE CONDITOR | 12. REX SEMPITERNE |
| 4. PANGE LINGUA GLORIOSI | 13. AURORA CAELUM PURPURAT |
| 5. VEXILLA REGIS PRODEUNT | 14. AD REGIAS AGNI DAPES |
| 6. LUSTRA SEX QUI IAM PEREGIT | 15. LAETARE CAELUM DESUPER |
| 7. EN ACETUM, FEL, ARUNDO | 16. CHORUS NOVAE IERUSALEM |
| 8. CREDIDI ETIAM CUM LOCUTUS SUM | 17. O REX AETERNAE DOMINI |
| 9. HIC EST VERUS DIES DEI | |

	<u>EASTERTIDE II/ASCENSIONTIDE</u>			<u>PENTECOST</u>		
	MATTINS	LAUDS	VESPERS	MATTINS	LAUDS	VESPERS
MS	1	2	3	7*	8	9
Q1	4	-	5	7	-	9
Q2	4	-	5	7	-	9
RPX	4	6	6	7	8	9
LHLV	4	1	5	10	8	9
LHEV	ƒ	ƒ	ƒ	ƒ	ƒ	9

* not given in Batiffol: read back from later sources

Hymn Titles

- | | |
|--------------------------------|-----------------------------------|
| 1. OPTATUS VOTIS OMNIUM | 6. SALUTIS HUMANAE SATOR |
| 2. IAM CHRISTUS ASCENDIT POLUM | 7. IAM CHRISTUS ASTRA
ASCENDIT |
| 3. FESTUM NUNC CELEBRE | 8. BEATA NOBIS CAUDIA |
| 4. AETERNE REX ALTISSIME | 9. VENI CREATOR SPIRITUS |
| 5. IESU NOSTRA REDEMPTIO | 10. LUX IUCUNDA, LUX
INSIGNIS |

HYMNS FOUND in LIEV TAKEN FROM NON-ROMAN CATHOLIC WRITERSOFFICE OF READINGS

Worship Glory Praise and Honour	M.A.P. Wood	20th Cent.
This day at Thy Creating Word	W.W. How	19th Cent.
God Hath Spoken by His Prophets	G.W. Briggs	20th Cent.
Immortal Invisible God Only Wise	W. Chalmers Smith	19th Cent.

MORNING AND EVENING PRAYER

All People that on Earth Do Dwell	W. Kethe	16th Cent.
Praise my Soul the King of Heaven	H.F. Lyte	19th Cent.
Blest Are The Pure In Heart	J. Keble	19th Cent.

NIGHT PRAYER

Lead Kindly Light	J.H. Newman	19th Cent.*
Abide with Me	H.F. Lyte	19th Cent.
The Day Thou Gavest	J. Ellerton	19th Cent.
Now Thank We All Our God	M. Rinkart	16th Cent.
Lord Of All Hopefulness	J. Struther	20th Cent.
Sweet Saviour Bless Us	F.W. Faber	19th Cent.
Now It Is Evening	P. Herbert	16th Cent.

ADVENT II

The Co-Eternal Son	C. Coffin	17/18th Cent.
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CHRISTMASTIDE II

Songs of Thankfulness And Praise	C. Wordsworth	19th Cent.
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HOLY WEEK

Man Of Sorrows	M. Bridges	19th Cent.
My Song Is Love Unknown	S. Crossman	17th Cent.

EASTERTIDE I

Christ The Lord Is Risen Again	M. Weisse	15/16th Cent.
Alleluia Sing to Jesus	S. Wesley	18th Cent.

PASTORS

The Saints Who Toiled From Place to Place	W.H. Frere	20th Cent.
Who Are These Like Stars Appearing	H.T. Shenk	17/18th Cent.

MEN SAINTS

For All The Saints	W.W. How	19th Cent.
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II HYMNS

6. Conclusions drawn from Synoptic Table of Hymns (2F)

The Synoptic Table of Hymns enables us to trace in some measure the ancestry of the seasonal hymnody from its first inception in the Mediaeval Roman Breviary in the late 12th Century, up to its present day counterpart. Also included in Table 2F are the modifications found in Q1 and 2, and those of RPX, the immediate predecessor of L.H., whose LV and EV are both shown. In the M.R.B. there was one cycle of hymns to be said at Mattins, Lauds and Vespers throughout the week in Ordinary Time, (the hymns for the Lesser Hours and Compline, proper to each Hour, were unchanging throughout the year), and a cycle of Mattins, Lauds and Vespers hymns proper to the seasons of the year, others for Saints' Days and festivals. The hymns from the mediaeval scheme are those given in Batiffol (History of the Roman Breviary, pp 140, 141) found in the late 12th century Roman office.

Taking the first of the Seasons of the Year, Advent, the following observations can be made. The Mattins hymn of the mediaeval scheme is supplanted by the Lauds hymn in Q1 and 2, but is followed in RPX and LHLV. When we come to LHEV we find, as has already been pointed out, that the system is much more flexible throughout the hymnody, though we shall see that the traditional hymns are often available in translation in the Appendix and can be used at the appropriate Hour if so desired. An innovation with O.R. at all the Seasons in E.V. is that a seasonal hymn need not be used at all at this Hour, and the one provided in the 4 week psalter is allowed, placing that Hour in some measure on a similar footing to the Midday Hours. It is also true to say that if the O.R. is combined with another Hour, as it may often be in practice, it may take the hymn of that Hour.

Passing to Lauds hymns in Advent, the traditional 'Vox clara' was replaced in RPX but recovered in LHLV, and in translation in E.V. The Vespers hymn, too, has an even less disturbed history in the Office, except that it became a casualty to the 17th Century rewording reforms which have now been abandoned in favour of the more ancient versions.

The next Season is Christmas, which in many ways is an interrupted season by virtue of feasts of Apostles, Holy Innocents and Circumcision falling then. Nearly every attempt to revise the Office has arranged the length of this Season and octaves within it differently, but the main features can be identified. Regarding hymns, that at Mattins suffers from the least continuity. In Q.1 and 2 the Mattins hymn is placed at Vespers, and the Lauds hymn (in Quignon's usual way) at Mattins. RPX recovers the old Mattins hymn but with revised wording, while LHLV innovates with 'Candor aeternae Deitatis' which can be used in E.V. in the translation 'Christ whose blood for all men streamed'. I say 'can be' as a choice of hymns is available in E.V. at all Hours at the Seasons. The Lauds hymn, however, has an undisturbed passage up to and including E.V. in translation. The Vespers hymn 'Veni Redemptor Gentium' vanishes from Q.1 and 2, as we have seen, and RPX, and is only recovered in LHLV at O.R. in a season unique to LH, lasting from 17th Dec. to Christmas Eve, called Advent II, concurrent, incidentally with Great 'O' Antiphons. RPX uses the Mattins hymn at Vespers following QB and it stays there in LHLV, though it does not appear among the six hymns offered in the Appendix in E.V. It would be fair to say that in the case of the Christmas Vespers hymn, Quignon's break with mediaeval tradition has influenced both RPX and L.H.

The Epiphany hymns seem to have departed from mediaeval tradition at almost every point. The Mattins hymn in M.R.B. is followed by Q.1 and 2 but is employed once more at Vespers. From there it vanishes from RPX, which repeats its own choice of Mattins hymn, to reappear at Vespers in LHLV only, a direct Quignonian influence. The Lauds hymn in MRB vanishes from Q and RPX and has not been recovered in L.H. The same is true of the mediaeval Vespers hymn. The Lauds hymn in RPX is set for E.P. I & II of the Epiphany in LHEV, but during that season (called Christmastide II in that edition) could be chosen from the selection offered at M.P. to follow RPX. It does not appear in LHLV. Only two Epiphany hymns are provided in the Appendix of E.V. but the last three of Christmastide I may be used as well.

The Lenten hymns are equally dislocated in the synoptic table. The Mattins hymn seems to be one survivor from the mediaeval scheme found from Q.2 onwards including LHEV. The Lauds hymn in MRB, abandoned of course by Quignon, and also RPX, returns in LHLV and in translation in E.V. The Vespers hymn appears in Q.1 at Mattins but returns to the original Hour in Q.2 and its future is then assured there in all subsequent revisions, including E.V. in a somewhat adapted form. It is worth noting that Q.2 has its own unique pre-Lenten season from Septuagesima to Ash Wednesday, the hymns of which are shown in the table. The Vespers hymn is borrowed from the Sunday Vespers of the weekly cycle of Ordinary Time in MRB, a system which Quignon otherwise abandoned, as we have seen. Another point to note is the provision of a Sunday hymn and another for ferrials in Lent in LHLV. This system is not carried over into E.V. but the latter has a choice of five hymns in the Appendix (titles given in the Table).

As far as can be discerned the Lenten hymns at least originally sufficed for Passiontide, but Passion Sunday itself had proper hymns, which may eventually have been taken over for the rest of that season. If so, then the Mattins hymn, 'Pange Lingua Gloriosi' is found intact throughout the revisions except, surprisingly, in LHEV as it is a well known hymn in translation. The Lauds hymn, abandoned by Quignon, is retained in RPX, abandoned again by LHLV, surprisingly, but recurs in E.V. in adapted form in the selection of five hymns for Holy Week, No. 21 in the Appendix. The Vespers hymn is found intact up to and including E.V. in translation from MRB without interruption.

During Eastertide the traditional Mattins hymn in MRB is supplanted in Q.1 and 2 by the Lauds hymn; is abandoned by RPX, recovered in LHLV but not found in translation in E.V. The Lauds hymn is abandoned again by RPX, recovered in LHLV but not found in E.V. The same applies to the Vespers hymn except that it is found in the Appendix in E.V. in translation, one of a selection of seven, though a different hymn is set for E.P. of Easter Day. LHLV moreover, has one set of hymns for the

Easter Octave and another for the weeks to Ascension, or Eastertide I, as it is called, to which we now pass.

The Mattins hymn in MRB is abandoned by Quignon but it is salvaged by LHLV in Lauds, abandoning MRB and RPX at that Hour. Quignon has clearly set the trend at Mattins, followed by RPX and LHLV, but not followed by LHEV, nor does it follow LV at Lauds. E.V. has some five hymns in the Eastertide II selection, and their themes are distinctly redolent of Pentecost in several cases.

Mention of Pentecost brings us to the last section of this synoptic survey. Batiffol (op. cit.) does not give the Pentecost hymns in his list of mediaeval Office Hymns, so those shown in the table have had to be read back from later sources. If that reading back is correct, the Mattins hymn will be seen to be followed by Q.1 and 2 and RPX, to be transferred to Terce by LHLV, while in E.V. nothing in the selection for Eastertide II corresponds to it. The Lauds hymn is carried through from MRB to LHLV but abandoned in E.V. with nothing to correspond, while the Vespers hymn has an undisturbed passage from MRB to LHEV, which has the 'Veni Creator Spiritus' in two free translations. Incidentally, the hymn for M.P. Monday Week 2 in the 4 week Psalter makes a third version. One difference between LH and its predecessors is that no octave of Whitsun is kept. This may account for the distinctly Whitsun flavour of the hymns of Eastertide II, thus making it an anticipatory celebration of Pentecost, a praying for the coming of the Spirit.

In summary, we may show the overall influences on LHLV in hymnody as follows; during the seasons of the year. In Advent LH appeals clearly to the mediaeval scheme at all three Hours. At Christmastide the Mattins hymn is unique to LH, Lauds appeals to MRB while Vespers is influenced by Q.1 and 2 and RPX. At Epiphany L.H. has its own material at the two morning Hours while Vespers follows Q.1 and 2. In Lent, L.H. follows MRB at Mattins and Vespers on Sundays; on the Ferio, at Lauds. In Passiontide L.H. follows MRB at all three Hours except Lauds which has material unique to L.H. At Eastertide, the appeal is quite clearly to MRB at all three Hours.

At Ascension LH follows Q.1 and 2 at Mattins and Vespers while the Lauds hymn is borrowed from Mattins in MRB. At Pentecost the appeal is directly to MRB at Lauds and Vespers, and provides its own material for Mattins. There are no less than 13 direct appeals to the mediaeval scheme, out of all the 24 occasions available in the Hours of the Seasons considered, seven instances of material uniquely arranged in LH, and four appeals to the Quignonian arrangement. The MRB is most obviously and thoroughly favoured in Advent and Lent, Q.1 and 2 in Ascensiontide. The appeals to MRB amount to just over half the instances available, those to Quignon one sixth, and shows a clear determination by the compilers to return to as primitive sources as possible while allowing for some new material and other material from Q.1 and 2 together amounting to just under half. RPX appears to contribute nothing to LH in the Seasons of the Year except where it transmits a Quignonian usage. A final comment on hymnody remains to be made.

A glance at Table 2G will reveal a considerable number of hymns found in LH EV by non-Roman Catholic writers whose hymns are familiar to English-speaking Christians. These writers include the Lutheran Martin Rinkart who has given us 'Now thank we all our God' as well as such well known Anglican writers as Keble, Walsham How and Christopher Wordsworth, not to mention S.S. Wesley, whose tour de force 'Alleluia Sing to Jesus' is offered for Eastertide. Added to this, of course, are hymns by modern R.C. writers as well as traditional material hitherto not found in the Office.

II HYMNS

7. Poems in the Office

L.H. E.V. also provides an appendix of poems, and this chapter would be incomplete without some comment on it.

This may be regarded as one of LH's greatest innovations given the long history of the Roman Office of suspicion of any kind of verse for use in Divine Worship. Crichton advances the theory (op. cit. p. 105) that poetry in the Office is a sign of things to come. Poems lend themselves more to meditation than recitation, he says, and they can be more profitably used than hymns when the Office is said in private.

As we might expect we find such well known Catholic poets as Gerard Manley Hopkins represented (4 times), and one of Alison Peers' translations of the poems of John of the Cross, and others by Roy Campbell. There is material by Thomas Campion (2 poems) and Edwin Muir as well. But we also find an abundance of material from the golden age of English (and Anglican) poets. There are no less than seven pieces each from John Donne and George Herbert, and one each from Philip Sydney, and Lancelot Andrewes, while there are four from Vaughan. The English lyricists Ben Jonson and Robert Herrick are also represented in three pieces between them; and finally perhaps most remarkable of all, a piece each from two poets with known anti-Papist sympathies, Milton and Spenser.

Among other modern poets are Francis Thompson and the Anglican T.S. Eliot. Also included in this section are some traditional carols at Christmas and one for Corpus Christi. The only woman poet represented is Mrs. Alexander (Anglican again) whose translation of St. Patrick's Breastplate is included.

CHAPTER I I I

THE PSALTER

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CHAPTER III THE PSALTER

1. Introductory Note

At the heart of any arrangement of the Divine Office lies the Psalter. It is around this great body of praise that the rest of the Office is constructed. The precise arrangement of the psalter in any given office is known as the cursus, and it will normally be one of two kinds, numerical working through the Psalter from Ps. 1 to 150 as in the BCP for example, or selective, taking psalms suitable for the Hour being celebrated day by day. The Roman Breviary has traditionally been a mixture of these two systems, numerical at Mattins and Vespers and selective at the other Hours. Generally speaking, LH is selective in concept, a break with tradition, though in many cases as we shall see, a numerical sequence is followed. Before examining the cursus of LH in detail it will be necessary to examine the selective method by which the psalms are arranged. In traditional arrangements, no psalm or part of a psalm has normally been omitted. We shall examine this second break with tradition in LH and see what is omitted in LH and which psalms are used more than once in the four week cursus; we shall look at excisions of unsuitable material from individual psalms and at doublets, the phenomenon of some verses recurring in more than one psalm. We shall then pass on to the way in which the cursus is designed to suit each Hour, and finally make comparisons with Q.B. and RPX. There is no variation between the Cursus of Q.1 and Q.2.

NOTE The psalm numbering given below is according to the SEPTUAGINT, commonly used in LH and the first verse of a psalm is often v.2, v.1 being the title of the Psalm and not used in LH, though titles of another kind are given. The Cursus of QB, RPX and LH will all be found in tables at the end of the chapter.

III THE PSALTER

2. Omissions, Excisions, Duplications, Doublets

Omissions

Whole psalms omitted from LH are Ps. 57, 82 and 108 because they "do not easily lend themselves to Christian usage" (P.C. Introduction p. xxiv) and usually take the form of a direct appeal to God to torture or destroy the writer's enemies; for example Ps. 57 v.7: "O God, break the teeth in their mouths, tear out the fangs of these wild beasts, O Lord !" More lurid examples could be cited. It is also true that such verses appear in otherwise perfectly suitable Psalms and they will receive further comment under 'Excisions'. In the meantime there is another category of Psalm that qualifies in some measure as an omission from the four week psalter. These are the historical Pss. 77, 104 and 105 and they only occur in the Office of Readings in the following arrangement. Ps. 77 is allotted to the six loci of Friday and Saturday of Week 4 falling in Advent, Christmas-tide, Lent and Eastertide, displacing Pss. 54 (Friday) and 49 (Saturday) used for the rest of the year. In QB no special provision is made for Ps. 77, the second longest in the Psalter, which is allotted to Wednesday Mattins along with Pss. 48 and 58 giving that Hour a total of 111 vv. of psalmody; not as much as that provided for Thursday Mattins.

In LH Ps 104 is allotted to the three loci of Saturday Week 1 in Advent, Christmastide, Lent & Easter, displacing Pss. 130, 131. In QB it takes its place at the corresponding hour, Mattins, on Monday. Ps. 105 is likewise allotted to the three loci of Saturday Week 2 in Advent, Christmastide, Lent and Easter in LH displacing Ps. 135 in Ordinary Time; in QB to the same Hour on Saturdays. The loci of these three psalms appear to be influenced more directly by their assignment in RPX which has Ps. 77 on Fridays at Mattins, the others at Mattins on Saturday. Their particular arrangement in LH could possibly be accounted for by having more psalms available than would divide equally and conveniently into the liturgical psalter while keeping a standard length of psalmody for each

Hour. But the real answer is to be found in P.C. which states (Introduction p. xxiv) "these three Psalms which express salvation history at length ... are reserved to Advent, Christmas, Lent and Eastertide" and help to give prominence to these Seasons and relate them to the roots of the Christian Faith. Some psalms used in the four week Psalter recur but in a reduced form, e.g. Ps. 143 in full Thursday E.P. Wk 4 and verses 1 - 10 only Tuesday M.P. Wk 4.

EXCISIONS FROM INDIVIDUAL PSALMS

Table 3

<u>Psalm</u>	<u>Unsuitable verses excised</u> (<u>inclusive</u>)	<u>Total</u> <u>Verses</u>
5	11	1
20	9 - 13	5
27	4, 5	2
30	18, 19	2
34	3a, 3b, 4 - 8, 20, 21, 24 - 26	11
39	15, 16	2
53	7	1
54	16	1
55	8	1
58	6, 12 - 16	6
62	10 - 12	2
68	23 - 29	7
78	6, 7, 12	3
109	6	1
136	7 - 9	3
138	19 - 22	4
139	10 - 12	3
140	10	1
142	12	1

Total Psalms = 19 Total verses = 57

Summary of Excisions

As shown, 57 unsuitable verses are excised from 19 Psalms. As with whole Psalms omitted from the liturgical Psalter their content is one either of asking God's anger and destruction to fall upon the writer's enemies, or a promise of such, or an open expression of feelings that are against the spirit of the Gospel, such as hate for enemies. Even so, some questionable verses remain, e.g. Ps. 79, v.17 'May they perish at the frown of your face' and also Ps. 69 vv. 3 & 4.

Duplications

In QB, just as no psalm was omitted from the Cursus or part of a psalm excised, so no psalm was duplicated (with the exception of Ps. 30 assigned to Mattins Monday, verses 1 - 6 having also been assigned to Compline Sunday). The policy of no duplications in the psalms was deliberate on the part of Quignon who in his Preface defends the inclusion of the longer psalms as preferable to the prevailing situation where "as many are repeated as not", which is the alternative solution. RPX, too, ensured the full recital of the psalter without duplication. In LH however the wheel has come full circle and duplication has become a matter of policy again: P.C. (Introduction p. xxi) "Certain well-known psalms will be said more frequently". It is true to say, of course, that some psalms are more suited to worship than others and the Jewish Church was equally selective in what psalms it used liturgically. In LH no less than forty psalms are duplicated over 113 loci (out of 484 loci available).* Put another way nearly 2/7 of all the psalms fall twice in about one quarter of the available loci. The duplication of psalms falls mainly into the following categories. A certain amount is found in the psalms used on Saturdays and Sundays, e.g. Ps. 110: also Friday M.P., e.g. Ps. 50, which accounts for two psalms being used four times in the psalter. A second category is found where 9 complementary psalms for Prayer During the Day are all allotted places elsewhere in the four weekly Psalter; and a third category is found in the duplication of five of the psalms for Night Prayer. Duplications will sometimes be found at different Hours, e.g. Ps. 87, Tuesday Week 4 for Prayer D.D. and on Friday for N.P. The use of these psalms will be given in more detail under the Hour concerned (see below) but suffice it to say that repetition in these cases appears to be deliberate policy rather than a concession to the constraints of fitting a given quantity of psalmody into a given number of Hours.

* This figure is reached by subtracting from the total loci of the four week Psalter those for Canticles and one set of complementary psalms per day at Midday Prayer as current psalmody will occur at one of the Midday Hours.

Doublets

Duplications also raise the question of Doublets in the psalms. A study of the psalms would not be complete without some reference to this phenomenon. As the terminology suggests there are whole psalms or portions of the psalms which recur in the liturgical psalter. The psalms concerned are as follows:

- (a) Psalm 13 containing 7 vv. is repeated in its entirety in the 7 vv. of Psalm 52
- (b) Psalm 69 (6 vv.) repeats vv. 14 - 18 of Psalm 39 (18 vv.)
- (c) Psalm 107 is a combination of Psalms 56 and 59, and
- (d) vv. 4 - 6 and 8 of Psalm 113 recur in vv. 15 - 17a and 18 of Psalm 134 (21 vv.)

Further comments may be made to the effect that there are one or two variations of wording in these doublets. In Psalm 52 in vv. 2 and 7 the word 'God' is used instead of the word 'Lord' and in the translation employed in LH the predicate precedes the subject in Psalm 13, vice versa in Psalm 52, while vv. 5b and 6 in Psalm 13 are not followed in v. 6 of Psalm 52. The varying uses of 'God' and 'Lord' reflect the Elohistic and Yahwistic traditions in the psalter.

In Psalm 69 once again 'God' is substituted for 'the Lord' in vv. 2 and 5, while v. 4 does not follow the corresponding verse (16) in Psalm 39. The most interesting point here relating to the 4 week psalter in LH is that when Psalm 39 is used it is without vv. 15 and 16, the content of which, as we have seen, being questionable. But when Psalm 69 is used, the corresponding excision is not made. Granted, the wording differs in one verse but the sentiment is the same. It looks rather as though what one compiler found acceptable another, perhaps, did not.

In Psalm 107 vv. 2 - 6 comprise vv. 8 - 12 of Psalm 56 while vv. 7 - 14 are drawn from Psalm 59, also vv. 7 - 14; thus Psalm 56 furnishes the first half of Psalm 107 and Psalm 59 the latter half. No attempt has been made to exclude Psalm 107 on these grounds from the liturgical psalters of

QB, LH, BCP or ASB. As for the doublet in Psalms 113 and 134 it is worth observing that vv. 9 - 11 of the former closely resemble vv. 19 and 20 of the latter but probably cannot be regarded as a true doublet, though it looks as though the thought process of the one has been adopted by the other.

The question of doublets, of course, has a bearing on the arrangement of the 4 week Psalter and hardly any attempt has been made by the compilers to recognise that psalmody will be repeated unless doublets are omitted, even though repetition is a matter of stated policy. A glance at the 4 week Psalter reveals that Psalm 13 at D.D. Tuesday Wk. 1 is not so distant from Psalm 52 at the same Hour on the same day in Wk. 2. Psalm 39, however, at D.D. Monday Wk. 2 is liturgically more distant from Psalm 69 at the same Hour of Wednesday, Wk. 3. Psalm 56 falls at D.D., Thursday Wk. 2 and Psalm 59 at the same Hour on the following day rendering them close, and so enabling them both to be the same 'distance' from Psalm 107 at M.P. Wednesday Wk. 4, about two weeks, from Wk. 4 to Wk. 2, a little less from Wk. 2 to Wk. 4. But the situation is complicated here because Psalm 56 is in any case duplicated in the 4 week Psalter and recurs at M.P. Thursday Wk. 1, which is only 8 days after Psalm 107 in Wk. 4, but still not the closest incidence of a doublet, which belongs to Psalms 13 and 52 (see above). It is in Psalms 113 and 134 that recognition of the doublet has at last occurred. Psalm 113 vv. 1 - 8 is set for Sunday E.P. 2 Wk. 1 and the remaining verses (18 in all) are set for the same Hour Sunday Wk. 2. This seemingly uneven division is in recognition of the Hebrew numeration which marks the break between Psalm 114 and Psalm 115 in that numeration. It is in the second half (Sunday Wk. 2) that the doublet material is found. When Psalm 134 occurs, M.P. Tuesday Wk. 4, it will be found that vv. 1 - 12 only are set and the rest excised. The only logical explanation for this can be to avoid this doublet being repeated too closely in the 4 week Psalter.

We may now ask how far QB and traditional arrangements of the Psalter take account of the occurrence of doublets. With a single-week psalter doublets must fall close to each other in any case, but this has not caused any compiler to excise any of them, so rigidly do they keep to their aim to recite the Psalter all through during the week (or month in BCP).

In conclusion we may note that doublets in the LH 4 week Psalter occur in three groups, totalling some 27 verses or roughly the psalmody equivalent to one Hour out of 140 Hours in the psalter, and when set against the amount of psalmody deliberately duplicated pales into insignificance, and may indeed be considered to be part and parcel of the policy of duplication quoted in P.C. above. We may note that the problem of doublets only arises where a policy of saying all the psalms is pursued, a practice not followed in mediaeval times or indeed in Jewish Worship of the New Testament era.

III The Psalter

3. The Cursus of Mattins/Office of Readings

The traditional arrangement of Mattins Psalms in the Breviary was nine per day and they ran in numerical order from 1 to 108 through the week. A complementary arrangement was made for the psalms at Vespers (q.v.) up to Psalm 144. RPX followed this arrangement employing thirty four psalms over 63 loci. Seventeen of these psalms (exactly half) recur in LH at this Hour in 50 loci out of ninety six available (ninety six; three per day for 28 days plus alternatives on Fridays and Saturdays at certain seasons). A comparison of the appropriate tables show, too, that LH Sunday Wk. 1 uses the exact choice of RPX's first 3 psalms for Sunday. Likewise, Psalm 77, RPX Friday, is used on Friday Wk. 4 as a seasonal alternative in LH. The same applies to Psalms 104 and 105, Saturdays RPX, Saturdays Wks. 1 & 3 at special seasons in LH, and Psalm 106, also Saturday RPX, is the normal choice for Saturday Wk. 3 in LH. It is clear that the compilers of LH felt free to abandon the traditional close numerical order of Mattins/Office of Readings Psalms (see Fig. 2) but while retaining half of the traditional psalms allotted, used the equally if not more valid criterion of appropriateness of theme for their arrangement.

Fig. 2 The Mattins Psalm Sequences in RPX and LH compared

RPX	1	2	3	/	8	9	10	/	13	14	16	17	/	19	20	/	29	/
LH	<u>1</u>	<u>2</u>	<u>3</u>		6	9						17						
RPX	34	/	36	37	38	/	44	45	/	47	48	49	50	/	61	/	65	/
LH	34	-	130	103	30	36	38	51	-	43	-	37	-	135				
			(104)	-	/										(105)			
RPX	67	68	/	77	78	/	80	/	82	/	104	105	106					
LH	-	144	49	67	<u>88</u>	<u>89</u>	-	68	-	106	-	23	65	72				
LH	<u>101</u>	<u>102</u>	-	43	54													

- Notes
1. Strokes indicate break in sequence in RPX
 2. Dashes indicate break in order in LH
 3. Brackets indicate alternative psalms

Summary

15 breaks in sequence in RPX, no breaks in order
 11 breaks in order in LH, and only 3 short sequences
 (underlined)

The arrangement of O.R. Psalms

An examination of the O.R. psalms shows that the compilers generally speaking chose to allot the longer psalms to O.R. and in so doing split them up to give short sections of psalmody. In many cases the total amount of psalmody is rather less than at other Hours, but this is entirely apt when the main task of this Office is the reading of scripture and other spiritual material. For the same reason there is no canticle, except on Sundays and Festivals and the Easter Octave when the Te Deum is said (see Ch. IV). The following statistical survey (Fig. 3) will show how the psalms are divided up at O.R.

Fig. 3 Divisions of O.R. Psalms in LH

- 18 O.R. Psalms are divided into 3
- 3 O.R. Psalms are divided into 2 Pss. 38, 65, 131
- 1 O.R. Psalm is divided into 4 Ps. 9
- 1 O.R. Psalm is divided into 5 Ps. 88
- 1 O.R. Psalm is divided into 6 Ps. 17
- 9 O.R. Psalms are used without dividing, Pss. 1, 2, 3, 6, 11, 23, 51, 89, 130.

From Table 3C it will be seen that a considerable number of psalms in LH falls in the exact Quignonian position at O.R., or falls at the corresponding hour on different days. The figures are as follows:

Five and a half psalms share the exact Quignonian position while ten and a half fall at the same hour on other days (2) but as many of these are divided, out of a total of 96 available loci, 57 correspond exactly or nearly to the Quignonian loci, a similar number to that imported from RPX. (3)

- (2) The half-psalm in question is 88 which is divided over two days. The first 3 loci fall on Wednesday, the last 3 on Thursday. As Thursday is the exact Quignonian position, only half the psalm qualifies for that category, while the other half qualifies for a 'near position'.
- (3) The stated number of 96 loci. 28 days of 3 loci total 84 for any given Hour throughout the cursus. The twelve extra loci are accounted for by the alternative psalms provided on Fridays and Saturdays for the Seasons of the Year mentioned above.

On the subject of the content of the O.R. psalms a recurrent theme in some of them is the appeal to God for His justice (e.g. Pss. 9 and 34) or a reflection on the fate of the wicked (Ps. 72) while others are psalms of praise, which is much more the character of Lauds psalmody. What is evident from examining Table 3C is that the O.R. psalms are to some extent placed in numerical order suggesting that when the 4 week psalter was being compiled the O.R. psalms may have been chosen last after the other psalms had been allotted appropriately to the other Hours. The main criteria for the choice of O.R. psalms must remain, however, length, theme and those choices made for the cursus of the traditional scheme.

It will have been observed that the seasonal alternative psalms occur on Saturday Wks. 1, 2 & 4, and on Friday Wk. 4, leaving out Saturday Wk. 3. This is because in Wk. 4 Psalm 27 runs over Friday and Saturday in recognition of its length and it would have been inappropriate to break its continuity by allotting its first half to Saturday Wk. 3.

The psalms for Sundays at the O.R. in LH, Wks. 2, 3 & 4, i.e. Pss. 103, 144, 23, 65 are characterized by their outpouring of cosmic praise, rejoicing in creation. The psalms for Sunday Wk. 1, while starting the numerical sequence 1, 2 & 3, all have a note of God's special saving power in the face of enemies and sin. The Saturday psalms have a mixture of themes: Pss. 130 and 131 (Wk. 1) are pilgrimage songs, Ps. 135 (Wk. 2) speaks of God's mighty acts as in the seasons of the year, Ps. 106 (Wk. 3) God's power and love, and Wk. 4 Psalm 49 a call to a right relationship with God. Nine of the O.R. psalms accounting for 26 out of 84 loci recur on other days at the same Hour, in particular Ps. 43 Thursday Wk. 2 recurs on Thursday Wk. 4 at the same Hour and Ps. 49 appearing first on Monday Wk. 3 recurs Saturday Wk. 4. Other psalms recur at other Hours, e.g. Pss. 130 & 131 O.R. Saturday Wk. 1 recur at E.P. Tuesday and Thursday Wk. 3 respectively, while Ps. 135, O.R. Saturday Wk. 2 recurs Monday E.P. Wk. 4, and Ps. 144 O.R. Sunday Wk. 3 recurs at Friday E.P. Wk. 4, parts 1 and 2 only. Finally, Ps. 89 O.R. Thursday Wk. 3 recurs at Monday M.P. Wk. 4, and Ps. 23 O.R.

Sunday Wk. 4 has already been used at M.P. Tuesday Wk. 1. A general point: psalms in traditional schemes and Q.B. are always placed in numerical order at a given Hour, however distant in sequence. In LH there are two exceptions to this principle, which is otherwise followed: when a stanza of Ps. 118 precedes other psalms (1) at D.D. (2) Saturdays M.P. Wks. 1 & 3 and E.P. Wk. 1.

III The Psalter

4. The Cursus at Lauds/M.P.

As will be shown in Chapter IV Lauds has long employed an O.T. canticle in the third locus. The details of these canticles and their counterparts in LH will be found in Chapter IV. Our present concern will be the psalmody alone.

While the whole of the Divine Office seeks to praise God, it is the Hour of Lauds which has this character writ large; indeed, it is from Laudes, 'Praises' that Lauds takes its name. P.C. (Introduction, p. xxii) gives the structure of M.P. psalmody as follows: "a morning psalm, an O.T. song, a psalm of praise" (my emphasis) thus bearing out the traditional function of Lauds present in LH. An identical classification of Lauds psalmody is found in 'A Shorter M. & E.P.' p. x. But the Office has another aspect mentioned in G.I. Nn. 38, 39: it is also the celebration of the Paschal Mystery on which the Christian Faith is founded, and it is this which links the Office closely with the Eucharist. So, St. Cyprian can declare, "We should pray in the morning to celebrate the resurrection of the Lord with morning prayer" and Vespers is the recollection of the "Evening sacrifice ... which may be understood as that true evening sacrifice which was given in the evening by Our Lord and Saviour when he instituted

these holy mysteries of the Church with his Apostles." (De Orat. Dom.p35 quoted in G.I.) Crichton (op. cit. p. 63) adds that the Paschal character of the Sunday Office is particularly dominant in the choice of psalms, which follow the Hallel Pss. 112 - 117 and also in the canticle from Phil. 2.

In MRB and the Benedictine Office the so-called 'Laudes' Psalms, 148, 149, 150 were said daily at Lauds, after the psalms proper to the day. Quignon retains the principle of assigning psalms of a laudatory nature to Lauds but Pss. 148 and 149 occur on Friday and 150 on Saturday in his Order and on no other day as the Quignonian principle of three psalms per Hour is unvarying. (In the case of Lauds, 2 psalms and an O.T. canticle). Of the remaining Lauds psalms in Q.B. 134 is a pilgrimage psalm and 94 is the Invitatory psalm which also has its own place in the psalter on Tuesdays. In RPX Ps. 148 occurs on Sundays and Pss. 149 and 150 on Saturdays at Lauds I. LH follows RPX on Sunday Wk. 3. Of all the Hours M.P. in LH has least psalms in common with QB, 9 in all (See Fig. 4).

Fig. 4. M.P. Psalms common to QB and LH

	<u>LH</u>	<u>QB</u>
80	Thursday Wk. 2	Wednesday
95	Monday Wk. 3	Sunday
97	Wednesday Wk. 3	Monday
99	Friday Wks. 1 & 3	Thursday
116	Saturday Wks. 2 & 3	Saturday
134	Monday Wk. 4	Wednesday
148	Sunday Wk. 3	Friday
149	Sunday Wk. 1	Friday
150	Sundays Wks. 2 & 4	Saturday

Of these it will be seen Pss. 99, 116 and 150 occur twice giving a total of 12 loci in common with QB and only one, Ps. 116, falls in the exact QB position. There are five Lauds psalms in QB used at other hours by LH: these are 65, 94, 102, 103 & 144. Of these 94 is used exclusively as an Invitatory Psalm in LH, while 65, 102 and 103 occur in the Office of Readings and 144 in E.P. Of the remaining psalms used at Lauds in LH, and they total 34, four occur

twice, Pss. 8 and 91 (Saturdays Wks. 2&4) Ps.118 (Saturdays Wks. 1 & 3) and Ps. 147 (Fridays Wks. 2 & 4). This makes a total of seven occurring twice if Pss. 99, 116 and 150 mentioned above are included. Also, eight more Psalms from M.P. are used elsewhere in the Psalter at other Hours, leaving 23 that are unique to LH at that Hour.

Most of these Psalms have a predominant theme of praise to God, but 7 have specific references to dawn and morning, Pss. 5, 56, 89, 91, 100, 107, 118 vv. 145 - 152, while Ps. 18 speaks of the sun's course from morning till evening, and 7 psalms more, 41, 42, 62, 76, 79, 83, 143, express a longing for God and his salvation, some of them speaking out of the distress of the night. Pss. 46, 47, 64 and 85 speak of God's power and strength, though this theme is found interwoven with other themes in other psalms. Ps. 84 speaks of peace and reconciliation and two psalms have a note of penitence, Ps. 35 and Ps. 50, the latter being set for every Friday of the four week psalter. There is slightly more method about use of the 'Laudes' psalms in LH than in QB. They are set for Sundays, as follows: Ps. 148 for Sunday Wk. 3, 149 Wk. 1 and 150 for Wks. 2 & 4.

Lauds Psalms in RPX are not in numerical order which testifies to their special choice for that Office. Only one Lauds Psalm in RPX is not also used by LH (Ps. 63 D.D. Saturday Wk. 3) and out of a total of 28 psalms offered in RPX 11 occur on the same day in LH. The 27 psalms from RPX occupy 28 loci in LH (Ps. 150 occurring twice, Sundays Wks. 2 & 4) out of the 56 loci available (nearly 50%) showing a close following of RPX given the expanded nature of the LH cursum. LH clearly follows RPX rather than QB at Lauds.

III THE PSALTER

5. The Cursus at Prayer During the Day

As has already been explained in Chapter I, The Structure of the Office, the traditional Day or Lesser Hours of Prime, Terce, Sext and None were retained in QB each with their unvarying three psalms per Hour, while LH has one main Day Hour, Prayer During the Day which must be said, while Prayer Before Noon, with Prayer After Noon, corresponding to Terce and None respectively are obligatory for some people but not all. The main Hour will use the 'current psalmody', proper to each day of the four week psalter. The Day Hours traditionally have made use of the Ps. 118 divided into eleven 16-verse stanzas, each stanza filling a locus. Naturally, these will not suffice for the whole week. The cursus of the Rule of St. Benedict by using 8-verse stanzas managed to last out to None on Monday, by dint of using substitutes at Prime on that day. QB, using 16-verse stanzas was exhausted by the end of None on Sunday. After this, the 'Pilgrimage Psalms' were often used, Pss. 119 - 133, which QB does up to a point, but Quignon's principle is largely one of a uniform length of psalmody of an average of 40 verses per Hour (except at Mattins and Lauds which are longer) and so he chooses whatever fits best.

LH puts Ps. 118 to novel use. Following the Regula and like RCP, it opts for 8-verse instead of 16-verse stanzas, one of which it allots to the first locus of Prayer During the Day on every weekday of the four week psalter except Monday Wk. 1, and Friday Wk. 2. This is because the 24 weekdays of the Psalter provide two loci extra to the 22 8-verse stanzas of the psalm. On Monday Wk. 1, Ps. 18 is provided for the first locus and its choice appropriate. Ps. 118 is a prolonged meditation on the Law, a useful point of recollection and orientation in the middle of the day. Ps. 18 is also concerned with the Law, "The Law of the Lord is perfect" (v. 8) and "The Precepts of the Lord are right" (v. 9). On Friday Wk. 3 Ps. 21 is said at D.D. over 3 loci in its entirety, an equally appropriate choice, being the one which Christ

used in his last words from the Cross. Ps. 118 is obviously placed before Ps. 118 gets under way in the Cursus in order not to interrupt its flow. While Ps. 21 does interrupt the flow it does so less awkwardly than if it were placed in Wk. 4 where it would come just before the last stanza of the whole psalm on the following day. Ps. 21 is also a Prime psalm for Fridays in RPX. The rest of the psalms at D.D. nearly all follow a numerical order (see Fig. 5) excluding Sundays which are bracketed.

Fig. 5 Order of Psalms used in LH at Prayer D.D.

Week 1: (117) 7, 12, 13, 16, 24, 25, 27, 33

Week 2: (22, 75) 39, 52, 53, 54, 55, 56, 58, 59, 60, 63

Week 3: (117) 70, 73, 69, 74, 78, 79, 33

Week 4: (22, 75) 81, 119, 87, 93, 127, 128, 132, 139, 44

- Notes
1. Ps. 118 omitted for clarity
 2. Breaks in order underlined
 3. Sunday Psalms bracketed.

It will be seen that there are only four breaks of order, (underlined), two of these being on Saturdays where we have already seen a tendency to repeat Saturday psalms, in this case Ps. 33 Saturdays Wks. 1 and 3. Ps. 119 is out of sequence because to put it in sequence would cause both Pss. 87 and 93, which cover 2 loci each, to be spread over two days each as the stanza from Ps. 118 is fixed. The same applies to Ps. 60 following Pss. 70 and 73. There are 29 psalms in D.D. current psalmody found in one of the four lesser hours of QB (including Sundays), 30 if Ps. 118 is included. Repeats on Saturdays have been mentioned above; Ps. 117 is likewise found on Sundays Wks. 1 & 3 and Pss. 22 and 75 on Sundays Wk. 2 & 4. As the approach to Prayer During the Day in LH differs so considerably from that of QB it would be unwise to press any clear influence of the latter over the former, and given that we have been dealing with four day-hours under one head, by the law of averages a considerable number of these psalms must appear in the corresponding hour in LH. Nevertheless, we have seen links; the use, if not the arrangement, of Ps. 118, and the 'Pilgrimage Psalms'. To these latter we now turn, as they are used

in the 'Complementary Psalter' for those reciting all the Hours D.D.

Table 3C shows the arrangement of these to be proper to the Hours of Prayer Before and After Noon and at Midday, but unchanging for each day of the year. On any given day the 'Current Psalmody' will displace that set for one of the three Hours as it must take precedence. The psalms concerned are 119 - 127 inclusive and these are arranged in numerical order for each Hour following the Rule of Saint Benedict from Tuesdays to Saturdays. As these are 'Complementary Psalms' they all recur at other times in the 4 week psalter. In this way, those reciting only one Day Hour with current psalmody will not miss out any part of the psalter. Ps. 119 recurs in the current psalmody of D.D. on Monday Wk. 4, 120 E.P. Friday Wk. 2, 121 E.P. Saturday Wk. 3, 122, 123 E.P. Monday Wk 3, 124 E.P. Tuesday Wk. 3, 125, 126 E.P. Wednesday Wk. 3, and 127 in current psalmody of D.D. Thursday Wk. 4. Of these psalms, seven are found in the Day Hours in QB in something of a sequence: 120, 121, 122, 123 are allotted as the last psalms at Sext on Tuesday, Wednesday, Thursday and Saturday respectively, while 125, 126 and 127 are allotted to None on Monday, Tuesday and Saturday, 127 being the second, not third psalm at that Office. Psalms 119 and 124 are allotted to Compline in QB on Wednesday and Monday respectively. These 'Pilgrimage Psalms' or 'Psalms of Ascent' lend themselves eminently to Prayer D.D. for two reasons. Firstly, they recall the pilgrimage through life, bringing joy into the burden of the day with their vision of Jerusalem appearing; and secondly, on a less sublime level, their brevity ensures a minimum of interference in the working day.

Returning to 'Current Psalmody' we have noted where psalms are repeated at the same Hour on different days, Saturdays and Sundays. There remain some psalms that are used again at different Hours. These are shown in Fig. 6.

Fig. 6. LH Psalms in Prayer D.D. recurring elsewhere
in the Four Week Psalter

Ps.	54	Wednesday Wk. 2 and O.R. Friday Wk. 4
	56	Thursday Wk. 2 and M.P. Thursday Wk. 1
	79	Thursday Wk. 3 and M.P. Thursday Wk. 2
	87	Tuesday Wk. 4 and N.P. Fridays
	118	vv. 145-152 Wednesday Wk. 4 and M.P. Saturdays Wk. 1 & 3
	118	vv. 105-112 Wednesday Wk. 3 and E.P. Sunday Wk. 2

One stanza from Ps. 118 is chosen for its reference to the dawn (vv. 145-152) which makes it suitable for use at M.P., and another (vv. 105-112) for its references to lamp and light, making it suitable for use at E.P. both being allotted to E.P. I of Sunday Wk. 2, thus ensuring a reasonable 'liturgical distance' from their occurrence in D.D. psalmody in Wk. 3 and Wk. 4.

One final word may be said about Friday psalms at D.D. Pss. 25 and 27 set for Wk. 1 both speak of the deeds of the wicked, and Ps. 25 especially of innocence and seem suitable to the theme of the Cross and Christ's sinlessness, while Pss. 58 and 59 (Wk. 2) are equally pleas for defence against blood-thirsty foes. Ps. 21 (Wk. 3) we have mentioned. Ps. 139 (Wk. 4) also falls into this category while its fellow psalm for that Hour, 116, does not, but is simply added as a 'filler'. Ps. 50, allotted to M.P. in LH on Fridays is found at Prime in QB and that order allots Ps. 21 to Mattins on Friday, reversing the LH arrangement.

By a curious coincidence the number of psalms required for the lesser hours in the traditional scheme (4 Hours times 3 psalms times 7 days) equals the number of psalms required by LH for Prayer D.D. (4 weeks times 3 psalms - or loci - times 7 days) a total of 84 available loci. In LH 36 loci + Ps. 118 use psalms from QB in the current Psalmody, and 39 loci plus Ps. 118 from RPX. Ps. 118 is mentioned separately as it takes up twice as many loci in LH than the other orders. Twenty-two of these loci are common to QB and RPX. Put in this way, influence of one or other order over LH seems inconclusive. But 46 loci in RPX recur in LH, a little over half the total and the same number from QB, making it impossible to favour one influence more than any other.

III THE PSALTER

6. The Cursus at Vespers/E.P.

We noted in Section 5, above, that M.P. in LH had the fewest psalms in QB positions of all the Hours. E.P. comes a close second, having only four. These are Pss. 109, 110, 113 and 131. Ps. 109 occurs every Sunday (E.P. II) of the four week cycle; Ps. 113 is divided, the first half occurring Sunday (E.P. II) Wk. 1, the second half Sunday (E.P. II) Wk. 2; and Ps. 110 fills the corresponding locus on Sunday (E.P. II) Wk. 3. (Sunday E.P. II Wk. 4 has Ps. 111 following RPX, a psalm which falls at Vespers on Wednesday in QB.) Ps. 131 occurs on Thursday E.P. Wk. 3 in LH divided between two loci, a psalm which RPX has at Vespers on Wednesday. (See also comments on Sunday psalms at Lauds/M.P. in that Section) A further 9 psalms found in Vespers in QB occur at E.P. in LH but on different days, as shown below in Fig. 7.

Fig. 7 Vespers Psalms occurring in QB and LH

		<u>QB</u>	<u>LH</u>
Ps.	40	Tuesday	Friday, Wk. 1
	111	Wednesday	Sunday EP II, Wk. 4
	112	Tuesday	Sunday, EP I, Wk. 3
	115	Monday	Sunday, EP I, Wk. 3
	136	Thursday	Tuesday, Wk. 4
	137	Friday	Tuesday, Wk. 4
	138 *	Friday	Wednesday, Wk. 4
	141	Friday	Sunday, EP I, Wk. 1
	143 *	Saturday	Thursday, Wk. 4

* Over 2 loci.

The following seven psalms were used by QB at Vespers but are not found in LH: Pss. 33, 76, 83, 142, 145, 146, 147. Of these only Ps. 76 has a direct reference to night or to sleep. It occurs in LH M.P. Wednesday Wk. 2, but the justification for such a different Hour could lie in the fact that the references to night are in the past and the psalmist is speaking as though his troubles, and the night, were over. The psalms used by LH can be divided broadly into five categories: refuge in God or in his holy City (17 psalms), thanksgiving and praise (8 psalms), sickness and death (5 psalms), justice and reward (6 psalms) and quite a number have a night/day or light/darkness motif woven into them

(12 psalms). As always, many psalms have over-lapping themes. The 'refuge' theme is appropriate as one commends oneself into God's keeping at the end of the day, a theme shared by Night Prayer, and 'sickness and death' have long been symbolized by sleep: 'justice and reward' flows from this with its thought of coming judgment. Pss. 26, 120, 129 and 140 could be regarded as classics among evening psalms, falling as they do into the light/darkness category, to which must be added one stanza from Ps. 118, (vv. 105 - 112) which balances the 'morning stanza' (vv. 145 - 152) mentioned in Section 5, and appropriately enough is allotted to the E.P. I of Sunday Wk. 2 to balance the corresponding stanza set for M.P. of the same day.

Two Vespers psalms recur in Night Prayer, Ps. 129 Wednesday, a convenient liturgical distance from E.P. I of Sunday Wk. 4, its other locus, and Ps. 15 on Thursday, not quite so far from E.P. I Sunday Wk. 2. We have already mentioned E.P. psalms recurring on Sundays in LH. No other psalms recur within this Hour on other days, but 16 recur at other Hours, including the two Compline psalms, above, and the stanza from Ps. 118, which also falls in sequence in the current psalmody of D.D., Wednesday Wk. 3. Of the remaining 13 Pss. 120 - 126 form the bulk of the complementary psalmody in D.D. (q.v. Section 5) as well as occurring at E.P. (mainly in the days of Wk. 3): Pss. 130 and 131 fall in the same week (3) at E.P. to recur Saturday Wk. 1 at the O.R. Pss. 135 and 144 (Monday and Friday Wk. 4) have already appeared at O.R. Saturday Wk. 2 and Sunday Wk. 3 respectively. Ps. 44 recurs in current psalmody of D.D. Wk. 4 from E.P. Monday Wk. 2, and Ps. 66 (Wednesday Wk. 2) recurs in Wk. 3 Tuesday M.P. It is also clear that apart from Saturday and Sunday, psalms at E.P. are allotted in numerical order as study of Fig. 8 will show, except in two instances.

Fig. 8 Order of Psalms in LH E.P.

Week 1	10, 14, 19, 20, 26, 29, 31, 40, <u>45</u>	(140, 141)
Week 2	44, 48, 61, 66, 71, 114, 120	(118, 115)
Week 3	122, 123, 124, <u>130</u> , 125, 126, 131, 134	(112, 15)
Week 4	135, 136, 137, 138, 143, 144	(121, 129)

- Notes
1. Sundays E.P.I & II in brackets
 2. Breaks in sequence underlined.

Ps. 45 precedes Ps. 44 because to follow it would interrupt the two loci of that psalm with the weekend psalms, leaving them rather far apart. The placing of Ps. 130 before Ps. 125 is obscure. There are no double loci that its correct numerical position would disturb, nor is there any danger of its falling again on the same day at another Hour; nor is it a case of pairing a long psalm with a short to even out the total length of psalmody. If there is a thematic criterion for this it is not at once apparent, which leaves one other possible explanation, that the break in sequence has been made to comply with a principle referred to in P.C. "The grouping of many psalms of the same type is avoided," (my emphasis) (Introduction, p. xxi).

The psalmody of Vespers in RPX follows the conventional scheme, shared with Mattins as we have seen, by assembling in numerical order psalms not used in other places, viz. from Ps. 109 to Ps. 144, see Fig. 9 below. From this we find 30 psalms with only three breaks in sequence. No less than twenty-nine of these psalms are found at the same Hour in LH in 33 loci, out of a total 56 loci, bearing in mind that the third locus at E.P. in LH has a canticle. Table 3D also shows that more of these fall in Wks. 3 & 4 than in Wks. 1 & 2. Although a comparison between Tables 3B and 3C shows a very dissimilar scheme, nearly 50% of the psalms in LH E.P. come from RPX. Study of Table 3D also shows that LH E.P. II Sundays has adopted the RPX choice of psalms by spreading Pss. 109, 110, 111 and 113 over the Sundays of the 4 week psalter. Only Ps. 112 escapes to reappear at E.P. I of Sunday Wk. 3. These are the only psalms to occur on the same day in LH with the exception of Ps. 124 which occurs at E.P. Tuesdays in RPX and Tuesday Wk.3 in LH.

Fig 9. Comparative Table of Vespers Psalms between RPX and LH

RPX	109, 110, 111, 112, 113, 114, 115 / 119, 120, 121, 122, 123
LH	109, 113 / 10, 14, 19, 20, 26, 29, 31, 40, 45 / 118 / 15
RPX	124, 125, 126, 127, 128, 129, 130, 131, 132 / 135
LH	<u>109, 110, 122, 123, 124</u> 130, <u>125, 126</u> , 131, 134 /
RPX	136, 137, <u>138, 139, 140, 141</u> / 143, 144
LH	121, 129 / 109 113 / 44 48, 61, 66, 71, 114, 120 / 112, 115
LH	109, 111, <u>135, 136, 137, 138, 139, 143, 144, 140, 141</u>

- Notes
1. Breaks of sequence indicated by strokes in RPX - three only.
 2. Break in order indicated by strokes in LH - eight.
 3. Sequences in LH underlined: 6 - all fairly short compared with RPX - but closer following of order and sequence than O.R.

III THE PSALTER

7. The Cursus at Compline/Night Prayer (N.P.)

P.C. (Introduction p. xxi) states that the Compline psalms 'have the purpose of stimulating trust in God' and study of these reveals that this is so. The traditional Compline psalms, 4, 90, and 133 have appropriate references, Ps. 4 to bed, sleep and peace, and Ps. 90 to protection from 'the terror of the night', while Ps. 133 is an act of praise, blessing the Lord 'through the night'. These were the only psalms used in the MRB Compline. RPX and QB retain them in their respective expanded schemes. RPX however used the traditional three only on Sundays, while QB places Psalm 4 on Sunday night (LH on Saturday); Ps. 90 also on Sunday (LH on Sunday, too) and Ps. 133 on Wednesday, (LH on Saturday). The other psalms found in QB Compline will be found in Table 3A, but of those the following are of interest to us, because they recur in LH (See Fig. 10 for relative positions).

- Ps. 15 A psalm of trust in God, "who even at night directs my heart". Found also in Taize Office E.P.
- Ps. 30 A psalm commending one's spirit into God the Saviour's hands. This also is found in the Sarum Compline and subsequent modern versions, e.g. the Cuddesdon Office Book, BCP 1928 etc.
- Ps. 85 A psalm calling on God's mercy, suggesting a penitential note appropriate to the Hour
- Ps. 129 A psalm once again calling for God's help, but with a note of hope coming with the dawn
- Ps. 142 v. 1 - 11. A call of deliverance from judgment and the grave, suitably penitential.

The choice of these Psalms shows that the QB arrangement is by no means arbitrary or governed solely by a given length of psalmody; thematic material has a part to play. On the other hand, few psalms have only one theme, and as the table shows they mostly recur in other positions in LH. Where they do, they are usually kept some 'distance' from Compline to avoid a sense of repetition, the nearest recurrence however is Ps. 129 at E.P. Tuesday Wk. 3 to

Wednesday of that week Night Prayer. The same psalm also is used at E.P. of the Christmas Octave, hardly an appropriate choice at a festival, but there by long tradition. The 'traditional' Pss. 4, 90 and 133 do not recur elsewhere in the LH Cursus. The remaining Compline psalms in LH are Ps. 87 and 142, neither used in QB but Ps. 87 is appropriate enough for its cry to the Lord 'at night' and is found on Saturday in RPX. Oddly enough, LH uses it again at Prayer During the Day and QB at Terce, though the first verse also says "I call for help by day". Even so the predominating theme is one of death and despair; "you have laid me in places that are dark" and "My one companion is darkness". Ps. 142, however, is found again in LH at M.P. Thursday Wk. 4 presumably because of its line "in the morning let me know your love", while QB more appropriately places it at Monday Vespers as its theme is predominantly one of darkness and the grave, and only looks forward to the morning.

Fig. 10 Relative positions of Compline Psalms to QB, RPX, and LH

<u>Psalms</u>	<u>QB</u>	<u>RPX</u>	<u>LH</u>	<u>Found in other loci</u>
4	Sunday	Sunday	Sunday 1	-
133	Wednesday	Sunday	Sunday 1	-
90	Sunday	Sunday	Sunday 2	-
85	Friday	Friday	Monday	Wed. MP Wk 3
142(1-11)	-	-	Tuesday	Thur. MP Wk 4
30(1-6)	Sunday	-	Wednesday	Mon. OR Wk. 2
129	Saturday	-	Wednesday	Sun.EP1 Wk. 4
15	Tuesday	Tuesday	Thursday	Sun.EP1 Wk. 2
87	-	Saturday	Friday	Tues.DD Wk. 4

Observations

1. The psalm unique to LH, 142 and Ps 85 are re-used for Morning Prayer
2. RPX appears to follow QB on Tuesdays and Fridays as well as on Sundays

QB of course knows of no recurring psalms in the Psalter excepting Ps. 30 which is used rather awkwardly in full at Monday Mattins, the first six verses having been said at Compline the night before. As mentioned above, RPX breaks away from the traditional three psalms at Compline and like QB provides three loci for each night. LH follows RPX with

Ps. 90 (Sunday) and also employs Pss. 15, 85 and 87 also offered by RPX but on different days, RPX keeping to the numerical order through the week. LH draws six N.P. psalms from RPX, but seven from QB, 2 of which, 30 and 129 are not found in RPX, so indicating a Quignonian influence of some strength.

III THE PSALTER

8. Summary of Psalms sharing Loci in the Cursus of QB, RPX and LH

Tables 3C and 3D show respectively where the loci of QB and RPX coincide with those of LH. In some cases the psalms will occur at the same Hour on the same day, in others at the same Hour on different days, but it is the Hour which normally determines the suitability of the psalms allotted to it rather than the day, Sundays and Fridays, of course, being occasions when the day is of overriding significance. Fig. 11 below shows the proportionate distribution of psalmody coinciding in the Orders under discussion, but the locus is taken as the operative unit, not the individual psalm, as LH has adopted the practice of dividing and repeating psalms.

Fig. 11 Proportionate Distribution of Psalms in QB, found in LH at the corresponding Hour (not necessarily on the same day)

	<u>of QB</u>	<u>in LH</u>				
O.R.	17 Psalms in	54 loci -	96 loci available	=	over	$\frac{1}{2}$
M.P.	8 "	11 "	- 56 "	"	=	$\frac{1}{5}$ th
D.D.	28 "	35 "	- 84 "	"	=	$\frac{2}{5}$ ths
E.P.	13 "	20 "	- 56 "	"	=	less than $\frac{2}{5}$ ths
N.P.	28 "	28 "	- 36 "	"	=	over $\frac{3}{4}$
		148	328	Total	=	under $\frac{1}{2}$

- Notes
1. O.R.'s 96 loci includes the seasonal alternatives
 2. 56 loci at M.P. and E.P. takes account of the loci set aside for canticles
 3. 36 loci at N.P. is achieved by multiplying its weekly cycle by four to make it proportionately equal
 4. Loci for "Complementary Psalmody" at D.D. are omitted for the sake of simplicity.

Fig. 11A Proportionate Distribution of Psalms in RPX found at the corresponding Hour in LH

O.R.	50 <u>loci</u>	out of 96 available	= approx.	$\frac{1}{2}$
M.P.	28 <u>loci</u>	" 56 "	= exactly	$\frac{1}{5}$
D.D.	61 <u>loci</u>	" 84 "	= approx.	$\frac{2}{3}$
E.P.	33 <u>loci</u>	" 56 "	=	$\frac{3}{5}$ ths
N.P.	24 <u>loci</u>	" 36 "	=	$\frac{2}{3}$
	196	328	Total	= approx. $\frac{5}{8}$ ths

From Figs. 11 and 11A we find that there is a greater proportion of psalms from QB than RPX at O.R. in LH, but a greater proportion from RPX at M.P. and all the other Hours. The greatest proportional occurrence is in the N.P. psalms from QB with three-quarters, while N.P. from RPX comes a close second with two-thirds. M.P. has exactly half and E.P. rather more. In the other Hours from QB, MP and NP rank lowest, giving about a fifth of the LH psalmody while E.P. and D.D. rank rather under half of the loci available. When all the loci are added together from all the Hours we find that 148 loci from QB out of a grand total available of 328 gives it 44% of psalms recurring at the corresponding Hours, and 196 from RPX gives that Order 60% of psalms recurring. And if a count of loci mutual to all three Orders is taken then the total is 82, exactly 25% of the total loci available.

TABLE 3A THE PSALTER of the BREVIARY of CARDINAL QUINONES
1535/6

	<u>MATTINS</u>	<u>LAUDS</u>	<u>PRIME</u>	<u>TERCE</u>	<u>SEXT</u>	<u>NONE</u>	<u>VESPERS</u>	<u>COMPLINE</u>
<u>SUN.</u>	1	65	53	118	118	118	109	4
	9	95	118	118	118	118	110	30
	17	Song 3 Children	118	118	118	118	113	90
<u>MON.</u>	30	97	22	13	38	79	76	7
	34	103	23	18	61	98	115	14
	104	Song of Isaiah	24	19	114	125	142	124
<u>TUES.</u>	36	94	5	20	52	89	33	10
	43	144	16	28	71	96	40	15
	108	Song of Hezekiah	25	31	120	126	112	29
<u>WED.</u>	48	80	6	42	41	81	32	39
	58	134	117	44	64	86	83	119
	77	Song of Hannah	130	59	121	93	111	133
<u>THUR.</u>	67	99	8	91	49	35	131	45
	72	102	26	92	74	82	136	46
	88	Song of Moses	27	107	122	100	145	47
<u>FRI.</u>	21	148	2	3	56	60	137	12
	68	149	11	37	63	69	138	85
	70	Song of Habakkuk	50	55	139	73	141	140
<u>SAT.</u>	54	116	62	51	75	101	143	84
	105	150	66	57	78	127	146	128
	106	Song of Moses(2)	135	87	123	132	147	129

Note Boxes and lines show distribution of doublets

TABLE 3B THE PSALTER IN THE BREVIARY REVISION OF PIUS X, 1911

	<u>MATTINS</u>	<u>LAUDS</u>	<u>PRIME</u>	<u>TERCE</u>	<u>SEXT</u>	<u>NOHE</u>	<u>VESPERS</u>	<u>COMPLINE</u>
<u>SUN.</u>	1,2,3	92/50**	117	118	118	118	109,110	4
	8,9+4	99/117**	118	pts.	pts.	pts.	111,112	90
	10	62,148	pts1+2	3-5	6-8	9-11	113	133
	Cant.Dan3: 57-88/ 52-57**							
<u>MON.</u>	13,14,16	50/46*	23	26+2	30+3	31	114,115	6
	17+3	5,28	18+2	27		32+2	119,120	7+2
	19,20,29	Cant.					121	
		Isa.12						
		Cant. David* 116						
<u>TUE.</u>	34+3	50/95*	24+3	39+3	40	43+3	122,123	11
	36+3	42,66			41+2		124,125	12
	37+2	Cant.					126	15
	38	Isa.38						
		Cant. Tobit* 134						
<u>WED.</u>	44+2,45	50/96*	25	53	55	58+2	127,128	33+2
	47,48+2	64,100	51	54+2	56	59	129,130	60
	49+2,50	Cant.	52		57		131	
	(49+3) ²	Anna						
		Cant. Judith* 145						
<u>THUR</u>	61,65+2	50/97*	22	72+3	73+3	74	132,135+2	69
	67+3	89,35	71+2			75+2	136,137	70+2
	68+3	Cant.						
		Exodus 15						
		Cant.Jer.31* 146						
<u>FRI.</u>	77+6	50/98*	21+3	79+2	83+2	88+3	138+2,139	76+2
	78,80,82	142,84		81	86		140,141	85
		Cant.Hab.						
		Cant.Isa.45* 147						
<u>SAT.</u>	104+3	50/149*	93+2	101+3	103+3	108+3	143+2	87
	105+3	91,63	107				144+3	102+2
	106+3	Cant.Deut.32						
		Cant.Ecclus* 150						

Notes ** denotes Lauds II, alternative psalms and canticle from Septuagesima to Palm Sunday
+ indicates a psalm divided into as many parts as shown
* denotes alternative psalms and canticles at Festal Lauds
² denotes alternative third nocturn when Ferial Lauds used.

	<u>Weeks 1 & 3</u>				<u>Weeks 2 & 4</u>				
	OR	MP	DD	EP	OR	MP	DD	EP	
<u>SUN</u>	<u>1</u>	62	117*	<u>109</u>	103+	117*	22*+ <u>109</u>		COMPLEMENTARY
	2	Cant	117*	<u>113a</u>	103+	Cant	75*+ <u>113b</u>		PSALMODY
	3	149+	117*	Cant	103+	150*+	75*+Cant		<u>Before/Noon/Aft.</u>
<u>MON</u>	6	5	18+	10	<u>30</u>	41	118	44*	119* 122*+ 125*+
	9+	Cant	7	14	<u>30</u>	Cant	39	44*	120*+ 123*+ 126*+
	9+	28	7	Cant	<u>30</u>	18	39	Cant	121*+ 124* 127*+
<u>TUE</u>	9+	23*	118	19	<u>36</u>	42	118	48	Choice of 2 hrs.
	9+	Cant	12	20	<u>36</u>	Cant	52+	48	daily
	11	32	13+	Cant	<u>36</u>	64	53+	Cant	
<u>WED</u>	17+	35	118	26	38	76	118	61	<u>KEY TO SYMBOLS</u>
	17+	Cant	16+	26	38	Cant	54*	66*	<u>30</u> = Psalm in exact Q. position
	17+	46	16+	Cant	51	96	54*	Cant	* = Psalm repeats in LH psalter elsewhere incl. Complementary Psalms
<u>THU</u>	17+	56*	118	29	43*+	79*	118	71	+ = Psalm found in Q. at the same hour on another day
	17+	Cant	24+	31	43*+	Cant	55+	71	
	17+	47	24+	Cant	43*+	80+	56*+Cant		
<u>FRI</u>	34+	50*	118	40+	37	50*	118	114	
	34+	Cant	25+	45	37	Cant	58	120*	
	34+	99*+	27+	Cant	37	147*	59+	Cant	
<u>SAT</u>	104/ 130*	118*	113	118*	105/ 135*	91*	118	112+	
	104/ 131*	Cant	37*	15*	105/ 135*	Cant	60+	115+	
	104/ 131*	<u>116*</u>	37*	Cant	105/ 135*	8*	63+	Cant	<u>NIGHT PRAYER (Weekly)</u>
<u>SUN</u>	144*	92	117*	<u>109</u>	23*	117*	22*	<u>109</u>	4+ 133+
	144*	Cant	117*	<u>110</u>	65	Cant	75*+	111+	<u>90</u>
	144*	148+	117*	Cant	65	150*+	75*+	Cant	
<u>MON</u>	49*	83	118	122*	72+	89*	118	135*	85*+
	49*	Cant	70	123*	72+	Cant	81+	135*	
	49*	95+	70	Cant	72+	134+	119*	Cant	
<u>TUE</u>	67	84	118	124*	101	100	118	136+	
	67	Cant	73+	130*	101	Cant	87*+	137+	142*
	67	66*	73+	Cant	101	143	87*+	Cant	
<u>WED</u>	88+	85*	118*	125*	102	107	118	138+	
	88+	Cant	69+	126*	102	Cant	93+	138+	30+
	88+	97+	74+	Cant	102	145	93+	Cant	129*+
<u>THU</u>	<u>88</u>	86	118	131*+	43*+142*	118	143+		
	<u>88</u>	Cant	78+	131*+	43*+Cant	127*+	143+		15*+
	89	98	79*+Cant		43*+	146	128	Cant	
<u>FRI</u>	<u>68</u>	50*	21	134	77+/ <u>54*+</u>	50*	118	144*	
	<u>68</u>	Cant	21	134	77+/ <u>54*+</u>	Cant	132+	144*	87*
	<u>68</u>	99*+	21	Cant	77+/ <u>54*+</u>	147*	139+	Cant	
<u>SAT</u>	<u>106</u>	118*	118	121*	77+/ <u>49*</u>	91*	118	140	
	<u>106</u>	Cant	33*	129	77+/ <u>49*</u>	Cant	44*+	141+	
	<u>106</u>	<u>116*</u>	33*	Cant	77+/ <u>49*</u>	8*	44*+	Cant	

TABLE 3D INCIDENCE OF RPX PSALMS IN THE CURSUS OF LH

	<u>Weeks 1 & 3</u>				<u>Weeks 2 & 4</u>				
	<u>OR</u>	<u>MP</u>	<u>DD</u>	<u>EP</u>	<u>OR</u>	<u>MP</u>	<u>DD</u>	<u>EP</u>	
<u>SUN</u>	<u>1</u>	<u>62</u>	<u>117</u>	<u>109</u>	103	117	<u>22</u>	<u>109</u>	<u>COMPLEMENTARY</u> <u>PSALMODY</u> <u>Before/Noon/Aft.</u> 119 122 125 120 123 126 121 124 127
	<u>2</u> Cant	<u>117</u>	<u>113a</u>	103	Cant	<u>75</u>	<u>113b</u>		
	<u>3</u>	<u>149</u>	<u>117</u>	Cant	103	<u>150</u>	<u>75</u> Cant		
<u>MON</u>	6	<u>5</u>	<u>18</u>	10	30	41	<u>118</u>	44	<u>Choice of 2 hrs.</u> <u>daily</u>
	<u>9</u> Cant	<u>7</u>	<u>14</u>	14	30	Cant	<u>39</u>	44	
	<u>9</u>	<u>28</u>	<u>7</u>	Cant	30	18	<u>39</u>	Cant	
<u>TUE</u>	<u>9</u>	23	<u>118</u>	19	<u>36</u>	<u>42</u>	<u>118</u>	48	<u>NOTE</u> <u>====</u> Psalms under- lined are those found occurring at the same <u>Hour</u> in RPX
	<u>9</u> Cant	<u>12</u>	<u>20</u>	20	<u>36</u> Cant	<u>52</u>	<u>48</u>		
	11	32	13	Cant	<u>36</u>	<u>64</u>	<u>53</u>	Cant	
<u>WED</u>	<u>17</u>	<u>35</u>	<u>118</u>	26	<u>38</u>	76	<u>118</u>	61	<u>NIGHT PRAYER</u> <u>(Weekly)</u> <u>4</u> <u>133</u> <u>90</u> <u>85</u> <u>142</u> <u>30</u> <u>129</u> <u>15</u> <u>87</u>
	<u>17</u> Cant	<u>16</u>	<u>26</u>	26	<u>38</u> Cant	<u>54</u>	<u>66</u>		
	<u>17</u>	<u>46</u>	16	Cant	51	<u>96</u>	<u>54</u>	Cant	
<u>THU</u>	<u>17</u>	56	<u>118</u>	29	43	79	<u>118</u>	71	
	<u>17</u> Cant	<u>24</u>	<u>31</u>	31	43	Cant	<u>55</u>	71	
	<u>17</u>	47	<u>24</u>	Cant	43	80	<u>56</u>	Cant	
<u>FRI</u>	<u>34</u>	50	<u>118</u>	40	<u>37</u>	50	<u>118</u>	<u>114</u>	
	<u>34</u> Cant	<u>25</u>	<u>45</u>	45	<u>37</u> Cant	<u>58</u>	<u>120</u>		
	<u>34</u>	<u>99</u>	<u>27</u>	Cant	<u>37</u>	147	<u>59</u>	Cant	
<u>SAT</u>	<u>104/</u>	118	<u>118</u>	118	<u>105/</u>	91	<u>118</u>	112	
	<u>130</u>				<u>135</u>				
	<u>104/</u>	Cant	37	15	<u>105/</u>	Cant	60	<u>115</u>	
	<u>131</u>				<u>135</u>				
	<u>104/</u>	116	37	Cant	<u>105/</u>	8	63	Cant	
	<u>131</u>				<u>135</u>				
<u>SUN</u>	144	<u>92</u>	<u>117</u>	<u>109</u>	23	117	22	<u>109</u>	
	144	Cant	<u>117</u>	<u>110</u>	<u>65</u>	Cant	<u>75</u>	<u>111</u>	
	144	<u>148</u>	<u>117</u>	Cant	<u>65</u>	<u>150</u>	<u>75</u>	Cant	
<u>MON</u>	<u>49</u>	83	<u>118</u>	<u>122</u>	72	<u>89</u>	<u>118</u>	<u>135</u>	
	<u>49</u> Cant	<u>70</u>	<u>123</u>	72	Cant	<u>81</u>	<u>135</u>		
	<u>49</u>	<u>95</u>	70	Cant	72	<u>134</u>	119	Cant	
<u>TUE</u>	<u>67</u>	<u>84</u>	<u>118</u>	<u>124</u>	101	<u>100</u>	<u>118</u>	<u>136</u>	
	<u>67</u> Cant	<u>73</u>	<u>130</u>	101	Cant	<u>87</u>	<u>137</u>		
	<u>67</u>	<u>66</u>	<u>73</u>	Cant	101	143	87	Cant	
<u>WED</u>	88	85	<u>118</u>	<u>125</u>	102	107	<u>118</u>	<u>138</u>	
	88	Cant	<u>69</u>	<u>126</u>	102	Cant	<u>93</u>	<u>138</u>	
	88	<u>97</u>	<u>74</u>	Cant	102	<u>145</u>	<u>93</u>	Cant	
<u>THU</u>	88	86	<u>118</u>	<u>131</u>	43	<u>142</u>	<u>118</u>	<u>143</u>	
	88	Cant	<u>78</u>	<u>131</u>	43	Cant	<u>127</u>	<u>143</u>	
	89	<u>98</u>	<u>79</u>	Cant	43	<u>146</u>	<u>128</u>	Cant	
<u>FRI</u>	<u>68</u>	50	<u>21</u>	134	<u>77/</u>	54	50	<u>118</u>	
	<u>68</u> Cant	<u>21</u>	134	<u>77/</u>	54	Cant	<u>132</u>	<u>144</u>	
	<u>68</u>	99	<u>21</u>	Cant	<u>77/</u>	54	<u>147</u>	139	
<u>SAT</u>	<u>106</u>	118	<u>118</u>	<u>121</u>	<u>77/</u>	49	<u>91</u>	<u>118</u>	
	<u>106</u> Cant	<u>33</u>	<u>129</u>	<u>77/</u>	49	Cant	44	<u>141</u>	
	<u>106</u>	<u>115</u>	33	Cant	<u>77/</u>	49	8	44	

TABLE 3E. OF PROPER PSALMS at FESTIVALS in L.H.

=====

- N.B. Feasts of B.V.M. invariably follow the Common
- Psalms underlined indicate their presence at the same feast, at the same Hour in RPX
 - Lauds psalms not shown, these are always as Sunday Wk. 1 and are found also in RPX in that position except Good Friday and All Souls
 - Letters, e.g. (a) indicate duplications.

<u>CHRISTMAS</u>	E.P.1	<u>112</u> , 147 Cant. Phil.2	
	O.R.	<u>2</u> , <u>18a</u> , <u>14</u> (Nocturn I RPX)	
	D.D.	<u>18b</u> , <u>46</u> , <u>47</u>	
	E.P.2	<u>109</u> , <u>129</u> Cant. Col.	(a)
<u>EPIPHANY</u>	E.P.1	134a, 134b, Can. I Tim.	
	O.R.	<u>71</u> , <u>95</u> , <u>96</u>	
	E.P.2	<u>109</u> , <u>111</u> , Cant. Rev.15	
<u>PRESENTATION AND ANNUNCIATION</u>	E.P.1	<u>112</u> , <u>147</u> , Cant. Phil.2	
	O.R.	<u>2</u> , <u>18a</u> , <u>44</u>	
	E.P.2	<u>109</u> (1-5, 7) <u>129</u> , Cant.Col.	(a)
<u>GOOD FRIDAY</u>	O.R.	2, 21, 37	
	M.P.	<u>50</u> , <u>147</u> , Cant. Hab.	
	D.D.	39, 53, 87	
	E.P.	<u>115</u> , 142, Cant. Phil.2	(d)
<u>HOLY SATURDAY</u>	O.R.	<u>4</u> , <u>15</u> , <u>23</u>	
	M.P.	<u>63</u> , Cant. Is.38, <u>150</u>	
	D.D.	26, 29, 75	
	E.P.	115, 142, Cant. Phil.2	(d)
<u>EASTER DAY</u>	(O.R.	41, 42, 117 not said when Vigil celebrated)	
	E.P.	<u>109</u> , <u>113a</u> , Cant. Rev.19	(b)
<u>EASTER</u>	Monday	D.D.	8, 18a, 18b (c)
	Tuesday	D.D.	118, 15, 22
	Wednes.	D.D.	118, 27, 115
	Thurs.	D.D.	118, 29a, 29b
	Friday	D.D.	118, 75
	Satur.	D.D.	118, 95a, 95b
	<u>ASCENSION DAY</u>	E.P.1.	<u>112</u> , <u>116</u> , Cant. Rev.11, 12
O.R.		<u>67a</u> , <u>67b</u> , <u>67c</u>	
D.D.		8, 18a, 18b	(c)
<u>PENTECOST</u>	E.P.1	<u>112</u> , 146, Cant. Rev.15	
	O.R.	<u>103a</u> , <u>103b</u> , <u>103c</u>	
	E.P.2	<u>109</u> , <u>113a</u> , Cant. Rev.19	(b)
<u>TRINITY</u>	E.P.1	<u>112</u> , 147, Cant. Eph.	
	O.R.	<u>8</u> , 32a, 32b	
	E.P.2	<u>109</u> , <u>113a</u> , Cant. Rev.19	(b)
<u>CORPUS CHRISTI</u>	E.P.1	<u>110</u> , <u>147</u> , Cant. Rev.11,12	
	O.R.	<u>22</u> , <u>41</u> , <u>80</u>	
	E.P.2	<u>109</u> , <u>115</u> , Cant. Rev.19	

TABLE 3E (Continued)

<u>SACRED</u>	E.P.1	112, 145, Cant. Rev.4,5
<u>HEART</u>	O.R.	35, 60, <u>97</u>
	E.P.2	<u>109</u> , <u>110</u> , Cant. Phil.2
<u>TRANSFIG-</u>	E.P.1	<u>112</u> , <u>116</u> , Cant. Rev.19
<u>URATION</u>	O.R.	<u>83</u> , <u>96</u> , 98
	E.P.2	<u>109</u> , 120, Cant. I Tim.
<u>EXALTAT-</u>	E.P.1	146, 147, Cant. Phil.2
<u>ION OF</u>	O.R.	<u>2</u> , 8, <u>95</u>
<u>THE CROSS</u>	E.P.2	<u>109</u> , 115, Cant. Rev.4,5
<u>SAINTE</u>	O.R.	92, <u>102a</u> , <u>102b</u>
<u>MICHAEL</u>	E.P.2	8, 137, Cant. Col.
<u>GUARDIAN</u>	E.P.2	33a, 33b, Cant. Rev.11,12
<u>ANGELS</u>		
<u>ALL SAINTS</u>	E.P.1	<u>112</u> , 147, Cant. Rev.19
	O.R.	<u>8</u> , <u>14</u> , 15
	E.P.2	<u>109</u> , <u>115</u> , Cant. Rev.4,5
<u>ALL SOULS</u>	M.P.	<u>50</u> , Cant. Isa.38, 145 or <u>150*</u>
(incl.	O.R.	<u>39a</u> , <u>39b</u> , 41
Office of	D.D.	<u>69</u> , <u>84</u> , <u>85</u>
Dead)	E.P.	<u>120</u> , <u>129</u> , Cant. Phil.2

* Ps. 150 is offered as a more traditional alternative to Ps. 145

III THE PSALTER

9. Summary of Proper Psalmody in LH.

It will be seen from Table 3E that Presentation and Annunciation share the same propers; the same applies to E.P.2 of Exaltation of the Cross and All Saints; the E.P.s 1 and 2 of Christmas, Presentation and Annunciation. Another shared Proper is found at E.P.2 of Good Friday and Holy Saturday; also of Easter, Pentecost and Trinity. All these E.P. psalms are taken from Vespers of Sunday in RPX and distributed variously over the feasts concerned in LH. The feasts of St. Michael and the Guardian Angels are noticeable for not having propers for all the main Hours, and Easter Week presents something of a novelty in having propers for Prayer During the Day. Other Propers for D.D. are found at Good Friday and Holy Saturday, and those for Ascension Day correspond to those of Easter Monday. The D.D. propers for All Souls/Office of the Dead correspond to the psalms for Sext of Office of the Dead in RPX, the only ones to do so in LH at Prayer D.D. Table 3E shows that a high proportion of the proper psalms however do correspond to those of RPX, while LH has reduced the number of feasts with propers, e.g. the Feast of the Precious Blood, now that Corpus Christi is called 'The Body and Blood of Christ'. There were no proper psalms in QB, one reason for its ultimate demise.

TABLE 3F OF COMMON PSALMS IN L.H.COMMON OF DEDICATION OF A CHURCH

<u>E.P.1</u>	<u>O.R.</u>	<u>M.P.</u>	<u>E.P.2</u>
146, <u>147</u> Cant. Rev. 19 (Lent, Col. I)	<u>23</u> , <u>83</u> <u>86</u>	<u>62</u> Cant. Dan. 149	45, 121 Cant. Rev. 19

OF B.V.M. AND VIRGINS AND WOMEN SAINTS

<u>112</u> , <u>147</u> Cant. Eph.	<u>23</u> , <u>45</u> , <u>86</u> <u>18a*</u> , <u>44a*</u> , <u>44b*</u>	as above	<u>121</u> , <u>126</u> Cant. Eph.
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* Proper to Women Saints

OF APOSTLES

<u>116</u> , 147 Cant. Eph.	<u>18a</u> , <u>63</u> <u>96</u>	as above	<u>115</u> , 126
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OF MARTYRS

117a, 117b Cant. I Pet.	<u>2</u> , 32a, 32b <u>2*</u> , <u>10*</u> , 16*	as above	114, <u>115</u> Cant. Rev. 4, 5
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* Proper to one Martyr

OF PASTORS, DOCTORS and MEN SAINTS

<u>112</u> , 145 Cant. Eph.	20 91a, 91b	as above	14, <u>111</u> Cant. Rev. 15
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N.B. Psalms underlined coincide with those in RPX

III THE PSALTER

10. Summary of the Common Offices

It has been traditional to have proper psalms for the Common Offices, and this has been followed in LH. Quignon, while retaining Common Offices, did not allow for special psalms at those Offices. It will be seen from Table 3F that in the matter of psalms several of the Commons in LH have been combined, Women Saints and Virgins with that of B.V.M., 'One' with that of 'Several' Martyrs and Men Saints. In the first two sections above the only variation occurs in the Office of Readings. Allowing for these combinations out of the 45 loci available 25 coincide with the RPX arrangement (26 if the Common of One Martyr is reckoned instead of Several), more than half, but a particularly high proportion. The number of Commons in LH has been simplified compared with RPX. The Common of Apostles now includes that of Evangelists, and there is no longer a Common of Confessors who are not Bishops. The new category of 'Pastors' corresponds to the former Common of Confessor Bishops, as it includes Bishops, Popes and Missionaries. Closer to that of Confessors, not Bishops, is the new category of 'Men - or Women - Saints', there being a separate Common each for Men and Women Saints. These include Abbots, Religious, Educators and 'Saints Noted for Works of Mercy'. The term 'Women Saints' replaces 'Non Virginum' in the traditional scheme. The traditional Commons of Dedication of a Church, and of the B.V.M., remain.

CHAPTER I V

T H E C A N T I C L E S

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IV THE CANTICLES

1. Introductory Note

As was demonstrated in Chapter I the Canticles have always played an indispensable part in the Divine Office. Like the psalms, they are great outpourings of praise but taken from other books of the Bible.

The Canticles can be divided into three groups:

(1) the Te Deum which is not strictly Biblical, sung at Mattins. (2) The Gospel Canticles sung at Lauds, Vespers and Compline. The Benedictus at Lauds, or the Song of Zechariah, opens the liturgical day with the celebration of John the Baptist as the forerunner of the Redeemer, while at Vespers the Magnificat or Song of Mary, celebrates the coming birth of Christ, and the Nunc Dimittis at Compline celebrates his arrival and foretells his future work. It is remarkable that these three canticles should all come from St. Luke's Gospel. (3) The third group of Canticles comes from the Old Testament, Apocrypha, and New Testament books other than the Gospel. Hereinafter these last will simply be called N.T. Canticles. LH as we shall see is unique in providing a N.T. Canticle at E.P. as well as the Magnificat, so balancing the long established O.T. Canticle at Lauds. As the first Office of the day has traditionally been Mattins, it is the Te Deum that we shall examine first.

IV THE CANTICLES

2. The Te Deum

The Te Deum is unique in the Office in being the only non-Biblical Canticle, although much of its content is scriptural. Its place in the Office is ancient but its origins are uncertain. It has long been called the Hymnus Ambrosianus, indeed it is called that in RPX while various theories for its origin have been propounded. A note in 'The Daily Office Revised' (J.L.G. 1978, p. 13) referring to the sanctus of the Eucharistic Canon mentions the theory of P. Cagin ('Te Deum ou illatio') and E. Kahler ('Studien zum Te Deum') who suggest that the Te Deum was originally the Preface, Sanctus and Post Sanctus of the Easter Vigil. C. Pocknee (Infant Baptism Yesterday and Today, 1966, p. 25) also alluding to Kahler adds that the Te Deum "has long been recognised ... as part of a baptismal liturgy" and that the concluding suffrages were added later, giving it a changed character, from praise to penitence. It appears in metrical form in 'New Hymns', (Ed. James Quinn, 1970) No. 35 and is described in the explanatory notes of that volume (p. 138) as 'the official prayer of thanksgiving from the Divine Office', ascribing it to St. Nicetas, c. 335 AD. Its true origins will no doubt continue to be debated.

In the M.R.B. the Te Deum is said only on Sundays and Festivals at Mattins, but Quignon reintroduced its daily recitation after the third nocturn at Mattins, which incidentally was a return to ancient practice; Cyprian of Toulon writing 524 - 533 in 'Epistolae Merovingici et Karolini aevi' says that it is recited 'daily throughout the whole church'. In Q.1 and 2, however, during Advent and from Septuagesima to Palm Sunday Ps. 50 is said instead of the Te Deum. In LH the Te Deum is said only on Sundays outside Lent, Festivals and in the Easter Octave after the second reading of the O.R. following post-mediaeval practice. On Sundays in Lent and on all ferias the O.R. proceeds straight to the concluding prayer. The Te Deum has never been sung with antiphon and LH preserves this tradition.

IV THE CANTICLES3. The Gospel Canticles

In Q.B. the Benedictus at Lauds and the Magnificat at Vespers follows the time-honoured tradition of the Office. They are placed, without antiphons in Q.1 and before the concluding antiphon in Q.2, after the third locus. LH also retains these traditional Gospel Canticles, but with antiphons, placing them after the Scripture Reading and short responsory which follow the third locus. The pattern is the same at both M.P. and E.P. in LH and indeed follows QB allowing for the omission of chapters and responsories.

The third Gospel Canticle is the Nunc Dimittis which is traditionally said at Compline except in the Benedictine Office. It is said in Q.1 after the third locus, and in Q.2 the inclusive antiphon is said immediately afterwards, following the pattern of Lauds and Vespers. The Nunc Dimittis is also said in LH at Compline, with antiphon after the Scripture Reading and short responsory which follow the psalms, following the pattern of the Gospel Canticle at M. and E.P.

IV THE CANTICLES

4. The Old Testament Canticles

An ancient feature of the Roman Office is the provision of a Canticle from the O.T. at Lauds. Just how ancient this feature is it is impossible to say, but of early sources it is mentioned by Almarinus writing c. 820 (quoted in J. Wickham-Legg: Introduction to Second Recension of the Quignon Breviary) and in the Rule of Saint Benedict dating from 5th century. In Chapter 11 of that work: 'How Mattins are to be carried out on Sundays' we read, "After these, again four more lessons should be read with responsories, as set out before. Then three Canticles from the prophets, chosen by the Abbot should be sung in the Alleluia." (Translation of D. Parry, 'Households of God' 1980). Moreover, in Chapter 12: 'How the Solemn Office of Lauds is to be carried out' (on Sunday) we read "And then Pss. 117 and 62. Then the Canticle "O All You Works of the Lord, Bless the Lord", and the Praises ..." The most telling passage of all occurs in the next Chapter: 'How Lauds are carried out on ordinary days'. After giving the psalms for each day of the week at this Hour, we read "And on Saturday Ps. 142 and the Canticle of Deuteronomy divided into two parts. On each of the other days is sung a Canticle from the prophets, as in the Roman Church" (my emphasis) (D. Parry, ibidem). Quite clearly, the cycle of O.T. Canticles was so well established in the Roman Office by the time of the Regula that there was no need for the writer to list them. This cycle of canticles is found in the MRB where they fell in the fourth locus at Lauds. They are included without alteration in Quignon's Breviaries where he places them in the third (and last) locus of the psalmody at Lauds. The O.T. Canticles vanish from the B.C.P. Offices with one notable exception, the Benedicite at Morning Prayer, as an alternative to the Te Deum, said daily throughout the year after the first lesson. In recent time the Benedicite has enjoyed especial use during Lent as an alternative to the Te Deum.



In RPX the cycle of O.T. Canticles is expanded to a total of fourteen, to accommodate its expanded system of Lauds I and Lauds II. The former, for ferias, is given a new set of Canticles while the latter retains the traditional ones for feasts only, which seems curious when ferias are more frequent than feasts. (See Table 4) In LH we notice a remarkable proliferation of Canticles on two fronts. The double O.T. cycle of RPX is distributed over the first two weeks of the 4-week psalter to which are added new Canticles for each day of the second two weeks. Moreover, the Canticle at M.P. is placed in the penultimate locus, the traditional, rather than the Quignonian position.

Secondly, we discover that a selection of N.T. Canticles (that is, from outside the Gospels) is provided for E.P. in the third locus; in the third locus to demonstrate the fulfilment of the O.T. expectations articulated in the foregoing psalmody. The E.P. Canticles, however, are supplied for only one week of the 4-week psalter and are therefore repeated weekly throughout the year.

We shall return to the N.T. Canticles presently, and now proceed to the O.T. Canticles in some detail. A glance at Table 4 will show that LH has adopted O.T. Canticles for Wk.1 from Lauds I of RPX (which is material peculiar to RPX) and the more traditional ones from Lauds II of RPX and the mediaeval scheme in Wk. 2, but it will be noticed that there are dislocations. LH brings the Canticle of Moses (Exodus 15) from Thursday of the traditional scheme to Saturday of Wk. 1. This Canticle, it will be remembered is the famous song celebrating the safe deliverance of the Israelites from the waters of the Red Sea. It already has a part in the Liturgy of the Easter Vigil and its overtones of Passover and Baptism are unmistakable. It looks as though the compilers of LH wanted to use it on a Saturday in preparation for the 'weekly Easter', as Sunday is sometimes regarded. The placing of the Canticle of 'Moses I' (as opposed to 'Moses II': Deut. 32) on Saturday Wk. 1 in LH dislocates the Canticle from Ben Sirach which would fall on that day if the scheme from RPX Lauds I had been

followed absolutely. LH places this Canticle on Monday of Wk. 2 with, one might say, further disturbance to the cycle, for this in turn dislocates the existing Canticle for Monday, Isaiah 12, which goes to fill the gap on the following Thursday left by the transfer of Moses I. Thus we have a 'three cornered' alteration to the order of Canticles and one wonders why Ben Sirach could not have been given to Thursday Wk. 2 in a straight swap. Here is a possible explanation. It may have been felt that Ben Sirach with its theme of Jerusalem fitted well with the psalms for that Hour, e.g. Ps. 41. Equally, the psalms for Thursday Wk. 2 at M.P. (79 and 80) praise God for his mighty acts in bringing Israel out of Egypt, with which the Canticle from Isaiah 12 would harmonize. In this way the theme remains unchanged for that Hour while the Canticle of Moses (Exodus 15) is released for its new and more apt position for the Sunday 'Easter'. Another factor in the arrangement of the O.T. and indeed Apocryphal - Canticles will be noticed on the Sundays of LH at M.P. Why, we may ask, does the Song of The Three Children Part II (Wks. 1 & 3) precede Part I (Wks. 2 & 4) ? The answer is that Part II is the traditional Sunday Canticle. In the expanded scheme of RPX there is no Lauds II on Sundays, Sunday being a festival, and so no extra Canticle either. When LH was compiled the opportunity was taken to introduce Part I of the Canticle to fill this gap and to give variety but it was obviously allotted to Sunday Wk. 2 as the more traditional Part II seemed the obvious choice for the beginning of the whole cycle on Wk. 1, and so it is repeated in Wk. 3. Moreover it is worth noting that the psalms and Canticle for Sunday Wk. 1 are also used for major festivals in LH, the only vestige of Lauds II in RPX which is otherwise abandoned in LH.

Again, we should observe in Table 4 that the compilers of LH took the opportunity of editing some of the traditional canticles, for instance the Canticle of Tobit loses vv. 6, 9 and 10, Ben Sirach loses vv. 8 - 12, and the Canticle of Judith ends on the very verse that the RPX version starts. The Canticle of Hezekiah from

Isaiah 38 loses vv. 15 and 16, while the Canticle of Habakkuk loses vv. 5 - 12, 13b and 14. Finally, the Canticle of Moses II (Deut. 32) is shortened from 43 verses to the first 12, and Moses I loses vv. 5, 6, 7 and 14 - 16. Only the Song of the Three Children, the Canticles of Solomon, Hannah and Isaiah 12 remain intact from RPX and the traditional schemes, although in the 'Prayer of the Church' the interim version of LH, the Canticles of Tobit and Judith retain their traditional form. As in the psalms, excisions in all cases relate to material opposed to the Christian ethic, except, perhaps, on Saturday Wk. 3 when the Canticle from Wisdom in LH loses vv. 7 and 8 for reasons not at once apparent, unless it be argued that the content of those verses strays a little from the main theme. It is more obvious, however, that v. 14b of Isaiah 66 on Thursday Wk. 4 found in P.C. but not in LH, was ultimately declared unsuitable. Before leaving the subject of divergences between LH and P.C. it appears that Canticles in the latter on Sunday, Wednesday, Thursday and Saturday of Wk. 3 and Sunday, Monday and Tuesday of Wk. 4 (weeks in which completely new material is used) have a recurrent antiphon between each verse which is subsequently abandoned in LH.

TABLE 4

The RELATIVE POSITIONS OF O.T. & APOCRYPHAL CANTICLES IN MRB, RPX AND LH

<u>LAUDS 1 (RPX)</u>		<u>LH Week-1</u>
Sun	SONG OF THE 3 CHILDREN Dan. 3: 57-88,56*	Dan 3: 57-88,56(Part 2)*
Mon	SONG OF DAVID I Cron. 29: 10-13	I Chron. 29: 1-13
Tue	SONG OF TOBIT Tobit 13: 1-10*	+Tobit 13:1-5b, 7,8*
Wed	SONG OF JUDITH Judith 16: 15-21*	+Judith 16: 2,3a,13-15*
Thur	SONG OF JEREMIAH Jer. 31: 10-14	Jer. 31: 10-14
Fri	SONG OF ISAIAH Isa. 45: 15-26	Isa. 45: 15-26
Sat	SONG OF BEN SIRACH Eccclus 36: 1-16*	+Ex. 15: 1-4a,8-13,17,18.
<u>LAUDS 2 (RPX)</u> <u>and scheme of MRB and CB</u>		<u>LH Week-2</u>
Sun	SONG OF THE 3 CHILDREN Dan. 3:52-57*	Dan. 3: 52-57 (Part 1)*
Mon	SONG OF ISAIAH Isaiah 12: 1-6	+Eccclus. 36: 1-7,13-16*
Tue	SONG OF HEZEKIAH Isa. 38: 10-20	+Isa. 38:10-14,17-20
Wed	SONG OF HANNAH I Sam. 2: 1-10	I Sam. 2:1-10
Thur	SONG OF MOSES (1) Exodus 15: 1-19	Isaiah 12: 1-6
Fri	SONG OF HABAKKUK Hab. 3: 2-19	+Hab. 3:2-4,13a,15-19
Sat	SONG MOSES (2) Deut.32: 1-43	+Deut. 32: 1-12
<u>NOTES</u>		<u>LH Week-3</u>
* indicates a Canticle from the Apocrypha		Sun Dan. 3: 57-88,56*(Pt. 2)
+ indicates the composition of a Canticle in RPX modified in LH		Mon Isaiah 2: 2-5
		Tue Isa. 26: 1-4,7-9,12
		Wed Isaiah 33: 13-16
		Thur Isaiah 40: 10-17
		Fri Jeremiah 14: 17-21
		Sat Wisdom 9:1-6,9-11*
		<u>LH Week-4</u>
		Sun Dan 3: 52-57 *(Part 1)
		Mon Isaiah 42: 10-16
		Tue Dan. 3:3,4,6,11-18*
		Wed Isa. 61: 10- 62: 5
		Thur Isaiah 66: 10-14a
		Fri Tobit 13: 8-11,13-15*
		Sat Ezekiel 36: 24-28

TABLE 4 A

WEEKLY CYCLE OF NEW TESTAMENT CANTICLES AT EVENING PRAYER IN LH

Sun	EP 1. 'Christ the Servant of God'	Phil. 2:6-11
	EP 2 'The Marriage Feast of the Lamb'	Rev. 19: 1-2,5-7
	EP 2 (Lent only) 'Christ the Servant of God freely accepts his Passion'	I Pet. 2: 21-24
Mon	'God the Saviour'	Eph. 1: 3-10
Tue	'Hymn of the Redeemed'	Rev. 4: 11, 5: 9,10,12
Wed	'Christ the Firstborn of Creation'	Col. 1: 12-20
Thur	'Judgement of God'	Rev. 11: 17-18
Fri	'Hymn of Adoration'	Rev. 15: 3-4
	Special Canticle Proper to Epiphany EP 1 and Transfiguration EP2:	
	I Tim. 3:16 with response from Ps. 116	

TABLE 4 B

DISTRIBUTION OF LH CANTICLES THROUGHOUT THE BIBLE

<u>OT</u>		<u>APOCRYPHA</u>		<u>GOSPELS</u>		<u>Other NT</u>		<u>OTHER</u>	
Exodus	1	Tobit	2	Luke	3	Eph.	1	<u>Te Deum</u>	1
Deuteronomy	1	Judith	1			Phil.	1		
I Samuel	1	Wisdom	1			Col.	1		
I Chronicles	1	Ecclus.	1			I Tim.	1		
Isaiah	10	Dan.3	3*			I Pet.	1		
Jeremiah	2					Rev.	4		
Ezekiel	1								
Habakkuk	1								
<u>TOTALS</u>	<u>18</u>		<u>8</u>		<u>3</u>		<u>9</u>		<u>1</u>
								<u>GRAND TOTAL</u>	<u>39</u>

* Two of the Canticles from Daniel are used twice (see Table 4) which when included in the sum of the OT and Apocryphal Canticles gives a total of 28, one per Canticle locus at MP per day of Four Week Psalter

IV THE CANTICLES

5. Comments on the Positions of individual O.T. Canticles

The Canticles for M.P. Sundays have clearly been chosen for their themes of praise, both the Canticles from Daniel being very suitable for this. We might equally expect to find a note of desolation on Fridays, which indeed we do in the Song of Habakkuk Wk. 2 (same day in the traditional arrangement) and Jeremiah 14, Wk. 3. Fridays Wks. 1 & 4 however (Isaiah 45 and the Song of Tobit, Pt. 2) introduce a note of the triumph, so to speak, of the Cross. A penitential theme can also be found on Tuesdays Wks. 1, 2 and 4 with the Song of Tobit, Pt. 1, the Song of Hezekiah, and the Song of Azariah. Tuesday Wk. 3, however, Isaiah 26 sounds a more victorious note. The Thursday Canticles, except Wk. 3 (Isaiah 40) have a theme of consolation, and Saturdays, once again (except Wk. 3 whose theme is Wisdom (Wisdom 9)), have a theme of salvation, and to some extent, Baptism, especially in the Song of Moses I and Oracle of Ezekiel, while Song of Moses II speaks of God's protection. Two Monday Canticles have a theme of praise, e.g. Wk. 2 Ben Sirach, and Wk. 4, Isaiah 42. Wk. 1 seems more in the nature of an appeal to God (Prayer of Solomon) while Wednesdays seem rather disparate in their themes: praise Wk. 1 (Song of Judith): exalting the lowly, Wk. 2 (Song of Hannah) and Wk. 4, the New Jerusalem (Isaiah 61). It will be noticed in the foregoing that Wk. 3 stands apart from the themes of the other weeks. This seems to be due to the fact that on four days the Canticles are from Isaiah, placed in numerical order of the chapters from which they come, and the same is true to a lesser extent in Wk. 4. These Canticles appear to proclaim a broadly Messianic theme, e.g. Monday, the New Jerusalem: Tuesday, the victory of God: Wednesday, God's rule; Thursday, God's greatness. The theme of Jerusalem, especially the New Jerusalem, recurs on Wednesday and Thursday of Wk. 4, while worship

in Jerusalem is an underlying theme on Friday Wk. 1 (Isaiah 45) and Monday Wk. 2 (Ben Sirach).

This use of O.T. Canticles combines a note of hope for what mighty acts God will do with the acts of praise found in the psalms, so broadening the scope of worship in the Office.

IV THE CANTICLES

6. The N.T. Canticles at E.P. in LH and other revisions

As mentioned above, a biblical canticle in the third locus, fulfilling the promises of the O.T. at E.P. as well as the usual Gospel Canticle is a development of a traditional principle already elucidated above, and brings into the daily Office some of the earliest examples of Christian hymnody from the texts of the N.T. outside the Gospel. The references are given in Table 4A, with their titles. Of these, Phil. 2: 6 - 11 is particularly suitable for Sunday E.P. I looking forward as it does to the presence of Christ in the Eucharist. Equally, at E.P. II the Canticle from Rev. 19 with its theme of the Marriage Feast of the Lamb echoes in joyful praise with a responsorial Alleluia that which the Eucharist pre-figures. Thursday's Canticle, from Rev. 11 and 12, seems to look forward with its theme of Judgment to Friday, the day of the Cross. The only alternatives to these are one for Sundays in Lent, I Peter 2: 21-24, "Christ the Servant of God freely accepts his Passion" with its appropriate references to the Passion and Crucifixion of Christ, and a festal Canticle for E.P.1 of the Epiphany, used again at E.P. 2 of the Transfiguration based on I Timothy 3: 16 with its responsorial, "O Praise the Lord all you nations" between the clauses of that verse, as well as at the beginning and end. Canticles on the other evenings are as follows. 'God the Saviour' from Ephesians I on Monday, 'The Hymn of

the Redeemed' from Revelation 4 and 5 on Tuesday, a great outpouring of worship and praise. Wednesday has from Colossians I "Christ the firstborn of all Creation, first born from the dead," a doctrinal recitation of God's plan in the Easter event. Thursday we have mentioned, and Friday, once again, has a Canticlo from Revelation (15) giving praise to God for his mighty deeds. All these Canticles help to give the Psalmody from the O.T. a N.T. perspective and present an opportunity to praise God for his final as well as his earlier saving acts.

IV THE CANTICLES

7. The Office of Vigils

There remains one further aspect of the Canticles to be considered in LH. This is in the Office of Vigils and to this we shall now proceed.

The Office of Vigils is an extension to the Office of Readings when it is celebrated during the night preceding any Sunday or Festival. Propers and Commons are provided for Festivals, Saints' Days, and Sundays throughout the year (See Table 4C). The structure of the Office of Vigils is as follows: The Office of Readings is celebrated in the normal way until after the second reading. Three Canticles follow with inclusive antiphon, then the Gospel of the Day is read, followed by the Te Deum, except in Advent and Lent. The Office is then ended with the proper concluding prayer. The Canticles for the Office of Vigils are all from the O.T. or Apocrypha. 26 new Canticles, not found in the rest of the Office, are found in the Office of Vigils while 15 are repeated from the rest of the Office, some five of them being used twice, and two of them three times. 2 Canticles borrowed from the rest of the Office are divided in half; these are the Song of Hannah at the feast of the Sacred Heart,

and Song of Tobit Pt. 2 at All Saints. From Table 4C it will further be seen that some Canticles are shared within a group of Commons or Propers, e.g. Wisdom 3: 7 - 9 is shared by the Common of Apostles and the Common of Martyrs. The same applies to Wisdom 10: 17 - 21. Likewise, Isaiah 26: 1 - 4, 7 - 9, 12 is shared by Christmastide, Presentation and Annunciation, and so, too, Isaiah 66: 10 - 14a, while Isaiah 9: 2 - 7 is shared by Presentation and Annunciation only; Isaiah 12: 1 - 6 is shared by Sacred Heart and Christ the King; and Isaiah 61: 10 - 62: 5 between Christ the King and the Common of B.V.M. There is nothing corresponding to the Office of Vigils in QB., where in any case Mattins was fuller.

TABLE 4C Scheme of Canticles from O.T. & Apocrypha
used at Vigils

<u>Occasion</u>	<u>Canticle</u>	<u>Repeated</u>
Advent	Isa. 40: 10-17	Thurs. Wk 3
	Isa. 42: 10-16	Mon. Wk 4
	Isa. 49: 7-13	
Christmas tide	Isa. 26: 1-4, 7-9, 12	Tues. Wk 3
	Isa. 40: 1-8	
	Isa. 66: 10-14a	Thurs. Wk 4
Lent, Holy Week	Jer. 14: 17-21	Fri. Wk 3
	Ezek. 36: 24-28	Sat. Wk 4
	Lam. 5: 1-7, 15-17, 19-21	
Easter- tide	Isa. 63: 1-5	
	Hosea 6: 1-6	
	Zeph. 3: 8-13	
Present- ation	Isa. 9: 2-7	
	Isa. 26: 1-4, 7-9, 12	Tues. Wk 3
	Isa. 66: 10-14a	Thurs. Wk 4
Annuncia- tion	Isa. 9: 2-7	
	Isa. 26: 1-4, 7-9, 12	Tues. Wk 3
	Isa. 66: 10-14a	Thurs. Wk 4
The Most Holy Trinity and Corpus Christi	Prov. 9: 1-6, 10-12	
	Jer. 31: 10-14	Thurs. Wk 1
	Wis. 16: 20, 21, 26; 17: 1a	
Sacred Heart	Isa. 12: 1-6	Thurs. Wk 2
	I Sam. 2: 1-5)	
	I Sam. 2: 6-10)	Wed. Wk 2

TABLE 4C

Continued

<u>Occasion</u>	<u>Canticle</u>	<u>Repeated</u>
Christ the King	I Chron. 29: 10-13	Mon. Wk 1
	Isa. 12: 1-6	Thur. Wk 2
	Isa. 61: 10 - 62:5	Wed. Wk 4
Dedication of Church	Tob. 13: 8-11, 13-15	Fri. Wk 4
	Isa. 2: 2-3	
	Jer. 7: 2b-7	
Common of B.V.M.	Isa. 61: 10 - 62:5	Wed. Wk 4
	Isa. 62: 4-7	
	Ecclus. 39: 13-16a	
Common of Apostles	Isa. 61: 6-9	
	Wis. 3: 7-9	
	Wis. 10: 17-21	
Common of Martyrs	Wis. 3: 1-6	
	Wis. 10: 17-21	
	Wis. 3: 7-9	
Common, Men & Women Saints	Jer. 17: 7-8	
	Ecclus. 14: 20 - 15: 3-5a, 6b	
	Ecclus. 31: 8-11	
Proper of All Saints	Tobit 13: 1-5a, 6-8	Tues. Wk 1
	Tobit 13: 9-11)	Fri. Wk 4
	Tobit 13: 13-18)	
Ordinary Sundays of Year	Isa. 33: 2-10	
	Isa. 33: 13-16	
	Ecclus. 36: 11-17	
Alternative Easter Vigil	Ex. 15: 1-6, 17, 18	Sat. Wk. 1
	Verses selected from Ps. 41, 42	
	Verses selected from Ps. 117	

IV THE CANTICLES

8. Excursus: Influence on JLG and ASB

While LH was in preparation a body known as the Joint Liturgical Group comprising Church of England and Free Church liturgists, and chaired by the Dean of Bristol, met in an attempt to produce a joint version of the Daily Office acceptable to the Churches represented by the Group. The proposals employed traditional "thee/thou" language unlike LH. To the meetings of JLG came a Roman Catholic observer, Canon R. Pilkington who may have had some influence on the subject of Canticles in the Group's report for draft Office, (The Daily Office, JLG 1968). Moreover, on p. 66 of that document, a comment on the provision of 2 Canticles from Revelation reads "These are New Testament passages which have appeared in the draft of the proposed Roman Catholic Daily Office". Clearly, some exchange of ideas had been at work, and the brief introduction to the section "The Canticles and Hymns" on the same page, begins "The Group believed that there was need for variation in the Canticles and eventually decided that each day should have its own proper set". These will be commented on below, but it is worth noting, that while BCP has alternatives to the traditional Gospel Canticles in the form of Pss. 100 and 67 at Morning and Evening Prayer respectively they are not assigned to particular days. Here, they are, but unfortunately at the expense of jettisoning the traditional Gospel Canticles as a daily occurrence.

This matter has even more topical interest when it is discovered that the substance of the 1968 draft has found its way into the newly published Alternative Services Book of the Church of England, 1980 (A.S.B.) where it is found in a modified scheme under "Morning and Evening Prayer Shortened Form"; and on p. 72 of that volume paras. 49 and 50 allow an arrangement where the Benedictus may be retained in the morning daily, likewise the Magnificat in the evening, combined with the new varying scriptural canticles. These canticles are to some extent held in common with those of LH but others are not, nor do

they coincide at any point with the same day or hour, nor is there a clear division of O.T. in the morning and N.T. material in the evening as in LH. (See Fig. 12)

The JLG/ASB arrangement does, however, seem to grasp some insights overlooked by LH, for instance, the use of the Easter Anthems, an assemblage of verses from I Cor. and Romans which appear nowhere in the LH as a Canticle, only as part of a reading in the Easter Day Office of Readings (which are only used if the Easter Vigil is not celebrated). JLG/ASB uses the Easter Anthem as an alternative Invitatory Psalm to the Venite and Jubilate at M.P. (both in standard and Shortened Form) following B.C.P. also at the corresponding position at E.P. and as the Saturday Canticle at E.P. in 'Shortened Form'. Secondly JLG/ASB restores the Gloria in excelsis to its ancient position in M.P. as an alternative second canticle and as the Thursday canticle at M.P. 'Shortened Form'. (4) The ASB retains it at the Eucharist following B.C.P., but in the Roman Rite it is not found outside the Eucharist.

Thirdly, the Te Deum is retained in JLG parts 1 and 2 only, on Monday M.P.; in ASB as an alternative 2nd canticle (to the Gloria) at M.P. in all 3 parts (though the suffrages may be omitted) and in 'Shortened Form' on Mondays, in both cases after the Readings, a practice that can be traced back to QB, M.R.B. as well as B.C.P. and is also found there in LH.

Finally, it will be noted that the Benedicite, an alternative to the Te Deum in B.C.P. is brought into greater prominence in JLG/ASB as a morning canticle on Tuesday (Shortened Form) and as an alternative to the Benedictus or Rev. 15: 3-4 in M.P. (Standard Form) where it can be curtailed as in the version found at 'Shortened Form' i.e. omitting vv. 4 - 17.

(4) Since the 4th century the Gloria has been a part of the Orthros or Lauds of the Byzantine Rite.

Fig. 12 Scriptural Canticles held in Common by LH
and JLG/ASB

<u>LH</u>		<u>JLG/ASB</u>
Tues. E.P.	Rev. 4, 5 etc.	Friday E.P.
Fri. E.P.	Rev. 15: 3-4	Saturday M.P.
Sun. E.P.1	Phil. 2: 6-11	Thursday E.P.*
Sun. M.P. Wk 2 & 4	Dan. 3: 52-56	Tuesday E.P.
Sun. M.P. Wk 1 & 3	Dan. 3: 57,58 82-86 56	Tuesday M.P.

* ASB Shortened Form only, suggesting influence of LH over compilers of ASB as well as JLG

Passing on to the Canticles from Revelation, the following points of interest arise. In the Canticle from Rev. 4 & 5 LH follows the Biblical text more closely by including the words from 5: 9 omitted by the others 'to take the scroll and open its seals'. LH concludes the canticle with v. 12 while JLG/ASB omit it and conclude with v. 13b. ASB further modifies JLG by prefacing 9b with 12a. (See Fig. 13)

Fig. 13 Differences in the wording of the Canticle
from Revelation 4 & 5 in ASB/JLG and LH

<u>LH</u>		<u>JLG/ASB</u>	
v. 9 a	<u>Worthy are you, O Lord, to take the scroll and open its seals for you were slain</u>	v. 12 a	<u>Glory and honour and power are yours by right, O lamb who was slain</u>
9b	and by your blood you ransomed men for God from every tribe and tongue and people and nation	9b	for by your blood you ransomed men for God from every race and language, from every people and nation

Fig. 13A

Doxological verse 13 from Revelation 5 Canticle in JLG/ASB

To him who sits upon the throne and to the Lamb be
blessing and honour, glory and power and might for
ever and ever, Amen.

The choice of JLG/ASB ending with v. 13 is possibly governed by its doxological character (See Fig. 13A) whereas this is less pronounced in v. 12 (the LH conclusion) which is designed to have the traditional doxology sung after it.

Moreover as it is printed in ASB the closing doxological verse is not numbered, suggesting that it is the intended doxology.

A similar occurrence is noted in the use of the other Revelation Canticle, common to LH and JLG/ASB, one from Rev. 15, vv. 3 & 4. While LH and JLG versions are concluded with the traditional doxology the ASB version adds the same doxological verse from Rev. 5: 13 after 15: 4, once again leaving it unnumbered (Fig. 13A).

One canticle found in JLG/ASB not in LH is 'Saviour of the World' (5) a set of eight suffrages based on the theme of the Passion and set for an alternative to the Te Deum and for Friday mornings in 'Shortened Form'. The ASB version modifies JLG's and omits v.6 from that version. The canticle may conceivably have been inspired by the suffrage which follows Ps. 71 in the Visitation of the Sick in B.C.P.: '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'.

This Excursus may fitly be concluded with some comments on the latest work of JLG. In 1978 JLG produced the Daily Office Revised (D.O.R.) which in modern language form enabled many of its 1968 revisions to lectionary and psalter to be harmoniously incorporated into ASB. Once more there were members of the Roman Church in attendance, the Rt. Revd. Mgr. G.A. Tomlinson and the Revd. H.G. Winstone; once more aspects of LH are to be found in D.O.R., particularly in the matter of Canticles. In addition to those mentioned above in JLG/ASB new seasonal and general alternative canticles to those set for the day are offered in D.O.R. In the Table 4D below it will be seen that a very large number of these canticles is found in LH, too, but in some cases the particular translation chosen is not that of LH but that of the South African Daily Office.

(5) According to the Commentary on ASB (C.I.O. 1980) found only in Congregational Hymnal 1862 by H. Allon.

Coming to details Table 4D reveals that all the O.T. Canticles in D.O.R. except one (Isa. 40 : 9 - 11) are found in LH, Exodus 15 appearing twice. Six N.T. Canticles found in D.O.R. are found in LH, I Peter 2 occurring twice, while D.O.R. has four N.T. Canticles not found in LH. These are

- (i) a melange of I John 4 and I Cor. 13
- (ii) Romans 8
- (iii) Romans 5
- (iv) A Pentecost canticle (See Table 4D)

By the same token LH has three N.T. Canticles not found in D.O.R., those from Revelation 4, 11/12 and 15. The Canticles from Romans and I Corinthians however were found in P.C. (the interim version of LH) where Romans 8 appeared, though in different translation, as the hymn for Fridays at M.P. throughout the 4-week psalter and the Canticle from I Corinthians 13 (without D.O.R.'s introductory verses from I John 4) appeared as the hymn for Mondays at O.R. Once again an element of cross-fertilisation between the two orders is evident. P.C. however has more Biblical canticles in place of metrical hymns in other places, too. For example I Tim. 3, reserved in LH for E.P. I on Epiphany and E.P. II at Transfiguration is found at M.P. on Saturdays to which are added I Tim. 6 : 15-16. The response "Awake, O sleeper, and arise from the dead and Christ shall give you light" is made, a particularly appropriate one for Saturdays looking forward to the day of Resurrection. Also I Peter 2, reserved for Sundays E.P. II in Lent is offered in place of the metrical hymn at E.P. of Fridays with the response "By his wounds you have been healed": another reference appropriate to the day, the day of Crucifixion. In place of the hymn on Tuesdays at E.P. a canticle from John 3 : 29-31 is offered with the response "He must increase but I must decrease". At E.P. I of Sundays, II Tim. 2 : 11-13 is offered, with the response "Christ has died, Christ is risen, Christ will come again", which is one of the acclamations from the Eucharistic Prayer and so looks forward to the Eucharist of Sunday. In some cases material from O.T. has been used for example at O.R. of

Sundays a canticle has been made from verses of Ex. 15, Jud. 16, together with verses from I Cor. 15, Eph. 5 and numerous verses of the psalms, with the response: 'Alleluia, Christ is risen, Alleluia'. And on Sundays at E.P. II another synthesized canticle is offered beginning with Isa. 63 : 3 containing verses from Revelation, I Peter and other books, concluding with the words from the liturgy of the Easter Vigil at the blessing of the Paschal Candle. The response is: 'Alleluia, Christ is risen, Alleluia' with an alternative for Lent.

In conclusion, it appears that a good deal of material in LH found its way in to D.O.R. but not incidentally into ASB, that is, no more than in the original proposals of JLG which seems a curious loss in view of the appearance of D.O.R. two years before ASB. Another opportunity lost is the continuation of the Benedictus and Magnificat as alternatives only to other Canticles in 'Shortened Form' though ASB attempts to rectify this as an option rather than an obligation.

TABLE 4D TABLE OF ALTERNATIVE CANTICLES IN
DAILY OFFICE REVISED

<u>Season</u>	<u>Canticle</u>	<u>Corresponding Locus in LH</u>
Advent	Deut. 32: 1-12	Sat. Wk 2
	I Sam. 2: 1-10	Wed. Wk 2
	Isaiah 2: 2-5	Mon. Wk 3
	Rev. 19: 1,2,5-7	Sundays E.P.II
Christmas	Ephesians 1: 3-10	Mondays
Epiphany	Isaiah 40: 9-11	-
Passiontide	Phil. 2: 6-11	Sundays E.P.I
	I Peter 2: 21-24.	Lent Sundays E.P. II
Easter Vigil	Exodus 15: 1-4a, 8-13, 17-18	Sat. Wk 1
	Isaiah 12: 1-6	Thur. Wk 2
	Isaiah 66: 10-14a	Thur. Wk 4
Easter Day	Exodus 15: 1-4a, 8-13, 17-18	Sat. Wk 1
	Col. 1: 12-20	Wednesdays
Ascension	Isaiah 42: 10-13	Mon. Wk 4
	I Tim. 3: 16 (without alleluia)	E.P. I & II Epiphany & Transfiguration

TABLE 4D

(Continued)

<u>Season</u>	<u>Canticle</u>	<u>Corresponding Locus in LH</u>
Pentecost	Ezekiel 36: 24-28	Sat. Wk 4
Theme of Holy Spirit	Joel 2: 28) John 14: 16, 26) John 16: 13) Acts 2: 2, 4a) Romans 8: 26)	-

General Canticles (No day or season specified)

<u>Title</u>	<u>Canticle reference</u>	<u>Corresponding Locus in LH</u>
'Song of David'	I Chron. 29: 10-13	
'We have a strong city'	Isaiah 26: 1-4, 7, 8	Tues. Wk 3
'Christ the Servant'	I Peter 2: 21-24	Lent, Sundays E.P.II
'Song of Love'	I John 4: 7-8 I Cor. 13: 4-10, 12, 13	
'Song of Assurance'	Romans 8: 28-35, 37	
'Song of Salvation'	Romans 5: 1-8: 8: 37-39 * Psalms 19: 7 - 14 51: 1-12 139	

* The Psalms are given in the Ian Pitt Watson translation. All others from that in South African Daily Office.

CHAPTER V

THE L E C T I O N A R Y
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V THE LECTINARY

1. Quignon's Comments on the Office Lections of his day

In the Preface to his Breviary of 1535 Quignon has some hard words to say about the recitation of the Daily Office in his day. He deserves to be quoted at some length: "The fact is, and how it is I am at a loss to know, the Office having been established by the most holy of the ancient Fathers, has gradually fallen into disuse through people's negligence. Firstly, the books of Holy Scripture which were to be read at fixed times during the year are hardly begun by those who say the Office before they are abandoned. Take, for example, the Book Genesis which is begun on Septuagesima and Isaiah which is begun in Advent. Why, we hardly read a single chapter! Likewise, we sample rather than read through the other books of the Old Testament. It is the same with the Gospels and the other books of the New Testament which follow; they are never touched." Further on however he offers the following remedy "Regarding the rest of Holy Scripture (i.e. apart from the psalms) only the most useful and weighty books of the Old Testament are read. Nothing, however, is omitted from the New, except the Apocalypse of which only the beginning is read so that the Acts of the Apostles and the Canonical Epistles may be repeated instead. Of the three lections read every day throughout the whole year, the first is from the Old Testament, the second from the New ... the third is from the life of a Saint if his feast is being celebrated, and when it is not a saint's day it is taken from the Acts of the Apostles or the Epistles in the order laid down in the calendar."

At the conclusion of the first part of the Preface Quignon has this to say, "This method of saying the Office has three very great advantages. First, knowledge of both Testaments is acquired at the same time by those who use this Office ... secondly, the Order is unobstructed because of its simplicity and brevity ... thirdly, the lives of the saints have nothing to offend the learned and discerning ear, as they did before."

Although the O.T. lectionary of Q.2 is considerably different from that of Q.1, all that Quignon has to say in the preface of Q.2 is little more than the restatement of the underlying aim already set out in Q.1, and his aim is as follows, quoting Tit. I: 9, "Leaders of the Christian Religion by daily reading of scripture may be learned and both able to 'move their hearers with wholesome teaching and confute objectors'". Comparison with G.I. Note 40 is revealing in this context when it states, "This liturgical reading of scripture is of the greatest importance for all Christians because it is offered by the Church herself and not by the decision or whim of a single individual. Within the cycle of the year ... 'the Mystery of Christ is unfolded by his Bride not only from his incarnation and birth until his Ascension but also as reflected in the Day of Pentecost and the expectation of a blessed hoped-for return of the Lord' ... and in this way the reading may bear ever greater fruit and encourage more intense devotion." We should note here that the aim is devotion rather than knowledge for the quelling of heresy as in Quignon's Preface, reflecting the signs of his times.

V THE LECTIONARY

2. The Lectionary of Q.1

The picture we see in Quignon's Preface is one of an Office falling into disuse and in which only the smallest amount of scripture is read. It is possible to discover what the original scheme for the lectionary was by looking at the remarks of J. Wickham-Legg quoting from the life of John, Abbot of Gorze, Lorraine, who died in 974, and also from the Customs of Cluny (quoted in The Second Recension of the Quignon Breviary, Introduction). The scheme that emerges is as follows:

TABLE 5 Scheme of Mediaeval Mattins Lectionary

Advent	: Isaiah
Christmas - Septuagesima	: Pauline Epistles
Septuagesima - Passiontide	: Heptateuch

TABLE 5

(Continued)

Passiontide	: Jeremiah
Eastertide	: Acts of the Apostles, Revelation, Canonical Epistles
After Pentecost	: Kings, Solomon, Job, Tobit, Judith Esther, Esdras, Maccabees

In the Customs of Cluny it seems that more was read in the refectory than in Church. By Quignon's time however, the substance of this lectionary had fallen into disuse and only the merest passages from these books were being read. Worse, during Lent scripture reading had given place to homilies on the Gospel from the Fathers, a practice continued until recent times in the Roman Breviary. Quignon remedies this in a completely new way, and so it is to his arrangement of the lectionary within the Office to which we now turn.

The Lections of the mediaeval Roman Breviary numbered nine on Sundays and Festivals, three on ferial days. The nine lessons on Sundays were grouped into three nocturns of three readings each. Each Nocturn began with three psalms and continued with the readings. A responsory followed each reading which was only a few verses long, not much longer than the responsories in many cases. The first nocturn consisted of scriptural reading and usually the three lections were continuous but always from the same book. The second nocturn had readings from the life of the Saint commemorated, and the third from commentaries on the Gospel of the day by the Fathers.

Quignon's arrangement is as follows. As in the Psalter a standard pattern is adopted throughout the week of three lessons at Mattins, shorn of responsories, making no change for Sundays. The amount of scripture in each lesson is about as long as that provided for one whole nocturn in the M.R.B. so that the total amount read on Sundays and each weekday in Q.1 or 2 would have equalled that of Sundays in M.R.B. Quignon himself says in the Preface to Q.1 that his Office does not claim to be shorter than the old one, only better ordered. But now we come to the unique innovation of Quignon; the first lection comes from the O.T., the second from the N.T. and the third is from the life of the saint on

a Saint's day, as before, but from the Acts of the Apostles or Epistles on a ferial. Despite his appeal to antiquity a scheme of two books read from Scripture concurrently was unprecedented in the Office. It was, incidentally, an idea eagerly seized on and amplified by Cranmer in the B.C.P. where he arranges for the Bible to be read continuously in two lessons each at Morning and Evening Prayer. The first lesson at M.P. is from O.T. and continued in the first lesson at E.P., while the second lessons are from separate books of the N.T. Quignon's lectionary is also continuous and details of his arrangement can be found in Table 5B.

Leaving aside questions of structure we may now attempt some critique of the O.T. lectionary in Q.1, the first lessons at Mattins. The following books are absent from the lectionary in accordance with Quignon's claim to include only 'the weightier and more useful' books: Leviticus, Numbers, Judges, Ruth, III & IV Kings, I & II Chronicles, Ezra, Nehemiah, Esther, Ecclesiastes, Song of Songs and sections of Jeremiah and Ezekiel. Of these, the omissions of Kings, Chronicles, Ezra and Nehemiah are perhaps surprising. Esther, and two books from the Apocrypha Esdras and Maccabees, theoretically present in the M.R.B. find no place in Q.1 for all his extra room in the Office for scriptural reading. Total omissions from the O.T. amount to thirteen whole books. Another observation to be made is that the books were read in Biblical order in two halves, the later half preceding the former, viz. Isaiah to the end of the Minor Prophets from the beginning of Advent to Septuagesima; from Septuagesima to the beginning of Advent, Genesis to Proverbs. There are no Apocryphal Books included. This analysis bears out Quignon's aim to read the O.T. through during the year which precludes of course, any more selective reading. Moreover, his claim to follow antiquity does not ring altogether true when his lectionary is compared with that of the mediaeval scheme, as a glance at the Table 5B will show. True, it is hard to harmonize a 'dual lection' system with a single one, but

the following parallels may be drawn. Isaiah in Advent is one; Genesis in Lent is another, and Samuel, Job, Proverbs in the weeks after Pentecost but not necessarily in corresponding weeks concludes the possibilities.

V THE LECTIONARY

3. The Lectionary of Q.2

The O.T. Lectionary in Q.2 is altogether more complex, with books split up to be read at different times. For example, Isaiah read in part in Advent recurs for several chapters in Passiontide: the same applies to Jeremiah and Zechariah, and Isaiah again on Ascension Day and Trinity Sunday. This move is clearly designed to enable a more selective approach to suit the scripture to the theme of the day. A classic instance of this is found on Easter Day when Jonah Chapter 2 is read. As such, the system is indicative of a completely different approach from Q.1, which knew of no propers and might provide readings on a given day that were hardly apt. A consequence of this is that reading in Biblical order must be abandoned which the examples quoted above amply illustrate. But it is possible to detect the vestiges of a Biblical order in Advent when Isaiah to Malachi is read in order (but not in sequence) and Baruch is tacked on to the end. As in Q.1 it is the latter half of the O.T. that is read before the former in this respect and again we find after Pentecost Exodus, Samuel, Kings, Daniel, before breaking off to include Tobit and Judith, then ending the year with Esther and Job.

Comparisons with the mediaeval scheme are once again hard to make, given the dual nature of Quignon's system. But a remnant of the mediaeval scheme and Q.1 is found in the start to Advent with Isaiah, the start to Lent with Genesis which goes on till the Octave of Corpus Christi only to be interrupted at major festivals and by prophetic material during Passiontide loosely corresponding

to the mediaeval scheme (and wholly absent from Q.1). After Pentecost the four books of Kings, Tobit, Judith, Esther and Job correspond more closely to the mediaeval scheme than Q.1 if not very exactly. The Wisdom literature found after Pentecost in the mediaeval scheme and found only then in Q.1 in Proverbs is placed between the end of Advent and the beginning of the Vagantes weeks in Q.2 (6). The minor prophets that figure so strongly in the Vagantes weeks of Q.1 are less in evidence in Q.2., where they occur in Advent. The only Apocryphal books found in Q.2 are Baruch, Tobit, Judith and Ecclesiasticus, which is more than Q.1 but still less than the mediaeval scheme. Books entirely omitted from Q.2 include the last three books of the Pentateuch, the last three books of the Octateuch, Chronicles, Ezra, Nehemiah, Song of Songs (following Q.1) and Amos, Obadiah, Nahum, and Habakkuk, which Q.1 retains. Two other books which Q.1 retains, abandoned by Q.2 are Deuteronomy and Joshua. In conclusion it ought to be added that the mediaeval scheme itself does not include all the books of the O.T. The ones omitted in large measure correspond to those omitted by Q.2, though their arrangement rarely coincides. Like Q.2 the Mediaeval scheme retains only Genesis and Exodus of the Octateuch, omits Chronicles, Ezra and Nehemiah, but keeps the Song of Songs, all the minor prophets and the Apocryphal books of I & II Esdras and I & II Maccabees.

Turning now to the N.T. lections we have a much simpler situation to examine. Q.2 follows Q.1 without change in this matter. Moreover, all the books of the N.T. are read, Revelation being the only book not read in full. The N.T. lections provide the second lesson at Mattins in Quignon's scheme and include the Gospels which are read only at Mass in the mediaeval scheme. The way that the N.T. readings are arranged has no immediately discernible rationale, as a glance at Table 5B will show, but it could be argued that the four gospels provide four 'pillars' spaced at intervals throughout the year round which the rest of the material is grouped. When the

(6) The Vagantes Sundays are so called by Quignon to indicate the Sundays between Christmas and Septuagesima and are used before Advent if in a year with an early Easter there are insufficient Sundays after Pentecost.

Gospels are read in this scheme they are read as the other N.T. material, continuously, but break off at the start of the Passion narratives which are read in turn during Passion tide, likewise the Resurrection narratives during Easter Week. St. Luke's Gospel is read first, from the beginning of Advent till the first week of Vagantes. From then until Septuagesima when St. John's Gospel starts the Pauline Epistles are read in sequence from Galatians to Titus, omitting only Colossians. There is room for the Epistles of John and James before Passiontide begins. From Low Sunday to Pentecost Romans and I Corinthians follow and Pentecost marks the beginning of Acts. II Corinthians comes next, then Matthew's Gospel followed by Jude, Hebrews and Philipians before Mark's Gospel is read. The year ends with Colossians, I & II Peter and part of Revelation. When there is no third lection from a Saint's life on a Saint's Day Epistles from the unused Vagantes weeks are read.

How far does the Quignonian arrangement of the N.T. follow the mediaeval scheme? The mediaeval scheme begins N.T. books at the end of Advent, the Pauline Epistles in sequence and without break until Septuagesima. Q.1 and 2 follow this pattern, omitting Romans, Corinthians and Colossians as mentioned above. The next block of N.T. reading in the mediaeval scheme falls between Easter and the end of the Octave of Pentecost. But here Q.1 and 2 do not follow it, substituting the resurrection narratives followed by Romans and I Corinthians for Acts and Revelation. The Catholic Epistles are allotted to the Pentecost Octave in the mediaeval scheme while Q.B. sets James and I, II and III John in the middle of Lent, and I & II Peter at the end of the liturgical year. It is clear that the siting of the Gospels of Luke and John in Q.1 and 2 was precipitated in his 'dual scheme' by the need to stop the gap, so to speak, filled in the mediaeval 'single' scheme by O.T. material. Study of Table 5B will show the Q.2 lectionary to have its roots, but only its roots, in the mediaeval scheme, though the adoption of the 'dual' lection' system by Quignon may obscure this until closer examination is made.

V THE LECTIONARY

4. The Lectionary of LH

We have seen that the scheme of lessons in the Roman Breviary has remained relatively unchanged until the present day from earliest times. The structure of the lectionary in LH is by any reckoning radical by comparison yet in the end it retains many of the traditional placings of the books of the Bible for the times of the year. The new sequence is as follows. In place of a nocturn of three readings of about 4 or 5 verses each interspersed with responds (3 nocturns on a Sunday) there are now two readings only at the O.R. each day throughout the year (The only exception is on a Vigil, see Chapter 4). The first reading is from scripture and the second from a spiritual writer, ancient or modern. Both readings are concluded by a respond and both are considerably longer than the short lections of the old nocturns. These two readings can be joined by a third when a vigil is held on Sundays and other holy days and it takes the form of the Gospel for that day. So, gone is the system of three short sections of scripture at Mattins and in comes a Quignonian insight: Longer, unbroken readings. More in keeping with the traditional scheme, however, LH at O.R. has no second scriptural reading from a different book but instead one from a spiritual writer, and a responsory concludes each one.

The second important change to observe in LH lies in the choice of books, and this has been governed by the daily eucharistic lectionary, in which there is a two-year cycle of first lessons running alongside an annual cycle of the four Gospels. Any books, therefore, apparently missing from the O.R. lectionary will be found in the eucharistic one, so fulfilling the claim of G.I. p. 140 to read the whole of scripture through in two years; an aim of Quignon which he fulfilled in one. The system is complicated, however, by the adoption of either a one year or two-year cycle of readings from scripture in the O.R. lectionary, the former being a conflation of the

latter, and the latter being a fuller discharge of the G.I.'s stated aims. Only the one year cycle has been published in the LH. The supplement containing the proposed Two Year Cycle has not appeared, but Table 5A attempts to sketch out how the scheme according to G.I. (Note 145 sqq) would have worked in terms of actual books. Table 5A shows that Week 6 to Passiontide is dominated by the O.T. and Passiontide to Pentecost by N.T. Homilies on the Gospel of the day found in traditional schemes in place of scripture have gone, and Saints' Days enjoy a second reading appropriate to the Saint. First readings on Saints Days are either taken from the Common, in the case of Memorias or from the Proper in the case of feasts and solemnities. Some comment is now apt on the arrangement of the scriptural material in LH and G.I. Notes 147-152 which give an explanation of this will be summarized below.

The adoption of Isaiah in Advent follows tradition, while Colossians (Year 1) and Song of Songs (Year 2) have been chosen for their significance to the Incarnation and the union of God and Man, from 29th December to 5th January. From 7th January to the Saturday after the Epiphany the eschatological texts from Isaiah Chs. 60 - 66 and Baruch are appointed. In the traditional scheme only Colossians coincides here, Song of Songs coming in the weeks after Pentecost, Baruch not at all, and Isaiah being confined entirely within Advent. In Lent, LH breaks with tradition in having Deuteronomy and Hebrews (Year 1) and Exodus, Leviticus and Numbers (Year 2). Hebrews in the old scheme comes in the weeks before Lent, and the other books are not used at all and Genesis is read here instead. Hebrews returns for Good Friday and Holy Saturday in LH as "it interprets the old covenant in the light of the Paschal Mystery of Christ", G.I. Note 150). The rest of Holy Week stands by tradition with Lamentations (Year 1) and Jeremiah (Year 2). (Incidentally, the traditional Tenebrae - Mattins and Lauds in the Triduum - is not found in the revised approach of LH). During Eastertide tradition is broken again for which LH sets I Peter and I - III John

which formerly came in the Pentecost Octave. LH maintains the traditional arrangement with Revelation (Year 1) and the Acts (Year 2) at this season. In Ordinary Time, LH sets the Historical Books from Joshua to the Exile (II Kings) in Year 1 and in Year 2 has Genesis set in the weeks before Lent, and after Pentecost historical books from the Exile (Chronicles) to the Maccabees including later prophets, Wisdom books, Esther, Tobit and Judith. With the exception of Genesis, which was appointed for Lent, and the later prophets, Years 1 and 2 follow the traditional pattern, to a greater or lesser extent, though by no means all the historical books (Chronicles, Ezra and Nehemiah) or prophets are to be found in the traditional scheme either here or at all.

In the one-year cycle of readings in LH a remarkable achievement of conflating the lections of Years 1 and 2 while retaining complementarity with the daily eucharistic readings has been made. Incidentally it is in the latter that the remaining Epistles and the Acts of the Apostles are to be found. As a general rule, readings in LH lectionary are semi-continuous in the O.T. in order to obtain the maximum advantage from the passages. So in the two year cycle, combined with the Eucharist, the whole of the Bible is read through, while this is not altogether possible in the one-year cycle of the Office, from which twentyone books are omitted (See Fig. 14).

Fig. 14 Books omitted from the One Year Office Lectionary

<u>O.T.</u>	<u>N.T.</u>
Genesis	N.B. Much of the N.T.
Ruth	material will appear
Ezra	at the daily Eucharistic
Nehemiah	lectionary
Judith	Acts of the Apostles
Tobit	Romans
Song of Songs	I Corinthians
Obadiah	Ephesians
Jonah	II Timothy
Micah	Titus
Nahum	Philemon
Zephaniah	James
Haggai	

In summary we may say that while LH is much more elaborate in its overall aims than any of its predecessors which we have examined as in several other aspects of this Order, there is both an appeal to Quignon in a simplified structure of lessons within the Office and an appeal to the traditional pattern to a large extent in the content and arrangement of the books of the Bible, particularly in the confining of the Gospel to the Eucharist. LH is radical, however, in its adoption of a two year cycle of readings and constructing a lectionary complementary to that of the daily Eucharist. The adoption of a standard number of lessons (2) throughout the year including Sundays seems Quignonian, but could there also be, one wonders, an echo of the pattern adopted by the Book of Common Prayer in a two-fold rather than a three-fold system of readings ?

TABLE 5A The General Scheme of the TWO YEAR CYCLE
of READINGS in LH

	<u>Year 1</u>	<u>Year 2</u>
ADVENT	<u>ISAI AH</u>	<u>ISAI AH</u>
29 Dec- 5 Jan.	<u>COLOSSIANS</u>	SONG OF SONGS
7 Jan.- Sat. after Epiphany	ISAI AH 60-66	ISAI AH 60-66
ORDINARY TIME to LENT	See below	
LENT	Deuteronomy HEBREWS	EXODUS LEVITICUS NUMBERS
HOLY WEEK	<u>Lamentation</u>	<u>Jeremiah</u>
GOOD FRIDAY HOLY SATURDAY	HEBREWS	HEBREWS
EASTERTIDE	I Peter I-III JOHN <u>REVELATION</u>	<u>Acts of the</u> <u>Apostles</u>
ORDINARY TIME	JOSHUA JUDGES I & II SAMUEL <u>I & II KINGS</u>	Genesis (before Lent) Later Prophets <u>Wisdom</u> <u>Esther</u> <u>Tobit</u> <u>Judith</u> Chronicles <u>Maccabees</u>

- Notes 1. Titles underlined indicate a traditional locus
2. Titles in capitals indicate books found in
One Year Cycle

TABLE 5B SYNOPTIC TABLE OF LECTIONARIES OF MRB, Q1, Q2, & LH

	<u>MRB</u>	<u>Q.1</u>	<u>Q.2</u>	<u>LH</u> (1 yr. cycle)
ADVENT	Isaiah & Prophets	Isaiah (nearly all)	Isaiah & Prophets	Isaiah Ruth Micah
CHRISTMAS - SEPTUAGESIMA	Pauline Epistles & Hebrews	Jeremiah Ezekiel & Minor Prophets	Proverbs Eccles. Wisdom Ecclus.	Ecclus. Deut. I, II Thess. Gal. Proverbs Eccles. Job
SEPTUAGESIMA	Genesis	Genesis	Genesis	Job
ASH WEDNESDAY	Genesis	Genesis	Joel	Isaiah
HOLY WEEK	Jeremiah Lamentations	Genesis	Wisdom Daniel Isaiah Jeremiah Hosea Zech. Lamentations	Hebrews Jeremiah
EASTER - PENTECOST	Acts Revelation	Exodus	(Easter Day: Jonah (Ascension: Isaiah (Otherwise: Genesis	I Peter I-III John Revelation
PENTECOST - END OF YEAR	James I & II Peter I-III John Samuel Kings Proverbs Eccles. Ecclus. Wisdom Song of Songs Job Tobit Judith Esther Esdras Maccabees	Deuteronomy Joshua Proverbs Daniel Job I & II Samuel	Joel (Trinity Sun: Isa. Corpus Xti: Wisdom Exodus I & II Sam. I & II Kings Daniel Tobit Judith Esther Job	Job Ecclus. Joshua Judges I & II Sam. I & II Chron. I & II Kings II Cor. Amos Hosea Micah Isaiah Zeph. Jeremiah Habakkuk Lamentation Ezekiel Phil. I Tim. Haggai Zech. Malachi Baruch Maccabees Joel Jude

Notes O.T. lessons only shown for Q.B.
N.T. lessons shown in Table 5C

(Esther
(Wisdom
(Daniel
(II Peter



TABLE 5C N.T. LECTIONARY OF THE QUIGNONIAN BREVIARY

Advent I - end 3rd week <u>after</u> Advent	Luke 1 - 21
1st Vagantes	Galatians
2nd Vagantes	Ephesians
3rd Vagantes	I & II Thessalonians
4th Vagantes	I Timothy, Philemon
5th Vagantes	II Timothy, Titus
Septuagesima - end 2nd week in Lent	John 1 - 16
3rd Sunday in Lent - end 4th week Lent	I, II, III John, James
Passion Sunday - Easter Even	Passion according to the 4 Evangelists
Easter Week	Resurrection according to the 4 Evangelists
Low Sunday - end 4th Week of Easter	Romans
4th Sunday after Easter - Whitsun Eve	I Corinthians
Pentecost - end 7th Week after Pentecost	Acts of the Apostles
7th Sunday after Pentecost - end of 9th week after Pentecost	II Corinthians
9th Sunday after Pentecost - Thursday of 14th week after Pentecost	Matthew 1 - 25
Friday & Saturday of same Week	Jude
15th Sunday after Pentecost to Monday after Pentecost 17	Hebrews
Remainder of that week	Philippians
18th Sunday after Pentecost to Monday after Pentecost 21	Mark 1 - 13
Remainder of that week	Colossians
22nd week after Pentecost	I Peter
23rd week after Pentecost	II Peter, Revelation (in part)

Note Comparisons with Tables 5A and 5B reveal the barest of parallels to M.R.B. and none to L.H.

CHAPTER VI

THE COLLECTS AND THE CALENDAR

VI COLLECTS & THE CALENDAR

1. Introductory Note

An unchanging part of the Divine Office over the centuries has been the closing of any given Hour with a prayer (oratio) which sums up all the prayer of that Hour. There are many injunctions to prayer and supplication, rather than praise and thanksgiving in N.T. e.g. Eph. 6: 18, I Thess. 5: 17, James 5: 13-14 etc. The words pray and prayer in English suggest to most people the prayer of supplication or intercession (Gk: proseuche) and so it is no surprise to find that the Office provides for this part of prayer. The oratio is usually made at the end of the Office, said or sung, by the Officiant alone on behalf of the people, after which the blessing or other ending is made to the Hour. This kind of prayer has in English been given the term 'collect' expressing the idea of 'summing up, gathering together all the prayer of the Office at that moment. In LH E.V. oratio is somewhat clumsily translated as 'Concluding Prayer' yet there is no 'opening prayer' from which it may be distinguished.

2. The Traditional Scheme

The scheme of collects in the Office is traditionally a simple one. There is a collect for the week which is begun at Vespers on Saturday and continues until the following Saturday at None. This scheme is familiar to all users of the B.C.P. which takes over the weekly collect system from the Mediaeval Roman Breviary. To this scheme certain exceptions are to be found, for while the weekly collect is used at Mattins, Lauds, Terce, Sext, None and Vespers there is an unchanging collect proper to Prime, which in modified form has found its way into B.C.P. and A.S.B. and is affectionately known as 'the Morning Collect'. Moreover, Compline also has its own proper collect which though not found in B.C.P. or A.S.B. is present in all Anglican versions of Compline, beginning 'Visit this place, we beseech Thee, O Lord ...' Its non-appearance in A.S.B. seems an opportunity missed. A second major modification to the

weekly collect system occurs when a collect is provided proper to each day in Lent and Passiontide up to the Triduum, in the Easter and Pentecost Octaves, and on feast days and their octaves, also of the Easter Triduum from Vespers of Maundy Thursday until Vespers of Holy Saturday.

Such is the scheme of collects in the Mediaeval Roman Breviary which is followed by RPX, and by Quignon with one exception. Quignon, as we have seen, saw Mattins and Lauds as an integral Office, and we observed that to this Office is allotted one hymn alone and one collect, which, instead of being said at the end of both Mattins and Lauds, is only said at the end of Lauds. We shall now proceed to the collects in Q.B. and consider the divergences between Q.1 and 2.

3. The Quignonian Scheme

Firstly the edition of Q.1 used (the Venice) has no collect printed for Saturdays in the seasons of the year when a daily collect is indicated, but Q.2 has no such omission. The reason for this remains obscure. A second minor divergence occurs on the Thursday after Pentecost from edition to edition. The text used has the word 'custoditi' where text P. has 'conditi'. 'Conditi' is almost certainly to be preferred as the same collect recurs on the following Saturday and in Q.2 the reading is 'conditi' on both days. (See Fig. 15)

Fig. 15 Comparison of COLLECTS in Q.1, THURSDAY AND SATURDAY AFTER PENTECOST

<u>THURSDAY</u>	(divergences underlined)	<u>SATURDAY</u>
Mentibus nostris quaesumus		Mentibus nostris quaesumus
domine spiritum sanctum benignus		domine spiritum sanctum
infunde, cuius <u>et</u> sapientia		benignus infunde, cuius
<u>custoditi</u> sumus et providentia		sapientia <u>conditi</u> sumus et
gubernamur:		providentia gubernamur:

The greatest divergence, however, between Q.1 and 2 lies in the arrangement of the Vagantes weeks whose function corresponds in large measure to the unused Sundays after Epiphany in B.C.P. when there are more than 24 Sundays after Trinity. In LH the weeks of Ordinary Time are used. In Q.1 there are 5 Vagantes Sundays, and 23 Sundays after Pentecost, while Q.2 has only 4 Vagantes Sundays and a 24th Sunday after Pentecost or Last Sunday before Advent. The collect for this Sunday, not found at all in Q.1, corresponds in wording to the famous 'Stir up' collect of the B.C.P. or the Sunday next before Advent. Q.2 it seems, is closer to the traditional scheme than Q.1. The effect of this rearrangement makes the collects of Sundays after Advent and the Vagantes Sundays in Q.2 correspond to the Sunday following in Q.1, and the collect for the 5th Vagantium in Q.1. actually borrows the collect of 2nd Sunday after Advent.

4. Collects in LH

As we examine the scheme of collects in LH we discover that the revision has been radical. We saw in Ch. 1 that the traditional practice of memorials has been abolished and each Hour now has only one collect. Moreover, the only remnant of the traditional scheme of a collect proper to the week is at every Hour on a Sunday (except Night Prayer) and which is proper to O.R. only through the week. But if, as is permitted, O.R. is celebrated combined with another Hour the collect of that Hour takes precedence (G.I. p. 99) and the system of a weekly collect breaks down. What then is the scheme for collects on weekdays in LH ?

Throughout the 4 week Psalter there is a collect proper to M.P. and E.P. each on every day during Ordinary Time. The collects for D.D. are proper to each of the 3 Hours and proper to each day of the four week psalter (except Sundays). This weekly cycle for D.D. is then repeated throughout the year in Ordinary Time and the G.I. tells us (nn. 199 & 200) that these collects are designed to reflect the nature of the Hour. The following examples should make this clear (author's emphases): Tuesdays, Prayer Before Noon:

"Almighty and everliving God who at this hour sent down your Holy Spirit on the Apostles, send forth that same Spirit of Love into our hearts so that we may bear faithful witness to you before all mankind ..."

and Friday, where the particular character of the day which we have noted in other aspects of the Office (for example in the choice of psalms), has at Midday:

"Lord Jesus Christ who at this hour when the whole world was shrouded in darkness mounted the wood of the Cross as the innocent victim of our redemption, give us always that light which will bring us to eternal life ..."

and at Prayer Afternoon,

"God our Father you are calling us to Prayer at that same hour when the Apostles went up to the Temple. Grant that the prayer we offer with sincere hearts in the name of Jesus, may bring salvation to all who call upon that Holy Name ..." (Mondays)

In the Seasons of the Year, however, the collect for D.D. at all three Hours is that Proper to the Day instead.

Night Prayer expands the traditional scheme by having a collect proper to each day of the week repeated throughout the year, unaffected by the Season, though N.P. after E.P. II of Sundays repeats that of N.P. after E.P. I. Among these collects in E.V. is the traditional one, but it is reserved only for Solemnities that do not fall on a Sunday. N.P. for Solemnities in all other respects follows N.P. after E.P. II of Sunday. If, however, as is permitted, one of the Sunday N.P. Offices is repeated nightly through the week then the non-traditional collect appointed for Sundays is likewise employed. Prime has gone from LH as we have seen; but its collect occurs at M.P. Monday Wk 2 in E.V.

5. LH COLLECTS in the SEASONS OF THE YEAR

The traditional scheme is followed more closely in the Seasons of the Year. During Advent, for instance, the collect of the week in LH is proper to all Hours of the day, except N.P. On Christmas Day there is a collect proper to E.P.I and another to M.P. while that for O.R. is common to

the three Hours D.D. and also for the rest of the Christmas Octave except on the feasts which fall within it. The first Sunday after Christmas is designated the Feast of the Holy Family and observes the Sunday rule about collects. The Octave day of Christmas is the solemnity of Mary, Mother of God, and the proper collect is used at all Hours except N.P. Collects on days between the solemnity of Mary and Epiphany are proper to each day at all Hours, and the same applies to the days between Epiphany and the first Sunday of Ordinary Time which is called the Feast of the Baptism of Our Lord. This represents a change from the traditional scheme whereby in LH the Solemnity of Mary Mother of God supersedes the Circumcision of Our Lord, and the days between then and the Epiphany were celebrated as Octave Days of Ss. Stephen and John and the Holy Innocents and 5th January as the Vigil of the Epiphany, each day having a proper collect while the Sunday falling in that period was called the Holy Name of Jesus, a feast dropped from LH. Epiphany was kept as an Octave in the traditional scheme and the Sunday intervening as the Feast of the Holy Family (This feast falls on the Sunday in the Christmas Octave in LH). The Sunday after the Octave of the Epiphany was called the 2nd Sunday after the Epiphany in the traditional scheme and the normal system for collects recommenced, while in LH this starts after the first Sunday after the Epiphany (see above). Where Q.B. employs the Vagantes Sundays, LH now enters the weeks of Ordinary Time until Ash Wednesday to which occasion we now turn.

In the traditional Office a collect is provided proper to every day of Lent beginning with Ash Wednesday. This is followed in Q.B. The only exception is that one collect is proper to all Hours of the Triduum in both Q.B. and the traditional scheme while in LH the collect is proper to each of those days. E.P. of Maundy Thursday is not, however, said if 'the Evening Mass of the Lord's Supper' is celebrated. LH provides a collect proper to each day of Lent following the traditional scheme.

Coming to Eastertide we note an expansion of the traditional scheme so characteristic of LH. Instead of a

collect proper to each day of the Easter Octave alone, LH provides a collect proper to each day of Eastertide, i.e. up to the Feast of Pentecost, and this collect is used at all Hours of the day (except N.P.) as in Lent, and following the traditional scheme of a collect proper to the whole day. On Easter Day there will be no Office of Readings if the Vigil is celebrated, but if O.R. is celebrated then the collect is proper to that Hour. There is no Octave of Pentecost in LH so there is no collect common to all Hours on each day of the Octave. Instead, the Office re-enters Ordinary Time and the collect for O.R. throughout the week will correspond to whatever week of Ordinary Time then recommences after its interruption from Ash Wednesday onwards. Corpus Christi also loses its Octave in LH, but its collect is proper to that feast and common to all Hours (except N.P.).

So far the discussion has been based on the system of collects used by the various Orders considered and we have seen above that in Ordinary Time LH follows QB and the traditional scheme only in part but more fully during Lent and Passiontide. The provision of more collects during Eastertide shows how the compilers have been at pains, as in other parts of the order, to provide a wider variety of material, and during Ordinary Time by the provision of propers for each Hour of Prayer D.D. and at M.P. or E.P.

The question of the content of the collects remains, and we have noted this so far only in the case of N.P. First we may observe that the E.V. follows L.V. in the matter of collects at D.D. This does not appear to be the case with M. and E.P. in Ordinary Time where, for example, the collect for M.P. Monday Wk. 1 corresponds in the Latin to that for Thursday after Ash Wednesday. The Table 6 shows, however, that much of the traditional material (and so also found in QB) is also found in L.H. L.V., mostly in different places. Wording in L.H. L.V. is sometimes altered from the traditional scheme where words such as 'fasting' and 'penitence' are softened by such substitutions as 'good works' and 'charity'. The Table shows forty four instances of material re-used

out of a possible one hundred and seven. It also appears after an examination of RPX that a departure from the traditional scheme occurs in Lent, where the Vespers collect differs from the rest. It may well be from here that LH has taken the idea of a wider variety of collects.

From the above it is hard to make clear judgments about the influences at work. Collects were not an aspect of the Office that Quignon felt passionately about, and by absorbing the traditional material did not leave his mark on them in any particular way, except by combining Mattins and Lauds to make the collect at Mattins redundant. It is not possible therefore to point to any distinctly Quignonian characteristic in the collects of LH. On the other hand, while LH draws on much of the traditional material, its own handling of the system of collects can scarcely be called traditional, although it is in some respects, or it is possible to see developments built on traditional foundations. One is forced, therefore, to conclude that the collects of LH both in content and structure are in a large measure sui generis. LH has at the same time provided more variety of collects while applying it more simply, for example, the demise of Octave days and their collects with them.

TABLE 6 SHOWING INCIDENCE OF COLLECTS USED in the
MEDIAEVAL BREVIARY RECURRING IN LH LV

<u>LH LV</u>	<u>Q. & trad. scheme</u>
Thurs. of Advent I	= Advent IV Sunday*
Thurs. of Advent II	= Advent II Sunday
Christmas Eve	= Christmas Eve
Epiphany	= Epiphany
Sundays of the Year:	(Q.1 3rd after Advent
2	= Epiphany II (Q.2 1st <u>Vagantium</u>
3	= Q.1 4th <u>Vagantium</u>
5	= (Q.1 3rd <u>Vagantium</u>
	(Q.2 4th <u>Vagantium</u>
9	= Pentecost 7
10	= Easter 5
14	= Easter 2*
15	= Easter 3
17	= Pentecost 3*
Corpus Christi	= Corpus Christi
20	= Pentecost 5
21	= Easter 4
22	= Pentecost 6*
27	= Pentecost 12
28	= Pentecost 16
30	= Pentecost 13
31	= Pentecost 12
32	= Pentecost 19
Fri. after Ash Wed.	= Friday after Ash Wednesday*
Sat. after Ash Wed.	= Epiphany 3: Q.1 <u>Vagantium</u> I
	Q.2 <u>Vagantium</u> II
1st Monday in Lent	= 1st Monday in Lent*
1st Tues. in Lent	= 1st Tues. in Lent*
1st Wednes. in Lent	= 1st Thursday in Lent
1st Thurs. in Lent	= Pentecost 8
3rd Mon. in Lent	= Pentecost 16
4th Mon. in Lent	= Friday after Lent 4
Wednes. after Lent 4	= Wednesday after Lent 4
Thurs. after Lent 5	= Thursday after Lent 5*
Friday after Lent 5	= Pentecost 23*
Palm Sunday	= Palm Sunday
Monday in Holy Week	= Monday in Holy Week*
Tues. in Holy Week	= Tues. in Holy Week
Good Friday	= Good Friday
Easter Monday	= Easter Tuesday
Easter Wednesday	= Easter Wednesday
Easter Thursday	= Easter Thursday
Easter Friday	= Easter Friday
Monday of Easter 3	= Sunday of Easter 3
Monday of Easter 4	= Sunday of Easter 2*
Monday of Easter 5	= Sunday of Easter 4
Saturday of Easter 7	= 1st Sunday after Easter.

NOTE * indicates a collect recurring in substance
but with modified wording.

VI THE COLLECTS AND THE CALENDAR

6. The Revision of the Calendar

Inevitably, numerous references have already been made to the calendar throughout the thesis. In order to make clear how the revisions have been made this section is appended.

Liturgical Calendars in the past have become notoriously cumbersome and so a major revision to the Calendar following the Second Vatican Council was to be expected. It has in turn had an effect on the liturgical revisions of the Church of England, culminating in the Calendar of A.S.B. The revision of the calendar inevitably affects liturgical celebrations. In the new Roman Calendar three ranks of feasts only now operate, the highest, Solemnities (e.g. Christmas or Easter Day), Feasts, and, in the lowest rank, Memorias, some not obligatory to celebrate, many having local applications only. The amount of material proper to these ranks is not always consistent but it ranges from a full Office at a major festival to nothing more than a collect for a minor saint. In general, octaves have ceased to exist, with one notable exception, that of Easter when the Office for Easter Day is repeated almost without variation throughout the Octave. If desired, however, an Octave of Pentecost may be kept. The Solemnity of Mary, Mother of God (formerly the Circumcision) falls conveniently on what is still called the Octave Day of Christmas in the new order, and instead of the Octave of the Epiphany, the Baptism of the Lord falls on the Sunday after that feast, but if the Epiphany is kept on the Sunday before the Baptism of the Lord, then a species of Octave day is possible. This is a novel arrangement and unique to LH, necessitating alternative celebrations of the Office from Christmas Day to the Epiphany. Alternative A is followed if Epiphany is kept on 6th January, Alternative B if on the Sunday between 2nd and 8th January. The demise of Octaves recalls, however, a Quignonian desire to simplify what is complex and to give the psalter and scripture reading every opportunity of being used to the full in order, and the pruning of the new calendar represents one of the movements

(7) To this end, LH EV includes a supplementary calendar each for England & Wales and Ireland.

in liturgy discerned in the Introduction to this work.

A number of Saints Days have been given new dates, e.g. Thomas the Apostle, probably to prevent the Advent Office from being interrupted, and Matthias has also been moved from a position likely to threaten full recitation of the Lenten Office, while Philip & James, now 3rd May, give place to St. Joseph the Worker, 1st May. But if this is the reason, why have not also Ss. Stephen, John and the Holy Innocents been moved to make way for the Christmastide Office? Innocents in any case would be more logically placed after the Epiphany and St. Stephen after Whitsun: nor is it clear why the Visitation is transferred to 31st May. While on the subject of Saints Days, those of dubious origin have quietly been removed, and the calendar, once providing a saint for nearly every day, is noticeably emptier. A short biographical paragraph for each saint, of strictly historical content, may be read out at a celebration for the edification of the people. Again we see the rigour aspired to by Quignon at work in LH.

The Seasons of the Year have been made more complex, but not necessarily more complicated. There are four main seasons, each divided into two to give variety. Advent II is coterminous with the season of the 'O' Antiphons; Christmastide II is the new name for Epiphany, while Passiontide has given place simply to Holy Week as the second part of the Lenten Season. Eastertide II is used to describe Ascensiontide, though its theme is more centred on Pentecost. It could however be argued that the Solemnity of Christ the King on the last Sunday of the Church's Year mitigates this in some measure. Formerly that feast fell on the last Sunday of October.

Outside the Seasons of the Year come the weeks of Ordinary Time, thirty four in all. These begin after the end of Christmastide II and are interrupted by Lent and Eastertide to recommence where they left off after Pentecost. The date of Easter will determine how many weeks will run up to Lent, and how many after Pentecost. It is a simple arrangement and a considerable improvement on Quignon's Vagantes Sundays, and the use of Sundays after Epiphany at

the end of the Trinity Season in B.C.P. whenever Easter falls so early that Sundays after Trinity fall short. This arrangement was also adopted by RPX, which has twentyfour Sundays after Pentecost (which last must be the Sunday next before Advent) and six Sundays after the Epiphany to be used if necessary in the closing stages of the year, the sixth to be used if one Sunday is wanting, fifth and sixth if two, and so on. The Vagantes weeks were operated in precisely the same way in Q.B. The arrangement of the weeks in Ordinary Time in LH, therefore, is unique and owes nothing to the traditional or Quignonian arrangements. The arrangement of these weeks in A.S.B. is also unique, and is equally independent of traditional arrangements or even LH. The Calendar begins on the ninth Sunday before Christmas (fifth before Advent) thus ensuring a smooth transition from the 23rd (and last) Sunday after Pentecost to Advent.

CHAPTER VII

CONCLUSIONS TO THE THESIS

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Conclusions to the Thesis

Some attempt will now be made to assess the different contributing elements found in the Liturgy of the Hours. Modestly called a revision of the Divine Office by the Decree published on Easter Day 1971 and printed in the front of Volume 1 of LH, "The Second Council of the Vatican wishing to renew it (the Office) took care to have this form of prayer revised ..." (author's emphasis) we have discovered that much of this revision has been of a radical nature. The influences at work in the revision could be divided into four as follows: material and elements of structure drawn directly from RPX, the immediate forerunner of the present revision; secondly, material that expands what RPX offered; thirdly, material that can only be described as sui generis; and lastly the influences that appear to be traceable to the Breviaries of Quignon.

1. Material drawn from RPX

LH inherits directly from RPX the basic ingredients of invitatory, psalmody, antiphony, hymnody, responsories, capitula, the Gospel canticles, the O.T. Canticles at Lauds, the Te Deum on Sundays (except in Lent), Proper and Common Offices, the Lord's Prayer spoken out loud at Vespers, the omission of Alleluia in Lent, and the choice of loci for some 60% of the psalms in the 4 week Psalter. The lectionary is likewise designed to provide one scriptural book to be read at a time. In the Seasons of the Year LH employs some 50% of the hymns found in RPX which remain proper to the Hour rather than the Day. Each Hour is, of course, concluded by a collect. One small but significant detail is inherited from RPX and adapted; in RPX the Easter Gradual sung in place of the hymn during the Easter Octave at Lauds and Vespers is used as the Benedictus and Magnificat antiphon at M. and E.P. respectively at that season in LH.

2. Expansion

LH provides two week cycle of invitatory antiphons over RPX's simple week arrangement, and three alternative invitatory psalms as well as the traditional one. The Lord's Prayer is recited out loud at Lauds as well as at

Vespers in the traditional scheme. The O.T. Canticles at Lauds have been increased to fill a four week cycle, the O.T. Canticles of RPX Lauds I and II providing the first two weeks of the cycle, having ceased to be arranged as alternatives. Hymnody has also been increased in Ordinary Time, where a fortnightly cycle of hymns is provided for the Office of Readings, Morning and Evening Prayer instead of the weekly one of the traditional scheme. In the matter of hymns at the Lesser Hours a complete rearrangement has taken place, and much depends on whether one or all the Midday Hours is said, but while L.V. follows the traditional scheme more closely, E.V. offers a four week cycle of hymns if one Midday Hour is said, the same hymn repeated each day of a given week. At Night Prayer a much greater variety of hymns is offered in E.V. while the traditional scheme is followed in L.V. More will be said about hymns in the next section. The final anthem to the Virgin appointed only to Night Prayer makes use of traditional forms.

3. Material and structural elements sui generis

Perhaps the first and most obvious point to make in this section is that the Apostolic Constitution 'The Cantic of Praise' ends by exhorting Episcopal Conferences, "to take care to bring out vernacular versions ..." of the Office, so the appearance of the Roman Office in English is a departure from tradition found unthinkable in quite recent past. This in turn has led to the expressions 'Morning & Evening Prayer' instead of Lauds and Vespers. The first Hour of the day need not be Mattins which is now called the Office of Readings (although in the texts it is still printed as the first Office of the Day) and so the Invitatory stands on its own and precedes whichever Hour is said first on a given day. The LH arrangement of the Invitatory is also unique in omitting the doxology, and is concluded by repeating the antiphon. Moreover, the traditional Invitatory psalm does not have its own place in the daily psalmody unlike the alternatives mentioned in the previous section. At the opening responses to the Hours in Lent the Alleluia is omitted but the traditional 'Laus tibi Domine' etc. is not substituted. At all times the opening responses

used before the Invitatory in LH omit 'Deus in adiutorium' etc. and the 'Gloria Patri'.

The Cursus has been altered radically in a number of ways. For the first time in history, psalms felt to be incompatible with the N.T. ethic have been completely omitted (Nos. 57, 82, 108) and numerous individual verses from other psalms for the same reason. This principle of rationalization, however, has not been extended to omitting psalms that contain doublets. Secondly, the historical psalms, 77, 104 and 105 are only used at certain times of the year, Advent, Christmastide, Lent and Eastertide. Thirdly, Ps. 118 while being retained for use at the Midday Hours has one eight verse stanza allotted to the first locus of that Hour on each day of the cursus except Sundays and two other days, and one stanza is repeated at M.P. on one day and another at E.P. Fourthly, the Cursus ceases to be said weekly but is now spread over four weeks. Fifthly, some psalms, though not for the first time in history, have deliberately been included more than once in the Cursus often at different Hours. Needless to say, the traditional numerical order of psalms at Mattins and Vespers has broken down. Mention of psalmody leads on to the question of Canticles.

N.T. Canticles (outside the Gospels) are provided at E.P. in the third locus for every day of the four week Psalter, and an extra one proper to Epiphany and Transfiguration. This is completely new addition to the Office although it could be regarded as a development of the traditional scheme of O.T. Canticles at M.P. That the N.T. Canticles come in the third locus gives us a clue to the reason for their inclusion, to show how the aspirations and expectations of the O.T. are fulfilled in the literature of the N.T.

At Prayer D.D. there is a greater variety of capitula and in the 4 week Psalter antiphons are proper to each psalm in Ordinary Time. Mention must also be made of the unique arrangement whereby one or all three Hours D.D. are said. One Midday Hour can be said while not missing any part of the Cursus.

Many of the hymns in LH EV come from the treasuries of English hymnody built up over the ages, much of it of Anglican origin, although there are many examples of new English hymns, too, to be found in the Office often emanating from Stanbrook Abbey. During the Seasons of the Year hymns at O.R. may be drawn from the Appendix for the 4 week Psalter. Another innovation is the inclusion of poetry as an alternative to hymnody, though official comment on its inclusion seems to be absent. Once again there is much here that is peculiarly English and Anglican (Donne, Herbert, Jonson, etc.)

The Intercessions provided at M. and E.P. which may be used without the repeating response when said in private, are a completely new addition to the Office and scarcely bear any resemblance to the former Preces at Lauds and Vespers in Lent or those at Prime throughout the year. These Intercessions are proper to each Hour on each day of the 4 week Psalter and there are propers for feasts and seasons.

There are many more collects in LH than in the traditional scheme, there being one proper each to M.P. and E.P. in the 4 week Psalter and to each day of the week at Night Prayer except that Saturdays and Sundays share one and the traditional collect is kept for solemnities that do not occur on a Sunday. There are collects proper to each of the Lesser Hours in each week of the 4 week Psalter in Ordinary Time. Vigils have disappeared from the calendar, but an Office of Vigils may be celebrated on the night before a feast. This comprises the Office of Readings and Gospel for the following day and includes a number of Canticles.

The Lectionary of the Office has been completely revised and for the first time ever, designed to complement the daily Eucharistic readings. For this reason no Gospel reading is found in the Office. Originally constructed as a two-year cycle to complement the two-year Eucharistic cycle, only the one-year alternative cycle has been published at the time of writing. There are two readings at the Office every day without exception, the first scriptural and second from a spiritual author. The scriptural reading is considerably

longer than the three short readings of the traditional nocturn. The aim has been to make the reading selective rather than continuous though in practice it is semi-continuous.

One cannot conclude this section without also mentioning what LH has abandoned from the traditional scheme. This includes the preliminary devotions to the Office, Pater, Ave and Credo, said silently before each Hour. Also abandoned is the Hour of Prime and the Creeds, though its collect and hymn are still to be found in other parts of the Office. Psalm 50 as an alternative to the Te Deum on Sundays in Lent has gone and the collect follows the responsory. The opening capitulum at Compline has been suppressed and the structure of Night Prayer simplified generally. The idea of Lauds I and II has fallen out of favour and Psalm 50 is not said on ferias at Lauds, only in its normal locus in the cursus (every Friday). As a general rule Octaves and Octave Days have been curtailed; the only one remaining is the Easter Octave. The Solemnity of the Blessed Virgin Mary, Mother of God, is placed on the former Octave Day of Christmas and the Baptism of the Lord on the former Octave Day of the Epiphany if the latter is kept on a Sunday. The Sanctorale has also seen a considerable reduction in the number of commemorations and simplification of rank and category in the Commons. The Sundays after Epiphany and Pentecost are now designated the weeks of Ordinary Time and no recourse is had to a Sunday after Epiphany when Sundays after Pentecost fall short. Certain Feasts of the Lord, like Epiphany may be transferred to the nearest Sunday if pastoral need dictates.

4. Influences from the Breviaries of Quignon

A student of LH can scarcely fail to notice the changed shape of the structure of the revised Office. There are three major instances of this. First, the position of the hymn is at the beginning of every Hour instead of just at the Lesser Hours and Mattins. This standardisation of the position of the hymn has only one precursor and that is the Breviaries of Quignon, although he had no hymn at all at Lauds, it being run with Mattins. It must also be admitted that there is a

practical reason for this set out in G.I. Note 173. The hymn is placed near the beginning to draw the people into the celebration, establishing the corporate nature of the Prayer of the Church as each Hour begins, and unity of the worshippers. LH also follows the Q.B. provision of hymns during the Easter Octave.

Secondly, another process of standardization is at work in LH, that of allotting three psalms or parts of a psalm to each Hour, except Night Prayer (because all the longer psalms are divided into short sections) or in the case of M. and E.P. two psalms and a Canticle. A standard three psalms per Hour also has a precursor in Quignon but it is not unique to him. The question remains, where did he find the idea? It is hardly likely that he knew of instances of this plan in Jerusalem as described in the Travels of Egeria, but he would have known of such instances in contemporary Diocesan Breviaries or simply in the Roman Breviary at Mattins during Eastertide and at Pentecost, instead of the usual twelve. This practice itself may be traced to the Institutes of John Cassian, Book 3, Ch. 8. In his Preface Quignon himself says 'Psalmi sunt ita distributi ... retento veterum patrum instituto'. In Cassian a pattern of three psalms followed by three lections was employed at Vigils and there are those who claim that Mattins was originally a conflation of three separate night Hours of this kind.⁽⁸⁾ It is not absolutely clear what actually is the precedent for the pattern in LH: possibly a very simple practical reason has dictated it, the aim to make the whole Office something more quiet and meditative which has in turn demanded a relatively brief section of psalmody. Nevertheless, there is no escaping the fact that Quignon's is the most recent precedent for this pattern and given that his positioning of the hymn may also have been borrowed we may not unreasonably assume that he is at least in part responsible for the pattern of the structure of LH. Certainly, Crichton (P.C. p.64) is sure

(8) These suggestions summarize a discussion in J. Wickham-Legg, The Second Recension of the Quignonian Breviary, Introduction, Chapter II

enough of this to say so. Before leaving the subject of psalmody, we should also recall that we discovered that 44% of the loci in LH four week Psalter coincide with the distribution of the Q.B. cursus. Apart from minor details there is one other part of the Office which seems to owe something to Quignon and this is in the arrangement of the Lectionary. He made provision for a standard three readings per day throughout the year. The first was from O.T. the second from N.T. and the third on a Saint's Day would be from the life of the Saint and on the ferial another passage from N.T. Quignon also swept the lections clear of responsories which like antiphons he regarded as encumbrances to the main aims of the Office. LH retains the responsories and indeed antiphons for the very opposite reason, to help the celebration of the Office and to stimulate prayer, but like Q.B. has made the readings (only two) much longer without any interruption by responsories, of which one only concludes each reading. This arrangement however means that only one scriptural reading is given unlike Quignon's two or three.

There remain one or two minor details in LH which have an unmistakable resemblance to Q.B. These are firstly the inclusion of the introductory responses to the Hours during the Triduum, not found in the traditional scheme. Secondly, hymns traditionally omitted from the Office in Easter Octave are included both by Quignon and LH and both retain the Easter Gradual at Lauds and Vespers. Lastly, the choice of certain hymns, Vespers hymns at Christmas, Epiphany and the Mattins and Vespers hymns in Ascensiontide in LH LV can first be traced back to those positions in Q.B.

In conclusion we may say that the debt to Q.B. owed by LH is not inconsiderable. The insights of Quignon have penetrated the minds of the compilers of LH in subtle as well as more obvious ways, both consciously and unconsciously while at the same time preserving the RPX as a ground base and extending its characteristics in useful ways, not to mention the striking innovations previously unknown in the Breviary of the Roman Church.

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