STUDY GUIDE

for

THE DAILY OFFICE

Proposed Book of Common Prayer

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Introduction

"By the Waters of Babylon"

At the time of the Exile, the Israelites faced a new and unique problem. They had been removed from their cultic center, but they had been promised, through the prophets, that they would return home. To return, it was necessary to keep the Covenant, and yet the temple was gone. A contemporary Psalmist summed up the problem thus: "How shall we sing the Lord's song upon an alien soil?" (Ps. 137:4).

Up until that time, cultic worship was sacrificial worship. It took place at a temple site where God was known to be. When Naaman returned to Syria, cleansed, and wished to worship the Lord, Naaman took Israelite soil with him to accomplish that purpose (II Kings 5:17ff). This cultic centralization had been emphasized by the reforms of Josiah in 621 BCE (Before the Common Era). These reforms removed local shrines and required that worship be performed only in Jerusalem. Since the prophets had promised an exile of seventy years, it was obviously necessary to develop some way to worship on alien soil. It was out of this necessity that the synagogue rites that underlie the Daily Office came into being.

Whereas the earlier cultic worship required a temple and sacrifice, the pattern that developed by the waters of Babylon needed only a congregation, the scrolls of the Law, and a learned and concerned teacher. The cultic accouterments of priestly caste, altar and sacrificial animals were laid aside until the return. The exiles longed for the return. The Psalmist says: "If I forget you, O Jerusalem, let my right hand forget its skill. Let my tongue cleave to the roof of my mouth if I do not remember you, if I do not set Jerusalem above my highest joy" (Ps. 137:5f). Ezekiel spends the last eight chapters of his prophecy fantasizing about the restored Jerusalem and its worship. Still, the impact of two generations of non-cultic worship left an indelible mark upon the worship of those who derive their liturgical criteria from Holy Scripture.

When Israel returned from exile, the temple was not the first building restored. When they returned, a scribe, a teacher of the Law, took a central place in the restoration. Although the temple was rebuilt, the synagogue remained a central feature in the life of the Israelite nation. The synagogue pattern of Scripture,

interpretation, psalmody and prayer sustained Israel, and provided one of the central characteristics of Christian worship.

The pattern of Scripture, interpretation, psalmody and prayer provides not only the basis of that portion of the Eucharist that precedes the Offertory, but the pattern for the Daily Office as well.

Almost as early as we have records of Christian worship, those records tell of the corporate gatherings to perform a service of the Word. Its exact pattern is not always clear, its development is occasionally obscure, it is scarcely universal in application; yet it is unquestionably part of the unbroken tradition of Christian worship.

The watershed development in Western Christian use of the Office is the promulgation of the Rule of St. Benedict as the norm for Western monasticism (around 530 CE). That rule carefully lays out a seven-office pattern, prescribing what was to be contained in each office. That essential pattern, though often "reformed" or "updated", remained constant for about 1000 years in Anglicanism, and remains essentially unchanged in Roman Catholicism to this day.

"The Love of His True Religion"

One of the most significant of the changes wrought by the Anglican reforms and Archbishop Cranmer's work on the Book of Common Prayer of 1549 was the laicizing of the Daily Office. We are told that by the sixteenth century offices were usually grouped, and read publicly, twice in the day. The pattern of the monastic diurnal, however, is fairly complicated, and the services were, of course, read in Latin.

Archbishop Cranmer recreated the Daily Office into a pattern of two complete offices, Daily Morning Prayer and Daily Evening Prayer. He refocused them to include the Reformation concern for Scripture; he restored their commonality by translating them into English. All of this was done, according to the 1549 Preface, " . . . that the people . . . be the more inflamed with the love of his true religion" (PBCP page 866).

It was Cranmer's intent, according to the Preface, that most of the Bible be read in one year. The Psalter was arranged so that it was read through monthly. The rules were kept simple, so that they could be followed easily by everyone, and the form of the rite would not become obscured. All of these purposes are explained in the Preface, which is reprinted on pages 866f of the PBCP. Inasmuch as that Preface can provide a canon, or measuring rod, against which to compare any later developments of the Daily Office, it deserves careful reading by everyone.

The Pattern of the Rite

The pattern of the Daily Office can be looked at in several ways. One is to view it structurally, attempting to determine what comes when, and to ascertain the interconnections of the parts. Another is to view it as a devotional discipline, and attempt thereby to seek out the religious significance of the structure.

To pursue the former first would appear to provide the most appropriate basis upon which to build any other interpretation of the Rite. For this, however, the Rite itself gives some help. The longer introduction to the Confession of Sin in the Morning Office lists the purposes of the Rite: " . . . to set forth his most worthy praise, to hear his holy Word, and to ask, for ourselves and on behalf of others, those things that are necessary for our life and our salvation" (PBCP pages 41, 79. Note that the form in Morning Prayer I includes a phrase indicating the importance of thanksgiving to the Office. Since it is not included in Rite II, it is not included here. This is not to indicate any lack of concern for thanksgiving, but to be sure that what is said of one rite is true also of the other). The whole of the Office, then, is to be described under the rubric of these three verbs: to praise, to hear, and to ask.

Since in the Proposed Book of Common Prayer (PBCP) there are four Offices, it is probably best to note several things. First, the pattern of the four is the same. There are language differences between Rite I and Rite II, but everything remains in the same order. There are no content differences in the Evening Office between Rite I and Rite II. In the Morning Office, the additional material in Rite II consists of a larger selection of Canticles, printed only in Rite II, but available for use in Rite I as well. For all practical purposes, therefore, what is said of one Office is true of all Offices. In the ensuing discussion, the term "Office" should be taken to mean any or all of the Office forms: Morning Prayer I and II, and Evening Prayer I and II.

If one looks with care at the Office, one discovers that there are several ways of beginning and several ways of ending. For the sake of discussion, it is wise to consider these variable beginnings and endings as addenda to the main body of the Office. They affect the tone of the Office. They may indeed change its character, but in the matter of structure and skeleton they are addenda.

The core of the Office begins with the Invitatory and Psalter and ends with the final fixed collect. It is to that core that attention must be drawn. In its simplest outline it appears thus:

A. Invitatory and Psalter

B. Readings, Canticles and Creed

C. The Prayers:
   Suffrages
   Collect of the Day
   Fixed Collects

The three-fold pattern suggested by the Invitation to Confession in Morning Prayer II is obvious in the above outline. First we praise (A), then we hear (B) and finally we ask (C). Insofar as the canticles and creed can be considered interpretation, and insofar as the public recitation of the Office is usually accompanied by a sermon (for which the rubrics provide), the relation of this pattern to that which comes from the waters of Babylon is also clear. It consists of Scripture, interpretation, psalmody, and prayer. From the waters of Babylon until now, this same pattern of praise, Word and prayer is a continuum.

To Praise: Invitatory and Psalter

The Office proper opens with preparatory versicle and response, the *Gloria patri* and (except in Lent) the ancient cry of praise, "alleluia." Taken as the first things said in an Office, the versicles make an exceedingly good opening. In the morning, we request God to "open our lips." In the evening, when the realities of the day's struggles are still with us, we ask God to "make speed to save us." In addition, these versicles point the Office toward God, which is, after all, its appropriate direction. Although Cranmer put great emphasis upon the Office as a source of knowledge of Scripture, the end of that knowledge was the love of God's true religion. It was, for Cranmer, a theocentric, not an anthropocentric knowledge that was to be derived from the study of Scripture implicit in the daily recitation of the Office. That theocentricity is clear when once one considers the Office truly to start with the versicle/response before the Invitatory.

The Invitatory *Venite* originally developed from the use of Psalm 95 as a fixed psalm in the medieval office of Matins. In its entirety, it set a tone of praise and warning. Although it starts as a hymn of praise, the concluding verses are judgmental in character. In the American Prayer Books these verses are dropped, and verses from Psalm 96 substituted. Thus, the whole becomes a hymn of praise opening the Office.

In the PBCP, there are several developments. First, in addition to the *Venite*, the *Jubilate deo*, assigned since 1552 as a reading after the second lesson, and *Pascha nostrum*, derived and expanded from a paschal introit, have been added as alternate Invitatories. Second, *Phos hilaron*, an ancient Greek hymn used in a metric form for over a century in Anglican hymnals, is added to the evening Office as an Invitatory. In that way, the outline of both Offices is the same. The translations in Rite II have, of course, been modernized. The *Venite* of Rite II no longer adds the verses from Psalm 96. Instead, it extends the usual verse choice from Psalm 95 one-half verse, ending that Invitatory "Oh, that today you would hearken to his voice."

The 1928 Prayer Book added a series of antiphons to the *Venite*. These verses had been a feature of the medieval use at Matins, but were dropped by Cranmer. His introduction to the 1549 Prayer Book, noted above, appears to give the explanation. The rite was to be simplified. With the increased seasonal emphasis of both the 1928 and the PBCP rites, the antiphons again have found a place in the Office. The only significant change from the 1928 book to PBCP is the addition of four antiphons. Three are for use during the green seasons (ferial days and the Sundays after Epiphany and Pentecost). The fourth is a lenten antiphon.

The rubric explaining the use of the antiphon uses the phrase, "may be sung or said with the Invitatory." This peculiar use of language is explained by a rubric on page 582, which explains a form of reading the psalter called "Responsorial recitation." In this method, a single voice sings (says) the verses, and the congregation and choir use the antiphon as a response. This apparently was traditionally the way that *Venite* and gradual psalms were sung in the medieval Church. There is a body of music written in this style. It has the advantage, in parishes where choirs perform, of allowing a choir rendition that does not leave the congregation a mere audience. The more usual use of the antiphon, however, is to read it before, and perhaps after, the Invitatory. The rubric on page 141 makes specific reference to using the antiphons as refrains, however, so that one may indeed recapture the ancient use.

Since "metrical versions" of the Invitatories are permitted by the rubric at the bottom of page 141, it is well to list the authorized metrical versions. There is no hymn derived from Psalm 95

in the *Hymnal 1940*. Hymns 278 and 300 are metrical versions of Psalm 100 (the *Jubilate deo*). The former is, according to the *Hymnal Companion* (page 182), " . . . the earliest example in the *Hymnal* of the metrical versions of the Psalms which played such a significant role in the church music of England and America from c. 1560 to nearly 1850." It is dated 1561 in the text of the *Hymnal*. The tune is attributed to Louis Bourgeois in 1551. The latter version, written about 150 years later, has an interesting American history. It was one of the causes of the expulsion of John Wesley from Georgia. He used adaptations of Watts' version of the psalter. The authorities expelled him for "making alterations in the metrical psalms" and "introducing into the Church and Service at the Altar compositions of psalms and hymns not inspected or authorized by any proper judicature" (*Hymnal Companion*, page 195). The text is now properly inspected and is, indeed, authorized as an alternate for use as the Invitatory of the Morning Office.

Phos hilaron comes to us by way of the *Hymnal*. The words themselves are very ancient. It is thought that they may come from the second century CE, although the hymn itself is not quoted until the fourth century, when it is cited by St. Basil (d. 379 CE). He did not know either authorship or date, indicating that it probably was not new in the third quarter of the fourth century. There have been a number of attempts to translate it into English. Two are in the present *Hymnal*. Hymn 173 is the elder of the two, having entered the *Hymnal* in the 1892 edition. Hymn 176 is both more recent in translation, and an addition of the 1940 *Hymnal*. The tune of 176, however, is from the same collection as the traditional Old 100th, which is used for 278 and for the doxology. Both of these may be used at Evensong in place of the *Phos hilaron* as printed.

The *Gloria Patri* is not printed after the Invitatories, and need not be used with them. It would not be used after *Phos hilaron* which is itself a kind of extended trinitarian doxology. The rubrics on page 141 give the ICET and traditional forms of the *Gloria Patri*, both marked for use as two verses. Throughout Rite II the printed text gives the *Gloria Patri* in a one-verse form. The two verse might be preferable in some musical situations.

The Invitatory is the introduction to the Psalter for the day. As was noted above, the Invitatory and Psalter are the prime expressions of praise in the Office. It is for this reason, presumably, that they come early in the pattern of worship. The lectionary provides a balanced psaltery for daily use. If one

reads the Office daily, as is presumed by Archbishop Cranmer and all the revisers to the present, the Psalter is read in its entirety within a specified period of time. The present revisers have provided that, "In this lectionary (except in the weeks from 4 Advent to 1 Epiphany, and Palm Sunday to 2 Easter), the Psalms are arranged in a seven-week pattern which recurs throughout the year, except for appropriate variations in Lent and Easter Season" (PBCP page 934). Since the Psalter, like its modern counterpart, the *Hymnal*, is meant to meet many devotional needs, the regular reader of the Office will find devotional help for any and all occasions throughout the course of the seven-week period involved in reciting the Psalter.

Since this is the case, and since we have seen that the Psalter is the prime source of praise in the Office, we had better review an understanding of the meaning of praise. Certainly, for example, Psalm 137, with which we began this study, can scarcely be considered a happy expression. During the course of the Psalter, the Psalmists mourn, moan and lament. They inveigh against their enemies, often in words and phrases that are so bitter that Christians occasionally excise them; yet we say that this is praise.

One thing is clear. Praise is not all alleluias and hosannas. If it were, the Psalter would not be listed as "praise." There is, however, a common thread that runs through the Psalter, regardless of the devotional mood of the individual Psalm. It is a motif of dependency. Regardless of the difficulty that surrounds the individual Psalmist, the solution to the difficulty is always found in trust in and dependence upon God. Psalm 69, for example, which begins, "Save me, O God, for the waters have risen up to my neck. I am sinking in deep mire, and there is no firm ground for my feet . . . " begins its final section, "As for me, I am afflicted and in pain; your help, O God, will lift me up on high. I will praise the Name of God in song; I will proclaim his greatness with thanksgiving. . . . " It may be concluded that, for this Psalmist (and he is not unique), the act of dependence itself becomes the beginning of praise, from which its proclamation comes.

One purpose of regular recitation of the Psalter is to give to the reader of the Office a full awareness of the extent to which God is to be found and praised, even in adversity.

If one is reading the Office only on Sunday, when the Sunday propers are in use, the selection from the Psalter will be shorter, and will, in general, reflect the tone of the rest of the lessons. That selection is, of course, an act of praise, but it is more specifically focused.

As one recites the Psalter, one may either use the *Gloria Patri* at the end of the entire selection, or after each Psalm. In the case of Psalm 119, it is recited after each section if one is using the *Gloria* after individual Psalms.

To Hear: The Christian Year, its Readings and Responses

The lectionary is the core of the Office. It is to this that Archbishop Cranmer particularly directed his attention in patterning and commenting upon the Prayer Book of 1549. The Office, as a service of the Word, builds around the readings.

The lectionary depends in large measure, however, upon the structure of the Christian Year. It is to this latter that our attention must now turn.

THE YEAR

The fullest and simplest description of the Church Year occurs on pages 15-18 of the PBCP. In an abbreviated form it says: "The Church Year consists of two cycles of feasts and holy days; one is dependent upon the movable date of the Sunday of the Resurrection or Easter Day; the other, upon the fixed date of December 25, the Feast of our Lord's Nativity or Christmas Day . . . The Sundays of Advent are always the four Sundays before Christmas Day, whether it occurs on a Sunday or a weekday. The date of Easter . . . determines the beginning of Lent on Ash Wednesday, and the feast of the Ascension on a Thursday, forty days after Easter Day."

In brief, then, there are two festal cycles that include the Sundays of preparation as well as the feast and its associated celebrations. These are separated by Sundays and weeks not associated with festal cycles. Since the typical color for altar hangings, antependia and the like is green, it is simplest to refer to these Sundays and their associated weekdays, simply as the "green seasons." The festal cycles and the green seasons each take up about half of the year.

The Christian Year, then, looks like this:

*Advent, the four Sundays before Christmas

*Christmas, the twelve days from 25 December to 6 January

*Epiphany, the feast and the Sundays following

*Lent and Holy Week, the forty days and six Sundays preceding Easter

*Easter, the feast itself and the "Great Fifty Days" to Pentecost

*The Season after Pentecost, all the Sundays of the year until the beginning of the next Advent

The green seasons consist of the Sundays after Epiphany (excluding the Feast of the Baptism of our Lord, which is always the Sunday after the Epiphany) and the Sundays after Pentecost (excluding Trinity Sunday, which is always the Sunday after Pentecost). Since Christmas and Easter are never the same number of weeks apart in successive years because one is a fixed date and the other can occur anytime between 22 March and 25 April, the number of Sundays separating them varies, as does the number of Sundays from Pentecost to I Advent. The two kinds of seasons differ in that the festal cycles always consist of the same number of days and Sundays, while the green seasons always vary in length. The lessons in the festal cycles, then, can be precisely chosen. Those in the green seasons are subject to shortening or lengthening, depending upon the length of the season. This factor, as well as the inherent differences between a cycle designed around an event and a general reading period, provides the major differences between the kinds of lections one finds in a festal cycle or in a green season.

The Advent Season emphasizes the coming of Christ. In its earlier weeks, this emphasis is upon the Second Coming on the Last Day to judge the living and the dead. This is the traditional thrust of the season, as any reading of the older Advent hymns in the *Hymnal* would indicate. As Christmas comes nearer, there is a shift toward a preparation for the First Coming, in humility, to save the living and the dead. Obviously, the lessons chosen emphasize this seasonal thrust.

Christmas is concerned with the First Coming. The three days following, however, are fixed holy days: St. Stephen, St. John the Evangelist, and the Holy Innocents. These commemorations center around the notion of "witness," since the word martyr means witness. Stephen was the first martyr. Not only is he first in a series that continues to this day, but his was an exemplary martyrdom. He accepted the role, identified it with the suffering and death of Jesus, and thus created the ideal pattern for martyrdom. He was a martyr (as the saying is) by will and deed. St. John, tradition tells us, was the only one of the twelve not to be martyred. John would have accepted the vocation to martyrdom, but was not called. He was a martyr by will, but not by deed. The children killed at the orders of Herod, called the Holy

Innocents, bore witness to the conflict between good and evil that is implicit in the presence of Jesus in a human situation. By their death at the hand of Herod the Innocents showed, in sharp relief, the evil implicit in any sinful human soul. "He who is not with me, scatters," Jesus was to say later. The slaughter of the Innocents is a superb yet horrible example of that truth. The children were martyrs by deed, but not by will.

These three days, along with the Feast of the Holy Name, point toward the Epiphany. The Feast of the Holy Name is celebrated on 1 January. It reminds us that we are saved in the power of that holy name of Jesus and that through his obedience, even to death on the cross, " . . . God raised him to the heights and bestowed on him the name above all names, that at the name of Jesus every knee should bow — in heaven, on earth, and in the depths — and every tongue confess, 'Jesus Christ is Lord', to the glory of God the Father" (Philippians 2:10f). The Feast of the Holy Name witnesses to the power and glory implicit in this humble birth.

The Christmas season ends with the Feast of the Epiphany, which commemorates the arrival of the Magi "from the east." As the celebration of the Nativity began with the angel calling the local shepherds to witness to the wondrous birth, it ends with the star guiding alien astrologers to worship the child Jesus, and to offer their gifts. The local witness of shepherds who praised and glorified God is spread abroad by men from the corners of the world who came to see, and left to witness. This is clearly the traditional understanding of the arrival of the Magi, since in the tradition each Magus represents one of the non-Semitic races known to the medieval world. One is Asiatic, one is African and one is European. Each brings his own gift, and each returns to his world to spread the good news of the birth of a savior.

The Sunday after the Epiphany is a kind of watershed day. It is kept as the Feast of the Baptism of our Lord. As a feast, it looks backward to the previous celebrations. It marks the end of the "pre-ministry" of Jesus. It is also, however, a Sunday after Epiphany, and as such looks forward to the green season to come.

After the Sundays after Epiphany (the last of which always uses the story of the Transfiguration, regardless of how many Sundays after Epiphany there are), Ash Wednesday begins the Easter Cycle. Lent is the season of preparation. Its emphasis is upon discipline, repentance and dedication. It extends for the forty days and six Sundays from Ash Wednesday to Easter. The

last week concentrates upon the events surrounding the passion and crucifixion of Jesus. Of all of the seasons of the Church Year, Lent has changed least, in emphasis, content or form, in the simplification of the seasonal arrangement. In Advent, the traditional emphasis upon the Second Coming is heightened. The connection between Christmas and Epiphany as a single sequence receives new impetus in this new arrangement. The Sundays after Epiphany are more clearly a separate season, and absorb the *"-gesima"* Sundays into the general green season. Easter, Ascension and Pentecost are more clearly tied together as the Great Fifty Days. The Sundays after Pentecost receive new coherence by the use of course readings, that is, by reading one Gospel through, more or less in order, during the season. Lent, however, remains much as it always has been: forty weekdays and six Sundays of preparation for the keystone celebration of our faith, The Feast of the Resurrection.

In earlier uses, the Sundays after Easter were very little different from any other series of "Sundays after." Their relationship to the Feast of the Resurrection was tenuous at best. After forty days, the Ascension was kept as a separate event. After ten more days, Pentecost and the outpouring of the Spirit were commemorated. Trinity marked the beginning of months of unrelated Sundays. In the present use, the emphasis is upon the continuity of the Great Fifty Days from Easter to Pentecost. The Ascension is an element of particular importance in the sequence of events that make up that "Week of Weeks" that separate the Christian Passover from the Christian Pentecost. As its earnest of change, there are no longer "Sundays after." There are seven Sundays of Easter, beginning with the feast itself.

Pentecost, like Epiphany, marks the end of the cycle. Like the Epiphany, it is related to, but separate from, the feast which precedes it. Like the Epiphany, it looks forward to the new as well as back to the accomplished. Like the Epiphany, it tends to suffer from comparative neglect when compared to the feast that precedes it. Yet, like the Epiphany, there is a sense in which one may say that the precedent feast cannot be understood or completed without it. Like the Epiphany, the Sunday following is a special commemoration that introduces a green season.

The Feast of the Trinity is a summary of what has been revealed in the witness of Jesus and the outpouring of the Spirit. It also provides the context in which the Sundays after Pentecost may be understood. For, in those weeks after Pentecost, the

Church will read the Scriptures in an orderly fashion and will seek, through the Spirit, to find in them that hope promised by St. Paul to those who would learn their lesson.

THE READINGS

The lectionary selections in festal cycles follow the general thrust of the seasons within the cycle. Those for green seasons are, of course, more general. The rules governing the Daily Office Lectionary are on pages 934f of the PBCP. Along with specific rules for length of lessons and the like, there is a general rubric regarding which lessons are to be used. One major variation in the present structure of the Daily Office is the possibility of reading one three-lesson Office. This is probably the most sweeping change in structure since 1549.

There are, of course, reasons for the change. Ritual changes usually follow changes in customary use. In 1549, for example, it was supposed that the Offices would be read daily and publicly in the parish church building. That certainly remained the custom for a long time. Gradually, however, "recitation" of the Daily Office became, more often than not, a private recitation, in which the Officiant read the Office in the parish office or at home. One can, of course, argue whether or not public worship should have become private devotion, but the reality of an empty edifice prompted the shift. The shift from public worship to private devotion was accompanied, for many clergy at least, by a major change in demands upon their time. The traditional norm of a parish priest in a smallish community acting as the "parson" or "person" in the community shifted to an image of administrator of a congregation, most of whose members, men and women, worked outside the home community. The "parson" became, in many cases, one of the few professionally trained individuals living within the community and able to provide regular leadership for those activities in a community that must, willy-nilly, continue. The demands upon the priest's time were not reduced by the post-World-War-II suburban era; they merely were changed. One reality of the change was the disruption of a regular daily schedule. Of late, moreover, many of the clergy work full- or part-time in a secular job. For them, also, the change in life-style results in a disruption of the pattern of devotional discipline that was learned in seminary. As the move from public worship to private devotion increasingly made the Office a priestly practice, so the shift in clerical responsibilities

upset the pattern of devotional life practiced in seminaries and seemed to reduce the use of the Office, even among the clergy.

Both the reduction in use of the Office and the removal of the Office from its basic lay orientation to a clerical one raise significant problems. It certainly was the intention of the 1549 book that the Office be said for the edification of the faithful. Private reading of the Office is merely given as a permissible alternative. More than that, however, the disorganized or occasional use of the Office disrupts that ordered reading of Scripture that was the foundation-stone of the 1549 Office. The aim of any revision ought to be to make the Office more readily available to everyone and to make its use flexible enough that regular participation may be possible for all. After several years of trial use, the single, three-lesson Office appears to have met the need.

For those who wish to use it, the traditional pattern of two Daily Offices with two lessons each is available. For those for whom the single Office provides a more satisfying or successful pattern, it too is available. One thing, however, cannot be stated too often. *The Office is a lay service to be used by lay persons as well as by clergy!!!*

It is important to note that the lectionary provided for the Daily Office is a two-year lectionary. In the course of the two years contemplated for completing the cycle of readings, most of the Old Testament and some of the Apocrypha will be read once. In the same period, the New Testament will have been read through twice. The Psalter is read on a seven-week cycle throughout the green seasons. The lectionary is a three-lesson lectionary. As the PBCP rubric states (page 934), "Three readings are provided for each Sunday and weekday of the two years . . . If two Readings are desired for both Offices, the Old Testament reading for the alternate year is used as the First Reading at Evening Prayer." If one does use a two-Reading, two-Office pattern, the amount of Old Testament Scripture one reads is significantly increased.

The purpose of this lectionary is clearly the same as that of the 1549 book. It provides an orderly reading of Scripture that encompasses the whole of Holy Writ (for all practical purposes) within a defined time. The method of the lectionary, like that of 1549, is to provide course readings. With limited exceptions, each book of the Bible is read in order from beginning to end. The rubric provides that if a holy day intervenes, the lessons that are missed thereby should be made up rather than merely skipped. The only time that course readings are not quite scrupu-

lously observed is on the days immediately preceding and following a major holy day, when the lessons relate to the feast day itself. Each festal season, however, has course readings associated with it for the remainder of the season.

The books chosen for individual seasons in a cycle relate, in general, to the theme of the season. In Lent, for example, one reads either Jeremiah with his constant calls for repentance, or the later chapters of Genesis and the early chapters of Exodus, leading up to the departure from Egypt at the first Passover. One reads either Romans, with its theological interpretation of the death and resurrection of Jesus, or I Corinthians, dealing with the practical implications of living within the Community of the Resurrection while residing in a pagan world. The gospel lessons are those passages of Mark or John which encompass the controversies that made the arrest and crucifixion of Jesus historically inevitable. Similar appropriate choices are made for other seasons. During the green seasons, as has been noted, the scriptures are read in course, book following book, until whatever is not particularly appropriate to a special season has been read. Where there are overlaps in choices, they come in those weeks late in the season after the Epiphany or early in the season after Pentecost that rarely or never occur in the same year because of the date of Easter.

THE CANTICLES

The Canticles are closely associated with the readings and are, indeed, an inseparable response to them. They were an integral part of the medieval Office, and entered the Prayer Book in 1549. There was considerable pressure from the Puritans against the use of hymns not based upon Psalms, so in 1552 the *Jubilate Deo* in Morning Prayer and *Cantate Domino* and *Deus misereatur* in Evening Prayer were added. The first wave of twentieth-century revisions, which occurred between the great wars and which culminated in this country in the Prayer Book of 1928, added considerably to the Canticles. In the 1928 Book the *Benedictus es* was added. Other Anglican books made other additions. Some, in other provinces of the Communion, began to use hymnic material from the Old Testament, especially from Isaiah.

In the 1549 book, there was a rudimentry concern for seasonal Canticles. The *Benedicite* was substituted for the *Te Deum laudamus* in Lent. For the rest, there was only the repetition of the same Canticles daily, with limited variation and no seasonal

concern. Even that limited seasonal variation was waived in 1552, when the Lenten restriction on the *Te Deum* was removed.

In the present revision, however, there is a conscious effort both to increase the range of response available in the Canticles and to emphasize seasonal differences. In Rite I of the morning Office, seven Canticles are provided, all in the traditional version. The *Jubilate*, of course, appears now as an Invitatory. The remainder of the Canticles provided in 1928 are there: *Te Deum* (the third section has been omitted, and used later as Suffrages B; this change will be discussed when The Suffrages are under consideration), *Benedicite*, *Benedictus es*, and *Benedictus*. In addition, the biblical Canticles from the evening Office, *Magnificat* and *Nunc dimittis* are provided, as well as the *Gloria in excelsis*. Any of these may be used, and no differentiation of those to be used after the first or second reading is provided. The rubric on page 47 indicates that, in addition to the above seven, the other Canticles provided in Rite II may be used.

Rite II provides the same seven Canticles that Rite I does, but provides them in a contemporary version. In addition to those, it also provides seven previously unused scriptural hymns in contemporary versions. These are:

The Song of Moses (*Cantemus Domino*) from Exodus 15
The First Song of Isaiah (*Ecce, Deus*) from Isaiah 12
The Second Song of Isaiah (*Quaerite Dominum*) from Isaiah 55
The Third Song of Isaiah (*Surge, illuminare*) from Isaiah 60
A Song of Penitence (*Kyrie Pantokrator*) from Prayer of Manasseh
A Song to the Lamb (*Dignus es*) from Revelation 4
The Song of the Redeemed (*Magna et mirabilia*) from Revelation 15

Of the above, the first has a decidedly Paschal flavor. The First and Third Songs of Isaiah are also used in Advent and Epiphany contexts. The Second Song of Isaiah and A Song of Penitence have a decidedly Lenten flavor. Revelation is, of course, traditionally associated with the Paschal season. Since, of the traditional Canticles, *Te Deum* and *Gloria in excelsis* are not used during Advent and Lent (cf. page 406) and *Benedictus* is among the traditional Advent readings, the seasonal thrust of the fourteen available Canticles becomes clear.

At the evening Office only the *Magnificat* and *Nunc dimittis* are printed. The 1552 additions are eliminated, but the rubrics permit the use of any of the Canticles from the morning Office (pages 65 and 119).

Please note that these Canticles are used after the first *two* readings. If a third reading is used, it is followed immediately either by the sermon or by the Creed. (One assumes that, if the Office is being read privately, the places permitted by the rubric on page 142 for a sermon would be appropriate for meditation.)

In addition to the obvious seasonal thrust, on pages 144f there is a chart of Suggested Canticles which, if followed, provides a balanced use of the available material. Each day of the week has a slightly different tone to it. Friday is, of course, maintained as a day of commemoration of the Crucifixion. In the Suggested Canticles, there are seasonal variations listed as well. The chart provides yet another means of making the daily recitation of the Office a valuable devotional practice for laity as well as clergy.

When the Office is read publicly, the Canticles are often sung. Anglican tradition has covered a spectrum of musical practice in this regard. In many parishes, the Canticles are sung by the entire congregation in one of the *Hymnal* versions. In others, the Canticles have traditionally provided an opportunity for the choir to perform a setting far too difficult for the congregation to join in. If the former provides a closer link to the historical roots of the Office and underlines its essentially congregational and lay character, the latter has, over the centuries, provided moments of particular beauty. The development of Anglican Chant as a particular way of singing Canticles indicates, however, that congregational participation was expected. This is underlined by the fact that Archbishop Cranmer had John Merbecke prepare the *Booke of Common Praier Noted* in 1550. We are told in the *Hymnal Companion* (page 353) that "Archbishop Cranmer desired a musical reform along the line of a great simplification of the traditional melodies so that there should be but one note to a syllable.' " The music from the period indicates that contemporary choirs were able to sing very complex music. Therefore, the only conclusion one can draw is that Archbishop Cranmer was desirous of having the congregations join in the singing. From the beginning, however, there coexisted with these simple melodies settings of beauty and complexity far beyond the musical ability of a congregation.

From the beginning, as well, there were mixed settings, in which a simple tune was sung in one verse, and an exquisite polyphonic version was sung in the next. Thus was preserved both the desire for congregational participation and the creative musical urge. Such a compromise is implicit in the rubrics of the PBCP.

The rubric on page 141 allows antiphons to be used with both the Psalms and the biblical Canticles. The implications of this become clear on page 582 where Responsorial recitation is discussed. There is nothing to preclude a composer from setting the body of a Canticle for choir, with a simple, singable antiphonal refrain. Some music of this sort may, indeed, already be in use. (Psalm 136 indicates that there is some Old Testament tradition for such a custom.)

There soon will be a chant book for the new Canticles and the new versions of the previous Canticles, so that those congregational traditions now in use may be continued.

The Canticles are the response of the faithful to the proclamation of the Word. That proclamation, which is central to the Office has, throughout the history of the Anglican Prayer Books, consisted of orderly reading of Holy Writ for the general edification of the faithful. The clear purpose of this reading is expressed by Archbishop Cranmer: " . . . the people . . . should continually profit more and more in the knowledge of God . . . " (PBCP page 866). Since the whole of Holy Scripture cannot be read in a day, the Creed is recited as the fitting conclusion to the proclamation. The Creed summarizes the biblical faith upon whose proclamation our faith depends.

THE CREED

The Apostles' Creed, which is used in the Office, is the ancient baptismal creed of the Church in Rome. In large measure it is of second century composition. It is a brief expansion of a baptismal formula and probably formed the basis for ancient baptismal instruction. Each phrase can easily be traced to its scriptural source. Unlike the Nicene Creed, it is neither the product of a formal theological conference, nor a universal expression of the universal Church. The Eastern Church has never used the Apostles' Creed. The Nicene Creed was developed by the Ecumenical Councils and agreed to by them specifically to define particular doctrinal points. The Apostles' Creed was, in its origin, much more "occasional," deriving from a liturgical need for an expanded formula at baptism, and a catechetical need for an instructional document.

The Nicene Creed, therefore, in its original form (now restored) begins, "We believe." It does so because the Creed is the universal expression of the universal Church. The congregation joining in that Creed at the Eucharist is proclaiming its com-

munion and community with that universal Church and its universal faith.

In the Office, however, the Apostles' Creed is used, with its "I believe." In that context, the individual hearer of the Word is, in a sense, renewing the vows of his or her baptism, reconfirming the faith by which he or she is saved.

In the Office, as is true throughout PBCP, there are two versions of the Apostles' Creed. Rite I provides the traditional translation. In Rite II, however, the ICET text is used. These versions of the congregational portion of the various services were arrived at by consultation among English speaking Christians from around the world.

A NOTE ON ICET TEXTS

Liturgical change is not confined to the Episcopal Church, or even to the Anglican Communion. All Christian bodies have been reviewing their worship forms. For some, it has been a matter of adopting more formal patterns to supplement or replace their older, freer traditions. For others, it has been a matter of translating traditions and liturgies from other languages (Latin, Greek, Slavonic) into English. From all of this liturgical ferment several substantial interfaith agreements have been reached. For most communions within the Church universal for whom English is the language of worship, those prayer forms used commonly in that worship have been newly translated by the International Consultation on English Texts (ICET). In some communions where formal worship is in its initial stage of introduction, these forms will coexist with older, free church traditions. In some communions where older English forms have been in use, the ICET texts will have to coexist with those older forms. In communions where liturgical forms are firmly imposed, the ICET texts will come into immediate and general use. In PBCP, the pattern of use in the Office is general. The ICET texts are printed for use in Rite II and may be used in Rite I. The traditional forms are printed in Rite I. There are two exceptions to this rule: both forms of the Nicene Creed are printed in Rite I of the Eucharist, and both forms of the Lord's Prayer are printed side by side wherever the ICET text appears.

The development of the ICET texts, along with the development of a common eucharistic lectionary, must rank among the premier ecumenical accomplishments of the latter part of the twentieth century.

When the Creed has been recited, in whatever form, the praise and the proclamation are at an end. The doxological character of the Office has been established by the Invitatory. God has been praised in the Psalms. His Word has been proclaimed in Scripture, in Canticle and in Creed.

As was noted earlier, the framework for the Office is expressed in the Invitation to Confession. There, the elements of the Office are listed as praise, Word and prayer. The first two are provided for by the time that the Creed has been recited. The remainder of the Office is concerned with the Christian work of prayer.

To Ask: Prayers and Thanksgivings

THE LORD'S PRAYER

The section of prayers begins with the salutation and the Lord's Prayer. In the first rite, this is provided only in the traditional form. In Rite II, however, both the traditional form and the ICET version are provided. The Lord's Prayer is always used, except if the Litany or the Eucharist is to follow immediately (as in the rubric on page 142).

In his *Oxford American Prayer Book Commentary*, Massey Shepherd refers to this position for the Lord's Prayer as "the true climax of the service . . . " (pages 16-17). In earlier books, the Lord's Prayer was part of the penitential introduction. In the 1928 prayer book it was used after the Creed where there is no penitential introduction. In some books in the Anglican Communion, the Lord's Prayer is used in both places. The PBCP, however, has settled upon this position as the only one for the Lord's Prayer.

In Saint Luke's Gospel, our Lord teaches the disciples the Lord's Prayer in response to the request, "Lord, teach us to pray . . . " (St. Luke 11:1). Since that time, the Church has considered the Lord's Prayer to be the paradigm of prayers. It is therefore appropriate that it should begin the formal prayer in the Office. There is a sense in which everything that is said thereafter will be an embroidery upon the perfect balance of our Lord's own prayer.

THE SUFFRAGES

Following the recitation of the Lord's Prayer, the Suffrages are said. These are a brief series of responsorial prayers that, taken by themselves, reflect the concerns of the prayers to follow.

In the earlier American Prayer Books, there were two Suffrages in the morning Office, and six in the evening. These were derived from the English Office, which uses the same six, morning and evening. The Suffrages were, generally speaking, adapted from the Psalms. In the PBCP, however, each Office is provided with two sets of Suffrages. The first, or "A" set, is derived from the six evening Suffrages. Several have been adapted to be more inclusive, and one has been added, making the total of seven. These are, of course, derived from the Psalter. The "A" Suffrages are the same at both the morning and the evening Office.

At the morning Office, the "B" Suffrages are derived from the third portion of the *Te Deum*. This section of the hymn has had a peripatetic history. It appeared first as a closing section to the *Gloria in excelsis*. When that hymn was incorporated into the Eucharist, the last section was inappropriate. The words then were attached to the *Te Deum*, where they remained, only slightly less inappropriate. When the decision was made to restore the *Te Deum* to its original form, the problem of the third section remained. It is, after all, a valuable worship text, hallowed by centuries of use. The determination to use it as Suffrages in the Daily Office both preserves the text and finds a particularly appropriate place for it.

At the evening Office an entirely new short litany has been provided. It has a single congregational response. In addition, it adds an element that has been largely missing from Anglican worship since the sixteenth century. That element is the explicit recognition that our prayers are offered in communion with those who have preceded us in service to our Savior, and are now in the Kingdom. It is not an unfamiliar notion, since at the Eucharist we pray " . . . with angels and archangels and all the company of heaven. . . . " The Reformation controversies, however, downplayed the idea. For example, there has been a proper preface for All Saints' Day only since 1928. Now, in the PBCP in general, and in the specific case of the "B" Suffrages at the evening Office, that which is implicit in the common preface of the Eucharist becomes explicit in our worship.

On pages 19-30 of PBCP there is a calendar for the year. In it are listed all of the commemorations of worthies of the Church from the first century to this. It includes all of the biblical saints. It includes the major missionaries to the various parts of the world, and the martyrs who died as a result of their ministry. It encompasses those whose ministries molded the direction of the Church Universal, like St. Augustine and St. Thomas Aquinas,

and those whose ministries formed the special witness of the American Church, like John Henry Hobart, James DeKoven and Philips Brooks. In the list are such early worthies as Joseph of Arimathea, in whose tomb Jesus lay, and such recent martyrs as those of New Guinea, who were martyred in 1942. The yearly commemoration of those in the calendar keeps the Church in touch with the reality of its own past. It keeps us tightly connected to our own roots. The list can be used in conjunction with *Lesser Feasts and Fasts*, published by the Church Hymnal Corporation. This volume provides not only appropriate prayers for each commemoration, but a brief biography of each worthy as well. If prayer is to be universal in scope, it must include the whole past of the Church as well as its present and its future.

THE COLLECTS

The earlier Prayer Books provided that ordinarily three Collects were to be said following the Suffrages. One was to be the Collect of the Day. The other two were fixed. This rule was intruded upon in the 1928 Prayer Book which permitted the Collect of the Day to be dropped if the Eucharist was to follow, and required the use of seasonal Collects during Advent and Lent. The phrase describing the material that concludes the Office as coming "after the third Collect" was as much reminiscence as rubrical fact. The PBCP drops the pretence of three and simply provides that "one or more" of the available Collects shall be used. This permits the Officiant to abide strictly by the customary three, or to ignore the tradition completely, and with rubrical impunity.

The PBCP, however, also provides some greater variety of choices.

The Sunday Collects, which are to be used throughout the succeeding week, as well as the Collects for major holy days and special occasions, are found on the PBCP between pages 159 and 261. There are two complete sets, one in traditional language for use with Rite I and one in contemporary language for use with Rite II. The Collect always is for the same week, day or feast as the lessons which have been read.

Instead of two inflexible choices to follow the Collect for the day, the PBCP offers seven alternatives from which to choose. Three are for days of the week: Friday, Saturday and Sunday. Their presence reminds us that every week is a remembrance of the death, burial and resurrection of Jesus our Savior. The Col-

lects remind us of that remembrance. The proposed Canticles underline it. For those who keep them, the Friday fast and Sunday feast reinforce it. The three days are a constant reminder of Saint Paul's teaching that: " . . . when we were baptized into union with Christ Jesus we were baptized into his death; by baptism we were buried with him and lay dead, in order that, as Christ was raised from the dead in the splendor of the Father, so also we might set our feet upon the new path of life" (Romans 6:3-4 NEB).

Of the remaining four Collects, two are the traditional ones associated with the Office since the Middle Ages, and in this position since 1549. In the morning Office, the traditional ones are bracketed by two new Collects, one for renewal and one for guidance. In the evening Office, the traditional Collects precede the two new selections for protection and the presence of Christ. Of these newly added Collects, about half are from the 1928 Prayer Book, where they were placed in different contexts and often not used. The Collects for Sunday and renewal in the morning Office come from the Family Prayer section of the 1928 book, as does the Collect for protection in the evening Office. The Collect for Friday at the evening Office comes from the Burial of the Dead, while its morning counterpart is the Collect for the Monday in Holy Week. Whatever the provenance of the rest, they are not from the 1928 book.

As in the selection of Canticles, the purpose of so broad a selection is to increase the devotional opportunities of those who read the Office regularly. As with the Canticles, appropriate use of the Collects can provide a pattern to the week and a kind of support system to devotion.

The Office in the PBCP, like its predecessor of 1549, requires no specific devotions after the Collects. It is unlike the Office of 1549, however, in that a great deal of optional material is provided from which the Officiant may choose.

This study has, so far, dealt only with the material which is a necessary part of the Office. Taken as an entity, from Invitatory to Collects, the Office stands alone. It can, however, be the vehicle by which a great deal more devotional material may be brought into a life of ascetic discipline. It is to these additional materials, therefore, that attention must now be directed.

Before and Behind

The additional devotional material for the Office is either prepended to the Invitatory or placed after the Collects. The Office may begin in several ways. It may end with a wide variety of prayer forms.

The Office has begun, since 1552, with sentences of Scripture. In the English books, all of the sentences are penitential in nature, since they must lead into the general confession. In all of the American books, however, there have been general sentences. In 1892 the seasonal sentences were introduced. The PBCP carried the American custom to its logical conclusion, by providing enough seasonal sentences to give variety through the longer special seasons and, in seasons with a variety of emphases, to provide for intraseasonal variation. The general sentences, for use during green seasons, provide considerable variety as well.

In the PBCP, however, these sentences become optional, permitting the Office to open with the Invitatory. The reasons for beginning there were noted above. The reasons for beginning with appropriate verses of Scripture, especially during special seasons, are self-evident.

In 1552, Archbishop Cranmer added the Penitential Introduction to the Office. As has been noted, it followed, twice daily, upon a penitential sentence from Scripture. Until 1892, the long exhortation to confession was read everywhere twice daily. In 1892, however, the short exhortation was added to the evening Office as an alternative. The shorter form was added to the morning Office in 1928. In the PBCP there are always two alternatives. At the morning Office there is the shorter adaptation of the 1552 exhortation and the single sentence. At the evening Office, a short exhortation and the single sentence are both available.

One of the major differences between Rite I and Rite II becomes evident when the confession is recited. Rite I uses a very slightly amended 1552 confession. Rite II uses the confession prepared for the PBCP, used in Rite II throughout and often as an alternative in Rite I. For those who followed the progress of revision through the various trial rites, the final form will be seen to be a product of that almost decade-long process.

One of the mixed blessings of formal, liturgical worship is the existence of the fossils of past theological battles, long dead. The

long declaration of absolution that used to follow the confession in the Offices is such a fossil. The Puritans denied and decried priestly absolution. The Anglicans affirmed and applauded priestly absolution. In 1604, as part of an attempt to retain both views within the one Anglican Church, the Anglican compromise that assures one that absolution is conferred, without conferring it, was written and included in the Prayer Book. The American Church has always provided alternatives. In the PBCP the 1604 form, slightly adapted, is found in the special liturgy for Ash Wednesday (page 269). It is treated, as it has been since 1662, as a priestly absolution. An alternate form is provided for a lay reader or a deacon who may be officiating. So far as the Office is concerned, however, a simple priestly absolution is provided for each Office. An alternative to be used by deacon or lay person is provided, should no priest be present.

In sum, then, the Office may open in one of three ways. It may open with an opening sentence, the Penitential Introduction and the Invitatory. It may open with an opening sentence and the Invitatory. It may open with the Invitatory. No rubrical preference is given. The choice is a matter of personal taste.

Since the first prayer book in 1549, there have been many patterns to the prayers that follow the Collects. The PBCP provides significantly more flexibility, however, than its predecessors.

The simplest addition is the only one with a rubric requiring its use under defined circumstances. There are three prayers for mission after each Office. If no general intercessions are to be used, or if the Eucharist is not to follow, one of these prayers must be used. The alternative possibilities are very broad, however.

The rubric lists two possibilities: general intercession or the Eucharist. General intercessions may be found in three places: in a special section between pages 810 and 841, which includes a vast range of corporate and personal prayers and thanksgivings, and is cross-referenced to other specific prayers found elsewhere in the PBCP; in the Great Litany, which begins on page 148 and includes, as a special section, the Supplication, for use " . . . especially in time of war, or of national anxiety or of disaster"; in the intercessions designed for use with the Eucharist, called the Prayers of the People, which occur, in six forms, between pages 383 and 395 of the PBCP.

The existence of a number of books of prayers to supplement those available in the 1928 Prayer Book indicated a need for

considerable supplementing of the available devotional material. In addition, because the Office printed specific prayers after the third Collect, they appeared to be the "official" prayers to be used in that spot. The other prayers available were less likely to be used. Part of that may have been a function of the lack of cross-reference and the existence of two section of prayers, one after the Offices, the other back in "Family Prayer." Whatever the cause, the revisers have collected all of the prayers in one place, insofar as possible, and have provided clear reference to the rest. For anyone planning to recite an Office, there is an index to the prayers (pages 810-813). Since the pattern in which they are printed more or less follows the list of what should be in a balanced intercession (which appears in conjunction with the Prayers of the People), any Officiant should have scant trouble in meeting his or her devotional needs. There are seventy prayers and eleven thanksgivings, plus references to material from elsewhere in the book. No study of the Office would be complete without a careful review of the section of Prayers and Thanksgivings.

In 1544, Archbishop Cranmer prepared the Great Litany. It preceded the first prayer book by five years, and was the first "official" liturgy in English. It is a credit to its flexibility that when, four hundred and thirty-two years after its publication, a new edition was offered, it varied only slightly from its progenitor. In the *Oxford American Prayer Book Commentary*, Dr. Massey Shepherd notes that "each successive revision of the Prayer Book has contributed some alterations to the Litany, whether by omission or addition, so that no other Office in the Prayer Book exhibits so masterful a combination of the manifold contributions of succeeding generations to the corporate prayer of the Church" (page 54). What was true of the 1928 edition is equally true of the 1976 edition. The introductory rubric to The Great Litany in the PBCP (page 148) notes that it may be used after the Collects of Morning or Evening Prayer. It further notes that it is especially appropriate in Lent and on the Rogation Days. For anyone reading the Office daily, the Litany is a particularly useful worship form to be recited regularly.

In the American prayer books, the later portion of the Litany has always been optional, although the exact cut-off point has varied. In the PBCP, however, the excised material has been moved to a separate position and retitled The Supplication. Its rubric (page 154) allows it to be used as an ending to the Litany, after the third Collect or separately. Certainly, in our uncertain

times, war, anxiety and disaster are not unknown. Specific material for those occasions serves the purpose better than optional material in another service.

The Eucharist provides six intercessions, ranging in form from litanies to biddings to versicles and responses. They provide varying amounts of opportunity for specific mention of personal or communal need. They provide a more compact form of general intercession than the other alternatives, but a rather less particular or personal form.

When the Office is being recited publicly, not privately, there are two rubrics of importance. One, in the Office proper, permits the singing of a hymn or anthem after the Collects and before the general intercessions. The other, in Additional Directions on page 142, says that opportunity may be given for members of the congregation "to express intentions or objects of prayer and thanksgiving . . . and opportunity may be given for silent prayer."

When the prayer for mission or the general intercession has been used, there are four further choices, any or none of which may be used. These are: The General Thanksgiving; A Prayer of St. Chrysostom; a dismissal; closing passages of Scripture.

The General Thanksgiving and the Prayer of St. Chrysostom are substantially in the same place and same form to which we have long been accustomed. There are other forms of thanksgiving, general and specific, in the section of prayers and thanksgivings. The Prayer of St. Chrysostom can be considered as a kind of "summary collect" to end the prayer portion of the Office liturgy.

The addition to the customary material is the introduction of a dismissal. Although long known in rites of our sister communions, it has not been used much among Anglicans. Its use is now suggested in both Rites I and II of the Eucharist and in rites that will not be accompanied by a Eucharist. In the Office, the dismissal can be seen as a parallel to the Invitatory. One is a versicle and response that opens the rite, the other is a versicle and response that closes it.

By the same kind of logic, then, the Grace and the two other verses of Scripture that accompany it can be seen as a parallel to the opening sentences. The Office opens with a "call to worship" from Scripture. It closes with a scriptural doxology. By use of permissive rubrics, one may carry the parallel through, or one may ignore it.

Only one element remains to be discussed. The rubric on page 142 allows for a sermon either after the Office or within it. If it falls within, it comes either after the readings or following the music after the Collects. As has been noted earlier, if the Office is read privately, the place for the sermon is the place for a meditation. In either case, use of reflection, public or private, upon the meaning of Holy Scripture parallels the Eucharist when it follows immediately upon the conclusion of the readings. If such reflection does not take place after the readings, the end of the Office is affected. If the sermon or its substitute is positioned after the third Collect, then the latter portion of the Office will be composed of the prayers and thanksgivings, concluding with the Dismissal or Grace. If the sermon follows the close of the Office, then some additional material must be pieced in (as has customarily been true) to end the whole service. For private use, either of the former positions seems more appropriate. For public use, local and particular concerns need be considered which are not the province of this study.

It should be noted that the PBCP permits the use of the Office as that portion of the Eucharist that precedes the Offertory. In technical terms, that section of the rite is called the Proanaphora. In the PBCP that portion of the rite is called the Liturgy of the Word. The appropriate rubrics are on page 142 of PBCP under the general heading "When there is a Communion."

These rubrics permit the Office to be read in the usual fashion, requiring only that the Intercessions conform to the directions for the Intercessions at a Eucharist and that the optional endings be dropped and the service continue with the (Peace and) Offertory.

If, however, one wishes to conform the Office more closely to the Liturgy of the Word, one may substitute the Nicene for the Apostles' Creed, skip the Suffrages and Lord's Prayer and use only the Collect of the Day. Needless to say, one of the readings, under either use, must be from the Gospel.

The Office, then, is a liturgy of praise, Word and prayer. It is for use by the whole people of God, clergy and laity. It is designed to provide a foundation of Scripture for edification and inspiration. The proposed uses, whether Rite I or Rite II, whether read as two Offices or as a single daily Office, are designed to fulfill the goals for the Anglican Office that Archbishop Cranmer enunciated in 1549, including that of inflaming the faithful with the love of true religion.