

1: The Liturgy of the Hours

A Psalm and A Prayer: Responsive Readings from the Psalms for Public and Private Worship by L.G. Parkhurst, Jr. Writer of the International Bible Lessons Commentary and the International Bible Lesson.

Origins[edit] The composition of the psalms spans at least five centuries, from Psalm 29 , possibly an Israelite adaptation of an entire Canaanite hymn to Baal , [20] to others clearly from the post-Exilic period not earlier than the fifth century B. The majority originated in the southern kingdom of Judah and were associated with the Temple in Jerusalem , where they probably functioned as libretto during the Temple worship. Exactly how they did this is unclear, although there are indications in some of them: Parallelism is a kind of symmetry , in which an idea is developed by the use of restatement, synonym, amplification, grammatical repetition, or opposition. An example of synonymous parallelism: Two lines expressing opposites is known as antithetic parallelism. An example of antithetic parallelism: Two clauses expressing the idea of amplifying the first claim is known as expansive parallelism. An example of expansive parallelism: Editorial agenda[edit] Many scholars believe the individual Psalms were redacted into a single collection in Second-Temple times. In time, this approach developed into recognizing overarching themes shared by whole groups of psalms. He pointed out that there was a progression of ideas, from adversity, through the crux of the collection in the apparent failure of the covenant in Psalm 89, leading to a concert of praise at the end. He concluded that the collection was redacted to be a retrospective of the failure of the Davidic covenant , exhorting Israel to trust in God alone in a non-messianic future. Building on the work of Wilson and others, [26] Mitchell proposed that the Psalter embodies an eschatological timetable like that of Zechariah 9â€” More than a third of the psalms are addressed to the Director of Music. Some psalms exhort the worshipper to sing e. Some headings denote the musical instruments on which the psalm should be played Pss. Some refer to singing at the sheminit or octave Pss. And others preserve the name for ancient eastern modes, like mut la-ben Death of the son; Ps. Despite the frequently heard view that their ancient music is lost, the means to reconstruct it still extant. Fragments of temple psalmody are preserved in ancient church and synagogue chant, particularly in the tonus peregrinus melody to Psalm Regardless of academic research, Sephardic Jews have retained a tradition in the Masoretic cantillation. Most individual psalms involve the praise of Godâ€”for his power and beneficence, for his creation of the world, and for his past acts of deliverance for Israel. The psalms envision a world in which everyone and everything will praise God, and God in turn will hear their prayers and respond. Worst of all is when God "hides his face" and refuses to respond, because this puts in question the efficacy of prayer which is the underlying assumption of the Book of Psalms. Most notable of these is Psalm which is sometimes called the "Maskil of David", others include Psalm 32 and Psalm In later Jewish and Christian tradition, the psalms have come to be used as prayers, either individual or communal, as traditional expressions of religious feeling. Thirteen have this description. It means the flow of speech, as it were, in a straight line or in a regular strain. This description includes secular as well as sacred song. There are three interpretations: Psalms are used throughout traditional Jewish worship. Many complete Psalms and verses from Psalms appear in the morning services Shacharit. The pesukei dezimra component incorporates Psalms 30, and â€” Psalm commonly referred to as " Ashrei ", which is really the first word of two verses appended to the beginning of the Psalm , is read three times every day: On Festival days and Sabbaths, instead of concluding the morning service, it precedes the Mussaf service. Psalms 95â€”99, 29, 92, and 93, along with some later readings, comprise the introduction Kabbalat Shabbat to the Friday night service. Traditionally, a different "Psalm for the Day"â€” Shir shel yom â€”is read after the morning service each day of the week starting Sunday, Psalms: This is described in the Mishnah the initial codification of the Jewish oral tradition in the tractate Tamid. According to the Talmud, these daily Psalms were originally recited on that day of the week by the Levites in the Temple in Jerusalem. From Rosh Chodesh Elul until Hoshanah Rabbah , Psalm 27 is recited twice daily following the morning and evening services. There is a Minhag custom to recite Psalm 30 each morning of Chanukkah after Shacharit: When a Jew dies, a watch is kept over the body and tehilim Psalms are recited constantly by sun or candlelight, until the burial service. Historically, this watch would be carried out by the immediate family,

usually in shifts, but in contemporary practice this service is provided by an employee of the funeral home or chevra kadisha. Many Jews complete the Book of Psalms on a weekly or monthly basis. In addition, many Jews notably Lubavitch , and other Chasidim read the entire Book of Psalms prior to the morning service, on the Sabbath preceding the calculated appearance of the new moon. They are thus often specially recited in times of trouble, such as poverty, disease, or physical danger; in many synagogues, Psalms are recited after services for the security of the State of Israel. Thus, "to pray" conveys the notion of "judging oneself": The Eastern Orthodox , Catholic , Presbyterian , Lutheran and Anglican Churches have always made systematic use of the Psalms, with a cycle for the recitation of all or most of them over the course of one or more weeks. In the early centuries of the Church, it was expected that any candidate for bishop would be able to recite the entire Psalter from memory, something they often learned automatically [45] during their time as monks. Paul the Apostle quotes psalms specifically Psalms 14 and 53 , which are nearly identical as the basis for his theory of original sin , and includes the scripture in the Epistle to the Romans , chapter 3. Several conservative Protestant denominations sing only the Psalms some churches also sing the small number of hymns found elsewhere in the Bible in worship, and do not accept the use of any non-Biblical hymns; examples are the Reformed Presbyterian Church of North America , the Presbyterian Reformed Church North America and the Free Church of Scotland Continuing. Psalm 22 is of particular importance during the season of Lent as a Psalm of continued faith during severe testing. Psalm 23 , The LORD is My Shepherd, offers an immediately appealing message of comfort and is widely chosen for church funeral services, either as a reading or in one of several popular hymn settings; Psalm 51 , Have mercy on me O God, called the Miserere from the first word in its Latin version, in both Divine Liturgy and Hours, in the sacrament of repentance or confession, and in other settings; Psalm 82 is found in the Book of Common Prayer as a funeral recitation. Psalm , By the rivers of Babylon, there we sat down and wept, the Eastern Orthodox Church uses this hymn during the weeks preceding Great Lent. New translations and settings of the Psalms continue to be produced. An individually printed volume of Psalms for use in Christian religious rituals is called a Psalter. Eastern Orthodox Christianity[edit] See also: Kathisma Orthodox Christians and Greek-Catholics Eastern Catholics who follow the Byzantine rite , have long made the Psalms an integral part of their corporate and private prayers. The official version of the Psalter used by the Orthodox Church is the Septuagint. To facilitate its reading, the Psalms are divided into 20 kathismata Greek: During Great Lent , the number of kathismata is increased so that the entire Psalter is read twice a week. In the twentieth century, some lay Christians have adopted a continuous reading of the Psalms on weekdays, praying the whole book in four weeks. Aside from kathisma readings, Psalms occupy a prominent place in every other Orthodox service including the services of the Hours and the Divine Liturgy. In particular, the penitential Psalm 50 is very widely used. Fragments of Psalms and individual verses are used as Prokimeina introductions to Scriptural readings and Stichera. The bulk of Vespers would still be composed of Psalms even if the kathisma were to be disregarded; Psalm , "The Psalm of the Law", is the centerpiece of Matins on Saturdays, some Sundays, and the Funeral service. The entire book of Psalms is traditionally read out loud or chanted at the side of the deceased during the time leading up to the funeral, mirroring Jewish tradition. Oriental Christianity[edit] Several branches of Oriental Orthodox and those Eastern Catholics who follow one of the Oriental Rites will chant the entire Psalter during the course of a day during the Daily Office. This practice continues to be a requirement of monastics in the Oriental churches. Roman Catholic usage[edit] The Psalms have always been an important part of Catholic liturgy. The Liturgy of the Hours is centered on chanting or recitation of the Psalms, using fixed melodic formulas known as psalm tones. Early Catholics employed the Psalms widely in their individual prayers also; however, as knowledge of Latin the language of the Roman Rite became uncommon, this practice ceased among the unlearned. However, until the end of the Middle Ages, it was not unknown for the laity to join in the singing of the Little Office of Our Lady , which was a shortened version of the Liturgy of the Hours providing a fixed daily cycle of twenty-five psalms to be recited, and nine other psalms divided across Matins.

2: Psalms - Wikipedia

Overview. This book offers unique insights into the Psalms and sketches a variety of interpretive possibilities. The exposition of Psalm texts against the background of their different historical and/or cultic settings in the ancient Near East sets a firm basis for their reapplication in the liturgy today.

In the liturgy of the hours the Church in large measure prays through the magnificent songs that the Old Testament authors composed under the inspiration of the Holy Spirit. The origin of these verses gives them great power to raise the mind to God, to inspire devotion, to evoke gratitude in times of favor, and to bring consolation and courage in times of trial. Hence, while the Christian people are all agreed on the supreme value to be placed on the psalms, they can sometimes experience difficulty in making this inspired poetry their own prayer. Yet the Holy Spirit, under whose inspiration the psalms were written, is always present by his grace to those believers who use them with good will. But more is necessary: The psalms are not readings or prose prayers, but poems of praise. They can on occasion be recited as readings, but from their literary genre they are properly called Tehillim "songs of praise" in Hebrew and psalmoi "songs to be sung to the lyre" in Greek. In fact, all the psalms have a musical quality that determines their correct style of delivery. Thus even when a psalm is recited and not sung or is said silently in private, its musical character should govern its use. A psalm does present a text to the minds of the people, but its aim is to move the heart of those singing it or listening to it and also of those accompanying it "on the lyre and harp. To sing the psalms with understanding, then, is to meditate on them verse by verse, with the heart always ready to respond in the way the Holy Spirit desires. The one who inspired the psalmist will also be present to those who in faith and love are ready to receive his grace. Often the words of a psalm help us to pray with greater ease and fervor, whether in thanksgiving and joyful praise of God or in prayer for help in the throes of suffering. But difficulties may arise, especially when the psalm is not addressed directly to God. This shows that a psalm is a different kind of prayer from a prayer or collect composed by the Church. In praying the psalms we should open our hearts to the different attitudes they express, varying with the literary genre to which each belongs psalms of grief, trust, gratitude, etc. Staying close to the meaning of the words, the person who prays the psalms looks for the significance of the text for the human life of the believer. It is clear that each psalm was written in its own individual circumstances, which the titles given for each psalm in the Hebrew psalter are meant to indicate. But whatever its historical origin, each psalm has its own meaning, which we cannot overlook even in our own day. Though the psalms originated very many centuries ago among an Eastern people, they express accurately the pain and hope, the unhappiness and trust of people of every age and country, and sing above all of faith in God, of revelation, and of redemption. Those who pray the psalms in the liturgy of the hours do so not so much in their own name as in the name of the entire Body of Christ. This consideration does away with the problem of a possible discrepancy between personal feelings and the sentiments a psalm is expressing: Such a problem is readily solved in private prayer, which allows for the choice of a psalm suited to personal feelings. The divine office, however, is not private; the cycle of psalms is public, in the name of the Church, even for those who may be reciting an hour alone. Those who pray the psalms in the name of the Church nevertheless can always find a reason for joy or sadness, for the saying of the Apostle applies in this case also: In this way human frailty, wounded by self-love, is healed in proportion to the love that makes the heart match the voice that prays the psalms. This Messianic sense was fully revealed in the New Testament and indeed was affirmed publicly by Christ the Lord in person when he said to the apostles: Following this line of thought, the Fathers of the Church saw the whole psalter as a prophecy of Christ and the Church and explained it in this sense; for the same reason the psalms have been chosen for use in the liturgy. Though somewhat contrived interpretations were at times proposed, in general the Fathers and the liturgy itself had the right to hear in the singing of the psalms the voice of Christ crying out to the Father or of the Father conversing with the Son; indeed, they also recognized in the psalms the voice of the Church, the apostles, and the martyrs. This method of interpretation also flourished in the Middle Ages; in many manuscripts of the period the Christological meaning of each psalm was set before those praying by means of the caption prefixed. A Christological

meaning is by no means confined to the recognized Messianic psalms but is given also to many others. On the great feasts especially, the choice of psalms is often based on their Christological meaning and antiphons taken from these psalms are frequently used to throw light on this meaning.

3: Psalm A Lesson on Prayer | www.enganchecubano.com

1 PRAYER - THE LITURGY OF THE HOURS and THE PSALMS By Mr. Gerald McLaughlin, O.P. and Fr. Michael Trainor, O.P. INTRODUCTION This formation module is written for all who are learning to pray.

Related Media A man who worked as a messenger for a photo lab got a message on his beeper instructing him to pick up a package at an unfamiliar company with a long, difficult name. A man nearby witnessed this scene. Do you ever wish that prayer worked like that? But I find prayer to be a much more difficult process. I need all the help I can get on how to pray more effectively. Psalm 86 gives us a helpful lesson on prayer. It is the only psalm in Book 3 of the Psalter labeled as written by David. In many ways, it is not a very original psalm. That has led some to think that David himself did not write it in this form. But it seems to me that David easily could have taken things he had already written and used them in this prayer. And Psalm 86 is the earnest, heartfelt cry of a man of God in a desperate situation laying hold of the God whom he knew well. The psalm is peppered with 15 requests, some of them repetitive, fired at God with a strong sense of urgency. It falls into four sections: Although there are many lessons on prayer in this psalm, which could comprise a sermon series, the main lesson is simple: Our great needs should drive us to pray to the great God, who alone can deliver us. I want to explore four questions: Why should we pray? To whom should we pray? How should we pray? And, what should we pray for? We should pray because we have great needs. David was deeply aware of his great need, which drove him to earnest prayer. It sounds obvious to say that we have great needs that should drive us to prayer. But the truth is, our pride blinds us to how needy we really are, so that we rely on ourselves or on other people or on some godless method to get us out of our troubles. The only thing left is to pray! The main reason that people do not cry out to God to save them from their sins is that they do not see their great need as sinners before the holy God. They see themselves as basically good. But, even once we are saved, we fall into this same trap. We overlook the strong appeal of indwelling sin that lurks within us Gal. We should pray to the only true God, great in power, love, grace, and mercy. This psalm shows that David knew the God to whom he was praying. In this prayer, David basically pits who God is against his enemies and leaves the outcome to God. God is the only true God, great in power. All nations whom You have made shall come and worship before You, O Lord, and they shall glorify Your name. For you are great and do wondrous deeds; You alone are God. He made the nations. He has ordained that they will all come and worship before Him. He is great and does wondrous deeds. The Lord alone is God. The whole world lies in his power 1 John 5: Paul, referring to the demons, says that there are many gods and many lords in heaven and on earth 1 Cor. These demons are spirit-beings, organized under Satan, with great power over individuals and entire nations 2 Thess. But, at the time which God determines, He will bring fire down from heaven to destroy His enemies. Satan and all of the demons will be thrown into the lake of fire, where they will be tormented forever and ever Rev. And even now, before that time, we are assured 1 John 4: Although the forces of darkness are powerful, none of them can compare to God. Because God has willed that all the nations whom He has made will worship Him, we can pray for the lost peoples of the world, knowing that God will bless our missionary efforts. There may be temporary setbacks, as there often have been in church history. But ultimately and finally, God will prevail. We can pray to Him as the only true God, great in power. God is great in love, grace, and mercy. Here is how God disclosed Himself: It is referred to in Numbers If you have never come to God through Jesus and His shed blood to receive forgiveness for your sins, He invites you to come and ask. You will receive His abundant mercy and grace. If, as a Christian, you have failed God by sinning, He invites you to come for forgiveness, mercy, and grace. When David asks God to preserve his soul and adds David sinned often, sometimes in major ways, as you know. It means that David is a loyal follower of the Lord H. Leupold, Exposition of Psalms [Baker], p. David is not being self-righteous, but simply stating the fact that he was committed to the Lord. There is no application to fill out to justify your need. There are no lines to wait in to present your case. Just come to the gracious, loving Father with your needs. He is abundant in lovingkindness to all who call upon Him. So, we should pray because we have great needs. We pray to the God who is great in power, love, and mercy. We should pray earnestly, continually, thankfully, in humility, and in faith. He

knew God intimately and personally. So he felt free to pour out his heart as he does here. It stems from his awareness of his great need. So he cries out from his heart for God to save him from these powerful enemies. Like a starving beggar, he was entreating God to give him food. One is poor, lame, wounded, and almost starving. The other is healthy and robust. They both use the same words in asking for food. But the first man speaks out of his misery and pain, whereas the second more calmly sets forth his need. You will be more inclined to give to the first man, not to the second. Even so, Bunyan says, it is with God. Those who come to Him out of custom and formality, going through the motions of prayer, are less likely to be heard than those who earnestly pray out of the anguish of their souls. Paul tells us 1 Thess. Rather, the word was used of a hacking cough and of repeated military assaults. The idea is, keep coming back to prayer over and over again, all throughout the day. He admits that he is afflicted and needy. He admits his weakness by asking God to grant him strength. Kings have an image to maintain. Kings want everyone to think that they know how to solve problems. Even so, prayer is not asking God to give us a little boost. Rather, it is acknowledging to Him and anyone who is listening that our need is total, not partial. David affirms his trust in God. He knows that God will answer him. His request that God would show him a sign for good. Faith is not a matter of closing your eyes to reality and leaping into the dark. Faith does not presume to command God, as many modern, irreverent preachers claim to do. So why should we pray? Because we have great needs. To the only true God, great in power, love, and mercy. Pray earnestly, continually, thankfully, in humility and in faith. What should we pray for?

4: Psalms and Liturgy - Logos Bible Software

About Psalms and Liturgy. This book offers unique insights into the Psalms and sketches a variety of interpretive possibilities. The exposition of Psalm texts against the background of their different historical and/or cultic settings in the ancient Near East sets a firm basis for their reapplication in the liturgy today.

Origins[edit] The early Christians continued the Jewish practice of reciting prayers at certain hours of the day or night. In the Psalms are found expressions like "in the morning I offer you my prayer"; [10] "At midnight I will rise and thank you"; [11] "Evening, morning and at noon I will cry and lament"; "Seven times a day I praise you". The Apostles observed the Jewish custom of praying at the third, sixth, and ninth hours, and at midnight Acts The Christian prayer of that time consisted of almost the same elements as the Jewish: Previous structure[edit] By the end of the 5th century, the Liturgy of the Hours was composed of seven offices. Of these seven, Compline seems to have been the last to appear, because the 4th-century Apostolic Constitutions VIII iv 34 do not mention it in the exhortation "Offer up your prayers in the morning, at the third hour, the sixth, the ninth, the evening, and at cock-crowing". These eight are known by the following names, which do not reflect the times of the day at which in the second millennium they were traditionally recited, as shown by the use of the word "noon", derived from Latin hora nona , [14] [15] to mean midday, not 3 in the afternoon: Matins during the night, at midnight with some ; also called Vigils or Nocturns or, in monastic usage, the Night Office Lauds or Dawn Prayer at Dawn, or 3 a. Vespers or Evening Prayer "at the lighting of the lamps", generally at 6 p. Compline or Night Prayer before retiring, generally at 9 p. This arrangement of the Liturgy of the Hours is attributed to Saint Benedict. The structure of the offices, the distribution of psalms, and the prayers were updated. The distinction, already expressed in the Code of Rubrics , [18] between the three major hours Matins, Lauds and Vespers and the minor hours Terce, Sext, None and Compline has been retained. Deus, in adiutorium meum intende. Domine, ad adiuvandam me festina" God, come to my assistance; Lord, make haste to help me , followed by the doxology. The verse is omitted if the hour begins with the Invitatory Lauds or Office of Reading. The Invitatory is the introduction to the first hour said on the current day, whether it be the Office of Readings or Morning Prayer. The opening is followed by a hymn. The hymn is followed by psalmody. The psalmody is followed by a scripture reading. The reading is called a chapter capitulum if it is short, or a lesson lectio if it is long. The reading is followed by a versicle. The hour is closed by an oration followed by a concluding versicle. Other components are included depending on the exact type of hour being celebrated. In each office, the psalms and canticle are framed by antiphons , and each concludes with the traditional Catholic doxology. The Office of Readings consists of: Both follow a similar format: At Morning Prayer, this consists of a psalm of praise , a canticle from the Old Testament, followed by another psalm. At Evening Prayer this consists of two psalms, or one psalm divided into two parts, and a scriptural canticle taken from the New Testament. Minor hours[edit] The daytime hours follow a simpler format, like a very compact form of the Office of Readings: Deo gratias Night prayer Compline has the character of preparing the soul for its passage to eternal life: Marian antiphon without versicle and concluding prayer; either one of the four traditional seasonal antiphons, or Sub Tuum, or another antiphon approved by the local episcopal conference; the Regina Caeli is always used in Eastertide. Usage[edit] An Invitatory precedes the canonical hours of the day beginning with the versicle "Lord, open my lips. All psalms and canticles are accompanied by antiphons. Unless the Invitatory is used, each Hour begins with the versicle "God, come to my assistance. Each Hour concludes with a prayer followed by a short versicle and response. Matins or the Office of Readings is the longest hour. Pope Pius X reduced this to 9 psalms or portions of psalms, still arranged in three "nocturns", each set of three psalms followed by three short readings, usually three consecutive sections from the same text. On feast days the Te Deum is sung or recited before the concluding prayer. The number of psalms or portions of psalms is now reduced to two, together with one Old Testament canticle chosen from a wider range than before. After these there is a short reading and response and the singing or recitation of the Benedictus. Vespers has a very similar structure, differing in that Pius X assigned to it five psalms now reduced to 2 psalms and a New Testament canticle and the Magnificat took the

place of the Benedictus. Terce, Sext and None have an identical structure, each with three psalms or portions of psalms. These are followed by a short reading from Scripture, once referred to as a "little chapter" capitulum, and by a versicle and response. Prime and Compline also were of similar structure, though different from Terce, Sext and None. Books used[edit] In monasteries and cathedrals, celebration of the Liturgy of the Hours became more elaborate. Served by monks or canons, regular celebration required a Psalter for the psalms, a lectionary for the Scripture readings, other books for hagiographical readings, a collectary for the orations, and also books such as the antiphony and the responsory for the various chants. These were usually of large size, to enable several monks to chant together from the same book. Smaller books called breviaries a word that etymologically refers to a compendium or abridgment were developed to indicate the format of the daily office and assist in identifying the texts to be chosen. These developed into books that gave in abbreviated form because they omitted the chants and in small lettering the whole of the texts, and so could be carried when travelling. By the 14th century, these breviaries contained the entire text of the canonical hours. The invention of printing made it possible to produce them in great numbers. In its final session, the Council of Trent entrusted to the Pope the revision of the breviary. Using language very similar to that in the bull Quo primum, with which he promulgated the Missal "regarding, for instance, the perpetual force of its provisions" he made it obligatory to use the promulgated text everywhere. Should anyone, however, presume to commit such an act, he should know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Urban VIII made further changes, including "a profound alteration in the character of some of the hymns. Although some of them without doubt gained in literary style, nevertheless, to the regret of many, they also lost something of their old charm of simplicity and fervour. Prime had already been abolished by the Second Vatican Council. Of the three intermediate Hours of Terce, Sext and None, only one was to be of strict obligation. Recitation of the psalms and a much increased number of canticles was spread over four weeks instead of one. The reason for the omission is a certain psychological difficulty, even though the psalms of imprecation are in fact used as prayer in the New Testament, for example, Rv 6: The current typical edition for the Ordinary Form of the Roman Rite is the Liturgia Horarum, editio typica altera, promulgated in printed between and , and reprinted in This uses the Nova Vulgata Latin Bible for the readings, psalms and canticles rather than the Clementina. It has changed some of the readings and responsories according to the Nova Vulgata, and it provided for the Benedictus and Magnificat on Sundays with three antiphons each that reflect the three-year cycle of Gospel readings. Verse numberings are added to the Psalms and the longer Scripture readings, while the Psalms are given both the Septuagint numbering and in parentheses that of the Masoretic text. And new texts, taken from the Missale Romanum, have been added in the appendix for solemn blessings and the penitential acts. Thus far, this second Latin typical edition has only been translated in the Liturgy of the Hours for Africa. Obligation of recitation[edit] In the Latin Church of the Catholic Church, bishops, priests, and deacons planning to become priests are obliged to recite the full sequence of the hours each day, keeping as far as possible to the true time of day, and using the text of the approved liturgical books that apply to them. Laity, especially if they are involved in ministries of the Church lector, cantor, extraordinary minister of Holy Communion, catechists, religious education directors or school principals, altar servers, those contemplating religious life or the seminary, are strongly encouraged to participate. The constitutions of some institutes of consecrated life, in particular many congregations of Benedictine monks and nuns, but also others, oblige them to follow an arrangement of the Psalter whereby all the psalms are recited in the course of a single week, partly through an extension of the Office of Readings, and by maintaining the Hour of Prime. Historical development[edit] Judaism and the early church[edit] As is noted above, the canonical hours stemmed from Jewish prayer. During the Babylonian Exile, when the Temple was no longer in use, the first synagogues were established, and the services at fixed hours of the day of Torah readings, psalms, and hymns began to evolve. This "sacrifice of praise" began to be substituted for the sacrifices of animals. By the time of the Roman Empire, the Jews and eventually early Christians began to follow the Roman system of conducting the business day in scheduling their times for prayer. The first miracle attributed to the Apostles, the healing of the crippled man on the temple steps, occurred because Peter and John went to the Temple to pray Acts 3: This was at the "ninth hour" of prayer about three pm, the time at

which the "evening" sacrifice was celebrated in the Temple in the New Testament Second Temple period. One of the defining moments of the early Church, the decision to include Gentiles among the community of believers, arose from a vision Peter had while praying at noontime Acts This was at the "sixth hour," the time of the Mussaf prayers associated with additional sacrifices in the Temple on special days. As Christianity began to separate from Judaism , the practice of praying at fixed times continued. The early church was known to pray the Psalms Acts 4: Pliny the Younger 63 " c. The prayers could be prayed individually or in groups. By the third century, the Desert Fathers the earliest monks , began to live out St. Middle Ages[edit] As the format of unbroken fixed-hour prayer developed in the Christian monastic communities in the East and West, longer prayers soon grew, but the cycle of prayer became the norm in daily life in monasteries. By the fourth century, the characteristics of the canonical hours more or less took their present shape. For secular non-monastic clergymen and lay people, the fixed-hour prayers were by necessity much shorter. In many churches and basilicas staffed by monks, the form of the fixed-hour prayers was a hybrid of secular and monastic practice. In the East, the development of the Divine Services shifted from the area around Jerusalem to Constantinople. Theodore the Studite c. In the West, St. Benedict in his famous Rule modeled his guidelines for the prayers on the customs of the basilicas of Rome. It was he who expounded the concept in Christian prayer of the inseparability of the spiritual life from the physical life. Soon, praying the Office began to require various books, such as a psalter for the psalms, a lectionary to find the assigned Scripture reading for the day, a Bible to proclaim the reading, a hymnal for singing, etc. As parishes grew in the Middle Ages away from cathedrals and basilicas, a more concise way of arranging the hours was needed. So, a sort of list developed called the Breviary , which gave the format of the daily office and the texts to be used. The Franciscans sought a one-volume breviary for its friars to use during travels, so the order adopted the Breviarium Curiae , but substituting the Gallican Psalter for the Roman. The Franciscans gradually spread this breviary throughout Europe. By the 14th century, the breviary contained the entire text of the canonical hours. For instance, the perpetual force of its provisions, the obligation to use the promulgated text in all places, and the total prohibition of adding or omitting anything, declaring in fact:

5: Liturgy of the Hours - Wikipedia

10 Great Prayers from the Psalms From praise and thanks to mercy and grace, all your needs can be found in the Book of Psalms. Read these great prayers and make them part of your time with God.

Psalm 93 Psalm 92 Special psalms were prepared for the new month, and other occasions, the Hallel during major Jewish holidays, and psalms for special sacrifices such as the "Psalm for the Thanksgiving Offering" Psalm Psalms in the Synagogue Though evidence is scanty, scholars believe that the institution of the Jewish synagogue developed during the exile, when worship at the temple was no longer possible. Even after the temple was built following the exile -- and rebuilt by Herod -- synagogues flourished, even in Jerusalem, the city of the temple itself Acts 6: At the destruction of Jerusalem, some to synagogues were found in the city. The synagogue was the local house of worship. Jesus attended the synagogue regularly Luke 4: What was worship like in the synagogues of this era? They were devoted to prayer and the reading of the scripture. We have a number of indications that the Jews used psalms regularly on feast days as well as in their synagogue worship. George Foot Moore postulates: The first group of psalms to be so employed was Psalms ; but it appears that in the middle of the second century AD, the daily repetition of the psalms was a pious practice of individuals rather than a regular observance of the congregation. When the Apostle Paul would take the Gospel to a new city, he would typically begin by attending the local synagogue and teaching there about Jesus. Eventually, the Christians would be driven out of the synagogues and formed their own congregations, which were essentially Christian synagogues governed by elders Acts We have several passages of scripture, which indicate that psalms were part of the worship in these early house churches: All of these must be done for the strengthening of the church. Speak to one another with psalms, hymns and spiritual songs. Let him sing songs of praise. Wherever one turns the laborer at his plow sings Alleluia, the toiling mower cheers himself with psalms, and the vine-dresser while he prunes his vine sings one of the songs of David. Benedict" , fresco, Monastery of San Marco, Florence While psalms were used in worship services in churches, in the growing monastic movement, the practice of reciting the Psalter formed the core of the devotional practice of the community. Among other practices it outlined the Opus Dei, the Divine Office of prayers and psalms. This liturgy consisted of gatherings of the community at eight times during the day and night with the purpose to "sanctify" the day with prayer. At these various times they would say or chant together the set of prayers and psalms designated for that day and time. In time, the Divine Office involved reciting the entire Psalter through in a single week and would require several hours each day to complete. Clergy and most religious orders in both the Roman Catholic Church as well as Eastern Orthodox were -- and are -- required to recite the Divine Office. The best-known example of this is the beautiful Gregorian Chant practiced in certain orders, going back perhaps as far as Pope Gregory c. At Vatican II in the s, the Roman Church revised the Liturgy of the Hours so that it now goes through the entire Psalter in one month rather than in one week, and reduced the number of required times of prayer each day. Those in the Roman Church that practice this discipline use Breviary, a set of four volumes that contain the one-month Psalter plus the prayers for each day and each feast day. Clergy living alone recite these psalms and prayers by themselves privately. Other churches with a liturgical tradition, such as Anglican, Episcopal, Lutheran, Presbyterian, Methodist, often have in their prayer book or book of discipline a calendar to guide the faithful in Morning Prayer and Evening Prayer Vespers. The effect of those practicing a discipline of the Liturgy of the Hours has been an immersion in the psalms and regular prayer. While it can be seen as a burden, for those who have entered into it wholeheartedly, it can be a lifetime of blessing. Singing the Psalter Isaac Watts , engraving by R. Protestant Churches, too, have a strong tradition of singing the Psalms. The Church of England, under heavy Puritan influence, sought to bring about reform by publishing a metrical psalmody that could be sung by a congregation. Standard metrical patterns were developed that could adapt each of the psalms to a common metrical pattern -- which would then allow the psalm to be sung to one of several standard tunes. Various adaptations were made in Scotland, New England, etc. Isaac Watts set a new direction for independent or congregational churches when he published his Psalms of David in Instead of close fitting translations, these hymns were poetic paraphrases of the

biblical psalms. The nineteenth and twentieth centuries saw a near eclipse of psalm singing in most Protestant churches in North America, replaced by devotional lyrics and gospel songs with a more emotional and subjective bent. Vatican II encouraged the use of psalms in worship and fostered a wealth of "responsorial psalms. The Charismatic Renewal also brought about a huge surge of Christian music. During the 1970s and 1980s, especially, singing the scriptures was common in some groups, though contemporary Christian music seems to have moved past that as a whole by the turn of the twenty-first century. Throughout history the Psalms have often been central in both corporate worship and personal devotional practice. As the psalms have remained strong, the church has been revived and personal spiritual life has been enriched. References Alfred Edersheim, *The Temple: According to one legend, there were synagogues at Jerusalem when the city was destroyed by Titus Ket.* Cited by Wilhelm Bacher and Lewis N. Dembitz, "Synagogue," *Jewish Encyclopedia* Basil Blackwood, , pp. Scripture readings are from the Jerusalem Bible. Psalm translations are specially commissioned. A single copy of this article is free. Do not put this on a website. See legal, copyright, and reprint information. We respect your privacy and never sell, rent, or loan our lists.

6: Chapter III-I. Psalms and Their Connection With Christian Prayer

Chapter III-I. Psalms and Their Connection With Christian Prayer. In the liturgy of the hours the Church in large measure prays through the magnificent songs that the Old Testament authors composed under the inspiration of the Holy Spirit.

Readings from Scripture are part of every Mass. At least two readings, one always from the Gospels, 3 on Sundays and solemnities make up the Liturgy of the Word. In addition, a psalm or canticle is sung. These readings are typically read from a Lectionary, not a Bible, though the Lectionary is taken from the Bible. A Lectionary is composed of the readings and the responsorial psalm assigned for each Mass of the year Sundays, weekdays, and special occasions. The readings are divided by the day or the theme baptism, marriage, vocations, etc. Introductions and conclusions have been added to each reading. Not all of the Bible is included in the Lectionary. Individual readings in the Lectionary are called pericopes, from a Greek word meaning a "section" or "cutting. How can anyone own the copyright on the Bible? No one owns the copyright on the Bible itself. Rather, the copyright is held on particular translations or editions of the Bible. The copyright allows the owner to protect the integrity of the text so that individuals may not introduce changes without permission. Royalty fees earned by licensing the text to companies who publish and sell Bibles help to provide funds for Scripture scholarship and other educational needs. How is the Lectionary arranged? The Lectionary is arranged in two cycles, one for Sundays and one for weekdays. The Sunday cycle is divided into three years, labeled A, B, and C. In Year A, we read mostly from the Gospel of Matthew. In Year C, we read the Gospel of Luke. The Gospel of John is read during the Easter season in all three years. The first reading, usually from the Old Testament, reflects important themes from the Gospel reading. The second reading is usually from one of the epistles, a letter written to an early church community. These letters are read semi-continuously. Each Sunday, we pick up close to where we left off the Sunday before, though some passages are never read. Year I is read in odd-numbered years, , , etc. The Gospels for both years are the same. During the year, the Gospels are read semi-continuously, beginning with Mark, then moving on to Matthew and Luke. The Gospel of John is read during the Easter season. For Advent, Christmas, and Lent, readings are chosen that are appropriate to the season. The first reading on weekdays may be taken from the Old or the New Testament. Typically, a single book is read semi-continuously i. The year of the cycle does not change on January 1, but on the First Sunday of Advent usually late November which is the beginning of the liturgical year. In addition to the Sunday and weekday cycles, the Lectionary provides readings for feasts of the saints, for common celebrations such as Marian feasts, for ritual Masses weddings, funerals, etc. These readings have been selected to reflect the themes of these celebrations. Click here to view the Liturgical Calendar. Since May 19, , the revised Lectionary, based on the New American Bible is the only English-language Lectionary that may be used at Mass in the dioceses of the United States, except for the current Lectionary for Masses with Children which remains in use. The edition of the New American Bible is used in the Scripture readings and canticles of the Liturgy of the Hours except the Benedictus, Magnificat, and Nunc dimittis.

7: Liturgical Calendar | Common Psalms

The liturgical use of psalms dates back to Temple times; the Talmud records a weekly cycle of psalms to be read in the Temple, which is echoed in today's morning prayer service. Many sections of the siddur, or prayer book, include whole psalms or selected verses.

8: Invitatory Psalms

psalms in the form of the Responsorial Psalm, but the other places of the mass occupied by psalms in the liturgy, the antiphons commonly used in the preconiliar liturgy, are seldom used today.

9: Psalms in Worship throughout the Centuries

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