

Celebrating Common Prayer A New Zealand Version

adapted from

Celebrating Common Prayer

The Daily Office SSF

**using the Psalms and Songs of Praise
from**

A New Zealand Prayer Book

and the New Revised Standard Version

for the Scripture readings

Prepared for the Common Life Liturgical
Commission of The Anglican Church in
Aotearoa, New Zealand and Polynesia

Introduction to a
New Zealand Prayer Book version of the **Daily Office**
from *Celebrating Common Prayer*

Continuing Jewish custom, the Christian Church has throughout its history offered prayer and praise to God at fixed times during the day, principally at dawn and dusk. In the early church the community celebrated using a selection of the psalms and canticles appropriate to the time of day or season in a liturgy that was marked by popular participation, movement and symbolism. With the rise of the monastic movement an alternative form of daily prayer developed in which the whole of the psalter and extensive scripture readings were used as aids to contemplative prayer. These two forms ultimately fused and it is one of the ironies of liturgical history that Archbishop Cranmer's laudable attempt to restore daily prayer as the worship of the local community should adopt a stark monastic form though his aim was edification rather than contemplation.

Recent decades in Roman Catholic, Protestant and Anglican revisions have seen the recovery of a more celebratory and communal form of the Office and one not intended to be restricted to a clerical or monastic elite.

The forms of Daily Prayer which follow are the outcome of co-operation between the Society of St Francis and the Liturgical Commission of the Church

of England seeking to bring together insights both ancient and renewed in contemporary form. This particular draft uses a form of the structures contained in *Celebrating Common Prayer* but in the language of *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa* for Psalms and songs of praise and the NRSV text for the readings.

The layout combines a set of Offices for the days of the week in the ordinary time of the year, each day of which is used in a particular season:

The Sunday form is used in Eastertide

The Monday form is used from Ascension to Pentecost

The Tuesday form is used in Advent

The Wednesday form is used in Christmastide

The Thursday form is used from Epiphany to Lent

The Friday form is used in Lent and Passiontide

The Saturday form is used from All Saints' to Advent

This gives a strong flavour and a number of variations both in the seasons and the days of the week so covering the mysteries of our creation and redemption. Appropriate psalmody is provided, in the seasons these are repeated weekly, while in ordinary time they are used over 7 weeks, 100 psalms being used in all. Short readings are provided as a simple lectionary for use, for example when travelling (again on the seven times seven cycle), or one or two readings from the lectionary

may be used.

The office is centred upon **THE WORD OF GOD** with its psalmody, scripture reading and appropriate canticles. Old Testament canticles are used in the morning and New Testament canticles in the evening. Perhaps at the centre of the office is the **GOSPEL CANTICLE** — *THE BENEDICTUS* is used in the morning with its resurrection theme “You have raised up for us a mighty Saviour” — and *THE MAGNIFICAT* in the evening celebrating the coming of the incarnate light of the world.

Morning and Evening Prayer begin **THE PREPARATION** in the morning with a powerful acclamation of God’s mighty acts in redemption followed by an opening prayer (each day or season having its own flavour). In the evening this begins optionally with the ancient custom of *The Blessing of the Light* followed by a Thanksgiving Prayer, the use of the hymn *Phos Hilarion* and the “incense psalm” 141.

As a response to the Word of God **THE PRAYERS** include opportunities for Thanksgiving and Intercession followed by a final blessing.

The Anglican Church is the only one stemming from the Western Christian tradition which has preserved the ideal of the daily prayer of the Church being the privilege and responsibility of the local community, not just of the clergy. It is to help this process of renewing the daily prayer of Christians that these forms are offered for experimental use.

Colin Wilfred SSF

The Calendar of *Celebrating Common Prayer*

THE SEASONS

ADVENT — Use Form 3 (Tuesday)

1st Sunday of Advent

2nd Sunday of Advent

3rd Sunday of Advent

From 17 December (O Sapientia) begin the eight days of prayer before Christmas

4th Sunday of Advent

Eve and Vigil of Christmas

CHRISTMASTIDE — Use Form 4 (Wednesday)

Christmas Day — 25 December

1st Sunday of Christmas — The Holy Family

2nd Sunday of Christmas

EPIPHANYTIDE — Use Form 5 (Thursday)

Epiphany of Christ — 6 January

Baptism of Christ — 1st Sunday of the Epiphany

2nd Sunday of the Epiphany

3rd Sunday of the Epiphany

4th Sunday of the Epiphany

Presentation of Christ — Candlemas — 2 February

PRE-LENT — Use the Office according to the day of the week

Fifth Sunday before Lent — *Week 3*

Fourth Sunday before Lent — *Week 4*

Third Sunday before Lent — *Week 5*

Second Sunday before Lent — *Week 6*

Sunday before Lent — *Week 7*

LENT — Use Form 6 (Friday)

Ash Wednesday

1st Sunday of Lent

2nd Sunday of Lent

3rd Sunday of Lent

4th Sunday of Lent — *Mothering Sunday*

5th Sunday of Lent (*Passiontide begins*)

Palm Sunday

Monday in Holy Week

Tuesday in Holy Week

Wednesday in Holy Week

Maundy Thursday

Good Friday

Eve and Vigil of Easter

EASTERTIDE — Use Form 1 (Sunday)

Easter Day

Monday of Easter Week

Tuesday of Easter Week

Wednesday of Easter Week

Thursday of Easter Week

Friday of Easter Week

Saturday of Easter Week

2nd Sunday of Easter

3rd Sunday of Easter

4th Sunday of Easter

5th Sunday of Easter

6th Sunday of Easter

Ascension Day

From Friday after Ascension begin the nine days of prayer before Pentecost. Use Form 2 (Monday) through this period and on the Day of Pentecost

7th Sunday of Easter

Pentecost (Whit Sunday)

AFTER PENTECOST

Weekdays after the Day of Pentecost — *Week 7*

Use the Office according to the day of the week

Trinity Sunday — *1st Sunday after Pentecost — Week 1*

Day of Thanksgiving for the Eucharist — **Corpus Christi** — *Thursday after Pentecost 1*

2nd Sunday after Pentecost — *Week 2*

3rd Sunday after Pentecost — *Week 3*

4th Sunday after Pentecost — *Week 4*
5th Sunday after Pentecost — *Week 5*
6th Sunday after Pentecost — *Week 6*
7th Sunday after Pentecost — *Week 7*
8th Sunday after Pentecost — *Week 1*
9th Sunday after Pentecost — *Week 2*
10th Sunday after Pentecost — *Week 3*
11th Sunday after Pentecost — *Week 4*
12th Sunday after Pentecost — *Week 5*
13th Sunday after Pentecost — *Week 6*
14th Sunday after Pentecost — *Week 7*
15th Sunday after Pentecost — *Week 1*
16th Sunday after Pentecost — *Week 2*
17th Sunday after Pentecost — *Week 3*
18th Sunday after Pentecost — *Week 4*
19th Sunday after Pentecost — *Week 5*
20th Sunday after Pentecost — *Week 6*
21st Sunday after Pentecost — *Week 7*
22nd Sunday after Pentecost — *Week 1*
Last Sunday after Pentecost — *Week 2*

Dedication Festival — *Last Sunday of October*

ALL SAINTS' TO ADVENT — Use Form 7 (Saturday)

All Saints' Day — *1 November*

1st Sunday of All Saints' to Advent — *All Saints' Sunday*

2nd Sunday of All Saints' to Advent

— *Remembrance Sunday*

3rd Sunday of All Saints' to Advent

4th Sunday of All Saints' to Advent — *The Sunday next before Advent which may be observed as the feast of*

The Reign of Christ or Christ the King Sunday

Note that each week throughout the year begins on the eve of the Sunday.

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