

TREASURY
of DAILY
PRAYER

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Exaudi Sunday

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Theological Background



SCRIPTURE ENCOURAGES PRAYER

Seven times a day I praise thee for thy righteous ordinances. Psalm 119:164

But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Matthew 6:6-7

JESUS PRAYED

When he began his ministry he spent forty days and nights in the wilderness.

Often he would go to a quiet place to pray.

Jesus taught his disciples to pray.

After the Last Super, when they had sung a hymn, he prayed in Gethsemane.

He prayed from the cross.

He prays for us today as our Prophet, Priest, and King.

THE CHURCH PRAYS

Pentecost: And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Acts 2:42

Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. Acts 3:1

Rejoice in hope, be patient in tribulation, be constant in prayer. Romans 12:12

Pray without ceasing. I Thessalonians 5:17

MARTIN LUTHER from the *Small Catechism*

In the morning, when you get up, make the sign of the holy cross and say:

In the name of the Father and of the ✠ Son and of the Holy Ghost. Amen.

Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may also say this little prayer:

I thank you, my heavenly Father, through Jesus Christ, your dear Son, that you have kept me this night from all harm and danger; and I pray that you would keep me this day also from sin and every evil, that all my doings and life may please you. For into your hands I commend myself, my body and soul, and all things. Let your holy angel be with me, that the evil foe may have no power over me. Amen

Then go joyfully to your work, singing a hymn, like that of the Ten Commandments, or whatever your devotion may suggest.

Blessed Martin Luther also included similar suggestions for evening prayer and prayer before and after meals.

Definitions

PSALM

Hebrew poems contained in the Book of Psalms, the most important source of texts in music history. In the Christian Church the Psalms were sung to Gregorian or plainsong melodies that probably developed between the fifth and ninth centuries. There were three ways to sing the psalms in the service: *direct psalmody*, which means singing a psalm without any textual addition or modification; *responsorial psalmody* was taken over from the Jewish service. A soloist would sing the text and the choir or congregation would respond with a word such as *alleluia* or *amen*, or with a verse or portion of a verse in the manner of a refrain (e.g. Psalm 136); *antiphonal psalmody* wherein the psalms were sung by alternating choirs of singers [*decani et cantoris*], a method introduced to the Western Church from Syrian models by Saint Ambrose in the late fourteenth century. The music of the Psalms developed differently in Lutheran, Anglican, and Protestant traditions.

ANTIPHON

An antiphon is a verse from the Psalms, Scripture, or another liturgical text sung before and after liturgical chants such as the Psalms and Canticles. There are four Marian antiphons which are extended chants arising from the service of Compline and now each is used for a different part of the church year and have served as the basis for many independent organ and polyphonic choral compositions. The devotional purpose of the antiphon is to focus attention on a particular theme or idea for the psalm or canticle to which it is attached and its practical purpose is to establish the pitch and mode of the same.

GLORIA PATRI

The *Gloria Patri* is a liturgical doxological text – named for its first two Latin words – used mostly at the conclusion of the psalms, but also with many of the canticles of the liturgy.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

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

PSALMODY EXAMPLE

Laudate Dominum – Psalm 117

Antiphon	Oh, save Your people and bless Your heritage! * Be their shepherd and carry them forever.
Psalm	Praise the LORD, all you nations; * laud him, all you peoples. For his loving-kindness toward us is great, * and the faithfulness of the LORD endures for ever. Hallelujah!
Gloria Patri	Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen
Antiphon	Oh, save Your people and bless Your heritage! * Be their shepherd and carry them forever.

RESPONSORIAL PSALMODY EXAMPLE

Antiphon	Let my prayer rise before you as incense; the lifting up of my hands as the evening sacrifice.
Verse	O Lord, I call to you; come to me quickly; hear my voice when I cry to you.
Antiphon	Let my prayer rise before you as incense; the lifting up of my hands as the evening sacrifice.
Verse	Set a watch before my mouth, O Lord, and guard the door of my lips. Let not my heart incline to any evil thing;

PERICOPE and LECTIONARY

A *pericope* is a portion of scripture read in a service of worship. Its name derives from the Greek word meaning, “to cut around”, hence it is several verses “cut out” of a chapter of the Bible. A *lectionary* is the list of readings to be used in the church for either the Sunday Eucharist or daily prayers. Saint Jerome (ca 347-420) borrowed the practice from synagogue worship and established a list of Epistles and Gospels that was standard until the mid-twentieth century. There is a lectionary for Sundays, Feast Days, and Saints’ Days as well as another lectionary for the daily prayer services of the church.

COLLECT

The collect is a brief one-sentence prayer that follows a prescribed pattern and is appropriate to a specific liturgical day or observance. Most of our collects were written between the fourth and seventh centuries. They are used preceding the lessons at the Eucharist or following the Lord’s Prayer in Daily Prayer services.

LITANY

The Litany is a form of prayer in the church characterized by a number of petitions with brief responses. These prayers were often used in processions, such as the Kyrie Litany. From the Latin *litania*, from the Greek λῑτη, meaning prayer or supplication.

SUFFRAGES

Short intercessory prayer, petition, or call particularly used in a Litany, as the response of the people “We beseech Thee to hear us, O Lord.”

HYMN

For our purposes these would be newly-written poems, as opposed to scriptural psalms or canticles, to be sung in praise of God. In the Western church hymns flourished in the Middle Ages for use in the daily prayer offices of the church. The Lutheran Chorale was late on the scene and its principle usage was for the Eucharistic.

ORDINARY

When this word is used in connection with worship it refers to those parts of the service that are the same every day. In the Eucharist, these would be the *Kyrie*, *Gloria*, *Credo*, *Sanctus*, and *Agnus Dei*. In the daily offices they would refer to specific canticles such as the *Magnificat* for use at Vespers.

PROPER

When this word is used in connection with worship it refers to those parts of the service that change from day to day, week to week, or season to season, because they are “proper” for a specific liturgical occasion. In the Eucharist these would be the Entrance Psalm, the Collect of the Day, the Lessons, and the historical Offertory and Communion verses. In the daily offices these would also be the Psalms for the day, the Lessons for the day, any canticles for the seasons, special antiphons, responsories, and the like.

LITURGICAL CALENDAR

In Christian worship two calendars are in place next to each other. The first is the Seasonal calendar of the church year: Advent, Christmas, Epiphany, Lent, Easter, and Pentecost. The second is the list of Feasts, Festivals and Commemorations. The Feasts and Festivals are celebrations of events in the life of our Lord and of the Biblical Saints, such as Circumcision and Name of Jesus, The Annunciation, Saint Peter, Saint Paul, and the like. The Commemorations are remembrances of the non-biblical saints of church, such as Saint John Chrysostom or Blessed Martin Luther and Blessed Martin Chemnitz.

DAILY PRAYER or DIVINE OFFICE

Early in the history of the Church Christians would gather to keep vigil and pray in the middle of the night [Nocturn]. They would do what they knew to do, pray the psalms and listen to the lessons of the scriptures. This service in the middle of the night was soon connected to the first morning service of praise [Lauds] and became known as Matins. The larger evening service was Vespers and the smaller one at the close of the day was Compline. The little prayer offices or *canonical hours* [canon meaning *rule*, not weapon] also remembered the events of good Friday when Jesus was judged, crucified, and died: third, sixth, and ninth hours. Keeping in mind the scriptural encouragement to pray without ceasing, there developed a cycle of eight prayer offices, three hours apart, throughout the day

Matins	Sometime around Midnight	<i>Venite</i> , 9 Psalms, (<i>Te Deum</i>)
Lauds	At daybreak	4 Psalms, Canticle, <i>Benedictus</i>
Prime (first hour)	6:00 a.m.	3 Psalms
Terce (third hour)	9:00 a.m.	3 Psalms
Sext (sixth hour)	Noon	3 Psalms
None (ninth hour)	3:00 p.m.	3 Psalms
Vespers	Early evening	5 Psalms, <i>Magnificat</i>
Compline	Before retiring	3 Psalms, <i>Nunc Dimittis</i>

Lutheran Book of Worship

All of our Lutheran hymnals have abundant resources for individuals to pray throughout the day. Here is what is available from just the *Lutheran Book of Worship*.

9	Calendar	Sundays and Principal Festivals
10	Calendar	Lesser Festivals and Commemorations
13	Prayer of the Day	Where to find the Collect for the particular week or observance
131	Matins	<i>Venite</i> and <i>Te Deum</i> are present as expected, but the <i>Benedictus</i> is included as a Gospel Canticle [from Lauds?]
142	Vespers	Canticle <i>Magnificat</i> as expected
154	Compline	Example of Responsory on page 156, Canticle <i>Nunc Dimittis</i>
161	Suffrages	Responsive Prayer 1, Short prayer office, no psalms or lesson
164	Suffrages	Responsive Prayer 2, Short prayer office, no psalms or lesson
168	Litany	The Great Litany of the church
174	Propers	Versicles, Psalm and Canticle Antiphons for the occasion
178	Psalms	Schedule for Daily Prayer not containing the whole Psalter
179	Daily Lectionary	Lessons which repeat in a two-year cycle
215	Psalms	Most of them, pointed for singing
290	Psalm Tones	Music for singing the Psalms
	Hymns 2-21	Daily Prayer and other biblical and non-biblical canticles
929	Hymns	Hymns for the Church Year “proper” for the day

Treasury of Daily Prayer

The advantage of a book such as the *Treasury of Daily Prayer* is that the resources for personal prayer are all gathered together in a systematic way to make it as easy as possible for the individual Christian to pray in the quiet of their own choosing or together with family, friends, or in corporate worship. Here is what this *Treasury* contains.

 nn How to pages Specific instructions on how to use the Treasury

The Church Year

 2 Sundays and Seasons
 3 Feasts, Festivals, and Commemorations
 4 Dates of Easter
 7 Church Year Discussion of history and arrangement

Encouragement to Pray

 14 Essay From Scripture and the Small Catechism

The Daily Office

 17 Essay History and explanation of the Daily Office

Ember Days

 21 Essay Explanation of Ember Days

Propers for Daily Prayer

 24 Time of Easter Psalmody
 Old Testament Reading
 New Testament Reading
 Writing from the Church Fathers or Lutheran Confessions
 Hymn (one stanza)
 Prayer of the Day
 Discussion for special days

 353 Time of the Church
 956 Time of Christmas
 1275 Time of Easter Addition

Prayers, Intercessions, and Thanksgiving

 1306 Daily Prayers for the Christian
 1310 The Litany
 1312 Prayers for the Baptismal Life

The Psalms

 1322 Singing the Psalms
 1323 The Psalter All the Psalms
 1424 Selected Canticles
 1436 Psalm Schedules Psalter in Thirty Days, Psalter in Two Weeks

Luther's Small Catechism

 1444 Praying the Catechism
 1446 Small Catechism

Preparation for Confession and Absolution

 1458 Brief Instruction
 1460 Personal Examination according to the Ten Commandments
 1462 Prayer for the one preparing for Confession and Absolution
 1463 Order for Individual Confession and Absolution

Preparation for the Sacrament of the Alter

- 1465 Christian Questions with Their Answers
- 1467 Brief Instruction for Those Preparing for Holy Communion
- 1470 Prayers for Holy Communion

Center of the Treasury

These pages are in the center of the book for easy location.

Orders for Daily Prayer

- O-1 Matins
- O-11 Vespers
- O-17 Compline
- O-24 Morning Prayer
- O-32 Evening Prayer
- O-42 Daily Prayer for Individuals and Families
- O-50 Responsive Prayer 1 Suffrages
- O-53 Responsive Prayer 2 Suffrages
- O-53 The Great Litany
- O-61 Seasonal Invitations, Antiphons, and Responsories

Blessings of Daily Prayer

MARTIN CHEMNITZ

From antiquity the church year, for very good reasons, has been divided into certain festivals, in order that the chief articles of the Christian doctrine can be taught to the people in a definite order and inculcated by annual repetition. *Loci Theologici*, page 175

DIETRICH BONHOEFFER

“It is far better to pray from the riches of God’s grace than from the poverty of our own hearts.”

PRAYER SANCTIFIES TIME

- Time lived with the Holy Trinity
- Time lived with the Word of God
- Time lived hearing the teachers of the church
- Time lived as “holy time”
- Time lived expanding the vocabulary of faith
- Time lived with brothers and sisters in Christ from age to age

Treasury of Daily Prayer

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