

**THE LITURGICAL PSALTER**

**FOR**

**ST. CATHERINE OF SIENA**

**VENETA, OREGON**

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## THE NABRE OT CANTICLES USED IN THIS TEXT

**Released on March 9, 2011, the New American Bible, Revised Edition (NABRE) is the culmination of nearly 20 years of work by a group of nearly 100 scholars and theologians, including bishops, revisers and editors. The NABRE includes a newly revised translation of the entire Old Testament (including the Book of Psalms) along with the 1986 edition of the New Testament.**

**The NABRE is a formal equivalent translation of Sacred Scripture**, sponsored by the Confraternity of Christian Doctrine, using the best manuscripts available. Work on most books of the Old Testament by forty revisers and a board of eight editors began in 1994 and was completed in 2001. The 1991 revision of the Psalter, the work of thirty revisers and six editors, was further revised by seven revisers and two editors between 2009 and 2010. Work on the New Testament, begun in 1978 and completed in 1986, was the work of thirteen revisers and five editors.

**How many versions of the *New American Bible* are there?**

**The original version of the *New American Bible* (NAB) was published in 1970.** The translation of the New Testament was revised and published in 1986. The translation of the Book of Psalms (the Psalter) was revised in 1991. As stated above a revision of the translation of the Old Testament, including the Psalter, was published on March 9, 2011.

Therefore the most recent editions of the NAB, which are now called NABRE (*New American Bible Revised Edition*) include the 2011 Old Testament, the 2011 Psalter, and 1986 New Testament. Older editions may be available in used bookstores.

Besides the various versions of the Scriptural text, many different publishers have produced editions of the NAB. Each publisher has added other material, such as photographs, maps, devotions and prayers, and reference matter, to the basic text.

**What's the difference between a "Catholic Bible" and a "Protestant Bible"?**

**Catholic and Protestant Bibles both include 27 books in the New Testament. Protestant Bibles have only 39 books in the Old Testament, however, while Catholic Bibles have 46. The seven books included in Catholic Bibles are Tobit, Judith, 1 and 2 Maccabees, Wisdom, Sirach, and Baruch.** Catholic Bibles also include sections in the Books of Esther and Daniel which are not found in Protestant Bibles. These books are called the *deuterocanonical* books. The Catholic Church considers these books to be inspired by the Holy Spirit [and therefore part of the Church's "canon" of Scripture or official list of Bible Books.

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## THE REVISED GRAIL PSALTER TRANSLATION USED IN THIS TEXT

In the mid 1950s—a time when the movement toward liturgical reform that began in the early twentieth century had gained significant momentum—the Ladies of the Grail (England), a lay women’s community, gathered a group of scholars to prepare a new translation of the psalms. **Published in 1963, the *Grail Psalms* were adopted worldwide for the *Liturgy of the Hours* and approved for general liturgical use following the Second Vatican Council.** *The unique character of the Grail Psalms is that they incorporate the rhythm of the original Hebrew text and are singable to the psalmody of the late French Jesuit priest and composer Joseph Gelineau.* The combination of this text and the Gelineau music came to be widely known as the “Gelineau Psalms.”

In subsequent years, when inclusive language became a growing concern within the church, **two revisions were undertaken and published in 1983 and 1993.** Both revisions were submitted to the U.S. Conference of Catholic Bishops requesting approval for liturgical use; **neither received the two-thirds majority vote required** for passage. [That is, neither edition [1983, 1993] revising the Grail Psalms was ever approved for use as a *Liturgical Psalter*.] It should be noted, however, that *the later version was granted an imprimatur* (permission to print).

**In the wake of the 2001 document *Liturgiam authenticam*, all contemporary translations of the psalms came under criticism for their use of paraphrase—LA having called for more literal translations of the Scriptures and liturgical texts.** This criticism affected the *Grail Psalms*, original and revised; the psalms, both original and revised, from the New American Bible; and the ICEL (International Commission on English in the Liturgy) Psalter [used in early editions of the *Lectioary* and Missal], among others. Benedictine monk and priest, musician, and Old Testament professor Abbot Gregory Polan, O.S.B., of Conception Abbey, Missouri, responding to a request of the then– *Bishops’ Committee on the Liturgy* and with an eye to its use for his own monastic community, undertook the work of **preparing a third revision of the Grail Psalms.** For this task, *Abbot Gregory worked exclusively from the original Grail version and the Hebrew Massoretic and Greek Septuagint texts, with an eye to the Nova Vulgata.* During the process, he conferred with the Grail, as well as Vatican and international sources, in order to create **a version that would meet the requirements of *Liturgiam authenticam* and be suitable for English speakers throughout the world.**

Early in 2008 the final draft was submitted to the *Bishops Committee on Divine Worship*, which subsequently submitted it to a vote of the entire bishops conference. **On November 11, 2008, the U.S. Conference of Catholic Bishops approved the Revised Grail Psalter for liturgical use by a vote of 203 to 5.** [Following its approval by the bishops] it [was then] sent to the Vatican for its formal *recognitio*, [or official affirmation of the US bishops decision, which was granted on March 19, 2010].

[This decree states: “At the request of His Eminence Francis Cardinal George ... by virtue of the faculty given to this Congregation by ... Benedict XVI, we gladly approve and confirm the text of the English-language liturgical Psalter, as it appears in the (*Revised Grail Psalms* - a Liturgical Psalter) **to be used in all future liturgical books.**]

...

On the international front, the *International Commission for the Preparation of an English Language Lectionary (ICPEL)*—a mixed commission initiated in 2003 by the Vatican for the purpose stated in its title—has **expressed a desire to incorporate this new version into its [new *Lectionary*] project**, and the bishops of Kenya, East Africa, have become the first to adopt it for their forthcoming revision of the *Liturgy of the Hours*. All this suggests **the *Revised Grail Psalter, 2008*, may well be destined to become the universal psalter for English-speaking Catholics.**

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## INTRODUCTION BY THE PASTOR

Two things motivate me in putting together this booklet:

- 1) the desire to see the *Liturgy of the Hours*, particularly Morning and Evening Prayer, come into more common use among the people of St Catherine and
- 2) the 2010 approval of the *Revised Grail Psalms* as the definitive *Liturgical Psalter* or Book of Psalms for liturgical use in the Catholic Church of the United States.

The *Liturgy of the Hours*, which is also known as the *Roman Breviary* and the *Divine Office*, has in many ways been restored to us by the liturgical reforms that followed the Second Vatican Council (1962-65).

In the centuries before the Council of Trent (1545-63) both the *Mass of the Roman Rite* and the *Breviary* had undergone a gradual transformation in which greater emphasis began to be placed on the **private** celebration of both the Mass and the Divine Office than had been placed in the *early* centuries of the life of the Church when the focus and emphasis was on the **common celebration by a community**. As a result, the liturgical books issued following the Council of Trent reflected that narrow focus—such that, for example, the *Breviary* was considered to be the *private* prayer book of the **clergy** and only vowed religious were accustomed to praying in it common. **The Second Vatican Council earnestly wanted to guide the Church back to the practice of common prayer in both the Mass and in what it began to call the *Liturgy of the Hours* and it wanted to “give” these prayer forms back to the laity as well.** Quite simply, that is the source of *my* desire to make these texts readily available to the people of my parish.

I might also point out that it is my observation that this return of the Hours to the laity *urgently needs* to be done for the spiritual well-being of my people. Before the Latin Mass began to be offered in English, the lay faithful enjoyed a rich variety of prayerful practices in their own language which were used in *addition* to the Latin Mass. I think back to my experiences as a youth to Benediction, common recitation of the Rosary, Novenas and devotions to particular saints and especially to the Blessed Mother—all in **languages I could understand**. Once the Mass came into English, it is as if we now *assume* (or at least we act like we assume) that the need for prayer in our own language could or should be fulfilled entirely and exclusively only by going to Mass, or when Mass was not available, even just by receiving Communion. As much as we treasure the Eucharist, *this assumption unacceptably impoverishes our prayer life*. And I for one would love to see that change.

The translation of the Bible into English has been in transition for Catholics since Pope Pius XII published *Divino Afflante Spiritu* in 1943, requiring that modern Catholic translations should be based on the *original language* and not, as had been customary, on the official Latin *Vulgate* translation. Indeed the project took on entirely new challenges when the *Lectionary for Mass* with a three-year cycle was promulgated in

1969 in Latin and quickly went into service in English on Nov 30, 1970—before the extensive work of modern bible translation into American English had really matured to completion as desired.

In the years after 1970, work has continued on the translation of the Bible but **it is only in 2010 that the Vatican approved the Revised Grail Psalms translation as THE definitive English *Liturgical Psalter* for the United States.** This means that in all future books published for use in the USA, this will be the *only* translation authorized for liturgical use. It is also already being adopted by the bishops of other English speaking countries. It is to be repeated and noted: going forward this is now the approved Psalter for LITURGICAL use. It will be used exclusively in all future editions of liturgical books in English. Other translations of the Psalms, including the newest found in the NABRE, continue to have their customary place in the study of Scripture. Many books using older translations remain in service until they are replaced with new publications.

In the meantime, in March 2010 the US Bishops published the latest version of the *New American Bible*. This is now called the *New American Bible Revised Edition (NABRE)*. This latest edition contains a different translation of the Psalms which is not intended for liturgical use, although an earlier edition of the NAB is the source of the translations of the readings and Psalms used in the current *Lectioary*.

Right now in late 2011, the focus of our energy is entirely on the implementation of the new translation of the *third typical edition* of the *Roman Missal* so it will take some time before these new scripture translations make it into new English editions of the *Lectioary* and the *Liturgy of the Hours*. In the meantime I am hungry for these new translations and so I turn to them for this booklet. By using them, in the long run, we are getting a jump start on what will one day be the translation we use for *everything* liturgical.

Therefore, in putting this booklet together I have used the following sources for the Bible Texts included here:

The Psalms are from the *Revised Grail Psalter* which I am confident will one day be the only one we use at worship

[http://www.giamusic.com/sacred\\_music/RGP/psalmDisplay.cfm?](http://www.giamusic.com/sacred_music/RGP/psalmDisplay.cfm?)

and even though I am less confident they will be adopted in this version for liturgical use, the canticles are from the *New American Bible Revised Edition*

<http://www.usccb.org/bible/books-of-the-bible/>

**Even as I do this work, these translations are growing on me—I hope they will on you as well.**

**Fr Mike**

## Outline of Morning Prayer - with *postures and comments*

**All stand.**

*Leader:* + [O]<sup>1</sup> God, come to my assistance.

*All:* Lord, make haste to help me.

[**bow**] Glory to the Father, and to the Son, and to the Holy Spirit.

[**rise**] As it was in the beginning, is now and **will be for ever**. Amen.

*Then an appropriate hymn may be sung.*

### **Psalmody (sit)**

*Leader:* (1<sup>st</sup> Antiphon<sup>2</sup>)

Note: GILH 116-118: "Proper antiphons are given for each of the psalms of morning prayer and evening prayer [on solemnities and feasts, on some memorials and] during the Easter triduum, on the days within the octaves of Easter and Christmas, on the Sundays of the seasons of Advent, Christmas, Lent, and Easter, on the weekdays of Holy Week and the Easter season, and from the 17th to the 24th of December.

119. The antiphons for the Canticles of Zechariah and of Mary are taken, during Ordinary Time, from the Proper of Seasons, if they are given there; if not, they are taken from the current week and day of the psalter."

### **1<sup>st</sup> Psalm**

Note: Morning Prayer includes two Psalms and an Old Testament Cantic. GILH: "122. **The psalms are sung or said in one of three ways**, according to the different usages established in tradition or experience: **directly** (*in directum*), that is, all sing the **entire** psalm, or **antiphonally**, that is, two choirs or sections of the congregation sing alternate verses or strophes, or **responsorially** [like in the Responsorial Psalm of the Mass]. 126. **The psalms are distributed over a four-week cycle in such a way that very few psalms are omitted**, while some, traditionally more important, occur more frequently than others; morning prayer and evening prayer as well as night prayer have been assigned psalms appropriate to these hours. 127. Since **morning prayer and evening prayer are particularly designed for celebration with a congregation**, the psalms chosen for them are those more suited to this purpose." A chart of the distribution of the psalms and canticles is available at our parish website:

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<sup>1+</sup> This symbol is used to indicate making the sign of the cross as indicated in GILH 266. "For musical purposes the invocation "God" may be expanded, for example, "God our Father," "Lord God," "O God," etc." Ordinary, Footnote 1, page 649, Vol I, LOTH.

<sup>2</sup>GILH 113: **The antiphons help to bring out the literary genre of the psalm; they highlight some theme that may otherwise not attract the attention it deserves; they suggest an individual tone in a psalm**, varying with different contexts: indeed, as long as farfetched accommodated senses are avoided, **antiphons are of great value in helping toward an understanding of the typological meaning or the meaning appropriate to the feast....**

<http://www.stcveneta.com/4%20Week%20Psalter%20for%20Morning%20and%20Evening%20Prayer.pdf>

*followed by:*

Glory to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now and **will be for ever**. Amen.

*Optional after the first Psalm:*

*All: Pause for a moment's reflection.*

*Leader: Psalm-prayer. (Always optional as per GILH 112)*

*Leader: The 1<sup>st</sup> Antiphon may be repeated. (Optional as per GILH 123)*

*Leader: (2<sup>nd</sup> Antiphon)*

### **Old Testament Cantic**

*followed by:*

Glory to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now and **will be for ever**. Amen.

*Optional after the Cantic:*

*All: Pause for a moment's reflection.*

*Leader: The 2<sup>nd</sup> Antiphon may be repeated. (Optional as per GILH 123)*

*Leader: (3<sup>rd</sup> Antiphon)*

### **Last Psalm**

*followed by:*

Glory to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now and **will be for ever**. Amen.

*Optional after the last Psalm:*

*All: Pause for a moment's reflection.*

*Leader: Psalm-prayer. (Always optional as per GILH 112)*

*Leader: The 3<sup>rd</sup> Antiphon may be repeated. (Optional as per GILH 123)*

***The rest is initiated by the Leader:***

**Short Reading:**

*The short reading varies with the day, the season and the feast [GILH 45]. Found in the Psalter cycle in Ordinary Time. Otherwise the short reading is taken from the Proper.*

**Responsory: [Optional as per GILH 49]**

*Found in the Psalter cycle in Ordinary Time. Otherwise the optional Responsory is taken from the Proper.*

***All stand.***

**Canticle of Zechariah: from back page**

***Antiphon:***

*Found in the Psalter cycle in Ordinary Time. Otherwise the Antiphon is taken from the Proper.*

**Intercessions:**

*Found in the Psalter cycle in Ordinary Time. Otherwise the Intercessions are taken from the Proper.*

**Lord's Prayer:**

**Prayer:**

*Found in the Psalter cycle in Ordinary Time. Otherwise the Prayer is taken from the Proper. (GILH 53)*

***Blessing and Dismissal:***

*by a Priest: as at Mass.*

*By a Lay Leader:*

***May the Lord bless us  
protect us from all evil  
and bring us to everlasting life.***