

our humanity for, in that case, we would have only to increase the guards around the virginal garden of our minds. It is, rather, that our sexuality is both cause and paradigm of our knowing, and all the congested problems of our sexuality emerge into our knowing. When we cast out the deviant from our society and thus hide from ourselves what deviation tells us about our buried selves, we hide from ourselves whole dimensions of our humanity. But we also hide from ourselves whole dimensions of our knowing. We break the wholeness of knowing, detach knowing from its only true model and source.

To desire is to know. To know truly is to love. To love truly is to make the Lord present.

## What Does the Daily Office Do?

H. BOONE PORTER, JR. \*

RECENT theological literature has provided helpful discussions from time to time on the theology of prayer.<sup>1</sup> Yet, there has been little theological discussion of that official structure of the daily prayer of the Church known as the daily office, the choir office, or the *opus Dei*.<sup>2</sup> Such discussion would seem called for at a time when substantial revision of the daily office is being considered. Even more important, however, is the fact that many serious and well-informed Christians are asking searching questions about a suitable regimen of daily devotion. What forms are best for individuals, for families or small groups, and for such formally constituted communities as theological schools or monastic orders? Without some broader reflection on the topic as a whole, it is unlikely that the specific devotional and pastoral needs can be met in a satisfactory manner. The present essay is offered as a contribution to such broader reflection.

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<sup>1</sup> E.g., Charles L. Winter, Jr. "A Theology of Prayer," *St. Luke's Journal*, XVI (June, 1973), 3-12; Standing Liturgical Commission, *Prayers, Thanksgiving, and Litanies* (New York: Church Hymnal Corporation, 1973), Introduction.

<sup>2</sup> Some theological discussion occurs in essays in the journal of the Liturgical Conference, *Liturgy*, 18 (May, 1973).

*The Framework of the Day*

The twenty-four hour cycle of light and darkness is one of the most obvious facts on the surface of this planet. In innumerable ways, it affects our social, physiological, and psychological lives. Even if we get up or go to bed much earlier or much later than most people, we still do so — with rare exceptions — on a twenty-four hour basis. Our capability to work, our needs for food and rest, and our desires for companionship with other people all relate themselves to the daily cycle. For most people most of the time, it is at this daily level that we must make the decisions and accept the routines and disciplines necessary for a sane and productive life.

In short, we need to pray daily because we need help each day to relate ourselves to the “cotidianality” of our existence. Any religion concerned with the redemption and sanctification of human life must face this basic and crucial unit of human chronology.

Of course the day does not provide the only important cycle of our life. Some things happen yearly, like vacations, or birthdays, or annual inventories. Some other things happen monthly, such as paying bills, monthly sales reports, or the female reproductive cycle. A very great many things, however, happen every several days. The invention of the week (originally no doubt a four-part division of the lunar month)<sup>3</sup> was an immense step for human civilization for it enables the “several day” kinds of activity to be handled on an orderly and coherent basis. The Judeo-Christian tradition gives divine sanction to the seven day unit and relates it to salvation history. The concept of the week is intimately related to the sense of “dailiness” in life. A week only exists by virtue of certain things happening on different days. Hence anything concerned with a daily cycle must take cognizance of a weekly cycle and *vice versa*.

If prayer is practiced on a consistent daily basis, as the whole tradition of Jewish, Christian, and Moslem spirituality insists it should, then it becomes assigned to a particular time or times of day, precisely because that is the nature of a day — the day provides the framework for various regular activities. A routine schedule of daily activities, without too many variables too much of the time, is necessary to a calm and healthful life, and daily times of prayer are conducive to a fruitful life of prayer. This does not, of course, mean that one cannot pray at other times. On certain occasions, some other times may be preferable, and such variation in fact is often reflected in our weekly schedules.

But what time or times are best for daily prayer? There are many possibilities. The modern city-dweller may pause for a moment of prayer

<sup>3</sup> H. B. Porter, *The Day of Light* (London and Greenwich: S.C.M. and Seabury Press, 1960), pp. 13-4.

when he hears the noon whistle; city churches often have noon-day services. In Roman times, beside the noontday division there was the third hour (9 a.m.), the sixth hour (12 noon), and the ninth hour (3 p.m.). The usage of these times for daily private prayer<sup>4</sup> led to public offices at these times. This usage persisted for a millenium of Christian history. Midnight is a most dramatic, but most inconvenient, time. In actual practice midnight offices are often shifted earlier or later, except perhaps on one or two very special days of the year.

Morning is important because re-awakening is a kind of rebirth-resurrection experience. We crawl out of our cocoons, desire to be kissed and fed, and make up our minds to face the tasks of the day. The time of waking is a marginal time, a liminal time. Waking is a borderline experience. One is no longer unconscious in sleep, yet neither is one fully in command of one's rational faculties. The emotions and the imagination may be more active than they are later, when the conditioned reflexes of the working day have gone into operation. It is precisely at such marginal times, when one has left one situation but not yet fully entered a new situation, that both individuals and communities have found religious activities to be of special importance. Morning devotions, seen in this context, constitute a miniature rite of passage, re-establishing and redefining our relationships to ourselves, to the world, to society, and to the ultimate reality of God.

Evening is another significant time of transition, another liminal moment. The world of darkness and of artificial light is another new world we must enter. For primitive peoples it may be primarily a time of fear. For civilized peoples, it usually marks the termination of the time of work, and the beginning of the time of leisure, the time of personal, familial, and social life. For modern Americans, as for ancient Romans and Jews, sundown is not the time for bed, but rather for the time of many of life's most valuable and most distinctively human activities — including sometimes the activity of worship.

### *Themes of Daily Worship*

Although the Church has always allowed individuals a wide latitude in the manner of performing private devotions, it has always encouraged orderly patterns of liturgical daily prayer.<sup>5</sup> In every age, considerable attention has been given to the formulation of the Church's official round

<sup>4</sup> See *The Apostolic Tradition of Hippolytus*, trans. and ed. by B. S. Easton (Hamden, Conn., 1962), pp. 54-5.

<sup>5</sup> The modern student can scarcely believe the number of Books of Hours produced in the medieval and renaissance periods, or the number of Primers produced during the Reformation, Counter-reformation, and the Laudian period of Anglicanism. Much information is provided by Helen C. White, *The Tudor Books of Private Devotion* (Madison: University of Wisconsin Press, 1951).

of daily worship. The effort has always been made to give daily worship a literary unity and a poetic quality. Several examples of different kinds of formulation may be given. In the 1928 Prayer Book version of the choir offices, the worshiper is reminded (if he happens to know and to recall the context of the opening versicles which are taken from Psalm 51) that Christian prayer is inspired by the Holy Spirit, and offered through the Son, to the glory of the Father. Worship on earth is related to the worship of angels and saints in heaven, as in the *Te Deum*. We use as canticles certain utterances from the Scriptures which the Scriptures themselves describe as having been inspired by the Holy Spirit. Each morning and evening we profess ourselves to be members of the New Israel by calling Abraham our forefather (in the *Benedictus* and *Magnificat*). Similarly a vast system of ordered variety is provided by the Church Year. In each of these cases, there are significant theological conceptions and also poetic means of expressing them. The literary material itself is affected by what it conveys. Words sung in unison with the choirs of heaven, or inspired by the Holy Spirit, or invoking the mighty promises of God, cannot be recited as everyday conversation. There is a different dimension of meaning which affects the stance of the person using the words.

Our present concern involves a particular aspect of this kind of theological and literary communication. Traditional versions of the daily office emphasize the movement from one point of the day to another. The object is not a mere mechanical series of acts or worship to be performed when the clock reaches certain points. Instead, day and night are presented in poetic and dramatic terms, as a meaningful cycle. Scriptural themes are related to certain times. Overtones and undertones of mood are evoked.

In short, daily worship involves not only piety and orthodoxy, but also an element of art. This artistic aspect is not only an attention-getting device. Rather it is a recognition that poetry can say more than prose. If the whole man is to be sanctified, his feelings as well as his reason must be involved. At its higher levels, furthermore, prayer is meant to be a reflective and introspective activity, enabling man to see "the daily round, the common task" *sub specie aeternitatis*. The relating of daily life to the history of salvation is one of the important instruments for accomplishing this end. The phrase, "the sanctification of time," is another way of expressing this. Time — the transition from day to day, and from one part of the day to another — is thus made into a dramatic and sacramental sign of the drama of creation, redemption, and new life in the Spirit.<sup>6</sup>

<sup>6</sup> For some very pertinent insights see E. H. Henderson, "The Christian Transformation of the Ritual Way," *Anglican Theological Review*, LV (April, 1973), 189-200.

To accomplish the foregoing, various themes have been used, each of which has intrinsic appropriateness and Scriptural relevance. Most basic, perhaps, is the interpretation of going to sleep as a kind of death, and re-awakening as a kind of rebirth, resurrection, or reconsecration. As has been said, this has a strong physiological and psycho-social basis. For Christians, death and resurrection are understood in terms of the death and resurrection of the Incarnate Word. Daily commemoration of these basic elements in the history of salvation suggests similar commemorations of other related themes. The scheme presupposes the biblical day in which evening *precedes* morning.

From the second century (at least) until the present, many Christians have related different hours of the day to the events of the Passion. This scheme as a whole seems to be of independent origin, though it can be related to the basic death-life cycle already mentioned. Thus, noon recalls Christ's exaltation on the Cross, afternoon his death and descent from the Cross, sundown his burial,<sup>7</sup> and then daybreak his resurrection. Such a scheme tends to make the Morning Office climactic, not introductory, for the celebration of the resurrection in the morning must be viewed as the sequel to burial the evening before — it is not an introduction to crucifixion later in the same morning. This cycle is of course inspired by the accounts of the Passion which, in all four Gospels, give some references (not exactly consistent) to times of day. At the same time, this cycle gains much of its poetic and dramatic force from its implicit and underlying identification of Christ with the sun.

Another recurring theme is the celebration of the gift of the Holy Spirit at mid-morning (the "third hour" — 9 a.m.). This is based of course on the narrative of Pentecost, in which St. Peter says "it is only the third hour of the day" (Acts 2:15). For some people this time has a practical reference — the invoking of the Spirit's guidance at the time (more or less) when they begin their daily work. In the middle ages, the singing of the office of Terce before High Mass on Sundays and feasts provided a very suitable invocation of the Holy Spirit, which the Roman Mass itself lacked. (The preliminary *Veni Creator* and Collect for Purity of the Sarum Mass<sup>8</sup> appear to represent a "shortened Terce" affixed to the beginning of the weekday Low Mass.)

Medieval Primers strongly emphasized the passion cycle. Tudor Primers, on the other hand, sometimes assigned different Beatitudes to different hours of prayer.<sup>9</sup> The assignment was arbitrary, but the scheme is an

<sup>7</sup> *Apostolic Tradition*, pp. 54-5.

<sup>8</sup> Marion J. Hatchett, "Seven Pre-Reformation Eucharistic Liturgies," *The St. Luke's Journal of Theology*, XVI (June, 1973), 91.

<sup>9</sup> *Private Prayers . . . of Queen Elizabeth* (Cambridge: Parker Society, 1851), pp. 34, 36, 37, 38, 146, 148, 149, and 150.

interesting reflection of the Catholic-Humanist emphasis on the synoptic Gospels. Seventeenth and eighteenth century Anglican devotional books often celebrated different virtues and duties at the successive traditional hours of prayer — thus *The Whole Duty of Man*,<sup>10</sup> and William Law's *Serious Call*.<sup>11</sup> Here we see the emphasis on moralism characteristic of this era.

For Anglicans, Cranmer's interpretation of the Christian day is of special interest. By reducing the offices from eight to two, he reduced the scope for dramatic expression, and by suppressing antiphons and metrical hymnody, he curtailed much thematic material. He achieved variety mainly by the massive use of biblical material — with two very long lessons every morning and evening.<sup>12</sup> Thus, on any occasion, the effect of the office was largely determined by the passages which happened to have been read that day. He achieved unity by certain items which were identical from day to day and also from morning to even — General Confession, etc., Lord's Prayer, versicles, Creed. This left a smaller but significant margin for the difference between morning and evening. For morning, the theme of creation is emphasized — in the *Venite* and *Benedicite*, and also, to a less extent, in the first lines of the *Te Deum* and in the *Jubilate*. (Matins and Lauds of our Lady, in the "Little Office" of the Primer, from which Cranmer took these items, had emphasized creation even more with the daily use of Psalms 8 and 19, etc.)<sup>13</sup> The biblical account of creation itself has matutinal implications. It seems deliberately to suggest a kind of cosmic morning, with a period of darkness followed by emerging light, the clearing of mist, the appearance of trees, the sounds of birds, and so forth. In Evensong, a distinctive flavor is provided by the beloved *Magnificat* and *Nunc Dimittis* with their emphasis on the incarnation and the entrance of the light of Christ into a dark world. Emphasis on the creation and incarnation is supplemented by the Eucharist, which, as Cranmer left it, concentrated heavily on redemption. In the various editions of the English Prayer Book, the different themes in the office are rather subtly expressed. Likewise there was no structural difference in the service in times of feast or times of fast. This restrained quality has, in the eyes of some, made the Anglican daily office agreeable to live with. In the eyes of others, it has made it rather boring.

<sup>10</sup> Anonymous, various editions, section on daily prayers.

<sup>11</sup> Various editions, chapters xiv, xvi, xx, xxii, and xxiii.

<sup>12</sup> Contemporary Episcopalians may be surprised to learn that Cranmer required a full chapter for the Old Testament lesson and another full chapter for the New.

<sup>13</sup> This can still be seen in the King's Primer, and its various revisions, in the mid-sixteenth century, e.g. *Private Prayers . . . of Queen Elizabeth*, pp. 20 ff.

*Evening Services*

Evening services are sufficiently distinctive to merit separate consideration. Cranmer's day began in the morning with reawakened creation. It ended in the evening with petitions for safety and protection. This left the night as a sort of "non-time," an un-lived interval between days. The present writer prays for the safety of himself and his loved ones as earnestly as any one else, but asks if we view night as a "non-time"? As has been suggested above, for many people, the evening hours are highly significant for those spheres of life which are personal, familial, social, and cultural.

When the late Henri Perrin took part in the campaign for Roman Catholics to have permission for Mass in the evening, he pointed out that evening is the time friends eat and drink together, discuss ideas, and share hopes, and therefore, this is the time to celebrate the Eucharist.<sup>14</sup> The frequent contemporary transfer of the Eucharist into the evening sector is indeed a new fact to be considered in framing offices. Modern Christians, like ancient Jews, find the night a more dramatic time for celebration, a time more appropriate for song and candles, for ceremonial garments, and for mysterious actions.

This raises further questions. A bed-time office, like Compline, can be very simple, since it is intended to quiet people down and resolve tension. On the other hand, Evening Prayer at some earlier hour ought to be a little more lively, and take cognizance of the significance of the active hours which follow.

Today's worshiper usually seeks visual interest, movement, or other physical expressions of worship. For some decades, Episcopal parishes have insisted that the public Offices be enhanced with ceremonial. This has often included a choir procession in and out (adapted from academic custom and English cathedrals), and the use of red-cassocked acolytes, offertory, and a sacerdotal blessing (all adapted from the Eucharist). In some churches, where Evensong is regularly sung on Sundays and holy days, incense is burned during the *Magnificat*. Periods of silence, and standing for the prayers are recent ceremonial embellishments.

In the Latin rite, incense was formerly regularly used during the *Magnificat* at Vespers on Sundays and feasts, and Benediction of the Blessed Sacrament occurred at the end of this office. In contemporary Roman Catholicism, the custom of Sunday Vespers and Benediction has fallen into wide disuse. Some places, however, are very successfully using evening services revised along the lines being considered in the present discussion.<sup>15</sup>

<sup>14</sup> H. Perrin, *Priest and Worker*, trans. by Bernard Wall (Chicago: Regnery, 1958), pp. 70-3.

<sup>15</sup> *Liturgy*, 18: 5-7, 10-11, 19-20.

The Eastern Orthodox Vespers is a long series of chants and litanies, the precise structure and sequence of which are not easy to discern. The high point of the service is the solemn chanting of the *Phos hilaron* acclaiming Christ as the true light. Vespers at great feasts concludes with the blessing of foods.<sup>16</sup> In modern circumstances, when evening services on important occasions are often followed by a meal or refreshments, this Greek practice may provide a useful model.

The *Lucernarium*, the ceremony of kindling or bringing in the evening light to the accompaniment of suitable hymns and prayers, was originally widely used in the West as in the East.<sup>17</sup> There is no doubt that a visible flame, whether of a candle, oil lamp, or out-of-doors bonfire, has a strong emotional impact, which may be augmented by the smell of smoke. People naturally turn to the flame; they feel drawn together around it. The tendency of firelight or candlelight to illuminate peoples' faces, while leaving the background in shadows, enhances the sense of human presence. Accordingly, when Christians have seen a lighted candle as a symbol of the Risen Christ, this is a kind of symbolism quite different from saying, for instance, that the color green denotes Sundays after Trinity, or that the maniple represents a rope with which the soldiers tied Christ's hands. The latter examples are arbitrary assignments, intended only to give some sort of rationalized meaning to things adopted for other purposes. The symbolism of light, however, is extremely dynamic and demands, as it were, that we find an interpretation for it. This is most dramatically illustrated in the great *Lucernarium* of the Easter Vigil in which the paschal candle is a sign of the primaeval light of creation, the column of fire leading the Hebrews from Egypt, the Holy Spirit, and the Risen Christ.

### *The Daily Office and Other Rites*

All forms of the office, in every period of Christian history, are intended to provide an occasion for praise and prayer, informed by the Word of God. This is supremely important; an office which fails to do this is utterly deficient. Yet praise and prayer informed by the Word also occur in most other Christian rites, from Baptism to the Ordination of a Bishop. Such a function does not define what is unique or distinctive in the daily offices as contrasted with other parts of the total Christian liturgy. It does, rather, illustrate the close links between the office and other elements in the total Christian liturgy. In recent times, at some

<sup>16</sup> *Service Book of the Holy Orthodox-Catholic Apostolic Church*, trans. by I. F. Hapgood, various ed., p. 13.

<sup>17</sup> For historical references, see the Standing Liturgical Commission, *An Order of Worship for the Evening* (New York: Church Hymnal Corporation, 1973), pp. 12-16.

Church meetings and conferences, the experiment has been made of beginning the first part of the Eucharist in the morning, having the Epistle, Gospel, and so forth at intervals later on, and finally having the sacramental action at night — thus bringing the whole day into the liturgical celebration. This in a sense was what the daily office was always intended to accomplish. It is always a kind of extended Ministry of the Word, stretching the eucharistic proanaphora into the preceding and succeeding hours and days. This is notably the case in the traditional arrangements for feasts, when the propers of the previous evening, and those of the entire day, and those of the Eucharist all fit together. Those of the “eve” of feasts have been recognized as especially useful in preparing worshipers for the Divine Liturgy the next day. This is particularly valuable for clergy who need to be caught up in the spirit of a special day if they are to preach and lead worship effectively. Thus one important function of the daily office is to provide a devotional unity, to tie worship together during the course of different hours and different days. A movement through different days of the week is part of this. The penitential observance of Friday, and the expectancy of Saturday, leading to the weekly feast of the Lord’s Day is a significant traditional arrangement meriting more explicit expression than Anglicans have generally accorded it.<sup>18</sup>

### *Some Conclusions*

Can we discern a phenomenology of the daily office? Speaking in rather secular terms, it may be said that each day men pass without singing a song or reciting a poem, without hearing something of their past or expressing some understanding of their future; by so much the humanity of life on this planet is eroded and diminished. The traditional daily offices provide a sort of daily minimum quota of these necessary human nutrients. A reasonable sample of art, literature or philosophy is not achieved, however, merely by providing so many lines of grammatically correct wording. The fine arts and humane letters are what they are precisely because they transcend any mechanical model. They carry the beholder, the hearer, or the reader beyond what is here and now to a larger realm, stretching the consciousness and expanding the mind. Such expansions of awareness are essential to a fully human life. When one sings of one’s joys or sorrows, one places one’s own pleasure or pain into

<sup>18</sup> Classical Anglican devotional literature does not ignore the weekly cycle; see for instance, Lancelot Andrewes’ morning prayers in *Preces Privatae*, many editions. The American 1928 Prayer Book makes the gesture of requiring the General Confession on Friday mornings (unless Litany or Eucharist follow), *op. cit.*, p. 3. *Services for Trial Use* (New York: Church Hymnal Corporation, 1971) permits use of Good Friday Collect on Fridays and Holy Saturday Collect on Saturdays, pp. 249 and 261. These provisions in the Prayer Book and S.T.U. are apparently too subtle to attract public attention.

the broad tapestry of human experience. When one recalls one's history, one becomes an inheritor of a tradition. When one reflects on the future, one becomes a pilgrim.

Precisely at this point, purely secular categories become inadequate, for the pursuit of ultimate realities carries one through the threshold of theology. For Christians, the ultimate paradigm for existence is provided in Holy Scriptures and especially in the life, death, and resurrection of the Lord Jesus. In this, as in many other matters, there seems to be a two-way traffic. The Word of God may bless a dreary morning by reminding us that God made it and that his purpose can be carried out in it. Conversely, a beautiful sunrise may move us to articulate our feelings by acknowledging our Creator. Faith provides data for life, in other words, and life provides data for faith. For many of us most mornings are perhaps not vividly illuminated either by grace or nature, but yet the Christian life is to be lived. This must also be stated.

The liturgy informs and invokes; it brings grace into a graceless world. On the other hand it celebrates and evokes; it gives articulate recognition to the grace already present but hidden in the world. The traditional daily offices thus use points of time the way Baptism uses water, or the way the Palm Sunday solemnity uses green branches: it dedicates and blesses something in the created order for a spiritual use, but in so doing it recognizes and utilizes dynamic qualities already present in the created thing. Here would seem to be the precise difference between the historic daily offices and a generalized synaxis, or Service of the Word, which may be performed at any time.

Is it right so to use the times of the created world as stuff for acts of worship? Is not the "dynamic quality" of natural things a demonic force? Certainly times and seasons can be misused, as St. Paul protested.<sup>19</sup> One has heard, for instance, of sunset services at youth camps when the sun was apparently being given more honor than the God who created it. Abuse is possible, but Catholic Christians insist that the possibility of abuse does not preclude right use. Furthermore, disuse and disregard of creation is itself an abuse. Christians ought to enjoy sunsets, and they ought to be willing to forgo a few moments of evening television to see the sun go down. Christians should enjoy seeing frost on the ground on a Fall morning, or seeing reflections in puddles after a rainy night, or hearing the giggles of children gathering for their school bus.<sup>20</sup> Offices which invoke and evoke should enable us to be both more alive in the world and more discerning of those realities to which the world fails to measure up. At a time when one hears so much about life styles, we need not be equivocal

<sup>19</sup> Galatians 4:8-11.

<sup>20</sup> For suggestive comments along similar lines, Urban T. Holmes, III, "Transcendence and Ministry," *Anglican Theological Review*, LIV (January, 1972), espec. 18-20.

or evasive about a distinctive way of thinking, feeling, and acting for those who profess a humane Catholic Christianity, a sort of life that is alive to every day while remaining sensitive to the shortcomings of every day.

Daily prayer is an integral part of this way of life, and all Christians are called to engage in it. Of course not all will do so in the form of the traditional daily office. Yet the many, who pray more briefly and informally, need the encouragement, support, and vision of the few whose vocation it is to spend more time in daily prayer and who may have the privilege of doing so together with others. For these latter, some sort of daily office is almost inevitable. The traditional formulations of the office make it, as has been said, an art, a thing of beauty, opening the orisons of the individual or of the group to the vaster perspectives of Christian tradition. It is this vision of daily prayer that needs to be shared. It may be shared indirectly through the lives and teaching of those who are spiritually nurtured by regular participation in the daily office. It may be shared somewhat by shorter and simpler forms which individuals or families can use easily. It may be shared directly when any Christian, at one time or another, visits a place where the ongoing recitation of the traditional office is a reality. Then the visitor or occasional worshiper can be caught up in it, if only briefly, and can be illuminated by this kind of vision of time and eternity.

This is in some ways a "hard" conclusion to reach. It raises many questions about our typical easygoing assumption that Morning Prayer or Evensong can be a great service, if only we have a beautiful church and a competent organist. Can they ever be great services unless at least some of the worshipers are authentic participants in the regular ongoing succession of worship which is the very stuff of the office?

Finally, what is the "product" of the daily office? *Meaning*, the putting in of Christian meaning and the extraction of Christian meaning from

"the waste sad time  
Stretching before and after."

(T. S. Eliot, *Burnt Norton*<sup>21</sup>)

There is no shortcut to achieving this goal, as the same poet has said in another place,

"Trying to learn to use words, and every attempt  
Is a wholly new start, and a different kind of failure  
Because one has only learnt to get the better of words

<sup>21</sup> T. S. Eliot, *Four Quartets* (New York: Harcourt, Brace, 1943), p. 8.

For the thing one no longer has to say, or the way in which  
One is no longer disposed to say it."

(*East Coker* <sup>22</sup>)

The daily recitation of the offices in the Book of Common Prayer is in wide disuse for the reasons Eliot has here stated. Yet a Church which does not pray is no kind of Christian Church at all. If we are to get on with the task of daily prayer, whether private or public, it would seem important to bring to the task fuller resources than are presently being employed. <sup>23</sup>

## Altered States of Consciousness: Sacred and Profane

CHARLES E. WINQUIST \*

DAVID J. WINZENZ \*\*

THE discovery of a wholly secularized world is the dubious achievement of modern society. The withdrawal of the gods from the rhythm of everyday life has left modern man without a story of ultimate consequence into which he can integrate his own biography. Under the horizon of secular consciousness no language or tools are left for the transformation of fate into meaningful destiny. The inability to find and use religious symbols in the expansion of self-understanding has actually precipitated

<sup>22</sup> *Ibid.*, p. 16.

<sup>23</sup> Since this article was completed, there has appeared another article touching on some of the same questions, W. Jardine Grisbrooke, "A Contemporary Liturgical Problem: The Divine Office and Public Worship," *Studia Liturgica*, 9 (Summer, 1973), 3-18. Attention is called to the author's interesting insight that Compline is so beloved because, more than any of the other offices, its contents are specifically appropriate to the hour at which it is intended to be used, *op. cit.*, 17-8.

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